THE ATHENAEUM OF OHIO
MOUNT ST. MARY’S SEMINARY • LAY PASTORAL MINISTRY PROGRAM • SPECIAL STUDIES

Preparing Priests, Deacons and Lay Ministers for over 180 Years

2012 – 2013

CATALOG
I welcome you to the Athenaeum of Ohio and Mount St. Mary’s Seminary. If you are interested in an education in order to deepen your relationship with God, one that calls for a greater vision of life, one that challenges you to greater efforts and one that demands personal transformation, our program may well be for you. The French philosopher Leon Bloy said “Ultimately there is only one human sadness, that of not being a saint.” To desire only to be a priest, deacon, lay minister or teacher, is too small a vision for the human person and too narrow an understanding of a vocational call. Life is full of possibilities and dreams; functionalism is too small an expectation of life, and too limiting a hope. There is a vision that is worthy of the men and women God has called to minister in his Church, a vision that can be the hope and destiny of all Christians. That vision can be sanctity. St. Thomas Aquinas asked: “What must I do to become a saint?” and his answer was “Will it.” Let this be a step in each life to will it.

With this catalogue you will begin a journey that is about forming people in the faith, in communion with the Magisterium, so that they are deeply Catholic, dedicated priests and ministers, a people of vision, a courageous people. We are interested in forming saints: are you interested in becoming one?

I encourage you to come and visit us here at the Athenaeum and Mount St. Mary’s Seminary of the West and experience for yourself a dynamic Catholic community educating, forming and supporting men and women of faith.

Fr. Benedict D. O’Cinnsealaigh
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Introduction to The Athenaeum of Ohio

General Information

Mission
The Athenaeum of Ohio, the graduate school of theology sponsored by the Roman Catholic Archdiocese of Cincinnati, prepares people to serve the Church effectively as priests, deacons and lay ministers.

This mission is achieved through the three divisions of the Athenaeum of Ohio: Mount St. Mary’s Seminary of the West, the Lay Pastoral Ministry Program and the Special Studies Division.

History
The long and rich history of The Athenaeum of Ohio was inaugurated on May 11, 1829. On that day, Edward D. Fenwick, the first bishop of Cincinnati, opened the Seminary of St. Francis Xavier next to the Cathedral in downtown Cincinnati. On opening day, there was an enrollment of ten students, four in the theology course and six in the classics course.

The City of Cincinnati was growing rapidly and the small school also began to grow so quickly that the bishop soon decided to erect a separate college building for the theology students. In October of 1831 the new college opened under the name of the Athenaeum. The college continued under this name until the Society of Jesus took control of its operations and renamed it St. Francis Xavier College. In 1839 the Seminary of St. Francis Xavier was separated from the Athenaeum and was moved to the town of St. Martin, Brown County, Ohio.

In the following years, the seminary experienced many changes of location and staff, until 1851 when the seminary was renamed Mount St. Mary’s of the West and was located in new buildings in the Price Hill section of Cincinnati, where it remained for over fifty years. At that time the seminary consisted of two years of college and a course in theology. The name of the Athenaeum was finally revived in 1928 when Archbishop McNicholas gathered
together Mount St. Mary’s Seminary, St. Gregory’s College Seminary, the newly formed Teacher’s College and a newly established graduate school of scientific research called the *Institutum Divi Thomae*. All four institutions were incorporated under the laws of the State of Ohio as a degree granting institution known as The Athenaeum of Ohio. This arrangement prospered for about twenty-five years. But in the early 1950’s, the Teacher’s College was discontinued and the *Institutum* severed its affiliation. In 1980, St. Gregory’s College Seminary was closed. At about the same time, what had begun as a subsidiary of Mount St. Mary’s, the Lay Pastoral Ministry Program, was established as a separate division of the Athenaeum.

After a period of consultation, it was decided that the office of the Lay Pastoral Ministry Program and Mount St. Mary’s Seminary should be moved from Norwood to the campus of St. Gregory’s College Seminary in Mt. Washington. Upon completion of extensive remodeling, the move took place in the fall of 1981. In the spring of 1982, the Board of Trustees approved the gathering together of existing and proposed programs of support and development for those in ministry in a new division of Ministerial Development and Support. In the spring of 1992 this division was renamed the Special Studies Division. In 1997 the Special Studies Division assumed responsibility for the Diaconate Formation Program.

**Accreditation and Membership**

The Athenaeum of Ohio is accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools, 230 South LaSalle Street, Suite 7-500, Chicago, IL 60604, 800-621-7440. It also is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275, USA, 412-788-6505, Fax 412-788-6510, www.ats.edu. The following degree programs are approved: Master of Divinity, Master of Arts in Pastoral Counseling, Master of Arts in Pastoral Ministry, Master of Arts (Biblical Studies), Master of Arts (Theology).

The Athenaeum is also authorized by the State of Ohio Board of Regents to grant these degrees. The Athenaeum belongs to the Greater Cincinnati Consortium of Colleges and Universities. Through this institutional cooperation,
any Athenaeum student enrolled in a degree program, who is at least a half-time student, may register at 18 other area colleges and universities for courses not readily available at the Athenaeum.

In addition, membership is held in the Major Seminary Department of the National Catholic Educational Association, the Midwest Association of Theological Seminaries and the National Association for Lay Ministry.

The Athenaeum is authorized under federal law to enroll non-immigrant alien students and is approved by the State of Ohio Approving Agency for Veterans’ Training.

**Library**

The Eugene H. Maly Memorial Library supports the scholastic and formational goals of the Athenaeum of Ohio. The library collection and circulation policies have as their primary goals: 1) the support of the curricula in the varied degree and certificate programs; 2) the provision of resources needed by the faculty to stay current in their fields and to engage in scholarly research and publication; 3) service to the ministers of the Archdiocese of Cincinnati.

The Maly Library collection emphasizes the fields of biblical studies, theology, liturgy, church history, and pastoral counseling. The collection is also strong in the areas of canon law, bioethics, and classical and current spirituality. Although its primary emphasis is the Roman Catholic tradition, the library collection includes resources that promote the understanding of other religious and cultural traditions. The size of the collection is over 110,000 volumes; the library holds over 600 periodical titles. Beyond the reference and circulating collection, the Maly Library is home to the Daniel E. Pilarczyk Special Collection of over 11,000 books on theology and church history, including 35 manuscripts and 22 incunabula.
The Athenaeum extends the resources available to students and faculty through its consortia memberships. It was a founding library of OPAL (Ohio Private Academic Libraries), a cooperative of 24 small academic libraries, and also belongs to OhioLINK, a statewide consortium of 88 libraries. These combined collections offer over 49 million books and other library materials as well as access to 140 electronic databases, many with full-text journal articles. In addition to print media, OhioLINK offers a Digital Media Center of over 3,000 films and documentaries on a broad range of topics. Beyond OhioLINK, the Maly Library participates in OCLC (Online Computer Library Center), through which monographs and periodical articles can be procured from libraries across the country. Maly Library is also a member of SWON (Southwest Ohio Neighboring Libraries), through which it offers reciprocal limited lending privileges with local libraries.

The Maly Library extends borrowing privileges to all members of the Athenaeum academic community. Cards are issued to new students and faculty at the beginning of each quarter. Guest patrons may apply for a courtesy card for access to the local collection only.

Library hours vary with the academic calendar and are on posted on the Athenaeum website at: [http://www.athenaeum.edu/Library/Libraryhours.aspx](http://www.athenaeum.edu/Library/Libraryhours.aspx)

Professional librarians are available during working hours, usually 8-noon and 1-5, Monday through Friday. Additional library information may be found in the library handbook, available at the service desk, and online at [http://www.athenaeum.edu/pdf/Library%20Handbook.pdf](http://www.athenaeum.edu/pdf/Library%20Handbook.pdf)

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### Academic Regulations and Policies

#### Admission

In order to qualify for admission to Athenaeum graduate courses or degree programs, a student must have earned a bachelor's degree.

Additional prerequisites for admission to particular courses are indicated in the course descriptions. Additional prerequisites for admission to degree programs are indicated in the descriptions of these programs.

Admission to Mount St. Mary's Seminary requires the sponsorship of a Roman Catholic diocese or religious community. The seminary admission process is described on pp. 31-32. The process of admission to the Lay Pastoral Ministry Program is described on p. 36. The process of admission to the Diaconate Formation Program is described on p. 52.

Application forms for Special Studies degree programs are available from the Office of the Registrar and on the Athenaeum website (www.athenaeum.edu). In order to be considered for admission to these degree programs an application must be submitted either by May 1 for autumn quarter admission or by October 1 for winter quarter admission. In all Athenaeum degree programs, a student has five years from the date of admission to complete the degree program.

#### Transfer Credit

Ordinarily 9 quarter credits of graduate work at an accredited institution, for which a student has not already received a degree, can be accepted as transfer credit toward an Athenaeum degree. In some circumstances more than 9 quarter credits can be accepted; this constitutes advanced standing. Ordinarily course credits more than ten years old are not applicable to a current degree. In any Athenaeum degree program a minimum of one year of academic work must be undertaken at the Athenaeum. Decisions regarding transfer credit are made by the Dean of the Athenaeum.
Credits earned outside the Athenaeum with the lowest passing grade are not applicable to a degree from the Athenaeum unless the student later has taken more advanced work in the same subject and earned a higher grade. Transfer credits are not computed in a student’s grade point average at the Athenaeum.

Students must see to it that complete credentials from all institutions attended are filed with the Registrar. These credentials must include an official transcript of graduate credits showing the entire scholastic record.

Greater Cincinnati Consortium of Colleges and Universities: In addition to the transfer credit described above, with the approval of his/her advisor, an Athenaeum student may also register at another member school of the Greater Cincinnati Consortium of Colleges and Universities and transfer the credit earned to an Athenaeum degree program. Procedures for doing this are available at the Registrar’s Office. This option is available to those students who are at least half-time and applies to courses not readily available at the Athenaeum. A student may earn a maximum of 9 quarter credits in this way.

Equivalency Credit

Equivalency refers to awarding graduate credit for undergraduate work or for non-accredited learning experiences of two kinds:

a) professional or life experience, i.e., learning that did not occur in a structured educational setting, e.g., counseling, management, etc.

b) learning that occurred in a structured educational setting, e.g., workshops, seminars, LPMP certificate courses, Diaconate Formation Program.

Equivalency is assessed according to an established form. The Dean of the Athenaeum consults with, and receives an assessment from, the appropriate professor and then makes a determination on the basis of this assessment. The amount of equivalency credit awarded in any certificate or degree program of the Athenaeum shall not exceed one-sixth of the units/credits required for completion of that program. Equivalency credit is ordinarily awarded only for required courses in a degree program.
Use of Credits Toward Two Degrees

1. Any required course in one degree program of the Athenaeum may be applied toward a second degree program in which the same course is also required.

2. No elective course in one degree program of the Athenaeum may be applied to the elective component of another degree program.

3. No more than two required courses in one degree program of the Athenaeum may be counted toward the elective component of another degree program.

4. Practicum requirements fulfilled in one degree program of the Athenaeum may be accepted toward the practicum requirement of another degree program at the discretion of the degree program director and with permission of the Athenaeum Dean.

5. No more than half of the credits required in one degree program may be applied toward a second degree program, and no more than half of the credits required for a degree program may already have been used toward another degree program.

These guidelines also apply when using credits from a degree earned at another institution toward an Athenaeum degree.

Class Attendance

Students are expected to attend all the classes in the elective or required courses in which they are enrolled. Absences should occur only for serious reason, e.g. emergencies, etc. Students should inform the teacher if they expect to be absent from a class. Ordinarily, absences during a quarter which exceed in number the number of classes per week are grounds for a failure for excessive absences. The teacher may give a grade of F in such cases.

Auditing Policy

A student may audit a course if, after consultation with his/her appropriate academic advisor, it is determined that the student will profit from the course and at the same time maintain good academic standing. Non-degree students may audit a course with the approval of the Athenaeum Dean. Since a student does receive some academic recognition for an audit, the following requirements must be fulfilled.
**Academic Requirements:** An auditor will be subject to the same attendance requirements as the credit student. He/she also will be expected to do the required reading for the course as well as to participate in class discussions, reports, etc. Normally, he/she will not be expected to take any examinations nor to write any papers which would be required by the professor for the purpose of evaluating academic performance. The student will not receive a grade for such a course.

**Registration Requirements:** Students are to register through the office of Dean of the Athenaeum, Seminary Dean or LPMP office if they wish to audit a course. The title of the course plus the notation “audit” will then be entered upon the student’s transcript.

**Grading System**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
<th>Points</th>
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<tbody>
<tr>
<td>A (95-100)</td>
<td>High achievement and initiative</td>
<td>4.0</td>
</tr>
<tr>
<td>A- (93-94)</td>
<td>High achievement</td>
<td>3.75</td>
</tr>
<tr>
<td>B+ (89-92)</td>
<td>Above average, approaching high achievement</td>
<td>3.5</td>
</tr>
<tr>
<td>B (85-88)</td>
<td>Average performance, clearly acceptable at the graduate level</td>
<td>3.0</td>
</tr>
<tr>
<td>C+ (81-84)</td>
<td>Somewhat below average</td>
<td>2.5</td>
</tr>
<tr>
<td>C (77-80)</td>
<td>Work of questionable acceptability</td>
<td>2.0</td>
</tr>
<tr>
<td>D (70-76)</td>
<td>Poor</td>
<td>1.0</td>
</tr>
<tr>
<td>F (69 or less)</td>
<td>Failure</td>
<td>0.0</td>
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**S/U** Satisfactory/Unsatisfactory: Used to evaluate work in a course or other learning experience that is graded on a pass/fail basis.

**P** Pass

**IP** In Progress: Used for those courses that, by design, are not completed within a ten-week quarter.

**I** Incomplete: Grade withheld pending completion of assignment or fulfillment of requirements.

**WF** Withdrawal Failing

<table>
<thead>
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<th>Description</th>
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<tr>
<td>W</td>
<td>Withdrawal</td>
</tr>
<tr>
<td>Aud</td>
<td>Audit</td>
</tr>
<tr>
<td>NA</td>
<td>Audit conditions not fulfilled</td>
</tr>
<tr>
<td>CEU</td>
<td>Continuing Education Credit</td>
</tr>
<tr>
<td>K</td>
<td>Transfer credit</td>
</tr>
<tr>
<td>EM</td>
<td>Equivalency credit</td>
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**Incomplete:** If a student cannot finish all the work for a course by the end of the term, the course instructor may give the student permission for an incomplete. Deadline for completion of the incomplete work is two weeks after the end of the quarter. An instructor may grant an extension beyond this period after consulting with the Dean or LPMP office and then notifying the Registrar in writing. If the student’s work is not completed within the allotted period, the incomplete becomes permanent.

When an incomplete is reported, the Registrar enters an **I** on the permanent record and treats the **I** as an **F** when calculating the grade point average. After work is completed and the final grade reported to the Registrar, that grade is entered in place of the **I** and the grade point average is recomputed to reflect the grade change.

**Withdrawal:** To withdraw from a course, a student must receive written permission from the Dean or LPMP office. The student is responsible for filing with the Registrar the Withdrawal from Course form with signed approval indicated. If withdrawal from a course is completed within the first two weeks of a quarter, the course title does not appear on the permanent record. After that time, a **W** (withdrawal) or **WF** (withdrawal failing) is entered behind the course title.

**Audit and CEU:** The record of a student taking a course for audit will be marked **aud.** If the course is taken for continuing education credit, the student’s record will be marked with a **CEU** and the number of units earned.
**Progress Report:** A credit point is the unit used in measuring the quality of student achievement in a course. The scholastic standing of a student at the end of any session is determined by the ratio of the total number of credit points received to the total number of credit hours attempted in that session. This constitutes the student's Grade Point Average.

Academic progress records are maintained by the office of the Registrar and quarterly grade reports are furnished to the students.

**Academic Record/Transcript:** The transcript is the official academic record for all Athenaeum students. Transcripts from Mount St. Mary's Seminary of the West, Lay Pastoral Ministry Program, Special Studies, St. Gregory's Seminary (closed) and Teacher's College (closed) are issued by the Office of the Registrar. Transcripts are issued only on written request signed and dated by the student. Official transcripts are issued only to other schools, colleges or places of employment. Official transcripts may be issued to individuals only if the use and specific destination of the transcript is contained in the letter of request. Otherwise, an unofficial transcript will be issued. The first transcript issued for a student is free. A fee of five dollars ($5.00) is requested for each transcript after the first.

**Good Academic Standing**

To be in good academic standing, a student must attain a passing grade in each of the required courses. In addition, a student must have a grade point average of at least 2.5 at the end of the first year of study at the Athenaeum, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter.

**Academic Probation**

Academic probation is the status of a student who is on trial to prove his/her ability to continue in an Athenaeum program. Students whose cumulative grade point average is below the required minimum at the end of an academic quarter are placed on academic probation for the following two academic quarters. To remove the status of academic probation, a student must:

a) Pass the elective/required courses taken in the next two quarters;
b) Earn the required minimum grade point average in his/her courses for the quarters;
c) Raise his/her cumulative grade point average to the required minimum by the end of the second quarter and thereafter. A student may not be put on probation more than once.

A student who fails to remove academic probation by the end of the next two quarters will ordinarily not be allowed to continue in any of the master's degree programs. If a seminarian remains on academic probation for more than two successive quarters, his status as a seminarian will be reviewed by the Formation Team and a final determination will be made by the Rector.
Dismissal

The Athenaeum of Ohio reserves the right to dismiss a student for reasons of poor scholarship, academic fraud, or misconduct. Actions regarding academic dismissal will be noted on the student’s academic record. The Athenaeum also reserves the right to require a student to withdraw if, in the judgment of Athenaeum officials, such action would be beneficial to the best interests of the student or is considered necessary for the welfare of the Athenaeum.

Examinations

Students who fail to be present for a final examination at the time assigned are not permitted to take makeup or special examinations except in the case of serious illness or unless they have previously been excused by the Dean or LPMP office or the course instructor. In all cases, absence from final examinations results in a final grade of WF or at the discretion of the instructor, in a reduced grade proportionate to the weighted value of the examination in the course. Students may not absent themselves from previously announced tests.

Academic Grievance Procedure

A student who objects to an academic decision can appeal that action according to the following procedure:

1. Students at the Athenaeum of Ohio may initiate the academic grievance procedure with the Dean or Director of the division in which they are enrolled. Students also have the option of initiating the procedure with the Dean of the Athenaeum.

2. The Dean or Director receiving the grievance will first encourage the student(s) to resolve the grievance personally with the instructor or other member of the community at issue. The academic official will offer his/her assistance in facilitating this dialogue.

3. If the student(s) chooses not to seek such a resolution of the grievance with the person in question or is not satisfied with the results of such an effort, he/she may file in writing a grievance with one of the aforementioned academic officials.

4. The academic official receiving the grievance then informs the person(s) against whom the grievance has been filed. The official may, at his/her discretion, seek to effect a resolution between the disagreeing parties.

5. If a resolution is either not sought or not achieved according to procedure No. 4, the grievance is submitted to the Dean of the Athenaeum.

6. The Dean will then appoint a faculty member acceptable to both parties to review the grievance and submit a written report to the Dean. The faculty member will be selected according to his/her capacity for an objective appraisal and understanding of the grievance. In conducting his/her review of the grievance, the faculty member must consult both parties in the grievance.

7. Upon receiving the written report of the faculty member, the Dean then gives a judgment upon the validity of the grievance. This judgment and its rationale are communicated in writing to the faculty member and the two parties involved. This terminates the grievance procedure. If the Dean of the Athenaeum is the person against whom a grievance is filed, then the role of the Dean in the grievance procedure is assumed by the President of the Athenaeum.

Non-Discriminination

Gospel values and contemporary social consciousness urge us to recognize and change those attitudes and practices that are unjust. Christian tradition holds that all people are created in the image of God and that attitudes against anyone because of age, sex, race, or
disability diminish us all. Therefore, it is the policy of the Athenaeum to work to eliminate attitudes and customs that stereotype and unjustly exclude persons from groups to which they rightly belong. Aside from the ecclesial requirement that only men can be candidates for the ordained ministry of the Roman Catholic diaconate and priesthood, Mount St. Mary’s and the Athenaeum have a policy of non-discrimination.

Privacy Rights
The Family Educational Rights and Privacy Act (FERPA) of 1974 as amended details the access of student records held and maintained by educational institutions. The Athenaeum has responsibility for supervising any access to and/or release of official information about its students. Certain items of information about individual students are fundamental to the educational process and must be recorded. This recorded information concerning students must be used only for clearly defined purposes, must be safeguarded and controlled to avoid violations of personal privacy, and must be appropriately disposed of when justification for its collection and retention no longer exists. In this regard, the Athenaeum is committed to protecting to the maximum extent possible the right of privacy of all the individuals about whom it holds information, records, and files. Access to and release of such records is restricted to the student concerned, to others with the student’s written consent, to officials within the school, to a court of competent jurisdiction, and otherwise pursuant to law.

Globalization
For the Athenaeum, globalization means patterns of institutional and educational practice that contribute to an awareness and appreciation of global interconnectedness and interdependence, particularly as they relate to the mission of the Church.

To be catholic entails being global; globalization is constitutive of catholicity. Because the Athenaeum is a Catholic institution, commitment to catholicity and thus to globalization is central to its identity. Catholicity and globalization include evangelization, ecumenism, openness to world religions, and working toward justice in the world.

Child Protection

Fingerprinting Policy
The Athenaeum of Ohio complies fully with the Archdiocese of Cincinnati’s Decree on Child Protection. If any program of the Athenaeum would involve working with children or any degree earned would result in working with children as defined in the decree, the student will be required to complete the orientation program on the decree as well as the criminal background check required by the decree. The site of internship, field education, project, and/or employment is responsible for verification of completion of the orientation and background check. Seminarians and permanent deacon candidates must undergo a criminal background check before admission to the program.
Expenses

The charges for non-resident students and participants for the 2012-2013 academic year are as follows:

- $340.00  Per Credit Hour
- 300.00  Per Credit Hour when taking more than 3 hours per quarter
- 150.00  Per Audit Hour for all courses
- 75.00   Per Audit Hour for Athenaeum alumni and Senior Citizens
- 175.00  Certificate Course Audit Rate
- 420.00  Per Course for Certificate Option courses
- 30.00   Registration and Records Fee (new students)
- 70.00   Graduation Fee
- 150.00  Assessment Fee (LPMP)
- 140.00  Mentor Fee per Quarter
- 135.00  Project Fee

The charges for the 2013-2014 school year will be determined in May 2013.

Tuition Policies:

1) Tuition must be paid in full at the time of registration. Only registrations that are accompanied by full payment will be accepted.

2) A $30.00 late registration fee will be charged for registrations received later than ten days before the beginning of the quarter.

3) Any student/participant who owes money from a prior year or quarter will not be allowed to register until that balance has been paid.

4) Until full payment is made, no grades, or transcripts, will be issued.

5) No person will be entitled to graduate until all balances are paid in full.

6) There is a $20.00 charge for a returned check.

7) At the end of each fiscal year (June 30) there will be a $25.00 surcharge added to all accounts with an unpaid balance.

Refund Policy:

The following schedule of refunds of tuition, room and board payments applies to students who withdraw: during the first week of the quarter—100%; after the first week of the quarter - 90%; after the second week of the quarter - 70%; after the third week of the quarter - 50%; after the fourth week of the quarter - 30%; after the fifth week of the quarter - 10%; after the sixth week of the quarter - none.

Financial Aid:

The Athenaeum administers its own Institutional Financial Aid. To be eligible a student must be enrolled in a degree or certificate program. Financial aid applications are accepted only once a year in June or July, and awards are made in early August. Award amounts are based on financial need and the amount budgeted for a given academic year.

The Athenaeum is a Title IV eligible institution. (Title IV refers to federal student financial assistance programs authorized by the Higher Education Act of 1965 as amended.) However, the Athenaeum has chosen not to participate in the Title IV programs (i.e., Federal Stafford Loans).

Other types of financial aid are available to Athenaeum students, including alternative loans, ministry grants and parish scholarships. Students are encouraged to discuss their financial aid needs with the appropriate person in their home parish. Students who serve as parish catechists may call the archdiocesan Office of Evangelization and Catechesis (513-421-3131) for information about continuing education grants for catechists.

More detailed information about financial aid can be obtained from the Office of the Registrar.
Mount St. Mary's Seminary of the West
General Information

The oldest division of the Athenaeum is Mount St. Mary's Seminary of the West. The seminary has as its mission the preparation of candidates for the priesthood in the Roman Catholic Church. Baptized and confirmed Catholic men who have completed a B.A. or its equivalent can be admitted to the seminary and its Master of Divinity degree program. A seminarian in this program must meet the requirements of the 5th edition of the *Program of Priestly Formation* (PPF) of the United States Conference of Catholic Bishops.

Mount St. Mary's of the West has received a commission from Holy Church to form those preparing for the priesthood into the persons God has called them to be, to help lay the foundations of who they will be for others in the universal mission of the Church. "Upon this rock" has an analog in the formation of the seminarian, for it is upon his experiences at the seminary that the future priest will first build.

Formation is "first and foremost cooperation with the grace of God" (PPF 68). The seminary and its programs foster the formation of future priests by attending specifically to their human, spiritual, intellectual, and pastoral formation in an integral and integrated way in the heart of the Church.

As the *Program of Priestly Formation* (73) states: "Human formation is the foundation for the other three pillars. Spiritual formation informs the other three. Intellectual formation appropriates and understands the other three. Pastoral formation expresses the other three pillars in practice."

At Mount St. Mary's we recognize that we are to form men for the priesthood who are men of prayer, filled with zeal for the pastoral and sacramental work of Christ's Church, and faithful to the Magisterium. Contemplative ministers of the demanding work of salvation. This is what we pray for and work toward in our Formation Program, which is built around the four pillars of formation outlined in the *Program of Priestly Formation*: human, spiritual, intellectual and pastoral.

The Church's Understanding of Ordained Priesthood

In his very Incarnation, Christ already assumes his mission as priest and mediator. On the cross Jesus exercised his supreme and unique priesthood whereby he offered himself, once for all, and thus reconciled us to God. In order that all times may be touched by this redemptive sacrifice, the glorified High Priest shares with his body, the Church, the anointing he Himself received. The fullness of Christ's priesthood is communicated to the Church through two ecclesial priesthoods, each exercised through a distinct sacrament: that of Baptism and that of Holy Orders.

Christ continues to exercise his priesthood in the world through his body conformed to him in baptism. Thus, "the laity are made to share in the priestly, prophetical and kingly office of Christ; they have, therefore, in the Church and the world, their own assignment in the mission of the whole people of God" (*Decree on the Apostolate of Lay People* 2.2).

For the sake of the Church there is also an apostolic ministry of Holy Orders. Those who are anointed by the Holy Spirit and configured to Christ the priest through the sacrament of Holy Orders "are able to act in the person of Christ the head" (*Decree on the Ministry and Life of Priests* 2.3). As head of the body, Christ continues to lead the Church as Lord through the teaching, sanctifying and governing ministry of Holy Orders.
Purpose and Structure of the Seminary Program

“Seminaries are to be a continuation in the Church of the apostolic community gathered around Jesus. This basic organizing principle means the seminary is first and foremost a learning community of disciples of Jesus....Finally, the seminary is a worshipping and praying community that finds its source and summit in the celebration of the Eucharist” (PPF 290).

To accomplish this purpose there are four distinct but interrelated components of Mount St. Mary’s program of priestly formation: human, spiritual, intellectual and pastoral formation. Each of these “pillars” has its own specific goals.

**Human Formation: **The Program of Priestly Formation reminds us that “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” (304). The life of a seminary house is for their benefit and the Church’s benefit. Therefore, each seminarian must bring his own life to the house in a spirit of openness to the richness of blessings available in community. As a good steward, a seminarian will be entrusted with the responsibility of modeling the call to community in his life as a diocesan priest. Proverbs teaches us, "He who confers benefits will be amply enriched, and he who refreshes others will himself be refreshed" (11:25). The gift of formation within a community of prayer, education, service and relationship provides for seminarians a concrete, daily affirmation of the humble admission in the Prayer of St. Francis—it is truly in giving that we receive.

“The basic principle of human formation is to be found in Pastores dabo vobis no. 43 [John Paul II]: the human personality of the priest is to be a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of the human race. As the humanity of the Word made flesh was the *instrumentum salutis*, so the humanity of the priest is instrumental in mediating the redemptive gifts of Christ to people today.... Human formation is the ‘necessary foundation’ of priestly formation” (PPF 75).

At Mount St. Mary’s Seminary, human formation is central to the life of the seminarian. Clear benchmarks are articulated so that the seminarians and the faculty are aware of the expectations as a student progresses in the program. Each seminarian is assigned a formation director who meets monthly with him. He also composes a set of goals at the beginning of each academic year. In the third quarter of each year, every student is formally evaluated by faculty, peers and the formation team.

**Spiritual Formation: **Spiritual Formation at Mount St. Mary’s Seminary follows the vision and guidance of Popes John Paul II and Benedict XVI concerning the priesthood. Each of them has given direction and encouragement to proper spiritual preparation for worthily and evangelically living the mystery of Christ’s priesthood in the Church. A rich liturgical life, an appreciation of and commitment to the development of a life of prayer, spiritual direction, and love for the Church are essential elements of the Spiritual Formation Program. This program cooperates with the growth in intellectual, human and pastoral formation.
Pope Benedict XVI observes in *Deus Caritas Est* that "the good pastor must be rooted in contemplation." His Holiness' observation is directed towards its pastoral application: "The faithful expect only one thing from priests that they be specialists in promoting an encounter between man and God...[the priest] is expected to be an expert in the spiritual life" (Address to priests, Warsaw, 5/25/06).

Life in the Seminary is fundamentally about coming to know Christ personally and intimately, communally and sacramentally. To encounter Him truthfully, the seminarian must know the Lord as the Church knows Him. Our sacramental system does not shy away from the idea that we receive this Christ- even into our bodies. There is a true and profound intimacy realized. It is this relationship that is to be essentially formative and intimately transformative in the life of the seminarian.

At Mount St. Mary's Seminary our hope and goal is to help the seminarian make this Christological-ecclesial relationship the central focus of his life, so that his relationship with Christ becomes the animating principle of his priestly life and ministry.

In addition to the prayer life as built into the horarium, which includes the Eucharist, Liturgy of the Hours, Mid-day Examen, and daily Holy Hour and Rosary, and the formation conferences, there are spiritual life conferences, days of recollection, retreats and the meeting with one's spiritual director on a monthly basis.

An outside confessor is present every week for the benefit of the seminarians, and there is a day of recollection at least once each quarter, as well as an annual retreat for all seminarians, including canonical retreats for diaconate and priesthood ordinations.

Every seminarian chooses a spiritual director, with whom he meets at least once a month. Currently, Mount St. Mary's has one full-time spiritual director who is a member of the faculty, and numerous priests, diocesan and religious, who serve as adjunct spiritual directors for the students.

“The basic principle of spiritual formation is...to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart. Those who aspire to be sent on mission, as the apostles were, must first acquire the listening and learning heart of disciples" (*PPF* 107).

“The spirituality cultivated in the seminary is specifically priestly” (*PPF* 109). To achieve this, Mount St. Mary's works to foster a developing life of prayer in the seminarian and a deepening investment in his spiritual life founded on the Eucharist, the Liturgy of the Hours, private prayer and simplicity of life. The liturgical life of the community is central to this, and forms the rhythm of the daily and weekly schedule of seminary life.

**Intellectual Formation:**

The motive underlying the intellectual life of the seminarian must be love for Christ and his Church. This easily translates into a love for the Truth as it comes to be known through faith and reason. The study of theology in a seminary must truly be *fides quaerens intellectum* (faith seeking understanding) at the deepest possible level, where it is Christ who is encountered as a Person, as the Living Truth. The study of theology begins in faith and deepens faith; it flows from prayer and into prayer. The intellectual life of a priest must be a constitutive
element of his growth in holiness. The seminarian's Intellectual Formation is not evaluated simply upon his grades. Intellectual Formation is concerned with both content and living.

The Intellectual Pillar forms the minds and hearts of seminarians according to the heart and mind of Christ and the Church. Mount St. Mary's Seminary conforms to the bishops' guidelines for the intellectual formation of seminarians, presented in the 5th edition of the Program for Priestly Formation.

One of the principal tasks of the seminarian is to study and to come to a more profound knowledge of the One who is the Way, the Truth, and the Life. It is important to be clear about our academic expectations. What are the academic expectations for seminarians at Mount St. Mary's Seminary?

They include:

1. Love for truth discovered by reason;
2. Fidelity to the Scriptures, Tradition, and Magisterium;
3. Knowledge of Catholic Doctrine imbued with Apostolic Zeal; and

"The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God's revelation and the one Teacher" (PPF 137). "In the seminary program, intellectual formation culminates in a deepened understanding of the mysteries of faith that is pastorally oriented toward effective priestly ministry, especially preaching. This understanding, however, requires previous intellectual formation and academic integrity as foundational. The overall goal of every stage of seminary formation is to prepare a candidate who is widely knowledgeable about the human condition, deeply engaged in a process of understanding divine revelation, and adequately skilled in communicating his knowledge to as many people as possible" (PPF 138).

The academic program at Mount St. Mary's Seminary is designed to prepare candidates for priesthood through theological and pastoral knowledge that will enable them to serve the Church as dedicated, wise and faithful priests. To this end, the academic program is faithful to the doctrine of the Roman Catholic Church with each course being oriented towards integration with the other disciplines of theology and pastoral care and to the spiritual and human formation of the seminarian.

Every seminarian is required to earn a Master of Divinity degree upon completion of his academic formation. In addition to the requirements of the degree, they may also earn an additional Master's degree in Biblical Studies or Theology. The seminary academic program is clearly designed for priestly ministry; only seminarians are admitted to the Master of Divinity program.

Pastoral Formation:

The Program for Priestly Formation's expectations in the area of Pastoral Formation [280.d] can be summarized around three concepts: zeal for evangelization, justice, and Life; collaboration with all others who carry on the work of the Church and the Gospel; skills, those consciously acquired methods and patterns of interaction that allow the priest to be most effective in his work. These must be animated by the spirit of charity so that the pastoral work of the Church is understood to be truly a reflection of Christ's love for His people.
The program of Pastoral Formation at Mount St. Mary’s seeks to provide opportunities for engagement and evaluation such that the seminarian develops an appreciation for the multidimensional pastoral work of the diocesan priest. It is important that the seminarian have an acute awareness that it is in his pastoral ministry that his development in the other areas of formation comes into contact with God’s people and bears its fruit.

Pastoral Formation is not of secondary importance in the preparation of priests. On the contrary, the Program of Priestly Formation of the United States Catholic Conference of Bishops notes that “All four pillars of formation are interwoven and go forward concurrently. Still in a certain sense, pastoral formation is the culmination of the entire formation process: ‘The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character.’” (PPF 236).

The Field Education program of Mount St. Mary’s Seminary of the West is designed to meet this essential dimension of priestly formation, fulfilling the requirements set out by the PPF in its Norms for Pastoral Formation, 242-255.

At Mount St. Mary’s Seminary, the pastoral formation of seminarians is an integral part of their overall preparation for priestly ministry. Through the Field Education program every seminarian receives hands-on, guided experience in a variety of aspects of pastoral ministry throughout the years of his seminary formation. All seminarians are required to participate in a one-year pastoral internship during their third year of theological study. Each seminarian is sent to a parish where he learns to do and reflect on ministry under the supervision and guidance of an effective pastor who serves as his supervisor.

Through this variety of programs and the continual process of evaluation which is an intrinsic part of each, the pastoral formation program at the seminary seeks to insure that the newly ordained priest will have not only the requisite theoretical knowledge of the Catholic faith, but also the practical religious and social skills necessary for an effective pastoral ministry among the People of God.
The Pre-Theology Program

Purpose
The Pre-Theology program at Mount St. Mary’s serves the needs of seminarians who have completed college but lack the background in philosophy and theology (and, perhaps, in liberal arts) necessary for the future priest’s study of graduate-level theology. Pre-Theology students pursue their studies fully immersed in the life of the seminary community, with its opportunities for personal and spiritual growth (described in a separate publication, Seminarian Handbook) and for ministerial experience (described below). As required by the Program of Priestly Formation (185), the Pre-Theology program is two academic years in length.

Academic Formation

Philosophy: In accord with the Program of Priestly Formation (186) 45 quarter hours of philosophy are required. Currently seminarians take the following undergraduate courses in philosophy:
- Philosophy for Seminary Formation
- Four history courses: Ancient, Medieval, Modern, Contemporary
- Logic
- Introduction to Ethics
- Philosophy of God
- Philosophy of Nature/Metaphysics
- Philosophy of Human Nature
- Philosophy Seminar.

Theology: The Program of Priestly Formation requires a minimum of 18 quarter hours of undergraduate theology for pre-theology students. Currently, the following courses are offered:
- Fundamental Truths of Catholic Faith I
- Fundamental Truths of the Catholic Faith II
- Fundamental Truths of the Catholic Faith III: Christian Ethics
- Introduction to Spirituality
- Liturgy and Sacraments
- Theology of Spiritual Growth

Liberal Arts: During the last quarter of the second year of pre-theology studies, the required course “The Catholic Imagination” is offered. This course aims at meeting the expectation of the Program of Priestly Formation (162) that “[T]he Catholic intellectual tradition (e.g., literature and the arts)” should be part of a well-rounded pre-theology curriculum.

Languages: The Program of Priestly Formation requires knowledge of Latin and encourages the study of Spanish (189). Pre-Theology students at Mount St. Mary’s study Latin during both years of Pre-Theology. Spanish is offered each year and is a requirement for students in theology; however, if a pre-theologian’s bishop or superior desires that a seminarian take Spanish, it is available. Students may choose to study Greek or Hebrew, which are offered on a regular basis at the Athenaeum.
Pastoral Formation

The Program of Priestly Formation directs that the pastoral formation of seminarians is to begin already in the two years of their pre-theology program:

In the First and Second Years of Pre-Theology, the seminarian is to select a charitable site or agency at which to perform apostolic works every week. The expectation is that the seminarian will work directly with the poor and marginalized of society.

During the course of the year, the Director of Field Education will review each seminarian’s participation. At the end of the year, there will be a formal evaluation of the seminarian by his supervisor on his ability to relate with the staff and clients, the professional skills he demonstrated, and any ways he could augment his social consciousness and/or ministerial ability. In addition, the Field Education Director is available to provide on-going consultation and site visitation if requested by a seminarian or his supervisor.

The factors that the Director looks for in evaluating the seminarian are indications that he was faithful to his weekly time commitment, was really engaged in the process, that he was open to learning from his supervisor and others, and that he was faithful to the responsibilities that he and his supervisor had worked out together.

During the Summer following First Pre-Theology, the seminarian is to arrange to live in a parish. During that summer he will be introduced to the wide variety of ministerial activities and services being provided in and by the parish.

During the Summer following Second Pre-Theology, the seminarian will experience two specialized ministries of his diocese as a way of fulfilling the desire of the PPF that seminarians become familiar with the range of specialized ministries provided by the local church (§254).

He coordinates his observation and participation with a staff person connected with each ministry and has a meeting with the Director of Field Education to ensure theological reflection and attention to “the specifically priestly dimension of the ministry.”

One of the attendant benefits of this field education experience is the inception of a properly diocesan consciousness, broader than any single parish, as the context for priestly ministry.

More detailed information can be found in the Seminary Field Education Handbook.
The Master of Divinity Degree Program

Purpose

The Master of Divinity degree is professional in orientation. It encompasses both intellectual and pastoral formation in preparation for ordained ministry. These two components, while distinct, are integrated throughout the entire program and are directed toward a single goal: that seminarians, as persons of faith, acquire through study, research and pastoral supervision the knowledge, skills and experience necessary for priestly ministry in the Church. The program’s purpose is to assist the student in the integration of the above in such a way that he can minister in the Catholic Church as a qualified, learned and committed priest.

The Five Year Program:

The Master of Divinity degree is a five-year program of ministerial education which consists of a four-year academic curriculum with seminary residence and one internship year at the discretion of the seminarian’s bishop. Ordinarily, the internship year occurs in the third year of the five-year program and separates the four-year academic program into two phases.

In the first two years, the seminarian is introduced to that knowledge and ministerial experience which is considered foundational for the study of theology and a successful internship. A large percentage of courses are required. In the final two years, he is encouraged to take advantage of the elective program in such a way as to develop his own ministerial identity and competency. Seminarians can apply for a second Master’s degree (in Biblical Studies or Theology) during these final two years.

Israel Study Program

Seminarians who have completed their parish internship experience are given the opportunity for a two-week study tour of the Holy Land. The seminary provides this for the students, and therefore pays for the entire trip, thanks to generous benefactors.

Prerequisites for Admission to the Master of Divinity Degree Program

The Master of Divinity program is specifically designed for candidates for ordained priesthood in the Catholic Church. At Mount St. Mary’s, all such candidates are required to earn this degree.

Undergraduate Degree: The Master of Divinity program presumes an undergraduate degree (or its equivalent) as a prerequisite for admission (PPF 50). An adequate background in undergraduate philosophy and theology is also required.

Philosophy Requirement: The Program of Priestly Formation mandates that in order to achieve the goals of the Master of Divinity degree, a candidate for admission into the program must have at least 30 semester hours (45 quarter hours) of philosophical studies as preparation. The PPF further specifies that the philosophy curriculum must include the study of the history of philosophy (ancient, medieval, modern, and contemporary), logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology, and ethics (186). This significant requirement flows from the long-standing conviction memorably articulated by the late Pope John Paul II, and quoted in the PPF: “The study of philosophy is fundamental and indispensable to the structure of theological studies and to the formation of candidates for the priesthood. It is not by chance that the
The curriculum of theological studies is preceded by a time of special study of philosophy” (John Paul II, Fides et ratio, no. 62; PPF 152).

Theology Requirement: A minimum of 12 semester credit hours (18 quarter hours) of undergraduate theology is required by the Program of Priestly Formation. The Program specifies that these courses should study the themes of the Catechism of the Catholic Church— doctrine, liturgy and sacraments, morality, prayer— as well as Sacred Scripture (PPF 187).

Degree Requirements: Academic

The Master of Divinity Degree Program requires that a seminarian take 142 quarter hours of specified and elective credits. The distribution of these hours is indicated below. The required courses within each subject area are arranged in the sequence in which they are taken. (Unless otherwise indicated, all courses are three quarter hours.)

**BIBLICAL STUDIES** (19 credits)
- An Introduction to Biblical Studies (B 230)
- Hermeneutics and Proclamation (B 253)
- Two Introductory Courses to Old Testament Biblical Studies (B 231, 232) (B 231 is 4 credits)
- Two Introductory Courses to New Testament Biblical Studies (B 233, 234)

**CHRISTIAN LIVING** (20 credits)
- Human Development and Spiritual Experience (CL 235)
- History of Christian Spirituality (CL 233)
- Fundamental Moral Theology (CL 230) (4 credits)
- Catholic Sexual Ethics (CL 236)
- Catholic Medical Ethics (CL 237) (4 credits)
- Catholic Social Doctrine (CL 234)

**HISTORICAL THEOLOGY/CHURCH HISTORY** (12 credits)
- Patristic Christianity (H 301)
- Medieval Christendom and the Reformation (H 302)
- Problems Facing the Church in the Modern World (H 303)
- The American Catholic Experience (H 451)

**LITURGY AND SACRAMENTS** (29 credits)
- Introduction to Liturgical Theology & Practice (LS 231)
- Schola (LS 262) (1 credit)
- Liturgical (Music) Skills (LS 252) (1 credit)
- Sacramental Theology (with Practicum credit) (LS 232) (4 credits)
- Liturgy Elective (LS 27__) (2 credits)
- History, Theology and Canons of Marriage (I) (LS 233)
- Pastoral Practice Concerning Marriage (II) (LS 234)
- Theology and Celebration of Baptism and Weddings (LS 237)
- Sacraments of Healing (with Practicum credit) (LS 236) (4 credits)
- Eucharistic Theology (with Mass and Ministerial Chant Practicum credits) (LS 235) (5 credits)

**PASTORAL AND PROFESSIONAL STUDIES** (35 credits)
- Principles of Religious Education (with Practicum credit) (P 220) (4 credits)
- Homiletics I: Introduction to Homiletics (P 240)
- Introduction to Canon Law (P 230)
- Pastoral Counseling (with Practicum credit) (P 231) (4 credits)
- Pastoral Leadership (with Practicum) (P 250) (4 credits)
- Evangelization and Mission (P 233) (4 credits)
- Pastoral Administration I: Financial Issues (P 232)
- Pastoral Administration II: Pastoral Planning (P 234)
- Homiletics II: Preaching at Mass (with Practicum credit) (P 241) (4 credits)
- One Elective in Homiletics
SYSTEMATIC THEOLOGY (27 credits)
- Christian Anthropology (S 225)
- Theology of Faith and Revelation (S 230) (4 credits)
- Ecclesiology (S 233) (4 credits)
- Theology of Trinity (S 240)
- Christology (S 241)
- Marian Theology (S 242)
- Theology and Spirituality of Holy Orders (S 237) (4 credits)
- Eschatology and Celebration of Christian Death (S 243)

Additional Requirements: In addition to the courses required for the Master of Divinity degree, the seminary student also must take electives in the following areas to meet the expectations of the Program of Priestly Formation:
- 4 in Biblical Studies
- 1 in Christian Living
- 2 in Systematic Theology (5 credits)
- 2 in Patristics (4 credits)

In the Biblical Studies area one course must be taken in Old Testament, one in synoptic gospels, one in Johannine literature, and one in Paul. Those students who are candidates for one of the Master of Arts degrees can apply these electives toward that degree when appropriate.
Degree Requirements: Field Education

Purpose: The challenge of pastoral ministry today requires an integrated theological education that bridges the practical and the academic, the spiritual and the organizational dimensions of life. Active pastoral involvement, carefully designed and properly supervised, is an integral part of the total spiritual formation process and program of ministerial education at Mount St. Mary’s Seminary.

The focus of the field education program is on learning in the context of ministry. The opportunity for spiritual, personal and academic integration in the continuing process of discerning a call to, and acquiring the skills for, a life of ministry is provided the candidate for priesthood through the following components of field education:

- A 60-hour social ministry project
- Eight 30-hour practicums each associated with a course having pastoral significance
- A 10-week supervised non-parochial internship
- A 9-month supervised pastoral internship

(Practicums earn 1 credit and are graded in conjunction with the course. All other field education requirements are graded Pass/Fail)

The Social Ministry Project consists of weekly service to the socially and/or economically needy under the supervision and guidance of an experienced professional at the project site. The seminarian will complete a minimum of 60 contact hours at the site, developing a “project” in conjunction with the site-supervisor. The on-site supervisor and Field Education Director are directly responsible for the evaluation of the apostolic works and project.

The Non-Parochial Internship is a ten-week period of intensive full-time apprenticeship in ministry. The placement is in a non-parish setting, for example: a hospital, a correctional institution or a university campus. During these ten weeks, the seminarian ordinarily lives away from the seminary in a rectory convenient to the ministry site. After consultation with the seminary Formation Team, the Director of the Pastoral Year and the student will discuss the appropriate Non-Parochial Internship placement. An on-site visit arranged by the Director of the Pastoral Year and a written evaluation by the supervisor are part of the program.

The seminarian writes a theological reflection paper at the conclusion of the non-parochial internship in order to integrate his ministerial experience, theological studies, and personal and spiritual growth. This paper and the super-
visor’s evaluation are included in a final reflection session with the Director of the Pastoral Year.

The supervised non-parochial experience is ordinarily placed during the summer before (or possibly after) the parish internship, thus constituting “the pastoral year” (the third year of the MDiv program). Special permission is required to take the non-parochial internship at any other time.

**The Pastoral Internship** is a nine-month experience of full-time parish ministry. It occurs after the first two years and before the final two years of theology. As an important tool for ministerial preparation and for vocational discernment, the internship year can play a pivotal role. It is in this context that one discovers how a diocesan priest’s spirituality is formed in, through, and out of pastoral ministry.

**PARISH ASSIGNMENTS:** Each intern is assigned to a parish in his home diocese. The pastoral internship extends from September to May. Much consideration is given to placing the seminarian with the parish, supervisor and staff determined to be the best match for his individual needs for pastoral learning and personal discernment. In order to fully experience the diocesan novitiate, the intern lives at the parish rectory during the nine-month internship. Prior to the internship students and supervisors participate in a springtime two-day orientation program describing the components of the pastoral internship.

**LEARNING AGREEMENT:** The intern and supervisor will collaborate in designing the learning agreement. This instrument will outline the intern’s involvement in the work of the parish as well as focus on the ministerial development goals of the intern. Written copies are to be given to each member of the pastoral staff. A copy should also be sent to both the Director of the Pastoral Year and the intern’s Formation Advisor.

**SEMINARS:** In the fall interns are required to participate in a two-day departure program designed to provide information that will facilitate their transition into the parish life and ministry. Two/three times during this intensive parish experience, all the interns return to the seminary campus for seminars related to their present and future ministry. These week-long seminars are scheduled once each quarter. The seminar programs are designed to focus on pastoral issues through professional presentation and peer dialogue. In addition, each diocese is encouraged to provide educational opportunities related to the local church, for example, a program acquainting students with Catholic Charities, the Office of Religious Education, etc.

**VISITATION:** The Director of the Pastoral Year makes a supervisory site visit in the later part of the autumn quarter. The purpose of this visit is to review the components of the internship program with the pastor and members of the parish pastoral staff. Additional visits may be made as needed or desired. The director is also in regular communication with the Formation Team concerning the progress of the individual interns.

**EVALUATION:** Three times during the pastoral internship written reports will be prepared. The fall preliminary assessment includes the intern’s self-evaluation and supervisor’s observations. The supervisor completes a mid-year evaluation of the intern. The final evaluation is a comprehensive document incorporating comments from the intern’s self-evaluation and evaluations received from the supervisor, the pastoral staff, and 5-7 selected parishioners. The intern receives the composite evaluation, and copies are sent to his bishop, vocation director and supervisor.

**CONTACT WITH THE SEMINARY DURING THE INTERNSHIP YEAR:** A communications link between the seminary and the interns is maintained through the Director of the
Pastoral Year and Formation Advisor.

CONTINUING AFFILIATION WITH HIS PARISH OF INTERNSHIP: After the year of internship and during the time before ordination, the student is encouraged to maintain an ongoing relationship of ministry with the internship parish. While keeping a priority on seminary requirements, periodic ministry might include practicum work, preaching, teaching and liturgical involvement.

NON-ATHENAEUM STUDENTS: It is possible for students from other seminaries to apply for the pastoral internship program under the supervision of Mount St. Mary’s Seminary. The policy that governs such admissions can be obtained from the Director of the Pastoral Year.

Practica: A practicum is an applied learning experience in conjunction with an academic course. There are seven such required courses in the MDiv program that have practica attached to them. In each case the course includes a 30-hour requirement of supervised pastoral practice in addition to the classroom hours. Practica account for one credit and ordinarily 25% of the grade for the course. Practicum courses are spread over the entire five-year academic program. The following are practicum courses:

P 220 Principles of Religious Education
LS 232 Sacramental Theology
P 231 Pastoral Counseling
P 250 Pastoral Leadership
LS 236 The Sacraments of Healing and Their Celebration
P 241 Homiletics II: Preaching at Mass
LS 235 Eucharistic Theology and Celebration
(This course has two practica - one in ministerial chants; the other is Mass practice - each counts for 20% of the grade.)

(For a complete description of these practicum courses, please turn to the course description section of this catalog; for fuller explanations of the individual field education programs and their requirements, please consult the current Field Education Program Manual, available from the Field Education Office.)

Spanish Language Program

The need for Spanish-speaking priests in the dioceses of the United States has been recognized for several decades. The demographic trends reinforce the importance of preparing all priests to work with this growing segment of the Catholic population. Formation as a Catholic priest who is well equipped to meet the challenges of these current trends requires a knowledge of Spanish sufficient to celebrate the sacraments competently. An integrated program that leads toward this ministerial competency is part of the formation program at Mount St. Mary's of the West.

This program includes:

First Theology: 6 semester hours of Spanish
Second Theology: 6 semester hours of Spanish
Third Theology (Internship Year): Academic year - Concentration in the areas of Evangelization and Outreach. During the summer following the internship students will participate in an intensive (immersion) course.
Fourth Theology: Apostolic works in Spanish-speaking parish or apostolate- After ordination to the diaconate, the seminarian will be placed in a predominantly Spanish-speaking parish for the summer.
Fifth Theology: Continuation of Apostolic works at Spanish-speaking site
Academic Guidelines

Full-time status: In order to be considered fulltime, a student must be registered for at least nine hours of academic credit each quarter. Seminarians are expected to be full-time students.

Comprehensive Examination: Near the completion of the program, an examination is given to determine the candidate’s theological readiness for ordained ministry. The exam is a 30-minute oral examination, administered by a board of three faculty members, in which the candidate presents a pastoral response to a ministerial situation and answers questions from the board. The focus of the exam is theological competency and its application in a pastoral context.

Good Academic Standing: To be in good academic standing, a student must attain a passing grade in each of the required courses. In addition, a student must have a grade point average of at least 2.5 at the end of the first year of study in the MDiv program, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter.

Academic Grievance: Within the program of ministerial education a student who objects to an academic decision can appeal that action according to the Student Academic Grievance Procedure described on p. 12.

Program Adjustment: In some cases a student’s program of ministerial education may receive substantial adjustment because of the student’s prior educational, professional or equivalent life experience.

In any case, adjustments in a student’s ministerial education program must provide for his completion of the Master of Divinity degree before ordination to priesthood. Two questions are raised in order to determine whether a student’s program may be adjusted. First, has the student by virtue of prior education, professional experience or other equivalent life experience achieved the objectives of any portion of the program of ministerial education? Second, does the student demonstrate a sufficient degree of formational readiness to warrant adjustment in his program of preparation for ordination.
The following steps outline the procedure by which a student may apply for an adjusted program:

1) The student is encouraged to discuss with his contact person the advisability of seeking an adjusted ministerial program.

2) The student, in consultation with his Vocation Director or Religious Superior, must submit a petition for adjustment of his program of ministerial education no later than the end of the fall quarter of the second year of the program.

3) The student should submit this petition in writing to the Rector. The petition should include the nature of, and the reasons for, the requested adjustment.

4) The Rector will review and act upon the petition in consultation with the Seminary Dean, the Director of Field Education, the Director of Spiritual Formation and the Formation Team. He may also request recommendations from the faculty at large.

Field Education Guidelines

**Individualization:** Many students come to Mount St. Mary’s with experience in the field of ministry. However, because of the range of needs in the Church today, there probably are areas of pastoral service which even the mature student has not yet experienced, but will be part of his responsibility as a priest. Each student is to work out his program of pastoral ministry in conjunction with the Director of Field Education. If a previous experience does meet the standards of the field education office, consideration may be requested of the Academic Dean to grant an equivalency and award the required field education units. The application for equivalency must be made in writing through the Field Education Office.

**Evaluation** is a continual process. It is an indispensable component in any educational system, but especially in field education. Students and supervisors assume the responsibility together for clarifying the goals of a particular pastoral experience. Regular meetings between student and supervisor are recommended to evaluate development in relation to agreed-upon goals. The final evaluation is a written document from the student's supervisor signed by both supervisor and student. The evaluation is kept in the student’s personal field education file. It is intended to help the student identify his own unique gifts for ministry, and to provide input from the broader church regarding a candidate’s readiness for ordained ministry. Every effort in ministry, no matter what the outcome, is expected to enlighten the seminarian about personal skills and vocational decision.

Written evaluations returned to the Field Education Office may be shared with the Formation Team. They are reviewed only when the Director of Field Education is available to provide interpretation. They are otherwise confidential.

**Expenses:** A student who resides in a parish during the non-parochial internship is expected to provide some service, for example, assistance at the Sunday liturgies, in return for room and board. This is to be negotiated between pastor and student. Ordinarily each diocese provides a stipend for its seminarians during the time of the Pastoral Internship.

**Handbooks:** Expanded descriptions and guidelines are given in the *Field Education Handbook* and the *Pastoral Internship Manual*. Handbooks are available in the Field Education Office.
Profile
In assessing an applicant's aptness for beginning the theology program of priestly formation, the admissions committee looks for certain qualities and characteristics in the candidate. Evidence of these qualities and characteristics will be sought in the recommendations of others (especially the Vocation Director), a biographical statement, psychological testing, an interview with the admissions committee, and whatever other sources may be helpful.

Among the qualities the admissions committee looks for are the following:

**Human:**
shows a capacity for growth and conversion
is able to function competently in ordinary human situations
has a psycho-sexual maturity that is commensurate with his age
has shown an ability to be faithful to commitments
demonstrates a sense of self-awareness

**Spiritual:**
is a well-catechized person
prays daily and participates weekly in the Sunday Eucharist
is drawn to explore and deepen his spiritual life and share it with others
is able to articulate why he feels called to the priesthood
has been living out a Christian life, including celibate chastity, for a significant amount of time

**Intellectual:**
has a capacity for critical thinking
has an ability to understand other persons with different views
is able to communicate in both oral and written form
has successfully completed a bachelor's degree or its equivalent

**Pastoral:**
has a fundamental sense of the Church's mission
is enthusiastic about sharing the faith
has a sensitivity to the needs of others and a desire to respond to them
has leadership ability and is self-motivated
Process of Admission
1. The student must have the sponsorship of the local Church and the bishop or a religious superior.
2. The student must submit an application with the required documentation (e.g. physical examination, transcripts, sacramental records).
3. If he has attended a college seminary, a favorable recommendation to a theologate is needed.
4. If he is transferring from another theologate seminary, he needs to supply not only transcripts, but also previous evaluations and recommendations from that seminary. If he is changing dioceses, the seminary needs access to the prior vocation director and bishop.
5. Psychological testing and feedback must be completed.
6. The candidate must set up a personal interview with the Admissions Committee of the seminary.

Discernment Opportunities
Although some applicants have had previous seminary experience, today more and more are coming to the seminary either from a non-seminary college program or from another career in life. To assist these men in their discernment process, the seminary provides several opportunities to become familiar with Mount St. Mary’s Seminary and diocesan priesthood. Those coming to the seminary from such backgrounds are strongly encouraged to attend these programs as part of their preparation or discernment.

Vocation Evenings: There are two Wednesday evening programs in the course of the year. These "Vocation Evenings" provide gatherings with an environment of prayer and support in which prospective candidates can learn more about ministry within the Church, talk to others in similar vocational situations, and gain assistance in their discernment process. These evenings usually begin around 5:00 pm and include liturgy and dinner with the seminary community, as well as an informal presentation. Reservations for these evenings are made through one’s vocation director or the Rector’s Office.

Welcome Weekend: In spring, the seminary conducts an overnight experience for men who are exploring a vocation to the priesthood, and who want to know about life in the seminary. "Welcome Weekend" includes a sample class in theology, presentations by the rector and the academic dean, opportunities to talk with the seminarians and a brief experience of living at Mount St. Mary’s. Reservations are made through one’s vocation director.

Expenses

In 2012-2013 the charges for seminary students are as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition, Formation and Field Education</td>
<td>$20,400</td>
</tr>
<tr>
<td>Room and Board</td>
<td>$10,200</td>
</tr>
<tr>
<td>Total (for resident students)</td>
<td>$30,600</td>
</tr>
<tr>
<td>Retreat fee</td>
<td>$350</td>
</tr>
<tr>
<td>Student Life fee (residents only)</td>
<td>$100</td>
</tr>
<tr>
<td>Non-parochial Quarter</td>
<td>$2500</td>
</tr>
<tr>
<td>Pastoral Internship Year (9 months)</td>
<td>$9450</td>
</tr>
<tr>
<td>Per Credit Hour</td>
<td>$340</td>
</tr>
<tr>
<td>Fee for admission to 2nd degree program</td>
<td>$1020</td>
</tr>
<tr>
<td>Fee for completion of 2nd degree program</td>
<td>$1020</td>
</tr>
<tr>
<td>Graduation Fee</td>
<td>$70</td>
</tr>
</tbody>
</table>

The charges for the 2013-2014 school year will be determined in May 2013.
Lay Pastoral Ministry Program

Introduction

The Lay Pastoral Ministry Program is one of the three divisions of the Athenaeum. Begun in 1975 as one of the first lay ministry programs in the country, the LPMP is open to women and men of faith who want to grow as lay ministers. The program provides participants with experience they need to become more effective ministers, to empower others to minister and to minister with creativity and adaptability to the evolving needs of a changing Church and society.

The four pillars of formation cited by the United States Conference of Catholic Bishops—Human, Intellectual, Spiritual, and Pastoral—provide the framework for the Lay Pastoral Ministry Program.

History

The LPMP began because of the initiative of a group of lay persons who had met for several years discussing lay service and the possibilities for ministry within the Archdiocese. In 1973 they began meeting with the Director of Religious Education, Father Robert Hater, exploring the idea of a formal program for training lay persons in ministry. Through collaboration between the Rector of Mount St. Mary’s Seminary and Father Hater, a Committee on Pastoral Ministry and Catechetics was appointed by the Athenaeum Board of Trustees to study the prospects for the establishment of a lay ministry training program through Mount St. Mary’s Seminary.

Meanwhile, during the first year of the Permanent Diaconate program, a group of six women participated in classes with the men in training in that program. A faculty member at Mount St. Mary’s Seminary, Sister Ellen Frankenberg, worked with that pilot group while the committee continued its work.

In the spring of 1975, the committee approved a proposal for the formation of the Lay Pastoral Ministry Program. Subsequently, that proposal was approved as well by the Athenaeum Board of Trustees and the Athenaeum Chancellor, Archbishop Joseph Bernardin. Sister Ellen Frankenberg was appointed coordinator for the new program, and 21 partici-
pants began classes at the seminary in the fall of 1975. The Committee on Pastoral Ministry and Catechetics became the Policy and Review Board, with particular responsibility for the program as a unique entity within the Athenaeum. Members of that board were appointed by the Archbishop. No new students were admitted in the following year, so that effective evaluation of the progress of the program could be made. A new class was admitted in 1977 and in every year since that time.

Work proceeded on the approval of accreditation for a Master’s degree program through the LPMP. In 1977 the Association of Theological Schools gave preliminary accreditation for a Master of Arts in Religion degree now known as the Master of Arts in Pastoral Ministry degree. In the fall of 1978 the first six graduates of the LPMP received certificates in lay ministry; five received Master’s degrees at the same time.

In 1979 the Lay Pastoral Ministry Program was designated by the Board of Trustees as a separate division of the Athenaeum, in a position parallel to that of Mount St. Mary’s and St. Gregory’s Seminaries.

During that same year, the Policy and Review Board began exploring the possibility for the formation of a separate non-degree Certificate option to respond to the growing number of lay persons seeking ministry training who could not participate in a Master’s program. In 1981 classes for students participating in a separate non-degree Certificate option began in Dayton.

The Certificate program has operated at various locations throughout the Archdiocese since that time. Program centers have included St. Dominic in Delhi, St. Ann in Groesbeck, and St. Therese, the Little Flower in North College Hill, St. Vivian in Finneytown, Notre Dame High School in Reading, Ohio, Our Lady of Sorrows, Monroe, Ohio, the Maria Stein Retreat Center, Maria Stein, Ohio, St. Charles Seminary in Carthagena, Ohio, Our Lady of Mercy Parish, St. Mary Center, and St. Peter’s in Dayton, Ohio, St. Joseph in Springfield, Ohio, the Archdiocesan offices in Sidney, Ohio, St. Christopher, Vandalia, Good Shepherd, Montgomery, the Pilarczyk Center in Dayton, as well as the main campus in Mt. Washington. For information on current learning sites, contact the LPMP office.

Since 1984, the completion of either the Master of Arts in Pastoral Ministry or the non-degree Certificate option of LPMP (or its equivalent) has served as fulfillment of the prerequisites for application for Permanent Deacon formation.

In 2006, at the request of Archbishop Pilarczyk, the Pastoral Administration Program was developed in response to archdiocesan needs. It is a graduate certificate track designed to build upon a student’s prior formation in theology and pastoral ministry. It includes both academics and formation, allowing lay and ordained participants to develop and enhance skills in pastoral leadership and administrative ministry.

Courses in the LPMP may be applied toward catechist certification for religious educators, and as theology requirements for those seeking to complete the program of certification for youth ministers. Persons interested in these possibilities should contact the archdiocesan offices of Evangelization and Catechesis or Youth Ministry.

The formation of the LPMP participants is addressed within the framework of commitment to a unique lay expression of apostolic and ecclesial service that gave birth to the program.

Mission
The mission of the Lay Pastoral Ministry Program is to provide ministerial, academic and spiritual formation for lay persons preparing for service to the Church. Participants are provided with the experiences they need:
- to become more effective ministers
- to empower others to minister
- to minister with creativity and adaptability.
In order to accomplish this mission, the program experience provides participants with a general theological education as well as the opportunity to develop ministerial skills under the supervision of experienced ministers. Through the program, participants are led into a deepened understanding and appreciation for the tradition which is the basis of their contribution to the mission of the Church. They are challenged to consider mature faith questions and to develop a stance and a spirituality supportive of their role as lay ministers.

Admission

Ideally applications for the Lay Pastoral Ministry Program should be submitted by May 31 of the year in which a participant plans to enroll. Completed application packets received after May 31 may be deferred for admission later in the year.

The process for formal application includes an interview with a staff member, submission of an application form and autobiography, references from pastor and others, transcripts (for MAPM students), attendance at an assessment workshop with other applicants, and a personality profile. Considerations for admission include:

— Regular participation in the sacraments and life of the Church
— Engagement in daily prayer
— A love for God and God's people
— The desire to serve and some prior experience in service
— Emotional maturity and relative stability in work and personal life
— The capacity for growth
— The ability to study theology (at a graduate level for MAPM and Graduate Certificate and at an undergraduate level for non-degree Certificate)
— A commitment to collaboration

The time and energy for class work and formation

The LPMP staff reviews applications after the assessment workshop and makes its recommendations for admission to the Athenaeum Admissions and Degrees Committee. Applicants whose files are complete by May 31 are typically notified by July 15 of the decision. A participant may be admitted for study either toward the Master of Arts in Pastoral Ministry or toward the non-degree Certificate in Lay Ministry.

First-year participants are required to attend a daylong workshop entitled “Orientation to Theological Studies,” which will provide an initial introduction to, and experience in, theological reflection, as well as an introduction to theological study and ministry formation. This workshop will be held prior to the beginning of classes in the autumn quarter.

Although the program is designed for lay persons in the Archdiocese of Cincinnati, qualified persons from other dioceses and other denominations are welcome to apply.
Ministerial Education

Within the Lay Pastoral Ministry Program emphasis is placed upon an integrated approach to the formation of lay ministers. Although individual program components are focused toward specific dimensions of ministerial competency, the total program experience is designed to support the development of the whole person as minister.

Four options are available within the LPMP: the Master of Arts in Pastoral Ministry degree, the Graduate Certificate in Pastoral Ministry, the Non-degree Certificate and the Certificate in Pastoral Administration. The Master’s requirements can be completed in three years; the Certificate, in two years. In many cases participants elect to spend an additional year completing the field education and/or Project in Ministry components. Participants who qualify may also choose to complete the Certificate option by taking Master's level courses (see Graduate Certificate in Pastoral Ministry, p. 39. Although it may be possible to complete the Certificate in Pastoral Administration in one year, participants typically take two years to complete the requirements.

Students currently serving as parish staff level ministers or students preparing to serve in this capacity, should be familiar with the Lay Ecclesial Ministry Guidelines for the Archdiocese of Cincinnati, which were published in 2006. These guidelines set minimum standards for formation and education for such parish positions as: Coordinator of Religious Education, Youth Minister, and Pastoral Associate. These guidelines are available from the LPMP office.

Program Components

It is the whole person who ministers, so the whole person is the proper subject of formation (USCCB, Co-Workers in the Vineyard of the Lord , 2005, p. 33)

In their document on lay ecclesial ministry formation, the Bishops of the United States point out that ministry formation is more than simply learning what the Church teaches. Through ministerial formation, the person grows not only in knowledge, but in faith, discipleship, personhood and skills. The four pillars of formation cited by the Bishops: Human development, spiritual growth, intellectual knowledge and pastoral skills are vital and form the framework for the Lay Pastoral Ministry Program.

Academics: The Certificate option provides basic courses in Scripture and the Catholic Tradition as well as faith development, communications, and theological reflection. Participants take five courses a year over a two-year period. Electives such as Ecclesiology and Tribunal Training may be taken to provide additional academic formation, specialized ministerial training or to fulfill admission requirements into other formation programs such as the permanent diaconate.

The Master of Arts in Pastoral Ministry degree provides 12 required graduate courses over three years in the same core areas as the Certificate. In addition, the participant chooses 6 electives.

Mentor: Both the Master of Arts in Pastoral Ministry degree and the Certificate option include regularly scheduled one-to-one meetings with an experienced pastoral minister. The goal is to assist the student in integrating theological studies with the practical realities of service. The mentor also encourage personal and ministerial development through the program.

Field Education: All students participate in a supervised ministry experience of at least 100 hours. This component is designed to expand and develop new skills for ministerial growth. Students select a ministry site with the approval of their advisor.
Theological Reflection: Theological Reflection is an essential skill for effective pastoral ministers and is a required component of all LPMP programs. Lay Ministry students are introduced to TR at the Orientation to Ministry workshop and complete the requirement through two intensive sessions offered during the winter and spring quarters. LPMP students must have the approval of their advisor prior to enrolling in the intensive sessions.

Project in Ministry: The Project in Ministry is a pastoral project undertaken by each participant toward the completion of his/her experience in the program in response to an existing pastoral need. The process involves an assessment of needs and gifts, determination of an appropriate pastoral response, the formation of a proposal, the review and approval of a project committee, the enactment of the project work, a written report on that project including evaluation and theological reflection, and a final approval of the report by the same committee that had evaluated the proposal. MAPM and Graduate Certificate students complete the project via a Capstone experience.

The Degree Master of Arts in Pastoral Ministry

The goal of the Master of Arts in Pastoral Ministry degree is to provide opportunities for its participants to be formed as professional lay ecclesial ministers for the Church. Its objectives are:

- to provide opportunities for personal and spiritual growth in ministry in collaboration with the people of God
- to assist in the discernment and call to formal and public ministry, and to nurture that call as a vocation rooted in baptism
- to provide the academic, pastoral and theological components to integrate knowledge of the Roman Catholic faith with ministry
- to provide opportunities for pastoral activities that promote evangelization, faith formation, community and pastoral care with sensitivity to diverse situations
- to learn and practice skills in leadership, administration, and service in the context of collaborative ministry.

Prerequisites and Admission

To be admitted to the Master of Arts in Pastoral Ministry program a participant must have a bachelor’s degree, with some background experience in ministry. A participant must apply to the Lay Pastoral Ministry Program for admission; the Athenaeum Admissions Committee will make decisions regarding acceptance.

Progress Review (Candidacy)

At the discretion of the LPMP Director, students may be asked to participate in a progress review. This would include a review of ministerial and academic development with input from the program advisor, faculty, mentor and supervisor(s) as deemed appropriate. If progress is not satisfactory, an individual plan for addressing concerns will be designed by the program advisor in consultation with the LPMP Director, the student, mentor and appropriate faculty. This plan may include additional meetings, mandatory counseling or tutoring (at the student’s expense) a reduced course load, or a leave of absence from the program. In extreme cases, dismissal from the program may occur.
Program Requirements

Qualification for the Master’s degree is based upon the successful completion of academic courses to equal 54 quarter credit hours, mentoring experience, field education, Theological Reflection and Capstone Project in Ministry. The participant must have a minimum grade point average of 2.5 at the end of the first year of study, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter. Degree components are distributed as follows:

1) Required courses: LPS 300, 302, 303, 401, 403, 414 and 416; LPB 301, 302; LPP 305, 310; and LPH 302;
2) Electives: 18 credits;
3) Mentor conferences (60 hours);
4) Supervised field education;
5) Theological Reflection;
6) Project in Ministry Capstone Experience; and
7) Attendance at a yearly retreat or day of reflection

Students preparing for specific ministries or competencies within the Church or students preparing for certification in a specific ministry may require additional academic or ministerial training beyond the degree.

Students preparing to serve parishes as lay ecclesial ministers (typically staff-level positions) should be familiar with the Minimum Standards for Lay Ecclesial Ministry Formation in the Archdiocese of Cincinnati, approved and published by the Archbishop in 2006. Copies of that publication are available from diocesan offices and the LPMP office.

Graduate Certificate in Pastoral Ministry

An applicant to the Lay Pastoral Ministry Program who has a bachelor’s degree from an accredited institution may choose to complete the Certificate curriculum at the Master’s level. Those participants complete mentoring, field education, theological reflection, the Capstone Project in Ministry and the following Master’s level courses in addition to an experience of theological reflection:

LPS 300, 302, 303, 401, 403, and 414; LPB 301 and 302; LPP 305 and 310; and LPH 302.

Participants may opt to complete the degree by taking the remaining required courses and electives at a later date, within five years of initial admission.
Pastoral Administration Program

Initiated in 2006, the pastoral administration program was developed in response to archdiocesan needs. It is a graduate track designed to build upon a student’s prior formation in theology and pastoral ministry. The program allows lay and ordained participants to enhance skills in pastoral leadership and administrative ministry. It includes both academics and formation and allows for flexibility in course selection to meet student needs.

Studies would lead to:

Advanced Graduate Certificate in Pastoral Administration for students entering with an MAPM, MAT or equivalent graduate degree in theology or pastoral ministry, or Post Baccalaureate Certificate in Pastoral Administration for students entering with a BA (in any area) and the LPMP Certificate (or equivalent).

Admission

A participant must apply for admission to the Pastoral Administration Program through the LPMP office. The Athenaeum Admissions and Degrees Committee will make decisions regarding acceptance prior to each academic quarter.

Program Components

Academic: A total of 18 quarter credits hours is required. These are distributed as follows:

1) Three graduate credits are required in each of four areas for a total of 12 credit hours:
- Worship/Liturgy
- Catechesis/Formation
- Human Resources in Pastoral Ministry
- Financial Resources in Pastoral Ministry

2) Electives: 3 credits selected in consultation with program advisor

3) Three-credit Leadership Seminar.

Spiritual and Ministerial Formation:

- Yearly attendance at a day of reflection or retreat
- Participation in required Theological Reflection sessions
- Regular meetings with an approved spiritual director

These components provide opportunities for personal and spiritual growth. They help participants integrate scripture, tradition and theology while responding more effectively to ministerial challenges.

Pastoral Care: Supervised experience of at least 100 hours in pastoral care ministry is required for completion of the program. Students may submit evidence of prior or current experience or may complete this component concurrently with courses.
The Certificate Option

The goal of the Non-degree Certificate Option is to provide an opportunity for its participants to become informed lay ministers. Its objectives are:

- to provide a basic introduction to the academic subjects of Scripture, Church History, Ethics, Justice, Liturgy/Prayer, Christology, and Basic Doctrine
- to provide a basic introduction to the pastoral skills of listening, reflecting, ministerial boundaries, collaborative ministry, and the value of continuing formation
- to provide basic tools to discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ
- to provide a basic introduction to and opportunity to demonstrate skill in, the art of theological reflection

Prerequisites and Admission

To be admitted to the Certificate option, a participant must have a high school diploma or GED. Application must be made to the Lay Pastoral Ministry Program for admission. The Athenæum Admissions and Degrees Committee will make decisions regarding acceptance.

Program Requirements

Components of the Certificate include:

1) Required courses LPC 115, LPC 120, LPC 121, LPC 122, LPC 123, LPC 124, LPC 125, LPC 126, LPC 127, LPC 128.
2) Mentor conferences: every quarter for two years for a total of sixty (60) contact hours.
3) Supervised field education.
4) Theological Reflection
5) Project in Ministry.
6) Electives: The Certificate program also offers the option of some electives. These are not required for completion of the Certificate, but may be required for particular ministries in the Church.

Undergraduate Credit

Through an agreement with some local colleges, it is possible for participants to obtain undergraduate credit equivalency at those colleges for Certificate level courses. Information in this regard is provided by the LPMP.

Further Information

For information about the other programs of the Athenæum, refer to other sections of this catalog. For detailed information about applying for admission to the Lay Pastoral Ministry Program, contact:

Lay Pastoral Ministry Program
The Athenæum of Ohio
6616 Beechmont Avenue
Cincinnati, Ohio 45230
(513) 231-1200
Special Studies

The Special Studies Division of the Athenaeum of Ohio exists to provide specialized programs of academic study for persons training for, or currently engaged in, church ministry or human service work. While the Mount St. Mary’s Seminary and Lay Pastoral Ministry Divisions of the Athenaeum provide broad-based programs of study and training for ministry, Special Studies programs provide a more specialized academic focus.

Currently the Athenaeum of Ohio offers four types of study within this division. The Special Studies Division includes three Master of Arts degree programs, the deacon formation program, continuing ministerial education, and the opportunity for qualified students to take individual courses.

Master of Arts Degrees

The Athenaeum of Ohio offers three specialized Master of Arts degrees: Biblical Studies, Pastoral Counseling and Theology. These degree programs are open to all students who meet the entrance requirements of each program. For application and registration materials for these degree programs, contact the Office of the Registrar. For 2012-2013, tuition in all three master’s degree programs is $340 per credit hour.
Master of Arts Degree in Biblical Studies

Purpose
The objective of this degree is to provide the student a graduate-level mastery of the field of biblical studies and research, i.e., sufficient familiarity with the area of biblical studies to serve as a competent teacher and scholar. It also prepares the student for the pursuit of doctoral studies.

Prerequisites for Admission to the Program
In order to apply, a candidate must have completed a Bachelor of Arts degree with a 3.0 average. It is also expected that the student will already have earned at least 18 quarter credits in theology.

Admission
A student must apply to the Dean of Special Studies either by May 1 for autumn quarter admission or by October 1 for winter quarter admission. The Admissions and Degrees Committee of the Athenaeum will decide on the application. After reviewing the transcripts and other pertinent material, the committee will determine whether or not the applicant has fulfilled the prerequisites for the program. The committee may make specific recommendations about what will satisfy the prerequisites or about particular courses which ought to be taken by a given applicant in light of the academic background.

The student who is matriculated in the Master of Divinity program ordinarily can apply for admission to the Master of Arts in Biblical Studies program at the completion of his second year of seminary-based study.

Language Requirement
The student must achieve a working knowledge of Biblical Greek or Biblical Hebrew. Ordinarily this requirement is satisfied by completing L 200 and L 201 or L 251 and L 252. Having completed 12 semester hours of study of a language, with a B average, within the last 10 years, also satisfies the language requirement. It is expected that some use of the biblical language be demonstrated in one’s major research paper or thesis.

Candidacy
Before a student is admitted as a candidate for the Master of Arts in Biblical Studies degree 1) the student must have participated in the orientation to research in biblical studies, which is an introduction to biblical research methodology, reference sources and use of the library; and 2) at least 15 quarter credit hours of work must be completed and reviewed by the Dean of the Athenaeum as satisfactory (a 3.0 average).

Academic Requirements
A student must obtain a minimum of 58 hours of course work to earn the degree and must have a 2.5 grade point average at the end of the first year of study for the degree, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter. Students falling below the required average are on probation with regard to this program. More than two successive quarters on probation will require faculty action for the student to continue in the program. Each student will be assigned an academic advisor who must approve all course registrations.
Course Requirements

In addition to L 200 and L 201 or L 250 and L 251, the student must take the following 16 hours of required courses: B 230, B 231, B 232, B 233 and B 234.

The student must also take 30 hours of elective courses in biblical studies, distributed as follows:

a) Old Testament: one course in Pentateuch, one in Prophets, one in Writings, and two other electives

b) New Testament: one course in Synoptics, one in John, one in Paul, and two other electives

In addition, six hours of elective courses are required in theology. One of these courses must be S 230, S 233, S 241, LPS 302 or LPS 303.

The student must do major research in biblical studies either by taking three of the 30 hours of electives at the 500 level or by writing a thesis in lieu of six of these elective credits. If one chooses to do a thesis (at least 50-60 pages), one must first find a member of the biblical studies faculty who agrees to direct it. It is the director’s responsibility to approve the topic and outline, to supervise the research, to recommend revisions in the draft and to accept and grade the final text. If one chooses to take a 500-level elective, a guided research paper (of 25-30 pages) is required for the course. The professor of the course acts as director. In either of these options the student must follow K. Turabian, *Manual for Writers*.

Comprehensive Examination

One must be admitted as a candidate for the degree and complete all course requirements before one can apply for the comprehensive examination. The exam is divided into two parts. The first part is a three-hour written examination on biblical studies, consisting of objective and essay questions. The second part is a 30-minute oral defense of one’s major research before a board of three faculty members, including the director of the research. The student must pass both parts of the examination.
Master of Arts Degree in Pastoral Counseling

What is Pastoral Counseling?
Pastoral counseling is a form of therapy or counseling in which a pastoral counselor, as a representative of a religious tradition or community, uses the insights and principles of religion, theology and modern behavioral sciences in working with individuals, couples, families, groups and institutions toward the achievement of wholeness and health.

An important ingredient which makes pastoral counseling different from other forms of counseling and psychotherapy is the conviction that life’s crises and transitions, as well as emotional dysfunctions, are best met by both the wisdom of religious teachings and the knowledge and skills of the human behavioral sciences such as psychiatry and psychology.

Purpose of the Master of Arts in Pastoral Counseling Degree Program
The goal of this program is to assist individuals in becoming knowledgeable and competent practitioners in the counseling ministry. The degree program is designed to help candidates achieve a personal synthesis of theological understandings of ministry and contemporary counseling theory and practice.

The degree program is intended for those who plan to become full-time practitioners of the counseling ministry. The program has also been designed for those who intend to do pastoral counseling as part of a more general pastoral ministry.

Candidacy
At the completion of 24 hours of course work in the degree program, a student’s work is reviewed. The director of the program seeks input from the faculty and conducts an interview with the student. If all is judged satisfactory (including a 3.0 average), the student is admitted as a candidate for the degree.
Academic Requirements

A student must obtain a minimum of 68 hours of course work to earn the degree and must have a 2.5 grade point average at the end of the first year of study for the degree, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter. Students falling below the required average are on probation with regard to this program. More than two successive quarters on probation will necessitate faculty action for the student to continue in the program.

Curriculum

The curriculum of the degree program integrates academic course work in the theological, psychological and counseling disciplines by means of the required courses listed below. In addition, the professional training component emphasizes the application of theory within the context of supervised pastoral counseling experiences. This occurs in two forms: 1) two practicum courses, 2) an extensive Internship experience undertaken in a pastoral counseling placement.

The basic curriculum is designed as a three-year program for full-time students (nine quarter hours per quarter), although the program may also be pursued on a part-time basis. Required and elective components are:

| Credits | Course Description |
|---------|
| 3       | PA 375 Career Counseling |
| 3       | PA 380 Research and Evaluation |
| 3       | PA 385 Social and Cultural Foundations |
| 3       | PA 401 Pastoral Counseling I |
| 3       | PA 402 Pastoral Counseling II |
| 3       | PA 404 Human Development and Spiritual Experience |
| 3       | PA 406 Group Process |
| 3       | PA 407 Professional, Legal and Ethical Issues in Pastoral Counseling |
| 3       | PA 408 Pastoral Counseling Practicum I |
| 3       | PA 409 Pastoral Counseling Practicum II |
| 3       | PA 410 Appraisal of the Individual I |
| 3       | PA 503 Integrating Spirituality into Assessment and Treatment Planning |
| 20      | PA 500 Internship |
| 12      | Four Elective Courses (two in theology) |

Quarter Hours 68

Theology electives must be chosen from Athenaeum offerings in Biblical Studies, Christian Living, Historical Studies, Liturgy and Sacraments or Systematic Theology. Those seeking licensure in the State of Ohio should take Clinical Content courses as their non-theology electives.

Clinical Content Courses

The clinical curriculum is designed as a supplemental program for those students seeking licensure in the State of Ohio. In addition to the basic curriculum leading to the master’s degree in pastoral counseling, a student must complete a minimum of 30 quarter hours of instruction in the following areas:

| Credits | Course Description |
|---------|
| 4       | PA 550 Diagnosis of Mental and Emotional Disorders |
|        | PA 551 Professional Interaction and Treatment Planning |
| 3       | PA 553 Clinical Psychopathology |
| 3       | PA 554 Methods of Intervention and Prevention |
| 4       | PA 555 Appraisal of the Individual II |
| 12      | Electives |
| 3       | PA 352 Chemical Dependency |
PA 403 Theories of Personality (3)
PA 412 Couple and Family Counseling (3)
PA 415 Introduction to Clinical Hypnosis (3)
PA 416 The Psychology of Human Sexuality (3)
PA 417 Counseling Children and Adolescents (3)
PA 552 Counselor Supervision (3)

Membership, Certification, Licensing

Because many professional counselors seek membership in professional societies as well as professional certification and licensing, the MAPC program endeavors to assist the candidate in this pursuit. The State of Ohio Counselor, Social Worker and Marriage & Family Therapist Board has approved the Athenaeum of Ohio counselor training program for the PC and PCC levels.

Although the administration of the MAPC degree program can offer advice and such information as it has at its disposal, it should be understood that it is ultimately the student's responsibility to make sure that all academic requirements for licensure have been met. To this end, it is usually best for the student to be in regular contact with the state licensing agency.
Master of Arts Degree in Theology

Purpose
The objective of this degree is to provide the student a graduate-level mastery of theological studies and research, i.e., sufficient familiarity with the major theological disciplines to serve as a competent scholar and teacher. The degree prepares students for the pursuit of doctoral studies.

Prerequisites for Admission to the Program
To apply a candidate must have completed a Bachelor of Arts degree with a 3.0 average, or be currently maintaining a 3.0 average in the Master of Divinity degree program.

Admission
A student must apply to the Dean of Special Studies for admission either by May 1 for autumn quarter admission or by October 1 for winter quarter admission. The Admissions and Degrees Committee of the Athenaeum will decide on the application. The student who is matriculated in the Master of Divinity program ordinarily can apply for admission to the Master of Arts in Theology program at the completion of his second year of seminary-based study.

Candidacy
Before a student is admitted as a candidate for the Master of Arts in Theology degree 1) the student must have participated in the orientation to research in theology, which is an introduction to theological research methodology, reference sources and use of the library; and 2) at least 15 quarter hours of work must be completed and reviewed by the Dean of the Athenaeum as satisfactory.

Academic Requirements
A student must obtain a minimum of 48 quarter hours of graduate work to earn the degree and must have a 2.5 grade point average at the end of the first year of study for the degree, or the first 18 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each quarter thereafter. Students falling below the required average are on probation with regard to this program. More than two successive quarters on probation will require faculty action for the student to continue in the program. Each student will be assigned an academic advisor who must approve all course registrations.
Course Requirements
The student must take the following 48 quarter hours:

**Philosophy** (3 hours)
PH 310 Philosophy for Theological Studies

**Biblical Studies** (6 hours)
LPB 301 or B 231
LPB 302 or B 233, 234

**Christian Living** (6 hours)
LPS 403 or CL 230
LPS 414, CL 234, 236 or 237

**Historical Theology or Church History** (3 hours)
LPH 302 or H 301, 302, or 303

**Systematic Theology** (15 hours)
S 225
S 230
LPS 302 or S 240
LPS 303 or S 233
LPS 401 or LS 232

**Electives** (9 hours) - additional courses chosen from above areas of the curriculum.

The student must identify an area of major research which can be achieved in one of two ways: a thesis (worth 6 credits) or two 500 level electives. If one chooses to do a thesis (at least 50-60 pages) one must first find a full-time faculty member from one of the required interest areas who agrees to be a director. It is the director’s responsibility to approve the topic and outline, to supervise the research, to recommend revisions in the draft and to accept and grade the final text. If one chooses to take two 500 level electives, a guided research paper (of 25-30 pages) is required for each course. The professor of the course acts as director. In either of these options the student must follow the K. Turabian *Manual for Writers.*

**Comprehensive Examination**
One must be admitted as a candidate for the degree and complete all course requirements before one can apply for the comprehensive examination. The exam is divided into two parts. The first part is a written examination, consisting of essay questions on theological study in the areas of biblical studies, Christian living, church history and systematic theology, and the integration of these areas of study. The second part is a 30-minute oral defense of one’s major research before a board of three faculty members, including the director of the research. The student must pass both parts of the examination.
Diaconate Formation Program

Beginning with the 1997-98 academic year, the Special Studies Division of the Athenaeum assumed responsibility for the Archdiocesan Permanent Diaconate Formation Program.

What is a Permanent Deacon?

In his Apostolic Letter, *Ad Pascendum*, reconstituting the permanent diaconate Pope Paul VI said that the diaconate was to be “a driving force for the Church’s service or diakonia toward the local Christian communities, and as a sign or sacrament of the Lord Jesus himself, who came to serve and not to be served.” The deacon’s ministry of service is linked to the Church’s mission of proclaiming the word, celebrating the sacred liturgy, and making real Christ’s compassionate ministry of charity toward all. This ministerial reality is to be made real in the ministry and daily life of the deacon. Diaconate is an ecclesial ministry of service, complementary but subordinate to the orders of bishop and priest; the deacon is to be “a living icon of Christ the Servant within the Church.”

Qualities Sought in Deacon Candidates

**Human Qualities:** A candidate should show psychological equilibrium, good health, sense of responsibility, honesty, stable personal relationships in marriage, family, and community, dynamism, spirit of sacrifice, strength of character, perseverance, personal integrity/appropriate self-knowledge, a capacity to learn and grow as a person.

**Spiritual Qualities:** A candidate should have a dynamic, active and committed spiritual life, and be living a life of mature Christian spirituality, faithfulness to the sacramental life, in particular a love for the Eucharist, simplicity of heart, reasonable sense of self-giving and disinterest for self, humility, love for others, a proven willingness to engage in ministry for the poorest, the suffering, and the most needy, a willingness to share time, talent, and treasure for the sake of the Church’s mission and a desire to seek a simplicity of life, a willingness to deepen his spiritual and prayer life.

**Intellectual Qualities:** A deacon is required to be a knowledgeable and reliable witness to the faith and a spokesman for the Church; therefore, candidates must demonstrate a reasonable intellectual ability to understand and communicate the faith and Church’s tradition in a way that is “complete and serious.” Candidates must be personally faithful and committed to the Church’s doctrine if they are to communicate it to others. They should show an openness to learning, intellectual honesty and humility, deference for their teachers, and an ability to synthesize in order to teach and instruct others in the faith.

**Pastoral Qualities:** Pastoral formation is not fundamentally an apprenticeship in techniques but a process by which a man becomes sensitive to what it means to be a disciple of Jesus. Candidates should already demonstrate a generosity for service, a missionary zeal to bring the word of God’s love and salvation to all in word and action, a desire to serve the community, show responsibility in initiating and completing projects, have a spirit of servant-leadership, generosity of spirit, creativity, respect for ecclesial communion and faithfulness to the Tradition, filial obedience to the bishop, ability to work in a team/works well with people, good communication skills, ability to listen and hear, ability to speak publicly and proclaim the Gospel effectively, a willingness to seek professional training and formation for the sake of the mission and ministry.
Prerequisites for Admission to the Program

A man must be a Catholic in good standing in the Church and fully-initiated in the faith. He must be at least 32 years of age.

If married, there must be evidence of a stable and growing marriage relationship. His wife must be willing to support her husband actively through formation and in his ministry.

He will minimally have completed the theological and ministerial requirements for obtaining Certificate in Lay Ministry from the Athenaeum. Athenaeum certificate courses must have been taken for undergraduate credit equivalency. A Master of Arts in Theology from the Athenaeum will also fulfill the theological pre-requisites and a Master of Arts in Theology from another institution may also fulfill the theological pre-requisites for admission. [The Tribunal Procurator course and Child Protection Workshops are still required.] Education is evaluated on an individual case basis.

He will have demonstrated his ability to respond to needs for service himself and lead others to do so.

He is endorsed by his present pastor, parish staff and parish council

Tribunal Procurator and Child Abuse Decree workshop are pre-requisites.

Admission

Application must be made to the director of the Permanent Deacon Office, Archdiocese of Cincinnati, 100 E. Eighth Street, Cincinnati, OH 45202, (513) 421-3131. Applications for the program may be submitted once a man has completed five (5) of the courses required for the Certificate in Lay Ministry. A new formation class begins August 2013. The deadline for applications for the next formation class is October 1, 2012.

Applicants must submit various forms, certificates, transcripts, etc. Each man also takes a battery of psychological inventories and participates in an interview with a counseling professional. A home visit and extended interview with the applicant (and wife) is conducted by the deacon office staff. All this information is then evaluated by a team (both clergy and lay) and letters indicating whether a person has been accepted or not are then mailed.

Schedule

The diaconate formation program ordinarily meets at the Athenaeum of Ohio. However, if at least one third of those enrolled in the program are from the northern region of the archdiocese, the program will relocate to a northern area site for one quarter of each year. During the quarters the diaconate formation program meets at the Athenaeum, classes are held on five weekends during the quarter, beginning Saturday morning and ending at noon on Sunday. During the quarters the diaconate formation program meets elsewhere, classes are held on the ten Saturdays of the quarter.

Curriculum

Students in the diaconate formation program ordinarily take two courses each quarter:

**Autumn 2012:** Theology of the Body/Marriage; Pastoral Leadership Issues in Diaconate

**Winter 2013:** Preaching at Baptisms, Weddings and Funerals; Presiding at Baptisms, Weddings and Funerals

**Spring 2013:** Role of Deacon at Eucharist/ Benediction; Theology of Orders and Ministry

**Autumn 2013:** Liturgical Practicum/Pastoral Presence; Introduction to Liturgical Theology
Formation

A man in diaconate formation meets monthly with a spiritual director. He (and his wife) also develop a mentoring relationship with an ordained deacon and his wife, meeting together at least six times per year. A retreat precedes the autumn quarter each year. Those in diaconate formation will receive candidacy near the beginning of the first year, the ministry of lector in spring of the first year, and the ministry of acolyte in spring of the second year. A day of reflection will precede each of these. The candidates will be ordained in spring of the third year of the formation program; the canonical retreat will precede ordination. During the canonical retreat candidates will make a public Profession of Faith and take the Oath of Fidelity.

Continuing Ministerial Education

In addition to its master’s degree programs and diaconate formation program, the Special Studies Division of the Athenaeum offers programs of continuing education for Athenaeum alumni and the local churches its programs serve. Ordinarily in June the Athenaeum offers institutes, courses and other continuing education programs. During the academic year the Athenaeum offers workshops and lectures on topics of value for those in ministry.
Registration for Courses for Students Not Enrolled in Degree Programs

Qualified students may enroll in most Athenaeum courses, on a credit or audit basis, without having been admitted to a degree program. In this way they can design their own course of studies. Such students must give evidence that they possess competence to pursue the level of course work for which they register. In the case of graduate courses, this ordinarily means that they must have earned a bachelor’s degree. They must also have fulfilled the prerequisites for any given course. Persons interested in enrolling in any Athenaeum course should contact the Office of the Registrar.

Sabbatical Programs

The Athenaeum of Ohio offers a ten-week (quarter) Sabbatical program for men and women in ministry. These ten-week quarter programs are designed by the individual to fit his/her needs. Encouraging personal growth and integration within a community atmosphere, the Sabbatical offers:

- Master's-level courses in pastoral, biblical and systematic theology
- Participation in daily Eucharist
- Morning and evening prayer
- The opportunity for spiritual direction
- The use of the excellent 110,000 volume Eugene H. Maly Memorial Library

A spacious 75-acre campus surrounds the seminary providing a climate of seclusion and retreat, while the City of Cincinnati provides numerous cultural opportunities.

Sabbaticals for autumn, winter or spring are arranged by writing to:

Office of the Dean
Athenaeum of Ohio
6616 Beechmont Avenue
Cincinnati, Ohio 45230
Course Offerings

Seminary Division Courses

Pre-Theology

PH 103 Logic
An introduction to the science and art of formal and material logic in the Aristotelian tradition. The perennial wisdom of this tradition helps seminarians to develop their critical and analytical abilities and become clearer thinkers who will be better able to defend the truths of the faith and pursue theological studies. Aristotelian logic is briefly compared with symbolic logic in order to take into account the modern development of logic and the positivistic rejection of metaphysics. (Jamison, 3 Undergraduate Credits)

PH 104 Philosophy of Human Nature
A study of human nature based on a philosophical analysis of the activities that define us as human. The course focuses on the “Treatise of Human Nature” in the *Summa Theologiae* of St. Thomas, but includes substantial discussion of thinkers working within the context of contemporary science. (Jamison, 4.5 Undergraduate Credits)

PH 105 Introduction to Ethics
A survey of major theories of ethics in the Western tradition, with attention to act-centered and virtue-centered systems, and to natural law theory. (Foster, 3 Undergraduate Credits)

PH 107 Philosophy of Nature/Metaphysics
This course boldly has the underlying principles of all of reality as its topic. It studies the Thomistic examination of being qua being, and focuses for a time on the foundational principles of nature, of natural being, from two points of view: that of the classic tradition, and that of contemporary philosophy of science. (Jamison, 4.5 Undergraduate Credits)

PH 108 Philosophy of God
The purpose of this course is three-fold. Its first purpose is to examine the question of the existence of God from the perspective of human reason. The second purpose is to examine and reflect upon the nature of religious experience and the perception of God as “Mysterium tremendum et fascinans.” The third purpose of the course is to examine the relationship between philosophy and theology in the encyclical *Fides et Ratio*. (Foster, 3 Undergraduate Credits)

PH 110 Ancient Philosophy
The origins of Western philosophy in Greece (the Pre-socratics, Plato, Aristotle), and its development in Hellenistic thought Epicureanism, Stoicism, Skepticism, Neoplatonism); the reaction of early Jewish and Christian thinkers to philosophical thought. (Foster, 6 Undergraduate Credits)

PH 111 Medieval Philosophy
Western philosophical thought in the middle ages: the transition from Greek east to the Latin west; the influence of St. Augustine; the impact of the reception of Aristotle’s works; the influence of Islamic and Jewish thinkers and the founding of the great European universities. Special attention will be paid to the thought of St. Thomas Aquinas, St. Bonaventure, Duns
Scotus, and the beginning of the *via moderna* with William of Ockham. (Jamison, 6 Undergraduate Credits)

**PH 112 Modern Philosophy**

A radical new beginning for Western philosophy, rejecting the medieval synthesis and embracing the modern scientific revolution then in progress: religious faith is dismissed by some and replaced with reason/science; others construct systems attempting to retain the old faith, but in some secularized, non-supernatural form. Major figures studied are Descartes, Hobbes, Locke, Hume, Kant, Hegel, Marx. (Jamison, 6 Undergraduate Credits)

**PH 113 Contemporary Philosophy**

This course examines the philosophical developments of the mid-nineteenth century to the present. The general theme of the alienation of the contemporary person and the various philosophical responses is traced through the thought of notable philosophers and trends: Feuerbach; Nietzsche; Marx; Husserl, Heidegger; Existentialism; Logical positivism; American pragmatism; Postmodern theory. (Brausch, 6 Undergraduate Credits)

**PH 121 Philosophy Seminar**

A course devoted to drawing out and elaborating upon major themes in the history of Western philosophy, themes that have over the centuries influenced the development of the theology and piety of the Church, and that influence the way people look at themselves and the world today. (Foster, 3 Undergraduate Credits)

**PH 151 Philosophy for Theologians**

This course introduces seminarians to the interplay of faith and reason that is fundamental to priestly formation. It begins with a study of the nature of philosophy and theology, a classification of the disciplines, and a discussion of the particular ways that theology uses philosophy. The middle sessions consider how philosophy helps the seminarian in his human, pastoral, and spiritual formation; how it will aid him as a priest. Finally, the course studies the reciprocal relations between faith and reason as described in John Paul II’s encyclical, *Fides et Ratio*, the history of the interface between faith and reason, and the role of Thomas Aquinas as exemplar. (Foster, 3 Undergraduate Credits)

**PH 310 Philosophy for Theological Studies**

This course helps students be better students of theology and more effective teachers of the faith. In the experience of the Church as grace builds on nature, so theology builds on philosophy. In the first part of the course, we consider the nature of philosophy, and something of its early history. In the second part, we illustrate how theologians have used philosophy by studying the relation of Augustine to Plato, and of Aquinas to Aristotle. In the final part, we consider the drama of faith and reason in modern and contemporary philosophy and the different theologies thus inspired. This course is required for the Master of Arts in Theology for those not having the philosophical prerequisites. (Foster, 3 Graduate Credits)

**PTL 180 Latin I**

An introduction to ecclesiastical Latin, including basic vocabulary, basic noun and verb forms, and simple sentence structures; examining the place of Latin in Christianity and in Western culture, and memorizing traditional Latin prayers. (Wilger, 3 Undergraduate Credits)

**PTL 181 Latin II**

A continuation of PTL 180, including additional vocabulary, additional noun and verb forms, more complex sentence structures using the subjunctive mood, and additional Latin prayers. Prerequisite: PTL 180 or permission of instructor. (Wilger, 3 Undergraduate Credits)
PTL 182 Latin III
Further study of ecclesiastical Latin, including expanded vocabulary and additional forms and structures, with emphasis on reading a variety of longer Latin texts. Prerequisite: PTL 180, PTL 181 or permission of instructor. (Wilger, 3 Undergraduate Credits)

PTL 183 Advanced Latin I
Further study of ecclesiastical Latin, including expanded vocabulary and additional forms and structures, with emphasis on reading a variety of Latin liturgical texts, and maintaining proficiency in Latin. Prerequisite: PTL 180-182 or permission of instructor. (Brausch, 1 Undergraduate Credit)

PTL 184 Advanced Latin II
Further study of ecclesiastical Latin, including expanded vocabulary and additional forms and structures, with emphasis on reading a variety of Latin liturgical texts, and maintaining proficiency in Latin. Prerequisite: PTL 180-183 or permission of instructor. (Brausch, 1 Undergraduate Credit)

PTL 185 Advanced Latin III
Further study of ecclesiastical Latin, including expanded vocabulary and additional forms and structures, with emphasis on reading a variety of Latin liturgical texts, and maintaining proficiency in Latin. Prerequisite: PTL 180-184 or permission of instructor. (Brausch, 1 Undergraduate Credit)

PTS 110 Introduction to Seminary Studies
This course supports the academic component of seminary formation. The focus falls upon academic composition. Moving from such basics as punctuation, sentence and paragraph structure, the student engages in varied forms of written communication based on topics related to seminary studies. Research projects move from structured library tutorial to independent library research. The goal is to write concise, well-researched discussion of both philosophical and theological subjects. (Seger, 1 Undergraduate Credit)

PTS 127: Christian Ethics
An introduction to Christian ethics from the framework of Sacred Scripture and the theological and moral virtues. The student will discover that the goal of the Christian life is union with God. Christians can achieve this goal by living a moral life rooted in faith, hope, and charity and based on the virtues of prudence, justice, temperance and fortitude as explained through Church tradition and Sacred Scripture. (Endres, 3 Undergraduate Credits)

PTS 130: Fundamental Truths of the Catholic Faith I
An introduction to the foundational beliefs of the Catholic Church as presented in the first part of the Catechism of the Catholic Church, the Creed. The Catechism along with supplemental readings introduce the student to the methodological considerations involved in the theological enterprise and are used to sharpen the student’s critical thinking skills. (Endres, 3 Undergraduate Credits)

PTS 132: Fundamental Truths of the Catholic Faith II
A continuation of the introduction of foundational beliefs of the Catholic Church as presented in the first part of the Catechism of the Catholic Church, the Creed. The Catechism along with supplemental readings introduce the student to the methodological considerations involved in the theological enterprise and are used to sharpen the student’s critical thinking skills. (Endres, 3 Undergraduate Credits)

PTS 131 The Catholic Imagination
The aim of this course is to engage the student in the process of critically reflecting on the philosophical presuppositions and theological beliefs operative in artistic expression and choice and how these may or may not be consonant with a Catholic worldview. This aim is
pursued largely through the evaluation of a number of films and a selection of literature. (Brausch, 3 Undergraduate Credits)

**PTS 137 Liturgy and Sacraments**

This course will address the nature of liturgy and history of the theology and practice of the sacraments in the Catholic Church. (Keller, 3 Undergraduate Credits)

**PTS 150 Introduction to Spirituality**

This course is designed for seminary students who are in the pre-theology program at Mount St. Mary’s Seminary. It explores the basic aspects of Christian prayer, the human and theological dimensions of spirituality, and its practical consequences. This course is intended to connect with the students’ philosophical study as well as serve as part of the introduction to the seminary theology program. (Ruwe, 3 Undergraduate Credits)

**PTS 151 Theology of Spiritual Growth (also CL 422)**

This course is a systematic introduction to the principles of the spiritual growth of the person especially through the Thomistic and Carmelite traditions. The course builds upon a sound Biblical anthropology and fundamentally spiritual and Christian view of the human person, correlating the sources, principles and practices of sound spirituality with the fundamental truths of Catholic faith, with the reality of human nature as, fallen, redeemed and graced, and with practical aspects of spirituality in Christian life and priestly ministry. (Cole, 3 credits).

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**Graduate-Level Theology Courses**

**Biblical Studies**

**B 230 Introduction to Biblical Studies**

This course has three purposes: 1) To aid the student in getting acquainted with the tools used to interpret the Bible as well as developing the skills needed to make use of those tools; 2) To aid the student in understanding the Bible as the Word of God; 3) To aid the student in understanding the development of the Bible as a normative text for the church. Among issues discussed in the course will be: the historical-critical method, tradition history, literary criticism, the Bible as literature, the transmission of the Bible, its various English translations and textual criticism. Papers will be required. (Schehr, 3 Credits)

**B 231 Introduction to Old Testament Theology and Themes**

This course is designed to help the student: 1) understand the context of each book of the Old Testament, 2) appreciate the poetic and narrative skills witnessed in the Old Testament, 3) comprehend the themes and theologies developed in the Old Testament. (Schehr, 4 Credits)

**B 232 History of Israel in Biblical Times**

This course will study the history of Israel from its roots in an Ancient Near Eastern milieu to its development through the Inter-Testamental Period. Thus, it provides an historical framework to understanding the theological and historical development of the tradition as it works toward its fulfillment in the Jesus Movement. It provides a basis for sound theological and Biblical Studies as well as insightful approaches to spirituality. (Lillie, 3 Credits)

**B 233/234 Introduction to Theology and History of the New Testament**

An introduction to the world of the New Testament, to the various writings that comprise it (who wrote them, where, when and why), to the
thought expressed by these writings and to the process by which they were gathered into the New Testament. (Callan, 6 Credits)

B 253 Hermeneutics and Proclamation
This course has two foci. In the Hermeneutics track, after exploring the 1993 Pontifical Biblical Commission document *The Interpretation of the Bible in the Church*, the course introduces a variety of exegetical methods and hermeneutical perspectives used in interpreting the Bible, and then turns to the principles involved in the interpretation of five major kinds of literature found in the Scriptures, with the aim of preparing the student eventually to preach the inspired texts in a way that enables the content of God’s message to be communicated effectively to the people they serve. In the Proclamation track, it concentrates on the proclamation of scriptural and liturgical texts that are used in public worship, and serves as preparation for vocal expression in homiletics courses. The study of communication theory is undertaken to provide students with a foundation for understanding and appreciating the power of the spoken word with a focus on interpreting texts as essential step in making oral reading meaningful and believable. Presentations of certain secular texts, poetry, non-biblical letters, and other literary works are used as preliminary exercises to the interpretation of texts used in liturgy. Heavy importance is placed on storytelling, student presentations and proclamations throughout the course. This course is preparation for the homiletics courses which follow throughout the remaining years of formation. (Shea, 2 Credits)

B 306 The Integrative Quality of the Biblical Wisdom Literature
This course presents the text and content of the Biblical Wisdom Tradition in relation to the thought of its own time and its significance for our time. Emphasis will be placed on its integrative quality for the orientation of the human person in the search for personal development and holiness. Prerequisites: B 231, B 232 or LPB 301. (Lillie, 3 Credits)

An examination of various themes running through this two-volume history of Jesus and of the Church. Among the most important are: Luke’s presentation of Jesus, Luke’s view of relations between Israel and the Church, Luke’s understanding of history and Luke’s presentation of Paul. Prerequisites: B 233, 234 or LPB 302. (Lillie, 3 Credits)

B 354 Johannine Literature
This course will provide the student with an opportunity to learn and appreciate the theology and narrative techniques exhibited in the fourth gospel. The course will follow the seminar rather than lecture format. Commentaries will be assigned. At each session, students will be called upon to share their insights and discoveries. A written paper is required on the interpretation of a selected unit within the gospel. Topics to be considered from a Johannine perspective include: Christology, eschatology, and discipleship. Prerequisites: B 233, 234 or LPB 302. (Sheh, 3 Credits)

B 410 The Book of Jeremiah
This course will study the Book of Jeremiah from a global perspective. Attention will be given to historical and cultural factors that impact on the text. It will examine the problems of faith and hope on the eve of the destruction of Jerusalem, the temple, the priesthood and sacrifice, and the state of Judah itself. The theology is crisis theology. Prerequisites: B 231, B 232 or LPB 301. (Lillie, 3 Credits)

B 453 Church in the Pastoral Epistles
Brief review of the origin and purpose of 1 and 2 Timothy and Titus, followed by detailed examination of the letters themselves. The main focus of the course will be the picture of the Church which emerges from these letters, especially with regard to its administrative organization. Prerequisites: B 233, 234 or LPB 302 (Callan, 3 credits)

B 454 Pauline Theology
A systematic synthesis of the theology that underlies the letters of Paul, especially his letter to the Romans. We will consider Paul's understanding of: 1) the human condition, 2) God's transformation of that condition through Jesus Christ, and 3) the appropriate human response to that transformation. Prerequisites: B 233, 234 or LPB 302. (Callan, 3 Credits)

Christian Living

CL 230 Fundamental Moral Theology
This course investigates fundamental elements of Catholic Christian ethics: values, moral anthropology, and ethical perspectives (virtue v. principles). Also, we explore the sources of moral wisdom— for instance, scripture and natural law— human action, sin, conscience and conversion. These topics round out the course content and shed light on the roots of Catholic morality. (Seger, 4 Credits)

CL 233 History of Christian Spirituality
This course introduces the student to the nature of spirituality, its theological and anthropological bases, and the major themes in Christian spirituality as it has developed throughout the history of the Church. Emphasis is placed on the interaction of faith and history, and the response of great spiritual masters to the needs of their time. The student will read a general history of spirituality, as well as selections from several spiritual writers who will be studied. Each student will also be asked to read one of the spiritual classics (ancient or modern) in order to have a more "in depth" understanding of a major spiritual work. (Ruwe, 3 Credits)

CL 234 Catholic Social Doctrine
This course addresses the basic theological vision underlying Catholic magisterial teaching within the realm of social morality. A historical methodology traces the growth and continuity of Catholic social doctrine from Pope Leo XIII (c. 1891) to the present day. Immersion in the Catholic tradition aims to equip the student with the critical tools to evaluate and to transform social issues beneath the light of the Gospel. Prerequisites: CL 230 or LPS 403 or permission of instructor. (Seger, 3 Credits)

CL 235 Human Development and Spiritual Experience
Students will learn the major theories of human development, covering a variety of perspectives - biological, psychological, social, cognitive, moral, and spiritual. The pastoral implications of each developmental model will be explored and students will learn to integrate scientific understandings of human development with insights from the Christian Tradition. (Prendergast, 3 Credits)
CL 236 Catholic Sexual Ethics

The course seeks to provide an overview of the Catholic moral teaching regarding human sexuality. The course examines the view of human sexuality and marriage found in contemporary society, and then it examines the understanding of human sexuality and marriage in the Scriptures and Tradition, interpreted by the Magisterium. There will be specific treatments of the virtue of chastity and sins against chastity and responsible parenthood (birth regulation and reproductive technologies). Special attention will be given to Magisterial documents, including Gaudium et Spes, Humanae vitae, Donum vitae, and Dignitas personae. Prerequisites CL 230 or LPS 403 (Fernandes, 3 Credits)

CL 237 Catholic Medical Ethics

This course explores the field of health care and the Catholic reflection on various issues in medical ethics. After exploring different models of biomedical ethics, the course will examine specific topics and principles of Catholic medical ethics, including respect for human dignity, the principles of double effect and cooperation, respect for the rights of conscience for health-care workers and the like. The topics include issues such as the nature of medicine; human suffering; embryonic stem cell research; embryo adoption; euthanasia and physician assisted suicide; artificial nutrition and hydration; and the distinction between ordinary and extraordinary care. Prerequisites: CL 230 or LPS 403. (Fernandes, 4 Credits)

CL 238 Modern Moral Problems

This course will be taught seminar style. Each student will do research and present his or her research findings to the class in written form. The topics for research will explore timely issues within the Catholic Church as it finds itself within the American ethos. The topics are: the death penalty, bioethics issues such as cloning, and medical issues such as physician-assisted suicide and euthanasia. We will also address issues brought up by students. Methodologically, we will set up a dialogue between the wisdom of the Catholic Tradition and the American cultural ethos with an eye to formulating an informed pastoral response. Prerequisites: CL 230 or LPS 403, CL 236, CL 237. (Seger, 3 Credits)

Historical Studies

H 301 Early Christianity: 70 to 600 C.E.

Vatican II stressed the necessity of renewing the church in harmony with its original charism. This course will explore the beginnings in detail — with a special eye toward gaining insights into the character and mission of the Church. Furthermore, this course will integrate readings from the Church Fathers within a chronological development of Christianity which begins with its separation from Judaism and ends with its successful coping with the barbarian invasions. (Ross, 3 Credits)

H 302 Medieval Christendom and the Reformation: 600 to 1600 C.E.

A study of the institutional, cultural, spiritual and theological picture of the Middle Ages with a special emphasis on spirituality and the development of the Papacy. Special attention will be given to the Protestant and Catholic Reformations. (Ross, 3 Credits)

H 303 From Trent to Vatican II: 1600 to Present

A survey of key eras and chief tensions in Tridentine Catholicism including reaction to the Protestant Reformation, the reforms of the Council of Trent (1545-1562), the French Revolution, Vatican I, dogmatic developments, catechetical initiatives, new religious orders, and missionary work, leading up to the challenges offered by the twentieth century and the calling of the Second Vatican Council (1962-1965). (Endres, 3 credits)
H 310 Patristics I: Patrology
The course provides an overview of the Fathers and their works, presenting their individual characteristics, while situating their literary and pastoral activity in its historical context. The object of patrology is the life and writings of the Fathers; therefore, students will read the texts of the Fathers and study the Fathers through historical investigation and biographical and literary information (Endres, 2 credits).

H 311 Patristics II: Patristic Doctrine
The focus of this course is the theological thought and doctrine of the Fathers; to examine the relationship of the Fathers to dogma, moral and spiritual theology, Scripture and Liturgy. Students will read selected texts of the Fathers in particular areas to acquire a sense of the continuity of theology (Endres, 2 credits)

H451: American Catholic Experience
A survey of key eras and chief tensions experienced by the American Catholic community: immigration, acculturation, anti-Catholicism, nationalism, education, theology and discipline before and after the Second Vatican Council. (Endres, 3 credits)

Language Studies

L 200 Biblical Hebrew I
This course provides the student with the opportunity to gain fundamental knowledge about the structure and syntax of Biblical Hebrew. Pronunciation and reading will be emphasized. This course serves as a foundation for Biblical Hebrew II. (Schehr, 3 Credits)

L 201 Biblical Hebrew II
This course is a continuation of Biblical Hebrew I. It will provide the student with the opportunity to advance his/her understanding of the structure and syntax of the language. At the conclusion of the course, the student should have gained a certain degree of independence in working with the original text of the Hebrew Bible. Prerequisite: L 200. (Schehr, 3 Credits)

L 261 Spanish I
This is a beginning Spanish course for students who have had no prior study of the language. The principal goals are to practice writing, listening, reading and speaking to communicate in Spanish. (Staff, 3 Credits)

L 262 Spanish II
Continued listening, speaking, reading and writing in Spanish with further study of the culture, traditions and values of Spanish-speaking countries. Prerequisite: L 261 or permission of instructor. (Staff, 3 Credits)

L 263 Spanish III
Continued listening, speaking, reading and writing in Spanish with further study of the culture, traditions and values of Spanish-speaking countries. Prerequisite: L 262 or permission of instructor. (Staff, 3 Credits)

L364 Spanish IV
Continued listening, speaking, reading and writing in Spanish with further study of the culture, traditions and values of Spanish-speaking countries. Prerequisite: L 263 or permission of instructor. (Pintado, 3 Credits)

L365 Spanish V
Continued listening, speaking, reading and writing in Spanish with further study of the culture, traditions and values of Spanish-speaking countries. Prerequisite: L 364 or permission of instructor. (Pintado, 3 Credits)

L366 Spanish VI
Continued listening, speaking, reading and writing in Spanish with further study of the culture, traditions and values of Spanish-speaking countries. Prerequisite: L 365 or permission of instructor. (Pintado, 3 Credits)
Liturgy and Sacraments

LS 231 Introduction to Liturgical Theology and Practice
An introduction to liturgical theology, focusing especially upon an exposition of current official documents on the celebration of the Eucharist and the theological principles undergirding sound liturgical preparation. (Keller, DiCello, 3 Credits)

LS 232 Sacramental Theology
The course will provide a foundation for the understanding of the sacraments. It will consider the development of general sacramental theology and principles. The goals of the course are to understand the meaning and use of the term sacrament in Catholic theology; to trace the historical development of sacramental theology in the Church; and to examine how recent developments, including Vatican II, have influenced the understanding and celebration of the sacraments. One credit hour of this course is related to a yearlong practicum in which students are involved in a parish-based RCIA program. (Keller, 4 credits)

LS 233 Marriage I: The History, Theology and Canons of Marriage
This is the introductory course on marriage prior to internship. It addresses 1) the history of marriage; 2) the theology of marriage (based on the Rite itself, ecclesial documents and contemporary theologians); and 3) the canonical requirements for marriage. (Keller/Vondenberger, 3 Credits)

LS 234 Marriage II: Pastoral Practice Concerning Marriage
This second course on marriage, following internship, addresses various areas of pastoral care related to marriage and marriage preparation. It is divided into two self-contained units. One section concentrates on developing skills for marriage preparation including: understanding the role of the priest in marriage preparation, handling meetings with engaged couples, and approaches for addressing special issues such as cohabitation, interfaith relationships, premarital sex, families of origin, and second marriages. It also includes training on Natural Family Planning and the use of the FOCCUS inventory instrument for marriage preparation. Additionally, the course explores resources and approaches for use in: marriage enrichment, ministering to those in troubled marriages, and ministering to the divorced. This course also addresses the many pastoral concerns and challenges related to wedding liturgies. The other section treats canonical procedures and pastoral care in the midst of dissolution, marriage case preparation, and tribunal proceedings. Prerequisite: LS 233. (She/Vondenberger, 3 Credits)

LS 235 Eucharistic Theology and Celebration
The purpose of this course is to assist the student in understanding the meaning of the central action of Christian worship—the Eucharist—and in developing the ability to lead the Christian community in that act of worship. Beginning with a review of the theological, sacramental and liturgical insights that guide all worship, the course will review the history and theology of the Eucharist, the contemporary theology emerging from Vatican II and more recent papal writings and legislation, as well as new theological questions and issues. In that context the student will address the practical and pastoral questions of Eucharistic celebration. One practicum component will be spent becoming competent with the area of ministerial chants and liturgical movement. The other practicum component will involve the actual practice of the celebration under supervision and on videotape. Prerequisites: LS 231, LS 232. (Keller, DiCello, 5 Credits)
LS 236 The Sacraments of Healing and Their Celebration
This course will examine the sacraments of healing: Penance and Anointing of the Sick. The course will demonstrate the organic development of the sacraments, flowing from the Scriptures and Tradition, and will address contemporary theological and pastoral practices in the areas of reconciliation and healing. The course involves a supervised practicum through which students learn how to celebrate the sacraments of healing and to become effective ministers of God’s mercy and healing. Prerequisites: CL 230, LS 231, 232. (Keller, 4 Credits)

LS 237 Theology and Celebration of Baptism and Weddings
The course will consider the development of the theology of baptism and confirmation within the Catholic tradition. Having first been called to follow Christ in baptism, many men and women continue their discipleship through the sacrament of marriage. Students will be instructed to celebrate these life-giving sacraments according to the Rite of Baptism and the Rite of Marriage. (Keller, 3 credits)

LS 252 Liturgical Skills I: Basic Music and Vocal Skills
This course provides group instruction in the fundamentals of music, musical notation, keyboard and basic vocal production. It also provides for the development of skills for musical leadership. (DiCello, 1 credit)

LS 260 Group Voice I
This practicum provides an opportunity for upperclassmen to pursue the fundamentals of basic musicianship and vocal production. It provides individualized instruction in the group setting. (DiCello, 1 Credit)

LS 261 Group Voice II
This practicum provides the opportunity for advanced coaching in the singing voice and instruction on the role of the cantor in the liturgy. Prerequisite: P 260. (DiCello, 1 Credit)

LS 262 Schola
The schola cantorum (choir) provides music for various liturgical celebrations in the seminary chapel. The schola’s repertoire includes choral music from a variety of periods and styles. The learning objectives include developing vocal skills in a choral setting, singing in parts, and developing a sense of the role and ministry of the choir in liturgical celebrations. (DiCello, 1/3 Credit/Quarter)

LS 263 Ministerial Chants in the Liturgy
This practicum is intended for those who are preparing for the diaconate and priesthood. It provides in a group setting individualized instruction in singing the altar chants, seasonal as well as those regularly recurring. (DiCello, 1 Credit)

LS 273 Music Ministry
The objective of the course is to pursue the role and function of music as it relates to Catholic worship. Through an in-depth study of the current guidelines on liturgical music, this course treats a variety of related topics which include: theology of music, music and ritual, developing a philosophy of music ministry, musical roles, musical forms and repertoire, the role of the priest in building and supervision of the parish music ministry program. Prerequi-
Pastoral and Professional

P 220 Principles of Religious Education
This course intends to explore the catechetical mission of the Church in a pastoral-theological context. Its main content is derived from pastoral reflection on central issues of catechesis along with practical guidelines for responding to them. The student will be asked to be familiar with at least one of the major documents of the Church regarding its catechetical mission in the world. Connected with this course, and central to it, is a practicum that includes an immersion in an RCIA program at a parish in the Archdiocese of Cincinnati. This parish will be chosen by the Director of Field Education of the seminary. The student is required to invest at least 30 hours in this practicum, and it will constitute one credit of this four credit course. The student will meet with the supervisor and the Director of Field Education and be given a grade for work in the RCIA program. The remaining three credits will be graded from the class content by the instructor. (Rigg, 4 Credits)

P 230 Introduction to Canon Law
Systematic introduction to Church law, its history, evolution and practical application in the life of the church. The structure and content of the 1983 Code of Canon Law will be examined with a particular focus on general norms, structures and parish leadership. (Angi, 3 Credits)

P 231 Pastoral Counseling
This course equips students with the fundamental techniques and skills that form the foundation for all models of counseling. Students will learn and demonstrate competence in attending and listening skills, goal setting, and implementation of behavioral change plans. Students will acquire fundamental crisis intervention skills with situations such as suicide, domestic violence, divorce and sexual abuse. This course also introduces students to the specifically pastoral dimensions of counseling and explores appropriate ways to address values, religion and spirituality with clients. The practicum component requires seminary students to complete additional learning projects, including taping practice helping sessions, researching crisis intervention resources within the community, and conducting interviews with ordained ministers and mental health professionals on topics related to pastoral care and counseling. (Prendergast, 4 Credits)

P 234 Pastoral Administration II: Pastoral Planning
The course will address issues relevant to pastoral administration of a parish including management of the physical plant (church, school, grounds, etc); personnel management; canonical issues related to administration (temporal goods), and pastoral planning. Additionally, there will be a treatment of ministerial ethics. (Tharp, 3 credits)

P 240 Homiletics I: Introduction to Homiletics
This introductory course builds on the principles from Hermeneutics and Proclamation and provides the theology and the principles for liturgical preaching. This course examines the history of Catholic preaching, reviews Fulfilled In Your Hearing in depth, and explores the contributions and influences of the dialectical and sacramental imaginations on contemporary Catholic homiletics. An important objective of this course is the examination of the differences between a sermon and a homily, and between deductive and inductive preaching. Students will participate in a variety of creative writing exercises as a preliminary step to the development of homilies. Each student will be expected to develop his own theology of preaching in light of the course material, indi-
individual life experiences, and vision for preaching. Students will explore and utilize various
methods and techniques for planning, writing, and preaching homilies in an environment which
encourages experimentation and risk-taking. Prerequisite: B 253. (Shea, 3 Credits)

**P 241 Homiletics II: Preaching at Mass**

This course focuses on the weekly preaching event in the context of Sunday Eucharist. It
examines multiculturalism, pluralism, and postmodernity and their influence on the Sunday
congregation. The course concentrates on making the preacher aware of the rhythm and
demands of weekly preaching by assigning students to parishes where they regularly
preach Sunday/weekend Masses under the supervision of local pastors. While assigned to
parishes, preachers will work with teams of parishioners in examining and reflecting upon the
scriptures and in the evaluation of their preaching. An important objective of this course
is the evaluation and utilization of different homily forms. Students will also come to an
understanding of the assembly’s unmet needs in Catholic preaching and their hopes and
expectations for the Sunday homily. Students will develop homilies in light of alternative ap-
proaches for congregational analysis and homiletic principles, while employing a variety of
preaching styles. Prerequisites: B 253 and P 240. (Shea, 4 Credits)

**P 250 Pastoral Leadership: Dynamics of Pastoring**

One pastors through activities which facilitate in
the other (whether that other is an individual, a
group or a whole complex organization such as
a parish community): 1) the discovery of, and
2) the ability to utilize constructively with others,
the personal resources latent within the other
for response to the Lord who created and en-
dowed these persons with those particular
resources. Thus the course and practicum
focus on so interacting with others that they
begin to appreciate and utilize in a new way
gifts, powers and capacities already present
but not fully appropriated by the other. In the
practicum component the student will experi-
ce the dynamics of pastoring, of getting in
touch with the universal demands on, and
one’s personal talents for, pastoral leadership.
Each student will be responsible for a pastoring
project at the parish internship site. Account-
ability to an on-location supervisor and a
course supervisor will afford practical guidance
and conceptual integration. (Giordano, 4 Cred-
its)

**P 430 Preaching at the Rites of Christian Initiation**

This course deals with the theology and prac-
tice of preaching within the liturgical Rites of
Initiation of the Church, Initiation of Children of
catechetical age, and the Rite of Baptism for
Children. Participants will develop and preach
homilies for the various rites from the Rite of
Christian Initiation of Adults, the Triduum, First
Eucharist, and Rite of Baptism for Children.
Students will learn how to preside at certain of
the Rites of Christian Initiation including the
Rite of Acceptance, Presentation of the Creed
and Lord’s Prayer, and the Scrutinies. Empha-
sis will also be placed on mystagogical preach-
ing which focuses on mystery, the symbols of
the sacraments, the rites, and liturgy, while
using the scriptures to reflect upon images of
how God has historically worked in the liturgical
rites. Prerequisites: B 253 and P 240, or
equivalent determined by instructor. (Shea, 3
Credits)

**P 431 Preaching at the Rites of Healing and Pastoral Care**

This course provides the foundations for liturgi-
cal preaching within the rites of healing and
pastoral care of the Church. It seeks to deepen
the understanding of a Catholic theology of
preaching while exploring various models &
forms for preparing, writing, and preaching
homilies. An important objective is the creative
use in homilies of the images of texts and symbols found in the liturgical rites. An expectation of this course is the preparation, development and preaching of homilies as part of the Rite of Reconciliation/Penance in the context of First Penance, Liturgy of Anointing within Mass, Vigil for the Deceased, Funeral Liturgy Within/Outside of Mass, and the Rite of Marriage. Prerequisites: B 253 and P 240, or equivalent determined by instructor. (Shea, 3 Credits)

Fathers as a source of inspiration and resource for the development of homilies for the various feasts of the Church’s liturgical year. (Shea, 3 credits)

Systematic Theology

S 225 Christian Anthropology
Human beings are by their very nature relational beings. They relate to the material world, spiritual world, to one another and ultimately to God. The course will study the nature of the human person as created in the image and likeness of God, wounded by original sin, and raised up in the grace of Jesus Christ to become children of God through divine adoption. It will utilize the existential personalism of Pope John Paul II’s Theology of the Body. (Jack, 3 Credits)

S 230 Theology of Faith and Revelation
An introduction to theological method: the intellectual and scientific methodology of contemporary theological reflection (sources, criteria, presuppositions and the instruments of theological research). Revelation as divine self-communication experienced in faith. The principles that guide our systematic understanding of Christian faith. Prerequisites: S 225 and some introduction to scripture. (Jamison, 4 Credits)

S 233 Ecclesiology
A study of the nature and character of the Church as the universal sacrament of salvation, its essence as communion and the hierarchical society of grace, the holy People of God engaged in a pilgrimage of grace. Following a general survey of ecclesiology and a discussion of models and images of the Church, explicit reference will be given to: the four traditional marks of the Church - One, Holy, Catholic, and Apostolic; the fundamental mission of the Church as evangelization; and the essential mission of the laity. Also to be addressed is the state of ecumenical dialogue, historical development of the ecumenical dialogue, the Church’s understanding of herself in relation to the Orthodox Churches and other Christian communions, a study of the Church’s documentation on dialogue with a view to the establishment of criteria, principles, and avenues for co-operation and communion between the Church and other ecclesial communities. Prerequisite: S 230. (O’Cinnsealaigh, 4 Credits)

S 237 Theology and Spirituality of Holy Orders
Drawing on the insights of Vatican II, this course will present an ecclesial vision of priestly identity. It will explore the Church’s tradition, practice and expectations of ordained ministry, offering a scriptural, systematic and spiritual analysis leading to a contemporary theology and spirituality of presbyteral identity, founded in being and expressed in ministry. Prerequisites: S 230, S 233, S 240, S 241. (O’Cinnsealaigh, 4 Credits)

S 240 Theology of the Trinity
The Holy Trinity is the central mystery of the Christian faith. In this course the student will examine the patristic and scriptural background to the mystery up to 381 AD. The student will then examine the question of God and the immanent and economic approaches to the Trinitarian mystery. Finally, there will be a treatment of Trinitarian spirituality and how it
shapes the lives of individual Christian believers. (Jack, 3 Credits)

**S 241 Christology**

This course will examine the person of Jesus Christ from two perspectives. The first will be a scriptural and patristic background focusing on the conciliar period 431-787 AD. It will describe the saving activity of Jesus Christ (soteriology). The course will also address the nature of the hypostatic union of Jesus Christ, addressing his knowledge and consciousness of himself as the Son of God. There will also be an introduction to Christological spirituality. Prerequisite: S 240. (Jack, 3 Credits)

**S 242 Marian Theology**

Mary, the Virgin Mother of God, will be studied from the Biblical, historical and magisterial perspectives to show her as the eschatological icon of the Church and fulfillment of Christian life. (Jack, 3 Credits)

**S 243 Eschatology and Celebration of Christian Death**

All creation moves to fulfillment in Jesus Christ. It is the purpose of this course to study the “Last Things” of the Christian life: death, judgment, heaven, hell, purgatory. Special attention will be given to the meaning of Christian death as expressed in the Rite of Christian Burial and in addressing a theology of bereavement. (Jack, 3 Credits)

**S 347 Theology of the Holy Spirit**

The purpose of this course is to provide the student with a basic introduction to the person of the Holy Spirit. The student will discover that the study of the Holy Spirit leads to a deeper understanding of Jesus Christ and his church. The student will also discover that the seven gifts of the Holy Spirit provide a helpful means to understanding the role of the Holy Spirit in the lives of individual believers. This is an intensive reading class. Papers will be required. (Jack, 3 Credits)

**S 453 Theology and Spirituality of St. Augustine**

This intensive reading course will look at the life and teaching of St. Augustine of Hippo (354-430) in his own words. Three of his works will be studied in depth: His letter to Proba on the Nature of Christian prayer; his teaching on Grace and Original Sin; and finally, several of his Scriptural Commentaries on the Psalms. Each student will be asked to write a 15 page paper on another of Augustine’s works or themes. (Jack, 3 Credits)
Lay Pastoral Ministry Division Courses

Master of Arts in Pastoral Ministry Courses

The following courses are offered through the Lay Pastoral Ministry Program of the Athenaeum towards a Master of Arts in Pastoral Ministry degree. Required courses are marked with an asterisk (*). Electives are offered on a three-year cycle. See current listing of courses offered. Electives may also be chosen from Mount St. Mary’s Seminary Division and the Pastoral Counseling Degree program.

LPA 401-409 Field Education

Biblical Studies

*LPB 301 Old Testament Scriptures
Overview of the Old Testament studies the geographic and cultural background from which the literary record of the Hebrew faith experience emerged and grew. In this context the literature of Pentateuch, Prophets and Wisdom is explored. (Lillie, 3 Credits)

*LPB 302 New Testament Scriptures
A brief overview of the New Testament world, followed by an introduction to the various writings that comprise the New Testament (who wrote them, where, when and why), to the thought expressed by these writings and to the process by which they were gathered together to form the New Testament. (Callan, 3 Credits)

Historical Studies

*LPH 302 Church History: Key Issues and Eras
A survey of the development of the Church from 70 A.D. to the 20th century. Particular attention will be paid to the distinguishing characteristics of the Church in each of the major eras of its history: from its theological self-understanding to its institutional expression.

The unifying focus of this course will be the history of the Church’s self-understanding and the formation and development of structures to fulfill that mission. (Ross, 3 Credits)

Mentor Components

LPM 304 First-Year Mentor Component
LPM 404 Second-Year Mentor Component
LPM 504 Third-Year Mentor Component

Pastoral Studies

*LPP 305 People Skills for Pastoral Ministers
This course focuses upon the people skills required of ministers if they are to communicate effectively in any pastoral situation but especially in stressful situations. Skills are explained, demonstrated, and practiced in each of four major course content areas: 1) reflective listening, 2) assertion, 3) problem solving, and 4) conflict management. The personal spirituality of the pastoral minister is presented as the foundation upon which these interpersonal communication skills and competencies are based and out of which they naturally flow. (Staff, 3 Credits)
*LPP 310 Pastoral Leadership: To Lead in the Spirit of Jesus
This course defines pastoral leadership and distinguishes it from secular leadership as well as from pastoral management and pastoral administration. It examines pastoral leadership as influence, empowerment, meaning-making, and service, showing how these elements are rooted in the leadership of Jesus. The personal spirituality of the pastoral leader is presented as the foundation upon which leadership skills and competencies are based and out of which they naturally flow. (Gutting, 3 Credits)

LPP 403 Pastoral Planning (Online course)
Pastoral planning focuses on the effective management of pastoral information in service to the mission of the Church. This course introduces students to the purposes of pastoral planning, the role of prayer and spirituality in planning, planning as a cyclical process, the components of an effective pastoral plan, and the steps necessary to develop an effective pastoral plan at the parish level. (Gutting/Von Handorf, 3 Credits)

LPP 413 Ministry to the Sick, Dying, and Bereaved
This seminar attends to the variety of issues that affect the dying person and his or her intimate relationships and community. Issues to be explored include grief and loss, finding meaning in the dying process, pastoral care through ministry to the person and significant others, the use of ritual, and pastoral ministry for the bereaved beyond the funeral. Professional ministers will speak at sessions that will be facilitated using a reflection/action method (Groomes praxis model). (Jack, 3 Credits)

LPP 500 Project in Ministry

Systematic Theology

*LPS 300 Faith Dimensions for Ministry
This course examines the personal, spiritual and ecclesial faith dimensions of ministry formation. Students will explore, articulate and reflect upon their faith journey and call to ministerial studies. (Staff, 3 Credits)

*LPS 302 Christology
The purpose of this course is to introduce the student to Jesus Christ as seen through the lens of sacred scripture and apostolic tradition. This course includes a treatment of the historical development of the church’s knowledge of Jesus Christ through the ecumenical councils and patristic writers. Attention will also be given to issues such as the historicity of the gospels, Jesus’ self-knowledge as God and his mission as universal redeemer (soteriology). This course will also include a basic introduction to Mary the mother of God and her significance in relation to her son. Prerequisites: LPB 302, LPS 300. (Jack, 3 Credits)

*LPS 303 The Church
A study of the nature and character of the Church as the universal sacrament of salvation, its essence as communion and the Hierarchical society of grace, the Holy People of God engaged in a pilgrimage of grace. Following a general survey of ecclesiology and a discussion of Models and Images of the Church, explicit reference will be given to: the four traditional marks of the Church, One, Holy, Catholic, and Apostolic; the fundamental mission of the Church as evangelization; and the essential mission of the laity. Prerequisites: LPB 302, LPS 300. (O’Cinnsealaigh, 3 Credits)

*LPS 401 Sacramental Theology
This course will consider the development of general sacramental theology in light of its historical development and recent developments in the areas of scripture, ecclesiology,
anthropology, psychology, and sociology regarding the relationship of ritual behavior and spirituality. The goal of the course is to understand 1) the development of sacramental theology in the history of the Church; 2) the liturgical reform sought by Vatican II and more recent papal writings and legislation; 3) the dynamics involved in, and the means necessary for, good parish sacramental celebrations. Prerequisites: LPS 302, 303. (Keller, 3 Credits)

*LPS 403 Fundamental Moral Theology
This course investigates fundamental elements of Catholic Christian ethics: values, moral anthropology, and ethical perspectives (virtue v. principles). Also, we explore the sources of moral wisdom—for instance, scripture and natural law—human action, sin, conscience and conversion. These topics round out the course content and shed light on the roots of Catholic morality. (Seger, 3 Credits)

*LPS 414 Catholic Social Doctrine
This course addresses the basic theological vision underlying Catholic magisterial teaching within the realm of social morality. A historical methodology traces the growth and continuity of Catholic social doctrine from Pope Leo XIII (c. 1891) to the present day. Immersion in the Catholic tradition aims to equip the student with the critical tools to evaluate and to transform social issues beneath the light of the Gospel. Prerequisites: CL 230 or LPS 403 or permission of instructor. (Seger, 3 Credits)

*LPS 416 Theology of Ministry
This course will examine the nature of ministry, its place in contemporary Christianity, its relationship with Church and with God’s reign, changes in the concepts and practice of ministry. We will examine the requirements of ministry, the nature of call and the qualities for ministry. We will attempt to reflect together on the present culture as the place for ministry, and examine the spirituality requisite to meet its challenges with authenticity. (Hater, 3 Credits)

Certificate Option Courses

The following courses are required for the Certificate Option of the Lay Pastoral Ministry Program.

**LPA 401C-409C Field Education**

**LPC 115 Basic Doctrine**
This course will investigate the basic teachings of our tradition as noted in the *Catechism of the Catholic Church*. Participants will develop an appreciation for the function of doctrine and the process of theology through which doctrines develop in the Roman Catholic Tradition. (Staff, 3 Units)

**LPC 120 Formation for Discipleship**
This course will focus on themes basic to ministry such as call, response, freedom, choice and paschal mystery. It is designed to challenge participants to confront their own faith and to be supported by Christian peer relationships. The course will serve as well to introduce participants to the educational methodology to be pursued throughout their experience in the program. (Staff, 3 Units)
LPC 121 Introduction to the Old Testament
This course will provide an overall introduction to the sacred history of the people of Israel, and the literary record of their experience. Key themes of revelation, election, covenant, exodus, law, sin and salvation will be studied. Among topics discussed are the composition of the books of the Old Testament, biblical inspiration, canonicity, and interpretation of scripture. (Staff, 3 Units)

LPC 122 Introduction to the New Testament
An introduction to the New Testament providing background necessary to understand the Gospels, the writings of Paul and the Acts of the Apostles, as well as familiarity with their main themes. (Staff, 3 Units)

LPC 123 Jesus, the Christ of Faith
Jesus Christ, the model for all ministry, will be studied beginning with biblical sources, through the development of the dogma of the Church—including an investigation of trends. The relationship between Christology and spirituality will be explored. (Staff, 3 Units)

LPC 124 Church History
This course will provide an overview of the history of the Catholic Church. It is designed to equip the lay ecclesial minister with an understanding of the events, movements, theologies and people that have influenced the development and structure of the Church. This course will encourage participants to reflect on what the Church has been, what it is, and what our future challenges might be, in light of our history. (Staff, 3 Units)

LPC 125 Communication Skills for Ministry
This course focuses on the communication skills required of ministers in pastoral settings. Particular emphasis is placed on the ability to communicate effectively through listening, assertion, facilitation, conflict management, leadership and responding to stress situations. Application of these skills to group interactions, and practice of these skills are important elements of this course. (Staff, 3 Units)

LPC 126 Liturgy/Prayer
This course will provide a framework for participants to enter into and reflect upon a variety of individual and communal prayer experiences. The development of current liturgical practices will be traced and participants will deal with practical problems of communal prayer in parishes. (Staff, 3 Units)

LPC 127 Christian Ethics
An investigation of fundamental principles of the Christian moral life. Special attention will be given to key concepts of Christian becoming: freedom, responsibility, law, grace, sin, moral discernment and discipleship. (Staff, 3 Units)

LPC 128 Social Justice
This course will explore current domestic and international justice issues in light of church teaching. The purpose of this course is to provide information and to enable participants to develop their own approach to the justice dimension of their call as ministers. (Staff, 3 Units)

LPC 222 Tribunal Training Course
(Elective Course)
In this ten-session course, the participant will be guided through the Church’s law and practice relative to marriage cases so that after finishing the course with at least a "B" average and successfully completing an internship, the student might be certified as a procurator/advocate for the Tribunal, able effectively to assist those seeking help with marriage cases at the parish level. This course is offered every spring quarter at rotating campuses and is limited to 25 participants. (Staff, 3 Units)
LPC 215 Ecclesiology (Elective Course)
This course provides an introduction to the nature of church including its theology, mission, catholicity and relationship to the world. It will examine a variety of models for church as well as the relationship between local and universal church. (Staff, 3 Units)

LPM 304C First-Year Mentor Component
LPM 404C Second-Year Mentor Component
LPP 500C Project in Ministry

Pastoral Counseling Program Courses

Master of Arts in Pastoral Counseling Courses

The following are the courses required for the Master of Arts degree in Pastoral Counseling. The Clinical Content Courses serve as counseling electives for this program. Theological electives and some counseling electives may be taken from other divisions and programs.

PA 375 Career Counseling
This course will be a study of the theories and skills needed to be an effective counselor for career-related concerns. Topics studied will include: theories of career development and decision-making; understanding and use of assessment tools, including computerized career guidance systems; presentation and practice of basic career counseling skills; development of student’s own perspective of career development in the Christian context. Emphasis will be placed on subpopulations with special career concerns, such as women, ethnic minorities and midlife adults. (Kroger, 3 Credits)

PA 380 Research and Evaluation
This course focuses on the integration of the components of the research process with application to the field of pastoral counseling. Content areas include the scientific method, utilization of research findings, research study designs, collection and analysis of data, and evaluation of research. Throughout the course, emphasis is placed on critical thinking and use of research findings. (Staff, 3 Credits)

PA 385 Social and Cultural Foundations
The course will provide a full appreciation of the complex role that culture plays in the natural growth and psychosocial development of human behavior. Participants will be assisted in defining and operationalizing a definition of culture and in developing capacity and skills for assessing their individual level of cultural competence. Additionally, participants will be able to broaden their understandings and appreciations of cultural differences and similarities within and among groups. (Staff, 3 Credits)

PA 401 Pastoral Counseling I: Basic Counseling Techniques
This course equips students with the fundamental techniques and skills that form the foundation for all models of counseling. Students will learn and demonstrate competence in attending and listening skills, goal setting, and implementation of behavioral change plans. Students will acquire fundamental crisis intervention skills with situations such as suicide, domestic violence, divorce and sexual abuse. This course also introduces students to
the specifically pastoral dimensions of counseling and explores appropriate ways to address values, religion and spirituality with clients. (Prendergast, 3 Credits)

**PA 402 Pastoral Counseling II: Theories of Counseling**

This course surveys the major schools of counseling: dynamic, existential, cognitive-behavioral, and systemic. Students will acquire a cognitive understanding of these theories, demonstrate the ability to apply basic techniques from each model, and be able to articulate the pastoral and faith dimensions of each counseling approach. Prerequisite: PA 401. (Prendergast, 3 Credits)

**PA 404 Human Development and Spiritual Experience**

Students will learn the major theories of human development, covering a variety of perspectives - biological, psychological, social, cognitive, moral, and spiritual. The pastoral implications of each developmental model will be explored and students will learn to integrate scientific understandings of human development with insights from the Christian Tradition. (Prendergast, 3 Credits)

**PA 406 Group Process**

This course examines the basic theory and practice of group counseling, especially from a pastoral perspective. Various types of groups and group methods will be discussed, demonstrated, and, depending upon the size of the class, the course will provide some personal, supervised experience of the art of group counseling, both as a group leader and as a member of a personal growth group. (Gutting, 3 Credits)

**PA 407 Professional, Legal and Ethical Issues in Pastoral Counseling**

This course will address the professional responsibilities, legal considerations and codes of ethics that pertain to the practice of pastoral counseling. In addition, the course will review methods of approaching moral and ethical issues in pastoral counseling situations. Consequently the interface between pastoral psychology and religious ethics or moral theology will be addressed. (Prendergast, 3 Credits)

**PA 408 Pastoral Counseling Practicum I**

This course represents the first half of the Practicum, which gives students actual experience with bona fide clients, under the supervision of a licensed counselor. The total Practicum (including PA 409) requires 100 hours of training and experience, 40 hours of which must be in face-to-face contact with clients. Students learn further skills of assessment, diagnosis, referral, treatment planning, application of pastoral perspectives, and clinical record management. Practicum sites include the Athenaeeum and community counseling settings. Students receive individual and group supervision. Prerequisites: PA 401, PA 402, 404, 407, 553, and 550. (Prendergast, 3 Credits)

**PA 409 Pastoral Counseling Practicum II**

This course is the continuation and completion of the Practicum experience started in PA 408. Prerequisite: PA 408. (Prendergast, 3 Credits)

**PA 410 Appraisal of the Individual I**

A survey of psychological tests including tests of attitude, interest, vocational, intelligence and personality. Designed to give an understanding of basic principles and their application to counseling assessment and report writing. (Staff, 3 Credits)

**PA 500 Pastoral Counseling Internship**

The internship provides students an extended supervised experience of professional counseling in a designated pastoral counseling placement. The internship consists of at least 600 hours, of which 240 hours are direct services, including diagnosis and treatment of mental and emotional disorders and conditions. Placements are arranged according to preferences.
skills and needs of the students. Prerequisites: PA 408 and 409. (Staff, 20 Credits)

**PA 503 Integrating Spirituality into Assessment and Treatment Planning**

This course will help students integrate theological themes and the counseling experience. Students will enhance their skills of applying counseling theories to actual cases, developing treatment plans and interventions, and integrating an appropriate pastoral perspective with good counseling practice. This course assumes that students have had experience with actual clients and have a fundamental grasp of assessment, diagnosis, and case formulation. Students will develop a solid model for theological reflection that incorporates the insights of the Christian tradition while respecting the diversity of human spiritual experience. Prerequisite: PA 408 or permission of instructor. (O'Connor, 3 Credits)

**Clinical Content Courses**

Required courses are marked with an asterisk.

**PA 352 Chemical Dependency**

This course will provide pastoral ministers and counselors current information on the disease of chemical dependency. It will examine personality issues in chemically dependent persons and consider the dynamics of recovery for both chemically dependent persons and their families and adult children. Special focus will be given to the pastoral counselor as intercessor, intervener and therapist. (Durkee, 3 Credits)

**PA 403 Theories of Personality**

A study of the major theories of personality currently operative in the fields of counseling and psychology. The course will attempt to provide an overview of current research, evaluations and applications of personality theory as it applies particularly to pastoral counseling. (Staff, 3 Credits)

**PA 412 Couple and Family Counseling**

This course examines the basic theory and practice of couple and family counseling, especially from a pastoral perspective. The course will explore the family life cycle, principles of family systems theory, and the key elements of couple and family counseling across models, with special focus on short-term cognitive behavioral treatment; it will also examine the roles of faith and spirituality in working with couples and families. Class size permitting, therapeutic methods and techniques will be demonstrated and practiced under the live supervision of staff and the student’s peers. Prerequisite: PA 402 or permission of the instructor. (Gutting, 3 Credits)

**PA 415 Introduction to Clinical Hypnosis**

This beginning-level course combines the nature and theory of hypnosis together with the integration of this therapeutic technique into clinical practice. Hypnotic methods for stress management, psychotherapy, pain management, habit control, and unconscious exploration will be among the topics discussed in this course. Open only to MAPC candidates and licensed professionals, e.g., counselors, social workers, etc. (Wester, 3 Credits)

**PA 417 Counseling Children and Adolescents**

Students will learn to apply current DSM diagnostic criteria to the problems of children and adolescents and will explore treatment strategies and interventions based on dynamic, existential, cognitive behavioral and systemic models. Prerequisites: PA 401, 402, 404, 553 and 550 or permission of instructor. (Prendergast, 3 Credits)

**PA 418 Brief Counseling**

This course explores shorter-term applications of cognitive-behavioral therapy, family & couple counseling, reality therapy, and psychodynamically oriented brief therapy. Emphasis will be on elements that make assessment and treat-
ment both efficient and effective within a managed care environment. There is a strong experiential skill-development component to this course, so that students can put theory into practice. Prerequisites: PA 401, PA 402, PA 550/PA553; or permission of instructor. (Gutting, 3 Credits)

PA 420 Forensic Psychology
This course is designed to help students understand criminal behavior by examining theories of criminal behavior, classifications of offending, and interventions within the justice system. Topics to be presented include property crimes, manslaughter, homicide (including mass and serial homicides), terrorism, and sexual offenders. Through understanding of criminal behavior and the nature of criminal offenses it is possible not only to work with the offenders but also effectively to help the victims of crime. The material in the course and the purpose for understanding criminal behavior is studied in light of our call to work with what we think of as the unlovable or unreachable. Case studies and analyses will be used extensively. (O'Connor, 3 Credits)

*PA 550 Diagnosis of Mental and Emotional Disorders
A comprehensive study of the major psychiatric/psychological disorders with emphasis upon: 1) the mental status examination and recognition of symptoms indicating the need for professional treatment and/or referral; 2) an initial understanding of diagnostic procedures and therapeutic approaches; 3) a working knowledge of the current Diagnostic and Statistical Manual for Mental Disorders. (Durkee, 4 Credits)

*PA 551 Professional Interaction and Treatment Planning
This course deals with the development and implementation of treatment plans, reporting procedures including clinical updates, and appropriateness of referral and/or psychotropic medications. Procedures for interacting with managed care and other mental health personnel will also be reviewed. Prerequisites: PA 408 and PA 409 or equivalent. (Donnenwirth, 4 Credits)

PA 552 Counselor Supervision
This course deals with the three areas of counselor supervision: clinical, administrative and educational. The developmental stages in counselor education are explored and the similarities and differences between supervision and therapy are clearly delineated. (Donnenwirth, 3 Credits)

*PA 553 Clinical Psychopathology
An in-depth study of abnormal behavior with little emphasis on diagnostic procedures, this course examines the development of personality disorders throughout the life span and the implication of these developmental patterns to the counseling process. Special attention is given to the religious and spiritual aspects of mental and emotional disorders and their treatment. (Gutting, 3 Credits)

*PA 554 Methods of Intervention and Prevention
This course is designed to study methods of intervention and prevention of mental and emotional disorders. A variety of therapeutic approaches will be chosen at the beginning of the course by the students and teacher to be studied and considered. Prerequisites: PA 408 and PA 409 or equivalent. (Gutting, 3 Credits)

*PA 555 Appraisal of the Individual II
This advanced assessment course focuses on administering and interpreting individual and group standardized tests used in the diagnostic and treatment planning process. Prerequisite: PA 410. (O'Connor, 4 Credits)
# Diaconate Formation Program Courses

### PDB 121 Hermeneutics
This course explores a variety of exegetical methods and hermeneutical perspectives used in interpreting the Scriptures with the aim of preparing the deacon candidate eventually to preach the Scriptures. (Staff, 2 Units)

### PDC 211 History of Christian Spirituality
This survey course will introduce the student to people, themes and issues in the history of Christian spirituality. The course is designed to give the student a broad overview of traditional Catholic spirituality with an emphasis on the diversity found within the Christian tradition. (Ruwe, 2 Units)

### PDC 214 Fundamental Moral Theology
This course will introduce students to moral theology in the Catholic tradition. It examines the sources of moral theology; an understanding of the human person as morally responsible; the role of values and norms in moral discernment and moral decision-making within the Church today. (Seger, 1 Unit)

### PDC 233 Special Moral Questions
This course will introduce the deacon candidate to certain moral questions and situations that he might encounter during his ministry. Topics will include: reproduction and contraception; in vitro fertilization and fertility issues; abortion; natural family planning; end of life issues. (Seger, 1 Unit)

### PDP 114 Liturgical Practicum
This course introduces the student to some components of liturgical life: how to use the Breviary (Liturgy of the Hours); how to use the Roman Missal; how to prepare the sacristy, vestments and altar for Mass; how to preside at the Liturgy of the Hours in the absence of a Priest or Deacon; how to preside at a Communion Service; leading the prayers at the Funeral Vigil (at funeral home) and at the graveside. (Keller, 1 Unit)

### PDP 115 Marriage
This course will prepare students to undertake all aspects of marriage preparation. It examines the theology of marriage in the Catholic tradition and facilitates the process of integrating personal spirituality, theology, attitudes, and experience into an effective marriage ministry. Particular emphasis will be placed on the development of the skills for marriage preparation through a study of the processes, requirements, forms, and models for preparing couples for marriage, role of the deacon in marriage preparation, handling of meetings with engaged couples, approaches for addressing special issues such as cohabitation, interfaith relationships, premarital sex, and second marriages. It also includes training on Natural Family Planning and the use of the FOCCUS inventory instrument for marriage preparation. Students will participate in case studies, interviews with newly married couples, and in evaluations of various parish-based models for marriage preparation. Additionally, this course addresses the many pastoral concerns and challenges related to wedding liturgies. (Shea, 1 Unit)

### PDP 116 Pastoral Presence
This course offers an opportunity to explore various aspects of preparing to be with people in a pastoral context. It will include discussion of compassion, empathy, emotions, feelings (your own and others), simplicity and prayer. (Staff, 1 Unit)

### PDP 131 Proclamation
This course concentrates on the proclamation of scriptural and liturgical texts that are used in public worship. Theology of the Word and communication theories are examined to pro-
vide students with a foundation for understanding and appreciating the power of the spoken word. Emphasis is given to the interpretation of texts and to the style and quality of proclamation which bring written texts to life in the context of worship and prayer. Presentations of certain secular texts, poetry, scenes from plays, non-biblical letters and other literary works are used as preliminary exercises to the interpretation of texts used in liturgy. Heavy importance is placed on storytelling, student presentations and proclamations throughout the course. This course is preparation for the homiletics courses that are given during the second and third years of formation. (Shea, 2 Units)

**PDP 221 Adult Faith Formation**

This course provides an overview of the enterprise of adult faith formation through a study of issues, trends and methods. Students will engage in guided reflection on the current practice of adult faith formation in parish life. (Mersmann, 2 Units)

**PDP 231 Introduction to Canon Law**

This course will introduce Church law, its history and its application in the life of the Church. The structure and the content of the 1983 Code of Canon Law will be examined with particular emphasis on general norms, clergy and sacraments. The course will not cover the canons dealing with annulments and procedures in processing annulment cases which have already been covered as a prerequisite to the Deacon Formation Program. (Brown, 2 Units)

**PDP 321 Preaching at Baptisms, Weddings, Funerals**

This course builds on the communication skills from Proclamation, follows Theology of Preaching, and provides the foundations for liturgical preaching outside the celebration of the Eucharist. The homily in the context of the Church’s funeral rites (Vigil for the Deceased, Funeral Liturgy outside Mass), Rite of Marriage, and the Rite of Baptism for Children are the primary focus. This course explores preaching within the sacramental rites, examines varied homiletic forms, and emphasizes differing preaching styles and congregational analysis based upon context and circumstances. It also examines different models for preparing and writing homilies. Students will participate in multiple preaching labs throughout the course. (Shea, 2 Units)

**PDP 322 Presiding at Baptisms, Weddings, Funerals**

The purpose of this practicum will be to provide students with a familiarity with the rites and skills necessary to preside at the rites of Baptism, Weddings and Funerals as a deacon, as well as the ability to integrate the theology of the Rite with pastoral practice. (Keller, 2 Units)

**PDP 331 The Role of the Deacon at Eucharist/Presiding at Benediction**

The purpose of this practicum will be to provide students with the opportunity to study and become familiar with the role of the deacon at Mass and at Benediction. They will also study the role of liturgical music, especially as it relates to the ministry of the deacon. Along with the technical aspects of performance of these roles, we will also integrate the theology of the Rite with pastoral practice. (Walter, 2 Units)

**PDP 330 Pastoral Leadership**

The diaconate by its very nature shares in the holy ordering of the parish. Conscious of the concerns outlined in the Futures Project statement of the Archdiocese of Cincinnati, 2003, *Pastoral Administration in a Time of Fewer Priests*, the purpose of this course is to demonstrate how the office of diaconate, as an essential component of the Sacrament of Holy Orders, can collaborate with the episcopacy and the presbyterate in the administration of the parish for the good of the Church. The course will deal with the inner working and the dynamics of parish life in a pastoral and practical way.
It will make the distinction between leadership and management. It will deal with communication, collaboration, and conflict management. Finally emphasis will be placed on the ministry of development as a way of inviting the people of God into a more active involvement in the life of the parish. (Schellman, 2 Units)

**PDP 332 Liturgical Music Skills**

This course provides group instruction in the fundamentals of music, musical notation, keyboard and basic vocal production. It provides for the development of skills for musical leadership. It also provides instruction in singing the chants of the sacramental celebration of the liturgies of the Church. (DiCello, 1 Unit)

**PDS 112 Introduction to Liturgical Theology**

An introduction to liturgical theology, focusing especially upon an exposition of current official documents on the celebration of the Eucharist and the theological principles undergirding sound liturgical preparation. (Keller, 2 Units)

**PDS 122 Theology of Faith and Revelation**

A systematic synthesis and presentation of the fundamental elements of the theology of faith and revelation, reflecting on such topics as the nature, object, character and sources of faith and revelation. This course will also discuss the development of the intellectual and scientific methodology of the communication of revelation. (Staff, 2 Units)

**PDS 132 Sacramental Theology**

This course will consider the development of general sacramental theology in light of its historical development and recent developments in the areas of scripture, ecclesiology, anthropology, psychology, and sociology regarding the relationship of ritual behavior and spirituality. The course will introduce students to the tradition of sacramental theory in the life and history of the Church. It will introduce them to the inspiration and liturgical reform of the Second Vatican Council, and the dynamics of parish sacramental celebrations. (Keller, 2 Units)

**PDS 222 Theology of Preaching**

This introductory course builds on the principles from the Proclamation course and provides the theology and the principles for liturgical preaching. This course examines the history of Catholic preaching, reviews *Fulfilled In Your Hearing* in depth, and explores the contributions and influences of the dialectical and sacramental imaginations on contemporary Catholic homiletics. An sermon and a homily, and between deductive and inductive preaching. Each student will be expected to develop his own theology of preaching in light of the course material, their individual life experience, and vision for preaching. Students will utilize various rhetorical skills and techniques for preaching, while preparing and preaching homilies throughout the course as preparation for the liturgical preaching courses during the final year of formation. (Shea, 2 Units)

**PDS 312 Theology of Holy Orders and Ministry**

This course will examine the theology of ministry in general, its historical and spiritual development, and its present effect on the life of the Church. The course will focus on the meaning of Holy Orders, their development, theology and spirituality. The teaching of the Second Vatican Council will be examined in particular. Finally, the spirituality of the diaconate will be explored with special emphasis on practical methods of ministering to the people of God in today’s Church. (O’Cinnsealaigh, 2 Units)

**PDS 311 Theology of the Eucharist**

This course will introduce the Deacon candidate to an understanding of the Eucharist as the true and indispensable source of the Christian spirit and the source and summit of the Christian life. It will present the Eucharist as
sacrifice and sacrament, and situate the Eucharist as the final sacrament of Christian initiation. (Keller, 1 Unit)

**PDS 314 Theology of the Body**

In a series of audiences Pope John Paul II developed the theme of the fundamental relational character of human existence. John Paul II discusses who man was in the beginning, who he is now important objective of this course is the examination of the differences between a (after original sin), and who he will be in the age to come. He then applies this message to the vocations of marriage and celibacy, in preparation for the Kingdom of Heaven. It is from our understanding of the human person as a relational being that we come to find the meaning of human life. While understanding our relational nature impacts the whole of human life it is particularly relevant for understanding human sexuality, marriage, friendship, and our relationship with God. (Kulhman, 1 Unit)

**PDW 114 The Deacon as Servant and Minister of Justice**

This workshop will investigate the fundamental concept of the deacon as servant in the Church and minister to and for the poor. It will seek to identify the nature and characteristics of diaconate ministry and propose an ecclesial and personal image for the deacon. The workshop will be based upon the role of deacons in Scripture, Tradition, the writings of the Fathers of the Church, the most recent magisterial documents from the Holy See and the USCCB, as well as drawing on the experience of the diaconate in the Church since the reconstitution of the permanent diaconate after the Second Vatican Council.

**PDW 133 Relationship Workshop**

The purpose of the workshop is to explore the various dynamics of relationships; to review what constitutes good relating as well as addressing pathology and dysfunctions. The emphasis will be on the positive aspects of communication, intimacy, acceptance, honesty, forgiveness and God's role in the relationship. The material will include nurturing love between partners, how to make your marriage better and five ways of relating that spell success. (Deacon candidates and their wives are required to attend.)

**PDW 314 Pathways to Prayer**

This workshop introduces the art of personal prayer as an essential part of the Christian life. The focus of the workshop is on the actual experience of prayer with opportunities for both personal and communal reflection. Experiential learning will occur both during and between class sessions.

**PDW 315 Theology of Baptism**

This workshop will discuss: the essential form and matter of baptism; its effects, fruits and sacramental character; reception of baptism by infants and adults; ordinary and extraordinary ministers of baptism in the Latin Church. The elements of the Rite of Baptism will be presented, showing how they express the nature of the sacrament, the grace received in the sacrament, and the rights and obligations that flow from its reception. A short overview of the content and structure of baptismal preparation programs will also be presented.
In certain circumstances, it is possible for a student of the Athenaeum to arrange an independent study course. With the approval of the director of the degree program to which one belongs or the Dean of the Athenaeum, a student may work with an Athenaeum professor to design an independent study course. The proper forms can be obtained from the Registrar’s Office.
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**Instructor of Spiritual Theology**  
B.A., Northern Kentucky University; M.Div., Athenaeum of Ohio; M.A., Fordham University.
Rev. Timothy P. Schehr, Ph.D.
Professor of Biblical Studies
Robert and Ruth Conway Chair of Biblical Studies

Rev. Michael A. Seger, S.T.D.
Professor of Moral Theology
James J. Gardner Family Chair in Moral Theology
B.A., University of Cincinnati; M.A., University of Minnesota; M.Div., Athenaeum of Ohio; S.T.L., S.T.D. University of Louvain.

Ms. Connie Song, M.S.L.S.
Director, Eugene H. Maly Library
B.A., Carleton College; M.S.L.S., University of Kentucky.

Ms. Jan F. Von Handorf, M.A.
Associate Director, Lay Pastoral Ministry Program
Instructor of Pastoral Studies
B.A., Maryville College; M.A., University of Tennessee; M.A., Athenaeum of Ohio.

Adjunct Faculty

Rev. Steve Angi, J.C.L.
Lecturer in Canon Law
B.A., Pontifical College Josephinum; M.Div., Athenaeum of Ohio; M.S. (Counseling), University of Dayton; J.C.L., Catholic University of America

Ms. Aimee Baer, M.A.
Lecturer in Pastoral Theology
M.A., University of Dayton

Ms. Mary L. Bellman, M.A.
Lecturer in Pastoral Theology
B.A., College of Mount St. Joseph; M.A., Athenaeum of Ohio.

Lecturer in Moral and Spiritual Theology
B.S., University of San Francisco; B.Ph., Saint Albert College; S.T.L., Le Saulchoir; S.T.D., Universita San Tomasso in Urbe.

Deacon David Shea, D.Min.
Associate Professor of Homiletics
B.S., Lowell Technological Institute; M.A., Athenaeum of Ohio; D.Min., Aquinas Institute of Theology.

Mr. Richard A. Donnenwirth, M.A.
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B.A., Ohio Wesleyan University; S.T.B., M.A., Boston University.

Deacon Steven I. Durkee, M.Ed.
Lecturer in Pastoral Psychology
B.B.A., University of Cincinnati; M.A., Athenaeum of Ohio; M.Ed., Xavier University.

Mr. Christopher Killian, M.A.P.C.
Lecturer in Pastoral Theology
B.S., Drexel University; M.A.P.C., Athenaeum of Ohio.

Sr. Nancy G. McMullen, C. PP. S. , M.A.
Lecturer in Pastoral Theology
B.S. University of Dayton; M.A., Webster College; M.A. Xavier University.
Dr. Kathleen A. O'Connor, Ed.D.
Lecturer in Pastoral Psychology
Lecturer in Pastoral Theology
B.S., Northern Kentucky University; M.A., Xavier University; Ed.D., University of Cincinnati.

Dr. E. James Rigg, Ph.D.
Lecturer in Pastoral Theology
B.A., College of the Holy Cross; M. Ed., University of Notre Dame; Ph.D., Capella University

Ms. Mary Lee Rossbach, M.A.
Lecturer in Pastoral Theology
B.S., Purdue University; M.A., Athenaeum of Ohio.

Dr. Kevin Schmiesing, Ph.D.
Lecturer in Church History
B.A., Franciscan University of Steubenville; Ph.D., University of Pennsylvania.

Rev. Daniel Schmitmeyer, M.Div.
Lecturer in Pastoral Theology
B.S., Ohio State University; M.Div., Athenaeum of Ohio.

Rev. Lawrence Tensi, M.A.
Lecturer in Liturgical Theology
B.A., M.A. (Biblical Studies), Athenaeum of Ohio; M.A. (Liturgy), University of Notre Dame.

Rev. Manuel Viera, O.F.M., J.C.L.
Lecturer in Canon Law
B.A., Dun Scotus College; M.Div., Athenaeum of Ohio; J.C.L., Catholic University of America.

Sr. Victoria Vondenberger, R.S.M., J.C.L.
Lecturer in Canon Law
B.A., Edgecliff College; M.Ed., Xavier University; B.C.L., J.C.L., St. Paul University.

Rev. Steven P. Walter, M.A.
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B.A., M.Div., Athenaeum of Ohio; M.A., University of Notre Dame.

Ms. Denise Warnecke, M.A.
Lecturer in Pastoral Theology
B.A., M.A., University of Dayton.

Mr. Eric Wolf, M.A.
Lecturer in Pastoral Theology
B.A., Ohio State University; M.B.A., Northwestern University; M.A., Athenaeum of Ohio.

Lecturer in Liturgical Theology
B.S., University of Dayton; M.A. (Philosophy), Athenaeum of Ohio; M.A. (Theology), St. John's University; M.A., Ph.D., University of Ottawa; S.T.L., S.T.D., St. Paul University.
## Athenaeum Academic Calendar 2012-2013

### Autumn Quarter

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>Sat, Aug 18</td>
<td>Diaconate Formation Program Retreat</td>
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<tr>
<td></td>
<td>LPMP Orientation</td>
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<tr>
<td>Thu, Aug 23</td>
<td>Faculty Retreat</td>
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<tr>
<td>Sat, Aug 25</td>
<td>LPMP Retreat</td>
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<tr>
<td>Sun, Aug 26</td>
<td>New Seminarians Arrive</td>
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<tr>
<td>Mon-Thu, Aug 27-30</td>
<td>Seminary Orientation</td>
</tr>
<tr>
<td>Mon-Wed, Aug 27-29</td>
<td>Pastoral Intern Departure Program</td>
</tr>
<tr>
<td>Fri, Aug 31</td>
<td>Seminary Day of Prayer and Recollection</td>
</tr>
<tr>
<td>Mon, Sept 3</td>
<td>Labor Day</td>
</tr>
<tr>
<td>Mon-Fri, Oct 15-19</td>
<td>Winter Quarter Early Registration</td>
</tr>
<tr>
<td>Sun, Oct 21</td>
<td>Athenaeum Graduation</td>
</tr>
<tr>
<td>Sat, Oct 27</td>
<td>Seminary Day of Recollection</td>
</tr>
<tr>
<td>Mon-Fri, Nov 5-9</td>
<td>Pastoral Intern Seminar</td>
</tr>
<tr>
<td>Fri, Nov 9</td>
<td>Celebration of Teaching</td>
</tr>
<tr>
<td>Mon, Nov 12</td>
<td>Quarter Ends – No Day Classes</td>
</tr>
<tr>
<td>Mon-Fri, Nov 12-16</td>
<td>Seminary Retreat</td>
</tr>
</tbody>
</table>

### Winter Quarter

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon, Nov 26</td>
<td>Winter Quarter Classes Begin</td>
</tr>
<tr>
<td>Fri, Dec 7</td>
<td>Lessons and Carols</td>
</tr>
<tr>
<td>Sat, Dec 8</td>
<td>Day Classes Held</td>
</tr>
<tr>
<td>Thu-Wed, Dec 20-Jan 2</td>
<td>Christmas Break</td>
</tr>
<tr>
<td>Mon-Fri, Jan 14-18</td>
<td>Spring Quarter Early Registration</td>
</tr>
<tr>
<td>Fri, Jan 25</td>
<td>Seminary Day of Recollection – No Day Classes</td>
</tr>
<tr>
<td>Sat, Feb 16</td>
<td>Quarter Ends</td>
</tr>
<tr>
<td>Sun-Fri, Feb 17-22</td>
<td>Diaconate Retreat</td>
</tr>
</tbody>
</table>
Spring Quarter

Mon, Feb 25          Spring Quarter Classes Begin
Mon-Fri, Mar 11-15   Pastoral Intern Seminar
                     Supervisor/Intern Orientation
Mon-Sat, Mar 25-30   Holy Week - No Classes
Mon, Apr 1           No Day Classes
Mon-Fri, Apr 15-19   Seminary Early Registration
Sat, Apr 20          Seminary Day of Recollection
Sat, Apr 27          Diaconate Ordination
Sat, May 11          Quarter Ends

Sat, May 18          Cincinnati priesthood ordination
Sat, June 8          LPMP Assessment Day
The Athenaeum of Ohio,
the graduate school of theology
sponsored by the Roman Catholic
Archdiocese of Cincinnati,
prepares people to serve the church
effectively as priests, deacons and lay ministers.