

# SAINT CHARLES BORROMEO SEMINARY



## CATALOG 2024-2025

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*St. Charles Borromeo Seminary Catalog 2024-2025 (August 2024)*

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# OVERVIEW

## **IDENTITY • MISSION • LEADERSHIP • VISION**

### **IDENTITY STATEMENT**

Saint Charles Borromeo Seminary exists to be, “in its own way, a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit” (cf. *Pastores Dabo Vobis*, n. 60) as it prepares priests, deacons and other missionary disciples.

### **MISSION STATEMENT**

Saint Charles Borromeo Seminary forms priests to be shepherds after the heart of Jesus Christ, and also forms permanent deacons, religious and lay men and women for various forms of ministry, service, and discipleship.

### **LEADERSHIP STATEMENT**

The Seminary carries out its mission under the leadership of the Archbishop of Philadelphia and a Board of Trustees, guided by the Magisterium of the Catholic Church and her Supreme Pastor, and in accordance with the directives of the Apostolic See and the United States Conference of Catholic Bishops.

### **VISION STATEMENT**

Saint Charles Borromeo Seminary will form humble servants, heroic leaders, and holy priests, deacons, consecrated religious and laity.

### **INSTITUTIONAL GOALS**

1. Within the context of its mission, Saint Charles Borromeo Seminary will serve the Archdiocese of Philadelphia, partner dioceses, institutes of consecrated life, societies of apostolic life and contemporary ecclesial movements.
2. Saint Charles Borromeo Seminary will form priests, deacons, religious and lay men and women who encounter Jesus Christ in the Church’s Sacraments, who deepen their friendship with Him in liturgical and personal prayer, and who grow in this relationship with Him through the study of His teaching.
3. Saint Charles Borromeo Seminary will form graduates who will be inspiring workers and effective evangelizers who share with every person the Gospel of Jesus Christ through the Church’s worship, preaching, catechesis, and charitable works.
4. Saint Charles Borromeo Seminary will actively collaborate with the Director of the Vocation Office for the Diocesan Priesthood and the vocation directors of other (arch)dioceses and religious communities in fostering the recruitment of candidates for the priesthood and their enrollment in the College Seminary and the Theology Seminary at Saint Charles Borromeo, Overbrook.

## HISTORY

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

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

PHILADELPHIA THEOLOGICAL SEMINARY  
OF SAINT CHARLES BORROMEO  
Overbrook, Pennsylvania

**BOARD OF TRUSTEES MEMBERSHIP**

**2024 MEMBERSHIP**

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*Chair, Finance and Budget Committee*

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*Pastor, Saint Frances Cabrini Parish, Fairless Hills*

## **ADMINISTRATION**

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Rector: Reverend Keith J. Chylinski, M.S., M.A., M.Div.

Vice Rector: Reverend Patrick J. Brady, S.T.D., S.S.L., M.Div.

Chief Financial Officer/Chief Operating Officer: Mr. Mark J. McLaughlin, CPA, B.S.

Vice President for Academic Affairs: Reverend Monsignor Michael K. Magee, S.T.D., S.S.L., M.A., M.Div.

Director of External Affairs & Alumni Relations: Ms. Aileen C. Kain, B.A.

Director of Finance: Ms. Holly Riddick

Director of Pastoral & Apostolic Formation: Rev. Msgr. Gerard C. Measure, J.D., J.C.D., M.A.

Director, Ryan Memorial Library: Mr. James Humble, M.S.L.S.

Registrar: Mr. Todd D. Chiaravalloti, M.A.

### **COLLEGE PROPAEDEUTIC PROGRAM**

Director: Reverend Mark Searles, MDiv.

Director of Spiritual Formation: Reverend Andrew Heiman, M.Div.

### **COLLEGE SEMINARY**

Dean of Men: Reverend Jason E. Buck, M.A., M.Div.

Director of Spiritual Formation: Reverend Andrew Heiman, M.Div.

### **PRE-THEOLOGY PROPAEDEUTIC PROGRAM**

Director: Reverend Frank Giuffre, S.T.D., S.T.L., S.S.L., M.A., M.Div.

Director of Spiritual Formation: Reverend Michael J. Kelly, MA

### **PRE-THEOLOGICAL SEMINARY**

Dean of Men: Reverend Monsignor Gerard C. Measure, J.D., J.C.D., J.C.L., M.A.

Director of Spiritual Formation: Reverend Michael J. Kelly, MA

### **THEOLOGICAL SEMINARY**

Interim Dean of Men: Rev. Msgr. Gerard C. Measure, J.D., J.C.D., M.A.

Director of Spiritual Formation: Reverend Christopher Redcay, MDiv., M.S.

### **SCHOOL OF THEOLOGICAL STUDIES**

Dean: Dr. Carmina Chapp, M.A., Ph.D.

### **SCHOOL OF DIACONAL FORMATION**

Dean: Reverend Monsignor Gregory J. Fairbanks, Hist. E.D., Hist. E.L., M.A., M.Div.

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## FACULTY AND ADMINISTRATORS

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M.A., Saint Charles Borromeo Seminary  
S.T.L., Angelicum University, Rome, Italy  
S.T.D., Angelicum University, Rome, Italy

## SEMINARIANS AND STUDENTS

The seminarians enrolled in the College and Theological Seminaries are sponsored by numerous dioceses and religious orders. These include the Diocese of Allentown; the Archeparchy of Philadelphia, Ukrainian Catholic Church; the Diocese of Arlington; the Archdiocese of Colombo (Sri Lanka); the Diocese of Greensburg; the Diocese of Harrisburg; the Diocese of Lincoln; the Diocese of Mymensingh, Bangladesh; the Norbertine Fathers; the Philadelphia Oratory; the Society of the Catholic Apostolate (Pallottines); the Archdiocese of Philadelphia; the Diocese of Raleigh; *Sodalitium Christianae Vitae*; the Diocese of Steubenville; the Diocese of Trenton; and the Congregation of the Mission (Vincentians).

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

Saint Charles Borromeo Seminary was chartered in 1838 by the Commonwealth of Pennsylvania, under the legal designation of the Philadelphia Theological Seminary of Saint Charles Borromeo, and is empowered by that authority to grant academic degrees. A revised version of this charter was approved May 18, 1987. The Seminary is accredited by the Commission on Higher Education of the Middle States Association of Colleges and Schools, 3624 Market Street, Philadelphia, Pennsylvania 19104, (267) 284-5000 and by the Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, Pennsylvania, 15275-1103, (412) 788-6505.

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

## CAMPUS

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

## **DEPARTMENT OF SAFETY AND SECURITY**

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

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

## **ENVIRONMENT**

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

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

All applicants to the Seminary and the School of Theological Studies are reviewed through the respective admissions process and the applicant's qualifications and record of achievement are considered without regard to a disability. Admissions of candidates for priestly formation are based on the applicant's suitability for formation in priestly life and ministry.

## **RYAN MEMORIAL LIBRARY**

The Ryan Memorial Library serves the College and Theology Divisions, the School of Theological Studies, and the School of Diaconal Formation. It facilitates its patrons' interactions with recorded knowledge in three ways: 1) providing them access to the platforms—from print to digital—on which such knowledge is stored, 2) equipping them with skills to navigate those platforms, and 3) teaching them to apply those skills to their academic work.

The Library's primary mission is to respond to curricular and research needs by acquiring, housing, and providing access to books, periodicals, databases, audio-visual materials, digital media, and online resources. It also maintains an environment conducive to study and learning. It currently houses over 90,000 items, including print books, bound journals, compact discs, and microforms. The Library has access to over 900 periodicals in paper and electronic format, including major Catholic magazines and scholarly theological journals from around the world.

The Library's collection is strongest in areas that support the graduate programs in the Theological Seminary and the School of Theological Studies: Sacred Scripture, systematic theology, Church history, moral theology, and pastoral theology. In addition, significant holdings in philosophy, literature, and foreign languages support the College Seminary's curriculum. The Library preserves and promotes the Church's cultural heritage through its special collections, such as those composed of pre-conciliar liturgical books, early twentieth-century devotionals, and Baltimore catechisms. The print collection is complemented by databases through which students and faculty may access current theological and philosophical research.

The Library increases its own offerings through its participation in networks and cooperatives. Regionally, its membership in the Southeastern Pennsylvania Theological Library Association (SEPTLA) and the Tri-State College Library Cooperative (TCLC) provides students and faculty with direct borrowing privileges at over fifty universities, colleges, and seminaries in the region. Nationally, it is a member of the American Theological Library Association (ATLA) and shares in an interlibrary loan network (OCLC) which facilitates lending between thousands of libraries throughout the world.

Today, the Library building, which opened in 1911 and was renovated in 2005, retains its original architectural charm while offering the amenities expected of a modern library, such as study rooms for small group works and a full-size classroom for traditional instruction. During academic semesters, it is open seventy hours a week not only to students and faculty but to Philadelphia-area priests, deacons, nuns, and laypersons.

As the Library's hours are subject to change due to the nature of the academic calendar, patrons are encouraged to check the website ([www.scs.edu/library/about-the-library](http://www.scs.edu/library/about-the-library)) for the most up-to-date schedule. The website also allows interested patrons to search through the materials in the print and digital collections, as well as, for registered students and faculty, to access the databases.

**CALENDAR**  
**ACADEMIC YEAR 2024-2025**

|   |                         |
|---|-------------------------|
| Opening Day .....   | Aug. 21, 2024           |
| Rector’s Weekend begins after last academic obligation..... | Aug 30 – Sept 1, 2024   |
| Classes begin .....   | Aug. 26, 2024           |
| Labor Day (No Class) .....                                  | Sept. 2, 2024           |
| Institution in the Ministry of Lector.....                  | Sept. 21, 2024          |
| Columbus Day (No Class).....                                | Sept. 21, 2024          |
| College Seminary Mid-term Examinations Fall.....            | Oct. 15 – Oct. 18, 2024 |
| Rector’s Weekend begins after last academic obligation..... | Oct. 18 – Oct. 21, 2024 |
| All Saints Day (No Class) .....                             | Nov. 1, 2024            |
| Mass with Admission to Candidacy.....                       | Nov. 4, 2024            |
| Thanksgiving Break .....                                    | Nov. 27 – 30, 2024      |
| College & Theological Seminary Final Examinations.....      | Dec. 11 – 17, 2024      |
| Christmas Break begins.....                                 | Dec. 18, 2024           |
| MDiv Comprehensive Examinations (Written) .....             | Jan. 9 & 10, 2025       |
| Spring classes begins.....                                  | Jan. 13, 2025           |
| MDiv Comprehensive Examinations (Oral) .....                | Jan. 15, 2025           |
| Martin Luther King Day of Service (No Class) .....          | Jan. 20, 2025           |
| BA & MAPS Comprehensive Examinations (Written) .....        | Feb. 3, 2025            |
| MAPS Comprehensive Examinations (Oral) .....                | Feb. 5, 2025            |
| College Seminary Mid-term Examinations Spring .....         | Feb. 17 - 19, 2025      |
| Semester Break Begins after Last Obligation .....           | Feb. 21 – Mar. 2, 2025  |
| MA Comprehensive Examinations (Oral).....                   | Mar. 12, 2025           |
| Easter Break begins after last academic obligation.....     | Apr. 11, 2025           |
| Easter Sunday.....  | Apr. 20, 2025           |
| Easter Break concludes .....                                | Apr. 21, 2025           |

|   |                       |
|---|-----------------------|
| IV Theology—Last Day of Class .....                                   | Apr. 28, 2025         |
| IV Theology—Final Examinations .....                                  | Apr. 29 - May 2, 2025 |
| College I- IV & Theology I, II, III—Last Day of Class.....            | May 1, 2025           |
| College I- IV & Theology I, II, III—Final Examinations .....          | May 6 - 9, 2025       |
| Ordination to the Diaconate for the Archdiocese of Philadelphia.....  | May 10, 2025          |
| Concursus.....  | May 14, 2025          |
| Ordination to the Priesthood for the Archdiocese of Philadelphia..... | May 17, 2025          |





# ADMISSIONS

## **ADMISSIONS**

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

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

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

Reverend David O'Brien  
Vocation Office for Diocesan Priesthood  
1400 Evans Road, Ambler PA 19002  
Telephone: 610.667.5778  
Email: [dobrien@scs.edu](mailto:dobrien@scs.edu) Webpage: <http://heedthecall.org>

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

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

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

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

### **STATEMENT**

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

### **ADMISSIONS REVIEW FOR FULL FORMATION PROGRAM**

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

Documents from the Director of Vocations:

- Cover Letter from the Vocation Director indicating that the candidate is sponsored by the (Arch)Diocese or Religious Community and the reasons why the (Arch)Diocesan Admissions Board and/or the Vocation Director thinks the applicant is a strong candidate.
- Confidential Statement of Suitability to be completed by the Director of Vocations.
- Saint Charles Borromeo Seminary Application for Admission Form
- Applicant's Release Form

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- Autobiography
- Photographs: Two (2) passport or wallet size photographs of the applicant. A JPG picture may also be emailed to the Vice Rector at admissions@scs.edu.
- Letters of Recommendation:
  - Pastor's Letter of Recommendation
  - Two Letters of Recommendation from individuals who are not relatives
- Psychological and Medical Forms:
  - Medical History and Report
  - Physician's Release of Protected Health Information Form
  - Psychological Report
  - Psychologist/Psychiatrist's Release of Protected Health Information Form
- Sacramental Records:
  - Baptismal Certificate (must be issued within the past six months, and signed by one of the staff members of the parish where the sacrament took place);
  - Confirmation Certificate (must be issued within the past six months and signed by one of the staff members of the parish where the sacrament took place);
  - Parents' Marriage Certificate
- Academic Records:
  - Transcripts
  - SAT or ACT Standardized Testing Results
  - TOEFL Results (if required and as noted below)
  - Financial Forms
- Immigration Information:
  - I-20 Request Form (in order to process I-20 for Student Visa) (if applicable)
  - Copy of Visa (if applicable)
  - Copy of Military Discharge (if applicable)
  - Release form for applicants who were previously in another formation program or sponsored by a different diocese or religious community.
  - For applicants who have previously been in a formation program, copies of formation reports and testimonial letters from the appropriate authorities of former (Arch)Dioceses and/or Religious Communities are required. A report or letter is required for each seminary and/or (Arch)Diocese or Religious Community by whom the candidate was sponsored and should be submitted with the application.

## **INTERNATIONAL STUDENTS**

Applicants to Saint Charles Borromeo Seminary for whom English is not their first language are required to take the Test of English as a Foreign Language (**TOEFL**) prior to their entrance. The applicant is responsible for scheduling the TOEFL. Results should be forwarded to the Office of Admissions with the application material. Applicants who are submitting English language proficiency scores will be required to earn qualifying scores as identified below.

- iBT TOEFL (internet based) scores must have a minimum total score of 80 with no part score below 20 on the reading, listening, and writing sections.
- Applicants who are submitting paper-based TOEFL (PBT) test scores must have a minimum total score of 550 with no part score below 55 on reading or listening sections and a TWE (Test of Written English) score of 5.0 or higher.
- Applicants who are submitting an IELTS score must have a minimum total score of 6.5 with part scores of 6.5 or higher on the reading, listening, and writing sections.
- Applicants who are submitting a PTE Academic test score must have a minimum score of 60.

Information about the TOEFL can be obtained from the Educational Testing Service (ETS) web site: [www.ets.org/toefl](http://www.ets.org/toefl). Information about the IELTS exam can be found at <http://www.ielts.org>.

In response to the needs of seminarians for whom English is a second language, Saint Charles Borromeo Seminary offers the opportunity for a one-year intensive English as a Second Language experience through its Integrated English as a Second Language for Ministry program on the Overbrook campus. This pathways program will provide students with English proficiency required to enter one of the Philosophy or Theology programs.

Upon completion of the program a seminarian may be directed to take the TOEFL or the TOEFL iBT. When the seminarian demonstrates proficiency with English, through standardized testing and staff evaluation, he is then able to join the traditional curriculum. The Intensive English Language Curriculum may add a year to the total formation process.

## **ADMISSION TO INTELLECTUAL FORMATION PROGRAM ONLY (NON-RESIDENT)**

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

- Documents from the Director of Vocations:
- Testimonial Letter from the Vocation Director or Religious Superior verifying baptism, confirmation, psychological evaluation and medical history.
- Confidential Statement of Suitability to be completed by the Director of Vocations.
- Saint Charles Borromeo Seminary Application for Admission Form
- Applicant's Release Form
- Autobiography
- Photographs: Two (2) passport or wallet size photographs of the applicant. A JPG picture may also be emailed to the Vice Rector at [admissions@scs.edu](mailto:admissions@scs.edu).
- Academic Records:
- Transcripts

- SAT or ACT Standardized Testing Results
- TOEFL Results (if required)
- Autobiography

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

- Letters of Recommendation

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

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

- Academic Transcripts

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

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

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

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

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

## **STUDENT LOAN DEFERMENTS**

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

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

## **PSYCHOLOGICAL ASSESSMENT**

All applicants are asked to undergo a psychological evaluation, which must be administered by an (arch) Diocesan approved assessor. The purpose of the evaluation is to help the seminary admissions committee determine the applicant's readiness to engage the various dimensions of seminary formation. Within the evaluation, the psychologist/psychiatrist will assess the applicant's cognitive, affective, developmental, and relational capabilities through the use of a clinical interview and other standard testing measures. The seminary has outlined specific guidelines for all assessors, regardless of the applicant's diocese. After testing, the assessor will provide the applicant with a feedback session, and then send a written report to his bishop/vocation director. A copy of this report, with the applicant's signed release will then be sent to the seminary as part of his admissions packet.

## **LEARNING DISABILITY DOCUMENTATION**

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

## **ARCHDIOCESE OF PHILADELPHIA "SAFE ENVIRONMENT" POLICY**

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

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

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

## **STATEMENT OF FINANCIAL RESPONSIBILITY**

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

Saint Charles Borromeo Seminary invoices the sponsoring (Arch)Diocese or Religious Community directly for such charges. Arrangement for reimbursement, if any, to a diocese or religious community can be made directly by the seminarian with his sponsoring diocese or religious community. Other Seminary-related expenses, including activity fees, health insurance premiums, textbooks, laundry, automobile expenses, et cetera are generally paid by the individual seminarian. Any questions concerning these matters can be directed to the Office for Financial Services (610) 785-6553.

## **REQUIREMENTS FOR INTERNATIONAL STUDENTS**

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

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

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

### **FAFSA - FREE APPLICATION FOR FEDERAL STUDENT AID – WWW.FAFSA.ED.GOV**

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

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

## **TRANSFER OF GRADUATE OR UNDERGRADUATE COURSE CREDIT**

### **I. Policy**

Undergraduate and graduate credits earned in other accredited post-secondary institutions of higher education may be transferred only if such credits are applicable to fulfill the appropriate degree requirements of Saint Charles Borromeo Seminary. The Registrar, in consultation with the Vice President for Academic Affairs, will evaluate and determine the applicability and acceptability of such credits.

Individual course credits must be transferred in total or not at all. The transferred credit will appear on the student's official academic record. However, the associated grades received for the transferred credit will not appear and are not computed in the student's cumulative GPA (Grade Point Average) or count towards honor points.

### **II. Requirements for Transfer of Credits**

The requirements governing the transfer of graduate or undergraduate credit completed in residence at another accredited institution are as follows:

A grade of "C" or equivalent at the minimum.

Up to one-half (1/2) the minimum number of credit hours required for a Master of Divinity degree program may be transferred to a student's record. Such credit may be transferred only for approved graduate-level courses.

Up to one-half (1/2) the minimum number of credit hours required for a Master of Arts degree program may be transferred to a student's record. Such credit may be transferred only for approved graduate-level courses.

Up to 65 undergraduate credits for a Bachelor of Arts may be transferred to a student's record. Such credit may be transferred only for approved undergraduate level courses.

### III. **Conditions for Transfer of Credit**

In addition to the preceding requirements, the student applying for transfer of graduate or undergraduate credit must:

- a. be currently enrolled in a Master's Degree program or a Bachelor's Degree program.
- b. have attained a minimum grade point average of 2.0 for the transfer of credit for a particular course of study.
- c. have submitted official final undergraduate transcripts/credentials and have the undergraduate degree posted to their record.
- d. submit to the Registrar a current official final transcript from the institution the student wishes to transfer the credit.

### IV. **Exclusions for Transfer of Credit**

Courses will not be accepted for graduate or undergraduate transfer of credit if the course:

- a. is already applied in whole or in part, in any way, toward any undergraduate degree, graduate degree or a certificate.
- b. is applied in whole or in part, in any way, towards any current or future degree or certificate of another institution of Higher Learning.
- c. has been taken more than ten years before enrollment at Saint Charles Borromeo Seminary.
- d. has received a numeric grade below 2.0 or equivalent.

### V. **Procedures for Requesting Transfer of Credit**

If a course is elected elsewhere with the intention of transferring the credit to a degree at Saint Charles Borromeo Seminary, the Vice President for Academic Affairs must be consulted to ensure the credits will be acceptable for the degree and that the course meets the criteria set forth herewith.

When the course is completed, an official copy of the transcript (i.e., one bearing the official seal of the school and the Registrar's signature) must be sent to the Vice President for Academic Affairs and the Registrar (photocopies are not acceptable).

## **APPLICANTS FOR THE COLLEGE SEMINARY**

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

College courses already successfully completed are evaluated by the Vice President for Academic Affairs in the light of the curriculum of Saint Charles Borromeo Seminary and, wherever possible, credits already earned are accepted in transfer as general education or elective requirements of the Seminary's college program. Credits from non-USA institutions will be evaluated on a case-by-case basis by the Vice President for Academic Affairs.



At the discretion of the rector, students are accepted in the Program of Priestly Formation, taking all required courses but not in pursuit of a degree.

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

### **APPLICANTS FOR THE THEOLOGICAL SEMINARY**

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

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

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



# TUITION AND FINANCIAL AID 2023-2024

## **TUITION AND FINANCIAL AID**

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

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

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

The following fees are applicable for the 2023-2024 academic year; they are subject to change for subsequent academic years.

### **COLLEGE SEMINARY—TUITION AND FEES**

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is \$41,136 (Tuition \$25,523 Room and Board \$16,113 and Comprehensive Fee \$1,500).

### **ARCHDIOCESE OF PHILADELPHIA SEMINARIANS**

Each College Seminary seminarian of the Archdiocese of Philadelphia is required to pay a minimum amount of \$12,000 toward the cost of tuition, room, and board. College seminarians for the Archdiocese of Philadelphia are expected to apply for Federal and State Grants and/or Federal Direct Student Loans for the maximum amount for which they are eligible each year. Should the monies from those sources fall short of the current expenses for tuition, room, and board, the Archdiocese of Philadelphia will pay the balance up to a maximum of \$29,136 for 2023-2024.

Seminarians of the Archdiocese of Philadelphia who are admitted to Pre-Theology I and II are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of \$43,565 per year.

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

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

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

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

## **OTHER SEMINARIANS**

Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay a minimum of \$43,565 per year for tuition, room, and board and comprehensive fee.

In lieu of Saint Charles Borromeo Seminary tuition charges, resident seminarians who are taking language courses full-time (such as the ESL Program) at other institutions are required to pay the following: Room and board charges, comprehensive fee, and ELS program tuition.

Non-resident seminarians for religious communities are required to pay a minimum of \$23,523 for tuition, \$1,882 for meals and \$1,500 for comprehensive fee.

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

## **SPIRITUAL YEAR —TUITION AND FEES**

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is \$41,136 (Tuition \$23,523 Room and Board \$16,113 and Comprehensive Fee \$1,500).

Seminarians of the Archdiocese of Philadelphia are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of \$41,136 per year.

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

## **THEOLOGICAL SEMINARY—TUITION AND FEES**

The cost per seminarian for the academic year (Fall and Spring Semesters combined) is \$43,565 (Tuition \$25,952, Room and Board \$16,113 and Comprehensive Fee \$1,500).

Seminarians of the Archdiocese of Philadelphia are not required to make any payment for tuition, comprehensive fee, room, and board. The cost of their studies is underwritten by the Archdiocese of Philadelphia. Resident seminarians for dioceses other than Philadelphia and for religious communities are required to pay the total of \$43,565 per year.

Non-resident seminarians for religious communities are required to pay a minimum of \$25,952 for tuition, meals \$1,882 and \$1500 for comprehensive fee.

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

## **REFUND POLICY**

Refunds for current semester tuition, room, and board are made when a seminarian withdraws from all courses or applies for a leave of absence within the first five weeks of the semester. Refunds must be requested in writing to the Financial Services Office. The total amount refunded is determined by the following schedule, starting from the first day of class:

- up to two weeks 80%
- between 2<sup>nd</sup> and 3<sup>rd</sup> weeks 60%
- between 3<sup>rd</sup> and 4<sup>th</sup> weeks 40%
- between 4<sup>th</sup> and 5<sup>th</sup> weeks 20%
- after the 5<sup>th</sup> week no reimbursement

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If a student receives financial aid, Federal refund requirements will be followed.

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

## **FINANCIAL AID**

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

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

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

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

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

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

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

### **APPLYING FOR FINANCIAL AID**

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

1. Saint Charles Borromeo Seminary Application for Financial Assistance

New and continuing students: complete the Saint Charles Borromeo Seminary Application for Financial Assistance. This is available by calling (610) 785-6582 or at [www.scs.edu](http://www.scs.edu).

2. Free Application for Federal Student Aid (FAFSA)

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

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

The FAFSA will enable the applicant to be considered for all federally funded, Title IV programs, including the Federal Pell Grant Program, the Federal SEOG Grant Program, the Federal Direct Loan

Program, financial aid from Saint Charles Borromeo Seminary sources, and for Commonwealth of Pennsylvania students, the PA State Grant Program. Note: to be considered for PA State Grant Assistance you must file for financial aid by May 1.

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

### 3. Verification of Information

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

## **FINANCING OPTIONS**

### **A STRATEGY FOR FINANCING YOUR EDUCATION EXPENSES**

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

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

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

### **FINANCIAL AID CODE OF CONDUCT**

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

## **SAINT CHARLES BORROMEIO SEMINARY’S CODE OF CONDUCT FOR FINANCIAL AID**

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

### **LOAN AWARD AND CERTIFICATION**

Saint Charles Borromeo Seminary shall not assign any first-time borrower’s education loans, through award packaging or other methods, to a particular lender.

Saint Charles Borromeo Seminary shall not refuse to certify, or delay certification of, any loan based on the borrower’ selection of a particular lender or guaranty agency.

### **BAN ON RECEIPTS OF GIFTS**

No officer, employee or agent of Saint Charles Borromeo Seminary shall solicit or accept any “gift” from a lender, guarantor, or servicer of education loans. “Gift” includes any gratuity, favor, discount, entertainment, hospitality, loan or other item having monetary value of more than a *de minimus* amount.

This prohibition also applies to gifts to family members of the above individuals when the gift was given with the knowledge and acquiescence of such individual, and the individual has reason to believe the gift was given because of such individual’s official position.

### **BAN ON REVENUE-SHARING ARRANGEMENTS**

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

### **BAN ON CONTRACTING ARRANGEMENTS WITH LENDERS**

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

### **BAN ON OFFERS OF FUNDS FOR PRIVATE LOANS**

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

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

### **BAN ON STAFFING ASSISTANCE**

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

### **BAN ON COMPENSATION FOR SERVICE ON ADVISORY BOARD**

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

### **FEDERAL DIRECT LOAN**

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

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

### **FEDERAL PLUS LOAN**

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

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

### **NOTIFICATION WILL BE SENT BY THE SAINT CHARLES BORROMEEO SEMINARY FINANCIAL AID OFFICE**

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

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

For more information regarding financial aid, please call 610.785.6582.

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

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



listed below is the complete statement of Minimum Standards for Satisfactory Academic progress for financial aid recipients.

### **SAINT CHARLES BORROMEIO SEMINARY ACADEMIC MAXIMUM TIME FRAMES FOR COMPLETING DEGREE REQUIREMENTS**

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

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

### **QUANTITATIVE STANDARDS**

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

### **QUALITATIVE STANDARDS**

All students must maintain a 2.0 GPA at the end of each academic year to be considered a student in good standing.

### **MEASUREMENT OF ACADEMIC PROGRESS REQUIREMENTS**

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

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

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

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

### **SUSPENSION AND REINSTATEMENT OF FINANCIAL AID**

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

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

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

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

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

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

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

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

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

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

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

- Unsubsidized Federal Direct Loan
- Subsidized Federal Direct Loan
- PLUS
- Graduate PLUS
- Pell Grant
- SEOG

- Other Title IV Aid

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

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

## **SCHOLARSHIPS AND ENDOWMENT FUNDS**

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

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

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

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

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

Sarah O. Hanley, Senior Director of Strategic Partnerships  
The Catholic Foundation of Greater Philadelphia  
100 N. 20th Street, Suite 301, Philadelphia, PA 19103  
Office: (215) 587-5650 shanley@catholicfoundationphila.org

## **USING VA EDUCATIONAL BENEFITS**

You may be eligible to use VA educational benefits. If you are, you must select which benefit to receive. You cannot receive payment for more than one benefit at a time. If you are eligible for more than one benefit, you should contact the VA to discuss your educational plans.

All students that receive Veteran Education Benefits through the GI Bill® are exempt from financial holds and late fees.

Students using the G.I. Bill®, each semester, must request that a VA Certification be submitted to Department of Veterans Affairs. Send an email to registrar@scs.edu with the following information: student name, semester to be certified, degree, program, and type of VA educational benefit being used.

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government website at [www.benefits.va.gov/gibill](http://www.benefits.va.gov/gibill).

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# INTEGRATED ENGLISH AS A SECOND LANGUAGE FOR MINISTRY PROGRAM

## **Integrated English as a Second Language for Ministry Program**

This is a comprehensive program in Pastoral English for a seminarian to reach the goal of being proficient in English in order to enter into theological studies for the priesthood. The seminary provides a complete, total immersion experience for the student who lives, eats, studies and prays with other seminarians. To begin with a comprehensive examination in English, focusing on the four language skills of reading, writing, listening and speaking, is given to each incoming seminarian whose native language is not English. From the assessment of this exam, the student is placed in appropriate classes. To provide an introduction into the Theology Division of the seminary, at the same time that the seminarian is taking ESL classes, he will also complete a seminary class for credit that will be transferrable to the curricular requirement of the degree program.

There are four basic levels for study of Pastoral English. The student must receive a grade of “C” or better to move on to the next level. The student must complete all of these levels, or the equivalent of them, to receive a Certificate of Proficiency in English at the end of the year in order to enter into Philosophy and Theology classes.

### **I. Introductory Pastoral English**

The student will perfect his use of English grammar and syntactical structures in speaking and writing of English. He will also read and discuss pertinent topics that deal with Theology and Philosophy, especially from topics from his audited class. He will finish the course at the Intermediate Level of English proficiency.

### **II. Intermediate Pastoral English**

The student will focus on developing reading and writing skills that are appropriate for seminary study. He will also give oral presentations about such topics that are related to Philosophy and Theology that come from the class he is auditing. The student will learn to investigate fully a topic and write essays demonstrating the ability to think critically and communicate effectively.

### **III. Advanced Pastoral English**

This is an advanced course that allows the student to perfect his control of written and spoken English. The topics studied will come from the Breviary, Church documents, the sacraments, the liturgy, etc. The written exercises will help the student effectively take an oral or written exam from the class he is auditing.

### **IV. Advanced Pastoral English II**

This is an advanced course that requires students to continue to perfect their proficiency in English. Seminarians will concentrate on writing graduate-level, research papers, reflections and even homilies. Oral presentations will help student build on their listening and communication skills. Topics will come from the class that the student is auditing.

## **ACCENT REDUCTION**

This program aims to provide seminarians and priests the skills of speaking English clearly and to proclaim the Gospel and other liturgical texts in a precise and comprehensible manner.

Also, students will learn more about the culture of the parishioners and learn to communicate better in an interpersonal manner.

**METHOD:** Using *Pronouncing English as a Second Language* participants will learn how speak clearly and effectively. The class will focus on producing correctly individual sounds, words, stress and intonation in speaking English. The goal is to proclaim the Word of God clearly, preach and be effective in communicating in interpersonal encounters. Printed material will explore the different themes common in ministry in the United States and also to learn about the differences between particular cultures.

**FORMAT:** There would be five classes for an hour and a half each.

**MATERIALS:** In addition to working with the different sounds and words in English, the textbook *Speaking Pastoral English in America Course* will help the student pronounce with proper stress, phrasing and intonation the different sentences in a homily, retreat or speech that they offer. Words found in the practice lists are from the *Roman Missal* and the *New American Bible Concise Concordance*. These words chosen are most likely to be used in any liturgical or pastoral contexts. The instructor will provide information and texts on the differences in cultural attitudes on many different subjects.

**SESSIONS:**

- I. Introduction to North American Speech Patterns- Vowels  
This session focuses on sounds and words with special emphasis on vowels.
- II. Introduction to North American Speech Patterns- Consonants  
This session focuses on the sounds and words with special emphasis on consonants.
- III. Speech Patterns for Better Pronunciation  
This session focuses particularly on stress, rhythm and intonation in speaking.
- IV. Speech Patterns for Pastoral Ministry  
This session teaches the priest or seminarian to focus on the proclamation of the Gospel, homiletics and interpersonal conversations. Particular attention is given to volume and speed when speaking.
- V. U.S. Cultural Norms in Interpersonal Communication and Ministerial Work  
This session looks at the styles and content of interpersonal interactions in an American parish. Nonverbal language and cross-cultural misunderstandings will be explored along with American cultural norms.

Upon completion of the course, a student will receive a Certificate of Proficiency in Spoken English.



# COLLEGE PROPAEDEUTIC YEAR

## **Overview**

Before the young man enters College Seminary, he will enter what is called a “Propaedeutic Year.” The word, “propaedeutic” simply means “introductory” or “preparatory.” St. Charles offers a full year, 12-month program, that offers the opportunity to be gradually introduced to the many facets of seminary formation without all the academic stress. The men will live together in community on campus, yet distinct from the rest of the college seminary. They will have their own horarium and receive classroom instruction (12 credits per semester) that is appropriate to their level of study and developmental age.

The College Propaedeutic Year will have a greater emphasis on human and spiritual formation, which will help the seminarians to grow in an authentically Catholic masculine identity as beloved sons of the Father. Self-awareness will be a very important theme, along with the development of good relational skills, study habits, etiquette, and self-discipline. In addition, the men will be provided a solid introduction to the spiritual life, including spiritual direction, private prayer, retreats, and full participation in beautifully celebrated Liturgy.

Other elements that comprise the College Propaedeutic Year include pilgrimages, service projects, Sunday visits to local parishes, and other forms of group recreation. A weekly “media fast” will be held Sunday-Friday, that encourages seminarians to develop hobbies and social opportunities that don’t need to depend on the assistance of internet or computer technology.

This year is a wonderful opportunity for the young men to encounter the love of God in a deeper and more integrated way, free from the noise of the world. It will prepare them to enter philosophical study in the college seminary with a much richer human and spiritual foundation.

## **Human Dimension**

For those entering as younger adults, it’s important to remember that they are still developing their self-identity. Thus, human formation during this initial stage will focus on growth in self-knowledge, relational skills, and most importantly, their authentic masculine identity found in Christ. The media fast will offer a healthy detachment from the use of technology and give the opportunity to develop other “screenless” hobbies and forms of recreation. They will be living in a more intimate setting, distinct yet still connected to the rest of the College seminary, which will allow the year to become a “school of friendship” for them. A specific 3-credit course in human development will be offered that teaches the men on many topics, including the basics of healthy self-care, etiquette, friendship, and time management. Conferences and conversations will also be facilitated by our in-house professional counselor.

By reflecting on and integrating these various human dimensions into their lives, seminarians will lay a strong foundation for their journey towards becoming healthy, joyful, and affectively mature leaders.

## **Spiritual Dimension**

For those entering the College Propaedeutic Year, one of the highest priorities is to offer the men a solid introduction to the spiritual life, and healthy habits of public and private prayer. They will be introduced to the idea of spiritual direction and will be engaged with their own personal director. Meetings will take place every 2-3 weeks. The media fast will help to foster the recognition of the significance of silence, and the practice of meditation, particularly on the Word of God. They will be introduced to Lectio Divina and offered many opportunities to pray before the Blessed Sacrament. There will be several retreats throughout the year, offering extended

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periods of intimate time with the Lord. They will be introduced to the Church’s vision of the chaste-celibate vocation, within the context of a healthy understanding of human sexuality.

These various elements will collectively aim to nurture a holistic, integrated development in both the human and spiritual dimensions of the seminarians’ lives, preparing them for the Discipleship Stage of seminary formation.

**Intellection Dimension**

- Acquiring familiarity with Christian doctrine through study of the Catechism.
- Grasping basics of priestly identity and spirituality.
- Developing introductory knowledge of the Bible’s significance.
- Initiating intercultural competency and language learning.
- Understanding Second Vatican Council documents and Magisterial teachings.
- Exploring writings of Church Fathers and Doctors.
- Studying lives of Saints, especially American ones.
- Engaging with great schools of spiritual theology and spiritual masters.
- Completing language and acculturation for international seminarians.
- Forming basic study habits and showing intellectual curiosity.
- Addressing educational gaps

These benchmarks collectively reflect the intellectual goals and expectations for seminarians during the propaedeutic year. By engaging with Christian doctrine, scripture, Church history, and other relevant subjects, seminarians lay a foundation of knowledge that will support their future studies and ministry. The emphasis on study habits, intellectual curiosity, and personal growth underscores the importance of continuous learning and development.

**Course Schedule**

| <b>FALL</b> |                                   | <b>SPRING</b> |                                    |
|-------------|-----------------------------------|---------------|------------------------------------|
| PRO 150A    | History of Western Spirituality I | PRO 150B      | History of Western Spirituality II |
| PRO 151A    | Spiritual Conference I            | PRO 151B      | Spiritual Conference II            |
| PRO 152A    | Topics of Human Formation I       | PRO 152B      | Topics of Human Formation II       |
| THL 101     | Perspectives of Catholic Belief   | ENG 110       | Rhetoric & Composition I           |
| SPA 401     | Basic Spanish I                   | SPA 402       | Basic Spanish II                   |
|             |                                   | THL 203       | Introduction to Scripture          |

**Pastoral Dimension**

- Cultivating self-giving attitude through parish experiences and charitable works.
- Direct contact with economically disadvantaged individuals or communities.
- Developing awareness of local pastoral challenges and realities.
- Recognizing the multicultural reality of the Church.
- Acquiring cultural competency and language skills where needed.
- Nurturing a spirit of generosity in service to others.
- Establishing a habit of consistent self-donation and service.

These benchmarks encompass the intellectual and pastoral aspects of the propaedeutic year, aiming to prepare seminarians for a well-rounded formation that incorporates academic knowledge and practical pastoral skills.



# COLLEGE SEMINARY

## COLLEGE SEMINARY

### OVERVIEW

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

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

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

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

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

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

### HUMAN FORMATION

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

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

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

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

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

## **HEALTH SERVICES**

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

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

## **FORMATION COMMITTEE**

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

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

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

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

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

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

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

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

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

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

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

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

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

Leadership opportunities assist the seminarians in their integration of seminary formation. Dormitory prefects, student council, as well as liturgical leaders are opportunities to lead and serve. The leadership positions of house jobs are assigned to IV Collegians to assist in their development and the peer ministry to fellow seminarians.

The National Honor Society chapter recognizes the academic achievement of our scholar seminarians and enlists members as tutors for their brother seminarians.

### **SPIRITUAL FORMATION**

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

To achieve this goal there are four objectives:

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

### **LITURGICAL LIFE AND DEVOTIONS**

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

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

### **SPIRITUAL FORMATION CONFERENCES**

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

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

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

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

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

#### **III COLLEGE: CHRISTIAN DISCIPLESHIP**

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

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

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

### **SPIRITUAL DIRECTORS**

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

### **INTELLECTUAL FORMATION**

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

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

### **BACHELOR OF ARTS DEGREE PROGRAMS**

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



## CORE CURRICULUM

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

### I COLLEGE FALL

|         |                                     |
|---------|-------------------------------------|
| ENG 105 | Great Works of Western Literature I |
| HIS 101 | History of Western Civilization I   |
| LAT 105 | Elementary Latin I                  |
| ENG 111 | Rhetoric & Composition II           |

### II COLLEGE FALL

|         |                      |
|---------|----------------------|
| BIO 201 | Human Biology        |
| COM 210 | Public Speaking      |
| HUM 201 | Humanities           |
| LAT 205 | Intermediate Latin I |

### III COLLEGE FALL

|         |                                       |
|---------|---------------------------------------|
| GRK 301 | Elementary Greek I*                   |
| PHL 303 | Metaphysics                           |
| THL 304 | Christian Commitment & the Moral Life |
| MAT 301 | Finance and Accounting                |

### IV COLLEGE FALL

|         |                                |
|---------|--------------------------------|
| GRK 406 | Greek New Testament Readings*  |
| PHL 401 | Philosophy of the Human Person |
| PHL 408 | Modern Philosophy              |
| SPA 301 | Basic Spanish III              |

### I COLLEGE SPRING

|         |                                      |
|---------|--------------------------------------|
| ENG 205 | Great Works of Western Literature II |
| HIS 102 | History of Western Civilization II   |
| LAT 106 | Elementary Latin II                  |
| PHL 109 | Ancient Philosophy                   |

### II COLLEGE SPRING

|         |                            |
|---------|----------------------------|
| LAT 206 | Intermediate Latin II      |
| MUS 205 | Principles of Church Music |
| PHL 204 | Epistemology               |
| PSY 201 | Introduction to Psychology |

### III COLLEGE SPRING

|         |                             |
|---------|-----------------------------|
| GRK 302 | Elementary Greek II*        |
| PHL 304 | Natural Theology            |
| PHL 307 | Medieval Philosophy         |
| THL 303 | Introductory Church History |

### IV COLLEGE SPRING

|         |                         |
|---------|-------------------------|
| PHL 402 | Ethics                  |
| PHL 409 | Contemporary Philosophy |
| THL 403 | Theology of the Body    |
| COM 211 | Social Communications   |

\* With permission of the Vice President of Academic Affairs, seminarians take GRK 303, GRK 304, and a college-level elective in place of GRK 301, GRK 302, and GRK 406.

## ELECTIVE COURSES

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

- 2 Philosophy
- 2 Free Electives

## BACHELOR OF ARTS, PHILOSOPHY (B.A.)

### WRITTEN COMPREHENSIVE EXAMINATION PROCESS

The College (BA) Written Comprehensive Examination will cover material from the first eight (8) core courses (#1-8)(See Below). A BA Comprehensive Examination Study Guide is provided as a supplement for preparation for the BA Comprehensive Written Examination. Study questions for all core courses are listed on the guide. Study questions for the remaining courses (#9-10), not covered on the Comprehensive Examination are also provided for the student's benefit. For the purposes of the written examination guide,

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the core courses are given in the following sequence (See Below). While, as a rule, all students will complete the core requirements for the BA degree in the established sequence, some students might or might not register for these courses in the sequence order presented (depending on circumstances, and at the approval of the Vice President for Academic Affairs). All students will be responsible for these courses, as presented in the above sequence, for the purposes of the College Written Examinations for the BA Degree:

Core Courses in sequence: 1) Ancient Philosophy, 2) Logic, 3) Epistemology, 4) Metaphysics, 5) Natural Theology, 6) Medieval Philosophy, 7) Philosophy of the Human Person, 8) Modern Philosophy, 9) Ethics, 10) Contemporary Philosophy.

#### **PROCEDURE FOR THE WRITTEN EXAMINATION:**

The Written Examination is written to be completed in two and a half hours (2.5 hours / 150 minutes). The Written Examination itself will consist of a set of eight (8) questions/prompts, one taken from each of the core areas (#1-8 above) covered in the exam, from which set the student will be required to respond to at least four (4) and not more than five (5) of the candidate's choosing. The number of questions/prompts the student will be required to select will be detailed on the examination itself, and at the discretion of the Chair of the Department of Philosophy.

In consultation with the Vice President for Academic Affairs, the Comprehensive Written Examination assessment body will consist of the members of the Department of Philosophy, headed and organized by the Chair of the Department. The Chair of the Department will be responsible for final version(s) of the Written Examination, scheduling of examination, staffing the administration of the examination, and for managing the grading/assessment of completed examinations, as well as their timely reporting.

#### **PURPOSE OF THE COMPREHENSIVE EXAMINATION:**

*The Comprehensive Written Examination is designed to:*

- a) Foster the candidate's ability to demonstrate, in the written word, the content of the various courses in the College philosophy curriculum;
- b) Provide the candidate an opportunity to demonstrate the scope and depth of his knowledge;
- c) Encourage in the candidate a commitment to sustained written engagement and analysis of philosophical texts and issues.

#### **REGISTERING FOR THE COMPREHENSIVE EXAMINATIONS:**

The College, or BA, Comprehensive Written Examination is ordinarily scheduled in the Spring term each year, typically in the middle of the semester and prior to the Easter recess. Registration for the examinations should be made no later than December 1 of the immediately prior year. Exact dates of the examination will be determined by Chair of the Department of Philosophy and the Vice President for Academic Affairs, in consultation with the Registrar.

#### **GRADING OF THE WRITTEN EXAMINATIONS AND REQUIRED AVERAGE:**

The grading of the Written Comprehensive Examinations is based primarily upon the mastery of the material, the student's ability to demonstrate facility with that material (rather than merely memorizing information), and the clarity/organization of presentation.

The Examination is evaluated on a pass/fail basis, where a passing grade is equivalent to at least 77/100. The final grade for the Written Examination is the average of the grades submitted by the examining professors of the College Written Examination.

A student must pass the Written Examination. Each candidate is required to attain a passing grade in the Written Examination. Candidates who do not receive a passing grade are required to retake/resubmit the examination in order to qualify for the BA Philosophy Degree, and are not ordinarily eligible to retake the examination more than once.

### **GOALS OF THE BA PHILOSOPHY DEGREE:**

- Goal 1: Articulate a fundamental knowledge of the objective content of the Catholic faith, demonstrating an understanding of Sacred Scripture and the principles of its study, a familiarity with the history of the Church, the nature of Sacred Liturgy, and the moral vision of the Church in light of contemporary challenges.
- Goal 2: Demonstrate knowledge and comprehension of the principles of a liberal arts education and their application to understanding the cultural roots of the Catholic faith and contemporary issues, including a working knowledge of mathematics and the natural sciences, the human sciences, the study of history, literature, classical and modern languages, principles and practices of effective communication, and the fine arts.
- Goal 3: Demonstrate knowledge and understanding of the major topic areas of philosophy, as well as its major historical areas, including the major figures in the history of philosophy.
- Goal 4: Demonstrate proficiency in academic research and critical thinking, and facility with philosophical and theological resources.

### **DEPARTMENT OF PHILOSOPHY GOALS:**

- Goal 1: Demonstrate facility in logic, including syllogistic logic, and philosophical argumentation; and to demonstrate ability to read, think, and write critically and analytically; and to demonstrate facility with advanced philosophical texts and materials.
- Goal 2: Demonstrate an understanding of the role of the Western philosophical tradition in the development and articulation of Christian theology, as well as the role of philosophy in the Catholic intellectual tradition.
- Goal 3: Demonstrate synthesis and critical analysis of the major topic areas in philosophical inquiry, including: metaphysics, ethics, epistemology, natural theology, the philosophy of nature, and philosophical anthropology.
- Goal 4: Demonstrate an understanding of the history of philosophy in the areas of Ancient, Medieval, Modern, and Contemporary philosophy.

## **COLLEGE SEMINARY DEPARTMENTS**

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

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

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

#### **Biology**

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

#### **Education**

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

#### **English**

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

#### **Fine Arts**

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

#### **Languages**

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

## **Mathematics**

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

## **Social Sciences**

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

## **DEPARTMENT OF PHILOSOPHY**

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

The philosophy major, through its systematic dimension, enables the seminarian to form a holistic vision of reality by founding his studies in the Thomistic synthesis of faith and reason. Through the program's historical dimension, the seminarian develops a sound understanding of the thought of Western civilization. The elective segment allows him to pursue particular interests while building on this systematic-historical base. The Philosophy degree program requires a total of 30 credit units in core courses, and 6 credit units in elective courses.

The structure of the program is as follows:

History of Philosophy (12 Credits): Ancient Philosophy, Medieval Philosophy, Modern Philosophy, Contemporary Philosophy.

Metaphysics (6 Credits): Metaphysics, Natural Theology

Philosophical Anthropology and Other Courses (12 Credits): Philosophy of the Human Person, Ethics, Epistemology, Logic

Elective Courses (6 Credits): Select Offerings

The College Philosophy program satisfies the philosophy prerequisites for entrance into theology studies as outlined in *The Program for Priestly Formation*, 5th Edition.

## **DEPARTMENT OF THEOLOGY**

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

## **SPANISH LANGUAGE PROGRAM**

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

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

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

## **ACADEMIC POLICIES**

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

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

### **CLASS ATTENDANCE**

Saint Charles Borromeo Seminary strives to inculcate the best standards possible in academic study and does so in consultation and collaboration with other accredited institutions of higher learning. Saint Charles Borromeo Seminary requires attendance at all classes at the assigned times. This policy reflects the Seminary's recognition of the vital importance of philosophy and other preparatory studies for the seminarian's formation and for the pastoral ministry to which the seminarian aspires. As a general rule, the number of absences in a course should not exceed twice the number of weekly class meetings for the course. For example, in a three credit course which entails two instructional classes each week of 75 minute in length, the maximum number of absences of any kind should not exceed four (4) such classes. Students with absences in excess of the limit may be asked to withdraw from the course. Exceptions to this policy are to be sought from the Vice President for Academic Affairs. The instructor reserves the right to determine the number of absences which may result in a reduced grade or even the loss of academic credit, with the consequent requirement to repeat the course. In aggravated cases, excessive, unexcused absences may result in dismissal.

Out of courtesy, students who absent are asked to communicate this fact – if possible, prior to the class day in question – to the Dean of Men of their respective Seminary, to the Vice President for Academic Affairs, and to the course instructor. Students are responsible for the timely performance of all class assignments and the gaining/mastery of class notes. Students who wish to have the course lecture recorded on the day of absence should seek permission from the instructor prior to making such an arrangement.

### **CREDIT BY EXAMINATION**

With the approval of the Vice President for Academic Affairs, a seminarian may receive course credit through one or more of the following means: College Level Examination Program (CLEP), College Board Advanced Placement (AP) Examinations, or Challenge Examinations (Departmental). The Vice President for Academic Affairs, in consultation with the appropriate Department Chair(s), will determine the courses for which AP, CLEP, or Challenge credits will be awarded. The seminarian must meet the score requirements set by the department and the examining agency. The Vice President for Academic Affairs will determine the total number of credits a seminarian may earn by examination. Ordinarily, the total number will not exceed thirty. Credits earned by examination will be shown on the seminarian's academic record. They will be counted in the credit total but will not affect the grade point average.

## **AP Courses Equivalency**

### **Arts**

AP Art History –HUM 201

### **English**

AP English Language and Composition –ENG 101

AP English Literature and Composition –ENG 105/English elective

### **History & Social Science**

AP European History –HIS 101

AP Psychology –PSY 201

AP United States Government and Politics –Social Science Elective

AP United States History –Social Science Elective

AP World History –HIS 101

### **Math & Computer Science**

AP Calculus AB –MTH 106

AP Calculus BC –MTH 106

### **Sciences**

AP Biology –BIO 201

### **World Languages & Culture**

AP Latin—LAT 105

AP Spanish Language and Culture –SPA 401

AP Spanish Literature and Culture –SPA 402

## **EXAMINATIONS**

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

## **FAILURE POLICY**

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

The seminarian has the personal obligation to bear the financial responsibility for courses taken outside Saint Charles Borromeo Seminary. Upon completion of a course taken at another college or university,



the seminarian bears the obligation of requesting that an official transcript of credits be sent directly to the Vice President for Academic Affairs.

## **GRADE REPORTS**

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

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

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

## **GRADING SYSTEM**

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

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

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

## **INCOMPLETE GRADES**

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

## **ACADEMIC PROBATION**

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

## **INDEPENDENT STUDY**

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

## **INTELLECTUAL HONESTY**

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

## **LEVEL OF ADMISSION**

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

## **SCHOLASTIC AWARDS**

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

## **SCHOLASTIC HONORS**

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

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

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

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

## **SEMESTER AND CUMULATIVE AVERAGES**

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

## **TRANSCRIPTS**

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

Seminarians, upon termination of studies at Saint Charles Borromeo Seminary, are provided a transcript free of charge, if financial obligations to the Seminary have been fulfilled. A fee of ten dollars must accompany a second or later request for one's academic record. The Seminary requires one week's notice for the issuance of a transcript. The request must be made in writing with accompanying signature to the Registrar. More information is available at the following website: <http://www.scs.edu/registrars-office>.

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

## **WITHDRAWAL FROM COURSES**

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

## **APOSTOLIC FORMATION**

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

Seminarians in I College participate in an In-house Apostolate for the first semester. In the second semester, I College seminarians participate in volunteer service with students from local Catholic colleges.

The Apostolic Formation Program at Saint Charles Borromeo Seminary engages seminarians in practical, supervised experiences of service and ministry in the following contexts: parishes that include diverse ethnic and cultural settings, nursing homes, senior citizen centers, special education schools, social service

agencies, and hospices. Such opportunities seek to foster in the seminarian a deeper sensitivity to people's needs and aspirations, life circumstances, and attitudes toward God and neighbor.

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

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

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

## **PROGRAM REQUIREMENTS**

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

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

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

## **AGREEMENT FOR LEARNING**

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

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supervisory sessions, evaluation of the apostolic experience, and written evaluations required at the conclusion of each semester.

## **LOG BOOK**

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

## **EVALUATION AND ASSESSMENT**

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

## **SPANISH LANGUAGE PROGRAM**

The goal of the Spanish Language and Ministry Program of St. Charles Borromeo Seminary is twofold: To provide necessary skills for future priestly ministry to the Latino Community and to collaborate with the ongoing efforts of Bishops throughout the United States in response to the needs of Spanish speaking Catholics. Saint Charles Borromeo Seminary carefully incorporates instruction in the Spanish Language and experience of Hispanic culture(s) into the four dimensions of the formation program. The goals of the Spanish Language and Ministry to Hispanic Catholics Program are as follows:

1. To accelerate each seminarian’s level of Spanish language competency by developing the essential language acquisition skills (speaking, listening, reading, writing) in order to acquire an initial level of comfortability and confidence while ministering in a pastoral setting.
2. To raise awareness of the importance of skills needed for pastoral ministry (evangelization, counseling, teaching, and liturgical worship) and to incorporate these skills in the coursework within the Spanish language and culture curriculum.
3. A direct application of classroom learning to authentic experience in a Latino community in liturgical celebration, especially the Eucharist and other liturgically approved liturgical

customs and celebrations. (*Quinceañera, una presentación de los niños, Novenario, Día de los Muertos, etc.*)

4. To define and address the issue of “Culture vs. Cross Culture” for a more comprehensive understanding of the demands and rewards of ministering to the Catholic Latino Community in the United States.

To insure the goals of the Spanish Language and Culture Program of St. Charles Borromeo Seminary, seminarians will, at various points in their academic formation, study Spanish and culture in the College Seminary as a requirement for the Bachelor of Arts degree. Independent study and special projects related to Spanish language and culture are offered each semester.



# SPIRITUAL YEAR

## **SPIRITUAL YEAR**

### **OVERVIEW**

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

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

### **GOALS**

To allow the seminarian to profoundly deepen his interiority with the heart of Christ through developed mental prayer;

To further crystalize his understanding of his vocation;

To effect freedom from the noise of the modern, instant electronic world;

To find the person of Christ though service and spiritual direction;

To advance human development through communal living;

To discover richly the healing grace of God and the inner freedom it affords;

To assimilate the power of actively contemplating God in all things;

To read the entirety of the Bible and Catechism in the course of the year, facilitated through weekly classes;

To enter and journey through the Spiritual Exercises of St. Ignatius of Loyola (make a 30-day retreat).





# PRE-THEOLOGY PROPAEDEUTIC YEAR

## **Overview**

If a man enters the seminary after already obtaining a college degree, he will first be placed in what is called a “Pre-Theology Propaedeutic Year.” The word, “propaedeutic” simply means “introductory” or “preparatory.” For the last nine years, St. Charles has been running a full year, 12-month program that offers men the opportunity to be gradually introduced to the many facets of seminary formation without all the academic stress. Unlike those who are enrolled in the College Propaedeutic Year, seminarians in this program will reside off campus, in the former convent of Saint Matthew Parish, Conshohocken, Pennsylvania.

Their life together will include their own distinct horarium, under the supervision of a Priest Formation Director and Spiritual Director. The calendar and daily schedule will strengthen men in faith-filled communal life, personal responsibility, self-initiative and discipline, joyful fellowship, simplicity, silence and detachment. Conferences and course work will offer foundational instruction in Catechism, Spanish Language, Prayer, Scripture, and Human Development. Other activities include days of service, excursions, pilgrimages, and retreats. Formation will be designed to best assist men at this particular stage of their lives.

During the Pre-Theology Propaedeutic Year, men will have extensive restrictions placed on their media use, including phones, tablets, computers, television, radio, music, and movies. An appropriate amount of technology use will be allowed at various intervals. This “fast” facilitates freedom to be guided by the Holy Spirit, quality interpersonal interactions and conversations, the capacity to be present to others in the present moment and fortifying healthy leisure activity. While encouraging a balanced approach to internet use, the fast also promotes recovery from addictions to it or excessive reliance upon it.

## **Human Dimension**

As part of the foundational growth as a human person, the men will attend workshops, seminars and conferences that focus on self-awareness, self-knowledge, social intelligence, self-discipline, emotional intelligence, time management and communication skills. The intimate setting of house life will foster a very good opportunity to grow in virtue and Christian Charity. Through the accompaniment of a formation director, and with the availability of a house counselor, the men will be offered a safe and nurturing environment in which to develop their identity as Catholic men who are beloved sons of God the Father.

## **Spiritual Dimension**

Familiarity with Christ is the essential component that supports the period of ascertainment of a vocation. It allows for the hearing of the Lord’s call. Training in a personal spiritual life is a priority. The men will focus on the basic principles of prayer and spiritual direction. They will follow a schedule for liturgy, communal and individual prayer and devotions. Particular attention will be given to the importance of silence in developing an interior life. Scriptural meditation and the art of *Lectio Divina* will be taught. They will also be introduced to a history of the major schools of spirituality and spiritual masters that have blessed the Church over the last two millennia.

## **Intellectual Dimension**

Familiarity with Christ is the essential component that supports the period of ascertainment of a vocation. It allows for the hearing of the Lord’s call. Training in a personal spiritual life is a priority. The men will focus on the basic principles of prayer and spiritual direction. They will follow a schedule for liturgy, communal and individual prayer and devotions. Particular attention will be given to the importance of silence in developing an interior life. Scriptural meditation and the art of *Lectio Divina* will be taught. They will also be introduced to a history of the major schools of spirituality and spiritual masters that have blessed the Church over the last two millennia.

**Course Schedule**

**PROPAEDEUTIC FALL**

- PRO 550A History of Western Spirituality I
- PRO 551A Catechism of the Catholic Church I
- PRO 552A Intro to Sacred Scripture I
- PRO 553A Selected Formational Topics
- SPA 501 Basic Spanish I

**PROPAEDEUTIC SPRING**

- PRO 550B History of Western Spirituality II
- PRO 551B Catechism of the Catholic Church II
- PRO 552B Intro to Sacred Scripture II
- PRO 553B Selected Formational Topics II
- SPA 502 Basic Spanish II

**Pastoral Dimension**

In addition to regular prayer and study, the propaedeutic year will include a weekly “apostolate” in the local community, as well as a month-long targeted “Poverty Immersion” program for the college graduates, and a modified age-appropriate experience for the younger men entering college seminary. Emphasis will be made on further developing the capacity for self-gift, as well as opening oneself to differing cultures. “Pastoral charity is at the heart of the Church and the priesthood; so demonstrating a genuine concern for others, a spirit of generosity, and a developing habit of self-donation” (PPF #373) will be at the heart of this foundational stage of pastoral formation.



# PRE-THEOLOGY PROGRAM

# PRE-THEOLOGY PROGRAM

## OVERVIEW

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

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

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

## HUMAN FORMATION

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

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

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

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

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

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

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

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

### **PRE-THEOLOGY PROGRAM OF CHASTE LIVING “IN IMITATION OF CHRIST”**

#### **PRE-THEOLOGY ONE**

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

#### **PRE-THEOLOGY TWO**

This year will include the addition of specific conferences in the Spring Semester from the seminary psychologist. These topics will seek to integrate the psychological insights with Catholic spirituality and morality. A concentrated series of talks will help to supplement the chastity formation of these seminarians who will soon advance to theological studies and formation. The formation conference leader will lead discussions with case studies to elicit reflections on accountability, intimacy, loneliness, sexual identity, priestly celibacy and spiritual fatherhood.

#### **SPIRITUAL FORMATION**

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

personal prayer life as well as the life of the church. The Spiritual Formation for the Pre-Theology Seminarian seeks to capitalize on that experience, refine it where necessary and lead the man to more fully develop his Spiritual Life in its relationship to Priestly Formation.

To achieve this goal there are four objectives:

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

### **LITURGICAL LIFE AND DEVOTIONS**

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

### **SPIRITUAL FORMATION CONFERENCES**

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

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

### **PRE-THEOLOGY I**

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

## **PRE-THEOLOGY II**

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

## **SPIRITUAL DIRECTORS**

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

## **INTELLECTUAL FORMATION**

### **PRE-THEOLOGY**

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

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



## GOALS OF THE PRE-THEOLOGY PROGRAM:

Goal 1: To provide an opportunity to gain insights appropriate to the initial stages of priestly formation.

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

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

Goal 4: Along with the requisite philosophical and theological studies as stipulated in the *PPF*, the program aims to provide seminarians with an understanding of the historical and cultural context of their faith.

## ACADEMIC POLICIES

All academic policies described in the College Program portion of this catalog are applicable to the Pre-Theology curriculum.

### PRE-THEOLOGY I FALL

|         |                                   |
|---------|-----------------------------------|
| LAT 507 | Ecclesiastical Latin I            |
| PHL 509 | Ancient Philosophy                |
| PHL 515 | Logic                             |
| THL 501 | Practical Theological Concepts    |
| THL 505 | History Of Christian Spirituality |
| PHL     | (Elective)                        |

### PRE-THEOLOGY I SPRING

|         |                                   |
|---------|-----------------------------------|
| LAT 508 | Ecclesiastical Latin II           |
| PHL 517 | Medieval Philosophy               |
| PHL 511 | Epistemology                      |
| THL 502 | Introduction to Dogmatic Theology |
| PHL     | (Elective)                        |

### PRE-THEOLOGY II FALL

|         |                                |
|---------|--------------------------------|
| GRK 507 | Biblical Greek I               |
| PHL 501 | Philosophy of the Human Person |
| PHL 512 | Metaphysics                    |
| PHL 518 | Modern Philosophy              |
| SPA 501 | Basic Spanish I                |
| PHL     | (Elective)                     |

### PRE-THEOLOGY II SPRING

|         |                         |
|---------|-------------------------|
| PHL 519 | Contemporary Philosophy |
| GRK 508 | Biblical Greek II       |
| PHL 502 | Ethics                  |
| PHL 516 | Natural Theology        |
| THL 507 | Introduction to Liturgy |
| SPA 502 | Basic Spanish II        |
| PHL     | (Elective)              |

## APOSTOLIC FORMATION

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

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

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

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

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

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



**MASTER OF ARTS  
(PHILOSOPHICAL STUDIES)  
(M.A.P.S.)**

## MASTER OF ARTS IN PHILOSOPHICAL STUDIES (M.A.P.S.)

### PROGRAM DESCRIPTION:

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

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

### PRE-THEOLOGY/M.A.P.S. PROGRAM SEQUENCE:

The structure of the program is as follows:

|   |   |
|---|---|
| History of Philosophy (12 Credits)                        | Ancient Philosophy, Medieval Philosophy, Modern Philosophy, and Contemporary Philosophy |
| Metaphysics (6 Credits)                                   | Metaphysics, Natural Theology   |
| Philosophical Anthropology and Other Courses (12 Credits) | Philosophy of The Human Person, Ethics, Epistemology, Logic                             |
| Elective Courses (6 Credits)                              | Select Offerings  |

The M.A.P.S. program satisfies the Philosophy prerequisites for entrance into Theology studies as outlined in the *Program for Priestly Formation, 5th Edition*.

### SEQUENCE OF COURSES (M.A.P.S. DEGREE):

The sequence of courses is as follows:

#### PRE-THEOLOGY I

##### Fall Semester

PHL 509 Ancient Philosophy  
PHL 515 Logic

##### Spring Semester

PHL 517 Medieval Philosophy  
PHL 511 Epistemology  
PHL Elective

## **PRE-THEOLOGY II**

### **Fall Semester**

PHL 501 Philosophy Of The Human Person

PHL 518 Modern Philosophy

PHL 512 Metaphysics

PHL Elective

### **Spring Semester**

PHL 502 Ethics

PHL 519 Contemporary Philosophy

PHL 516 Natural Theology

PHL Elective

M.A.P.S. Students will also complete comprehensive Oral and Written Examinations. These are (0) credits and will be administered prior to (or concurrent with) the second half of their Pre-Theology II Spring Semester, depending on available scheduling.

## **ADMISSION REQUIREMENTS**

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

## **M.A.P.S. DURATION AND LOCATION**

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

## **SCHOLASTIC HONORS**

The M.A.P.S. Degree is granted with honors when the following criteria have been met:

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

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

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

## **M.A.P.S. PAPER WRITING POLICY**

All courses offered in the M.A.P.S. program will require at least one research paper, of no less than 10 pages in length and following the standard style requisites of SCBS. These papers are to be assessed as graduate level work and will be expected to conform to research standards of a graduate level degree. While professors/instructors will have discretion in assessing papers, all professors/instructors are required

to use the “Rubric for Research Paper” document in assessing papers. A copy of the “Rubric for Research Paper” document may be obtained from the M.A.P.S. Director.

**M.A.P.S. Grade Determination/Scale:** Grades will be determined according to the following scale:

|                 |      |           |
|-----------------|------|-----------|
| A – Outstanding | 4.00 | 93-100%   |
| B – Very Good   | 3.00 | 85-92%    |
| C – Good        | 2.00 | 77-84%    |
| D – Passing     | 1.00 | 70-76%    |
| F – Failed      | 0.00 | Below 70% |
| P – Passed      |      |           |
| I – Incomplete  |      |           |
| W -- Withdrawal |      |           |

## **WRITTEN COMPREHENSIVE EXAMINATION PROCESS**

The M.A.P.S. Written Comprehensive Examination will cover material from the first seven (7) core courses (#1-7). A M.A.P.S. Comprehensive Examination Study Guide is provided as a supplemental aid for preparation for the M.A.P.S. Comprehensive Written and Oral Examinations. Study questions for the remaining courses (#8-10) are also provided for the student’s benefit on that same Guide. For the purposes of this examination guide, the core courses are given in the following sequence (See Below). While, as a rule, all students will complete the core requirements for the M.A.P.S. in the established sequence, some students might or might not register for these courses in the sequence order presented (depending on circumstances, and at the approval of the Vice President for Academic Affairs). All students will be responsible for these courses, as presented in the following sequence, for the purposes of the College Written Examinations for the M.A.P.S.:

Core Courses in sequence: 1) Ancient Philosophy, 2) Logic, 3) Epistemology, 4) Medieval Philosophy, 5) Modern Philosophy, 6) Metaphysics, 7) Philosophy of the Human Person, 8) Natural Theology, 9) Ethics, 10) Contemporary Philosophy.

## **PROCEDURE FOR THE WRITTEN EXAMINATION:**

The Written Examination is written to be completed in two and a half hours (2.5 hours / 150 minutes). The Written Examination itself will consist of a set of seven (7) questions/prompts, one taken from each of the core areas (#1-7 above) covered in the exam, from which set the student will be required to respond to at least four (4) and not more than five (5) of his choosing. The number of questions/prompts the student will be required to select will be detailed on the Examination itself, and at the discretion of the Program Director and Chair of the Department of Philosophy.

In consultation with the Vice President for Academic Affairs, the Comprehensive Written Examination assessment body will consist of the members of the Department of Philosophy, including the M.A.P.S. Program Director, headed and organized by the Chair of the Department. The Chair of the Department will be responsible for final version(s) of the Written Examination, scheduling of examination, staffing

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the administration of the examination, and for managing the grading/assessment of completed examinations, as well as their timely reporting.

### **PROCEDURE FOR THE MAPS ORAL EXAMINATION:**

The Oral Examination is conducted by a board of professors, selected by and including the Program Director and Chair of the Department, typically consisting of no more than three full-time faculty members in the Department of Philosophy. The Program Director is responsible for chairing each examination. The examination will last for approximately 25-30 minutes.

Prior to the Written Examination, the MAPS candidate will meet with the Program Director to select two (2) questions/prompts from the MAPS Study Guide for which the student will prepare responses for the Oral Examination. Normally, the candidate will make his selections for the Oral Examination no later than at the time of registration, or at the discretion of the Program Director. During the Oral Examination, the Program Director, in consultation with the other members of the examination board, will select one or both of those two questions/prompts and will invite the student to present his prepared remarks. Questions will be asked of the student by the examination board at the Program Director's discretion.

Grading the Oral Examination is to be based on the student's mastery of the subject matter, and his ability to actively participate in the discussion and to respond to the questions posed. The Examining Board will assess the grade for each individual student. The Program Director is responsible for the timely grading of the examination, and for reporting the grade to the Registrar.

### **PURPOSE OF THE COMPREHENSIVE EXAMINATION:**

The Comprehensive Written Examination is designed to:

- a) Foster the candidate's ability to demonstrate, in the written word, the content of the various courses in the M.A.P.S. Philosophy curriculum;
- b) Provide the candidate an opportunity to demonstrate the scope and depth of his knowledge;
- c) Encourage in the candidate a scholarly commitment to sustained written engagement and analysis of philosophical texts and issues.

### **REGISTERING FOR THE COMPREHENSIVE EXAMINATIONS:**

The Comprehensive Written and Oral Examinations are ordinarily scheduled in the Spring term each year, typically in the middle of the semester and prior to the Easter recess. Registration for the examinations should be made no later than December 1 of the immediately prior year. Exact dates of the examination will be determined by the M.A.P.S. Program Director and Chair of the Department of Philosophy, and the Vice President for Academic Affairs, in consultation with the Registrar.

### **GRADING OF THE WRITTEN AND ORAL EXAMINATIONS AND REQUIRED AVERAGE:**

The grading of the Written and Oral Comprehensive Examinations is based primarily upon the mastery of the material, the student's ability to synthesize material (rather than merely memorize information), and the clarity/organization of presentation.

The Examinations are evaluated on a pass/fail basis, where a passing grade is equivalent to at least 85/100. The final grade for the Oral Examination is the average of the grades submitted by the examining professors for the MAPS Oral Examination. The final grade for the Written Examination is the average of the grades submitted by the examining professors of the MAPS Written Examination.

A student must pass both the Oral Examination and the Written Examination. The Final Grade for the Master of Arts in Philosophical Studies Degree is the average of the two grades achieved in the Written and Oral Examinations.

Each candidate is required to attain a passing grade in both the Oral Examination and Written Examination. Candidates who do not receive a passing grade in either component of the degree requirements are required to retake/resubmit that component in order to qualify for the Master of Arts (Philosophical Studies) Degree, and are not ordinarily eligible to retake either examination more than once.

### **GOALS OF THE M.A.P.S. DEGREE:**

- Goal 1: The enhancement of demonstrated intellectual skills and the broadening of general philosophical knowledge and wisdom.
- Goal 2: The provision of an opportunity for the degree candidate to demonstrate philosophical knowledge and capabilities which are comprehensive in scope and concentrated in depth.
- Goal 3: The provision of an opportunity for the degree candidate to obtain a global mastery of the tradition of the philosophical enterprise and its relation to the teachings of the Church and the Catholic intellectual tradition.

### **LEARNING OUTCOMES of the M.A.P.S. Degree:**

Demonstrate ability to analyze the role of the Western philosophical tradition in the development and articulation of Christian theology, as well as the role of philosophy in the Catholic intellectual tradition. (Correlates with Goals 1 and 3 above)

Demonstrate proficiency in logic, including syllogistic logic, and philosophical argumentation. (Correlates with Goal 1 above)

Demonstrate ability to interpret, analyze and synthesize advanced philosophical texts and materials. (Correlates with Goals 1 and 3 above)

Demonstrate synthesis and critical analysis of the history of philosophy and of the major topic areas in philosophical inquiry. (Correlates with Goal 2 above)

Demonstrate facility with philosophical research and argumentation, both oral and written. (Correlates with Goals 1, 2, and 3 above)

### **DEPARTMENT OF PHILOSOPHY GOALS:**

- Goal 1: Demonstrate facility in logic, including syllogistic logic, and philosophical argumentation; and to demonstrate ability to read, think, and write critically and analytically; and to demonstrate facility with advanced philosophical texts and materials.
- Goal 2: Demonstrate an understanding of the role of the Western philosophical tradition in the development and articulation of Christian theology, as well as the role of Philosophy in the Catholic intellectual tradition.
- Goal 3: Demonstrate synthesis and critical analysis of the major topic areas in philosophical inquiry, including: metaphysics, ethics, epistemology, natural theology, the Philosophy of nature, and philosophical anthropology.
- Goal 4: Demonstrate an understanding of the history of Philosophy in the areas of Ancient, Medieval, Modern, and Contemporary Philosophy.





# THEOLOGICAL SEMINARY

## THEOLOGICAL SEMINARY

### OVERVIEW

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

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

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

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

### HUMAN FORMATION

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

Programs seek to address issues surrounding the seminarian’s physical well-being; habits of good nutrition and exercise, freedom from addictive behaviors, the development of a healthy emotional life, the establishment of mature friendships, maturity in dealing with authority, the formation of a settled disposition for celibacy, and the qualities necessary for leadership and positive social interaction within

a community. The Dean of Men assists the Rector in fostering the development and implementation of these programs with the aid of the Formation Committee.

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

## **SEMINARIAN HANDBOOK**

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

## **HUMAN FORMATION CONFERENCES**

Human Formation Conferences are conducted at least six times each semester within the context of the academic schedule. Each conference consists of a formal presentation by a priest moderator followed by a discussion between the seminarians and the moderator, as well as dialogue among the seminarians themselves. The conferences aim to foster a more thorough integration of the human, spiritual, intellectual, and pastoral aspects of the topic; to intensify the seminarian's personal appropriation of these matters; and further to improve his capacity to articulate his convictions and to be a careful and respectful listener. Topics dealing with issues particular to Human Formation are the central focus of this curriculum.

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

## **I THEOLOGY**

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

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

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

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

## **II THEOLOGY**

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

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

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

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

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

## **III THEOLOGY**

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

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

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

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

#### **IV THEOLOGY**

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

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

in the Roman Pontifical; helpful ideas for remaining current in education after ordination; proper priestly etiquette and other practical “tips” pertinent to priestly service/ministry in the diocese.

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

### **HUMAN FORMATION WORKSHOP**

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

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

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

### **FORMATION COMMITTEE**

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

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

The Formation Committee is comprised of the Rector, the Vice Rector, the Dean of Men, the Director of Spiritual Formation (a non-voting member), and the individual Formation Advisors of seminarians. The Formation Committee is chaired by the Rector, with the Dean of Men serving as Vice Chairman. Full-time priest faculty serve as Formation Advisors. The Formation Committee meets weekly to evaluate the seminarian’s progress in the areas of human, spiritual, intellectual, and pastoral development. The Formation Advisor, serving as liaison between the seminarian and the Formation Committee, presents to the committee a summary of the seminarian’s performance in all areas of seminary formation and communicates to each of his advisees the consensus view of the Formation

Committee on the positive characteristics for priestly service of which he gives evidence and the areas of his development that are in need of improvement. At the end of the academic year, the Formation Committee's assessment is part of the comprehensive written report prepared by the Formation Advisor for the seminarian's sponsoring diocese or religious community.

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

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

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

## **HEALTH SERVICES**

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

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

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

The schedule of community life in the Theological Seminary is organized in such a way as to prepare seminarians for the life of prayer and service, which form the foundation of priestly ministry. The seminarian's cooperation with and concern for his peers is viewed as a foreshadowing of the quality of the relationships he will form as a priest with parishioners and staff. The discipline of the daily and

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yearly schedule affords the seminarian an opportunity to develop self-discipline and to prioritize his values as he prepares for priestly life. The Seminarian Handbook describes the Seminary's expectations of seminarians in their life together.

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

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

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

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

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

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

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

## **SPIRITUAL FORMATION**

The Spiritual Formation Program is an essential part of the overall formation program of Saint Charles Borromeo Seminary. Its purpose is to invite the seminarian to identify and establish attitudes, habits and practices in the spiritual life that will benefit him in his preparation for priesthood and will continue



to do so in his ongoing formation after ordination. These spiritual disciplines are intended to provide a foundation that will encourage zealous and loving priestly ministry.

The general objectives of the Spiritual Formation Program are three:

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

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

## **SPIRITUAL FORMATION CONFERENCES**

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

### **I THEOLOGY: SURVEY ON PRAYER AND INTIMACY AND SEXUALITY**

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

### **II THEOLOGY: DISCERNMENT OF SPIRITS AND PRIESTLY CELIBACY**

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

### **III THEOLOGY: THE EVANGELICAL COUNSELS AND THE THEOLOGY OF THE BODY**

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

### **IV THEOLOGY: THE DIOCESAN PRIEST – A MAN OF PASTORAL CHARITY, AND CELIBACY – A WAY TO LOVE**

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

### **SPIRITUAL DIRECTORS**

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

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

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

### **LITURGY AND DEVOTIONS**

Because of the special vocation to which the seminarian is called, liturgical prayer is at the core of his day. The Spiritual Formation Program, therefore, includes daily celebration of the Eucharist, the Liturgy of the Hours, communal celebration of the Sacrament of Penance, as well as the daily availability of the Sacrament of Reconciliation and the weekly opportunity for Eucharistic devotion. Seminarians are trained to participate in and assist at the Sacred Liturgy each day. Those installed in

various ministries function in the capacity of their office as reader, acolyte or deacon. Deacons are also scheduled to preach at designated liturgies throughout the year. Members of the ceremony crew, sacristans, choir, and schola assist at Seminary liturgies and ceremonies as well as at the Holy Week Liturgies and special Archdiocesan celebrations held at the Cathedral Basilica of Saints Peter and Paul.

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

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

### **THEOLOGY RETREATS**

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

### **INTELLECTUAL FORMATION**

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

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

Integrated under the umbrella of the Master of Divinity Degree Program, in which all Theological Seminary seminarians are enrolled upon successful admission, the four aspects of formation within the

Theological Seminary are designed to provide seminarians with a well-rounded preparation for the ministry of priestly service through the integration of personal and communal prayer, through a comprehensive curriculum of theological studies, and through a series of supervised pastoral education placements, all conducted in the context of everyday community living.

## CURRICULUM

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

### I THEOLOGY FALL

|         |   |
|---------|---|
| CHH 501 | Church History I: 100 to 1100               |
| SCR 501 | A Critical Introduction to Sacred Scripture |
| STH 506 | Fundamental Theology                        |
| STH 508 | Patrology                                   |
| STH 510 | Christology                                 |
| PTH 501 | Introduction to Homiletics (1 credit)       |

### I THEOLOGY SPRING

|         |                                   |
|---------|-----------------------------------|
| MTH605  | Fundamental Moral Theology        |
| PTH 502 | Homiletics Practicum I (1 credit) |
| PTH 507 | Liturgical Studies                |
| SCR 504 | The Pentateuch                    |
| SCR 506 | Gospel According to Mark          |
| STH 512 | Theology Of The Sacraments        |
| SPA 601 | Basic Pastoral Spanish **         |

### II THEOLOGY FALL

|         |   |
|---------|---|
| CHH 601 | Church History II: 1100 To The Present    |
| PTH 601 | Theology of Homiletics (1 credit)         |
| SCR 602 | Gospel According to Matthew               |
| SCR 603 | Prophetic Literature Of The Old Testament |
| STH 511 | Trinity                                   |
| STH 607 | Theology Of Grace                         |
| SPA 602 | Intermediate Pastoral Spanish **          |

### II THEOLOGY SPRING

|         |   |
|---------|---|
| CNL 601 | Sacramental Law                             |
| MTH 601 | Theological & Moral Virtues                 |
| PTH 602 | Contemporary Homiletics (1 credit)          |
| SCR 605 | The Gospel of Luke and Acts of the Apostles |
| STH 606 | Ecclesiology                                |
| STH 609 | Eucharist                                   |

**III THEOLOGY FALL**

|         |   |
|---------|---|
| CNL 701 | Canon Law On Marriage<br>Sexuality & Marriage in Catholic<br>Teaching |
| MTH 701 | Catholic Social Teaching  |
| PTH 701 | Homiletics Practicum II (1 credit)                                    |
| PTH 709 | Pastoral Psychology and Counseling                                    |
| SPA 701 | Advanced Pastoral Spanish I **<br><i>Elective</i>                     |

**IV THEOLOGY FALL**

|         |  |
|---------|--|
| MTH 802 | Catholic Teachings On Issues Of Life<br>And Health |
| PTH 809 | Liturgical Celebration and Practicum               |
| SPA 703 | Advanced Pastoral Spanish II **                    |
| SCR 803 | Johannine Literature                               |
| MA 901  | MA Research  |

**III THEOLOGY SPRING**

|         |   |
|---------|---|
| MTH 706 | Moral Principles Applied  |
| SCR 704 | Wisdom Literature and Psalms  |
| STH 702 | Holy Orders   |
| PTH 702 | Diaconal Homiletics Practicum (1cr.)  |
| SPA 702 | Pastoral Spanish & Sacramental<br>Practicum (or <i>Elective</i> ) **<br><i>Elective</i> |

**IV THEOLOGY SPRING**

|         |                              |
|---------|------------------------------|
| CHH 801 | United States Church History |
| PTH 807 | Sacramental Practicum        |
| SCR 802 | Pauline Epistles             |
| STH 801 | Penance and Anointing        |
| MA 902  | MA Thesis                    |

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

\*\* See notes below

- SPA 601 and SPA 602 are required for all seminarians who will study abroad during the summer between fall of Theology I and spring of Theology II.
- SPA 701 is optional.
- SPA 702 is a required course. If it is not taken the credits must be replaced.
- SPA 703 by invitation only.

## **THEOLOGICAL SEMINARY DEPARTMENTS**

### **DEPARTMENT OF SACRED SCRIPTURE**

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

### **DEPARTMENT OF SYSTEMATIC THEOLOGY**

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

### **DEPARTMENT OF MORAL THEOLOGY**

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

### **THE JOHN CARDINAL KROL CHAIR OF MORAL THEOLOGY**

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

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

## **DEPARTMENT OF PASTORAL THEOLOGY**

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

### **THE JOHN CARDINAL FOLEY CHAIR OF HOMILETICS & SOCIAL COMMUNICATIONS**

The Cardinal Foley Chair was established in 2013 in recognition of a Philadelphia native who served the universal Church as President of the Pontifical Council for Social Communications (1984-2007) and Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem (2007-2011). Cardinal Foley is remembered as one who "offered clear and farsighted pastoral wisdom in looking at the Church's relationship and engagement with the ever-evolving fields of the media, new technologies, the nature of communication and its influence on culture" (Archbishop Claudio Maria Celli).

The Cardinal Foley Chair is tasked with bringing scholarly insight to bear on the call "to integrate the message of salvation into the 'new culture' that these powerful means of communication create and amplify" (Pope St. John Paul II). Guided by an advisory committee of academics and professionals, the Cardinal Foley Chair supports the work of the Catholic Church in the areas of homiletics and social communications by teaching seminary students and church groups, working with staff in parishes and (arch)dioceses, and engaging in dialogue with journalists, media professionals, and the general public. Its annual programs include a discussion forum to open the academic year, a lecture series on the Church and social communications, and a symposium with awards to celebrate the World Day of Communications.

### **THE LUCILLE M. FRANCESCO CHAIR IN SACRED MUSIC**

The endowed chair was established in 2018 to honor the outstanding witness of LUCILLE M. FRANCESCO, patron of the arts and beloved benefactor of the Seminary. The chair was recently established by Dr. Jerry Francesco, in honor of his late wife, Lucille, who served as Chair of three highly successful Seminary Gala events, and as a member of the seminary's development committee. Lucille loved music and the seminary held a special place in her heart.

The purpose of the Francesco Chair is to model Sacred Music as integral to the Sacred Liturgy, sharing in the Church's vision of giving Glory to God and Sanctification to the faithful. Along with this two-fold vision, the Church gives three essential qualities of Sacred Music: Holiness, Beauty/Goodness of Form, and Universality.

The holder of the Chair will promote theological understanding and pastoral education with regard to Sacred Music and its use in the Church's work of Liturgy and evangelization. In the context of priestly formation, the Chair's responsibilities are primarily two-fold: liturgical and pedagogical.

## **DEGREE PROGRAMS**

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

The Master of Arts Degree has as its function the encouragement of further in-depth research into the speculative and historical aspects of the knowledge received in the various courses offered in the

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Theological Seminary and is designed to provide explicit preparation for the teaching of theology and for the conduct of theological resource programs. The Master of Arts (Theology) Degree Program is open to seminarians who have already earned the Master of Divinity Degree and have met all other program prerequisites. A complete description of the Degree Program is found in the Theological Seminary Academic Handbook.

### **MASTER OF DIVINITY DEGREE**

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

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

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

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

1. Successful completion of the entire core curriculum (90 semester credit hours) prescribed for the first six semesters of theological study and one elective in Pastoral Theology (3 credits) for a total of 93 semester credit hours. If a seminarian is excused from the requirement of taking SPA 702 (Pastoral Spanish and Sacramental Practicum), he is required to substitute an elective to replace the 3 credits for the course.
2. Satisfactory completion of the Pastoral Formation requirements (such as field education assignments, associated reflection papers and reports, etc.). These requirements are defined by the Pastoral Formation Department.
3. Attainment of a "C" (2.00) cumulative grade point average upon completion of course work required for the degree. Seminarians who wish to qualify for the Master of Arts Degree Program should note the special requirements outlined below.



4. The Theology Division maintains competency examinations as an essential component of the Master of Divinity Degree Program. Neither extra course work nor a written thesis are acceptable substitutes for these examinations. Degree candidates are required to take both written and oral competency examinations in order to integrate their course work in four major theological disciplines, including: Sacred Scripture, Systematic Theology, Moral Theology and Pastoral Theology. Students are eligible to take the competency examinations only after the successful completion of at least five semesters of theological study in which a cumulative grade point average of 2.00 has been attained.

Examinations are evaluated on a numerical basis; the written and oral components each comprise fifty percent of the final grade. Each of the four sections of the written examination is graded individually and an average grade for the written component is then calculated. In the oral examination, each examining professor submits an individual grade and an average grade for the oral component is then calculated. The final grade for the competency examinations is the average of the two grades achieved in the written and oral components. Degree candidates are required to attain a passing grade (70/100) in the oral examination, a passing grade (70/100) in each section of the written examination and a final grade of at least 77/100 in order to qualify for the Master of Divinity Degree. A candidate who does not receive a passing grade in either the oral examination or in any individual section of the written examination is required to take and pass another examination in the failed section(s) within two months in order to qualify for the degree. The re-take examination will be prepared by the department chairperson(s) of the section(s) which have been failed. For the purpose of re-examination, the highest grade given for a successful THEOLOGY DIVISION ACADEMIC HANDBOOK 18 re-take of any failed section(s) of the competency examinations is 70/100. Degree candidates who pass all sections of the competency examinations but fail to achieve the minimum final grade of 77/100 may re-take the competency examinations (both the oral component and all four sections of the written component) the next time the examinations are offered in the Theology Division. Candidates are not ordinarily eligible to retake the competency examinations more than once.

#### **LEVEL OF ADMISSION**

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

#### **DURATION AND LOCATION**

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

Borromeo Seminary. All Master of Divinity Degree Program courses are offered solely on the campus of Saint Charles Borromeo Seminary, Overbrook.

### **SCHOLASTIC HONORS**

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

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

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

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

### **DEGREE PROGRAM ASSESSMENT**

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

### **MASTER OF ARTS DEGREE**

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

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

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

### **LEARNING OUTCOMES OF THE M.A. (THEOLOGY) DEGREE**

Demonstrate the capacity for individual academic research and synthesis of that research;

Demonstrate a mastery of a particular area of theology that was chosen by the student and pursued in depth;

Ability to integrate that area of theology into the other theological disciplines.

## **DURATION AND CONTENT**

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

## **ADMISSIONS**

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

## **REQUISITES**

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

1. Choose two elective courses from a specific area of concentration (i.e., Sacred Scripture, Systematic Theology, Moral Theology, Pastoral Theology) and satisfactorily complete the regular course requirements.
2. Successfully complete a formal research paper of a minimum **50 pages in length** in the same area of concentration. The topic of this research project may be generated from content of an individual core course or an elective in the area of concentration or may be drawn from a key topic in the area of concentration that is of particular interest to the student. Two, 3-credit courses (MA research; MA thesis) are granted by meeting requirement.
3. Successfully complete a Comprehensive Oral Examination in the area of concentration.
4. Achieve the Master of Divinity Degree with an overall 3.00 cumulative grade point average and a 3.00 cumulative grade point average in core and elective courses in the area of concentration chosen for the Master of Arts Degree.
5. Successfully complete two additional semesters of theological study while maintaining an overall 3.00 cumulative grade point average as well as a 3.00 cumulative grade point average in the area of concentration.

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

### **PROGRAM CONTENT**

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

#### **FALL SEMESTER**

MTH 802 Catholic Teachings On Issues Of Life And Health  
PTH 809 Liturgical Celebration and Practicum  
SPA 703 Advanced Pastoral Spanish II \*\*  
SCR 803 Johannine Literature

#### **SPRING SEMESTER**

CHH 801 United States Church History  
PTH 807 Sacramental Practicum  
SCR 802 Pauline Epistles  
STH 801 Penance and Anointing

\*\* SPA 703 By Invitation

### **SCHOLASTIC HONORS**

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

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

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

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

### **DEGREE PROGRAM ASSESSMENT**

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

## **ACADEMIC POLICIES OF THE THEOLOGICAL SEMINARY**

### **ABSENCES FROM FINAL EXAMINATIONS**

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

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

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

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

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

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

### **CLASS ATTENDANCE**

Saint Charles Borromeo Seminary strives to inculcate the best standards possible in academic study and does so in consultation and collaboration with other accredited institutions of higher learning. Saint Charles Borromeo Seminary requires attendance at all classes at the assigned times. This policy reflects the Seminary’s recognition of the vital importance of philosophy and other preparatory studies for the seminarian’s formation and for the pastoral ministry to which the seminarian aspires. As a general rule, the number of absences in a course should not exceed twice the number of weekly class meetings for the course. For example, in a three credit course which entails two instructional classes each week of 75 minute in length, the maximum number of absences of any kind should not exceed four (4) such

classes. Students with absences in excess of the limit may be asked to withdraw from the course. Exceptions to this policy are to be sought from the Vice President for Academic Affairs. The instructor reserves the right to determine the number of absences which may result in a reduced grade or even the loss of academic credit, with the consequent requirement to repeat the course. In aggravated cases, excessive, unexcused absences may result in dismissal.

Out of courtesy, students who absent are asked to communicate this fact – if possible, prior to the class day in question – to the Dean of Men of their respective Seminary, to the Vice President for Academic Affairs, and to the course instructor. Students are responsible for the timely performance of all class assignments and the gaining/mastery of class notes. Students who wish to have the course lecture recorded on the day of absence should seek permission from the instructor prior to making such an arrangement.

### **EXAMINATIONS**

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

### **FAILURES**

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

### **GRADE REPORTS**

At mid-semester, professors submit to the Vice President for Academic Affairs a mid-semester academic report for any seminarian who is experiencing serious difficulty with a course or who is failing to meet course obligations.

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

records for each seminarian are also monitored on-line through Populi by the Dean of Men and each seminarian's respective Formation Advisor.

### **GRADES AND STANDING**

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

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

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

### **INCOMPLETE GRADES**

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

### **INDEPENDENT STUDY**

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

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

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

## **INTELLECTUAL HONESTY**

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

## **SCHOLASTIC AWARDS**

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

## **TRANSCRIPTS**

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

## **WITHDRAWAL FROM CLASS**

A student may withdraw from a course only with the permission of the Vice President for Academic Affairs. After two class periods, withdrawals are rarely considered. The student should notify the teacher and the Registrar of such a withdrawal.

## **THE HOMILETICS PROGRAM**

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

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

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

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

The purpose of the homiletics program is to develop over a four-year period student skills and experience in preaching, so that by his priestly ordination the graduate will have proficiency preaching a homily in various liturgical settings. Each element of the program contains several common fundamental principles. The seminarian learns to preach by: a developmentally progressive process, which is both theoretical and practical; by listening to his professor and peers, a process which leads to clear articulation and exposition; by critiquing his peers and being critiqued, both verbally and in writing thereby developing a process of self-critique; by understanding and respecting the unique

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literary qualities of the living oral word, specifically by preaching without notes or text; by reflecting on his human and faith experience and those of his audience in light of the pertinent Scriptural and liturgical texts; by developing a method of preparation, a process which he is encouraged to continue to develop after priestly ordination; by being a faithful servant to the Scriptural and liturgical texts which the Church provides in its liturgical year; by integrating all aspects of his seminary formation: intellectual, spiritual, apostolic, and human development; and by developing a sense of himself as a competent, confident, and comfortable priestly minister of the Word in a Catholic liturgical setting.

The homiletics courses are offered in the following semesters:

|                                 |                                      |
|---------------------------------|--------------------------------------|
| First Theology Fall Semester    | PTH 501 Introduction to Homiletics   |
| First Theology Spring Semester  | PTH 502 Homiletics Practicum I       |
| Second Theology Fall Semester   | PTH 601 Theology of Homiletics       |
| Second Theology Spring Semester | PTH 602 Contemporary Homiletics      |
| Third Theology Fall Semester    | PTH 701 Homiletic Practicum II       |
| Third Theology Spring Semester  | PTH 702 Diaconal Homiletic Practicum |

### **DIACONAL PREACHING EVALUATION PROCESS**

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

### **SPANISH LANGUAGE PROGRAM**

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

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

experience that results from involvement in cross-cultural pastoral and apostolic service to the People of God.

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

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

### **LETTER OF PROFICIENCY IN PASTORAL SPANISH**

Due to the pressing need for seminarians to be prepared linguistically and pastorally in Spanish, Saint Charles Borromeo Seminary has developed a special program that verifies a student's fluency in Spanish, knowledge of culture and a deep understanding of the many pastoral matters for working in Hispanic parishes. Currently, at the graduate level the comprehensive examinations and master's degree assessments do not test or evaluate a student's knowledge of the Spanish language and pastoral work specific to Hispanic parishes. This certificate will confirm a student's knowledge of Spanish, his understanding of cultural matters and expertise in pastoral work and therefore, aid bishops in placing their newly-ordained priests at appropriate parishes.

### **REQUIREMENTS**

All students must successfully complete beginning, intermediate and two advanced courses in Spanish at St. Charles Seminary, or the equivalent. All students must sign up for the program at the beginning of II Theology. A study abroad program in a Spanish-speaking country is required, or the equivalent. Also, placement at two Hispanic parishes for apostolate during seminary training is required, or the equivalent. Also, a student will have completed or be enrolled in the Pastoral Spanish class for third-year theology students and deacons. Successful completion with a 3.5 or a B+ on the written and oral comprehensive exam given in the fall semester of a Deacon's year is required.

### **EVALUATION AND ASSESSMENT**

A battery of tests to assess the language proficiency of a student in Spanish will be given, but spread out over the years while the student is studying Spanish at the seminary. All linguistic skills including reading, writing, speaking, listening and culture will be tested and evaluated. During those years a student will be required to write a letter for a Church bulletin from a newly-ordained priest to the congregation. Each student will deliver a homily. A short RCIA theme will be presented. He will be tested on celebrating Mass and the sacraments.

For the Letter of Proficiency during the Deacon year, a student will take a one-hour comprehensive written exam in Spanish that deals with Spanish language and culture. Also, there will be a thirty-minute comprehensive oral exam with the theme given a day in advance with two Spanish professors.

## **GOALS**

Ability to celebrate Mass and know the cultural differences between a Mass in English and one in Spanish.

Ability to include at Masses or weddings pertinent Spanish traditions such as *presentaciones; arras y lazo, Biblia y rosario para bodas; una quinceañera, juramentos, etc.* Of course, this goal takes into account the cultural knowledge of the student.

Ability to preach in Spanish at Mass taking into account cultural differences between preaching in English and Spanish.

Ability to celebrate the seven sacraments in Spanish with the cultural differences taken into account i.e., *lazo* and *arras* for weddings.

Ability to teach a religion class in Spanish, i.e., RCIA; Bible Study.

Ability to express oneself in written Spanish i.e., Parish Bulletin announcements.

Ability to do wedding preparation in Spanish.

Ability to speak and understand conversational Spanish to determine a parishioner's wishes or needs.

## **GRANTING THE LETTER OF PROFICIENCY:**

To receive the Letter of Proficiency a student must earn either a B+, or a 3.5, in each section on the checklist of goals for the certificate. Also, a grade of 3.5 or B+ on the comprehensive written and oral examinations is required. The classroom teacher is instrumental in determining the student's proficiency in Spanish. There will be a portfolio for each student with a check-off list included to document the various assignments that lead to testing proficiency in Spanish during his academic career at Saint Charles Borromeo Seminary. Proficiency in Spanish, a fundamental understanding and awareness of cultural practices and an overall knowledge of pastoral needs in a Spanish parish will be required and, therefore, students will be highly motivated to prepare themselves well to qualify for this special Letter of Proficiency.

## **PASTORAL FORMATION**

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

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

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

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

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

## **PROGRAM REQUIREMENTS**

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

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

## **AGREEMENT FOR LEARNING**

The success of the seminarian-supervisor relationship hinges on the clarification of mutual expectations. Therefore, seminarians, in consultation with their supervisors, are expected to develop an

Agreement for Learning, which specifies the learning goals and objectives of both seminarian and supervisor, describes the nature and extent of task involvement, and provides for supervisory conferences, as well as other pertinent data. The Agreement for Learning provides the basis for on-going supervisory sessions, evaluation of the pastoral experience, and the written evaluations of the seminarian's progress by the supervisor that are required at the conclusion of each semester.

## **THEOLOGICAL REFLECTION**

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

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

## **EVALUATION AND ASSESSMENT**

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

## **PASTORAL INTERNSHIP PROGRAMS**

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

## **ACADEMIC YEAR THURSDAY APOSTOLATES**

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

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

## **SUMMER PASTORAL INTERNSHIPS**

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

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

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

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

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

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

## **DIACONATE PASTORAL INTERNSHIPS**

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



# SCHOOL OF THEOLOGICAL STUDIES (STS)



## OVERVIEW

The School of Theological Studies (STS) (founded in 1969) at Saint Charles Borromeo Seminary (founded in 1832) was developed in response to a call expressed at the Second Vatican Council to provide graduate-level Catholic degree programs for the laity, priests, and religious sisters to earn a Master of Arts in Theology as preparation and formation for going forth and teaching others in conformity with the long-standing teaching of the Church's Magisterium and in light of present-day needs. The School of Theological Studies continues today to serve the non-seminarian population of Saint Charles Borromeo Seminary by providing Catholic theological education at all levels which include an in-person Master of Arts in Theology, an online Master of Arts in Theology, as well as several non-credit, non-degree programs for intellectual and spiritual enrichment.

The School of Theological Studies offers programs for the laity, religious sisters, educators, catechists, parish ministers, and all persons interested in studying the Catholic Faith. Through its online programs, the Saint Charles Borromeo Seminary (1832) experience is made available to the universal Church.

In addition to the primary mission of Saint Charles Borromeo Seminary – namely, the formation of Catholic priests – the School of Theological Studies is dedicated to the robust education and spiritual formation of the laity and religious sisters in the Catholic community, also assisting in the academic formation of candidates for the Permanent Diaconate and offering to ordained clergy the possibility of continuing or updating their theological education.

Non-credit/non-degree programs include the *Catechetical Institute*, an online, self-paced program in catechesis offered annually during the months of February, April, July, and November to lay individuals, religious sisters, teachers, catechists, parish ministers, and others wishing to benefit from the program's content. Each individual course (Old Testament, New Testament, Person of Jesus, Foundations of the Church, Sacraments of Initiation, Sacraments of Healing and Vocation, Christian Anthropology, Catholic Moral Teaching) runs for four weeks.

Currently under development is an online, self-paced, series of short courses entitled "*Philosophy and the Catholic Mind*."

The *Institute for Christian Formation* provides an in-person, two-year Certificate program offering adult formation in Catholic faith and spirituality taught by various expert guest lecturers who each present a faith topic of importance based upon a corresponding section of the *Catechism of the Catholic Church*. Sessions meet on eight Thursday evenings each season, with the entire program spanning two years. Students may earn a Certificate of Completion for attending the entire program.

Auditing a graduate-level class is an option for a reduced tuition rate, but without earning credits. The School runs an evening program during Fall and Spring semesters, while the shorter but more intense summer program includes both day and evening classes for the same number of credit hours as are offered in the Fall and Spring. The summer program is open to all STS students, while offering residential opportunities to religious sisters pursuing their Master of Arts in Theology, including meal plans, daily Mass, regular Holy Hours and Confessions, and facilities conducive to their life of prayer. Online courses, offered in the Fall and Spring semesters, provide an asynchronous learning

experience to accommodate any busy schedule or geographical location, and the MA degree can be pursued either exclusively online or in combination with in-class courses.

Website: <https://www.scs.edu/school-of-theological-studies/>

Email: [sts@scs.edu](mailto:sts@scs.edu)

## **THE GRADUATE PROGRAM**

### **REGULAR GRADUATE ADMISSIONS**

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

Applicants for admission to the Graduate Program must have:

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

### **APPLICATION PROCEDURES**

Application to STS Programs must be completed online:

<https://www.scs.edu/school-of-theological-studies/master-of-arts-in-theology/admissions/>

1. Complete the online application in its entirety, either for a single course or for full admission to the degree program. In the latter case, acceptance entitles the student to register either for online courses or in-person courses, or for any combination of the these.
2. Pay the application fee.
3. Request official transcripts from all colleges and universities attended to be sent directly to the School of Theological Studies (not required for a single-course application).
4. Request two individuals unrelated to you to submit letters of recommendation attesting to your academic abilities and good character (likewise, not required for a single-course application). These should be sent directly to the School of Theological Studies. This requirement is waived for Permanent Diaconate Students who are participating in the Aspirancy Year courses.

Applications are reviewed by the Admissions Committee as they are received. All of your application materials must arrive at our office in order for your application to be considered complete. See the dates listed below (please note that candidates for the Permanent Diaconate program should further observe any due dates that may be required by the School of Diaconal Formation):

April 1st      All Students, Summer

August 1<sup>st</sup>      All Students, Fall Term

November 1st      All Students, Spring Term

Rolling Admission for single-course students. The applicant may apply for up to 3 courses for degree credit under a single-course application. For any subsequent courses to be taken for credit, application to the Master of Arts degree program is required.

Saint Charles Borromeo Seminary reserves the right both to investigate and verify all information provided by the applicant. Any instance of falsifying information will result in termination of the application.

## **PERMANENT DIACONATE CANDIDATE GRADUATE ADMISSIONS**

### **REQUIREMENTS FOR ADMISSION**

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

### **APPLICATION PROCEDURES**

1. Submit a completed online graduate application to the School of Theological Studies.
2. Submit official, unopened envelope containing transcripts from all colleges and universities to the School of Theological Studies.

Applications for admission to the Graduate Program by Permanent Diaconate Candidates should be completed by August 1st to be considered for the Fall term.

## **MASTER OF ARTS DEGREE PROGRAM**

The purpose of the STS Master of Arts Degree Program is to provide the opportunity for mastering the teaching of the Catholic Faith as articulated by the Magisterium of the Catholic Church; for demonstrating the capacity for theological research into aspects of the Church’s teaching; and for synthesizing that research and communicating it to others.

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

- The enhancement of demonstrated intellectual skills and the broadening of general theological knowledge
- The provision of an opportunity for the degree candidate to demonstrate theological knowledge and capabilities which are comprehensive in scope and concentrated in depth
- The provision of an opportunity for the degree candidate to obtain a global mastery of the teachings of the Church as manifested in Sacred Scripture and Sacred Tradition and as articulated by the Magisterium of the Church

### **PROGRAM OUTCOMES**

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

2. Ability to understand the historical context for the development of doctrine through a familiarity with Church history, particularly the major historical periods
3. Ability to explain the tenets of the Catholic Faith through both oral and written expression
4. Ability to teach introductory level courses in Sacred Scripture, Moral Theology and Systematic Theology
5. Ability to demonstrate the capacity for individual academic research and synthesis of that research and to investigate the ways in which sacred theology can shed light on specific questions raised by contemporary culture

## **CURRICULUM**

Upon acceptance, the student enrolled in the Master of Arts Degree Program is required to complete thirty-six graduate credits with a minimum grade point average of 3.0, and to pass both written and oral comprehensive examinations with a satisfactory grade. With the permission of the Dean and upon agreement with a professor-moderator, the student may elect to substitute a researched Master's thesis of 50-75 pages of text and conforming to all standards of research, citation, etc., as provided by the School, in lieu of both written and oral comprehensive examinations.

### **REQUIRED COURSES:**

|  |                                       |
|--|---------------------------------------|
| Critical Introduction to Sacred Scripture<br>(Foundational Course in Sacred Scripture) | Ecclesiology (Theology of the Church) |
| Synoptic Gospels   | Theology of Grace and Sacraments      |
| Johannine Literature   | Moral Theology                        |
| Letters of Saint Paul  | Church History                        |
| Fundamental Theology (Foundational Course in<br>Systematic Theology)                   | Elective                              |
| Christology (Theology of Christ)   | Elective                              |
|  | Comprehensive Examinations            |

### **INDEPENDENT STUDY**

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

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

1. Contact the STS office to ascertain the feasibility of an independent study course and to request the appropriate application material.
2. Contact a professor within STS who is qualified in the proposed subject and enlist his/her guidance for the independent study course.
3. Develop, in cooperation with that professor, a detailed independent study project and complete the Student-Professor Contract for Independent Study.

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

### **DURATION AND LOCATION**

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

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

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

### **TRANSFER OF CREDIT**

A student may not transfer more than 49% of required credits from other accredited programs in graduate Theology. No courses will be accepted in transfer that were taken more than ten years before the request is made or in which a grade of “C” or higher has not been attained. To obtain transfer credit, the student must apply in writing to the Dean.

### **COMPREHENSIVE EXAMINATIONS**

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

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

Students are encouraged to take the comprehensive examinations after the completion of thirty-six credits which satisfy ten required courses and two elective courses in which a minimum grade point average of 3.0 has been maintained. Students are eligible to take the comprehensive examinations after the completion of thirty credits which satisfy the ten required courses in which a minimum grade point average of 3.0 has been maintained; the two electives can be subsequently fulfilled. Written and oral comprehensive examinations are scheduled in the second half of the Spring semester and in July.

Preparation for the comprehensive examinations should be aimed toward integrating and expanding one’s knowledge. Each student is provided with a Comprehensive Exam Study Guide based upon coursework and a common list of required readings. The study guide is to be considered simply a guide, and not as a preview of the exam questions which can be taken from any of the 10 core courses.

The grading of the comprehensive examinations is based upon mastery of the material, ability to synthesize rather than merely memorize information, and clarity/organization of presentation. Both the written and oral examinations are graded by two professors. The two grades from the written

examination are averaged for the final written examination grade; the two grades from the oral examination are averaged for the final oral examination grade. The combined average of the grades of the written and oral examinations must be 80 or above.

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

*Before* registering for and taking comprehensive examinations, students may, with the permission of the Dean and with the agreement of a professor/moderator, submit a researched Master of Arts thesis of 50-75 pages of text in length, conforming to standards of academic research, citation, etc., as provided by the School, in lieu of both written and oral comprehensive examinations. In such a case, successful completion with an overall score of 80 or above, as evaluated by the professor/moderator, will satisfy the requirement of the comprehensive examinations.

## **ACADEMIC POLICIES FOR ALL PROGRAMS**

### **ACADEMIC HONESTY**

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

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

### **ATTENDANCE POLICY**

Students enrolled in the School of Theological Studies are required to attend all scheduled and re-scheduled classes. They are expected to be present when the class is scheduled to begin.

Lateness on more than one occasion may result in a lowering of the final grade.

Exceptional circumstances may necessitate that a student be absent from a class. Students are permitted two absences from class during each semester. They are required to notify the faculty member prior to the start of class from which they will be absent. In the event of an absence, it is the responsibility of the student to: obtain class notes and materials (including recordings made with the consent of the professor); complete assignments; learn the subject matter from the missed class; and be prepared for the next class. This is not the responsibility of the faculty member. Absence from more than two classes may result in the lowering of the final grade.

### **WITHDRAWAL FROM CLASS**

To withdraw from a class, an official Withdrawal Form must be submitted to the Dean. Failure to officially withdraw will result in a grade of zero (0.00) on any uncompleted work and may thereby result in an "F" for the course on the student's transcript. Students may withdraw from a course no later than one week before the final examination.

## **GRADING SYSTEM (GRADUATE AND UNDERGRADUATE PROGRAMS)**

Letter grades are used to indicate the quality of a student's performance in a course. Professors assign grades as the result of class work, reports, research papers, examinations, or a combination of the above. Grade points apply only to semester grades. Students are expected to maintain a cumulative grade point average of 3.00 in courses being taken for academic credit toward the degree of Master of Arts.

The following grading system is used for all graduate courses:

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

The following grading system is used for all undergraduate courses:

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

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

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

## **GRADE APPEAL PROCEDURES**

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

## **ACADEMIC PROBATION**

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

## **AUDITING A CLASS**

To audit a class, an official Audit Request Form must be submitted to the Dean before the fourth class. Auditors must have permission to audit from both the instructor and the Dean and will be responsible for paying the tuition for an audit of the course as established by the Seminary.

## **TRANSCRIPTS**

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

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

## **TUITION AND FEES - ACADEMIC YEAR 2023-2024**

### **GRADUATE COURSES FOR CREDIT**

In-person tuition: \$2,220 per course

Online tuition: \$1,500 per course

Application Fee: \$40.00

Late Registration Fee: \$50.00

Graduation Fee: \$125.00

Student Fee (Per student, per semester): \$105.00

Comprehensive Exam Fee (applicable also to MA thesis): \$150.00

### **GRADUATE COURSE AUDIT (no credit)**

\$1,217 per course (in-person or online)

Student Fee (Per student, per semester): \$105.00

## **NON-CREDIT COURSES**

Catechetical Institute: \$60 per course

Institute for Christian Formation: \$260 per semester



## **UNDERGRADUATE PROGRAM**

Tuition: \$1,265 per course

Application Fee: \$20.00

Late Registration Fee: \$50.00

Graduation Fee: \$80.00

Student Fee (Per student, per semester): \$105.00

## **BSHS PARTNERSHIP: \$310 PER COURSE**

## **REFUND OF TUITION**

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

Withdrawal before first class: 100% of total tuition refunded, less \$50 administrative fee.

Withdrawal before second class: 75% of total tuition refunded, less \$50 administrative fee.

Withdrawal before third class: 50% of total tuition refunded, less \$50 administrative fee.

Withdrawal after the third class: No refund.

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

## **BILLING AND PAYMENT**

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

## **METHODS OF PAYMENT**

Tuition payments can be made by cash, check, Visa, MasterCard, Discover. Payment is expected at the time of registration for a course.

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

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

## **FINANCIAL AID**

Students may also be eligible for federal student loans.

## **THE CATECHETICAL INSTITUTE**

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

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

Coursework for the Catechetical Institute is offered online.

## **CURRICULUM**

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

### **INSTITUTE FOR CHRISTIAN FORMATION**

The School offers the Institute for Christian Formation for the benefit of the Catholic faithful who want to deepen their understanding of the Catholic Faith and their life as Catholics but who neither need nor desire to do so within the context of academic courses for credit. The Institute, by means of in-person sessions on eight Thursday evenings over the course of four seasons, seeks to provide its participants not only with a chance to enhance their understanding of Catholic doctrine as found in the *Catechism of the Catholic Church*, but with an invitation to on-going conversion of heart in the company of brothers and sisters sharing similar aspirations and values.

Participants' growth in the knowledge of the broad dimensions of the Catholic Faith will help them to participate fully, consciously and actively in the Sacred Liturgy in a renewed awareness of the on-going transformative power of the gifts of Baptism, Confirmation and the Holy Eucharist.

The Institute will serve as an ongoing faith formation program also providing competent volunteers ready for service and vibrant participation in the parishes of the Archdiocese.

### **DUAL ENROLLMENT**

The School offers the opportunity for academically advanced high school students to earn 3 college credits in Theology at their participating high school site. This dual high school/college enrollment program involves a specific course approved by the Seminary and taught in the high school by a teacher who is also an adjunct professor of the Seminary.



# SCHOOL OF DIACONAL FORMATION

## SCHOOL OF DIACONAL FORMATION

### OVERVIEW

The School of Diaconal Formation's primary purpose is implementing the four-fold dimensions of diaconal formation (human, spiritual, intellectual, and pastoral) of potential candidates for the diaconate of Jesus Christ in the Roman Catholic Church. Its guiding focus is the example of Jesus Christ, who came "not to be served but to serve, and to give His life as a ransom for the many" (Mark 10:45).

In theological instruction and pastoral education, the School of Diaconal Formation seeks to engage men in a process of reflection on the issues of life, to provide a better understanding of the Gospel message, a clear awareness of the historical development of the Christian faith and to impart a sensitivity to the human concerns and spiritual demands faced by contemporary men and women of faith. A particular emphasis is strengthening the man's ability to explain and articulate the Catholic faith to members of the Catholic community and to men and women of other Christian traditions and other faiths. Through integration of the four components of formation the School of Diaconal Formation has these primary goals:

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

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

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

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

### PATH OF FORMATION

The *National Directory for the Formation, Life and Ministry of Permanent Deacons in the United States*, 2<sup>nd</sup> edition [ND] describes four distinct but related levels in the formation of a man called to serve as a deacon: those of inquirer, aspirant, candidate, and deacon in post-ordination. The four stages are closely linked and form one journey of faith in living out a life that models Christ as Servant. In each path, the human, spiritual, intellectual and pastoral dimensions of a man's life are developed so as to achieve progressive growth and maturity in the exercise of ministry. The Inquiry period and post-ordination period are under the Archdiocese of Philadelphia Vicar for Clergy. Aspirancy and Candidacy are the formation elements that have been placed under the care of the School of Diaconal Formation at St. Charles Borromeo Seminary.

### INQUIRY

Informal inquiry into diaconate formation begins when the inquirer contacts his pastor concerning a possible call to the permanent diaconate. The inquiry period requires dialogue with his pastor, attendance at an information session (with his wife, if married), the submission of an application, submission of a letter of intent from the inquirer, a letter of support from his wife, if married, and submission of an autobiography. Informal inquiry concludes with an interview (with his wife, if married) with the Associate to the Vicar for Clergy in charge of Deacons..

The Inquiry period is a time of association with the diaconate formation program designed to enable someone interested in diaconate formation to expand his knowledge of the permanent diaconate and to support his discernment process. The inquiry period includes working with a deacon to accompany the inquirer (and wife, if married) and concluding with the man, with the consent of his wife, entering into the Aspirancy Stage.

## **ASPIRANCY**

Admission as an Aspirant means that you have been admitted to a two year-long preparation for study and instruction (similar to a propaedeutic or basic instruction year). During this year, you will be introduced to diaconal spirituality and ministry, challenged to grow in self-awareness, and take part in supervised pastoral experiences. According to the *National Directory for the Formation, Ministry and Life, of Permanent Deacons in the United States*, “The aspirant stage is primarily a time to discern the capability and readiness of an aspirant to be nominated to the diocesan bishop for acceptance as a candidate for diaconal ordination.” (ND, 190). The goal of this year of discernment is “to enable the aspirant to demonstrate the possibility of a diaconal vocation and an appropriate level of readiness for eventual selection into candidate formation.” (ND, 191); the emphasis will be on determining and helping to develop your “putting on the mind of Christ,” thereby establishing and nurturing attitudes, habits, and practices that provide a foundation for the development of an authentic and ongoing spiritual life.” (ND, 199) for the ministry of Deacon.

## **CANDIDACY**

Admission as a candidate means that the petitioner has been invited by the Archbishop to enter a time of formal preparation for ordination that requires 4 years of theological and liturgical formation. Enrollment among the candidates for the diaconate does not constitute any right necessarily to receive diaconal ordination. The goal is to select men who measure well against a standard of excellence. This does not merely mean academic excellence, but it does mean that any man admitted to the formation process will display ministerial gifts and potentialities for excellence which are inherently diaconal. Admission as a candidate is not to be based on meeting some minimal qualifying threshold, but rather admission is to be based on the display of rich talents needed by the Church of Philadelphia for its mission.

## **PROCEDURES FOR ADMISSION**

The deacon is called personally and ecclesially to serve after the manner of Jesus. He is first and foremost a Christian man in his usual employment and lifestyle, trained and formed by additional study and prayer for a special ministry to the community as an ordained minister. Consideration is given to the following as to a man's suitability for the Diaconate Formation Program:

**Age:** At least 29, and ordinarily no more than 55, at the beginning of the formation program.

**Status:** The applicant must reside within the Archdiocese of Philadelphia and possess financial security with a history of steady employment.

**Faith:** A Roman Catholic Man who has received all the Sacraments of initiation, married or single, of sound moral character, mature faith and possessing a sense of vocation to service. If the applicant is a convert to the Catholic faith, he must be fully instituted for at least five years prior to admission to the program.

**Family:** If married, the applicant must have been married for at least five years, have the expressed consent and full support of his wife, and whose children are of such an age and adjustment so as not to be unduly affected by their father's pursuit of a life that involves special apostolic commitments. If

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single, the applicant enjoys a stable, settled life with a history of healthy relationships and understands and is willing to order his life toward a commitment of celibacy.

Natural Gifts: Demonstrates the basic potential to develop the ministerial skills of relating to people, speaking well and being a spiritual leader

Spirituality: A man of prayer willing to make personal sacrifices to be a consecrated sign of God's love for others in his vocation to serve

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

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

The process for admission of applicants is governed by the Associate to the Vicar for Clergy and the Diaconate Admissions Board.

## **FORMATION**

### **PASTOR**

The pastor assists in the formation of the aspirant/ candidate by providing opportunities for ministry in the parish setting. He also provides insight into the aspirant/candidate's relational skills and affective maturity because he is able to see the aspirant/candidate function in various social and ministerial settings.

At every level of formation it is imperative that input is received from the Pastor of the Inquirer, Aspirant, or Candidate. Failure to receive the requested evaluation forms from Pastors, or their delegate, will result in the individual not proceeding to the next level of formation.

### **SPIRITUAL DIRECTOR**

Aspirants and Candidates are expected to acquire a Spiritual Director who will assist them in the development of their spirituality. The Spiritual Director may not be a pastor or other priest who serves in any supervisory capacity over the candidate and should be drawn from the approved list of spiritual directors. The name and the phone number of the Spiritual Director will be kept on file in the Diaconate Office.

If an aspirant or candidate desires a spiritual director who is not on the approved list he may submit a request for approval form for the new spiritual director and submit the request to the office. However, the aspirant or candidate cannot take anyone for their spiritual director unless the new spiritual director has been approved through the School of Diaconate Formation by the Archbishop.

## **DEACON MENTORS/DEACON FORMATION ADVISORS**

Mentoring is a process by which the Deacon Mentor and spouse, observe, reflect, suggest, encourage and challenge the Candidate and wife in their discernment. The Mentor/Deacon Formation Advisor actively listens to the events in the Candidate's life, challenges their theological assumptions, encourages their prayer life and family life, and encourages their growth as a minister of justice and love in their family, workplace, and parish community. The Mentor/Deacon Formation Advisor also provides an opportunity to discuss freely and frankly difficulties in ministry and the ebb and flow of formation.

The candidate is the person primarily responsible for his formation. The Deacon Mentor/Deacon Formation Advisor provides the candidate with valuable guidance, advice and help. The relationship should enable the candidate to reflect on and learn from the mentor's experiences. It is the responsibility of the candidate to take initiative, demonstrate his capabilities, ask questions and engage in experiential opportunities. The efficacy of the assistance provided by the deacon mentor is dependent upon several factors including the nature of the relationship between the two men, the effort expended by the deacon mentor, and how well the candidate fulfills his role and responsibilities.

## **FORMATION TEAM**

The Formation Team is composed of the Dean of the School of Diaconal Formation and deacons appointed by the Archbishop. The role of the Formation Team is to oversee the formation program and the formational development of those in the program. The Formation Team is tasked to evaluate candidates at each step of the formation process and submit their recommendation to the Rector of St. Charles Borromeo Seminary on the suitability of the Deacon Candidate for advancement within the program and for orders. They also conduct annual formation interviews and offer input in the placement of the newly ordained.

## **DEAN OF THE SCHOOL OF DIACONAL FORMATION**

The Dean of the School of Diaconal Formation oversees and is primarily responsible for the formation of Permanent Deacons on behalf of the Rector of St. Charles Borromeo Seminary. The Dean functions as the liaison between the Formation Team and the Rector of St. Charles Borromeo Seminary.

## **RECTOR OF SAINT CHARLES BORROMEEO SEMINARY**

The Rector of Saint Charles Borromeo Seminary is responsible for all the programs under the umbrella of the seminary. Informed by the recommendations of the Formation Team and the Dean of the School of Diaconal Formation, the Rector endorses the candidate to the Archbishop at every level of formation and offers his input into the assignments of the newly ordained.

## **ATTENDANCE**

Men in formation are expected to attend all scheduled formation classes, workshops, liturgies, and events. Occasionally an aspirant/candidate may be absent from an event, workshop, or class due to illness, family emergency, or major event—if so, the Dean of Formation and if applicable the class professor must be notified, (in advance of absence). As with work and other things in life, those in formation are expected to be able to make the critical decision about what constitutes a legitimate reason for missing part of your essential formation experience. As with work and other things in life, unexcused or excessive (defined as two or more in a semester or habitual absenteeism over course of the program) absences may be a cause for dismissal from the program.

If the aspirant/candidate has been assigned a liturgical role at a liturgy and is unable to attend then he is responsible for finding a replacement and informing the Coordinator of Liturgy as to the change.

### **PARTICIPATION OF WIVES**

Wives are expected to accompany their husbands throughout all aspects of the first year of the Aspirancy program. Participation is important to ensure that wives have ample opportunity to ask questions and gain a clear understanding of the diaconate before being asked to give their informed consent for the husband's continued participation.

If a spouse is unable to attend the required sessions, the matter is to be discussed with the Dean. Failure to do so, or evidence that the absences are due to lack of support for the aspirant's formation, may constitute grounds for the aspirant's dismissal.

During Aspirancy II and the Candidacy period, wives are only required to attend the Saturday Workshops and Ministry Liturgies. However, their continued presence in the classroom is strongly encouraged and welcomed. On account of this, wives can apply to the STS MA program. If accepted by the STS office, they can take the classes for credit at a discounted rate while their husband is in the diaconal program. Wives cannot receive credit for the Homiletics course or the Liturgical practica since they are specifically ministry focused and will need to take two other electives in the STS MA program. Guidelines for the MA program will be provided by STS.

### **HUMAN FORMATION OF CANDIDATES**

Human Formation is the necessary foundation for the other three pillars of Diaconal Formation (Spiritual, Intellectual, and Pastoral/ Apostolic). It is to be noted that Human formation is distinct from "human development" which typically refers to the natural progression of stages within the human lifecycle (i.e. Piaget, Kohlberg). Whether in Aspirancy, Candidacy or Post-Ordination Training, Human Formation refers to the intentional cultivation and formation of character of the whole Human Person to his natural perfection so that he manifest in himself, as far as possible, the "human perfection which shines forth in the Incarnate Son of God." (John Paul II, *Pastores Dabo Vobis*, 43). More specifically, it is the process of attaining the highest and best of one's human nature (virtues) and the fulfillment of that human nature as it is instantiated in this or that particular person.

The human dimension during Aspirancy will focus on developing a high degree of self-knowledge and the foundations of Christian life to help the aspirant develop his confidence for diaconal ministry and an understanding of his call. It is a time to focus on analyzing the relationship between family and diaconal life as well as other interpersonal and relationship matters in order for the aspirant and his wife to assess the current state of their marriage, family life, and the consequences of his possible ordination to the diaconate on their family life. If unmarried, the aspirant's time should be spent discerning the call to live a celibate life and balancing his relationships in a healthy manner.

The human dimension of Candidacy is aimed at further development and enrichment of the interpersonal skills and spirituality necessary for effective and responsible diaconal ministry. Emphasis is placed on developing social maturity and the ability to work collaboratively with diverse groups of people. Exercises in peer-criticism and self-criticism are included to help candidates develop a habit of authentic self-criticism in light of the Gospel as well as to increase one's ability to treat others with compassion and candor. The overall objective of this portion of the Diaconal Formation path is creating deacons who can balance family, ministry and work while responding charitably and flexibly to the shifting circumstances of parish ministry.



## **PASTORAL FORMATION OF CANDIDATES**

Pastoral formation during the years of Candidacy seeks to broaden the candidate's experience of ministry in the sanctuary and in the area of social justice. The service of Charity and service at the altar may be either parish or community based and may be done in conjunction with his Deacon Mentor/Formation Advisor.

As part of his formation, the aspirant or candidate is expected to be of service to his parish or internship parish during the years of formation. During the final three years of formation, a candidate will be assigned to a parish other than his home parish. Service to the parish helps expose the aspirant or candidate to the various ministries of the deacon, so that he can develop and grow in his pastoral skills.

Liturgically, the candidate is asked to fulfill his role in the instituted ministries (Lector and Acolyte) as often as permitted by the pastor, in addition to regularly serving at Mass. Candidates should also become familiar with the organization and layout of the parish sacristy and the names of the liturgical books and vessels. Candidates should show initiative in developing good habits of liturgical competency by directing questions to their mentor, members of the Formation Team and their pastor.

Each Candidate is required to become involved twelve hours of service in 3 different summer social justice ministries during their term of formation so that they develop a better sense of the breadth of the needs in their community.

## **INTELLECTUAL FORMATION OF CANDIDATES**

The intellectual dimension has two important goals: building Church related knowledge and developing competency in areas of diaconal service. This creates the need for serious classroom work and meaningful internships and practica in social and liturgical services. The course of study intensifies at this time due to the volume of information that a deacon needs to know in order to preach, teach, minister and lead God's people in prayer and action. Developing more than a "user knowledge" of Theology and Sacramental ministry requires serious study and research. The overall goal of the intellectual dimension is equipping the future deacon with the knowledge, experience, and confidence to be a reliable witness of faith in word and action for the Gospel and the Church.

## **SCHOOL OF THEOLOGICAL STUDIES (STS)**

The School of Diaconal Formation as part of St. Charles Borromeo Seminary has partnered with the School of Theological Studies, which provides much of the academic component of formation. Aspirants and Candidates need to register for their classes through the School of Theological Studies. Registration is online.

Aspirants are required to take the undergraduate courses offered through the School of Theological studies for credit that are specifically designed for the Diaconate Formation Program.

Candidates are required—minimally—to register as a Diaconate Auditor through the School of Theological Studies for the courses tailored to the diaconate program. If the candidate meets the standards of acceptance for the Graduate Program and shows himself capable, he is strongly encouraged to apply for acceptance into the Graduate Program.

## **MASTER OF THE ARTS IN THEOLOGY**

If a Permanent Diaconate candidate meets the academic requirements and desires to pursue a Master of Arts in Theology degree, and is accepted into the program, his enrollment in graduate courses for credit will be offered at a discounted tuition rate. This rate only applies if the candidate remains in the Permanent Diaconate program.

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At the conclusion of the Graduate Program, the candidate seeking the degree is required to take and pass the Master of Arts Comprehensive Examinations (written and oral) offered by the School of Theological Studies. These Examinations are distinct from the competency examination required by the Diaconal Formation Program.

For more information on eligibility and requirements refer to the School of Theological Studies.

### **COMPETENCY EXAM**

In January of Year IV, a competency exam will be given. The exam entails an oral, written, and practical component. The exam will measure the ability of the deacon candidate to teach, discuss, and practice the faith in a pastoral setting. The written exam will consist of 20 to 30 pastoral questions that relate to the fields of study. The oral component will consist of a 10 minute presentation on a subject (which the candidate will receive prior to the exam) before a three person panel composed of teachers and deacons. The presentation will be followed by questions from the panel. The practical component will consist of a walk through the liturgy [approx. 30 min.] with the deacon candidate demonstrating they know the role of the deacon. The candidate needs to pass all three portions of the exam to be recommended for ordination.

If the candidate fails either portion of the competency exam, he will be given a chance for a retake. The retake will involve a new panel composed of the Dean of Formation and members of the Formation Team. A second failure is grounds for dismissal from the program. The entire Formation Team will review second failures.

### **ORDINATION**

A candidate cannot be proposed for ordination unless he has successfully demonstrated competency in all four areas of formation and passed the competency exam.

### **COURSE CURRICULUM**

**Aspirancy Year II**  
Systematic Theology  
Foundational Sacred Scripture

**YEAR I**  
Gospels  
Acts And NT Letters

**YEAR II**  
Church History  
Christology

**YEAR III**  
Ecclesiology  
Sacraments  
Moral Theology

**YEAR IV**  
Liturgical Practicum  
Johanine Literature

### **ELECTIVE COURSES**

Homiletics

Following completion of the course of studies, each Candidate for Holy Orders as a Permanent Deacon is required to pass a written and oral comprehensive examination that tests the Candidates overall comprehension and pastoral sense of the academic formation received.

## **MASTER OF ARTS IN SACRED THEOLOGY DEGREE**

### **REQUIREMENTS FOR NEW CANDIDATES**

Candidate must declare himself to be on Master's Degree track or on Certificate in Diaconal Studies track at the beginning of Year I of diaconate formation.

Prerequisites for a candidate in diaconate formation to seek a Master of Arts Degree in Sacred Theology:

Undergraduate degree (verification of degree and receipt of official transcripts of grades required).

Approved application to Graduate School of Theology, Saint Charles Borromeo Seminary.

Successful completion of Aspirancy Year I.

Attendance at Formation Workshops and Days of Recollection.

Award of a Master of Arts degree in Sacred Theology will require:

Successful completion of all twelve courses.

Passing grade on a ten-page research paper (if required) and course exam for each course.

Passing grade on a comprehensive examination at the conclusion of their course of studies.

The annual tuition cost per candidate will be \$1,200.00 for those candidates who are seeking the Master of Arts degree in Sacred Theology. Other candidates shall pay \$550.00 annual tuition.

For those candidates who are seeking the Master of Arts degree in Sacred Theology as part of their diaconate training, the School of Theological Studies will assist with the administration of the twelve course Master of Arts program by hiring and paying adjunct Professors and attending to other academic aspects of the program.

Courses will be scheduled on Monday nights from 6:30 to 9:30 p.m. All courses offered as part of diaconate formation shall maintain appropriate attention to pastoral formation. In appropriate circumstances, Master of Arts degree students of the School of Theological Studies may attend the diaconate formation courses.



# COURSE OFFERINGS

### **ASL 371 SIGN LANGUAGE**

The aim of the course will be to develop skills in conversational American Sign Language (ASL) and to gain an understanding of Deaf Culture and models of effective Deaf Ministry. This course will introduce the fundamentals of ASL used by the deaf community, including basic vocabulary, syntax, finger spelling, and grammatical signals. There will be an emphasis on learning prayers and religious vocabulary, as well as conversational ASL.

Program: College; Department: Humanities and Science; Credits: 3

### **ASL 372 SIGN LANGUAGE II**

The aim of the course will be to maintain and further develop skills in conversational American Sign Language (ASL) and further explore Deaf Culture and Deaf Ministry. This course will teach the fundamentals of ASL used by the Deaf community, including basic vocabulary, syntax, finger spelling and grammatical signals. There will be an emphasis on learning religious vocabulary as well as conversational ASL. ASL 371 is a prerequisite of ASL 372.

Program: College; Department: Humanities and Science; Credits: 3

### **BIO 201 HUMAN BIOLOGY**

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

Program: College; Department: Humanities and Science; Credits: 3

### **CHH 501 CHURCH HISTORY I: 100 TO 1100**

This course surveys the history of the Church from the first to the eleventh centuries, with an emphasis on its social milieu, its institutions, the development of its beliefs and practices, and its major figures and movements as a foundation for theological study and pastoral ministry. Interspersed throughout the course is an introduction to historical methodology by means of reading and discussing primary and secondary texts.

Program: Theology; Department: Systematic Theology; Credits: 3

### **CHH 601 CHURCH HISTORY II: 1100 TO THE PRESENT**

Developing the history of the Church from the 12th Century Renaissance through the 20th Century, this course treats the themes of the Papacy, institutional development, pastoral practice, theological and pietistic trends, leadership, as well as major concepts such as critical change, reform, revolution, and modernity.

Program: Theology; Department: Systematic Theology; Credits: 3

### **CHH 801 UNITED STATES CHURCH HISTORY**

The history of Roman Catholicism in what became the United States of America is the topic of the course. The constituent elements of American Catholicism from 1565 to the 1990s are put in the context of major themes such as ethnicity, parish life, leadership, the frontier, urbanization, immigration, piety,

institutionalization, socialization, and Catholicism's relationship to American social-cultural history.

Program: Theology; Department: Systematic Theology; Credits: 3

### **CNL 601 SACRAMENTAL LAW**

This course considers the canons of Book I and Book IV of the Code of Canon Law of 1983: General Norms and the Sanctifying Office of the Church. An introduction to the nature, purpose and history of ecclesiastical law will be given. Lectures will develop a method for the interpretation of the canons. A commentary on the canons of Book I will be offered. Book IV will be treated with the exception of Canons 1055 through 1165, that is, the canons on Matrimony. This course will examine the history and theological foundations of the norms, especially as they express the documents of the Second Vatican Council and post-conciliar liturgical revisions. Ample opportunity will be provided for the careful interpretation and application of the canons to practical cases.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **CNL 701 CANON LAW ON MARRIAGE**

This course examines Canon Law on marriage as the Church's implementation of its sacred duty of teaching, celebrating, and safeguarding the holiness and dignity of Matrimony. Emphasis is placed on the pastoral application of the marriage canons concerning: marriage as a sacrament, prerequisites for marriage and preparation of the engaged, freedom to marry, impediments, the nature of matrimonial consent, declarations of nullity, jurisdiction, canonical form, ecumenical and interreligious marriages, dissolution of the bond and privileges of the faith, and convalidation and sanation.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **COM 210 PUBLIC SPEAKING**

This course considers the basic principles and methods of public speaking. The course develops oral communication skills necessary for the proclamation of Sacred Scripture, talks to small groups, and speeches intended to persuade and inspire larger audiences. Through active listening, oral exercises, and practice presentations, students will have the opportunity to grow in self-confidence and enhance their expressiveness.

Program: College; Department: Humanities and Science; Credits: 3

### **COM 211 SOCIAL COMMUNICATIONS**

This course considers the fundamental principles, theories, and skills of interpersonal communication. The course fosters media literacy by examining differences among communications media and analyzing differences among audiences. Students will explore the positive and negative impacts of the digital revolution and social media usage, while also learning techniques for effective evangelization across multiple media technologies and platforms.

Program: College; Department: Humanities and Science; Credits: 3

### **ENG 105 GREAT WORKS OF WESTERN LITERATURE I**

This core course traces the development of Western literature from ancient times to the Renaissance, focusing on such selected landmark works of drama, poetry, fiction, and essay as Homer's *Iliad* and Sophocles' *Oedipus Rex* from the Greek tradition, Virgil's *Aeneid* and Ovid's *Metamorphoses* from the Roman epoch, Dante's *Divine Comedy* and Chaucer's *Canterbury Tales* from the medieval era, and Shakespeare's *Hamlet* and Cervantes' *Don Quixote* from the Renaissance period. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

Program: College; Department: Humanities and Science; Credits: 3

### **ENG 110 RHETORIC & COMPOSITION I**

This course explores the effectiveness of communication in terms of both reading and writing. Skills for critical thinking, reflective reading, and expressive writing will be developed in the context of informative, analytical, and persuasive modes of discourse. Reading strategies and writing skills will focus on communication at the basic level of sentences, paragraphs, blogs, essays, and reflections.

Program: College; Department: Humanities and Science; Credits: 3

### **ENG 111 RHETORIC & COMPOSITION II**

Building on ENG 110, this course challenges students to develop their reading and writing skills more fully. New communication contexts will be explored, including the analysis of opposing viewpoints, construction of detailed arguments, and apologetic defense of positions. Students will also be introduced to information literacy skills necessary for cogent and coherent writing at the advanced level of annotated summaries, documented critiques, pastoral narratives, and research papers.

Program: College; Department: Humanities and Science; Credits: 3

### **ENG 205 GREAT WORKS OF WESTERN LITERATURE II**

This core course is a continuation of ENG 105 in tracing the development of Western literature from the Renaissance to modern times, focusing on such selected landmark works of drama, poetry, fiction, and essay as Moliere's *Tartuffe* and Lafayette's *Princess of Cleves* from the Neoclassical period, Goethe's *Faust* and Wordsworth's "Tintern Abbey" from the Romantic age, Tolstoy's *Death of Ivan Ilyich* and Ibsen's *Hedda Gabler* from the late nineteenth century, and T.S. Eliot's poems and essays from modern times. The works are read both for their intrinsic literary value and as they affect and represent their particular cultures, the broader Western culture, and universal human experience and understanding.

Program: College; Department: Humanities and Science; Credits: 3

### **ESL 100 Introductory Pastoral English**

This course will cover the first two levels of study of the ESL program. During the first level, the student will perfect his use of English grammar and syntactical structures in speaking and writing English. He will also read and discuss pertinent topics that

deal with Theology and Philosophy. During the second level, he will focus on developing reading and writing skills that are appropriate for seminary study. He will also give oral presentations about such topics that are related to Theology and Philosophy.

Program: Integrated English as a Second Language for Ministry; Department: ESL; Credits: 12

### **ESL 200 - Advanced Pastoral English**

This is an advanced course that allows the student to perfect his control of written and spoken English. The topics studied will come from the Breviary, Church documents, the sacraments, the liturgy, etc. Seminarians will concentrate on writing graduate-level research papers, reflections, and even homilies.

Program: Integrated English as a Second Language for Ministry; Department: ESL; Credits: 12

### **GRK 301 ELEMENTARY GREEK I**

An introduction to the phonology, morphology, syntax, and vocabulary of the Greek of the New Testament.

Program: College; Department: Humanities and Science; Credits: 3

### **GRK 302 ELEMENTARY GREEK II**

A continuation of GRK 301.

Program: College; Department: Humanities and Science; Credits: 3

### **GRK 303 GUIDED GREEK I**

An introduction, at a moderated pace, to the phonology, morphology, syntax, and vocabulary of the Greek of the New Testament.

Program: College; Department: Humanities and Science; Credits: 3

### **GRK 304 GUIDED GREEK II**

A continuation of GRK 303.

Program: College; Department: Humanities and Science; Credits: 3

### **GRK 406 GREEK NEW TESTAMENT READINGS**

Building on the skills acquired in GRK 301 and 302, this course focuses more extensively on the art of translation and the use of critical editions of the Greek New Testament, culminating in a final project that pertains to at least one of the following interrelated areas of research: translation of the Greek New Testament, textual transmission, historical context, or exegesis and its bearing on dogmatics, apologetics, or the history of theology.

Program: College; Department: Humanities and Science; Credits: 3

### **GRK 507 BIBLICAL GREEK I**

An introduction to the phonology, morphology, syntax, and vocabulary of the Greek of the New Testament.

Program: Pre-Theology, Theology; Department: Humanities and Science; Credits: 3

### **GRK 508 BIBLICAL GREEK II**

A continuation of GRK 507, this course concludes with a brief introduction to the use of critical editions of the Greek New Testament.

Program: Pre-Theology, Theology; Department: Humanities and Science; Credits: 3

### **HIS 101 HISTORY OF WESTERN CIVILIZATION I**

This course provides a political, economic and cultural survey of Western civilization from its beginning to the death of Louis XIV of France.

Program: College; Department: Humanities and Science; Credits: 3

### **HIS 102 HISTORY OF WESTERN CIVILIZATION II**

This course provides a broad overview of the major political, social, economic and cultural developments in the history of the Western world from the mid-17th century to the present day.

Program: College; Department: Humanities and Science; Credits: 3

### **HUM 201 HUMANITIES**

An interdisciplinary survey of the arts focusing on the aesthetics, philosophy and values of individuals and societies and their need to create. Through examining cultural and intellectual works of art, seminarians will acquire the observational, imaginative and expressive skills necessary for understanding our world and human connections. Studies in humanities promote an appreciation of the arts and a deeper understanding of what it means to be human. (Previously HUM 301)

Program: College; Department: Humanities and Science; Credits: 3

### **LAT 105 ELEMENTARY LATIN I**

An introduction to Latin. Grammatical instruction is emphasized, and the reading and translating of elementary texts; some oral exercises.

Program: College; Department: Humanities and Science; Credits: 3

### **LAT 106 ELEMENTARY LATIN II**

A continuation of LAT 105. Complete coverage of declensions and conjugations, with plenty of practice in translating and composition. Oral exercises included.

Program: College; Department: Humanities and Science; Credits: 3

### **LAT 205 INTERMEDIATE LATIN I**

Continuation of LAT 106. Further presentation of Latin grammar and vocabulary: subjunctive verb forms, indirect discourse, etc. Oral exercises included, plus study of the varieties of Latin used in Christian culture, past and present.

Program: College; Department: Humanities and Science; Credits: 3

### **LAT 206 INTERMEDIATE LATIN II**

Completion of basic introduction to the forms and syntax of the Latin language, with some reading in Cicero, Virgil and the Vulgate Bible.

Program: College; Department: Humanities and Science; Credits: 3

### **LAT 507 ECCLESIASTICAL LATIN I**

An introduction to Latin. Grammatical instruction is emphasized, and the reading and translating of elementary texts, both Classical and Christian; some oral exercises.

Program: Pre-Theology; Department: Humanities and Science; Credits: 3

### **LAT 508 ECCLESIASTICAL LATIN II**

A continuation of LAT 507. Complete coverage of declensions and conjugations, with plenty of practice in translating and composition. Oral exercises included, and an emphasis on Latin in accordance with the teaching of Vatican II, as the official language of the Church and of a secular and sacred culture which spans millennia.

Program: Pre-Theology; Department: Humanities and Science; Credits: 3

### **MATH 106 COLLEGE ALGEBRA AND TRIGONOMETRY**

This course covers algebraic and trigonometric background, graphing, exponential and logarithmic functions as preparation for any field requiring a foundation in mathematics.

Program: College; Department: Humanities and Science; Credits: 3

### **MTH 601 THEOLOGICAL & MORAL VIRTUES**

This course continues the discussion of basic Christian principles with an in-depth study of general virtue theory, the Theological virtues of faith, hope, and charity, and the Cardinal virtues of prudence, temperance, justice and fortitude. It begins with an overview of such basic concepts as the nature of happiness, conscience, natural law, the structure of a human act, and the role of the passions in the moral life. It then examines the Scriptural, philosophical, and theological roots of Thomistic virtue theory and looks at the way the Theological and Cardinal virtues, their corresponding gifts and fruits, as well as opposing vices function in the human person. The course also seeks to incorporate the practical with the theoretical by including relevant pastoral applications to the Christian moral and spiritual life.

Program: Theology; Department: Moral Theology; Credits: 3

### **MTH 605 FUNDAMENTAL MORAL THEOLOGY**

This course lays the foundation for the theological reflection on Christian morality. It grounds Christian moral experience in a personal relationship with Jesus Christ and presents a survey of the history of moral theology as a discipline. Through this overview, the course identifies the basic principles that guide Christian moral behavior. Integral to this course is an understanding of the philosophical and theological developments that mark the historical evolution of Catholic moral reflection. The course

intends to provide a theoretical and contextual background for further study in the field of moral theology.

Program: Theology; Department: Moral Theology; Credits: 3

### **MTH 701 SEXUALITY & MARRIAGE IN CATHOLIC TEACHING**

This course will cover the major historical developments of Church teaching on marriage and sexuality, noting particularly: Scripture, St. Augustine, St. Thomas Aquinas, Pius XI, Vatican II, Paul VI and John Paul II. There will be a prominent focus on the pre-papal and papal writings of Karol Wojtyla/Pope John Paul II on human sexuality and marriage. From both the moral and pastoral care dimensions, many specific issues will be covered, such as: responsible parenthood, natural family planning, contraception, the dignity and genius of women, purity and chastity, celibacy, pre-marital sex and cohabitation, homosexuality, masturbation, adultery, lust, pornography, etc. (Reproductive technological interventions - IVF, Cloning, embryo adoption, etc. - will be covered in MTH 702). Students will also gain the certificate from the Creighton Model Fertility Care System; experts of that system will be guest lecturers during some class meetings. The practical goal of this course is to give future priests the tools they need to communicate the truth on these matters to parishioners with confidence, clearly, and in a way that reveals to the listener the deep congeniality between this teaching of the Church and their own happiness, love and family life.

Program: Theology; Department: Moral Theology; Credits: 3

### **MTH 704 CATHOLIC SOCIAL TEACHING**

This course studies the core principles, foundations, and applications of Catholic Social Teaching. The core principles include: solidarity, subsidiarity, participation, the common good, private property, and the universal destination of goods. The foundations of CST are found in Sacred Scripture and Church teaching on the human dignity and the family. CST is applied to contemporary economic, political, social, and cultural issues such as: economic systems, (capitalism/socialism); work; the political community; globalization; war and peace. The course includes a full reading of Social Encyclicals as well as an introductory discussion of the role of the Holy See at the United Nations.

Program: Theology; Department: Moral Theology; Credits: 3

### **MTH 706 MORAL PRINCIPLES APPLIED**

This course aims to help prepare future priests to respond in truth and charity to the pastoral care of souls in the parish assignment and will cover the practical application of moral principles to moral cases and issues that the priest may encounter in the sacrament of reconciliation, in sacramental preparation, and catechetical instruction. The course will highlight topics that are currently challenging for today's parishioners and priests alike. Encouraging the future priest to accompany another in their journey in the Faith, the topics will be viewed in light of Sacred Scripture and Catholic moral teaching. The future priest will gain a greater understanding of the challenge of pastoral care in today's culture by viewing the topics from the point of view of secular

thought, too often is opposed to Jesus' universal call to holiness and man's search for true happiness (*beatitudo*).

Program: Theology; Department: Moral Theology; Credits: 3

### **MTH 802 CATHOLIC TEACHINGS ON ISSUES OF LIFE AND HEALTH**

This course studies the principles used to evaluate medical and health issues according to Catholic teaching and in preparation for pastoral ministry. Principles include: informed consent, totality/integrity, ordinary/extraordinary means, etc. The principles studied are applied to several specific issues, including abortion, euthanasia, stem cell research, in vitro fertilization, Cloning, embryo adoption, brain death, organ donation, advanced directives, etc. The course will take into account the fact that these issues are now no longer the domain of specialists, as they appear regularly now on the news and parishioners will be well-informed about these issues, and the parish priest will need to be prepared to answer their questions. Attention will be given to the Catholic understanding of love, life, suffering, death and dying with a view to their explanatory power to help the faithful grasp the deep and good reasons behind Church teaching on issue of life and health.

Program: Theology; Department: Moral Theology; Credits: 3

### **PHL 109 ANCIENT PHILOSOPHY**

A study of the development of philosophical thought from its Greek beginnings through the Romano-Hellenistic period with special attention given to Plato and Aristotle as background for the rise of Christian thinking.

Program: College; Department: Philosophy; Credits: 3

### **PHL 203 LOGIC**

Study of and principle focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation

Program: College; Department: Philosophy; Credits: 3

### **PHL 204 EPISTEMOLOGY**

This course provides the seminarian with the opportunity to examine the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.

Program: College; Department: Philosophy; Credits: 3

### **PHL 303 METAPHYSICS**

An examination of being with particular emphasis on the primacy of existence (*esse*) and essence, causality, analogy, the existence of God, and the problem of evil.

Program: College; Department: Philosophy; Credits: 3



### **PHL 304 NATURAL THEOLOGY**

An examination of and emphasis on God as the center of being under the themes: ontological vs. cosmological proofs for God's existence, the "five ways" of St. Thomas Aquinas, the nature of God, God the Creator, God's transcendence and immanence, the eternity of God, the problem of evil in the light of God's goodness, and the relation of natural theology and Revelation.

Program: College; Department: Philosophy; Credits: 3

### **PHL 307 MEDIEVAL PHILOSOPHY**

A study of major themes characterizing philosophy in the Medieval period: the relation of faith and reason, the existence and nature of God, freedom of the will, the problem of evil, and the nature of the human being. These issues will be explored in the writings of some of the principal thinkers of the Medieval period: Augustine, Boethius, Anselm, Averroes, and Thomas Aquinas. Particular attention will be given to the historical context in which these figures philosophized.

Program: College; Department: Philosophy; Credits: 3

### **PHL 321 THE HARMONY OF FAITH AND REASON: THE THOUGHT OF ST. THOMAS AQUINAS**

A study of St. Thomas with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the inter-relation of Aquinas the theologian and Aquinas the philosopher.

Program: College; Department: Philosophy; Credits: 3

### **PHL 325 THE PHILOSOPHY OF PLATO**

An in-depth study of Plato, focusing on his overriding search for Divine Goodness and Unity. Themes will include the journey of the soul, knowledge vs. opinion, reality vs. appearance, love of beauty. Other themes to be explored: immortality of the soul, the theory of forms, justice, friendship, and the good human life.

Program: College; Department: Philosophy; Credits: 3

### **PHL 326 FAITH SEEKING UNDERSTANDING: THOUGHT OF ST. AUGUSTINE**

A study of St. Augustine with special emphasis on his meaning for the contemporary world. Included as integral to this examination of his work will be the focus on the theological-philosophical unity of his vision. Other topics include: the freedom of the will, the theory of illumination, time and memory. Special consideration given to his Confessions.

Program: College; Department: Philosophy; Credits: 3

### **PHL 327 PHILOSOPHICAL ATHEISM: THE RISE OF ATHEISM IN A PHILOSOPHICAL CONTEXT**

The religion of man comes center stage. The emergence of secular humanism in the modern world; particular stress will be given to the triumph of subjectivity, the denial of transcendence (in contrast to the transcendental), the impact of positivism, and the growth of naturalism as conducive to atheism and agnosticism. Possible

philosophical responses to this challenge of atheistic humanism will be explored.

Program: College; Department: Philosophy; Credits: 3

### **PHL 330 PHILOSOPHY OF THE FAMILY**

This course will explore the family as the natural relation of husband and wife, male and female, ordered toward unity and procreativity. Various philosophical treatments of the family will be discussed. Topics include: the nature and end of marriage, the role of family in society, nature of the human person, human sexuality, sacramentality of marriage, and the principle of subsidiarity. Relevance of particular recent conceptions of the family, and Catholic responses to these, will also be explored. Readings include selections from *Evangelium Vitae*, *Deus Caritas Est*, *Familiaris Consortio*, as well as readings from Classical Greek sources (especially Plato and Aristotle), St. Augustine, St. John Chrysostom, St. John Paul II, and other thinkers.

Program: College; Department: Philosophy; Credits: 3

### **PHL 343 INTRODUCTION TO PHENOMENOLOGY**

A study of and historical introduction to phenomenology in the twentieth century, with special emphasis on Husserlian phenomenology. Consideration will also be given to the thought of Heidegger and other twentieth century phenomenological figures. Topics include: the phenomenological method; intentionality; perception, memory, imagination, and their differences; symbols and pictures; the relation between perception and categorial thinking; presence and absence in human experience; the life-world and modern natural science; the human person; and theological disclosure.

Program: College; Department: Philosophy; Credits: 3

### **PHL 344 POLITICAL PHILOSOPHY**

A philosophical examination of action and political life; work, labor, and technology; friendship; privacy and publicness; justice and other virtues; cities, states, and nations; nature and convention; the moral and the legal. Special consideration will be given to the thought of Plato, Aristotle, Augustine and Aquinas on the nature of society and the common good. Special consideration will also be given to the political philosophy in the modern era with emphasis on major figures and movements in philosophy.

Program: College; Department: Philosophy; Credits: 3

### **PHL 361 MEDIEVAL CONTROVERSIES ON KNOWLEDGE**

An examination of St. Thomas Aquinas's account of knowledge and challenges posed to it by later Medieval thinkers such as Henry of Ghent, John Duns Scotus, and William of Ockham.

Select topics will include, but are not limited to: critiques of intelligible and sensible species, certitude and divine illumination, intuitive cognition and knowledge of the singular, ontological status of universals (realism vs nominalism).

Program: College; Department: Philosophy; Credits: 3

### **PHL 401 PHILOSOPHY OF THE HUMAN PERSON**

A study of the human person as a rational substance. Topics include: the body/soul relation; the nature of thought; proofs for the soul's immortality; the notions of personhood, embodiment, and identity; teleology vs. mechanism; freedom and community; happiness and the ultimate end of the human person. Particular emphasis given to the contributions of Plato, Aristotle, Augustine, and Thomas Aquinas, and Modern authors such as Descartes, Hume, Nietzsche and others.

Program: College; Department: Philosophy; Credits: 3

### **PHL 402 ETHICS**

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus on the application of the natural law's ethics principles to such problem areas as life, sex, war and social justice.

Program: College; Department: Philosophy; Credits: 3

### **PHL 408 MODERN PHILOSOPHY**

A study of the development of philosophical thought from Descartes through the nineteenth century. Topics will include: rationalism and empiricism, Kantian epistemology and deontological ethics, German Idealism, Positivism and Materialism, Secular Humanism, and the crisis of reason. Consideration may also be given to principles of Modern political thought in relation to its epistemological and metaphysical commitments.

Program: College; Department: Philosophy; Credits: 3

### **PHL 409 CONTEMPORARY PHILOSOPHY**

A study of the development of philosophical thought from the twentieth century to the present day. Topics include: phenomenology and existentialism, hermeneutics, the crisis of reason, the rise of Neo-Thomism, with some consideration of analytic philosophy. Some attention given to more recent topics and problems in philosophy.

Program: College; Department: Philosophy; Credits: 3

### **PHL 501 PHILOSOPHY OF THE HUMAN PERSON**

A study of the human person as a rational substance. Topics include: the body/soul relation; the nature of thought; proofs for the soul's immortality; the notions of personhood, embodiment, and identity; teleology vs. mechanism; freedom and community; happiness and the ultimate end of the human person. Particular emphasis given to the contributions of Plato, Aristotle, Augustine, and Thomas Aquinas, and Modern authors such as Descartes, Hume, Nietzsche and others.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 502 ETHICS**

A study of Thomistic natural moral law. Topics will include: objective morality as rooted in the first moral principle and the moral norm of right reason, act vs. intentionality, the role of conscience, virtue and the good as end, natural rights, and the perennial significance of natural law within the contemporary ethical context. The latter part of the course will focus on the application of the natural law's ethics principles to such problem areas as life, sex, war and social justice.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 509 ANCIENT PHILOSOPHY**

A study of the development of philosophical thought from its Greek beginnings through the Romano-Hellenistic period with special attention given to Plato and Aristotle as background for the rise of Christian thinking.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 511 EPISTEMOLOGY**

This course provides the seminarian with the opportunity to examine the meaning of knowledge with particular emphasis on the moderate realism of St. Thomas Aquinas. Topics include: the origin of knowledge, the process of knowing, the power of the intellect, truth and certitude, and knowledge as wisdom.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 512 METAPHYSICS**

An examination of being with particular emphasis on the primacy of existence (*esse*) and essence, causality, analogy, the existence of God, and the problem of evil.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 515 LOGIC**

Study of and principle focus on Aristotelian logic with some consideration of symbolic logic. Topics include: logic as a philosophical tool, categorical propositions, syllogistic argumentation, informal fallacies, propositional logic, and logical translation.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 516 NATURAL THEOLOGY**

An examination of and emphasis on God as the center of being under the themes: ontological vs. cosmological proofs for God's existence, the "five ways" of St. Thomas Aquinas, the nature of God, God the Creator, God's transcendence and immanence, the eternity of God, the problem of evil in the light of God's goodness, and the relation of natural theology and Revelation.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 517 MEDIEVAL PHILOSOPHY**

A study of major themes characterizing philosophy in the Medieval period: the relation of faith and reason, the existence and nature of God, freedom of the will, the problem of evil, and the

nature of the human being. These issues will be explored in the writings of some of the principal thinkers of the Medieval period: Augustine, Boethius, Anselm, Averroes, and Thomas Aquinas. Particular attention will be given to the historical context in which these figures philosophized.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 518 MODERN PHILOSOPHY**

A study of the development of philosophical thought from Descartes through the nineteenth century. Topics will include: rationalism and empiricism, Kantian epistemology and deontological ethics, German Idealism, Positivism and Materialism, Secular Humanism, and the crisis of reason. Consideration may also be given to principles of Modern political thought in relation to its epistemological and metaphysical commitments.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PHL 519 CONTEMPORARY PHILOSOPHY**

A study of the development of philosophical thought from the nineteenth century, through the twentieth, and to the present day. Topics include: phenomenology and existentialism, hermeneutics, the crisis of reason, and a treatment of analytic philosophy. Some attention given to more recent topics and problems in philosophy.

Program: Pre-Theology; Department: Philosophy; Credits: 3

### **PRO 150 A/B History of Western Spirituality**

This course is a survey course of the various significant persons and major spiritual traditions in the western Catholic church from its beginnings to the 20<sup>th</sup> century. The seminarians will have an overview of the working of the Holy Spirit in the Church in the area of spirituality. They will be able to recognize the characteristics of each period of our spiritual tradition, nourish their own spiritual life, and be able to evaluate the present in light of this history.

Program: College; Credits: 3

### **PRO 151 A/B Spiritual Conference**

The spiritual conferences of the first year of seminarians is an introduction to the fundamental life of prayer, which would include Lectio Divina, Liturgy of the hours, the mass and devotional life of the Church.

Program: College; Credits: 3

### **PRO 152 A/B Topics of Human Formation**

This course will examine human formation outlined in the Program of Priestly Formation VI edition. Through examining human and pastoral development, the seminarian will acquire virtues and habits described by the program of priestly formation. The seminarian will be required to complete the assigned reading and participate in 8 one on one coaching sessions.

Program: College; Credits: 3

### **PRO 551 CATECHISM OF THE CATHOLIC CHURCH**

This course will survey the Catechism of the Catholic Church, Part One, The Profession of Faith and Part Two, The Celebration of the Christian Mystery.

Program: Pre-Theology, Credits: 3

### **PRO 552 INTRODUCTION TO SACRED SCRIPTURE**

After the Introduction, which will include basic information about the place of the Bible in the Catholic Church and principles of interpretation, the course will move systematically through 12 periods of salvation history. Reading assignments will focus on Scripture that narrates the events of each period, with other texts woven in as appropriate. A journal should be kept as described below. Questions will be provided to aid in learning and understanding the biblical narrative, to prepare for class discussion, and for personal reflection and prayer.

Program: Pre-Theology, Credits: 3

### **PRO 553A SELECTED FORMATIONAL TOPICS**

This series of seminar-type sessions focuses on topics pertinent to the Propaedeutic Year and treats fundamental matters requisite for engaging priestly formation, discernment, and life authentically. They cover an array of human formation subjects such as balanced use of technology, self-discipline/organization, the challenges of community living, manners and etiquette, celibacy, and forming a rule of life. Each session involves a presentation, time for questions, and (typically) small group interaction so as to apply the topics treated to one's personal life.

Program: Pre-Theology, Credits: 3

### **PSY 201 INTRODUCTION TO PSYCHOLOGY**

This course will provide a general introduction to the science of psychology. Emphasis will be given to various methods, theories, and findings based on empirical research, as well as the unique contribution that a Catholic Anthropology offers to the science. Areas to be covered include: research methods, genetic factors in behavior, neurobiology, sensation, perception, consciousness, learning, thinking, memory, language, intelligence, motivation/emotion, social behavior, development, personality, and psychopathology.

Program: College; Department: Humanities and Science; Credits: 3

### **PTH 501 INTRODUCTION TO HOMILETICS**

Formation for preaching begins with learning how to use one's voice in terms of public speaking in a liturgical context. Emphasis will be placed on connecting pulpit and pew through prayerful preparation, dynamic delivery (pace, tone, energy, pitch), and illustrative storytelling. Practical experience will focus on vocal exercises and daily Mass meditations.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 502 HOMILETICS PRACTICUM I**

Formation for preaching continues with learning how to find one's voice specifically as a preacher. Emphasis will be placed on

integrating personal life, priestly spirituality, and homiletic craft through reverence for biblical truth and its actualization among the People of God. Practical experience will focus on delivering homilies about Saints and Solemnities.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 507 LITURGICAL STUDIES**

A basic historical-theological study of the Liturgy of the Church with a special emphasis on *Sacrosanctum Concilium*, Sunday in the Life of the Church, the Historical Development of the Roman Rite, the Missal of Pope Paul VI, the Sacraments, the Liturgical Year and the Liturgy of the Hours.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **PTH 601 THEOLOGY OF HOMILETICS**

Formation for preaching requires a critical understanding of the ecclesial and liturgical contexts that shape the distinctive character of the homily as a dialogic proclamation of the Good News. Emphasis will be placed on the study of Church documents related to preaching. Practical experience will focus on delivering Sunday homilies in the Advent and Christmas seasons.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 602 CONTEMPORARY HOMILETICS**

Formation for preaching benefits from examining the work of those recognized as masters of sacred eloquence. Consideration will be given to some key figures in Church history, with emphasis placed on the contemporary teaching and example of Pope Francis. Practical experience will focus on delivering Sunday homilies in the Lent and Easter seasons.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 701 HOMILETICS PRACTICUM II**

Building on the foundations from previous courses in homiletics (PTH 501-502 and 601-602), seminarians will learn to practice different genres of preaching and to deal with contemporary issues in preaching. Emphasis will be placed on exploring multiple strategies for delivering effective homilies. Practical experience will focus on delivering Sunday homilies in Ordinary Time.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 702 DIACONAL HOMILETICS PRACTICUM**

The final, formal course in homiletics prepares students for preaching in their diaconal internship. Emphasis will be placed on challenges the preacher faces in a secular age and in a diversity of parish settings. Practical experience will focus on preaching during other liturgical rites, including baptisms, weddings, and funerals, as well as on other special occasions.

Program: Theology; Department: Pastoral Theology; Credits: 1

### **PTH 709 PASTORAL PSYCHOLOGY AND COUNSELING**

Building upon a Christian anthropology and an historical-theological perspective, the pastoral counselor's role is defined and developed through the understanding and utilization of communication, interviewing and basic helping techniques.

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Emphasis is on short-term helping in a parish setting. The course uses lectures, readings, guest speakers, exercises, audio/video tapes, student interviews and active seminarian participation.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **PTH 807 SACRAMENTAL PRACTICUM**

Recognizing the Sacred Liturgy as “the summit toward which the activity of the Church is directed and the font from which her power flows.” The Church exhorts the newly ordained priest. “Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord’s Cross.” The Sacramental Practicum will examine the various rites of the Roman Ritual, uncovering their structure and theology, equipping the students with the knowledge and skills to properly celebrate the liturgies, and enabling them to prepare appropriate catechesis for the preparation of the faithful. Included in the course outline will be the Rite of Infant Baptism, Penance, the Anointing of the Sick and their Pastoral Care, Matrimony, the Funeral Rites and the Book of Blessings.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **PTH 809 MASS PRACTICUM**

A practical study designed to assist the future priest celebrant in understanding and developing the *Ars Celebrandi* necessary for the celebration of the Sacred Liturgies of the Roman Catholic Church. Through lectures, readings, discussions, and audio-visual resources, the course will focus upon the theological principles found in the General Instruction of the Roman Missal, the rubrical norms of the *Ordo Missae*, will survey the Proper of Time and the Proper of Saints, will highlight the Rites of Christian Initiation, and will systematically treat the preparations for and the celebration of the Rites of Holy Week.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **PTH 941 FAMILY PROCESS IN PARISH MINISTRY**

The parish priest exists and operates within several types of families: his personal family, the individual families to whom he ministers, and the parish family as a whole. Within each family system, there is a complex interplay of relationships that help to determine the role that individual members assume. The human person is relational by nature, created in the image of the Triune God. The effects of Original Sin, however, have damaged the person's ability to relate with the freedom and peace that God intended. Thus, it is important to understand the nature of human family dynamics, in order for the parish priest to be an effective instrument of healing and reconciliation. This course will explore the basic principles of Family Systems Theory, and apply it to pastoral ministry.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **PTH 980/SCR 980/STH 980 JEWISH THOUGHT**

This course will introduce students to Jewish theology from biblical to modern times. It will focus on selected topics such as God, revelation, ethics and human nature, chosenness, Jewish

views of other religions, Messianism, the afterlife and suffering and evil, with special reference to the Holocaust.

Program: Theology; Department: Pastoral Theology; Credits: 3

### **SCR 501 A CRITICAL INTRODUCTION TO SACRED SCRIPTURE**

SCR 501 is an introduction to the study of Sacred Scriptures. The course is considered an Introduction in the technical sense of the word, since its goal is to provide a foundation for the more in-depth studies the seminarian will encounter in the other Scripture courses in the curriculum. SCR 501 will deal with both background information regarding the Biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following sub-topics: Canon and Authorship; The Written Word and the Land of the Bible; The History of Israel and the Early Church; the history and principles of Study and Interpretation (in three parts: I, Church Documents; II, Exegetical Methodologies; III, Hermeneutics).

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 504 THE PENTATEUCH**

This course will undertake a synchronic reading of the Pentateuch in its present canonical form, emphasizing its literary coherence and unity as well as its main themes and theological content. In the course of this study, the contributions of historical, source, form, redaction and new literary criticism will also be considered, and in particular, some of the more recent Pentateuchal scholarship will be introduced. Patristic and rabbinic exegesis will also be treated in connection with key texts, figures and events. Questions of historicity, the relationship between Old and New Testaments and the enduring significance of the Pentateuch for Christianity will be handled throughout.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 506 GOSPEL ACCORDING TO MARK**

A study of the context, structure, and major theological motifs of the Gospel of Mark. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a persecuted community. Special consideration will be given to the continuity between the Jesus of history (a modern academic construct) and the Christ of faith (the living person whom God has raised up).

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 602 GOSPEL ACCORDING TO MATTHEW**

This course will focus on the context, structure, and major theological motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition. Special consideration will be given to the ethical content of this gospel, to the parables, and to the eschatology of the Matthean Gospel.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 603 PROPHETIC LITERATURE OF THE OLD TESTAMENT**

This course will focus on the identity and role of the prophet within the history and traditions of Israel, including a review of the vision and mission of the individual prophets, major prophetic themes, and the relevance of the prophets' message for the faith community of our day.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 605 THE GOSPEL OF LUKE AND ACTS OF THE APOSTLES**

This course will focus on the Lukan corpus, including questions about authorship, date of composition, purpose and audience; the authenticity of its historical record; its sources and structure; and its relation to the Synoptic Gospels and to Paul's letters; in the light of attention to the infancy narratives, programmatic discourse, Gospel parables, ecclesiological structures and the missionary dimensions of Acts.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 704 WISDOM LITERATURE AND PSALMS**

A general introduction to the genre of Wisdom and the Psalms and the growth of a wisdom tradition in Israel within the larger context of Ancient Near Eastern culture, including a survey of the major themes and significant theological concerns. Particular attention is given to forms of expression and central themes, along with a consideration of the place of the Psalms in Old Testament life and worship and in the prayer life of the Christian.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 802 PAULINE EPISTLES**

A general introduction to the theology of St. Paul contained in the letters of the Pauline corpus. The class will begin with background information on the life and work of St. Paul reflected in Acts and in his Letters. The second part of the course will examine the Pauline Corpus and the theology represented in these texts.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 803 JOHANNINE LITERATURE**

This course will consist of an analysis primarily of the fourth Gospel, but also more briefly of the three Epistles of John and the Book of Revelation, with special concern for the unique theology found in each of these works and the tools needed to preach the message that they contain. Consideration will be given to the role of the Beloved Disciple and to scholarly conjectures concerning community that preserved his message, but the primary object of study is the Gospel in its canonical form and the message that it contains. The Gospel's exposition of the spiritual meaning of the Church's Sacraments will be examined. The continuity, discontinuity and evolution within and among the various Johannine books of the New Testament will be explored. Different approaches to the Book of Revelation (Apocalypse) will be noted and evaluated, and a properly Catholic understanding of this work will be offered.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 952 BOOK OF REVELATION**

This course will focus on the context, structure and major theological motifs of the Book of Revelation. Particular attention will be given the genre of apocalyptic literature (witnessed in both biblical and extra-biblical sources), the historical circumstances in which the Book of Revelation was written, and its eschatological theology that shapes modern interpretations.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 955 LETTERS AND HOMILIES TO EARLY CHRISTIANS**

This course is a Rhetorical-Theological study of the inspired letters of Hebrews, James, 1 Peter, 2 Peter, and Jude including a consideration of the historical setting of the New Testament within the first-century Judaism, the Roman Empire, and the developing Christian community. This course offers a brief review of modern New Testament scholarship, along with specific attention to questions of authorship, and theological purpose, audience and dating, course and structure, significant themes and selected texts in each letter under study.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 960 PRE-EXILE HISTORIES**

This course will examine those Historical Books of the Old Testament which recount the events of the people of Israel from the entrance into the Promised Land to the Exile, with the exception of 1 and 2 Chronicles. Thus, the books Joshua, Judges, Ruth, 1 and 2 Samuel, and 1 and 2 Kings will be studied. Particular attention will be given to the role of the Promised Land, the Davidic king and God's eternal promise to him, the Temple, and the fall of the nation to the Babylonians.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SCR 962 POST-EXILE HISTORIES**

This course will examine those Historical Books of the Old Testament which recount the events of the people of Israel from the Exile through the Hasmonean period, including 1 and 2 Chronicles. Thus, the books 1 and 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, and 1 and 2 Maccabees will be studied. Particular attention will be given to the role of the Temple, Jewish cultic life, and living under foreign rule.

Program: Theology; Department: Sacred Scripture; Credits: 3

### **SPA 401: Elementary Spanish I**

This course has as its goal the development of speaking, comprehension, reading, and writing skills on an introductory language level. The simple present and past tenses are studied, and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts, and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

Program: College; Department: Spanish; Credits 3

### **SPA 402: Elementary Spanish II**

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 401. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 401 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass, and the liturgical calendar in Spanish continues SPA 401 with greater opportunity for class participation on a personal and collective level.

Program: College; Department: Spanish; Credits 3

### **SPA 501: Basic Spanish**

This course has as its goal the development of speaking, comprehension, reading, and writing skills on an introductory language level. The simple present and past tenses are studied, and a general introduction to the subjunctive mood is included. The treatment of all language acquisition skills in this course begins to establish a sound working knowledge of pastoral vocabulary. A concentration in Spanish on celebration of the Eucharist, prayers, liturgical feasts, and cultural celebrations particular to Hispanic communities begins at this course level. This concentration progresses throughout each subsequent course thus initiating the process of integrating pastoral/cultural awareness and effective language learning.

Program: Pre-Theology; Department: Spanish; Credits 3

### **SPA 502: Elementary Spanish II**

This course begins with a thorough review of material covered in Basic Spanish I. It improves proficiency in all language acquisition skills targeted in SPA 401. All tenses, both simple and compound, are studied. A more comprehensive treatment and correct usage of the subjunctive mood is focused upon. Pastoral vocabulary introduced in SPA 401 is more directly applied in both oral and written assignments. Concentration on prayers, parts of the Mass, and the liturgical calendar in Spanish continues SPA 401 with greater opportunity for class participation on a personal and collective level.

Program: Pre-Theology; Department: Spanish; Credits 3

### **SPA 601: Basic Pastoral Spanish**

This class targets effective use of pastoral vocabulary through drills, writing assignments, and grammar and dialogue exercises to impart basic-to-intermediate proficiency in pastoral Spanish.

Program: Theology, Department: Spanish; Credits 3

### **SPA 602: Intermediate Pastoral Spanish**

This class continues the enhancement of pastoral Spanish through the ACTFUL proficiency guidelines by using vocabulary drills, writing assignments, and grammar and dialogue exercises to encourage intermediate-to-advanced proficiency in pastoral Spanish.

Program: Theology; Department: Spanish; Credits 3

### **SPA 701: Advanced Pastoral Spanish I**

This course is designed for students of Spanish who have successfully completed the introductory and intermediate level courses or the equivalent. It aims at further developing all skills of the target language to equip the student with more effective cultural and linguistic competencies in pastoral settings. Classes will include advanced interactive conversation based upon authentic pastoral experiences. In addition, students will improve writing skills that will assist in pastoral ministry. Also, there will be ample opportunity to access social media resources dealing with current issues among the Hispanic Community presented by native speakers of Spanish.

Program: Theology; Department: Spanish; Credits 3

### **SPA 702: Pastoral Spanish and Sacramental Practicum**

This class emphasizes the development of priestly skills for work in the Hispanic apostolate by focusing on the practical aspects of Spanish ministry, especially language training for celebration of Mass, administration of sacraments, and preaching, and a working knowledge of parish documents written in Spanish.

Program: Theology; Department: Spanish; Credits 3

### **SPA 703: Advanced Pastoral Spanish II**

A continuation of Advanced Pastoral Spanish I, this course is designed to further develop all skills of the target language to equip the student with more effective cultural and linguistic competencies in pastoral settings. Classes will include advanced interactive conversation based upon authentic pastoral experiences. In addition, students will improve writing skills that will assist in pastoral ministry. Also, there will be ample opportunity to access social media resources dealing with current issues among the Hispanic Community presented by native speakers of Spanish.

Program: Theology; Department: Spanish; Credits 3

### **STH 506 FUNDAMENTAL THEOLOGY**

The course offers an investigation of the event of revelation, its credibility and man's response in faith. Attention will be focused on the object of theology—divine revelation—and the response of faith. This investigation includes an exposition of the nature of Catholic systematic theology as the science of ecclesial faith. The relationship between faith and reason will be investigated as well as the structure of theological methodology in general. Particular attention will be given to the relationship between theology and the sources of revelation, as well as the interrelation between Sacred Scripture, Tradition and the Magisterium of the Church. An examination of the Magisterium of the Church will be offered together with a study of the relationship between theology and the Church's Magisterium.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 508 PATROLOGY**

Patrology is the study of the Fathers of the Church. The Fathers are the prime witnesses to the apostolic tradition, and the vital agents of the transmission and interpretation of divine revelation for the first seven centuries of the Christian Church. Use will be made of texts used in the Liturgy of the Hours and the Catechism of the Catholic Church.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 510 CHRISTOLOGY**

At the heart of the Christian Faith is the conviction that Jesus of Nazareth is the definitive self-revelation of the Triune God, the ultimate salvation of all mankind and of all created reality. Christology is the branch of theological investigation that studies the mystery of Christ in a systematic way. Based on the sources of revelation and the history of the Church's doctrine and theology, Christology seeks to understand the Person of Christ and his mission of revelation and salvation. It endeavors to discover "who" Christ is and "what" he has done as the ultimate Word of God about God, and also the ultimate Word of God about mankind.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 511 TRINITY**

The goal of this course is a knowledge of the three Persons of the Holy Trinity in terms both of their nature and of their divine Personhood, their living relation with each other and with creation, especially man. It will be seen that Trinitarian theology is currently receiving a high degree of attention – and for good reason. After extensive theological work done on the nature of God, due attention must be given to the Persons of God and their relations with one another. In particular, emphasis will be given to our Lord's revelation of Himself in creation and in redemption, and also to the manner in which the revelation of the Holy Trinity is incorporated into these.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 512 THEOLOGY OF THE SACRAMENTS**

This course presents principles of sacraments in general followed by a more focused investigation of the sacraments of Baptism and Confirmation.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 606 ECCLESIOLOGY**

This course considers the Church as simultaneously a human community and a mystery of faith within history. It explores the Church's relationship to the Kingdom of God as fundamental to her identity and mission; the Church as People of God, Body of Christ, and a creation of the Holy Spirit. It will devote considerable time to the Church's hierarchical constitution, including the ministry and Primacy of the Bishop of Rome and the role of the College of Bishops. Building upon what was studied in Fundamental Theology, this course will examine further the Church's teaching authority. It will consider relationships between the Universal Church, the Particular Churches and the Local Churches, and the significance of the Blessed Virgin Mary as type of the Church.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 607 THEOLOGY OF GRACE**

The course consists of four main sections: Section 1 examines the notions of God as Creator, the doctrine of creation, and the creation both of man and of non-corporeal, spiritual beings. Section 2 then considers the notion of the “original state” or “paradise” as the initial offer of divine grace. In section 3, “original sin” is analyzed as the refusal of God’s initial call to man to share in the divine life. Then section 4 examines the origin and growth of the New Life received through Jesus Christ, which heals, transforms and elevates human nature. Throughout the course, emphasis is given to the development of doctrine as evidenced in important Synods or Councils and in various ecclesiastical writers. Special attention will be given to the core paradox of Divine sovereignty and human freedom as well as the notions of predestination, justification, merit, the theological virtues and the gifts of the Holy Spirit.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 609 EUCHARIST**

This course examines and analyzes the historical development of the doctrine of the Sacrament of the Holy Eucharist from several perspectives: namely, of the Eucharist as the Real Presence of Christ, as Sacrifice, as the source of participation in the life of the Trinity and the communion of the Church, and as the pledge of eternal life. This will be done by means of an analysis of its foundation in Sacred Scripture, in the history of theology, and in the Magisterium of the Church.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 702 HOLY ORDERS**

This course is a systematic study of the Sacrament of Holy Orders and the Theology of Celibacy: the Scriptural foundations, patristic sources, and the history of the development of the ecclesial understanding of the Deacon, Presbyter and Bishop. Attention will be given to the minister’s configuration to Christ, Priest, Prophet, and Pastor. The course will include a study of documents of the Magisterium that pertain to Holy Orders as well as a consideration of various contemporary theological, ecumenical, and pastoral issues.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 801 PENANCE AND ANOINTING**

This course explores the mystery and ministry of sacramental reconciliation and healing. An investigation is made of the biblical witness, historical development, and the theological formulations of both the Sacrament of Penance and the Sacrament of the Anointing of the Sick.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 901 INTER-SEMINARY SEMINAR**

The goal of this course is to offer an opportunity to dialogue with seminary students of other Christian ecclesial communities in a formal academic setting.

Program: Pre-Theology/Theology; Department: Systematic Theology; Credits: 3

### **STH 938 MARIOLOGY**

The goal of this course is to explore the pre-eminent place of the Blessed Virgin Mary in the mission of redemption, the life of the Church and the spiritual lives of the faithful. The particular emphasis for seminarians in formation for Holy Orders is to come to know our Lady as both Mother and Spouse, as these are the relations she is revealed to enjoy with our Lord.

Program: Theology; Department: Systematic Theology; Credits: 3

### **STH 980 JEWISH THOUGHT**

*See PTH 980.*

Program: Theology; Department: Systematic Theology; Credits: 3

### **STS 101 OLD TESTAMENT**

This course is an overview of the Old Testament in the context of the history of Israel. This course offers a systematic study of God’s developing relationship with His people in salvation history, the land of Israel, a survey of the theology of the Pentateuch and an introduction to Psalms, Wisdom Literature, the kings of Israel, and the prophets, with a focus toward their fulfillment in Christ and His Church.

Program: STS-U/G; Department: Sacred Scripture; Credits: 3

### **STS 102 NEW TESTAMENT**

This course is a survey of the New Testament, including a consideration of the interrelationships among the three synoptic Gospels, an introduction to the Johannine Gospel, Acts, the Pauline and Catholic epistles, and the book of Revelation.

Program: STS-U/G; Department: Sacred Scripture; Credits: 3

### **STS 201 CHURCH HISTORY**

This course will present a brief overview of the history of the Catholic Church, as founded upon Christ and His apostles and led by the Holy Spirit through the centuries. This course includes investigating persons, periods, events, movements, controversies, and heresies related to the Church.

Program: STS-U/G; Department: Theology; Credits: 3

### **STS 202 HISTORY OF BLACK CATHOLICS AND SAINTS**

This course offers overview of the history of African-American Catholics from the period of Afro-Hispanic settlements, through the slavery and emancipation period, and up to contemporary struggles for Civil Rights, with particular attention to the religious movements which developed among African-American clergy, religious and lay leaders in the American Church, with special focus on black ministry in the Archdiocese of Philadelphia. This course will survey the life and spirituality of Saints of African heritage.

Program: STS-U/G; Department: Theology; Credits: 3



### **STS 301 CATECHISM I - CREED AND SACRAMENTS**

This course offers an introduction to the doctrine of the Trinity and its development in the history of theology. An investigation of Jesus Christ as the center and fulfillment of Scripture; the Gospel's confession of Christ as God and man, the apostolic kerygma and catechesis of Christ, and the Magisterial development in the doctrines related to Christ. This course also includes an introduction to the Church. Secondly, this course offers a general introduction to grace and the sacraments – their history, theology and catechetical value. Course includes an introduction to the theology of worship through an examination of *Sacrosanctum Concilium* and of the sacramental rites. Course provides a survey of the Sacraments of Initiation, with emphasis on the various dimensions of the Eucharist as the central Sacrament of Christian living, the Sacraments of Healing, and the Sacraments of Service. The Catechism of the Catholic Church will be used, along with other Magisterial documents.

Program: STS-U/G; Department: Theology; Credits: 3

### **STS 302 CATECHISM II - MORALITY AND PRAYER**

This course offers a presentation of the fundamental principles of Catholic moral teachings as developed from Sacred Scripture, the Tradition of the Church, and the Church's Magisterium; with a focus on moral principles including truth, charity, the Commandments, the two great commandments, the virtues, the Beatitudes, as well as topics like conscience, moral absolutes, sin and free will, and mercy. Secondly, this course explores the many dimensions of prayer, with attention to various forms of prayer and the tradition of Christian spirituality which emerged from the heart of the Church. Special attention will be given to the Lord's Prayer and the Liturgy of the Hours; with analysis of major historical and theological movements which have shaped that tradition and a study of representative spiritual writings from those periods. The Catechism of the Catholic Church will be used, along with other Magisterial documents.

Program: STS-U/G; Department: Theology; Credits: 3

### **STS 303 INTRODUCTION TO THEOLOGY**

The foundation of this course is the Catholic understanding of the relationship between faith and reason as discussed in John Paul II's *Fides et Ratio*. This course introduces students to the metaphysical and epistemological principles fundamental to Christian philosophy. Special emphasis is given to Saint Thomas Aquinas. This course then offers a general introduction to the science of theology, to theological content and to contemporary catechesis, especially the role of the Bible, Tradition, and the Magisterium in setting forth the mystery of God and His Revelation. This course also includes an introduction to Scriptures and the Catechism of the Catholic Church, and the nature and method of sacred theology itself.

Program: STS-U/G; Department: Theology; Credits: 3

### **STS 401 PHILOSOPHY FOR THEOLOGY**

The aim of this course is to introduce students to the metaphysical and epistemological principles fundamental to Christian

philosophy. Special emphasis in our inquiry is given to the thought of St. Thomas Aquinas.

Program: STS-U/G; Department: Philosophy; Credits: 3

### **STS 402 LEADERSHIP AND RENEWAL IN BLACK CATHOLIC COMMUNITIES**

This course prepares students for leadership in Black Catholic ministry. It includes a discussion on the distinction of the Black Catholic community and culture and an investigation of a variety of critical pastoral issues which arise in ministering in parishes and schools in the African-American community, with reflections upon various Church documents on these issues; the course also addresses concerns about family life, liturgy and spirituality, religious education and evangelization, especially in urban settings, with attention to recent Church statements addressing the needs of African-Americans.

Program: STS-U/G; Department: Other; Credits: 3

### **STS 410 PRACTICUM OR SERVICE PROJECT**

Program: STS-U/G; Department: Other; Credits: 1

### **STS 501 FOUNDATIONAL COURSE IN SACRED SCRIPTURE**

This course will be an introduction to the Catholic study of the Sacred Scriptures as the inspired Revelation of God and the soul of sacred theology. It will deal with both the background information regarding the biblical world and the works which comprise the Old and New Testaments. The course will be divided into the following subtopics: canon and authorship (inspiration, inerrancy, authority, canonicity, testament); the written Word and the land of the Bible; the history of Israel and the early Church; and the history and principles of interpretation (the four senses), including Church documents (*Dei Verbum*), exegetical methods (historical-critical method), and hermeneutics. This course will then apply these biblical tools to examine specific aspects of the Old Testament, including from texts within the Pentateuch, the Wisdom Literature, the Kings, and/or the Prophets.

Program: STS-Grad; Department: Sacred Scripture; Credits: 3

### **STS 502 SYNOPTIC GOSPELS**

A comparative study of the three Synoptic Gospels, including a consideration of the historical setting of the New Testament within first-century Judaism, the contributions of the Church Fathers and Doctors regarding the study of the Gospels, and a brief review of modern New Testament scholarship. The course will deal with questions of authorship and theological purpose, audience and dating, sources and structure. Special attention will be given to significant themes and selected texts in each individual Gospel.

Program: STS-Grad; Department: Sacred Scripture; Credits: 3

### **STS 539 JOHANNINE LITERATURE**

An introduction to the themes, images, symbols and theology of the Gospel of John, the Johannine epistles, and the Book of Revelation, with special attention to the use of the Old Testament,

the Ecclesial and liturgical setting, and the interpretation of the Church fathers.

Program: STS-Grad; Department: Sacred Scripture; Credits: 3

### **STS 541 LETTERS OF SAINT PAUL**

Paul is one of the most important figures in the formation of early Christianity. This course will focus on the historical circumstance of Paul, the religious and theological significance of his epistles, and his legacy for the Church. Attention will be given to a close reading of the Pauline letters, recent scholarly work on the social world of Paul, and the imperial context of the Pauline communities.

Program: STS-Grad; Department: Sacred Scripture; Credits: 3

### **STS 601 FUNDAMENTAL THEOLOGY**

This course investigates the gift of divine Revelation, its reasonability, and man's response in faith. This investigation includes an overview of the nature of Catholic systematic theology as the science of ecclesial faith with emphasis on its foundation in the writings of St. Thomas Aquinas. The relationship between faith and reason as central to the task of theology will be explored, as well as the relationship between theology, Sacred Scripture, Tradition, the Magisterium of the Church, and how to apply the truths of Faith to the issues of the world today.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 602 CHRISTOLOGY (THEOLOGY OF CHRIST)**

This course will examine the Profession of the Christian Faith, including the doctrines of the Trinity, the twelve articles of the Apostles' Creed, and the other creeds of the Church. Central to the Christian Faith is the mystery of the Triune God – the Revelation of the Father as revealed by Christ through the Holy Spirit. This course studies the origins of the doctrine of the Trinity in the Sacred Scriptures, its development in Church teaching and in the history of theology, as well as contemporary teaching. This course studies the mysteries of the life of Christ, treating the New Testament origins of the Church's Christological doctrine, as well as its development in conciliar teaching and in the history of theology. This course includes an analysis of Marian doctrine in relation to Christ.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 603 ECCLESIOLOGY (THEOLOGY OF THE CHURCH)**

This course analyzes the origin, nature and mission of the mystery of the Church. There is a particular focus on the preparation for the Church in the Old Testament, and on the establishment of the Church by Christ and the Holy Spirit upon Peter in the New Testament. This course then examines the essence and structure of the Church as a sacrament of salvation and mystical Body of Christ; the necessity of membership in the Church; the four attributes (marks) of the Church; relationship with non-Christians, other denominations, and society; the Church's structure and

mission/ministry; the family as the 'domestic church'; Mary as Mother of the Church; models and symbols of the Church; the role of the laity in the Church; and the eschatological goal of the Church – union with the Trinity. This course also highlights the ecclesiological teaching of Vatican Council II and its subsequent development in magisterial teaching.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 604 THEOLOGY OF THE SACRAMENTS**

This course provides the historical and doctrinal survey of the sacraments. It discusses the relationship of the individual sacraments to the Mystery of Christ and the Church, including both regarding principles of general sacramental theology and a consideration of major doctrinal questions regarding individual sacraments. Course includes an introduction to liturgical prayer and liturgical spirituality.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 605 THEOLOGY OF GRACE**

An examination of the origin and growth of the new life received through Jesus Christ and the development of confessional language with specific reference to Paul, Augustine, Aquinas and Luther, with emphasis upon the core paradox of divine sovereignty and human freedom, along with attention to related doctrines of original sin, predestination, merit and justification.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 606 THEOLOGY OF GRACE AND SACRAMENTS**

This course offers an examination of the origin and growth of the new life received through our Lord Jesus, with emphasis upon the core paradox of divine sovereignty and human freedom, along with attention to the related doctrines of original sin, sanctification and merit. Also offered is a doctrinal survey of the sacraments, from which man receives this new life. Included is a discussion of the relationship of the individual sacraments to the Mystery of Christ and His Church regarding principles of general sacramental theology.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 701 MORAL THEOLOGY**

This course begins by surveying the fundamental elements of Christian morality, including freedom, truth, charity, moral action, virtue, conscience, law, sin and grace, and beatitude in a theological context that draws from Sacred Scripture, Tradition, Magisterial teaching, and the natural law. This course then addresses modern moral issues, including a critique of the pluralistic writings of some contemporary American Catholic theologians; medical and life issues; sexuality and marriage issues; and contemporary Catholic social teaching issues.

Program: STS-Grad; Department: Moral Theology; Credits: 3

### **STS 801 CHURCH HISTORY**

This course will present a brief overview history of the Catholic Church, as founded upon Christ and His apostles and led by the

Holy Spirit through the centuries. Presentation will include three levels of inquiry:

1. investigating persons, periods, events, movements, controversies, and heresies related to the Church;
2. investigating the development of doctrine by examining excerpts from major Church councils;
3. examining selected writings from Church Saints and other figures (including Islam and Protestantism) from each period.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 929 EVANGELIZATION THAT IS MYSTAGOGICAL**

Evangelization that integrates cyclic and cumulative engagement in mystagogical reflection involves all phases of faith formation with its potential to engage each person in a lifelong journey of conversion and encounter with the Mystery of God.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 947 THE EASTERN FATHERS OF THE CHURCH**

The Eastern Fathers of the Church is a course that will present the thought, lives, and enduring impact of the First Millennium Church of the non-Roman/Western Christian world.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 960 ORIGEN: SCHOLAR, THEOLOGIAN, PRIEST AND MARTYR**

This course examines the person Origen of Alexandria in the historical context of third-century Alexandria and Caesarea. Building on a brief background of the Alexandrian catechetical school, the course will employ a number of Origen's works as well as extensive secondary literature tracing the growth of one of Christianity's greatest theologians who left a lasting and influential mark on Christian thinking and living. Particular attention will be given to his work in Alexandria, his move to and work in Caesarea and his contribution to biblical exegesis.

Program: STS-Grad; Department: Systematic Theology; Credits: 3

### **STS 939 MAKING SENSE OF BIOETHICS: SELECTED TOPICS IN ETHICS, BIOMEDICINE, AND PATIENT CARE**

Bioethics is an eminently practical discipline, enabling us to recognize and reflect on moral duties and obligations in the face of complex technologies and new biomedical developments. This course will topically present and discuss a gamut of modern day subjects, ranging from infertility treatments and the ethics of womb transplants to the use of dialysis and ventilators at the end of life. Bariatric surgery, breast augmentation, the utilization of pain medications, direct and indirect sterilizations, human cloning, erectile dysfunction, 3-parent embryos, needle-exchange programs, and the ethics of recreational drug use will be among the readings and topics considered, with an eye to setting these issues within a natural law framework and emphasizing the principles and circumstances relevant to making an informed prudential judgment.

Program: STS-Grad, Theology; Department: Moral Theology; Credits: 3

### **STS 950 INTRODUCTION TO BIBLICAL GREEK**

This course will introduce the student to the Greek alphabet, basic Biblical Greek vocabulary, and essential koine Greek grammar through a reading of passages drawn from the New Testament. The goal of the course is to build basic skills in speaking the Biblical text aloud and translating the text for purposes of study and edification. Tools helpful in this enterprise will also be presented for familiarity and use. (3 Credits)

Program: STS-Grad; Department: Humanities and Science; Credits: 3

### **THL 101 PERSPECTIVES OF CATHOLIC BELIEF**

An overall perspective on the principles which guide Catholics in recognizing Christian truth will provide the introduction to a discussion of the basic elements of the Catholic Faith.

### **THL 103 INTRODUCTION TO LITURGY**

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.

Program: College; Department: Theology; Credits: 3

### **THL 203 INTRODUCTION TO SCRIPTURE**

A literary and theological examination of Old Testament literature in the context of the history of Israel and an overview of the Synoptic Gospels, Pauline Writings and Johannine Literature, with a consideration of historical background, literary forms and theological perspectives.

Program: College; Department: Theology; Credits: 3

### **THL 303 INTRODUCTORY CHURCH HISTORY**

A survey of the history of the Roman Catholic Church from the early Christian community to the present day with a consideration of the principal characters, events and issues affecting the Church since its origins.

Program: College; Department: Theology; Credits: 3

### **THL 304 CHRISTIAN COMMITMENT AND THE MORAL LIFE**

This introductory moral theology course explores the personal and communal response to the call of Christ initiated through Baptism and lived out daily in the Church by followers of Jesus.

Program: College; Department: Theology; Credits: 3

### **THL 402 INTRODUCTION TO DOGMATIC THEOLOGY**

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.

Program: College; Department: Theology; Credits: 3

**THL 501 PRACTICAL THEOLOGICAL CONCEPTS**

A study of the experience of faith, conversion, and commitment as a response to the grace of God; an investigation of selected themes from the Church's tradition of doctrine, the sacraments, and liturgy as aspects of the Christian encounter.

Program: Pre-Theology; Department: Theology; Credits: 3

**THL 502 INTRODUCTION TO DOGMATIC THEOLOGY**

Analysis of the nature and method of the theological enterprise through an examination of the foundational realities of experience, revelation and faith. Theological themes are examined in light of the context which nurtured them, the philosophical systems that articulated them, and the life of faith resulting from them.

Program: Pre-Theology; Department: Theology; Credits: 3

**THL 505 HISTORY OF CHRISTIAN SPIRITUALITY**

This course begins with a study of the spiritual teaching of the Apostolic Fathers and continues with a survey of the life and doctrine of the outstanding spiritual masters through the centuries and the various spiritual movements in the Catholic tradition.

Program: Pre-Theology; Department: Theology; Credits: 3

**THL 506 CHURCH COMMUNICATIONS**

This course reviews fundamental communications skills in preparation for proclaiming and preaching the Word of God. Emphasis will be placed on two areas: (1) media literacy, particularly in terms of social media consumption and production, and (2) social communications, both on an interpersonal level and in terms of public presentations.

Program: Pre-Theology; Department: Pastoral Theology; Credits: 3

**THL 507 INTRODUCTION TO LITURGY**

This course will serve as an introduction to the basic concepts and terminology of the Catholic tradition of worship and sacraments. Through

lectures, readings and regular group discussions, the practical aspects of the liturgy as well as contemporary liturgical issues facing the Church will be explored.

Program: Pre-Theology; Department: Theology; Credits: 3

*Saint Charles Borromeo Seminary reserves the right to make any change or correction it deems necessary in the policies, courses, tuition and fees, and other contents described in this catalog.*