



ST. MARY'S SEMINARY & UNIVERSITY

**The School of Theology
and
The Ecclesiastical Theological Faculty**
Academic Catalog 2023-2024

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St. Mary's Seminary & University is an accredited institution and a member of the Middle States Commission on Higher Education (MSCHE). St. Mary's Seminary & University's accreditation status is Non-Compliance Warning. The Commission's most recent action on the institution's accreditation status on June 29, 2023 was to warn the institution.

St. Mary's Seminary & University is also accredited by the Association of Theological Schools in the United States and Canada, the Commission on Accrediting, 10 Summit Park Drive, Pittsburgh, PA 15275, 412-788-6505.

St. Mary's Seminary & University is approved by the Maryland State Department of Education for enrollment of veterans and war orphans under section 1775 (a)(1), Chapter 36, Title 38 (Veterans' Benefits), United States Code.

St. Mary's Seminary & University reserves the right to modify or change curriculum, admission standards, course content, degree requirements, regulations, scholarship programs, and tuition and fees at any time without prior notice. The provisions of this catalog do not represent a binding contract between the student and the Seminary.

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and
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**Academic Catalog
2023-2024**



AVSPARIA

ST. MARY'S CHURCH
CITY OF NEW YORK
DEDICATED
NOVEMBER 21, 1911



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Rev. Phillip J. Brown, P.S.S. and Most Rev. William E. Lori.



Mission Statement

America's first Catholic seminary, St. Mary's Seminary & University continues its tradition of excellence since 1791 in preparing candidates for the Roman Catholic diocesan priesthood. Adhering to the Sulpician Tradition of priestly formation, taking place within a single community of formators and seminarians sharing one rule of life with strong mentoring relationships, we facilitate personal integration of the human, spiritual, intellectual, and pastoral dimensions necessary for authentic priestly witness and service in the image of Jesus Christ. Through its Center for

Continuing Formation and Ecumenical Institute, St. Mary's also provides for advanced theological study, the ongoing formation of those in ministry, and a center of preparation for missionary discipleship.

*Approved by the Provincial Council,
January 21, 2021. Approved by the Archbishop
and the Board of Trustees, March 1, 2021.*





St. Mary's Seminary, Paca Street (circa 1960s)

St. Mary's Seminary & University was founded in 1791 by the Society of St. Sulpice (Sulpicians), a French society of diocesan priests dedicated exclusively to the formation of priests. It has the distinction of being the first Roman Catholic seminary established in the United States. At the invitation of Bishop John Carroll, first Roman Catholic Bishop in the United States, Father François Nagot, S.S., led a group of Sulpician faculty and seminarians to Baltimore and began priestly formation on October 3, 1791.

St. Mary's Seminary was chartered as a civil university by the Maryland General Assembly in 1805. In 1822 Pope Pius VII granted the Seminary canonical recognition as an Ecclesiastical Faculty, empowered to grant theological degrees in the name of the Holy See, the first such honor bestowed upon any educational institution in the United States.

The original seminary buildings were located on Paca Street in downtown Baltimore where the historic Chapel of the Presentation, designed by Maximilian Godefroy, and the Mother Seton House, original residence of St. Elizabeth Ann Seton, still remain. In 1929

the present major seminary building was opened in the Roland Park section of northern Baltimore. The Italian Renaissance edifice with its inscription *Go Teach All Nations* and its pediment representing Christ's commissioning of the Apostles is a recognized academic, ecclesiastical, and architectural landmark in Baltimore.

Throughout its distinguished history St. Mary's has had significant influence on the life of the Church in Baltimore and in the United States, through its St. Charles College division (the pioneer minor seminary begun in 1848 in Ellicott City, MD, by the Sulpicians), at Paca Street, or at Roland Park. Among its most distinguished deceased alumni are James Cardinal Gibbons; Lawrence Cardinal Shehan; Joseph Cardinal Bernardin; Venerable Michael McGivney, founder of the Knights of Columbus; and Raymond E. Brown, S.S., an internationally renowned 20th Century Biblical scholar.

In 1968 St. Mary's Seminary & University established the Ecumenical Institute of Theology in response to the ecumenical and interreligious initiatives begun at the Second

Vatican Council (1962-1965). The Ecumenical Institute holds evening and Saturday courses in theology and ministry for the general public. The Archdiocese of Baltimore utilizes the Ecumenical Institute for the theological training of many of its lay ecclesial ministers.

In response to Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis*, St. Mary's Seminary & University established its residential Center for Continuing Formation in 1996, furthering its mission by adding programs for the ongoing formation of ordained priests. The Center also provides an ideal setting for meetings of bishops, clergy conferences, parish groups, and ecumenical organizations.

In 2002 St. Mary's Seminary & University created the Raymond E. Brown Center, expanding the Knott Library and providing further classroom resources. It also houses the late Father Raymond Brown's Johannine research collection, and the Associated Archives, which include the historical records of St. Mary's Seminary & University, the Society of St. Sulpice, and the Archdiocese of Baltimore. They jointly contain many of the most important documents of the history of the Catholic Church in the United States. Access to both is limited by appointment to qualified scholars and researchers.



Our Lady of the Angels Chapel on the grounds of the former St. Charles College.

Sulpician Tradition at St. Mary's

St. Mary's Seminary & University follows the norms for the formation of Catholic priests of the *Sixth Edition of the Program of Priestly Formation* (PPF) of the United States Conference of Catholic Bishops and the 2016 *Ratio Fundamentalis Sacerdotalis* of the Congregation for Clergy. The norms of both the PPF and the *Ratio* are applied as well as consistently as possible with Pope St. John Paul II's 1992 Apostolic Exhortation *Pastores Dabo Vobis*, and all of the applicable norms of the *Code of Canon Law* and any other applicable norms of ecclesiastical authority. Additionally, the Ecclesiastical Theological Faculty abides by the norms of the 2018 Apostolic Constitution *Veritatis Gaudium*.

St. Mary's is a Sulpician seminary governed by the American Province of the Society of St. Sulpice and the provisions of its civil Articles of Incorporation and By-laws which incorporate the structures and norms of ecclesiastical governance.

The Society of St. Sulpice was founded by Fr. Jean-Jacques Olier at the Church of St. Sulpice in Paris in 1641. Today the Sulpicians direct major seminaries in the United States, France, Canada, Colombia, Vietnam, Japan, and Zambia. St. Mary's Seminary is governed by and forms seminarians according to the values and principles of priestly formation of the *Constitutions of the Society of St. Sulpice*. The Sulpician's almost 400-year-old tradition of priestly formation is expressive of the following values and principles:



Rev. Phillip J. Brown, P.S.S., J.C.L., J.C.D., President-Rector

Commitment to Ministerial Priesthood:

Sulpicians are known for their recognition of the indispensable importance of the ministerial priesthood and clear focus on priestly formation. St. Mary's recognizes this emphasis as critical for the future of the Church and society in general.



Emphasis upon Spiritual Formation:

The first generation of Sulpicians emphasize the importance of a progressive initiation of each seminarian into the spiritual life through personal prayer and spiritual direction. St. Mary's recognizes that professional skill in ministry does not substitute for or diminish the importance of a priest's personal commitment to Christ and strong prayer life.

Creation of a Formational Community:

The early Sulpicians were convinced that the seminary must be a true formational community (*communauté éducatrice*) in which the priesthood is modeled effectively by the priests on the faculty, who come to know those in formation well through personal encounters and the development of healthy and appropriate relationships. St. Mary's affirms the irreplaceable importance of personal presence and effective witness to those in formation by their formators, not only in the classroom but also in prayer and community life.

Collegiality:

The Sulpician tradition stresses collegiality as an essential aspect of life in community and priestly formation. St. Mary's considers the collegial approach as crucial to effective leadership, for maintaining a strong and unified program, and for modeling collaboration in ministry.

Cultivating an Apostolic Spirit:

The Sulpician tradition forms priests who have a strong sense of mission imbued with the apostolic spirit of Christ. Responding to the needs of the Church today, St. Mary's encourages those in formation to develop zeal for evangelization and a love for pastoral service.





Theological Learning Goals



Rev. Paul Maillet, P.S.S. and students.

St. Mary's Seminary faculty emphasizes the following goals in teaching theology as part of its program of priestly formation, and assesses students accordingly.

Authentic Catholic Teaching:

Courses present thoroughly and in detail authentic Catholic teaching on all topics. Clear distinction is made between Catholic doctrine and theological opinion. Seminarians are expected to demonstrate mastery of the Catholic doctrinal and theological tradition during their course of studies.

Theological Methodology and Development:

Courses survey and explain responsible contemporary theological opinion in the Church. Seminarians are expected to demonstrate a grasp of the history of the development of doctrine and of the various types of theological argument.

Theology in Practice:

Courses emphasize the pastoral and spiritual implications of the faith for both priestly life and priestly ministry. Seminarians are expected to demonstrate theological competency

while treating the real life questions and concerns of contemporary believers.

Ecumenical and Interfaith Context:

The theological program makes special note of the ecumenical and interfaith context of faith in the modern world. Seminarians are expected to demonstrate competent Catholic ministry in a pluralistic American culture.

Communication and Lifelong Learning:

The entire seminary program provides a learning environment which holds all students accountable for effective communication. Seminarians are expected to demonstrate effective written and oral communication, and effective critical reading and thinking, as a foundation for lifelong learning and continuing priestly formation.



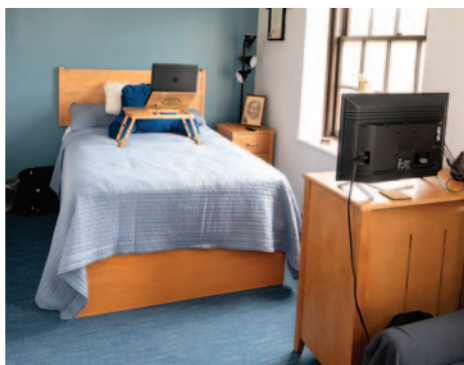
Admissions

The School of Theology is the program for the theological formation of seminarians at St. Mary's Seminary & University. The School of Theology offers degree programs and courses primarily to resident Catholic seminarians. On a very limited basis, it may also admit full-time non-resident students not preparing for the Roman Catholic priesthood with the clear understanding that the School of Theology's academic and pastoral programs are specifically designed for Catholic seminarians and prescribed by the U.S. Bishops' *Program of Priestly Formation, Sixth Edition (PPF)*.

By virtue of its charter, St. Mary's students can also earn from St. Mary's Ecclesiastical Theological Faculty the ecclesiastical degrees of Bachelor of Sacred Theology (S.T.B.) and Licentiate in Sacred Theology (S.T.L.) concurrently with civil degrees.

The Middle States Commission on Higher Education (MSCHE) has accredited the undergraduate Bachelor of Arts (B.A) and the two graduate degree programs offered in the School of Theology: the Master of Divinity (M.Div.) and the Master of Arts (Theology) (M.A.).

The Association of Theological Schools in the United States and Canada (ATS) has accredited two graduate degree programs offered in the School of Theology: the Master of Divinity (M.Div.) and the Master of Arts (Theology) (M.A.).



Renovation:

Inspired by faith we are creating a seminary for the future, not a former time, that will be recognized as preeminent among the best Catholic seminaries of today and tomorrow. The Church is entering a new era and St. Mary's is ready for it – for a Church in which trust, and confidence have been dependably renewed.

Fr. Phillip J. Brown, P.S.S.

As part of a major \$25,000,000 capital campaign to endow core programs and Directorships, St. Mary's completed a \$17,000,000 renovation of the entire residence and community living spaces in summer 2021. This renovation of the 1929 dormitories has transformed the residence into spaces appropriate for adult men in formation. The rooms for seminarians are single rooms, with air-conditioning and a private bathroom. On each residence floor there are also seminarian lounges to encourage the men to socialize. The seminary community gathering space now includes a state-of-the-art fitness center, lounge and student kitchen suited for smaller diocesan or community gatherings.



Admission of Resident Seminarians

Prerequisites

Seminarians enrolling in the theology program must meet the following requirements:

1. A bachelor's degree from an accredited college or university;
2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;
3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, communications, and rhetoric, as obtained through appropriate coursework in these areas.
10. Physical exam report, including tuberculosis and HIV test results;
11. Copy of current visa and passport if non-US citizen and address in country of citizenship;
12. Copy of latest TOEFL iBT scores and reports,: (minimum required score of 91) taken within the past year, if non-native speaker of English; please see page 29 for additional information;
13. Federal and state criminal background checks;
14. Psychological report;
15. Two recent photos.
16. Proof of Covid vaccination. See www.stmarys.edu for vaccination policy.

Admission Requirements

The applicant must schedule an admissions interview, and should have the following materials sent to the Vice Rector's Office at the address below as soon as possible:

1. Official original transcripts from all high schools, colleges, universities, and theologates attended;
2. Application form and fee;
3. Official letter of recommendation from sponsoring diocese or religious community;
4. Students transferring from other seminaries or formation programs must submit their most recent evaluations from those institutions;
5. Baptism and confirmation certificates;
6. Statement on the priesthood;
7. Evaluations and recommendations from previous seminaries or houses of formation;
8. Autobiography;
9. Job or ministerial performance review from current or most recent employer;

An Admissions Committee reviews applications of prospective resident seminarians and makes its recommendations to the President Rector who sends notice regarding acceptance both to the applicant and to his sponsoring diocese. For an application packet with more information on these and other requirements, please contact:

Admissions—Office of the Vice Rector
St. Mary's Seminary & University
5400 Roland Avenue
Baltimore, Maryland 21210-1994
or admissions@stmarys.edu

Admission of Non-Resident Students

Prerequisites

1. A bachelor's degree from an accredited college or university;
2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;
3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, and communications and rhetoric as obtained through appropriate coursework in these areas.

Admission Requirements

The applicant should send the following to the Dean of the School of Theology as soon as possible:

1. Application form and fee;
2. Official original transcripts from all previous high schools, colleges, universities, and theologates;
3. Two letters of recommendation from persons in a position to judge the applicant's aptitude for graduate-professional theological studies. If a student is studying for ordained ministry in a particular church, an additional letter of recommendation from an official of that church is required;
4. Latest TOEFL iBT scores and report, (minimum required score of 91) taken within the past year, if applicant is a non-native English speaker.
5. Proof of Covid vaccination. See www.stmarys.edu for vaccination policy.

Admissions—Office of the Dean of the
School of Theology
St. Mary's Seminary & University
5400 Roland Avenue
Baltimore, Maryland 21210-1994

The Dean of the School of Theology reviews applications of prospective non-residents and notifies the applicant of the decision.

Candidates for Priestly Ordination

After completion of all pre-theology requirements, all candidates, regardless of degree program, must complete the entire cycle of theology courses. No exceptions to this policy will be made other than in certain cases involving seminarians who are 50 years of age or older. The entire pre-theology and theology curriculum, both as it applies to students admitted before the Fall of 2023 and after, designed to be completed in six years, is as follows. The number of semester credit hours per course is three unless otherwise noted.

Model Discipleship Stage Curriculum (for Students Admitted for or after the 2023-24 Academic Year)

FALL

1st Pre-theology (15 credits)

Introduction to Philosophical Argumentation
Ancient Philosophy
Philosophy of Nature
Introduction to Catholic Catechism
Prayer and Priesthood I (1.5 credits)
Communication for Pastors I (1.5 credits)

2nd Pre-theology (15 credits)

Modern Philosophy
Philosophical Ethics
Metaphysics
Sources of American Culture
Ecclesiastical Latin I

SPRING I

1st Pre-theology (15 credits)

Philosophical Anthropology
Medieval Philosophy
Scholastic Themes in Philosophy
Sacred Art, Architecture, and Music
Prayer and Priesthood II (1.5 credits)
Communication for Pastors II (1.5 credits)

2nd Pre-theology (15 credits)

Epistemology
Political Philosophy
Natural Theology
Introduction to Scripture
Ecclesiastical Latin II

Model Configuration Stage Curriculum (for Students Admitted for or after the 2023-24 Academic Year)

FALL

1st Theology (15 credits)

The Bible in the Church (1.5)
Theological Anthropology
Fundamental Theology
Introduction to Liturgy (1.5)
Patristics (1.5)
Ancient and Medieval Church History
Parish Learning Team I (1.5)

2nd Theology (18 credits)

Prophetic Literature
Pauline Epistles
Christology and Soteriology
Medical Ethics
Ecclesiology
Pastoral Care and Practice I (1.5)
Pastoral Internship I (1.5)

3rd Theology (16 credits)

Catholic Social Ethics
Modern and Contemporary Church History
Canon Law II: Sacraments and
Pastoral Ministry
Sacramental Theology and Initiation
Liturgical Ministry of Deacons Practicum (1)
Pastor as Catechist (1.5)
Pastoral Internship III (1.5)

4th Theology (17.5 credits)

The Gospel and Epistles of John
Theology of the Eucharist
Theology and Ministry of the Ordained
Priesthood
Mass Practicum (1)
Ministry in Ecumenical and Interfaith
Contexts
Canon Law III: Marriage
Parish Learning Team III (1.5)

SPRING

1st Theology (15 credits)

Pentateuch and Historical Literature
Foundations of Moral Theology
Synoptic Gospels
Doctrine of God
Spiritual Theology (1.5)
Parish Learning Team II (1.5)

2nd Theology (15 credits)

Acts, the Catholic Epistles, and Revelation
Sexuality, Celibacy, and Marriage
Basic Skills for Effective Preaching
Canon Law I: Law in the Church
Pastoral Care and Practice II (1.5)
Pastoral Internship II (1.5)

3rd Theology (16 credits)

Psalms and Wisdom Literature
Sacraments of Penance and Anointing
Penance and Anointing Practicum (1)
American Catholicism
Preaching from the Lectionary
Pastor as Evangelist (1.5)
Pastoral Internship IV (1.5)

4th Theology (13.5 credits)

Marian Theology and Spirituality (1.5)
Eschatology (1.5)
Elective
Elective
Elective
Parish Learning Team IV (1.5)

Model Pre-Theology Curriculum Schema (for Students Admitted before the 2023-24 Academic Year)

FALL I (1st Pre-theology)

Philosophical Anthropology
Ancient and Medieval Philosophy
Introduction to Catholic Catechism I
Prayer and Priesthood I (1.5 credits)
Communication for Pastors (1.5 credits)
Introduction to Philosophical Argumentation

SPRING I (1st Pre-theology)

Philosophical Ethics
Modern Philosophy
Introduction to Catholic Catechism II
Prayer and Priesthood II (1.5 credits)
Communication for Pastors II (1.5 credits)

FALL II (2nd Pre-theology)

Epistemological Issues in Theology
Contemporary Issues in Philosophy
Philosophy of Nature
Ecclesiastical Latin I or Pastoral Spanish I

SPRING II (2nd Pre-theology)

Metaphysics
Introduction to Scripture
Philosophy of God
Ecclesiastical Latin II or Pastoral Spanish II

ACADEMIC RESOURCE SUPPORT SERVICES

(These in-house services are available to Pre-Theology and Theology Students
in a small class, one-on-one tutorial basis, and
trained peer tutoring, as mandated, needed or recommended)

Communication for Pastors I & II
Grammar for Writing I & II
Writing for Philosophy and Theology
The Catholic Theological Tradition in Literature
Cultures
Speech
Reading and Writing I and II

Model Theological Curriculum Schema (for Students Admitted before the 2023-24 Academic Year)

FALL

1st Theology 15 credits

The Bible in Church (1.5)
Theological Anthropology
Fundamental Theology
Liturgical Theology
Spiritual Theology (1.5)
Ancient/Medieval Church History

2nd Theology 15 credits

Prophetic Literature
Pauline Epistles
Christology and Soteriology
Medical Ethics
Pastoral Care and Practice I (1.5)
Pastoral Internship I (1.5)

3rd Theology 15 credits

Catholic Social Ethics
American Catholicism
Survey of Canon Law
Preaching the Lectionary
Pastor as Catechist (1.5)
Pastoral Internship III (1.5)

4th Theology 15 credits

The Gospel of John
Patristics
Theology of the Eucharist
Marian Theology and Spirituality (1.5)
Eschatology (1.5)
Elective

SPRING

1st Theology 15 credits

Pentateuch and Historical Literature
Gospels of Mark and Matthew
Doctrine of God
Foundations of Moral Theology
Modern and Contemporary Church History

2nd Theology 15 credits

Gospel of Luke/Acts of the Apostles
Theology of the Church
Sexuality, Celibacy and Marriage
Basic Effective Preaching
Pastoral Care and Practice II (1.5)
Pastoral Internship II (1.5)

3rd Theology 16 credits

Psalms & Wisdom Literature
Sacramentology and Practicum (4)
Sacramental and Marriage Law
Pastor as Evangelist (1.5)
Pastoral Internship IV (1.5)
Elective

4th Theology 16 credits

Sacraments of Penance and Anointing
Theology of Ministry and Ordained Priesthood
Ecumenism
Pastoral Administration and Leadership
Eucharist Practicum (1)
Elective

Notes:

- In accord with PPF 6 (see no. 147), this curriculum can be offered in three and one-half years by redistributing the courses in the final semester of study into other semesters. See the Academic Dean for more information.
- The three electives must be distributed as follows: one in Moral/Spiritual Theology, one in Systematic/Liturgical Theology, and one free elective.
- All of the courses are three credits unless otherwise indicated.
- All MDiv/STB students must take at least one course in the Ecumenical Institute.



Graduate Javier Fuentes receives his diploma from Rev. Phillip Brown, P.S.S., President Rector and Archbishop William Lori.

St. Mary's Seminary & University is the first educational institution in the United States with the right to grant academic degrees by the authority of the Holy See, first authorized in 1822 by Pope Pius VII at the request of Archbishop Ambrose Maréchal, S.S., third Archbishop of Baltimore.

The statutes and privileges of the Ecclesiastical Theological Faculty of St. Mary's Seminary & University were recently renewed by the Holy See.

Baccalaureate in Sacred Theology (S.T.B.)

The requirements for the baccalaureate degree are as follows:

1. Completion of the philosophical and undergraduate theological coursework as defined in the current edition of the *Program for Priestly Formation*;
2. Completion of 159 graduate credit hours of course work;
3. The maintaining of a 2.5 G.P.A. for the S.T.B. courses;
4. The successful completion of written comprehensive examinations. A copy of the comprehensive examination questions is available through the office of the Dean of the Ecclesiastical Faculty (*Praeses*).

Although the number of graduate credit hours required for the S.T.B. could be completed in six semesters, seminarians will be required to take the S.T.B. courses in accordance with the cycle of courses required for priesthood candidates. Thus, seminarians will not complete all of the requirements for the S.T.B. degree until they are in their eighth semester of theology at St. Mary's. However, qualified seminarians will be permitted to begin taking S.T.L. courses and fulfilling S.T.L. requirements during their seventh and eighth semesters of theology. The number of semester credit hours per course is three unless otherwise noted.

Philosophy

Introduction to Philosophical Argumentation	
Ancient Philosophy	
Medieval Philosophy	
Modern Philosophy	
Philosophy of Nature	
Philosophical Anthropology	
Scholastic Themes in Philosophy	
Philosophical Ethics	
Metaphysics	
Epistemology	
Political Philosophy	
Natural Theology	
TOTAL CREDITS	36

Liberal Arts

Sacred Art, Architecture, and Music	
Sources of American Culture	
Ecclesiastical Latin I	
Ecclesiastical Latin II	
Communication for Pastors I (1.5)	
Communication for Pastors II (1.5)	
TOTAL CREDITS	15

Religious Studies

Introduction to Catholic Catechism	
Introduction to Scripture	
Prayer and Priesthood I (1.5)	
Prayer and Priesthood II (1.5)	
TOTAL CREDITS	9

Church History

Ancient and Medieval Church History	
Modern and Contemporary Church History	
American Catholicism	
TOTAL CREDITS	9

Sacred Scripture

The Bible in the Church (1.5)	
Pentateuch and Historical Literature	
Prophetic Literature	
Pauline Epistles	
Acts, the Catholic Epistles, and Revelation	
Psalms and Wisdom Literature	
The Gospel and Epistles of John	
TOTAL CREDITS	19.5

Moral and Spiritual Theology

Spiritual Theology (1.5 credits)	
Foundations of Moral Theology	
Catholic Social Ethics	
Marriage, Human Sexuality, and Celibacy	
Sacraments of Penance and Anointing	
Medical Ethics	
One elective	
TOTAL CREDITS	19.5

Systematic and Liturgical Theology

Introduction to Liturgy (1.5)	
Theological Anthropology	
Fundamental Theology	
Doctrine of God	
Christology and Soteriology	
Ecclesiology	
Sacramental Theology and Initiation	
Sacraments of Penance and Anointing	
Liturgical Ministry of Deacons Practicum (1)	
Penance and Anointing Practicum (1)	
Mass Practicum (1)	
Theology and Ministry of the Ordained Priesthood	
Marian Theology and Spirituality (1.5)	
Eschatology (1.5)	
Patristics (1.5)	
One Elective	
TOTAL CREDITS	36

Pastoral Theology

Pastor as Catechist (1.5)	
Pastor as Evangelist (1.5)	
Canon Law I: Law in the Church	
Canon Law II: Sacraments and Pastoral Ministry	
Canon Law III: Marriage	
Ministry in Ecumenical and Interfaith Contexts	
TOTAL CREDITS	15

TOTAL CREDIT HOURS 159

Licentiate in Sacred Theology (S.T.L.)

The Licentiate in Sacred Theology is a two-year program of advanced theological studies beyond the first cycle of general theological studies. It includes both a specialization in one area of theology and a major research paper. St. Mary's Ecclesiastical Theological Faculty offers the opportunity to pursue the S.T.L. in three areas: Moral & Spiritual Theology, Biblical Theology, and Systematic & Liturgical Theology. The Systematics & Liturgical area includes two optional specializations: Evangelization & Missiology and Liturgy.

Requirements for Admission:

- 1. The S.T.B. degree or equivalent;
- 2. A completed application form;
- 3. If applicable, written permission from bishop and vocation director for pursuit of the degree;
- 4. A cumulative grade point average of 3.5 in the S.T.B. program or other evidence indicating solid assurance that the student is capable of S.T.L. work;
- 5. Presentation of first-cycle written research work;
- 6. A statement of interest that does not

exceed 600 words;

- 7. Official copies of transcripts from all undergraduate and graduate institutions attended;
- 8. Proven reading skills in Latin and at least one modern language other than English useful for theological study, typically French or German. If seeking the STL in Sacred Scripture, reading skills in Greek or Hebrew must also be demonstrated. This requirement may be satisfied by three years of work in a given language at the high school level, two years at the college level, or by a competency examination.
- 9. Proof of COVID vaccination.
- 10. Copy of latest TOEFL iBT scores and reports: (minimum required score of 91) taken within the past year, if non-native speaker of English;
- 11. A psychological report.
- 12. A physical exam report, including tuberculosis and HIV test results.
- 13. Two recent photographs.
- 14. Copy of current visa and passport if non-US citizen and address in country of citizenship.

Once the application form and the accompanying materials have been submitted to the *Praeses*, the *Praeses* will form an ad hoc committee of three faculty members, which will include the chair of the appropriate department, to assess the candidate's suitability for the STL program. Once the committee has reached a decision, this decision will be communicated to the applicant in writing, and it shall be considered final. The deliberations of the committee are to be considered confidential and will not be communicated to the applicant.

The Licentiate Program

- 1. Four semesters in the program;
- 2. A total of 24 credits of 700/800 level seminars and/or elective courses;
 - a. Five courses must be in the student's

area of specialization, and two of these must be at the 800 level. If a student is undertaking a concentration in Evangelization & Missiology or Liturgy, then three of the courses in the student's area of concentration are specified in the curriculum for the respective concentration.

- b. Of the remaining three courses, one must be a specially designated 800-level interdisciplinary seminar.
 - c. The area of specialization must be determined before the beginning of the second semester.
 - d. Normally no more than nine credits may be taken during any one semester. Options for scheduling course requirements over the four semesters may be discussed with the *Praeses*.
 - e. Normally no more than six credits may be taken as independent study courses.
 - f. Normally no more than six credits may be taken outside St. Mary's Ecclesiastical Faculty.
3. A cumulative Grade Point Average of 3.0 (B) is required with an average of 3.0 in the student's field of concentration and no grade in any course may be below a C.
 4. A major research paper of 75-100 pages demonstrating scholarly competence in a topic in the student's area of concentration;
 - a. Before the end of the second month of the student's second semester, the student must choose a director ordinarily drawn from among the members of the Ecclesiastical Theological Faculty.
 - b. Further, the student must present to the *Praeses*, before the end of the third month of that semester, a topic proposal and a brief outline for his approval.
 5. Toward the end of the curriculum, the student must pass a 60 minute oral comprehensive examination on the research paper and on ten selected theological topics. A 3.0 (B) is required for the examination. The examination board consists of

the student's research paper director, a second reader, and the *Praeses* or his delegate.

6. All work for the S.T.L. program must be completed within five years of matriculation.

Doctorate in Sacred Theology (S.T.D.)

The Doctorate of Sacred Theology (S.T.D.) is the ecclesiastical degree enabling the holder to teach in an ecclesiastical faculty. The goal of the degree program is to train a scholar who has a broad knowledge of theology, a critical competence in theological methodology, and a specialization in a field of theology where he or she can do original research. The S.T.D. thesis "makes a real contribution to the progress of science" (*Sapientia Christiana*, 49, iii).

While St. Mary's is authorized by the Holy See to grant the S.T.D. degree, it chooses to proceed very cautiously in admitting only those candidates of clear promise whose research interests coincide with that of faculty members capable of and interested in doctoral direction. Applicants must possess the Licentiate in Sacred Theology (S.T.L.) degree or equivalent work done within an ecclesiastical faculty, with a G.P.A. of 3.50.

Application letters should include the identification of a proposed field of specialization along with a statement of scholarly goals and two letters of recommendation from people in a position to judge the candidate's aptitude for doctoral work.

An admissions committee of the Ecclesiastical Theological Faculty reviews applications of prospective doctoral students, and the *Praeses* notifies students of its decision.

S.T.D. requirements include:

1. Successful completion (3.50 G.P.A.) of twelve additional credits, which include at least two 800-level seminars with the

- remaining credits done in directed research taken during at least one year of residence;
2. Two terms of service as a teaching assistant;
 3. Competency in Latin and two modern languages other than English that are useful for scholarly research; the requirement may be satisfied either by a high school transcript showing three (3) years' work in the area or a college level transcript showing two (2) years' work in the area or by competency examination;
 4. A student concentrating in the area of Biblical Theology must fulfill language requirements in both Biblical Greek and Biblical Hebrew; Greek and Hebrew requirements may be fulfilled by a year's work in the language area;
 5. Submission by the end of the first year of a dissertation proposal approved by the student's director and the Ecclesiastical Faculty Admissions Committee;
 6. Two semesters of dissertation guidance, leading to completion of a doctoral dissertation not to exceed 80,000 words; the dissertation is ordinarily defended within five years, with the possibility of extension granted by the Admissions Committee of the Ecclesiastical Theological Faculty;
 7. Defense of the dissertation before a committee appointed by the Praeses and consisting of the director, two readers, and the *Praeses* or his delegate as Chair.
 8. Proof of Covid vaccination. See www.stmarys.edu for vaccination policy.



Graduation 2023. Emily Hicks, faculty member and new S.T. L. graduate, with faculty member Dr. Michael Gorman.



The 2023 School of Theology graduates and ordination class.

St. Mary's School of Theology offers professional and academic degree programs to resident seminarians and non-resident day students. The curricula for the several degrees are integrated into the fundamental curriculum required of all candidates for the Roman Catholic priesthood. For this reason all School of Theology courses have as their focus the preparation for priesthood in the Roman Catholic Church.

The Master of Divinity and Master of Arts (Theology) degree programs follow the guidelines of the U.S. Catholic Conference of Catholic Bishops' *Program of Priestly Formation* and the degree standards of the Middle States Commission on Higher Education and the Association of Theological Schools. By admission to the School of Theology, all seminary students are degree candidates. Non-degree seminarians are admitted only by exception upon the Dean's recommendation. A detailed account of academic policies and procedures is found in the Student Handbook.

Master of Divinity

The Master of Divinity provides the knowledge and skills needed to begin the practice of priestly ministry.

Degree Program Goals

- Goal 1: Demonstrates mastery of the Catholic doctrinal and theological tradition.
- Goal 2: Demonstrates a grasp of the history of the development of doctrine and various types of theological argument.
- Goal 3: Demonstrates theological competency while treating the real-life questions and concerns of contemporary believers.
- Goal 4: Demonstrates competent Catholic ministry in a pluralistic American culture.
- Goal 5: Demonstrates effective written and oral communication, and effective critical thinking.

Degree Requirements

- 1. Completion of the philosophical and undergraduate theological coursework as defined in the current edition of the *Program for Priestly Formation*;
- 2. Completion of 126 semester credit hours with a cumulative Grade Point Average of at least 2.25;
- 3. Successful completion of comprehensive examinations with an average grade of 2.5 toward the end of the student's course program;
- 4. The M.Div. program is designed to be completed over an eight (8) semester period. The number of semester credit hours per course is three unless otherwise noted.

Sacred Scripture

The Bible in the Church (1.5)	
Pentateuch and Historical Literature	
Prophetic Literature	
Synoptic Gospels	
Pauline Epistles	
Acts, the Catholic Epistles, and Revelation	
Psalms and Wisdom Literature	
The Gospel and Epistles of John	
TOTAL CREDITS	22.5

Moral and Spiritual Theology

Spiritual Theology (1.5)	
Foundations of Moral Theology	
Catholic Social Ethics	
Sexuality, Celibacy, and Marriage	
Medical Ethics	
Sacraments of Penance and Anointing	
Penance and Anointing Practicum (1)	
One Elective	
TOTAL CREDITS	20.5

Church History

Ancient and Medieval Church History	
Modern and Contemporary Church History	
American Catholicism	
TOTAL CREDITS	9

Systematic and Liturgical Theology

Liturgical Theology (1.5)	
Patristics (1.5)	
Fundamental Theology	
Theological Anthropology	
Doctrine of God	
Christology and Soteriology	
Ecclesiology	
Sacramental Theology and Initiation	
Liturgical Ministry of Deacons Practicum (1)	
Theology of the Eucharist	
Mass Practicum (1)	
Theology and Ministry of the Ordained Priesthood	
Marian Theology and Spirituality (1.5)	
Eschatology (1.5)	
One Elective	
TOTAL CREDITS	35

Pastoral Theology

Pastor as Catechist (1.5)	
Pastor as Evangelist (1.5)	
Canon Law I: Law in the Church	
Canon Law II: Sacraments and Pastoral Ministry	
Canon Law III: Marriage	
Ministry in Ecumenical and Interfaith Contexts	
Basic Skills for Effective Preaching	
Preaching from the Lectionary	
Pastoral Care and Practice I (1.5)	
Pastoral Care and Practice II (1.5)	
Pastoral Internship I (1.5)	
Pastoral Internship II (1.5)	
Parish Learning Team I (1.5)	
Parish Learning Team II (1.5)	
Parish Learning Team III (1.5)	
Parish Learning Team IV (1.5)	
Parish Learning Team V (1.5)	
Parish Learning Team VI (1.5)	
TOTAL CREDITS	36
One elective freely chosen	3
TOTAL CREDIT HOURS	126

B.A./M.A. Degree Program

In the event that a student who does not possess an earned undergraduate degree has been accepted by a diocese to study for the priesthood, St. Mary's offers a combined BA/MA degree designed to provide the student with all necessary undergraduate philosophy, religious studies, and liberal arts courses, and graduate theology and pastoral requirements (as specified in *The Program of Priestly Formation*) in the course of six years.

Prerequisites:

The applicant must:

- Be 30 years old or older and have graduated from high school and successfully attended college;
- Be accepted to study for the priesthood and be sponsored by a Roman Catholic diocese;
- Submit an official copy of all high school and college transcripts.

Requirements to graduate:

For the B.A. degree:

- Completion of 120 semester credits (with the last 30 earned at St. Mary's);
- Proficient command of written and spoken English;
- A cumulative Grade Point Average of 2.0.

For the M.A. degree:

- Completion of 48 semester credits in theology;
- A cumulative Grade Point Average of 3.0 in these 48 credits;
- Successful completion of a comprehensive examination.

The sequence of the B.A./M.A. program is summarized as follows:

Years 1 and 2:

Pre-Theology Years

Students undertake all the requirements as outlined in the *Program of Priestly Formation*, specifically 30 credits in philosophy and 12 credits in religious studies, plus a general liberal arts preparation in art, literature, history, and language for work in a graduate school of theology.

Years 3 and 4:

First and Second Theology Years

With all philosophy and religious studies requirements completed, the first and second years of theology are taken with students studying for the S.T.B. and M.Div. degrees in which students earn junior and senior undergraduate college credit. The B.A. degree is awarded before the end of Second Theology.

Years 5 and 6:

Third and Fourth Theology Years

In the final two years, students take all remaining theology courses as prescribed by the *Program of Priestly Formation*, and complete requirements for the S.T.B and ordination. At the end of the sixth year of study, the student is awarded the M.A. (Theology) degree.

Master of Arts (Theology)

The Master of Arts (Theology) program provides foundational studies in the main disciplines of theology, including Sacred Scripture, Church History, Systematic Theology, Moral Theology, and Pastoral Theology. In the School of Theology, the Master of Arts (Theology) is open to three particular cohorts of student:

- A. School of Theology students who have earned the Bachelor of Arts degree at St. Mary's;

For these students the Master of Arts (Theology) is completed over a four semester period. Seminarians in this program must also complete all pastoral assignments which are not credited toward the degree.

- B. Students who have withdrawn prior to completing the Master of Divinity;

For these students the Master of Arts (Theology) is completed over a four semester period, generally the first two full-time years of theological study. They require the Dean's permission, and must complete comprehensive examinations with at least the numerical grade of 80 average.

- C. Students with advanced standing in the Master of Divinity.

In accordance with accreditation standards, the School of Theology allows up to 24 credits from the Master of Divinity to be applied to a concurrent Master of Arts (Theology) program. The remaining 24 credits for the Master of Arts (Theology) are taken as electives in consultation with the Dean. Matriculation in this concurrent program is reserved to students significantly academically advanced, who could reasonably fulfill all requirements in the time frame generally recognized by their respective dioceses.

Configuration Stage

St. Mary's Seminary and University offers a pre-theology program for seminarians who lack the background necessary to pursue graduate-level theological work in preparation for priestly ministry. The pre-theology program fully integrates new seminarians into the seminary community and focuses on human formation through faculty involvement in spiritual direction, formation advising, and evaluation for priestly life and ministry. In most cases the pre-theology program requires two full years, though advanced standing can be granted at the mutual agreement of both the seminary and the sponsoring diocese. Seminarians who have already completed the entire pre-theology academic requirements, as enunciated in the current edition of the *Program for Priestly Formation*, but who have never been in a recognized program of priestly formation will be admitted into a one-year pre-theology program.

Academic formation in the pre-theology program is built around the requirements of the current edition of the *Program for Priestly Formation*: thirty (30) undergraduate credits in specified philosophical material, and twelve (12) undergraduate credits in specified studies, which provides a basic catechetical framework of Roman Catholic teaching. The pre-theology program, based upon admissions academic testing, offers academic support services for seminarians whose basic academic skills need strengthening. The pre-theology program, based upon credit audit, also offers supplemental liberal arts, humanities, and classical languages for seminarians who would benefit from such education. Seminarians in need of supplemental educational support or further liberal arts background will require a full two-year pre-theology program.

Specific spiritual formation in the pre-theology program focuses on helping a seminarian to develop a spiritual "core which unifies and gives life to his being a priest and his acting as

a priest” (*Pastores Dabo Vobis*, #45) through reflection on Book IV of the *Catechism of the Catholic Church* and guided direction in the practice of meditation and interior prayer.

Pastoral formation in the pre-theology program occurs through direct ministry experiences with the poor and suffering as seminarians examine how and where God is present in such situations. Background is developed for future ministry through specific courses in media, rhetoric, and communication for pastors, as well as basic study of Pastoral Spanish.



The 2023 Transitional deacons listen to alumni (From far right to the left, Frs. Brendan Foley, '21, Maurice Sunde Afor, '22, and Thiago Ibiapina, '23), about the blessings and challenges of a newly ordained priest.

Program of Pastoral Formation



Seminarians listen to Baltimore Auxiliary Bishop Bruce Lewandowski, C.S.S.R., at a workshop on "The Evangelizing Parish." He inspires the seminarians when he challenges them: "As missionary disciples for Christ, we share a common faith and hope-filled Spirit with the people we serve. We have a responsibility."

The St. Mary's Seminary & University theological curriculum and priestly formation program are designed to prepare seminarians to assume demanding pastoral responsibilities. The seminary is the center for the seminarians' human, intellectual, spiritual, and pastoral formation. The parishes, hospitals, and direct service sites are the experiential forums for their formation.

Our Pastoral Formation Program is built on the vision of *Pastores Dabo Vobis*, St. John Paul II's landmark document on priestly formation, and the Program of Priestly Formation by the United States Catholic Conference of Bishops.

The Pastoral Formation Program aims to help seminarians understand the complex and evolving pastoral dynamics of Catholic parishes today, preparing them to become effective pastors by operationalizing their theological education into dynamic pastoral leadership in their ministry sites.

After their studies and seminary formation, the seminarians will have competency in basic

pastoral skills of evangelizing, pastoral counseling, preaching, and pastoral leadership. All theology courses have a defined pastoral purpose and a stated pastoral outcome. We make formation intentional with the help of a collegial and collaborative faculty to meet today's changing pastoral needs.

Academics, community life, ministry experiences, personal and community prayer, mentoring and spiritual direction, small group theological reflection sessions, assessments such as *Fundamental Interpersonal Relationship Orientation* (FIRO), *Intercultural Readiness Check* (IRC), skills development workshops, parishioners and pastors' assessment on transitional deacon homilies, and end-of-the-semester reflection papers on pastoral ministry assignments, contribute to the formation of St. Mary's pastoral leaders.

In addition to their academic studies, the seminarians in the Discipleship Stage spend four hours per week serving the community at direct service agencies that minister to the poor, suffering, and the marginalized.

In their first, third, and fourth year, seminarians minister as a team for five hours per week in selected parishes throughout the Archdiocese of Baltimore. In the parish setting, we use the learning team model under the leadership of the transitional deacon. The parish becomes the focal point and experiential forum of their learning. With the transitional deacons as leaders, the first and third-year seminarians take on distinct pastoral roles in the parish. Here is where they operationalize their classroom learning and make it come alive.

Seminarians in the second theology year spend five hours a week in a healthcare environment under the supervision of a hospital's Pastoral Care Director. The pre-theology and second theology field experiences focus on the human formation aspect of the four dimensions of their priestly formation.

One of the critical components of our Pastoral Formation Program is the Homiletics Program. This Program seeks to help seminarians become effective preachers by emphasizing the development of a rich spiritual, pastoral, and theological imagination for the ministry of the Word. The Proclamation Lab enhances the preaching in the second, third, and fourth-year studies. Transitional deacons preach at the seminary and parish one to two times a month, which is assessed by the faculty at the seminary and by parishioners and the pastors in the parishes. Our Communications Resources Center provides writing support to our international seminarians and others who request assistance.

During the summer, the seminarians are assigned to parishes in their home dioceses, further enhancing each seminarian's formation.

To help assess the seminarians' ongoing progress, the parishes, direct service agencies, and hospital sites provide periodic written evaluations for each seminarian. In addition, once per semester, the parishioners and the pastor where a transitional deacon ministers,

complete a questionnaire on the effectiveness of a deacon's homilies. These reports, combined with faculty mentoring and evaluation, and small group theological reflection sessions facilitated by St. Mary's formation faculty and priests from the Archdiocese of Baltimore, and theological reflection papers on pastoral ministry experiences at the end of every semester, help us monitor each seminarian's readiness for pastoral ministry and leadership.

Our Pastoral Formation Program models collegiality and transparency by having both an Advisory Council and Ministry Supervisors' Gathering to assess the program's effectiveness. The Advisory Council – comprising priest alumni, laywomen, and other pastoral leaders – meets once a semester with the Director of Pastoral Formation to provide program feedback and guidance on best practices in various ministries. The Pastoral Ministry Supervisors' Gathering – with membership from the ministry sites – meets towards the end of the Spring semester, offers program feedback to the administration, and engages with the seminarians and the faculty through prayer and dinner.



St. Mary's Ecumenical Institute graduates, Graduation 2023.

St. Mary's Ecumenical Institute (EI), a division of St. Mary's Seminary & University, offers accredited ecumenical theological education at the Master of Arts and Doctor of Ministry levels to qualified men and women, both on our campus and through distance education. The EI offers opportunities for personal or professional enrichment; preparation for voluntary or professional leadership in a church, school, or community organization; and a basic theological foundation for ministry.

The initial idea of an ecumenical program in theology in Baltimore for men and women of all faiths began in 1967. A small group of clergy and laity from a number of denominations was exploring the possibility of establishing a graduate theological program in the city. Based on these discussions, St. Mary's Seminary & University agreed to offer to the public a graduate evening program in theology. The Seminary saw this as an important way to serve the Baltimore community as part of its response to the decrees of the Second Vatican Council (1962-1965). St. Mary's Seminary & University began the Ecumenical Institute of Theology in the fall of 1968.

Today the EI's student body is both interdenominational and interracial. Many of the women and men who attend classes are enrolled in one of the two masters degree programs (Master of Arts in Theology or Master of Arts in Christian Ministries) or the doctoral (D.Min.) program. Some students are enrolled in an M. Div. partnership program, studying at the EI as part of their work towards a Master of Divinity through Lancaster Theological Seminary. Some are pursuing graduate certificate programs, including post-Masters Certificate of Advanced Studies; CONNECT: Faith, Health & Medicine; or certificates in Biblical Studies or Spirituality. Other students are pursuing courses for credit or as auditors for personal enrichment. In a typical year, there are slightly more women than men. About one-third of the student body is African-American. The student body also includes Asian, Hispanic, and other minority students. With respect to religious tradition, the largest group of students is Roman Catholic. Over the years, many students from the Baptist, Methodist, Episcopalian/Anglican, non-denominational, Presbyterian, Lutheran, and Orthodox traditions, Pentecostals, Disciples of Christ, Mennonites, Brethren, and Quakers are or

have been students. Jewish and Muslim students are also welcome. Many lay ecclesial ministers and permanent Deacon candidates in the Archdiocese of Baltimore are EI students or alums. The EI faculty consists of regular and visiting professors from St. Mary's Seminary & University, several other area educational institutions, and local churches and religious organizations.

The St. Mary's Ecumenical Institute (EI) is steeped in the ethos of St. Mary's Seminary & University and of its parent institution, the Society of St. Sulpice. The dynamic relationship between St. Mary's mission and its Sulpician ethos is the crucible within which the several purposes of the institution are realized. The presence of the EI as an integral part of St. Mary's broadens the very context of the seminary, and makes contemporary issues of ecclesial ministry more apparent and real for seminarians. As part of their formation for ministry as priests, St. Mary's requires semi-

narians to take at least one course in the EI. Many take additional courses and benefit from the ecumenical and pastoral opportunities that St. Mary's Ecumenical Institute offers.

*St. Mary's Ecumenical Institute-
a diverse learning community
pursuing professional excellence
and personal growth
through theological study*



Rev. Edgardo Colón-Emeric, Ph.D., delivers the Dunning Lecture titled "Romero & the Preferential Option for the Poor: An Ecumenical Praxis" in November 2022.



The Knott Library

St. Mary's Seminary & University's library traces its roots back to the collection of theological and philosophical works that the members of the Society of St. Sulpice brought with them from Paris in 1791. Today the Marion and Henry J. Knott Library of St. Mary's Seminary & University has a collection numbering over 140,000 volumes. The collection is primarily of a philosophical and theological nature; approximately 20% of the collection is in foreign languages, including a substantial rare books collection. The library also provides extensive access to e-books and databases with full text articles.

The Knott Library is completely automated, and library patrons enjoy ease of access to the full collection, as well as to the world-wide web through public access computer stations. The fiber optic network extending through the entire seminary complex grants this same access to all seminarians and faculty from their rooms and offices. Reciprocal borrowing arrangements for students and faculty exist with Loyola/Notre Dame Library and the Eisenhower Library at Johns Hopkins University, and on a wider scale through the libraries of the Maryland Independent College and University Association, the Baltimore Academic Library Consortium, and OCLC.

In 2002 the Knott Library was expanded, creating the Raymond E. Brown Center, named after the late Rev. Raymond E. Brown, P.S.S., alumnus and former faculty member of St. Mary's, one of the 20th century's premier Catholic biblical scholars. The Raymond E. Brown Center includes Fr. Brown's own research collection on the Gospel of John, general stacks, and five classrooms.

An area attached to the main stacks of the Knott Library was dedicated in Spring, 2006, as the John Paul II Reading Room, housing objects of art suggestive of the great contemporary Holy Father, particularly highlighting his groundbreaking efforts in the area of Christian-Jewish dialogue. This media-enabled room can be used for study, small gatherings, and specialized lectures in the spirit of Saint John Paul II and in recognition of his legacy to the Church and the world. The library assets housed in its shelves are dedicated collections reflecting its ambience, containing all the writings of Karol Wojtyła and John Paul II, as well as secondary works of biography and study regarding the many facets of his thought, teaching, and pontificate. It also houses basic holdings regarding Christian-Jewish dialogue, Holocaust studies, and works highlighting the role of Righteous Gentiles during the *Shoah*.

The Associated Archives at St. Mary's

Two floors of the library expansion house the Associated Archives at St. Mary's Seminary & University. These archives comprise the archival holdings of the Archdiocese of Baltimore, established in 1789 as the nation's first Roman Catholic diocese; the U.S. Province of the Society of St. Sulpice, since 1791 leaders of U.S. Catholicism and particularly leaders of U.S. seminaries; and St. Mary's Seminary & University, since 1791 the nation's first Roman Catholic seminary. The Associated Archives contains one of the finest collections available on the origins and early development of Roman Catholicism in the United States.

International and Global Formation

St. Mary's Seminary fosters sensitivity to international and global issues through the diversity of its own student population and with participation in such programs as Catholic Relief Services' Global Fellows Program. Additionally both the School of Theology and the Ecumenical Institute of Theology sponsor periodic study tours to, for example, El Salvador (focusing on issues of justice); Israel (focusing on biblical issues); Rome (focusing on the development of Roman Catholicism); and Paris (focusing on the French School of Spirituality).

Academic Support Services

All students enrolled in the School of Theology or the Ecclesiastical Theological Faculty take proficiency tests in reading, writing, and verbal communication as part of their admissions process. Students who do not achieve a threshold score on one or more of the tests are required to take a remedial

course in that area. These remedial courses offer educational support for seminarians whose basic academic skills need strengthening. They are required to develop the basic academic skills to study and successfully complete undergraduate philosophy and/or graduate theology courses. Ongoing assistance is also provided by St. Mary's Academic Resources Specialists as well as other academic support services, such as the Conversation Partners Program, Peer Tutoring Program, and the St. Mary's Communication Resources Center, which is staffed by trained seminarians.

International Students

St. Mary's Seminary has special admissions and program requirements for seminarians who need extra assistance with the English language. Prior to admission, the seminary requires that the seminarian complete a program or course of studies, focusing on both English language acquisition and proficiency, and appropriate acculturation. St. Mary's will accept students who achieve at least a 91 on the TOEFL iBT, taken within the past year. The TOEFL requirement can be waived on a case-by-case basis should the applicant have appropriate documentation of successful completion of the following: an intensive English program at an accredited institution of higher education or a college-level English Composition class with a grade of A or A-. The Academic Support Services noted above are also available to international students who meet the special admissions and program requirements.

Formation for Hispanic Ministry

St. Mary's pre-theology program offers six credits of Pastoral Spanish, in order to facilitate basic liturgical and pastoral linguistic competency. The seminary community regularly celebrates Eucharist in Spanish. Parish

internships requiring the use of Spanish are available within the multicultural center of the Archdiocese of Baltimore.



Rev. Fredrik Hansen P.S.S. (cand.) with students in the Knott Library.



*George Weigel, St. Mary's Seminary College Class of 1973, was this year's Carroll Lecturer speaking on his new book, *To Sanctify the World: The Vital Legacy of Vatican II*. Rev. Fredrik Hansen, P.S.S. (cand.) greets Mr. Weigel at the book signing after the lecture on March 9th, 2023.*

Public Lectures in Theology

St. Mary's Seminary & University sponsors two public lectures in theology each year. St. Mary's Ecumenical Institute sponsors the Dunning Lecture on a general theme of biblical or theological significance for the ecumenical community. The School of Theology sponsors the Carroll Lecture on the theme of the public role of religion in society. Recent lecturers have included:

- R. Scott Appleby (University of Notre Dame);
- James D.G. Dunn (Durham University)
- René Girard (Stanford University)
- John Haught (Georgetown University)
- Freeman A. Hrabowski (University of Maryland, Baltimore County)
- Leon Kass (University of Chicago)
- Amy-Jill Levine (Vanderbilt University)
- Martin E. Marty (University of Chicago)
- N.T. Wright (St. Andrews, Scotland)
- Donald Cardinal Wuerl (Archbishop of Washington)

- Bishop Rowan Williams (former Archbishop of Canterbury)
- Robert Louis Wilken (University of Virginia)
- Rev. Katherine Sonderegger (Virginia Theological Seminary)
- Francis Russell Hittinger
- George Weigel (Ethics & Public Policy Center)
- Rev. Edgardo Colon-Emeric (Duke Divinity School)

Cultural Events

Recent cultural events hosted by St. Mary's have included:

- Piano recitals by world-renowned artists, including our own Vice Rector, Rev. Paul Maillet, P.S.S.
- Concerts for organ and piano/violin duos.
- Seminarian publication and live readings of their own poetry and creative writing.

Academic Policies & Procedures

Academic Dismissal:

Students in the School of Theology are dismissed if their G.P.A. is 1.0 or below after their first term or if they are on Academic Probation for two successive terms. Dismissal means that a person is terminated as a student by the Academic Faculty Council. When dismissal is ordered, a return to the School of Theology may be effected only by the filing of a new application for admission. A student may appeal academic dismissal by bringing the case to an Appeal Board. The student must present clear, positive evidence to support non-dismissal. The composition of the Appeal Board for resident seminarians is the Dean of the School of Theology, two faculty members appointed for the appeal by the Dean, the Vice Rector, and the seminarian's mentor. The composition of the Appeal Board for non-resident students is the Dean of the School of Theology and four members of the academic faculty appointed for the appeal by the Dean. Only one appeal is allowed and a dismissed student shall not have recourse to the academic due process and grievance procedures outlined below.

Academic Honesty:

Students are responsible for the honesty and truthfulness of their academic work. Academic dishonesty of any kind is unacceptable and will not be tolerated. Academic honesty and Christian justice require that proper acknowledgment be given to another's work, including materials taken from the Internet.

Any direct use of another person's words or other work without direct, accurate, and exact attribution of the source of the words or work to the author is plagiarism, a form of academic dishonesty. Any reworking of another's words by changing a word or phrase here or there and presenting the end-result as one's own work is also a form of plagiarism. Any indirect use of another's ideas, arguments, thesis, or organizational structure without attribution is academic dishonesty. Buying,

downloading, or copying someone else's work and passing it off as one's own is academic dishonesty. Using artificial intelligence software to generate any content to incorporate in one's own work or to base one's own work off of is academic dishonesty. Any form of academic dishonesty as referred to in this policy will be subject to both academic and formational disciplinary actions, including dismissal from the seminary.

Upon a finding of one or more serious violations of this policy by the Academic Dean, in addition to any other penalties that may be imposed, the grade "XF", indicating failure for reasons of academic dishonesty, may be recorded on the student's transcript for the course or courses with regard to which the act or acts of academic dishonesty occurred. Mitigating circumstances shall be taken into consideration by the Academic Dean in determining the seriousness of the violation for the purposes of this policy. When the findings support the charge of academic dishonesty, the grade "XF" may be assigned prior to the end of the course and the student may be withdrawn from the course in question. The Academic Dean may assign the "XF" grade for the course or courses at any point during or after the term when the violation occurred. Any determination that an act of academic dishonesty has occurred, and any penalties imposed will proceed in accordance with the academic due process and grievance procedures outlined below.

Academic Failures:

Students who fail a core course have the option of taking it with another professor or at another institution, with the permission of the Academic Dean. Students who fail the same core course twice are dismissed.

Academic Probation:

Students are placed on academic probation if their most recent term G.P.A. falls below 2.0,

or they receive one failing grade or two grades of D+ or below in the most recent term.

Accommodations for Persons with Disabilities:

In accordance with applicable Federal and State laws, St. Mary's Seminary & University does not discriminate against qualified individuals with disabilities with respect to admission or access to, or treatment or employment in, its programs and activities. The designated individual who is responsible for coordinating St. Mary's efforts to comply with these laws is: the University Registrar, St. Mary's Seminary & University, 5400 Roland Avenue, Baltimore, MD 21210, 410-864-4303, aarkellkleis@stmarys.edu. An individual seeking accommodation(s) with respect to a disability should contact Ms. Arkell-Kleis. St. Mary's reserves the right to request appropriate documentation to support a request for accommodation(s).

Comprehensive Examinations:

Comprehensive examinations are required of all students in concurrent School of Theology and Ecclesiastical Faculty programs, as well as all non-degree candidates for priestly ordination. Comprehensive examinations take place on the days indicated in the Spring semester. The Dean of the School of Theology meets with the 4T class early in the Fall semester, in preparation for the examinations. Comprehensive examinations have two components. The written component consists of three 90-minute examination periods, responding to integrative questions. The oral component consists of two 30-minute periods with two different two-person faculty teams based on the same set of questions. Grading and preparation criteria are available from the Dean. Comprehensive examinations for the S.T.L. include a discussion of the submitted thesis, plus questioning on a series of theological theses. Students who fail to pass the comprehensive examinations on the first

attempt are allowed to re-take the examinations only once. Comprehensive grades are recorded in the student's transcript as a numerical grade. The grade is not applied to the student's CGPA.

Credit for Previous Academic Work: (Transfer for Credit Policy)

Degree candidates must earn at least 30 credits toward the Master of Divinity degree and 30 credits towards the Bachelor of Arts degree at St. Mary's. The Dean of the School of Theology and the University Registrar carefully assess the academic transcripts of each transfer student to ascertain the appropriate academic placement of students. In its review of transcripts, the Dean and University Registrar are guided by these specific policies: No course with a grade below C- fulfills any of the requirements for any degree. Transfer students must submit original official transcripts from all previous undergraduate and graduate institutions. They must also submit an official original high school transcript. Copies of these transcripts are not acceptable. Transfer work is recorded on the St. Mary's transcript as a "TR" for transfer. Students earn the equivalent credits for the transfer work but a 0.00 GPA which has no impact on the term or cumulative GPA. Graduate theological courses and undergraduate philosophy and religious studies courses taken at other institutions are scrutinized for content. No undergraduate courses are accepted as graduate theological courses. Religious studies courses are accepted only to fulfill requirements for the undergraduate religious studies requirements of Pre-Theology. Philosophy courses are judged on a case-by-case basis. The 30 required credits in philosophy are considered complete if those credits treat the following specific topics: Logic, Philosophical Ethics, Epistemology, Metaphysics, Philosophy of God, Philosophy of Nature, Philosophical Anthropology, Ancient Philosophy, Medieval Philosophy,

Modern Philosophy, as well as Contemporary Issues in Philosophy.

Credit Units:

St. Mary's Seminary & University operates on a 15-week semester system. Final examinations preceded by study days are scheduled during the fifteenth week. The number of credit units assigned to a course is indicative of the total work load which the course should demand. One semester unit is considered to entail 42 hours of effort including class time, reading, preparation, assignments, and examinations. A full-time student must carry a minimum of 9 units per semester and may, with the approval of the Academic Dean, carry a maximum of 18 units per semester.

Curricular Standards:

Expectations for courses at various levels are the following: 500-level (required) and 600-level (elective) courses involve 650-750 pages of reading and 2-3 evaluative instruments;

700-level (electives taken for S.T.L. credit) courses involve 1000-1200 pages of reading and an additional evaluative instrument (or more substantive versions of the 2-3 basic instruments) beyond the 600 level showing a greater depth of understanding of the material and familiarity with the methodology used in the area under study; 800-level (S.T.L. seminar) courses involve 1000-1200 pages of reading and an in-class oral presentation and either a research paper or another written exercise of a synthetic character. Some examples of appropriate evaluative instruments include written and oral quizzes/examinations, research papers, book reviews, case studies, oral presentations in class, and the like. Each term the expectation is that students may register only for the number of credit hours listed in the model curriculum for that term (typically 15 credits). Overloads need the approval of the Dean of the School of Theology. Resident seminarians are required to register for a minimum of 9 credits. Non-S.T.L. students wishing to enroll in 800-level classes require the permission of the Dean of the School of Theology.



Graduation 2023

Bottom row, Left to Right: Dr. Mary Pat Seurkamp, Commencement Speaker, Rev. Phillip J. Brown, P.S.S., President Rector, Archbishop William Lori, Very Rev. Daniel Moore, P.S.S., Provincial Superior.

Top Row, Left to Right: Dr. Matthew J. Dugandzic, Dean of the School of Theology, Rev. Gladstone Stevens, P.S.S. and Dr. Brent Laytham, Dean of St. Mary's Ecumenical Institute.

Due Process and Grievances in Academic Matters:

Students with complaints in academic matters may appeal to have the complaint thoroughly reviewed and a judgment made according to the following 3-stage procedures for academic due process. In Stage 1, the student consults with the faculty member involved. In most cases, the student and the faculty member should resolve the complaint on this level. In Stage 2, if no resolution has been achieved in Stage 1, the student may bring the complaint to the Dean of the School of Theology (or the Vice Rector if the Dean is the faculty member in question). The Dean consults both with the student and the faculty member to reach a solution. In Stage 3, if no resolution has been achieved in Stage 1 or Stage 2, the student may prepare a written brief requesting the convening of an *ad hoc* Appeals Committee to hear the case. The Committee shall consist of the following five persons: the Dean as Chair (or if the faculty member in question is the Dean, then the Vice Rector is to act as Chair); two faculty members appointed by the Chair; two students from the elected members of the Student Government appointed by the Student Body President. (If the student involved is the Student Body President, the two students shall be appointed by the fourth-year class President.)

The Appeals Committee, after hearing the testimony of both parties and after its own deliberation, presents its opinion based on a majority vote to the student and the faculty member. If the issue is a course grade and if the Committee's opinion is that the grade is unfair, the power of the Committee is to recommend to the faculty member that the grade be changed to another letter grade or to Pass. The faculty member makes the final decision. If the faculty member does not accept the *ad hoc* Committee's recommendation to change the grade, then a summary of the Committee's deliberation and vote, along with the faculty member's reason(s) for non-

concurrence, will be placed in the student's permanent file.

Examinations:

Final examinations are scheduled at the end of each term. No final examinations, written or oral, are to be given until after all scheduled classes are completed. No examinations may be scheduled during other house activities (e.g., liturgy, conferences, faculty meetings, reading day, etc.). If a professor judges that an examination was legitimately missed, arrangements for makeup examinations are made with the individual student.

Financial Policies and Procedures:

Resident and non-resident seminarians make their own financial arrangements with their respective dioceses or religious communities. A listing of academic fees and charges is published yearly. Payment is expected before the first class day of each semester. Alternative arrangements may be made with the Vice President of Finance. No student will be allowed to register for further classes until previous financial obligations have been satisfied. Financial accounts are to be settled before graduation. Transcripts and conferral of degrees will be withheld in case of default of payment. Fees are not refundable, but tuition and other charges are refundable in decreasing percentages up to the seventh week of the semester.

Grading Scales:

The following scales are in effect in the School of Theology and Ecclesiastical Faculty of Theology:

A	4.0	95-100
A-	3.7	90-94
B+	3.3	87-89
B	3.0	83-86
B-	2.7	80-82
C+	2.3	77-79
C	2.0	73-76
C-	1.7	70-72
D+	1.3	67-69
D	1.0	63-66
D-	0.7	60-62
F	0.0	0-59
XF	0.00	Failure for academic dishonesty

Incompletes:

Incomplete grades are given only under exceptional circumstances to a student whose work in a course has been satisfactory but who because of illness, family emergency, or other circumstances has been unable to complete all course requirements. The seminarian requesting this grade (I) of his professor must have the prior written permission of his mentor, and all requests must be approved by the Dean of the School of Theology. Request forms for (I) Incomplete are available from the Registrar. The (I) grade must be removed by the date listed in the calendar. Failure to do so results in a failing grade (F).

Independent Study:

A self-driven course of study under a professor's direction that falls outside of the regular curriculum or published series of electives is known as independent study. It may be done on site or at a distance. It is usually granted

for the following reasons: so that a student taking courses out of sequence may fall back into the proper course sequence; so that a student who enrolled in an elective that had been canceled can take that course; so that a student can take a required course that he would otherwise miss; or, in limited cases, to allow a student to take on an intensive study of a subject – particularly in view of doing an STL – that is not usually covered in the seminary curriculum. An independent study is not granted for other reasons, including a desire to shorten a student's length of matriculation, or in response to an ordinand's call to orders outside the regular timeframe. The permission to undertake an independent study begins with consultation between the student and the Dean of the School of Theology. Only after preliminary permission from the Dean has been granted can an appropriate professor be approached or agreements be made. If a professor agrees to direct the independent study, then the student must pick up the independent study form from the Dean's office, acquire the signatures of the Dean and professor in question, and submit the form to the Registrar. The independent study form must include a firm due date for all assignments that pertain to the independent study.

Internet Policy:

St. Mary's Seminary & University, as an educational institution, encourages and supports a broad information and technology environment for all members of the Seminary community, including faculty, staff, and students. All users of the Seminary's systems and resources are expected to act in an ethical, efficient, legal and responsible manner. All of the Seminary's policies and codes of conduct apply to the electronic environment and all information technology, just as they apply in all other Seminary settings.

A recently updated Network Policies Manual is available on the SMSU hub.

Leave of Absence:

A resident seminarian desiring a leave of absence for one term or longer from St. Mary's priestly formation program follows the appropriate procedures outlined in the Student Handbook. A non-resident student desiring a leave of absence for one term or longer from St. Mary's makes a request, in writing, to the Dean of the School of Theology. The request includes reasons for the leave and length of time projected. The Dean makes the decision regarding this request, as well as the decision regarding a request for a return from a leave. Students to whom a leave of absence has been granted are not registered or enrolled in the School of Theology while they are on leave. They do not have to repeat the entire admissions process in order to return.

Life of Credits:

Because of the nature of theological research and study, students should have a command of the most recent information available when working toward a degree. Normally, credits earned at St. Mary's or transferred from another accredited institution must have been earned within the past ten (10) years and generally completed with a grade of B or better to be eligible for application to a current degree. Use of these credits must be approved by the Dean and the Registrar. Grades for work in transfer courses are not calculated in the current program GPA.

Name Changes:

St. Mary's Seminary & University requires that all official records bear a student's full and legal first, last, and middle (if applicable) name. If a student's name has been changed because of marriage, divorce, legal action, etc., the student is required to provide documentation such as a driver's license, passport, or social security card before the name can be changed in St. Mary's records.

Permanent Records Policy:

In addition to biographical information (name, address, state or federally mandated demographic data), St. Mary's keeps the following information on all students and it becomes part of a student's permanent academic record:

- a) admissions and other test scores;
- b) diocese information (for seminarians);
- c) recommendations (when required for admission);
- d) dates of application, acceptance, registration, matriculation, withdrawal;
- e) academic program(s) information at St. Mary's;
- f) all coursework, with grades, status, dates and grade point averages;
- g) official transcripts from other institutions;
- h) courses transferred for credit;
- i) photograph of student ;
- j) information about other language(s) studied;
- k) correspondence with St. Mary's faculty and administrators relating to student's program;
- l) all information on theses;
- m) comprehensive examinations and examination scores;
- n) information on degree(s) conferred ;
- o) other pertinent documents and information (withdrawal, transfer, leave of absence, financial documents that pertain to academic status, pastoral year, dismissal etc.)

Any questions regarding St. Mary's retention policy should be directed to the University Registrar.

Restrictions are placed on the disclosure of student records in compliance with the Family Educational Rights and Privacy Act (FERPA) and to protect the privacy rights of individuals. These documents may be inspected only by those faculty members or

administrators at St. Mary's who have a legitimate educational interest in seeing them. Others may inspect these files or obtain copies of information in a student's record only after the Registrar's Office has received a signed written request or permission form from the student and the student has paid a nominal fee, or as otherwise permitted or required by law. No e-mail requests are accepted.

Under FERPA, St. Mary's has designated the following student information as "directory" and will release it without prior authorization from the individual student, unless the student has previously restricted its release: Student Legal Name; Local, Permanent and Email Address; Dates of Attendance; Enrollment Status (full-time/part-time); Program of study; Degrees, Honors and Awards conferred and date conferred; Class Standing (1st Theology, etc.).

St. Mary's does not release this information to third-party vendors or solicitors. A student may restrict the release of directory information by making a written request the Registrar's Office. If a student no longer wishes to have Directory information withheld, they must also notice the Registrar's Office in writing. Please note that a request to restrict release of directory information will prevent St. Mary's from releasing a student's directory information to prospective employers, student loan servicers, insurance companies and other organizations to which a student would customarily want St. Mary's to transmit information without explicit consent. It will also prevent St. Mary's from listing the student's directory information in publications such as the commencement program, newsletters, etc.

Students are at liberty to inspect their own academic files by making an appointment with the Office of the University Registrar. By submitting a letter of application to the University Registrar, a student may 1) inspect and review his or her records, and 2) petition to seek amendment of records that the stu-

dent believes are inaccurate, misleading or otherwise in violation of the student's privacy rights. No part of any record may be inspected by the student without the express written consent of the University Registrar. Permission will be granted within a reasonable time and in no case more than forty-five (45) days from the date of the receipt of a written request for inspection. Any suspected inaccuracies in any of St. Mary's records should be reported at once to the Office of the University Registrar. Since each institution is responsible for the accuracy of its own files and for correcting them when necessary, St. Mary's will not amend academic documents from other parties which may be in its possession nor forward such records to third parties. This includes documents such as transcripts from other institutions sent to St. Mary's as part of the admissions process.

Only those St. Mary's staff members who are directly responsible for students' accounts or billing matters may examine financial documents that relate to a student's stay at St. Mary's.

Registration Procedures:

Students are normally registered for coming terms by the Dean of the School of Theology and the Registrar, with choice of electives. Students may add, drop, or change the status of courses during the first two weeks of the term by revising the registration form available in the Registrar's Office. Such changes require the signatures of the student's mentor and the Dean of the School of Theology. A course dropped during this time receives no grade. By the end of the eighth week of the term students should have received some indication of their academic standing in each course. With the appropriate approvals listed above, students may withdraw from, or change the status of, a course during this time. In the case of withdrawal, students receive the grade of W. While this grade remains on the permanent record, it does not affect the grade point average (G.P.A.).

Books:

Lists of required texts for courses are available on the St. Mary's website. Students are responsible for consulting the webpage and purchasing books from their vendors of choice prior to the start of the semester.

Student Academic Progress Rights:

A student has the right to know, during the first class week of each term, the criteria to be used by the instructor in determining grades in each course. Students have the right to see their graded tests and other written material, and the instructor has the duty to make this material available within a reasonable time. Upon request, students have the right to have their grade on such written material explained by the instructor. Such a request must be made within one week after the graded written material is made available to the students.

Student Responsibilities:

Students are responsible for meeting requirements of class attendance, test dates, assignment deadlines, and proper behavior during classes.

Submission of Original Work and Retention of Copies:

It is customary for students to submit exams, papers, theses and other projects to their instructors for evaluation during a course or as part of their culminating experience in a degree program. When work is submitted for evaluation, the student retains the intellectual property rights to that which has been created, but the original hand-written, typed, or word processing document (or, for a thesis, the original and one copy) or other medium of work (e.g., video tape, audio tape, electronic file) submitted becomes the property of St. Mary's Seminary & University. In the case of course work, the instructor evaluates the sub-

mitted work and communicates the results of the evaluation to the student. The faculty member, at his or her discretion, may return the work to the student, retain the work, discard the work, or request that the administration retain the work or place the work in the student's academic record. The administration of St. Mary's also retains the right to request the original work from the instructor and may place it in the student's academic record, store the work elsewhere (e.g., in the library or in a special collection of submitted projects), or discard the work if the student fails to retrieve it in a timely manner after being asked to do so.

It is St. Mary's policy to retain all student work about which the instructor or administration has raised questions about its academic integrity.

It is the student's responsibility to retain a copy of all work submitted for evaluation, including written materials, electronic files, and work submitted on other media such as audiotapes and video tapes.

Tuition, Room and Board:

The annual fees for the 2023-2024 Academic Year are as follows:

Tuition and Formation: \$24,280

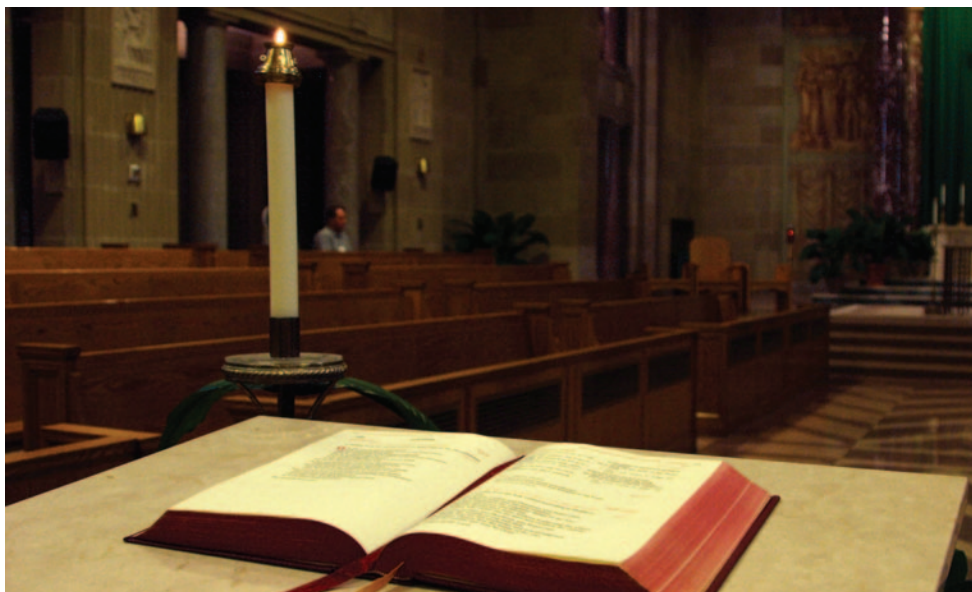
Room and Board: \$19,157

Retreat Fee: \$500.

Withdrawal:

Resident seminarians who withdraw from St. Mary's follow the appropriate procedures outlined in the Rule of Life. Should they wish to continue as matriculants at St. Mary's, they must notify the Registrar that they are non-resident students. Non-resident students who withdraw from St. Mary's indicate this, in writing, to the Dean of the School of Theology. Students who withdraw from the School of Theology and subsequently desire

to re-enroll must submit a new application for admission. Students who fail to complete a program at St. Mary's have ten years to complete it without losing their original course work. However, they are obligated to whatever curricular standards are in force at the time they request to complete their degree.



Sacred Scripture

SS500 *Pentateuch and Historical Literature*

3 credits. This course surveys the Pentateuch and major historical books and principal themes of the Old Testament, as well as the worldview and culture of Israel within the context of the ancient Near East.

SS502 *Pauline Epistles*

3 credits. This course examines the New Testament letters attributed to Paul in their historical context, with attention to both theological themes and specific key texts; the radical and transformative claims of Paul's gospel; Paul's spirituality, theology, and ethics; the relevance of Paul and his heirs for today's Church.

SS503 *The Gospel of John*

3 credits. This course provides a literary and theological analysis of the fourth Gospel in the context of first-century Christianity.

SS504 *The Bible in the Church*

1.5 credits. Based on the principles contained in the Vatican Council II's *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*), this introductory course introduces students to the exegetical method and tools commonly used by interpreters of Sacred Scripture.

SS505 *Gospels of Mark and Matthew*

3 credits. Utilizing the common methods of Gospel study, the course assists students to uncover the portrait of Jesus that each of these two Gospels portray in terms of its particular retelling of Jesus' life, teaching, passion, death and resurrection

SS506 *Gospel of Luke and Acts of the Apostles*

3 credits. This course examines the literary, theological, and spiritual interpretation of the writings of Luke, namely his Gospel and the writing we call the Acts of the Apostles. It involves a close reading of particular texts and thematic analysis of various Lucan motifs, including some comparison of Luke's Gospel to those of Mark and Matthew, Old Testament texts and Acts.

SS507 *Synoptic Gospels*

3 credits. Utilizing the common methods of Gospel study, this course assists students to uncover the particular portrait of Jesus' life, teaching, passion, death, and resurrection in each of the three Synoptic Gospels, and to consider their contemporary significance for Christian discipleship.

SS519 *Psalms and Wisdom Literature*

3 credits. Firstly, this course surveys the structure of the psalter, its poetic artistry, types of psalms, theological themes and concepts, and the images and titles for God. Secondly, this course presents the nature of wisdom literature, its major themes, its ancient Near Eastern background, as well as the relevance of wisdom literature today.

SS520 *Acts, Catholic Epistles, and Revelation*

3 credits. This course will be an introduction to several New Testament books: Acts of the Apostles, the catholic epistles, 1 & 2 Peter, 1, 2, & 3 John, James and Jude, and the book of Revelation. These texts are rather disparate in style, genre and assumed audience and there-

fore will generally require individual treatment in the course. Acts will be considered first. This book must be examined from a perspective that includes attention to its first half, the Gospel of Luke as well as to the cultural and historical context from which both volumes emerged. The seven "catholic" or "general" epistles are often overlooked and neglected in the study of the New Testament. In this course each of these seven epistles will be treated separately, but with commonalities among them studied where they occur. Finally, the last book of the New Testament, Revelation, will be studied. Because of the unique character of apocalyptic literature, we will thoroughly study the characteristics and style to better understand this oft misunderstood book of the Bible.

SS521 *The Gospel and Epistles of John*

3 credits. This course compares the Fourth Gospel to the Synoptics, explores the structure of this Gospel as well as its theology, and addresses the issues of dating, authorship, and the relationship between the Gospel and the three Epistles and their message—all in view of the implications for contemporary discipleship.

SS530 *Prophetic Literature*

3 credits. The historical circumstances of the rise of Israelite prophecy and the history and theology of pre-classical and classical prophets are considered.

Electives

SS616-716 *New Testament Interpretation*

of the Old Testament

3 credits. This course enables the student to trace many connective strands which bind the two Testaments together and to develop competence in intertextual study. Attentiveness to the foundational principle of the NT offers helpful insight into the development of apostolic preaching during the middle of the first century as well as guidance for the contemporary application of Scripture.

SS621-
721

Catholic Epistles

3 credits. This course, largely in seminar format, treats the "Catholic" epistles and the Apocalypse, with emphasis on literary genre and the theology of each writing. The study of Revelation will include the history of its interpretation as well as contemporary approaches.

SS639-
739

New Testament Moral Theology

3 credits. For description see MS 639.

SS648-
748

Passion and Resurrection Narratives

3 credits. This course presents a detailed study of the accounts from the Last Supper through the Resurrection in all four Gospels.

SS692.1-
792.1

Sacred Scripture Elective

3 credits. This course will include special selected topics in the field of study of Sacred Scripture.

Seminars (3 credits per seminar)

SS805 *Contemporary Issues in New Testament Interpretation*

This is a methodological survey treating various forms and schools of contemporary New Testament exegesis.

SS825

Paul: Pastoral Context and Theological Reflection

Paul's letters were responses to pastoral problems in his diverse communities. The course will first indicate the fundamental perspectives that influence Paul's theology and then discuss his responses to specific problems, mainly as they emerge in the Corinthian Correspondence.

SS832

Deutero-Isaiah

The course is a seminar on Deutero-Isaiah (Isaiah 40-55) which examines the Deutero-Isaiah work, its theology, and its relationship to the larger Isaian corpus.

SS834

Romans as Christian Theology

This course will explore the theological argument and claims of Paul's letter to the Romans as an example of first-century Christian theology, with special attention to Paul's anthropology, theology, Christology, soteriology, pneumatology, ecclesiology, and view of Israel. Considers these theological resources in certain recent Catholic, ecumenical, and interfaith documents such as *Gaudium et Spes*, *Nostra Aetate*, and the Joint Declaration on the Doctrine of Justification.

SS835

Revelation and Its Interpreters

An analysis of the book of Revelation in its historical context, an exploration of the ways in which it has been interpreted in church and culture throughout the centuries (with special emphasis on contemporary fundamentalism), and a considera-



Rev. Paul Maillet, P.S.S., Rev. Phillip Brown and Bishop Barry C. Knestout, Bishop of Richmond.

tion of its message for our own day.

SS852 *Johannine Theology*

After reviewing questions on the nature, setting, major themes, and relation to the Synoptic Gospels, the course focuses on a study of select passages in John's works.

Church History

HS500 *Ancient and Medieval Church History*

3 credits. This course is a survey of the major themes of Christianity from apostolic times until the Renaissance, stressing the changing forms of the relationship between the Church and the world.

HS501 *Modern and Contemporary Church History*

3 credits. This course is a survey of the major themes of the Catholic Church from the 16th

Century until today. Special emphasis will be made of the ecumenical dimensions of the break-up of Christendom, the world-spread of Catholicism, the relationship of Catholicism to aspects of the modern world, and cultural and spiritual trends of the period.

HS570 *American Catholicism*

3 credits. This course is a historical survey of Roman Catholicism in the United States from colonial times to the present, comparing and contrasting major influences on the Roman Catholic Church in the United States with the European situation, particularly underscoring immigration and pluralism.

HS692.1-792.1 *Church History Elective*

3 credits. This course will include special selected topics in the field of study of Church History.

Moral & Spiritual Theology

MS500 *Foundations of Moral Theology*

3 credits. This course considers basic themes of Catholic moral theology: sin, conversion, moral development, Scripture and ethics, fidelity to the magisterium, natural law, conscience, discernment, character, and vocation.

MS501 *Catholic Social Ethics*

3 credits. Exploring biblical, theological, and ethical perspectives on Catholic social teaching, this course surveys the historical development of Church teaching on social, political, and economic questions, focusing on magisterial teachings from *Rerum Novarum* to the present.

MS505 *Sexuality, Celibacy and Marriage*

3 credits. This course offers a general introduction to the Catholic theology of marriage, to the moral dimensions of human sexuality, and to the vocation of priestly celibacy. The biblical, philosophical, and doctrinal foundations are presented for each topic as the basis for theological reflection. Contemporary social, cultural, and ethical questions about marriage, sexuality, and celibacy are discussed and analyzed.

MS506 *Spiritual Theology*

1.5 credits. This course introduces the basic concepts, practices, and classics of Christian spirituality in the Roman Catholic tradition. The course deals with the history and types of Christian spirituality, the mystery of God and prayer, the nature of religious experience, and the spirituality of priesthood.

MS508 *Sacraments of Penance and Anointing*

3 credits. This course is an interdisciplinary workshop on the sacraments of Reconciliation and Anointing, examining these two sacraments from the points of view of history, theology, pastoral practice, liturgical celebration, canonical requirements, etc.

MS509 *Penance and Anointing Practicum*

1 credit. This practicum provides an overview of canonical requirements, liturgical laws, and pastoral-liturgical practices pertaining to priests presiding at the rites of Penance and Pastoral Care of the Sick. The practicum also offers opportunities to practice these ministries.

MS571 *Medical Ethics*

3 credits. This course surveys current methodologies in medical ethics, the main traditional principles used in Catholic teaching on health care, and discusses concrete issues such as abortion, physician-assisted suicide, sterilization, in vitro fertilization, and cloning.

Electives

MS621-

721 *20th Century Catholic Moral Theology*

3 credits. This course is a seminar-style exploration of major developments in Catholic fundamental moral theology during the twentieth century: the nature and purposes of morality; foundations of theological anthropology; the sources of morality; the meaning of good/evil, right/wrong; and the nature of moral reasoning.

MS639-

739 *New Testament Moral Theology*

3 credits. An exploration of the origins, content, and contemporary significance of the moral visions and teachings of Jesus and the New Testament writers and their notions of discipleship. Most of the course will be conducted as a seminar-type analysis of Scripture texts and the course texts.

MS644-

744 *French School of Spirituality*

3 credits. This course examines writings of several major figures of the spiritual renewal of the 17th century in France: St. Francis de Sales, St. Vincent de Paul, Cardinal Pierre de Berulle, St. John Eudes, Jean-Jacques Olier, St. Louis-Marie Grignon de Montfort, and their contribution to the theology of Baptism, the spiritual life, priesthood, and the Blessed Virgin Mary.

MS676-

776 *Liturgical Spirituality: East and West*

3 credits. This course explores the pattern of liturgical texts, seasons of years, and sacramental action of Christian churches in the East and West with a focus on how believers experience the liturgy and live from the liturgy they celebrate. Windows into the world of liturgical action by way of visual and or audio sources available on the internet to help to stimulate imaginations to consider ways in which the act of worship forms and shapes Christian attitudes beyond the worship to the living of the Christian life and back again to worship. Texts and images of the seven sacraments provide doorways into the manifestations of

Christ as nourishing, forgiving, healing, strengthening and sustaining. The language of time, space and sound as well as calendars, architecture, art and iconography and music forms a people to a particular self-perception in relationship to God through Christ and to one another in the power of the Holy Spirit.

MS692.1-

792.1 *Moral & Spiritual Theology Elective*

3 credits. This course will include special selected topics in the field of study of Moral & Spiritual Theology.

Seminars (3 credits per seminar)

MS830 *American Catholic Social Thought and Activism*

This course will examine individuals, group and issues that have shaped the history of American Catholic involvement in social action to the present time, i.e. John Ryan, Charles Coughlin, the *CentralVerein*, the Catholic Worker, immigration, and Church-State relations.

MS835 *Readings in the History of Moral Theology*

This course will study selected historical figures whose controversial moral approaches eventually became widely accepted, if not normative, in the tradition, including St. Paul on homosexuality; St. Augustine on just war; Bartolomeo de Las Casas on slavery; St. Alphonsus on the doubtful conscience; and John Courtney Murray on religious freedom.

MS836 *Readings in Contemporary Moral Theology*

This course will be a reading seminar focused on several of the major modern writers in Catholic

moral theology, including Bernard Häring, Josef Fuchs, and Richard McCormick.

MS840 *Moral Theology in the Writings of St. John Paul II*

This seminar will examine key encyclicals and pastoral statements of Bl. John Paul II on various aspects of moral theology, i.e. themes in fundamental moral theology, sexuality, marriage and family, social ethics. It will also explore his poetry as well as biographical and autobiographical material.

MS872 *Virtue Ethics*

Moral theologians routinely distinguish between right and wrong, which refer to actions, and good and bad, that refer to agents. Virtue serves as a significant bridge between action and agency. Virtues are stable dispositions enabling us effectively to appropriate human goods and perform right actions; the task of virtues is to acquire and develop practices that perfect the acting person and make it possible for her or him to do the good well. Rather than arguing that all saints are the same and all human excellence is identical, the seminar will pursue the idea that there are key virtues and significant practices that minimally construct and identify a good acting person. The seminar will examine acquired virtues and infused virtues, intellectual virtues and moral virtues.

Pastoral Theology

PS503 *Canon Law I: Law in the Church*

3 credits. This course provides a general introduction to the role

and purpose of law in the Church and to the structure, history and terminology of the *Code of Canon Law*. The course also presents the canonical norms on the hierarchical structure of the Church; on the Christian faithful; on the central concepts of the Code's general norms; and on Church governance, including relevant sections of the *Code of Canons of the Eastern Churches*.

PS504 *Canon Law of Marriage*

3 credits. This course will address theological, historical, canonical, and pastoral aspects of the sacraments with specific focus on Matrimony: preparation for marriage, impediments, elements of and defects in matrimonial consent, indissolubility, canonical form, mixed-religion marriages, convalidation, and grounds and procedures involved in seeking to have a marriage declared null.

PS511 *Basic Skills for Effective Preaching*

3 credits. Preaching I helps the student develop the basic expressive and communicative gifts needed for effective preaching, including the use of Scripture, poetry, culture, and art to stimulate faith and imagination. Special emphasis is placed on cultivating the student's poetic and rhetorical abilities in oral communication and written composition as well as learning how to use prayer, meditation, and biblical exegesis for preaching in parish situations.

PS512 *Preaching from the Lectionary*

3 credits. Preaching II helps to develop more advanced homiletic abilities necessary for pastoral ministry as a priest, including the use of the lectionary readings for preaching major liturgical seasons

and feasts, the skills for preparing and delivering daily and Sunday parish homilies, homilies for seasonal liturgical preaching and on select pastoral and doctrinal issues such as homilies for children, for weddings and funerals, and for challenging or controversial topics.

PS513 *Canon Law II: Sacraments and Pastoral Ministry*

3 credits. This course provides a detailed study of the canonical norms on the Sacraments of Initiation (Baptism, Confirmation, Eucharist); on the Sacraments of Healing (Penance, Anointing); and on the Sacrament of Holy Orders; as well as on parishes, pastors, and associate pastors; on preaching and catechesis; and on parochial administration. Particular attention is given to the relationship between the Bishop/diocesan curia and parishes/parochial clergy (competency, jurisdiction, faculties, dispensations, referrals).

PS520 *Ministry in Ecumenical and Interfaith Contexts*

3 credits. An introduction to the theological foundations of ecumenism and interfaith relations, various expressions of Christian and Jewish traditions, ecumenical dialogues and theological issues, and practical ecumenism, this course is designed to prepare future clergy for informed and sensitive interaction with faith communities (both their clergy and their lay people) from other traditions.

PS523 *Canon Law III: Marriage*

3 credits. This course will address theological, historical, canonical, and pastoral aspects of the sacraments with specific focus on Matrimony: preparation for mar-

riage, impediments, elements of and defects in matrimonial consent, indissolubility, canonical form, mixed-religion marriages, convalidation, and grounds and procedures involved in seeking to have a marriage declared null.

PS530 *Pastoral Care and Practice I*

1.5 credits. This course will address the theological foundations of and psychospiritual dynamics for pastoral care and counseling required of pastors. It is always taken in conjunction with PS535.

PS531 *Pastoral Care and Practice II*

1.5 credits. A continuation of PS530, this course provides basic information on the principles, methods, definitions and issues of pastoral care and counseling in the parochial context. It is always taken in conjunction with PS536.

PS533 *Parish Learning Team I*

1.5 credits. First-Theology seminarians experience the kind of parish systems that enable growth as a faith community. They observe, understand, and appreciate what it takes to lead a parish community. Spending five hours a weekend in his assigned parish under the leadership of a transitional deacon, First-Theology seminarians actively observe what makes the pastor effective and the parish vibrant.

PS534 *Parish Learning Team II*

1.5 credits. First-Theology seminarians experience the kind of parish systems that enable growth as a faith community. They observe, understand, and appreciate what it takes to lead a parish community. Spending five hours a weekend in his assigned parish under the leadership of a transi-

tional deacon, First-Theology seminarians actively observe what makes the pastor effective and the parish vibrant.

PS535 *Pastoral Internship I*

1.5 credits. This is a one semester hospital-based ministry internship. It is always taken in conjunction with PS530.

PS536 *Pastoral Internship II*

1.5 credits. A continuation of PS535. It is always taken in conjunction with PS531.

PS537 *Parish Learning Team III*

1.5 credits. Fourth-Year seminarians, Transitional Deacons, are assigned to parish ministry for five hours on weekends to assist at Masses, preach, help with sacramental preparation, and participate in other liturgical and pastoral functions. They will attend staff, parish council, and finance committee meetings and engage in any other assignments by the pastor. They also function as team leaders for the parish learning team (First and Third-Year seminarians) and conduct monthly team meetings.

PS538 *Parish Learning Team IV*

1.5 credits. Fourth-Year seminarians, Transitional Deacons, are assigned to parish ministry for five hours on weekends to assist at Masses, preach, help with sacramental preparation, and participate in other liturgical and pastoral functions. They will attend staff, parish council, and finance committee meetings and engage in any other assignments by the pastor. They also function as team leaders for the parish learning team (First and Third-Year seminarians) and conduct monthly team meetings.

PS540 *Pastor as Catechist*

1.5 credits. This course is designed to enhance and promote an appreciation of catechetics in the Church with particular emphasis on the role of the pastor/priest in understanding, guiding, and participating in parish catechetical programs.

PS542 *Pastor as Evangelist*

1.5 credits. The focus of this course is the role, demands, and expectations of the pastor/priest within the context of the New Evangelization.

PS545 *Pastoral Internship III*

1.5 credits. This is a one semester parish-based ministry internship. It is always taken in conjunction with PS540.



PS546 *Pastoral Internship IV*
1.5 credits. A continuation of PS545. Always taken in conjunction with PS542.

PS552 *Pastoral Administration & Leadership*
3 credits. There are varied tasks, roles, relationships, and structures for today's pastor. This course considers the fundamental administrative skills needed by pastors, e.g., personnel, finances, budgeting, pastoral planning, etc., as well as pastoral leadership skills, including professional ethics, effective use of pastoral councils, pastoral teams, human resource management. Students are expected to review and know their own diocesan processes, procedures, and structures of accountability, in anticipation of full-time ministry after priestly ordination.

Electives

PS628 *Order of Christian Initiation for Adults*
3 credits. This course trains students in the processes involved in planning for and executing the Catechumenate at the parish level. To achieve this, students will analyze Christian Initiation; its underlying and concomitant theological and pastoral issues; its necessary ministries; strategies of implementing the Rites themselves; and evaluating the entire process.

PS641 *Pastoral Issues in Liturgical Music*
3 credits. This course focuses on pastoral-music issues encountered in the parish environment, and the development of the basic skills in, and appreciation of, the music and collaborative roles nec-

essary to lead the assembly in worship.

PS692.1-

792.1 *Pastoral Theology Elective*

3 credits. This course will include special selected topics in the field of study of Pastoral Theology.

Systematic & Liturgical Theology

SL500 *Fundamental Theology*

3 credits. This course treats foundational issues in systematic theology – the nature and method of theology, divine revelation, the modern situation of faith and reason, and the concept of faith, dogma and teaching authority.

SL501 *Christology and Soteriology*

3 credits. This course is a biblically grounded, historically conscious, and systematically disciplined introduction to the mystery of the incarnation of the Son of God and a pilgrimatic exploration of the mysteries of those things which he did and suffered for our salvation. Because the incarnation is a mystery in the strict sense, this course proceeds from the principle that in this life only a partial understanding of the incarnation may be reached. This principle, however, means that past, dogmatic and theological insights of the Church are indispensable to theological inquiry. Consequently, this course pursues an increased understanding of the sacred mystery of the incarnation developmentally, trusting in the definitive self-revelation of Jesus Christ and the apostolic witness to this revelation insofar as it is expressed and interpreted definitively by the Ecumenical Councils of the Church and explicated faithfully

by patristic, medieval, and modern theologians.

SL502 *Ecclesiology*

3 credits. This course studies the nature and mission of the Church through a survey of the ecclesiology of Sacred Scripture; of the Patristic and Medieval theologians; of the First Vatican Council; of the preparations for, debates during, and promulgated documents of the Second Vatican Council; and in the post-conciliar receptions and implementation of the conciliar teaching.

SL503 *Theological Anthropology*

3 credits. This course examines the Christian understanding of the human person before God. It reflects upon the doctrines of creation, sin and grace.

SL505 *Theology of the Eucharist*

3 credits. This course examines the biblical origins of the Eucharist, treats the development of Eucharistic theology from a historical perspective, reviews the Roman rite historically with close study of the current rite since Vatican II, and studies the structure of the Eucharistic Prayer and its theological underpinnings.

SL506 *Sacramental Theology and Initiation*

3 credits. This course examines the theological foundations of the seven Sacraments, the history of sacramental theology, and the history and theology of the Sacraments of Initiation.

SL507 *Doctrine of God*

3 credits. This course is a theological examination of the classic Christian doctrine of God in light of contemporary discussions of

salvation, creation, ecclesiology, Eastern theology, theologies of liberation, feminism, and language about God.

SL508 *Mass Practicum*

1 credit. This practicum provides an overview of canonical requirements, liturgical laws, and pastoral-liturgical practices pertaining to priests presiding at Mass and concelebrating at Mass. The practicum also offers opportunities to practice these ministries.

SL510 *Liturgical Theology*

3 credits. This course considers the development of Christian worship from its Jewish matrix through the liturgical tradition of the Church as it developed in the different periods to its present contemporary practice.

SL511 *Introduction to Liturgy*

1.5 credits. This course introduces the theological foundations of liturgy and the historical developments of liturgical traditions from apostolic times to the present.

SL516 *Liturgical Ministry of Deacons Practicum*

1 credit. This practicum provides an overview of canonical requirements, liturgical laws, and pastoral-liturgical practices pertaining to deacons assisting at Mass and presiding at rites of the OCIA, Baptism of Children, Matrimony, Funerals, and Worship of the Eucharist outside Mass. The practicum also offers opportunities to practice these ministries.

SL519 *Theology and Ministry of the Ordained Priesthood*

3 credits. This course examines key biblical, historical, theologi-



Seminarians, Bill Asinari (Scranton) and Rev. Mr. Michael Boris (Scranton), led the Yom HaShoah Service which St. Mary's holds annually. April 6, 2022.

cal, and pastoral perspectives on the nature and meaning of ecclesial ministry (both lay and ordained) in the Roman Catholic tradition.

SL552 *Patristics*

1.5 credits. A survey of the life and works of selected Church Fathers from the second to approximately the sixth century, with attention to the development of the canon, ethics, theology, spirituality, and liturgy.

SL553 *Patristic Theology*

3 credits. A survey of the life and works of selected Church Fathers from the second to approximately the sixth century, with attention to the development of the canon, ethics, theology, spirituality, and liturgy.

SL554 *Marian Theology and Spirituality*

1.5 credits. This course explores the anthropological, biblical, doctrinal, and systematic approaches to a theology of Mary, including Marian devotions and spirituality, within the context of the communion of saints.

SL555 *Eschatology*

1.5 credits. An examination of the Catholic understanding of human person, the Church, and world history before God by reflecting on the doctrines that constitute eschatology (the last things), e.g., the relationship between sin and death, initial and final judgment, the end of history, heaven, hell, purgatory, and the hope of fulfillment in the Kingdom of God.

Electives

SL604-704

Missiology

3 credits. This course investigates Roman Catholic perspectives on Christian mission in its biblical, historical, theological, and practical dimensions. The nature of Christian mission will encompass Catholic pastoral activities in parish settings.

SL642-742

Theology of Sacred Music and its Pastoral Practice

3 credits. This course focuses on the development and use of music in sacred rites within the

Judeo-Christian tradition. Special emphasis will be given to the theological understanding of music's role within the liturgy at Vatican II wherein music is considered "greater even than any other art" in the liturgy (*Sacrosanctum Concilium*, 112). The course will also explore the pastoral function of music within worship and provide the student with the tools needed to both evaluate a parish music program and its resources as well as understand the effective administration of a parish music program.

SL650-
750

St. John Henry Newman, Theologian

3 credits. This course treats two works of St. John Henry Newman, *Essay on the Development of Doctrine* and *Grammar of Assent*.

SL656-
756

Angels and Demons

3 credits. This course will explore how Angels and Demons relate to the mysteries of faith. This will be done from an examination of the biblical and Patristic sources for the doctrines and from the treatment offered by St. Thomas Aquinas. The pastoral implications of belief in Angels and Demons will be discussed in depth as well.

SL675-
775

Faith in Secular Age

3 credits. The "modern world" understood as a "secular world" (global, pluralistic, multi-religious, rational, market-oriented, and scientific) provides the context for reasonable Christian faith based on a divine revelation which transcends reason. The course surveys the history of this

question, analyzes the changes that occurred at Vatican II, studies the various interpretations of faith and culture which have prevailed in Christianity historically and which recommend themselves today, defines the current debates about faith in a secular age, and concludes with reflections about the conception of God in post-metaphysical categories.

SL692.1-

792.1 *Systematic & Liturgical Elective*

3 credits. This course will include special selected topics in the field of study of Systematic & Liturgical Theology.

SL792-
892

Methods for Liturgical Studies

3 credits. This course explores methods, sources, and resources required for study and research in liturgical theology, liturgical history, liturgical law, liturgical spirituality, and pastoral liturgy.

Seminars (3 credits per seminar)

SL839 *New Testament Christology*

This course will examine in detail Christologies of the major authors in the New Testament using both the historical-critical method, especially redaction criticism, and narrative criticism. Students will analyze key Christological texts both in their own context (intratextuality) and in relationship to other New Testament Christological texts (intertextuality). Finally, New Testament texts will be examined in light of their contribution to patristic and conciliar theology of the early church.

SL846

Pneumatology

This course is a study of the Holy

Spirit in the Hebrew and Christian scriptures, eastern and western theological history, as well as modern and contemporary theology including the Pentecostal and Renewal Movements.

SL852 *Contemporary Ecclesiology*

This course examines major contemporary issues involved in ecclesiology and studies these issues in light of and in relation to principal pre-conciliar, conciliar and post-conciliar texts

SL860 *Rediscovering Vatican II*

This course studies the origins and developments of Vatican II's key documents, as well as the receptions and rejections of its teachings, and evaluates the successes and failures of application of the council's teachings in the life of the Church.

Pre-Theology Liberal Arts

ENG202 *Writing for Theology and Philosophy*

3 credits. This course is designed to help students understand the writing process and supply them with all of the components that they need to research and write effectively in theology and philosophy.

ENG203 *Communication for Pastors I*

1.5 credits. This course is designed to provide students with an understanding of the communication process. It treats diverse ways of communicating in a pastoral setting, beginning with effective and clear written communication proceeding through oral proclamation and public speaking, finishing with media and public relations.

ENG206 *Theological English*

3 credits. This is a one-semester course which focuses on developing the vocabulary, reading, and complex grammatical skills necessary for proficiency in reading theological publications.

ENG213 *Communication for Pastors II*

1.5 credits. This course is a continuation of ENG203, *Communication for Pastors I*.

ENG304-

308 *Reading & Writing I & II*

6 credits. (3 credits each semester) This is a two-semester course which addresses a variety of writing genres and provides practice for clear, concise, unified writing at the sentence, paragraph, essay, and research paper levels. Reading will be taught through an intensive approach focusing on a variety of reading strategies. The texts will serve as models to stimulate and support writing activities.

ENG305-

307 *Grammar I & II*

6 credits. (3 credits each semester) This is a two-semester course that takes an integrated-skills approach to grammar in which students practice targeted structures and vocabulary within a variety of contexts.

ENG306 *Speech*

3 credits. This course is designed to improve personal articulation for effective communication and public speaking.

HUMS201 *The Catholic Intellectual Tradition in Literature and the Arts*

3 credits. This course is an introduction to the Western ethos as articulated in various forms of art,

music, literature, theater and architecture, and the interaction of these in the formation of culture.

HUMS203 *Sacred Art, Architecture and Music*

3 credits. This course gives an introduction to the history and theology of Catholic sacred art, architecture and music. The course will cover all major periods and styles, including early Christian, Romanesque, Gothic, Baroque, Modern, and Contemporary styles. Current church legislation on the sacred arts will be covered and attention will be given to the role of a pastor in cultivating the arts as a mode of evangelization.

HUMS204 *Sources of American Culture*

3 credits. What makes Americans distinctly American? And what does it mean to be a Catholic in the United States? This course examines the cultural tendencies and values that Americans share - and do not share - amongst each other, in every realm from politics and religion to lifestyle and pop culture. Drawing from literary, historical, social scientific, and artistic sources, this course explores how American culture has persisted and shifted through time, and the implications for Catholic life and evangelization in the U.S.

HUMS500 *Cultures*

3 credits. This is a one-semester course designed to help students understand American values, learn about the history and traditions behind these cultural values, and develop skills to interact appropriately with Americans in a variety of contexts.

BL201-203 *Ecclesiastical Latin I, II and III*

3 credits each semester.

BL611-612 *Hebrew I and II*

3 credits each semester.

BL613-614 *New Testament Greek I & II*

3 credits each semester.

SPAN201-202 *Pastoral Spanish I and II*

3 credits each semester.

Philosophy

PHIL100 *Introduction to Philosophical Argumentation*

3 credits. This course is an introduction to philosophy and to the philosophical curriculum at St. Mary's. It begins with ecclesial documents that mandate and explain the reasons for the study of philosophy in a Catholic seminary. It then provides an overview of the two tracks of the philosophy curriculum. These tracks are the historical sequence of Ancient/Medieval and Modern Philosophy and the disciplinary sequence of Philosophy of Nature, Metaphysics, and the Philosophy of God; Philosophical Anthropology, Epistemology, and Philosophical Ethics.

PHIL203 *Philosophical Anthropology*

3 credits. The goal of this course is to introduce the student to the mainstream philosophical anthropology of the Roman Catholic Church, as articulated by St. Thomas Aquinas. It considers the human person as possessing a distinct type of nature

and as existing as a person. The course then lays out the Thomistic articulation of the human person as a hylomorphic composite with distinctive powers of reason and will, subject to natural law and the dictates of conscience, and created for life in society and communion with God, and ends with a discussion of man's final end. Philosophical Anthropology is a prerequisite for Epistemology and Philosophical Ethics in the philosophy curriculum and for Theological Anthropology and Theological Ethics in the Theology curriculum.

PHIL204 *Metaphysics*

3 credits. Metaphysics is the science of being qua being, it is the attempt to posit an act by an act, to judge rightly concerning existence, and to develop and promote wisdom in ourselves so that we may rightly order all things and teach others to do likewise. This course is designed to provide students with some of the foundational philosophical tools they will need in order to begin the lifelong process of acquiring the habit of wisdom by investigating the ultimate cause(s) of being.

PHIL205 *Philosophical Ethics*

3 credits. This course treats general principles of ethical decision-making and moral action. It considers topics such as conscience, natural law, freedom, responsibility, virtue and vice. It treats the notions of the common good, solidarity, and subsidiarity which are central to Catholic social ethics. Students also will be introduced to influential ethical theories such as utilitarianism, deontology, and emotivism. The moral thought of

St. Thomas Aquinas is emphasized.

PHIL301 *Ancient Philosophy*

3 credits. This course covers the origins and highpoints in the development of philosophical thinking in antiquity. It considers pre-Socratics, Plato, and Aristotle, and includes other ancient schools such as NeoPlatonism, Epicureanism, and Stoicism. Topics include the views of these schools on various subjects such as nature, the human person, metaphysics, politics, and others.

PHIL302 *Medieval Philosophy*

3 credits. This course presupposes Phil 301 (Ancient Philosophy). It considers key thinkers and themes in the medieval period. Figures include theologians such as St. Augustine, Boethius, St. Bonaventure, St. Thomas Aquinas and others. This course will cover various topics such as the influence of Christian revelation on issues of nature, the human person, and metaphysics, and the question of faith and reason. Special attention will be paid to the thought of St. Thomas.

PHIL303 *Modern Philosophy*

3 credits. A continuation of the study of western philosophical thought begun in PHIL301, this course introduces students to the new conceptions of nature and natural philosophy authored by Francis Bacon and René Descartes; the new articulations of the human person put forth by Machiavelli, Thomas Hobbes, and John Locke; and the reactions to these predecessors by Jean-Jacques Rousseau, Immanuel Kant, G. W. F. Hegel,

Karl Marx, and Friedrich Nietzsche. Key concepts for the course include the state of nature, the state, rights, compassion, autonomy, values, and history. Sustained comparison and contrast with premodern concepts during the course is intended to develop the student's historical and systematic understanding.

PHIL305 *Epistemology*

3 credits. Epistemology investigates the nature of human knowing. It attempts to answer the questions: (1) What are we doing when we know? (2) Why is doing that knowing? So that it can explain what constitutes human knowing through an empirically grounded analysis of what we are actually doing when we know and a critical extrapolation of why such a process yields a correspondence with reality, that is, why knowing culminates in true judgments and responsible decisions. This course begins historically with the problem of the genesis of human knowing, proceeds to an empirical or phenomenological account of the concrete constitution of human knowing, presents two complementary theoretical models for an integral account of human knowing, and concludes with a determination of the configuration that ought to obtain between faith and reason.

PHIL306 *Contemporary Issues/Political Philosophy*

3 credits. This course is an introduction to political philosophy. Its topics vary somewhat from year to year, because it considers the salient issues of the day from the perspective of political philosophy. Typically, after an initial

orienting survey, the course deals with the general principles – equality, freedom, justice, etc. – raised by the survey, and then studies particular topics implicated in them – the family, biotechnology, etc. – in some depth.

PHIL307 *Philosophy of Nature*

3 credits. The Philosophy of Nature is the disciplined investigation of the nature of mobile (i.e., changeable) beings. This investigation includes an analysis of nature (in general), the nature of bodies, motion, kinds of motion, and change. The inquiry into the relationship of nature to motion and change yields the notion of causality which in turn provides the ground for the philosophical theory ofhylomorphism. Place, space, and time are conditions common to all bodies in motion and therefore must also be investigated. Because natures, causes, and conditions can be known (i.e., they are intelligible), the philosophy of nature must investigate the laws or principles which govern the change and motion of bodies. The question of the extension of change and the principles of change raises the question of the origin of the universe.

PHIL308 *Natural Theology*

3 credits. Natural Theology is the disciplined inquiry into those things which may be known concerning God by our natural cognitive powers, operating integrally and without impediment. The First Vatican Council teaches that “from created things, God, the principle and end of all things, can be known with certainty by the natural light of

human reason.” This “natural” knowledge, however, is not in competition with “supernatural” knowledge but is rather perfected by it. Consequently, the believer is poised uniquely as the beneficiary of divine grace to develop and complete his or her natural capacities so as to achieve intellectual self-transcendence. Natural Theology, therefore, is the discipline wherein our natural human potentialities may be brought into actuality regarding the knowledge of God to be obtained through created realities. This course is designed to foster such development through a close reading of the first book of St. Thomas Aquinas’ *Summa Contra Gentiles*.

PHIL310 *Scholastic Themes in Philosophy*

3 Credits. This course considers a particular theme in scholastic philosophy in greater detail. The term “scholastic” is taken in a broad sense that includes but is not limited to St. Thomas and the thirteenth century, and includes thinkers from the so-called “Baroque” period, nineteenth and twentieth century “Neo-scholasticism” and contemporary work in this tradition.

PHIL311 *Political Philosophy*

3 Credits. It presupposes Philosophical Anthropology and Ethics. The course completes the treatment of man in the philosophical disciplines and contributes to the course on Catholic Social Thought. It combines the “study of” select political philosophies with “the practice of” political philosophy itself.

Religious Studies

RLST202 *Introduction to Scripture*

3 credits. This course is an introduction to the growth and content of the Bible, contemporary Roman Catholic theological perspectives on the study of Scripture, and various biblical research tools.

RLST203 *Introduction to Catholic Catechism*

3 credits. This course provides a general introduction to Catholic dogmatic, sacramental and moral theology by studying the most significant concepts and themes in Part One (“The Profession of Faith”), Part Two (“The Celebration of the Christian Mystery”), and Part Three (“Life in Christ”) of the *Catechism of the Catholic Church*.

RLST206 *Prayer and Priesthood I*

1.5 credits This course provides an overview of the Catholic spiritual tradition contained in Part Four of *The Catechism of the Catholic Church*.

RLST216 *Prayer and Priesthood II*

1.5 credits This course is a continuation of RLST 206, Prayer and Priesthood I.

RLST235 *Foundations for Dialogue: Theology and Culture*

3 credits. This course explores the Theology of God and the Existence of Evil; the Person and Work of Jesus Christ; Humanity, Sin, Grace, and Hope; and the cultural reality of Human Trafficking with a specific focus on where God, Christ, Sin, and Grace interact.



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J.C.L., J.C.D.

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St. Mary's Seminary Community at the Covenant Liturgy, August 31, 2022.

Barnabas Aspray

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M.Phil., Ph.D., University of Cambridge

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Th.D., Harvard University, Divinity School

M.A., The University of Toronto

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 D.Min., Wesley Theological Seminary

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(On Sabbatical 2023-2024)
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D. Min., Th.D.
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Rev. Thomas Burke, O.SS.T., S.T.M., S.T.D.
Rev. William L. Burton, OFM, S.T.D.
Dr. Matthew Dugandzic, Ph.D., S.T.L.
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James M. Starke, S.T.L., Ph.D.

NON-PERMANENT MEMBERS

Rev. Lawrence Terrien, P.S.S., S.T.D.



Location & Map

St. Mary's Seminary & University is conveniently located in north-central Baltimore one-half mile east of the Northern Parkway East exit from I-83 and one-half mile west of Charles Street, on the southwest corner of Roland Avenue and Northern Parkway. The entrance to the spacious Seminary grounds is the second driveway off Roland Avenue immediately south of Northern Parkway, marked "5400" and "St. Mary's Seminary." There is ample free parking directly in front of the Seminary building.

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