With over 4600 graduates, our priests, deacons, and lay ministers serve in parishes, schools, and hospitals throughout the Archdiocese of Cincinnati while others serve the Church worldwide.
Welcome from the President/Rector

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
President and Rector
General Information about The Athenaeum of Ohio

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, 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, when 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, 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.
Organization
Ultimate authority and responsibility for the Athenaeum resides in the Archbishop of Cincinnati, who is Chancellor of the Athenaeum. He is assisted in the exercise of this responsibility by a Board of Trustees which is consultative to the Archbishop with regard to major policy decisions. The Archbishop appoints all full-time faculty members of the Athenaeum. The chief executive officer of the Athenaeum, its President, is also Rector of the seminary. The chief consultative body within the Athenaeum is its Senate, which is composed of faculty and student representatives.

The day-to-day affairs of the seminary are monitored by the Rector’s Council, which is composed of the Rector, Vice-Rector, Academic Dean of the seminary, Director of Formation, Dean of Students, Field Education Director and the Director of Liturgy. There are also four standing committees composed of faculty and students (Academic Affairs, Student Life, Spiritual Life, and Liturgy) who advise, plan and carry out programs in these four areas of seminary life.

The day-to-day affairs of the Lay Pastoral Ministry Program are monitored by its Director and Associate Directors. The day-to-day affairs of the Special Studies Division are monitored by the Dean of Special Studies. The dean is assisted by the director of the Diaconate Formation Program in administering these programs within the Special Studies Division.

Accreditation and Membership
The Athenaeum of Ohio is accredited by the Higher Learning Commission (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, 412-788-6505). The following degree programs are approved: Master of Divinity, Master of Arts (Catholic Studies), Master of Arts (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 17 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 National Association of Catholic Theological Schools, 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 Western philosophy. 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 120,000 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 25 small academic libraries, and also belongs to OhioLINK, a statewide consortium of 90 libraries. These combined collections offer over 50 million books and other library materials as well as access to over 80,000 electronic books and over 100 online databases, many with full-text journal articles. In addition to print media, OhioLINK offers a Digital Media Center of thousands of 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.

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 semester. Guest patrons, or local residents who are not students of the Athenaeum, may apply for a courtesy card for access to the local collection only.

Professional librarians are available to assist faculty, students and guests during the weekdays, usually 8-noon and 1-5, Monday through Friday. Additional library information including hours of operation may be found online at http://athenaeum.libguides.com/malylibrary.

Academic 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. See the admission requirements for the Lay Pastoral Ministry Program, the Special Studies Division, and Diaconate Formation Program in their respective sections of the catalog. Application forms for Special Studies degree programs are available from the Office of the Registrar and on the Athenaeum website http://www.athenaeum.edu/Registration.aspx

In all Athenaeum degree programs, a student has five years from the date of admission to complete the degree program.
Transfer Credit
Ordinarily 6 semester 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 6 semester 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 6 semester 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.

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

Class Attendance
To attend classes, a student’s registration must be received and processed by the Registrar’s Office. 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 semester 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 or to write any papers that 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>Credit Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>S/U</td>
<td>Satisfactory/Unsatisfactory: Used to evaluate work in a course or other learning experience that is graded on a pass/fail basis.</td>
<td>0</td>
</tr>
<tr>
<td>P</td>
<td>Pass</td>
<td>1.0</td>
</tr>
<tr>
<td>IP</td>
<td>In Progress: Used for those courses that, by design, are not completed within a semester.</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>Incomplete: Grade withheld pending completion of assignment or fulfillment of requirements.</td>
<td></td>
</tr>
<tr>
<td>WF</td>
<td>Withdrawal Failing</td>
<td></td>
</tr>
</tbody>
</table>

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 semester. 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 a grade of “I” on the record and treats the “I” as an “F” when calculating the grade point average. After work is completed and the final grade is reported to the Registrar, the new 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 semester, 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 semester 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, 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. An official transcript request form can be found on the Athenaeum’s website. 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. A fee of five dollars ($5.00) is requested for each transcript. Recent graduates may obtain free transcripts up to six weeks after graduation.

**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 12 semester credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each semester 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 semester are placed on academic probation for the following semester. To remove the status of academic probation, a student must:

a) Pass the elective/required courses taken in the next semester;

b) Earn the required minimum grade point average in his/her courses for the semester;

c) Raise his/her cumulative grade point average to the required minimum by the end of the following semester 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 semester 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 a semester, his status as a seminarian will be reviewed by the Formation Team and a final determination will be made by the Rector.

**Academic Integrity and Honesty**

**Values:** Since the Athenaeum of Ohio/Mount St. Mary’s Seminary is concerned not only with the formation of the mind of a person but also with the formation of character, academic honesty is expected of all students. The Athenaeum highly values the virtue of justice- giving another person his or her due. In addition to rendering justice to each student in the classroom, a student ought to acknowledge the debt of gratitude owed to other writers and scholars with respect to language and ideas. Athenaeum students are expected to hold themselves to the highest professional, academic and moral norms in acknowledging and citing the work of others in the academic community. To act without integrity in the academic realm through cheating or plagiarism is a violation of justice; it is a form of stealing.

**Practices:** Academic dishonesty includes, but is not limited to, cheating on a quiz, test or examination; plagiarizing material for a paper, report, or presentation; falsifying or fabricating materials for a paper or presentation; using materials in papers, projects, and presentations that violate fair-use, piracy, and copyright laws; and, materially cooperating or assisting in the academic dishonesty of another.

Plagiarism of ideas is difficult for some students to recognize. A student who is uncertain about plagiarism ought to consult the most recent edition of Kate L. Turabian’s *A Manual for Writers* or the Eugene Maly Library guide to plagiarism found at: [http://athenaeum.libguides.com/citation](http://athenaeum.libguides.com/citation). If doubts persist about what constitutes academic dishonesty, students are advised to consult with the library staff or the instructor of the course.

**Process for Dealing with Academic Dishonesty:** A student involved in dishonest or unethical practices with respect to coursework will be held accountable. If an instructor discovers or suspects that a student has been academically dishonest, he or she should discuss the matter with the student. The academic program director (Director of Lay
Pastoral Ministry Program; Director of the Permanent Deacon Formation Program; Special Studies Dean; Dean of Mount St. Mary’s Seminary) of the student will be informed of the incident. The program director in each division will make the Athenaeum Dean aware of such incidents. In the case that the student is a seminarian, the seminarian’s Formation Advisor and the Formation Director will also be informed.

At the time of the alleged violation, the instructor will provide the student with the evidence or grounds for believing the student has acted in a dishonest fashion. The instructor will attempt to understand the circumstances surrounding the actions of the student and will make a determination of whether academic dishonesty occurred.

If it is determined that academic dishonesty occurred, consequences will follow, according to the clarity of the violation; the nature and type of the violation; the nature of the course itself; the weight of the assignment within the particular class; and, the particular circumstances of the student. The consequence of the violation for the particular course will be determined by the instructor of the course in consultation with the Athenaeum Dean. Consequences may include, but are not limited to, failure of the assignment or failure of the course. If after meeting with the instructor, the student is convinced that the accusation or penalty is unjust, the student may file an appeal to the program director, who will convene a committee to review the case. The committee will consist of three members of the Admissions and Degrees Committee; the Athenaeum Dean may not serve on this committee. The committee will examine the evidence and will interview the student and the instructor to make a final determination and recommendation to the President/Rector.

Dismissing
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 a grievance with one of the aforementioned academic officials. The committee will consist of three members of the Admissions and Degrees Committee; the Athenaeum Dean may not serve on this committee. The committee will examine the evidence and will interview the student and the instructor to make a final determination and recommendation to the President/Rector.

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-Discrimination**

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. Mount St. Mary’s and the Athenaeum have a policy of non-discrimination consistent with the Catholic faith; this included, but is not limited to, Church teaching that only men can be candidates for the ordained ministry of the Catholic diaconate and priesthood.

**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.

**Child Protection**

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.

**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.
Expenses
The charges for non-resident students and participants for the 2016-2017 academic year are as follows. Note that for the 2016-2017 year, all lay students are receiving a 50% reduced tuition scholarship.

$560 $280.....per Credit Hour
$225 ............per Audit Hour for graduate courses
$125 ............per Audit Hour for Athenaeum alumni and Senior Citizens
$225 $110.....Certificate Option courses (per 5 week unit)
$110 ............Certificate Audit Rate (per 5 week unit)
$30 .............Registration and Records Fee (new students)
$75 .............Graduation Fee
$150 ............Assessment Fee (LPMP)
$140 ............Mentor Fee (LPMP)
$135 ............Project Fee (LPMP)

The charges for the 2017-18 school year will be determined in May 2017.

Tuition Policies:
1) Tuition must be paid in full at the time of registration. Registrations will not be processed until full payment has been made.

2) A $40.00 late registration fee will be charged for registrations received later than the deadline, usually ten days before the beginning of the semester.

3) Any student who owes money from a prior year or semester 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 payments applies to students who withdraw during the fifteen week semester: during the first week the course meets: 100%; during the second week the course meets: 80%; during the third week: 60%; during the fourth week: 40%; during the fifth week: 20%; during the sixth week: 10%; after the sixth week: none.

In the case of courses that meet for five weeks, the schedule of refunds of tuition for students who withdraw: during the first week the course meets: 100%; during the second week: 80%; during the third week: 40%, beyond which there is no refund.

Financial Aid:
Since all lay students are receiving a 50% reduced tuition scholarship for the 2016-2017 academic year, the Athenaeum is not offering institutional financial aid.

The Athenaeum is a Title IV eligible institution; however, the Athenaeum has chosen not to participate in Title IV programs.

Other types of aid are available to Athenaeum students, including ministry grants and parish scholarships. Students serving as parish catechists may call the archdiocesan Office of Evangelization and Catechesis for information about continuing education grants for catechists.
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 Seminary 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. The Church is founded on the Rock of Peter. Foundations support the edifices that continue to grow from early visions and insights. The formation of seminarians for the work of the Church also rises from the foundations of experience, revelation and the practices of those who have followed Christ through the ages. Each era builds on what has gone before. In our times, St. John Paul II’s Pastores Dabo Vobis fed the core of the Program of Priestly Formation. Pope Emeritus Benedict XVI’s admonitions to charity and the use of reason and Pope Francis’ Apostolic

Exhortation, The Joy of the Gospel, all contribute to the strengthening of the foundations of priestly formation. “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 men are formed for the priesthood to be men of prayer, filled with zeal for the pastoral and sacramental work of Christ’s Church, and faithful to the Magisterium. Our Formation Program 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 the 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, prophetic 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 second semester 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, Benedict XVI, and Francis 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. Pope Benedict XVI observed 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. The 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 the 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 monthly day of recollection, 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. Mount St. Mary’s has two full-time spiritual directors.

“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 of 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?

**Academic expectations 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 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 of Arts Degree. The seminary academic program is clearly designed for priestly ministry; only seminarians are admitted to the Master of Divinity program.

**Pastoral Formation:** The *Program of 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 multi-dimensional 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 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. Mount St. Mary’s Seminary has a fully integrated program for the placement of seminarians in a one-year pastoral internship, ordinarily after the second year of theology. The 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. Bishops may avail themselves of this program for their seminarians if they so desire.

Through a 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.

### 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 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) 30 semester hours of philosophy are required. Currently seminarians take the following courses in philosophy:
- Four history courses: Ancient, Medieval, Modern, Contemporary
- Logic
- Introduction to Ethics
- Natural Philosophy
- Philosophy of God (Natural Theology)
- Metaphysics
- Philosophy of Human Nature (Anthropology)
- Epistemology

**Theology:** The *Program of Priestly Formation* requires a minimum of 12 semester hours of theology for pre-theology students. Four courses (one per semester of pre-theology) on each part of the Catechism of the Catholic Church satisfy this requirement.

**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.

### Master of Arts Degree (Catholic Studies)

In the long history of the Church, the Gospel has been proclaimed not only by bishops and theologians, but also by philosophers, scientists, physicians, historians, artists, poets, and architects. There is a growing need for a systematic study of the Catholic intellectual tradition across the arts and sciences. The Master of Arts (Catholic Studies) [with a concentration in philosophy] is an interdisciplinary study of the Catholic intellectual tradition with an emphasis on its relation to Western philosophy.

Seminarians in the Pre-Theology program will have the opportunity to earn the Master of Arts Degree (Catholic Studies). In addition to the standard academic requirements set forth by the *Program of Priestly Formation*, seminarians can complete the degree by either passing the comprehensive exam or writing a thesis.

### 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 ongoing consultation and site visitation if requested by a seminarian or his supervisor. The factors that the Director considers 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 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 Field Education Handbook.

### Master of Divinity Program

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 Degree Program: The Master of Divinity degree is a program of ministerial education which consists of a four-year academic curriculum with seminary residence. There is a possibility of a supervised pastoral internship year at the discretion of the seminarian’s bishop; ordinarily, the internship year occurs following the second year of theology. It 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 (Biblical Studies or Theology) during these final two years.

### Israel Study Program

Seminarians who have been approved for third theology are given the opportunity for a two-week study tour of the Holy Land.

### Prerequisites and Admission

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 presupposes 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 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 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 hours of 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
The Master of Divinity Degree Program requires that a seminarian complete 117 semester hours, of which 16 can be used toward a second degree; these are emboldened below.

BIBLICAL STUDIES (23)
Biblical Hermeneutics and Pentateuch (3)
Historical Themes and Wisdom Literature (3)
Prophets (3)
Matthew and Mark (3)
Luke and Acts (3)
Pauline Literature (3)
Johannine Literature (3)
Catholic Epistles (2)

CHRISTIAN LIVING (15)
Fundamental Moral (3)
Sexual Morality (2)
Medical Ethics (3)
Catholic Social Doctrine (2)
History of Christian Spirituality (3)
Elective in Moral or Spiritual Theology (2)

HISTORICAL THEOLOGY (11)
Patristic Theology (3)
Early and Medieval Church History (3)
Reformation and Modern History (3)
Church in the U.S. (2)

LITURGY AND SACRAMENTS (21)
Theology of Liturgy (3)
Liturgical Music & Vocal Skills (3)
Sacramental Theology and Initiation (3)
Marriage (2)
Eucharist (3)
Sacraments of Healing (2)
Blessings and Rites (2)
Mass practicum (1)
Penance practicum (1)
Ministerial Chants in Liturgy (1)

PASTORAL & PROFESSIONAL STUDIES (24)
Principles of Catechesis (2)
Introduction to Canon Law (2)
Marriage Law in Canon Law (2)
Pastoral Counseling (3), including practicum
Pastoral Leadership (3)
Pastoral Administration (3)
Introduction to Homiletics (3)
Preaching at Sunday Mass (3), including practicum
Preaching the Rites (3)

SYSTEMATIC THEOLOGY (DOGMA) (23)
Fundamental Dogma (3)
Christian Anthropology (3)
Ecclesiology I (3)
Trinity (3)
Christology (3)
Holy Orders (3)
Mariology and Eschatology (3)
Ecclesiology II: Ecumenism, Mission and Evangelization (2)

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 semester. 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 M. Div. program, or the first 12 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each semester thereafter.

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

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 semester 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.

Field Education Requirements
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:

1. A 60-hour social ministry project.
2. Various practica associated with courses having pastoral significance.
3. A 10-week supervised non-parochial internship.

SOCIAL MINISTRY PROJECT: 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 onsite supervisor and Field Education Director are directly responsible for the evaluation of the apostolic works and project.

NON-PAROCHIAL INTERNSHIP: 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. The onsite 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 supervisor’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.” Special permission is required to take the non-parochial internship at any other time.

PASTORAL INTERNSHIP: After consultation with a seminarian’s vocation director and bishop, students can be assigned to a Pastoral Internship consisting of a nine-month experience of full-time parish ministry. It ordinarily occurs after the first two years and before the final two years of theology. 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. The intern lives at the parish rectory during the nine-month internship. Prior to the internship students and supervisors participate in a two-day orientation program describing the components of the pastoral internship.

The intern and supervisor will collaborate in designing a 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.

In the autumn 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. In addition, all the interns return to the seminary campus for two week-long seminars related to their present and future ministry. 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.

The Director of the Pastoral Year makes a supervisory site visit in the autumn semester. 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.

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 selected parishioners. The intern receives the composite evaluation, and copies are sent to his bishop, vocation director and supervisor.

After the year of internship, the student is encouraged to maintain an ongoing relationship of ministry with the internship parish when possible. While keeping a priority on seminary requirements, periodic ministry might include practicum work, preaching, teaching and liturgical involvement.

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. Practicum courses are spread throughout the academic program. The following are courses associated with a practicum:

- P 220 Principles of Catechesis
- LS 232 Sacramental Theology & Initiation
- P 231 Pastoral Counseling
- P 250 Pastoral Leadership
- LS 238 Blessings & Rites
- LS 241 Ministerial Chant Practicum
- LS 239 Penance Practicum
- LS 240 Mass Practicum
- P 241 Homiletics II: Preaching at Mass

(Complete descriptions of these courses are available in 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. An integrated program that leads toward this ministerial competency (knowledge of Spanish sufficient to celebrate the sacraments) is part of the formation program at Mount St. Mary’s Seminary.

The Spanish Language Program includes:
- I Theology: 4 semester hours of Spanish
- II Theology: 4 semester hours of Spanish
- III and IV Theology: Possible apostolic works in Spanish-speaking parish or apostolate.

Seminarians also will be afforded opportunities for Spanish immersion programs in the Americas.

Field Education Guidelines

Many students come to Mount St. Mary’s with experience in 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 meets the field education office standards, 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.
Admission to the Seminary

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.

The admissions committee looks for the following qualities in candidates for seminary admission:

**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 transcripts, 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 include liturgy, dinner with the seminary community, and 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 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.
Mount St. Mary’s Seminary Expenses

The 2016-2017 charges for seminary students are as follows:

- $20,750 ....Tuition, Formation and Field Education
- $12,750 ...Room and Board
- $33,500 ....Total (for resident students)
- $ 400 ......Retreat fee
- $ 100 ......Student Life fee (residents only)
- $ 2,500 .....Non-parochial Program
- $ 4,500 .....Pastoral Internship Year (9 months)
- $ 560 ......per Credit Hour
- $ 1,120 .....Fee for admission to MAB or MAT program
- $1,120 .....Fee for completion of 2nd degree Program (MAT, MAB, MACS)
- $ 75 .........Graduation Fee

The charges for the 2017-18 school year will be determined in May 2017.

Lay Pastoral Ministry Program

Introduction

The Lay Pastoral Ministry Program (LPMP) 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 in knowledge and skills. The program provides participants with the experience they need to become more effective ministers, to serve others to minister and to serve with creativity and adaptability to the evolving needs of the 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 participants 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 (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 those 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, including sites in Cincinnati, Dayton, Monroe, Maria Stein, Carthageana, McCartyville, Springfield, and Sidney, Ohio. Current sites are the Pilarczyk Center in Dayton, St. Ignatius in Monfort Heights (western Cincinnati), and the main campus in Mt. Washington. For information on current learning sites, contact the LPMP office.

Since 1984, the completion of the Master of Arts in Pastoral Ministry, the graduate certificate or the non-degree Certificate option of LPMP 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.
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, and
- 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 spirituality supportive of their role as lay ministers.

Admission

Although applications are accepted any time during the year, students wishing to take fall semester courses should submit the application by May 31st.

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 and graduate certificate students), attendance at an Orientation, 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 prior service experience
- 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 and makes its recommendations for admission to the Athenaeum Admissions and Degrees Committee. Applicants whose files are complete by May 31st will typically be notified by mid-July. A participant may be admitted for study either toward the Master of Arts (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 theological reflection, theological study, and ministry formation. This workshop will be held prior to the beginning of classes in the autumn semester.

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 (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 options, in two years. In many cases participants elect to spend an additional year completing the field education and/or Project in Ministry components. Although it may be possible to complete the Certificate in Pastoral Administration in one year, participants typically take two years to complete the requirements.

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 formation is more than simply learning what the Church teaches. The four pillars of formation cited by the bishops (human development, spiritual growth, intellectual knowledge, and pastoral skills) form the framework for the Lay Pastoral Ministry Program.

Mentor: All students participate in 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. Mentors also encourage personal and ministerial development through the program.

**Field Education:** All students participate in a supervised ministry experience. 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. Students are introduced to TR at the Orientation to Ministry. They complete the requirement through two intensive sessions offered during the spring semester. Students must have the approval of their advisor prior to enrolling in these 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 students complete the project via a Capstone experience.

- **Master of Arts Degree (Pastoral Ministry)**

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

  - to provide a systematic study of the essentials of the faith
  - 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 needed 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

**Prerequisites and Admission**

To be admitted to the MAPM program, a participant must have a bachelor’s degree with some prior experience in ministry. A participant must apply to the Lay Pastoral Ministry Program for admission; the Athenaeum Admissions and Degrees Committee will make decisions regarding acceptance. A student has five years to complete the degree from the time of admission. Extensions may be granted to extend this time period, not to exceed 10 years.

**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, 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 form the program may occur.

**Program Requirements**

Degree components are distributed as follows:

- Required courses: LPB 301, 302; LPP 451; 450; 305; 306; 310; 335; LPS 302, 303, 304, 321, 342, 350, 403, 420, 414, 401, 500; LPH 302; LPA 400
- Mentor conferences (60 hours);
- Supervised field education (100 hours);
- Theological Reflection;
- Capstone Project in Ministry; and
- 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.
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:

- LPB 301, 302; LPH 302; LPP 305, 450; LPA 400; LPS 302, 303, 401, 403, 414.
- One of LPS 304; 420; 321; or 342

Participants may opt to complete the degree by taking the remaining required courses and electives at a later date, recognizing that all coursework must be completed within ten years.

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 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 and the LPMP Certificate (or equivalent).

Admission

The Athenaeum Admissions and Degrees Committee will make decisions regarding acceptance prior to each academic semester.

Program Components

Academic: A total of 12 semester hours are required. Depending on prior education and experience, students (in consultation with program advisors) select from the following areas of study:

- Worship/Liturgy
- Catechesis/Formation
- Human Resources in Pastoral Ministry
- Financial Resources in Pastoral Ministry
- Canon Law
- Pastoral Administration

Spiritual and Ministerial Formation:

- Yearly attendance at a day of reflection or retreat
- Participation in 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.

Non-Degree Certificate

The Non-degree Certificate Option provides an opportunity for its participants to become informed lay ministers. It will:

- provide a basic introduction to the academic subjects of Scripture, Church History, Ethics, Justice, Liturgy/Prayer, Christology, and Basic Doctrine;
- provide a basic introduction to the pastoral skills of listening, reflecting, ministerial boundaries, collaborative ministry, and the value of continuing formation;
- provide basic tools to discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ; and
- 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 Athenaeum Admissions and Degrees Committee will make decisions regarding acceptance.

Program Requirements
- Required courses: LPC 110, 115, 119, 120, 121, 122, 123, 124, 125, 126, 130, 131, 132
- Mentor conferences: every semester for two years for a total of forty (40) contact hours.
- Supervised field education (75 hours)
- Theological Reflection
- Project in Ministry
- 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
The Athenaeum has a formal articulation agreement with Chatfield College in which Chatfield College will award up to 24 college credit hours toward an Associate of Arts degree to those individuals who have satisfactorily completed the Non-Degreed Certificate option with grades of a C or higher. For details, contact the Director of the LPMP or the Dean of Chatfield College. Other institutions of higher learning may also offer undergraduate equivalency credit for Certificate level courses.

Further Information
For detailed information about applying for admission to the Lay Pastoral Ministry Program, contact:

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

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.

• Master of Arts Degree (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 and Admission
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 12 semester credits in theology.

The Admissions and Degrees 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 (Biblical Studies) program at the completion of his second year of seminary-based study. A student has five years to complete the degree from the time of admission.

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

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. Additionally, at least 10 semester hours of work must be completed and reviewed by the Dean of the Athenaeum as satisfactory (a 3.0 average).

Academic Program Requirements

To complete the degree, students must:

1. Complete 37 credit hours of approved course work while maintaining a 3.0 grade point average;
2. Complete 4 or 8 credits of thesis direction culminating with an approved thesis.
3. Pass the MAB comprehensive examination.

Course Requirements

- Old Testament: Hermeneutics and Pentateuch, Historical Themes and Wisdom Literature; Prophets; and an Old Testament elective or LPB 301 Old Testament Scriptures.
- At least 4 hours of elective courses. One of these courses one must be S 230, S 233/LPS 303, S 240, S 241/LPS 302.

Thesis

The student must do major research in biblical studies either by taking an additional two-credit biblical course at the 500 level or by writing a thesis (4 credits) in place of either the required Old Testament elective or the required New Testament elective. If one writes a thesis (at least 50-60 pages), the student must first find a member of the biblical studies faculty who agrees to direct the thesis. The process for submitting a thesis topic, outline, bibliography, and for writing the thesis can be found in the Athenaeum’s Thesis Guide for MA Students. 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 and the Athenaeum’s Thesis Guide for MA Students.

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 (Catholic Studies)

Purpose: In the long history of the Church, the Gospel has been proclaimed not only by bishops and theologians, but also by philosophers, scientists, physicians, historians, artists, poets, and architects. There is a growing need for a systematic study of the Catholic intellectual tradition across the arts and sciences. The Master of Arts (Catholic Studies) is an interdisciplinary study of the Catholic intellectual tradition with an emphasis on its relation to Western philosophy. The program is open to all qualified students and will particularly benefit Catholic educators and other professionals serving in a Catholic context.

The degree focuses on the Western philosophical tradition, providing a systematic overview of the philosophy of St. Thomas Aquinas and its ability to meet the needs of the modern world. The primary objective is to cultivate minds and hearts to comprehend the mystery of God more clearly, to recognize the providence of God more gratefully, and to communicate the wisdom of God more effectively, especially in cultures afflicted by intellectual and moral confusion. The program is structured around an assumption: faith and reason can be integrated for the benefit of both. Faith perfects reason, enabling it to grasp that which it could not grasp on its own. Reason strengthens faith, enabling it to be elaborated as a theological science.
Option for Pre-Theology

The program is intended to be a degree option for seminarians who want to meet the prerequisites of the Program of Priestly Formation for entrance into theological studies and the Master of Divinity Degree Program. Seminarians who come to Mount Saint Mary’s for the Pre-Theology program will have the opportunity to earn the degree in partial completion of the PPF requirements.

Prerequisites and Admission

Successful applicants must have received a bachelor’s degree from an accredited institution. Application can be made by presenting the Dean of Special Studies with a completed application form, two letters of reference, an official transcript of previous course work, and by sitting for an interview with the Dean. Students who are applying for admission to the seminary may request admission to the program under their one application.

Candidacy

At the completion of 18 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

The Master of Arts (Catholic Studies) is a study of the Catholic intellectual tradition that will concentrate on the relationship that developed between Western philosophy and Catholic theology. To complete the degree, students must:

1. Complete 30 credit hours of approved course work while maintaining a 3.3 grade point average;

2. Complete 6 credits of thesis direction culminating with an approved thesis or pass a written comprehensive exam.

Course Requirements

The 36 hours of course credit will normally be distributed as follows: 12 credits of theology, 12 credits of philosophy (Ancient Philosophy, Medieval Philosophy, Metaphysics, and Introduction to Moral Philosophy), 6 credits of either language or elective courses, and 6 credits of thesis direction. To complete the program in two years a student will typically take 9 credit hours per semester. In the second year, students are encouraged to take 6 credit hours of course work plus 3 credit hours of thesis direction each semester. Those not writing the thesis should take 6 additional credit hours of philosophy or theology.

Those in the seminary pre-theology program must complete the required Catechism courses. Non-seminary students may substitute elective courses, including Church History, Fundamental Dogma, Liturgy and the Arts, Philosophy of Nature, Epistemology, Catholic Social Doctrine, Modern or Contemporary Philosophy, and Natural Theology.

Thesis

Those choosing to write a thesis should follow the process in the Athenaeum’s Thesis Guide for MA Students. The faculty for this degree program has prepared a list of potential thesis topics for students engaged in the process.

Comprehensive Examination

Comprehensive exams will be given each spring or when the student has completed degree program requirements. Students must complete the course requirements prior to the exam. The comprehensive consists of a four-hour essay examination.
**Master of Arts Degree (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 and Admission**

Applicants 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. 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 (Theology) program at the completion of his second year of seminary-based study.

**Candidacy**

Before admission as a candidate for the Master of Arts (Theology) degree, 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. Additionally, at least 10 semester hours of work must be completed and reviewed by the Dean of the Athenaeum as satisfactory.

**Program Requirements**

To complete the degree, students must:

1. Complete 37 credit hours of approved course work while maintaining a 3.0 grade point average;

2. Complete 4 or 8 credits of thesis direction culminating with an approved thesis (detailed below).

3. Pass the MAB comprehensive examination.

**Academic Requirements**

A student must obtain a minimum of 34 semester 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 12 credits, whichever comes last, and a cumulative grade point average of at least 3.0 at the end of each semester thereafter. Students falling below the required average are on probation with regard to this program. More than two successive semesters 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. The student is required to complete the degree program within five years of admission.

**Course Requirements**

- PH 310 Philosophy for Theological Studies
- LPB 301 OT Scriptures, or an OT biblical course in the seminary division
- LPB 302 NT Scriptures, or a NT biblical course in the seminary division
- LPS 403/CL 230 Fundamental Moral Theology
- LPS 414/CL 234, CL 236, or CL 237
- LPH 302 or Early & Medieval History or Reformation & Modern History
- S 225 Christian Anthropology; S 230 Fundamental Dogma; LPS 302 or S 241 Christology; LPS 303 or S 233 Ecclesiology; LPS 401 or LS 232 Sacramental Theology
- Electives - 6 credit hours of additional courses chosen from above areas of the curriculum

**Thesis**

The student must identify an area in which to do major research by writing a thesis (at least 50-60 pages, worth 4 credits). One must first find a full-time faculty member from one of the four theological areas of the curriculum who agrees to be a director. The process for submitting a thesis topic, outline, bibliography, and for writing the thesis can be found in the Athenaeum’s *Thesis Guide for MA Students*. The student must follow the K. Turabian *Manual for Writers* and the Athenaeum’s *Thesis Guide for MA Students*.

**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
The Special Studies Division of the Athenaeum assumed responsibility for the Archdiocesan Permanent Diaconate Formation Program in 1997.

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 diaconia 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 and appropriate self-knowledge; and 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 Diaconate 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 the Certificate in Lay Ministry. Athenaeum certificate courses must have been taken for undergraduate credit equivalency. A Master of Arts (Theology) from the Athenaeum or from another institution will also fulfill the theological prerequisites. Education is evaluated on an individual case basis.
- He will have demonstrated an ability to respond directly to needs for service and to lead others to do so.
- He is endorsed by his present pastor, parish staff, and parish council.
- The Tribunal Procurator course and Child Protection Workshops are required.
Admission

Application must be made to the director of the Office of the Diaconate, 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 2019.

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. Classes are held on seven or eight weekends during a given semester, beginning Saturday morning and ending at noon on Sunday.

Diaconate Program Curriculum

Students in the diaconate formation program ordinarily take four courses per semester:

**Autumn 2016:** Introduction to Liturgical Theology; Church at Prayer: Introduction to the Missal and Liturgy of the Hours; Ecclesiology; Spirituality of the Diaconate; Proclamation.

**Spring 2017:** Philosophy for Theology; Fundamental Dogma; Sacramental Theology and Holy Orders; Basic Preaching Skills.

**Autumn 2017:** Music Skills; Fundamental Moral Theology; Theology of Preaching; Exegesis of Biblical Texts for Baptism.

**Spring 2018:** Theology of Baptism/Confirmation; Theology of the Eucharist; Exegesis of Biblical Texts for Weddings; Canon Law

**Autumn 2018:** Deacon at Eucharist and Benediction; Theology of Marriage; Ceremonial of Bishops; Exegesis of Biblical Texts for Funerals; Presiding at Baptisms/Weddings/Funerals

**Spring 2019:** History of Spirituality; Theological Reflection; Pastoral Leadership and Issues in the Diaconate; Preaching at Baptisms, Weddings, and Funerals.

Diaconate Program Formation

A man in diaconate formation meets monthly with a spiritual director. He (and if married, his wife) also develops a mentoring relationship with an ordained deacon and his wife, meeting together at least six times per year. A retreat precedes the autumn semester 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. In addition students take a number of workshops during their formation as well as participate in theological reflection.
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.

The Athenaeum offers workshops, lectures, and other continuing education opportunities on topics of value for those in ministry.

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 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 Registrar.

Independent Study Courses

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.

Sabbatical Programs

The Athenaeum of Ohio offers a ten-week sabbatical program for men and women in ministry 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 and the Liturgy of the Hours
- The opportunity for spiritual direction
- The use of the 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 or spring are arranged by writing to:
Office of the Dean
Athenaeum of Ohio
6616 Beechmont Avenue
Cincinnati, Ohio 45230
PH 203 Logic
This course is an introduction to the science and art of formal and material logic as pursued in the Aristotelian tradition. The theory and practice of traditional logic helps active participants to develop their critical and analytical abilities and to reason clearly and validly in the pursuit and defense of truth and goodness in all the sciences. The perennial wisdom of Aristotelian logic is compared and contrasted with the computational power of modern symbolic logic in order to appreciate the value of each paradigm and to explore possible points of integration. The realist epistemology advanced by Aristotle is introduced insofar as it entails a theory of linguistic meaning. (Jamison, 3 credits)

PH 204 Philosophical Anthropology
According to St. Thomas Aquinas, the person is “that which is most perfect in all of nature.” Simply put, the person is the point of creation. Thus it should not surprise us that a good account of the person is wonderfully difficult. This course examines the basic issues of our human reality: the fact of our being; the relation of body and soul; knowing; being male and female; being spiritual; our relation to society, to religion, and to death. Thomas Aquinas’ inclusive metaphysics provides a foundation for the course and the insights of contemporary existentialism and phenomenology are used to enhance it. Other philosophers incorporated are Jacques Maritain, Norris Clarke, Ronda Chervin, Conrad Baars, Francis Klauder, and John Paul II. (Foster, 3 credits)

PH 205 Epistemology
This is the study of the nature and properties of knowledge. This course will explore the issues surrounding the questions of if and how we can know the truth; how knowledge is different from opinion, and what is the relationship between knowledge and belief. Thus this course will also address the limits of human knowledge. (McQuillen, 3 credits)

PH 206 Introduction to Ethics
This course is a systematic introduction to the science of ethics that developed in the context of the Christian faith under the influence of the philosophical works of Plato and Aristotle and was given a definitive expression in the moral philosophy and anthropology of St. Thomas Aquinas. The Scholastic approach to ethics has undergone further refinements over the centuries and has become the normative ethical theory most closely associated with the Catholic intellectual tradition. The moral philosophy of St. Thomas defends the perennial philosophical proposal that there is an objective moral law grounded in human nature and human reason. We will examine this philosophical tradition critically and assess its plausibility and defensibility. We will also acquaint ourselves with the major normative ethical theories that are opposed to natural law theory. The topics that we will cover include the nature of happiness, the nature of the human act, the nature of the good, the nature of moral obligation, the properties of moral law, the nature of conscience, the nature of moral reasoning, and the various virtues and vices. (Jamison, 3 credits)

PH 207 Metaphysics
This course is a systematic introduction to the metaphysical science that developed in the context of the Christian faith under the influence of the philosophical works of Plato and Aristotle and was given a definitive expression in the synthesis of St. Thomas Aquinas. This synthesis has undergone further refinements over the centuries and has become the metaphysics most closely associated with the Catholic intellectual tradition. We will examine this philosophical tradition critically and assess its plausibility and defensibility. Metaphysics, broadly speaking, can be defined as the study of the fundamental structure of reality with regard to its ultimate causes. The topics that we will cover include form and matter, substance and accident, act and potency, essence and existence, subsistence and subject, being and becoming, being as such, being as separable from matter, soul and body, intellect and will, personhood, causal explanation, the principles of reason, the principles of change, the analogy of being, the transcendental properties of being, and the nature of scientific and metaphysical demonstration. Prerequisites: PH 203 and PH 209. (Jamison, 3 credits)
PH 208 Natural Theology (Philosophy of God)
“Ever since the creation of the world His ... divine nature has been understood ... through the things He has made” - Paul to the Romans. This course considers the existence and attributes of God insofar as they can be known by reason. It is particularly beneficial for anyone who plans to study theology. Four main topics are considered. The first is what the human person can know about God by reason alone. The second is how this question has been answered by prominent thinkers throughout history. This topic includes the history of arguments for the existence of God. The third is the attributes of God. The fourth part is a review of what the Church has taught on these questions. (Foster, 3 credits)

PH 209 Natural Philosophy
Natural philosophy, also called cosmology or the philosophy of nature, is the Aristotelian philosophical science that studies the general principles, ultimate causes, and universal properties of changeable being. This course examines the major competing philosophical interpretations of the nature, purpose, and methods of natural science and critically evaluates each interpretative paradigm according to its ability to organize and do justice to scientific reasoning and knowledge in general. Aristotelian philosophy of nature is presented as the integrating philosophy of science that provides the rational foundation for Thomistic metaphysics, anthropology, and natural theology, as well as the modern empirical sciences of nature. Relativism, eliminative empiricism, and pragmatism are evaluated as fundamentally opposed to the classical realist approach to nature and as inherently detrimental to the objectivity of science as such. Most popular schools of thought in our culture still assert that empirical science alone reveals the fundamental structure of reality, but many philosophers no longer have any commitment to the objectivity and rationality of any of the sciences. In general, we will explore the strengths and weaknesses of the various epistemologies and ontologies which are prevalent in our culture and influencing its attitudes and mentality. An adequate understanding of this ethos is absolutely necessary for effective Christian evangelization. Prerequisite: PH 103. (Jamison, 3 credits)

PH 210 Ancient Philosophy
This course serves as both an initiation into philosophical thinking and the early history of philosophy. Attention is given first to the nature of philosophy and its relation to theology. Then the story is told of the origins of Western philosophy from Thales to Socrates, culminating in the astonishing achievements of Plato and Aristotle. The pace shifts as we study philosophy’s development in Hellenistic thought including Epicureanism, Stoicism, Skepticism, and Neo-Platonism. In the final part we consider the reaction of Jewish and Christian thinkers to Greek philosophy including Philo, Justin Martyr, Origen, Tertullian, and Augustine. (Foster, 3 credits)

PH 211 Medieval Philosophy
This course studies the history of western philosophy from the 6th century Boethius, to the 14th century William of Ockham. It supplies a foundation for understanding person, world, and God by studying the main themes of medieval philosophy. Featured philosophers are: Anselm, Albert the Great, Bonaventure, Thom- as Aquinas, and John Duns Scotus. The period excelled in the effort to harmonize faith and reason, exemplified by the remarkable synthesis of St. Thomas. It is also an era of extraordinary diversity and social turmoil. (Foster, 3 credits)

PH 212 Modern Philosophy
This course is an overview and analysis of the intellectual development of modern metaphysics and epistemology in the Western tradition from the beginning of the 17th century to the end of the 19th century. Among the permanently influential philosophical theories advanced in the modern era are those of Descartes, Hobbes, Spinoza, Malebranche, Leibniz, Locke, Berkeley, Hume, Reid, Rousseau, Kant, Hegel, Bentham, Mill, and Kierkegaard. These are the theories that have shaped our modern Western culture and its typical mentalities and attitudes. We will endeavor to understand these representative theories and their perennial attractiveness and to appreciate how the systematic implementation of these theories has had enormous consequences for good or evil in the modern world and has significantly determined how people in the West think about human nature, moral law, the Church, the State, and the existence and nature of God. (Jamison, 3 credits)
PH 213 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; and Postmodern theory. (Brausch, 3 credits)

PH 310 Philosophy for Theological Studies
In the life of the Church grace builds on nature; likewise theology builds on philosophy. This course helps students be better students of theology and more effective teachers of the faith. In the first part of the course, we consider the nature of philosophy, how theology has used 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 the separation of faith and reason in modern and contemporary philosophy and the different theologies thus inspired. (Foster, 2 credits)

L 281 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. (Mulattieri, 3 credits)

L 282 Latin II
A continuation of L 281, including additional vocabulary, additional noun and verb forms, more complex sentence structures using the subjunctive mood, and additional Latin prayers. Prerequisite: L 281 or permission of instructor. (Mulattieri, 3 credits)

L 283 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: L 281-282 or permission of instructor. (Mulattieri, 1 credit)

L 284 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: L 281-283 or permission of instructor. (Mulattieri, 1 credit)

PTS 210 Introduction to Seminary Studies
This course introduces students to essential tools and skills for conducting library research in graduate-level seminary studies. The course will focus on gaining familiarity with authoritative sources in theology and philosophy, finding and evaluating resources in a variety of formats, and the proper form and style for papers. (Song, 1 credit)

S 261 Catechism: Prayer
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 credits)

S 262 Catechism: Catholic Doctrine
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 and 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. (Jack, 3 credits)

S 263 Catechism: Liturgy and Sacraments
As an introduction to the liturgy and sacraments, the central aim of this course is to convey a thorough understanding of Part Two (1066-1690) of the Catechism of the Catholic Church within the context of Sacred Scripture and the Catholic Church’s interpretative tradition. This will involve a view to the cosmos and human action which assesses the integration of word, matter, and deed in the public worship of the triune God. (McQuillen, 3 credits)
S 264 Catechism: Moral Life in Christ
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 in the third part of the Catechism and through Church tradition and Sacred Scripture. (Jack, 3 credits)

- Biblical Studies

B 321 Biblical Hermeneutics and Pentateuch
This course consists in two parts, the first treating Biblical Hermeneutics, and the second consisting in an introduction to reading the Pentateuch. This course will investigate Sacred Scripture, its extent and nature as both the word of God and words of men. The questions of inspiration, truth, and methods of interpretation will be investigated in relation to a variety of literary genres from both the Old and New Testament, in order that the student may understand some fundamentals of interpreting the Bible. In the second part of the course, in order to become familiar with the Pentateuch, the content, structure and scope of each of these foundational books will be analyzed. Particular interpretative problems will be investigated in order to understand the role of some historical-critical and synchronic methods of biblical interpretation, and to begin to enter more deeply into the meaning of some Pentateuchal texts. (Genung, 3 credits)

B 331 Historical Themes and Wisdom Literature
This course presents the text and content of the Biblical Wisdom Tradition, the Biblical Psalms and the historical books of the Bible in relation to their roots in the Hebrew religion and culture, as well as their significance for use in our time. This group of books covers almost the entire story of Israel since their establishment in the Land of Canaan up to the time of Jesus Christ. Given the variety of content, the class will try to 1) understand the context of each of the historical/wisdom books of the Bible, along with the literary genres of the Psalms; 2) appreciate the poetic and narrative features in them; 3) understand the themes and theologies of each book Special emphasis will be put on the mutual influence of Wisdom literature and Psalms. A written paper is required on the interpretation of one psalm, chosen by the student in accord with the professor. (Mulattieri, 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. (Mulattieri, 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 and the Book of Revelation. Topics to be considered from a Johannine perspective include: Christology, eschatology, and discipleship. (Mulattieri, 3 credits)

B 358 Catholic Epistles
An introduction to the epistle to the Hebrews and the epistles of James, Peter and Jude (who wrote them, where, when and why) and to the thought expressed by these writings. (Genung, 2 credits)

B 414 Prophets
The course is designed to help the student: 1) understand the context of each of the prophetic books of the Bible; 2) appreciate the poetic and narrative features in them; 3) understand the themes and theologies of each book. (Mulattieri, 3 credits)

B 432 Sacred Scripture Seen Through Sacred Art
From Early Christianity to the present the practice of rendering sacred themes in art and architectural decoration has been constant. This course explores monuments of architecture, sculpture, and painting inspired by Sacred Scripture. Topics include an examination of images of the Life of Christ depicted in the sequence of the liturgical year, images of Mary and the Saints, and Trinitarian images. Additionally, architectural and sacred spaces will be considered, and a visit to our area’s exemplary sacred spaces will be included. Some of the thematic issues we will consider are Christian art as a facilitator to comprehending Scripture, art as a catalyst for deepened devotion, and Church patronage of religious art and architecture through history. (Dorger, 2 credits)
B 452 Gospels of Mark and Matthew
Discussion of the origin and purpose of these two gospels (who wrote them, where, when and why), followed by detailed examination of them, section by section, side by side. Comparison of the two gospels will make clear the distinctive character of each and provide an example of the development of early Christian thought in Matthew’s revision of Mark. (Genung, 3 credits)

B 454 Pauline Literature
An introduction to the letters of Paul (who wrote them, where, when and why) followed by a systematic synthesis of the theology that underlies these letters, especially Paul’s 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; 3) the appropriate human response to that transformation (Genung, 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. (Beseau, 3 credits)

CL 232 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
Catholic Social Doctrine addresses the broad scope of how the Church lives in, and interacts with, the various cultural, social, legal, and political realities in which it finds itself. This course will begin with the biblical foundation of the Church’s social teaching, as examined through the great teachers of the Church. We will then turn our attention to the chronological development of Catholic Social Doctrine, from Pope Leo XIII’s groundbreaking encyclical, Rerum novarum, through Pope Benedict XVI’s Caritas in veritate. Our goal will be to articulate a coherent understanding of how and why Catholic Social Doctrine is the means by which the Church transcends and subordinates all politics to itself. Prerequisites: CL 230 or LPS 403 or permission of instructor. (Craycraft, 2 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 and Humanae vitae. Prerequisites: CL 230 or LPS 403. (Beseau, 2 credits)

CL 237 Catholic Medical Ethics
This introduction to the study of medical ethics from the Catholic theological perspective begins by exploring the theological basis for health care and the foundational moral principles that govern its provision and delivery including human dignity, double effect, legitimate cooperation, and respect for the rights of conscience. Specific medical ethics topics at both the beginning and end of life will then be explored. Beginning-of-life topics include when human life begins, embryonic stem cell research, assisted reproductive technologies, and pre-natal/pre-implantation genetic screening. End-of-life topics include the meaning of death, the distinction between ordinary and extraordinary means of care, euthanasia/assisted suicide, advance directives, withdrawing life-sustaining care, and artificial nutrition and hydration. The course seeks to help students, and in turn the patients to whom they will minister, formulate appropriate responses to the many ethical challenges faced in health care. Prerequisites: CL 230 or LPS 403. (Zalot, 3 credits)
CL 371 Religious Freedom in the American Context
In recent years, ever more social, political, and legal issues bear directly on the problem of religious freedom. This course will examine the historical foundation of the American doctrine of religious liberty, from its 17th century philosophical foundations, through 18th century debates, leading to the First Amendment to the United States Constitution. We will then explore the Church's responses to the unique American expression of religious liberty, through official documents and theological reflections. Finally, we will consider the ways that contemporary legal and political developments directly challenge the liberty of both Church and individual believer. (Craycraft, 2 credits)

- Historical Studies

H 311 Patristic Theology
This course provides an overview of the Church Fathers: their lives, works, and theological contributions. Students will read selected texts of the Fathers to acquire a sense of the continuity of theology, to examine the relationship of the Fathers to dogma, moral and spiritual theology, Scripture and Liturgy, and to grow in the appreciation of their individual contributions to the development of Christian thought and practice. (Endres, 3 credits)

H 320 Early and Medieval Church History
A survey of the history of the Catholic Church from the first through the fifteenth centuries, including the development of the Church's structure and hierarchical character, the persecution of the Church, the relationship between Church and state, the development of monasticism, the Middle Ages, the rise of the mendicants, the Avignon papacy, and the Black Death. The course will discuss key issues and tensions, important figures, and significant developments in Catholic thought, piety, and practice. (Endres, 3 credits)

H 340 Reformation and Modern Church History
A survey of the history of the Catholic Church from the sixteenth through twentieth centuries, including the Protestant Reformation, the Catholic Counter-Reform and the Council of Trent, the French Revolution, the First and Second Vatican Councils, and the threats posed by modernism and totalitarianism. The course will discuss key issues and tensions, important figures, and significant developments in Catholic thought, piety, and practice. This course will be offered every other year and forms part of the historical core of the curriculum. (Endres, 3 credits)

H 451 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. This course will be offered every other year and forms part of the historical core of the curriculum. (Endres, 2 credits)

- Language Studies

L 251 Biblical Greek I
This course provides the student with the opportunity to gain fundamental knowledge about the structure and syntax of New Testament Greek. Pronunciation and reading will be emphasized. This course is intended to serve as a foundation for Biblical Greek II. (Mulattieri, 2 credits)

L 252 Biblical Greek II
This course is a continuation of Biblical Greek I. It will provide the student with the opportunity to advance his/her understanding of the structure and syntax of New Testament Greek. At the conclusion of the course, the student should have gained a certain degree of independence in working with the text of the New Testament. Prerequisite: L 251. (Mulattieri, 2 credits)

L 261 Spanish I
This is a beginning Spanish course. The principal goals of language study are to practice the four language skills (writing, listening, reading and speaking) in order to learn to communicate in Spanish (talk with others, express ideas in writing, read and understand what others have written) and learn about the Hispanic world. (Canisalez, 2 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. (Canisalez, 2 credits)

L 281 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. (Mulattieri, 3 credits)

L 282 Latin II
A continuation of L 281, including additional vocabulary, additional noun and verb forms, more complex sentence structures using the subjunctive mood, and additional Latin prayers. **Prerequisite**: L 281. (Mulattieri, 3 credits)

L 283 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. **Prerequisites**: L 281-282 (Mulattieri, 1 credit)

L 284 Advanced Latin II
A continuation of L283 with an emphasis on reading Latin liturgical texts, and maintaining proficiency in Latin. **Prerequisites**: L 281-283 or permission of instructor. (Mulattieri, 1 credit)

L 363 Spanish III
This course represents the beginning of the second year of Spanish language studies. The course aims to develop the student’s abilities to speak Spanish and to assist the student in gaining proficiency. **Prerequisites**: L 261, L 262 or their equivalents or the permission of the instructor. (Canisalez, 2 credits)

L 364 Spanish IV
This course represents the final required course of Spanish language studies. The course helps improve student fluency in spoken and pastoral Spanish. **Prerequisites**: L 363 or instructor permission. (Canisalez, 2 credits)

- **Liturgy and Sacraments**

LS 231 Theology of Liturgy
An introduction to the study of the liturgy of the Church concentrating on its meaning and purpose for the Church’s worship of God as expressed in Sacrosanctum concilium, the Constitution on the Sacred Liturgy of the Second Vatican Council. This course will explore the anthropological, historical, and theological foundations of Catholic liturgy. A special emphasis will be the development of the Mass and its parts. This investigation also will consider topics such as art, environment and architecture, music, and rubrical discipline through an examination of the Church’s official documents pertaining to these matters. (Keller, 3 credits)

LS 232 Theology of Sacraments/ Baptism and Confirmation
The course provides an overview of sacramental principles and their development. This study will trace the outline of the history of the sacraments in gener but will focus on biblical, patristic, and theological foundations, with special considerations for the sacraments of baptism and confirmation and the graces they confer. The exploration will include the doctrinal contributions of St. Thomas Aquinas and the Ecumenical Councils, particularly Trent and Vatican II. The course also will address basic pastoral considerations and the care of the faithful in the administration of the sacraments; however, the practicum course on Blessings and Rites required is necessary for candidates for the priesthood. (Keller, 3 credits)

LS 233 Theology of Marriage
A study of the sacrament of matrimony considered historically, anthropologically, and doctrinally. Discussion will include the implications of Pope John Paul II’s “theology of the body,” and other pertinent topics such as virginity, divorce, same-sex marriage, and other pastoral considerations surrounding family life. The canon law aspects of marriage will be treated in a separate course. **Prerequisites**: LS 231, LS 232. (Keller, 2 credits)
LS 235 Theology of the Eucharist
A presentation of the central sacrament of the Christian dispensation, including biblical, patristic, and doctrinal foundations for the theology of the Eucharist. Special consideration will be given to medieval developments of Eucharist theology, particularly that of St. Thomas Aquinas, author of the Corpus Christi Mass and Office. Other elements to be studied include, sacrifice, communion and ecclesial dimensions of the Eucharist, personal grace, as well as challenges, historical and modern, to transubstantiation theology. A separate practicum course on the celebration is required for candidates to the priesthood. Prerequisites: LS 231; LS 232. (Keller, 3 credits)

LS 236 Sacraments of Healing
This is the final course in the study of sacramental theology. In it students examine the development of theology and pastoral practice of the Sacraments of Reconciliation and Anointing of the Sick. In addition to studying some contemporary issues concerning sacramental practice, students will be shown the continuity in the liturgical rites for the sacraments of healing. The course will also include a treatment of the theology of indulgences and sacramental of healing. (Keller, 2 credits)

LS 238 Liturgical Practicum I: Blessings and Rites
This course begins with a review of the theology of blessings but is predominantly concerned with helping the candidate for holy orders to become familiar with the rites of blessings and sacramentals, order of funerals, and the sacraments of baptism and marriage. Prerequisites: LS 231, 232, 233. (Ruiz, 2 credits)

LS 239 Practicum for Sacraments of Penance and Anointing of the Sick
This practicum offers the training a candidate for the priesthood needs for the administration of the sacraments of healing. In addition to studying the rites of these sacraments, the greater part of the course will take up case studies for the sacrament of penance, meant to help the student prepare to counsel penitents and assign penances in the confessional. Prerequisite: LS 236. (Keller, 1 credit)

LS 240 Liturgical Practicum II: The Mass
This course teaches the candidate for priesthood how to celebrate the Mass of Pope Paul VI. Emphasis is placed on gaining a familiarity with the rubrics of the Mass for the celebrant. Successful completion of the practicum entails, in part, creating a video recording of the student wherein he demonstrates his liturgical expertise. Prerequisite: LS 235. (Ruiz, 1 credit)

LS 252 Liturgical Music and Vocal Skills
This course provides both a practical background in the fundamentals of music, including the reading of musical notation as well as keyboard and vocal production, and a theological-historical background in the Church's heritage of liturgical music. Readings will include papal legislation on sacred music written in the past three centuries as well as various theological writings on the nature of liturgical music. (Levri, 3 credits)

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. (Levri, 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. (Levri, 1 credit)

LS 241 Ministerial Chants in the Liturgy
This practicum is intended for those who are preparing for the priesthood. It provides in a group setting individualized instruction in singing the altar chants, seasonal as well as those regularly recurring. (Levri, 1 credit)

LS 301 Extraordinary Form of the Roman Rite
The course seeks to teach students how to celebrate the Mass of the Extraordinary Form of the Roman Rite according to the 1962 Missale Romanum and to help students better understand the liturgical continuity between the two forms of the Roman Rite. Prerequisites: LS 235; L 281-284 or the equivalent. (Ruiz, 2 credits)
Pastoral and Professional

P 220 Principles of Catechesis
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 (as part of seminary field education) that includes an immersion in a parish RCIA program or teaching in a Catholic high school. (Kingsland, 2 credits)

P 229 Marriage in Canon Law
Marriage in Canon Law is a course designed to equip future priests with the information and skills necessary for their work in parishes with those preparing for marriage. The class also will offer the information needed to assist those whose marriages have civilly ended to see if those unions can be declared null or canonically dissolved by an ecclesiastical tribunal. Students will become familiar with the 111 canons related to marriage (the largest number of canons for any sacrament). Besides the canon law background students will hear real examples and work through practical situations to learn how to use the Code of Canon Law to assist those in the parish with all canonical situations related to marriage. Information will include the guidelines from the United States Conference of Catholic Bishops as well as various decrees and instructions from Rome promulgated beyond the Code of Canon Law. (Vondenberger, 2 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, 2 credits)

P 231 Pastoral Counseling
This course is designed for non-professional counselors: those who will serve as priests, deacons, lay ecclesial ministers, pastoral associates, or chaplains. 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. Students will learn especially how to perform an accurate assessment and make appropriate referrals for longer-term professional help. 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)

P 234 Pastoral Administration
The course provides an introduction to financial issues relevant to pastoral administration with particular emphasis upon: maintenance of financial records, budgeting, employee contracts, development procedures, use of computers, and legal and canonical considerations. Attention will be given to methods of financial planning. The course further addresses 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 basic course will focus on the tools for preaching in a Eucharistic context with an emphasis on scriptural exegesis, analysis of the assembly to ensure the homily’s relevance to life, theology, narrative style, and praxis. It begins with an exploration of the theology of Catholic preaching in the Tradition, including the Fathers, the Catechism and documents such as Fulfilled In Your Hearing and the new bishops’ document, Preaching the Mystery of Faith . An important outcome for each student will be the development of his own operative theology of preaching in light of the course material, his own study and development as a preacher, individual life experiences, and visions for preaching. Students will also explore and utilize various methods and techniques for planning, writing, and preaching homilies in an environment which encourages experimentation and risk-taking. (Shea, 3 credits)
P 241 Homiletics II: Preaching at Mass
This addresses preaching in the context of Sunday Mass and focuses on preaching as integrated with the whole theological curriculum and the use of principles of biblical exegesis and interpretation, catechesis, communication theory as well as all of the verbal and non-verbal practical skills related to effective public speech. 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 and will be supervised by a pastor. The course also investigates the spirituality and the identity of the diocesan priest as preacher. This course briefly examines the history and tradition of Catholic preaching. The course will also devote time to examining the new bishops’ document, Preaching the Mystery of Faith. The course delves into the issues of catechesis and doctrine in homiletics and the approaches and forms that catechetical preaching can take to address the instructional needs of the Catholic faithful while striving to deepen their faith. Students will also come to an understanding of the congregation’s unmet needs, hopes and expectations in Catholic preaching by examining recent scholarship and research in the Archdiocese of Cincinnati. Prerequisite: P 240. (Shea, 3 credits)

P 350 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 endowed 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 experience the dynamics of pastoring, of getting in touch with the universal demands on, and one’s personal talents for, pastoral leadership. (Schmidt, 3 credits)

P 430 Preaching at the Rites
This course deals with the theology and practice of preaching within the liturgical rites. Rites include the Rite of Reconciliation/Penance in the context of First Penance, Liturgy of Anointing within Mass, Vigil for the Deceased, Funeral Liturgy, the Rite of Marriage, the Rite of Christian Initiation, and the Rite of Baptism for Children. Students will be expected to develop and preach homilies for these rites and for other liturgical contexts including First Eucharist, the Triduum, and Easter Sunday. Emphasis will be placed on mystagogical preaching and the creative utilization of the images of texts and symbols found in the liturgical rites while using the scriptures to reflect upon images of how God has historically worked in the liturgical rites as the basis for writing homilies. An overriding objective for this course is that students will deepen their understanding of the Catholic theology of preaching while exploring various models for developing homilies and various forms and styles for preaching. Prerequisites: P 240 or equivalent determined by instructor. (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 Fundamental Dogma
This course explores the foundations of Catholic theology by considering the nature of divine revelation, the nature of faith as a free response to God's grace and revealing activity, the nature of Sacred Scripture, the nature of Sacred Tradition, the nature of divine inspiration, the task of interpretation, theological methodology, and the role of philosophy in theology. We will identify the various conditions which make the rationality and objectivity of Catholic theology possible as a speculative and practical science productive of true and certain knowledge. Participants are systematically introduced to the dogmatic study of divine revelation and divine faith and to the apologetic study of the credibility of divine revelation in history. Dogmatically, fundamental theology uses a method that starts from divine revelation as accepted through divine faith. Apologetically, fundamental theology uses a method that starts from human reason and attempts to demonstrate the credibility of divine revelation and divine faith. The main goal of this course is to master the basic concepts, principles, and methods of the science of fundamental theology and to begin to practice it as an art in the service of divine truth and wisdom. (Jamison, 3 credits)

S 233 Ecclesiology I: The Church
A study of the Christian Church as the Mystical Body of Christ, the Bride of Christ, and the People of God called to evangelize. Time is devoted to the Church's communion-mission in the midst of the world, her liturgical structure, the role of the hierarchy vis-à-vis the laity, the question of salvation outside of the Church's visible boundaries, her traditional four marks, and her universal call to holiness. Sacred Scripture and magisterial texts serve as the framework for the theological material discussed. Prerequisite: S 230. (O'Cinnsealaigh, 3 credits)

S 236 Ecclesiology II: Ecumenism, Mission, and Evangelization
An exploration of the Church's missionary vocation, its relationship with non-Catholic Christian ecclesial communities and with non-Christian religions, and the history and theology of the ecumenical movement. The course will emphasize magisterial texts, key developments in ecumenical and inter-religious dialogue, and the call to participate in the New Evangelization. (Endres, 2 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 priestly identity, founded in being and expressed in ministry. (O'Cinnsealaigh, 3 credits)

S 239 Mariology and Eschatology
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. Secondly, Mary, the Virgin Mother of God, will be studied from the Biblical, historical and magisterial perspectives to show that she is truly the eschatological icon of the church and the fulfillment of Christian life. (Jack, 3 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 323 Sacraments in Film
This course will explore the portrayal of the seven sacraments of the Catholic Church in cinematography. The students will have the opportunity to view how the sacraments are depicted in particular films or videos. Beyond exploring sacramental themes, the students will assess the theological interpretation that the movies present. (Keller, 2 credits)
S 370 Only Wonder Comprehends: Faith and Science
The experience of empathy and the shared experience of a desire for beauty, truth, and wonder can serve as a starting point for dialogue between faith and science and between the Christian faithful and scientists. The course will seek to overcome pre-conceived conflictual and ideological positions between the theological and scientific disciplines. (Jamison, et al., 2 credits)

S 371 Religious Freedom in the American Context
In recent years, ever more social, political, and legal issues bear directly on the problem of religious freedom. This course will examine the historical foundation of the American doctrine of religious liberty, from its 17th century philosophical foundations, through 18th century debates, leading to the First Amendment to the United States Constitution. We will then explore the Church’s responses to the unique American expression of religious liberty, through official documents and theological reflections. Finally, we will consider the ways that contemporary legal and political developments directly challenge the liberty of both Church and individual believer. (Craycraft, 2 credits)

S 432 Sacred Scripture Seen Through Sacred Art
From Early Christianity to the present the practice of rendering sacred themes in art and architectural decoration has been constant. This course explores monuments of architecture, sculpture, and painting inspired by Sacred Scripture. Topics include an examination of images of the Life of Christ depicted in the sequence of the liturgical year, images of Mary and the Saints, and Trinitarian images. Additionally, architectural and sacred spaces will be considered, and a visit to our area’s exemplary sacred spaces will be included. Some of the thematic issues we will consider are Christian art as a facilitator to comprehending Scripture, art as a catalyst for deepened devotion, and Church patronage of religious art and architecture through history. (Dorger, 2 credits).

Course Descriptions: Lay Pastoral Ministry Program

- 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. (Schehr, 2 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. (Genung, 2 credits)

- Historical Studies

LPH 302 Church History: Key Issues and Eras
This course surveys the development of the Church from the first through the twentieth century. Particular attention will be paid to the distinguishing characteristics of the Church in each of the major eras of its history, discussing key issues and tensions, important figures, and significant developments in Catholic thought, piety, and practice. (Endres, 2 credits) (Not offered in 2016-2017; LPMP church history credit achieved through taking H451).
### Apostolic Service

**LPA 401-409 Field Education**

**LPA 400 Theological Foundations of Apostolic Service**

This self-paced reading and research course allows students to explore the theological, spiritual and pastoral foundations of their Field Education experience in greater depth. Students will consult with their advisor, FE supervisor and selected faculty members to develop a 500-750 page reading list of journal articles, books and documents related to their FE placement. They will write a 10-15 page paper that synthesizes their research and articulates their theological understanding of the FE experience. This course will be considered complete when the FE log, supervisor’s evaluation and final report are on file and the research paper is approved by the LPMP Advisor. This course is for LPMP Students only and requires the permission of Program Advisor. **Prerequisites: LPS 401 and LPS 403.** A student may be enrolled in LPS 403 Catholic Social Doctrine concurrently with this course. (Staff, 1 credit)

### Pastoral Studies

**LPP 305 The Art of Effective Communication**

This course focuses upon the interpersonal communication skills required of effective pastoral ministers, particularly 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. This course is open to LPMP students [and others with the permission of LPMP Director]. (Finnigan, 1 credit)

**LPP 306 Communication in the Digital World**

This course will explore the challenges and opportunities of modern Church communications and help students articulate a theology of communication for mission and evangelization. This course will include: social media policies, effective use of communication tools such as websites, social media, podcasts and live streaming; internal parish communication systems and strategies for evangelization and faith sharing online. This course will be rooted in Catholic teaching on evangelization and communication and focused on best practices for parish applications. This course is open to LPMP students [and others with the permission of LPMP Director]. (Ater, 1 credit)

**LPP 310 Principles of Leadership for Lay Ecclesial Ministers**

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, and service, showing how these elements are rooted in the leadership of Jesus. It includes the topics of ethics, collaboration, servant leadership, mission based ministry and planning. The course includes an introduction to the Capstone Project in Ministry. (Giordano/Staff, 3 credits)

**LPP 335 Catechesis: Vision, Content and Methods**

This course will provide an overview of the role of catechesis in the life of the Church and an introduction to catechetical methods and approaches. It is rooted in the documents, teachings and traditions of the Church and focused on effective catechesis and formation in the modern parish community. Students who are preparing for catechetical ministry in the Church may apply this course towards catechetical certification in the Archdiocese. This course is open to LPMP students and graduates, and others with the permission of LPMP Director. [It presumes at least 8 credits in theology or pastoral ministry.] (Staff, 2 credits)

**LPP 450 Using Scripture in Parish Ministry**

We will engage in a rehearsal of the many ways Sacred Scripture enriches the spiritual life of a parish. After a brief overview of the rich biblical message, we will make applications for parish ministry, including liturgical settings, retreats, bereavement, and religious education. (Schehr, 1 credit)
LPP 451 Praying with Scripture for Pastoral Ministers
This course will focus on the ways in which Scripture can serve as a foundation for personal and public prayer. It will help students explore their own pathways to Scriptural prayer and offer practical resources and approaches for helping others incorporate scripture into a life of prayer. This course is open to LPMP students and others with the permission of LPMP Director. (Schehr, 1 credit)

LPP 500 Capstone II
This independent research completes the Capstone Project in Ministry. Students work with the LPMP Advisor, Theological Advisor, Mentor and Project Board to complete implementation of the Capstone Project at the selected ministry site. This course is open to LPMP students and requires the permission of LPMP Director. Prerequisite: LPP 310. (Staff, 1 credit)

- Systematic Theology

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. (Jack, 2 credits)

LPS 303 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. Prerequisites: LPB 302. (O'Cinnsealaigh, 2 credits)

LPS 304 The Domestic Church
This course will examine the ecclesiology of the Domestic Church: the Christian vision of marriage and family life, the family as a developing system, modern challenges, family diversity, and the partnership between families and social institutions, particularly the Church. This course is rooted in scripture and the documents of the Church and focused on practical applications in parish and family life. (Staff, 1 credit)

LPS 321 RCIA and Sacramental Preparation
The General Directory for Catechesis speaks about the baptismal catechumenate as model and inspiration for all catechesis. Through a greater understanding of the Rite of Christian Initiation of Adults, this class will explore parish sacramental ministry in light of the RCIA. Participants will explore preparation methods and models for parish sacrament programs such as couple’s preparation for Marriage, parent preparation for Infant Baptism, First Communion preparation, and Confirmation preparation for young people. This course is open to LPMP students [and others with the permission of LPMP Director]. Prerequisite: LPS 401. (Kane, 1 credit)

LPS 342 Contemporary Issues in Moral Theology
This course will build upon principals of Moral Theology by exploring contemporary moral issues and challenges in the public and private arena. This course will be taught seminar style. Topics for research and discussion may vary from year to year and will be selected from the timely issues facing the Catholic Church, primarily from within the American experience. Topics for discussion may include such issues as: the death penalty, bioethics, medical ethics, and the intersection of faith and public life. Methodologically, the course will foster a dialogue between the wisdom of the Catholic tradition and the American cultural ethos with an eye to formulating an informed pastoral response. This course is open to LPMP students [and others with the permission of LPMP Director]. Prerequisite: LPS 403 or equivalent. (Kingsland, 1 credit)
LPS 350 Foundations of Lay Ecclesial Ministry
This course will explore the nature and source of ministry rooted in baptism and the sacraments of initiation. It will focus specifically on the call, response and preparation for lay ecclesial ministry and the place of lay ecclesial ministry in the modern Catholic Church. Students will explore the four pillars of formation as described by the USCCB and examine the personal, professional and spiritual qualities and requirements for lay ecclesial ministry in today’s Church. It will foster discussion of the personal, spiritual and ecclesial faith dimensions of ministry formation and reflection upon a theology of ministry as rooted in service. This course is open to LPMP students [and others with the permission of LPMP Director]. (Hater, 2 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. (Ruiz, 2 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. (Beseau, 2 credits)

LPS 414 Catholic Social Doctrine
Catholic Social Doctrine addresses the broad scope of how the Church lives in, and interacts with, the various cultural, social, legal, and political realities in which it finds itself. This course will begin with the biblical foundation of the Church’s social teaching, as examined through the great teachers of the Church. We will then turn our attention to the chronological development of Catholic Social Doctrine, from Pope Leo XIII’s groundbreaking encyclical, Rerum novarum, through Pope Benedict XVI’s Caritas in veritate. Our goal will be to articulate a coherent understanding of how and why Catholic Social Doctrine is the means by which the Church transcends and subordinates all politics to itself. Prerequisites: CL 230 or LPS 403 or permission of instructor. (Craycraft, 2 credits)

LPS 420 Evangelization and Mission for Pastoral Ministers
This course will explore evangelization as the fundamental mission of the Church and the essential mission of the laity. It will be rooted in scripture and ecclesial documents and focused on practical applications in community and family life. Students will study key documents on evangelization and the new evangelization and discuss best practices in outreach, evangelization, faith-sharing, and personal witness. This course is open to LPMP students [and others with the permission of LPMP Director]. Prerequisites: LPB 302; LPS 350. (Hater/ McGurgan, 1 credit)

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

LPA 401C-409C Field Education

LPC 110 Catechism of the Catholic Church
This course provides an introduction to the Catechism of the Catholic Church as a resource for ministry and personal growth. It introduces the student to the history, development and organization of the CCC, the relationship of the Catechism to other catechetical documents and provides a foundation for Basic Doctrine. (Staff, 1 unit)
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, 2 units)

LPC 119 Using Scripture in Parish Ministry
This course provides a practical introduction to the use of Sacred Scripture in parish ministry settings, including resources and best practices for Bible Study, RCIA, youth ministry, sacramental preparation and parish meetings. Students will explore ways to help their communities become more Bible literate. (Staff, 1 unit)

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, 2 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, 2 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, 2 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, 2 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, 2 units)

LPC 125 Pastoral Communication
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, 1 unit)

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, 2 units)

LPC 130 Ecclesiology
This course provides a basic 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, 1 unit)

LPC 131 Evangelization and Social Media
This course will be rooted in Catholic teaching on evangelization and communication and focused on best practices for parish applications. It will provide an introduction to communication and evangelization through digital and social media. Students will be introduced to key documents, best practices and practical tips on modern communication for mission and ministry. (Staff, 1 unit)
LPC 132 Morality and Justice in Catholic Life
This course provides a basic introduction to Catholic moral teaching, ethics and the principles of Catholic social doctrine. Special attention will be given to key concepts of freedom, responsibility, law, grace, sin and moral discernment. It will explore the seven themes of Catholic Social Teaching as identified by the USCCB and help participants develop their own approach to the justice dimension of service to the people of God. (Staff, 3 units)

LPC 222 Tribunal Training 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 typically offered every spring semester at rotating campuses and is limited to 25 participants. (Staff, 2 units)

LPP 500C Project in Ministry

Course Descriptions: Diaconate Formation Program

PDP 114 The Church at Prayer: Introduction to the Missal and Liturgy of the Hours
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; and Presiding at the Liturgy of the Hours during the Deacon Formation Program. (Brausch)

PDP 116 Spirituality of the Diaconate
This course offers an opportunity to explore various aspects of diaconal spirituality, including prayer, ecclesial identity, and service. (Staff)

PDP 131 Proclamation
This course 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 a variety of literary texts, poetry, stories, and non-biblical letters are used as preliminary exercises to the proclamation of Sacred Scripture and the praying of ritual texts used in the Church’s rites and liturgy. Importance is placed on vocal exercises, student presentations and proclamations. (Shea)

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)

PDS 113 Ecclesiology
This course will focus on the fundamental characteristics of the Church, situate the Church within the overall context of revelation, anthropology, and the modern context and provide the basis for an apologetic for belief in the Church in the contemporary culture. It will also situate the diaconal ministry within this overall understanding of the Church in the world. (Brausch)
Year One—Second Semester

PDB 121 Basic Preaching Skills
This course begins with a review of the history of Christian preaching and the role that rhetoric has played in the preaching of the homily. It builds on Proclamation and focuses on how all of the parameters of effective public speaking are applicable to the preaching of a homily; the importance and impact of voice, body and animation in Catholic preaching. It examines how the variables of public speech come together to create different styles of preaching to accomplish different effects in listeners. It explores the use of stories, illustrations, images and metaphor as indispensable tools of the homilist and the essential relationship between creative writing and effective homilies. Students will study the strategies, approaches, and techniques of successful writers in finding the best language and imagery to use in a homily. (Shea)

PDS 122 Fundamental Theology and Basic Doctrine
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. Based on the New Testament exhortation to “always be ready to make a defense to anyone who demands from you an accounting of the hope that is in you” (1 Peter 3:15) and the Anselmian principle, fides quaerens intellectum (faith seeking understanding), this course will explore the “Why” of faith and the “How” of theology, the mystery of God’s self-revelation and its credibility, and human meaning in light of the Word made Flesh and the Breath of the Spirit. Basic Christian Doctrines, such as the Mystery of the Trinity, Incarnation and Redemption, the nature of the Church, Grace and the Dogmas of the Blessed Virgin Mary will be explored. (Jamison)

PDS 124 Philosophy for Theology
This course seeks to introduce the student to the fundamental philosophical concepts and language employed by the Church in Her theology, in particular, the thought of St. Thomas Aquinas. This introduction to philosophy will seek to inculcate the student with the importance of the study of philosophy for understanding theology by giving an overview of the relationship between faith and reason. (McQuillen)

PDS 132 Sacramental Theology/Theology of Orders
The course provides an overview of sacramental principles and their development. This study will trace the outline of the history of the sacraments in genere with special focus on Holy Orders. (Keller)

Year Two—First Semester

PDB 211 Exegesis of Biblical Texts for Baptism
This course looks specifically at the Biblical foundations for baptism, both thematically and in particular passages. The texts most commonly used in the sacramental celebration of baptism are then examined with the intention of forming the student in the employment of Catholic exegetical methodology. (Staff)

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. (Beseau)

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. (Levri)
PDS 222 Theology of Preaching
This course will focus on the tools for preaching with an emphasis on scriptural exegesis, analysis of the assembly to ensure the homily’s relevance to life, theology, and praxis. It begins with an exploration of the theology of Catholic preaching by examining the Scriptures of the Church, the tradition of Catholic preaching—including a study of the preaching of the Church Fathers—certain Church documents, including *Fulfilled In Your Hearing* with its influence on contemporary Catholic homiletics, *Preaching the Mystery of Faith* with its focus on the homily from a biblical, theological and Christological perspective with the Paschal Directory which articulates Pope Francis’ vision and expectations for preaching to our multicultural and pluralistic congregations that are under catechized and have only a loose attachment to their faith. (Shea)

### Year Two—Second Semester

PDB 222 Exegesis of Biblical Texts for Weddings
This course looks specifically at the Biblical foundations for marriage, both thematically and in particular passages. The texts most commonly used in the sacramental celebration of marriage are then examined with the intention of forming the student in the employment of Catholic exegetical methodology. (Staff)

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)

PDS 201 Theology of Baptism and Confirmation
The course will focus on biblical, patristic, and theological foundations, with special considerations for the sacraments of baptism and confirmation and the graces they confer. The exploration will include the doctrinal contributions of St. Thomas Aquinas and the Ecumenical Councils, particularly Trent and Vatican II. (Keller)

PDS 311 Theology of the Eucharist
This course will introduced 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)

### Year Three—First Semester

PDB 311 Exegesis of Biblical Texts for Funerals
This course looks specifically at the Biblical foundations for the funeral rites of the Church, both thematically and in particular passages. The texts most commonly used in funeral liturgies are then examined with the intention of forming the student in the employment of Catholic exegetical methodology. (Staff)

PDP 115 Marriage
This course will familiarize participants with the theology and spirituality of Christian marriage. It will provide an introduction to the pre-nuptial enquiry process and administrative procedures. It will also familiarize the participant with the rationale and process of marriage preparation programs, strategies for supporting couples preparing for marriage or who are already married, as well as familiarizing the student to the process, virtue and principles of NFP programs. (Shea)

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 (Staff)

PDP 322 Presiding at Baptisms, Wedding, 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(s) with pastoral practice. (Keller)
Year Three—Second Semester

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)

PDP 321 Preaching at Baptisms, Weddings, Funerals
This introductory course is intended to give the foundations for liturgical preaching, principally in celebrations which are not celebrated in the context of the Eucharist. Preaching at the rites of baptism and marriage will be the main focus. Basic communication skills will continue to be developed, as well as a continued emphasis on Biblical exegesis. (Shea)

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. (Profitt)

PDS 123 Theological Reflection
Theological reflection is designed to help the student integrate and apply theological learning to the pastoral situation. It facilitates discussion, case study, reflections and also provides a forum where students receive a number of presentations from different pastoral initiatives. (Schellman)
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Athenaeum Academic Calendar 2016-2017

Autumn Semester

Friday, August 12
Saturday, August 13
Saturday, August 20
Sunday, August 21
Monday-Wednesday, August 22-24
Monday-Wednesday, August 22-24
Wednesday, August 24
Friday, August 26
Saturday, August 27
Monday, August 29
Monday, September 5
Friday-Sunday, October 21-30
Monday-Friday, October 24-28
Monday-Friday, November 7-11
Wednesday-Sunday, November 23-27
Thursday, December 8
Monday-Friday, December 12-16
Saturday, December 17
Monday, December 19
Friday, December 23

Autumn Semester Registration Deadline
Permanent Deacons & Wives Orientation
LPMP Orientation
New Seminarians Arrive
Seminary Orientation
Pastoral Intern Departure Program
LPMP Classes Begin
Seminary Day of Prayer and Recollection
Permanent Deacon Orientation & Training
Autumn Semester Classes Begin
Labor Day — No Evening Classes
Mid-Semester Break (LPMP Classes in session on 10/22)
Seminary Retreat
Pastoral Intern Seminar
Thanksgiving Break — No Classes
Solemnity of the Immaculate Conception — No Day Classes
Final Week of Class & Exams
First Semester Ends; Christmas Break Begins
LPMP Evening Classes End
Spring Semester Registration Deadline

Spring Semester

Friday, December 23
Sunday, January 8
Monday, January 9
Friday, January 27
Sunday-Sunday, March 5-12
Monday-Friday, March 6-10
Monday-Friday, March 13-17
Wednesday-Thursday, March 29-30
Sunday-Saturday, April 9-15
Sunday-Sunday, April 16-23
Monday, April 24
Saturday, April 29
Monday-Friday, April 8-12
Saturday, May 13
Sunday, May 14
Sunday-Thursday, May 14-18
Saturday, May 20
Saturday, June 3

Spring Semester Registration Deadline
Last Day of Christmas Break
Spring Semester Classes Begin
Seminary Day of Recollection - No Day Classes
Mid-Semester Break
Transitional Deacon Canonical Retreat
Pastoral Intern Seminar
Pastoral Intern Supervisor Seminar
Holy Week - No Classes
Octave of Easter — No Classes
Spring Semester Classes Resume
Cincinnati Transitional Deacon Ordination
Final Week of Class & Exams
Spring Semester Ends
Athenaeum Graduation
Canonical Retreat for Priesthood Ordination
Cincinnati Priests Ordination
LPMP Assessment Day
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and serve His mission by fulfilling

their vocations in the Church.

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