



MOUNT ST. MARY'S SEMINARY & SCHOOL OF THEOLOGY

CINCINNATI † OHIO

Catalog

2026-2027

Effective July 1, 2026

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Letter from the President/Rector

As President and Rector of Mount St. Mary's Seminary & School of Theology, I am happy to present to you this edition of the catalog. The desire to progress in one's faith and understanding is always necessarily accompanied by the practical steps that lead to that end. The catalog is simply a way to communicate the practical paths by which your true goal may be pursued.

Saint Anselm described this goal as *fides quaerens intellectum*, "faith seeking understanding." However, Saint Augustine, some five hundred years prior to Anselm, knew there is a first step: *credo ut intelligam*, "I believe that I might understand." Belief opens up a whole new understanding of the working of God, the person, God's call, and the possibility of freedom: to respond or, sadly, not to respond.

What one does with the gift of faith is a real responsibility, for it is not a talent to be buried; rather, it is to be invested and increased. The Faith, into which one enters through believing, then desires to see more clearly and understand more fully the great gift the Father has given to humanity in the presence of the Son and the working of the Spirit in and through His Church. If you are reading this, then you are already seeking. If you are enrolled, you are in pursuit of the goal.

It is my sincere hope that the programs and courses you find here serve as enriching and formative encounters with the reality of the life and belief of the Church, so that your own practice of the faith may be strengthened, and you may "attain the goal of your faith, the salvation of your souls" (1 Peter 1:9).

Sincerely in Christ,

A handwritten signature in black ink that reads "Rev. Anthony R. Brausch". The signature is written in a cursive, flowing style.

Very Rev. Anthony R. Brausch, Ph.D.
President and Rector

Academic Calendar

Fall Semester

May 4, 2026	First Day of Early Registration for Fall Semester
July 6, 2026	First Day of Open Registration for Fall Semester
August 5, 2026	Last Day of Open Registration for Fall Semester
August 6, 2026	First Day of Late Registration for Fall Semester
August 16, 2026	New Seminarians Arrive
August 17-20, 2026	Seminary Orientation
August 19, 2026	School of Theology Classes Begin
August 24, 2026	Seminary Classes Begin
September 4, 2026	Last day to withdraw without a grade of “W”
September 7, 2026	Labor Day – No Evening Classes (Day Classes in Session)
September 8, 2026	First Day of Early Registration for Spring Semester
October 12, 2026	Columbus Day – Classes in Session
October 16-20, 2026	Seminary Retreat
October 18-24, 2026	Mid-Semester Break
November 2, 2026	First Day of Open Registration for Spring Semester
November 16-20, 2026	Pastoral Intern Seminar
November 25-29, 2026	Thanksgiving Break – No Classes
December 8, 2026	Immaculate Conception – No Day Classes or Exams (Evening Classes in Session)
December 7-11, 2026	Final Week of Classes and Exams
December 11, 2026	Last Day of Open Registration for Spring Semester
December 12, 2026	First Day of Late Registration for Spring Semester
December 26, 2026	Course Evaluations Due
December 28, 2026	Semester Grades Due

Spring Semester

September 8, 2026	First Day of Early Registration for Spring Semester
November 2, 2026	First Day of Open Registration for Spring Semester
December 11, 2026	Last Day of Open Registration for Spring Semester
December 12, 2026	First Day of Late Registration for Spring Semester
January 4, 2027	Classes Begin
January 8, 2027	Theology III Qualifying Exam
January 18, 2027	Martin Luther King, Jr. Day – Classes in Session
January 21-22, 2027	March for Life / Seminary Days of Recollection – No Day Classes
January 15, 2027	Last Day to Withdraw without a Grade of “W”
February 15, 2027	Presidents’ Day – Classes in Session
March 1-6, 2027	Mid-Semester Break
March 1-5, 2027	Transitional Deacon Canonical Retreat
March 8-12, 2027	Pastoral Intern Seminar
March 8, 2027	Theology IV MDiv Oral Comprehensive Exams
March 10, 2027	Orientation to MA Research Seminar
March 12, 2027	May 2026 Graduation Applications Due
March 19, 2027	MAB / MACS / MAT Comprehensive Exams
March 22-April 2, 2027	Holy Week and Octave of Easter – No Classes
April 3, 2027	Spring Semester Classes Resume
April 24, 2027	Cincinnati Transitional Deacon Ordination
May 3-7, 2027	Final Week of Classes and Exams
May 8, 2027	Graduation
May 10-14, 2027	Canonical Retreat for Priesthood Ordination
May 15, 2027	Cincinnati Priesthood Ordination
May 21, 2027	Course Evaluations Due
May 21, 2027	Semester Grades Due

About Mount St. Mary's Seminary & School of Theology

Accreditation and Membership

THE ATHENAEUM OF OHIO was incorporated in the State of Ohio on March 24, 1928, under the direction of the Archbishop of Cincinnati, the Most Reverend John T. McNicholas, and is the name under which degrees are awarded and contracts entered into.

The name under which the institution is promoted and marketed is MOUNT ST. MARY'S SEMINARY & SCHOOL OF THEOLOGY. For the purposes of this catalog, the corporate name is used in all instances in which the whole of the institution is referenced as a singular entity, and the separate names, "Mount St. Mary's Seminary" and "School of Theology" are used in reference to these separate divisions of the institution.

The Athenaeum of Ohio is accredited by the Higher Learning Commission.

230 South LaSalle Street, Suite 7-500, Chicago, IL 60604

telephone: 800-621-7440

website: www.hlcommission.org

Initial accreditation: 3/24/1959

Last Reaffirmation of Accreditation: 2022/2023

Next Reaffirmation of Accreditation: 2032/2033

The master's degree programs are also 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

telephone: 412-788-6505

website: www.ats.edu

Initial accreditation: 6/2/1972

Last Reaffirmation of Accreditation: 2/3/2023

Next Reaffirmation of Accreditation: 3/31/2033

The Athenaeum of Ohio is authorized to grant Master of Divinity and Master of Arts degrees by the Ohio Department of Higher Education. Authorization continues through 12/31/2033.

The following degree programs are accredited:

Master of Divinity (MDiv)

Master of Arts, Biblical Studies (MAB)

Master of Arts, Catholic Studies (MACS)

Master of Arts, Pastoral Ministry (MAPM)

Master of Arts, Theology (MAT)

Additionally, The Athenaeum offers the following non-accredited programs:

Certificate in Catholic Theology

Certificate in Pastoral Ministry

Permanent Deacon Formation Program

Affiliations/Other Memberships:
National Association of Catholic Theological Schools

The Athenaeum of Ohio is a Department of Homeland Security SEVIS-approved school and authorized under federal law to enroll non-immigrant alien students.

Degree programs of study offered by The Athenaeum of Ohio have been declared exempt from the requirements for state authorization for Indiana and Kentucky under provisions of Indiana Code 21-18.5-2-12 and 13 KAR 1:020 for exemption from state authorization with respect to religious education.

Mission and Organization

The Athenaeum of Ohio, the center for ecclesial formation sponsored by the Archdiocese of Cincinnati, forms men and women to faithfully follow Christ and serve His mission by fulfilling their vocations in the Church.

This mission is achieved through the two divisions of the institution: the seminary division and the school of theology.

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. The chief executive officer of The Athenaeum, its President, is also the seminary Rector. The chief consultative body within The Athenaeum is its Senate, composed of faculty and student representatives. Both divisions, Mount St. Mary's Seminary and the School of Theology, are administered by their respective Dean.

The Rector's Council advises and helps the Rector coordinate the day-by-day and ongoing activity within the seminary. It works within the framework of the broader policies established by the faculty and the Board of Trustees. It is composed of the members of the Formation Team and meets once a semester with class representatives. There are also four standing committees composed of faculty and students (Academic Affairs, Student Life, Spiritual Life, and Recruitment) who advise, plan, and carry out programs in these areas of seminary life.

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 a seminary dedicated to St. Francis Xavier on Sycamore Street in downtown Cincinnati, where the present parish church of St. Francis Xavier now stands. To house the seminary, Bishop Fenwick used an old frame church which had originally been located at the corner of Liberty and Vine Streets where the present church of St. Francis Seraph now stands. 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 at that time and the small school also began to grow so that the bishop soon decided to erect a separate college building for the classical students and then a

new seminary building for the theology students. On October 21, 1831, the *Catholic Telegraph* announced the opening of The Athenaeum, which was the name given to the new college. The following year, the new building for St. Francis Xavier Seminary was completed.

It is an interesting curiosity that these two institutions later traded names. When the Jesuit Fathers took over the operation of The Athenaeum College in 1840, they renamed it St. Francis Xavier College in honor of St. Francis Xavier, an early member of the Jesuit order. Xavier University and St. Xavier High School are the contemporary descendants of The Athenaeum College. The present Athenaeum of Ohio descends from the original St. Francis Xavier Seminary, which continued to be operated by diocesan priests. In 1851, Archbishop John B. Purcell renamed it Mount St. Mary's Seminary of the West to avoid confusion with St. Francis Xavier College. The new name was selected in honor of Mount St. Mary's Seminary in Emmitsburg, Maryland, where Purcell had been a student, a professor, and finally the president before coming to Cincinnati. During Archbishop Purcell's tenure and that of his two successors, Archbishops William H. Elder and Henry K. Moeller, the seminary continued to develop through a credentialed faculty, a larger library, and a stronger curriculum. The location of the seminary changed several times during this period: from urban Price Hill to rustic Mt. Washington and then to suburban Norwood Heights.

The name of The Athenaeum was revived in 1928 when Archbishop John T. McNicholas gathered together Mount St. Mary's Seminary, St. Gregory's College Seminary, the Teachers College and a 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. In the early 1950s, the Teachers College was discontinued and the *Institutum Divi Thomae* severed its affiliation with The Athenaeum of Ohio and began to operate as an independent school. In 1980, St. Gregory's College Seminary was closed, bowing to the pressures of declining enrollment and increasing cost.

In the fall of 1981 Mount St. Mary's Seminary, along with a newly-formed Lay Pastoral Ministry Program, moved from Norwood to the Mt. Washington campus, the site of the then-closed St. Gregory's College Seminary. In the spring of 1982, The Athenaeum Board of Trustees approved the aggregation of existing and proposed programs into a new Division of Ministerial Development and Support. In the spring of 1992 this division was renamed the Special Studies Division (today, part of the School of Theology).

In the fall of 2017 the Board of Trustees, as part of the Long Range plan, approved the reorganization of The Athenaeum of Ohio into two divisions under the operational name of Mount St. Mary's Seminary and School of Theology. The reorganization became effective on July 1, 2020.

Facilities

The facility consists of one building of eight classrooms, a computer lab, a music room, a sacramental lab, two chapels, a library, a lecture hall, a gymnasium, a dining hall, a student lounge area, student residential rooms, and administrative offices. A second building (Bartlett Center) houses a single large conference space, which is used for formal lecture series and faculty Senate meetings. A third building (Fenwick Hall) includes student residential rooms, a kitchen, and two conference rooms. These buildings are located on 75 acres of land.

Contact Information

The Athenaeum of Ohio is located at 6616 Beechmont Avenue, Cincinnati, OH, 45230.

To contact online or by email, visit <https://www.athenaeum.edu/about/contact-us/> and complete the “Contact Us” form. To contact by phone, call (513) 231-2223.

A faculty and staff directory can be found at <https://www.athenaeum.edu/about/directory/>

Mount St. Mary's Seminary

General Information

Mount St. Mary's Seminary of the West is the oldest division of The Athenaeum. The seminary's mission is to prepare candidates for ordained ministry in the Roman Catholic Church as priests and permanent deacons. Only Catholic men sponsored by a Catholic diocese or a Catholic religious congregation as potential candidates for ordination to the priesthood or diaconate are enrolled in the seminary division.

The program of formation and academic studies for the priesthood is distinct from that of the permanent diaconate. Only those studying as candidates for priesthood are enrolled in the Master of Divinity degree program. A student in this program must meet the requirements of the Program of Priestly Formation (PPF) of the United States Conference of Catholic Bishops (6th Edition), satisfying the expectations for the four formational dimensions of intellectual, human, pastoral and spiritual formation within the requirements of the stages of formation (propaedeutic, discipleship, configuration, and synthesis stages).

Candidates for the permanent diaconate must satisfy the academic and formational requirements as stipulated in the Handbook for the Formation of Permanent Deacons, which is based on the USCCB's National Directory for the Life and Formation of Permanent Deacons.

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.

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 Night: In the course of the academic year, there is a Wednesday evening “Vocation Night” program. This is a gathering in 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. This evening includes Mass, dinner with the seminary community, a brief presentation, and an opportunity to spend time informally with the seminarians. 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.

Pillars of Formation

“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 the 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 406).

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 “dimensions” has its own specific goals.

Human Formation: The Program of Priestly Formation reminds us that community life affords “an opportunity for the development of leadership and talent among seminarians. It also can motivate seminarians to develop a sense of self-sacrifice and a spirit of collaboration” (153). The life of a seminary community 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 found in *Pastores dabo vobis*: 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.... [H]uman formation is the ‘necessary foundation’ of priestly formation” (PPF 182).

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 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, Francis, and Leo XIV 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." Pope Benedict's 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" (Pope Benedict XVI, Address to priests, Warsaw, 5/25/2006).

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, the Liturgy of the Hours, 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 several days 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 226).

"The spirituality cultivated in the seminary is specifically priestly" (PPF 228). 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 6th 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:

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
4. A Spirit of Christian Asceticism.

“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 263). “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, which is ‘the touchstone for judging a pastor's closeness and ability to communicate to his people.’ 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 seminarian 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 264).

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 either in Theology or in Biblical Studies. Furthermore, for those who go through the philosophy program, there is an opportunity to earn a Master of Arts in Catholic Studies. 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 [370] 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; and *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 notes that “All four dimensions 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’; therefore ‘priestly formation must be permeated by a pastoral spirit.’” (PPF 366).

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, 385-398.

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 currently has a fully integrated program for the placement of seminarians in a one-year pastoral internship, ordinarily after the second year of theology (see “*Field Education: Pastoral Internship*” section below). Bishops may avail themselves of this program for their seminarians if they so desire.

The Vocational Synthesis Stage: Guiding the implementation and subsequent engagement with the Vocational Synthesis Stage will be a flexibility that allows for this Stage of Formation to be suited to the best interests of the sending Diocese and the seminarian. The academic iter is structured so that this flexibility is built into the overall formational structure. Dioceses will have the option to ordain men to the transitional diaconate at the end of their third year of the Configuration Stage. Then, at the conclusion of six months in a parish setting, the deacon will return to the seminary to complete sacramental and pastoral practica and, for students enrolled in academic master’s programs, thesis work and comprehensive exams. This will allow for further integration of what has been learned in the parish setting and a more seamless closure to his initial stage of priestly formation (PPF, 143). Dioceses will also have the option of the seminarian completing four years of the Configuration Stage and then, in the parish setting, completing the Vocational Synthesis Stage. Full implementation of this structure will take place in the 2029-2030 academic year.

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 ensure 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.

Field Education

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. The onsite supervisor and Field Education Director are directly responsible for the evaluation of the apostolic works.

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, a university campus, etc. 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 Apostolic Works & Internship Program and the student will discuss the appropriate Non-Parochial Internship placement. A written evaluation by the supervisor is part of the program.

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, seminarians can be assigned to a Pastoral Internship consisting of a nine-month experience of full-time parish ministry. It ordinarily occurs after the second year of theological studies. Each seminarian 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 seminarian lives at the parish rectory during the nine-month internship. Prior to the internship, seminarians and supervisors participate in a one-day orientation program describing the components of the pastoral internship.

The seminarian and supervisor will collaborate in designing a learning agreement. This instrument will outline the seminarian's involvement in the work of the parish as well as focus on his ministerial

development goals. A copy should also be sent to both the Director of Apostolic Works & Internship Program and the seminarian's Formation Advisor.

During the Pastoral Internship, all the seminarians 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 Apostolic Works & Internship Program makes a supervisory site visit in the fall semester. The purpose of this visit is to review the components of the internship program with the pastor and members of the 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 seminarian's self-evaluation and supervisor's observations. The supervisor completes a mid-year evaluation of the seminarian; however, this evaluation may be accomplished through an informal conversation with the Director of Apostolic Works & Internship Program. The final evaluation is a comprehensive document incorporating comments from the seminarian's self-evaluation and evaluations received from the supervisor, the pastoral staff, and selected parishioners. The seminarian receives the composite evaluation, and copies are sent to his bishop, vocation director and supervisor.

After the year of internship, the seminarian 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, teaching and liturgical involvement.

It is possible for seminarians 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 Apostolic Works & Internship Program.

Practica: A practicum is an applied learning experience. Practicum courses are spread throughout the academic program. The following are courses associated with a practicum:

- LS 740 Mass and Chant Practicum
- LS 750 Sacraments of Penance and Anointing of the Sick
- LS 770 Blessings & Celebrating / Preaching the Rites
- P 710 Principles of Catechesis
- P 720 Pastoral Counseling
- P 749 Pastoral Leadership
- P 751 Preaching at Sunday 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 contact the Field Education Office.)

Field Education Guidelines

Many seminarians 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 these seminarians have not yet experienced, but will be part of their responsibility as priests. Each seminarian is to work out his program of pastoral ministry in conjunction with the Director of Apostolic Works & Internship Program. 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. Seminarians and supervisors assume the responsibility together for clarifying the goals of a particular pastoral experience. Regular meetings between seminarian and supervisor are recommended to evaluate development in relation to agreed-upon goals. The final evaluation is a written document from the seminarian's supervisor signed by both supervisor and seminarian. The evaluation is kept in the seminarian's personal field education file. It is intended to help the seminarian identify his own unique gifts for priestly ministry, and to provide input from the broader Church regarding a candidate's readiness for ordained ministry. Every effort in ministry, no matter the outcome, is expected to enlighten the seminarian about personal skills and vocational decision.

Evaluations returned to the Field Education Office may be shared with the Formation Team. They are reviewed only when the Director of Apostolic Works & Internship Program is available to provide interpretation. They are otherwise confidential.

Expenses: A seminarian 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 seminarian. Ordinarily there is a stipend for 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.

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:

Configuration I: 4 semester hours of Spanish

Configuration II: 4 semester hours of Spanish

Configuration III and IV: liturgical Spanish electives and possible apostolic works in Spanish-speaking parishes or apostolates.

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

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.

Permanent Diaconate

In *Ad pascendum*, Pope Paul VI's Apostolic Letter reconstituting the permanent diaconate, the Holy Father 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. The 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."

A candidate for diaconal ordination should be in possession of exemplary human, spiritual, intellectual, and pastoral 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.
- 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.
- 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 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.

A man in diaconal formation meets monthly with a spiritual director. He (and his wife, if married) also develops a mentoring relationship with an ordained deacon and his wife, meeting together at least six times per year. A retreat precedes the fall 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.

School of Theology

General Information

Whereas the seminary division focuses on the formation of candidates for priesthood and the permanent diaconate, the School of Theology engages other committed individuals who similarly desire to grow in their love of the Lord and their participation in the life of the Church. The School of Theology exists to proclaim Jesus Christ “the way, and the truth, and the life” (Jn. 14:6), and to enable men and women to embrace, in their particular state and call in life, a “greater knowledge of truth so that their lives may be ever more human” (St. John Paul II, *Fides et Ratio* 3). Cognizant of the Church’s vocation as the “universal Sacrament of salvation” (Second Vatican Council, *Lumen Gentium* 48), the School of Theology aims to provide its students with the resources needed to go into the vineyard of the Lord (Mt. 20:7) and be an active part in the Church’s mission of salvation (cf. St. John Paul II, *Christifideles Laici* 3).

The School of Theology is divided into two tracks. The first track is the academic program that includes graduate degree and certificate programs. The second track is the formational program for those students who desire to serve the Church as lay ecclesial ministers.

Academics

The academic programs of the School of Theology respond to the fact that “all human beings desire to know” (Aristotle, *Metaphysics* I, 1), and that this object of desire is only satisfied in the Person of Jesus Christ (*Fides et Ratio* 33-34). The goal of the academic programs of the School of Theology is to enable its students to not only “seek the surpassing worth of knowing Christ Jesus” (Phil. 3:8), but to be able to “lead others to the ‘yes’ of faith in Jesus Christ” as well (*Catechism of the Catholic Church* 429).

The School of Theology offers several certificate and master’s degree programs encompassing a range of fields, including theology, ministry, scripture, and more. Qualified students may also enroll in most School of Theology 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.

Lay Ecclesial Formation

The mission of the Lay Ecclesial Formation Program of the School of Theology is to provide participants with the experiences they need to:

- work in collaboration with the pastoral ministry of the bishop, priests, and deacons in their care of the local Church;
- prepare and form them for the pastoral responsibilities that might be assigned to them by the Church’s shepherds and/or other competent authorities; and
- minister with creativity and adaptability to serve the pastoral needs of the Church and society.

The term “lay ecclesial minister” was the name chosen by the United States Conference of Catholic Bishops (USCCB) to describe the growing reality of the laity’s collaboration with the clergy in the pastoral care of the Lord’s flock. The word ‘lay’ indicates that this service is done by the laity; the

word ‘ecclesial’ highlights that this service is done for the benefit of the mystical Body of Christ under the discernment, authorization, and supervision of the hierarchy of the Church; the term ‘ministry’ expresses that this service is ultimately a participation in the ministry of Jesus Christ Himself (USCCB, *Co-Workers in the Vineyard* [2005], 11).

In order to accomplish this mission, the Lay Ecclesial Formation Program focuses on the four pillars of formation identified in *Co-Workers in the Vineyard of the Lord*, the document that serves as a resource for diocesan bishops and for all others who are responsible for guiding the development of lay ecclesial ministry in the United States. These four pillars – intellectual formation, pastoral formation, spiritual formation and human formation – provide the framework for the program components, which include academics, field education, theological reflection, the Project in Ministry/Capstone Project, a required yearly retreat and optional continuing education and spiritual formation opportunities. 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 disposition and a spirituality supportive of their role as lay ecclesial ministers.

Within the Lay Ecclesial Formation Program emphasis is placed upon an integrated approach to the formation of lay ecclesial 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.

Three program tracks are available within the Lay Ecclesial Formation Program leading to one of the following degrees or certificates: a Master of Arts in Pastoral Ministry (MAPM), a Graduate Certificate in Pastoral Ministry, and a Certificate in Pastoral Ministry. Additionally, reduced-credit endorsements in liturgy and worship, pastoral accompaniment, and religious education and evangelization are available at both the graduate and certificate level. The MAPM requirements can be completed in three years, and are designed to provide participants with both theological knowledge and competency in various ministerial activities. Intended for those who have some experience in ministerial service, the curriculum builds on that experience through courses on the central issues of faith as well as on skills for ministerial practice. Certificate and endorsement requirements can be completed in two years and are designed to provide participants with the balance of academics, ministerial skill-building, and spiritual growth necessary to the roles and responsibilities of the various volunteer pastoral ministries of the contemporary Church.

Academic Programs

Certificate in Pastoral Ministry

The Certificate in Pastoral Ministry is a non-accredited program offered at the main campus and at the satellite location which rotates throughout the Archdiocese of Cincinnati on a two-year basis. This certificate includes basic theology courses along with spiritual, ministerial, and personal formation designed to integrate theology and practice. The Certificate in Pastoral Ministry requires a high school diploma or GED for admission.

This certificate provides a basic introduction to the academic subjects of Scripture, Church History, Ethics, Prayer, Christology, and Doctrine, and to the pastoral skills of listening, theological reflection, collaboration, and continuing formation. It also provides basic tools to discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ. The Certificate in Pastoral Ministry fulfills the prerequisites for men applying to the permanent diaconate.

Admission: Prospective students should submit the School of Theology Application for Formation Programs.

Requirements: The Certificate in Pastoral Ministry requires 22 credit hours of course work (detailed below), 75 hours of supervised field education, theological reflection, and a Project in Ministry. The program can be completed in two years.

Course of Study: 22 credit hours

- Biblical Studies: 4 credit hours
 - B 101 Introduction to the Old Testament (2 credits)
 - B 201 Introduction to the New Testament (2 credits)
- Church History: 2 credit hours
 - H 370 Introduction to Church History (2 credits)
- Moral Theology: 3 credit hours
 - MT 300 Introduction to Moral Theology (2 credits)
 - MT 400 Catholic Social Doctrine (1 credit)
- Systematic Theology: 6 credit hours
 - S 300 Catechism of the Catholic Church (1 credit)
 - S 341 Basic Doctrine (2 credits)
 - S 360 Christology (2 credits)
 - S 411 Ecclesiology (1 credit)
- Pastoral and Professional Studies: 7 credit hours
 - P 102 Theological Reflection (1 credit)
 - P 300 Field Education (75 hours)
 - P 401 Using Scripture in Parish Ministry (1 credit)
 - P 402 Liturgy & Prayer (2 credits)
 - P 417 Formation for Discipleship (2 credits)
 - P 441 Pastoral Communication (1 credit)
 - P 499 Project in Ministry
 - [P 222 Tribunal Training Course (2 credits): *not part of the CPM curriculum, but required for those in permanent diaconate aspirancy*]

Certificate in Catholic Theology

The Certificate in Catholic Theology is a non-accredited program designed to introduce the scriptural and theological foundations of the Catholic Faith. It is intended for those who desire to enrich their basic knowledge of the Catholic faith without anticipating any formal work or ministry in a parish setting. This program assumes no prior undergraduate experience and is an excellent option for those looking for an introductory course of studies.

Courses are offered at the main campus and at the satellite location which rotates throughout the Archdiocese of Cincinnati on a two-year basis.

Admission: Prospective students should possess either a high school diploma or GED. Applicants must submit the School of Theology Application for Academic Programs.

Requirements: The Certificate in Catholic Theology requires 16 credit hours of course work (detailed below). The program can be completed in two years.

Course of Study: 16 credit hours

- Biblical Studies: 4 credit hours
 - B 101 Introduction to the Old Testament (2 credits)
 - B 201 Introduction to the New Testament (2 credits)
- Church History: 2 credit hours
 - H 370 Introduction to Church History (2 credits)
- Moral Theology: 2 credit hours
 - MT 300 Introduction to Moral Theology (2 credits)
- Systematic Theology: 8 credit hours
 - LS 412 Sacramental Theology (2 credits)
 - S 300 Catechism of the Catholic Church (1 credit)
 - S 341 Basic Doctrine (2 credits)
 - S 360 Christology (2 credits)
 - S 411 Ecclesiology (1 credit)

Graduate Certificate in Catholic Theology

The Graduate Certificate in Catholic Theology is a graduate program designed to introduce the scriptural and theological foundations of the Catholic Faith. It is an excellent option for those who want to engage in theological studies at the graduate level, but who may not want or need to complete a full M.A. degree.

This certificate includes 19 credits of graduate course work, including Scripture, Church History, Philosophy, Moral Theology, and Systematic Theology. Students may complete this certificate in two years. Graduate Certificates can also be applied toward the completion of a Master of Arts degree program in the School of Theology.

Admission: Prospective students should possess a 4-year undergraduate degree. Applicants must submit the School of Theology Application for Academic Programs and official transcripts from any prior college course work.

Requirements: The Graduate Certificate in Catholic Theology requires 19 credit hours of course work (detailed below). The program can be completed in two years.

Course of Study: 19 credit hours

- Biblical Studies: 4 credit hours
 - B 501 Old Testament Scriptures (2 credits)
 - B 601 New Testament Scriptures (2 credits)
- Church History: 2 credit hours
 - H 570 Church History: Key Issues and Eras (2 credits)
- Liturgical & Sacramental Theology: 2 credit hours
 - LS 6120 Sacramental Theology (2 credits) or LS 6000 Theology of Liturgy
- Moral Theology: 2 credit hours
 - MT 5000 Fundamental Moral Theology (2 credits)
- Philosophy: 2 credit hours
 - PH 509 Philosophy for Theological Studies (2 credits)
- Systematic Theology: 7 credit hours
 - S 541 Fundamental Dogma (3 credits)
 - S 5600 Christology (2 credits)
 - S 6110 Ecclesiology (2 credits)

Graduate Certificate in Pastoral Ministry

The Graduate Certificate in Pastoral Ministry includes core theology courses along with spiritual, ministerial and personal formation that integrate theology and practice. It is an excellent option for those who want to engage in theological and pastoral studies at the graduate level, but who may not want or need to complete a full M.A. degree.

This certificate includes 22 hours of graduate credit and supervised Field Education. Students may complete this certificate in two years, taking 4-6 credit hours each semester. Students are welcome to complete the full MAPM within 10 years of admittance to the program. The Graduate Certificate in Pastoral Ministry fulfills the prerequisites for men applying to the permanent diaconate.

Admission: Admission to the program requires an earned bachelor's degree. Prospective students should submit the School of Theology Application for Formation Programs, two letters of recommendation, a recommendation from their pastor, and official transcripts from any prior college course work.

Course of Study: 22 credit hours

- Biblical Studies: 4 credit hours
 - B 501 Old Testament (2 credits)
 - B 601 New Testament (2 credits)
- Church History: 2 credit hours
 - H 570 Church History (2 credits)
- Moral Theology: 4 credit hours
 - MT 5000 Fundamental Moral Theology (2 credits)
 - MT 6000 Catholic Social Doctrine (2 credits)
- Systematic Theology: 6 credit hours
 - S 5600 Christology (2 credits)
 - S 6110 Ecclesiology (2 credits)
 - LS 6120 Sacramental Theology (2 credits)
- Pastoral and Professional Studies: 2 credit hours
 - P 502 Theological Reflection (1 credit)
 - P 600 Field Education (100 hours)
 - P 741 The Art of Effective Communication (1 credit)
 - [P 222 Tribunal Training Course (2 credits): *not part of the GCPM curriculum, but required for those in permanent diaconate aspirancy.*]
- Electives: 4 credit hours (select from the elective options below)
 - LS 6000 Theology of Liturgy (2 credits)
 - MT 650 Contemporary Issues in Moral Theology (1 credit)
 - P 715 Catechesis: Vision, Content, and Methods (2 credits)
 - P 716 OCIA and Sacramental Preparation (1 credit)
 - P 731 Basic Canon Law (2 credits)
 - P 748 Parish Seminar (2 credits)
 - S 613 Ecclesiology of the Domestic Church (1 credit)

Procedure for transitioning to MAPM: All graduate-level Pastoral Ministry programs are designed for students who wish to take graduate-level classes but at the time are not interested in, or financially capable of, enrolling in the Master of Arts in Pastoral Ministry (MAPM). The graduate endorsement and graduate certificate programs make it possible for a student to transfer earned credits to the MAPM program later. The following is the procedure to accomplish this.

1. Application
 - Due to the student's preexisting enrollment, the application process for the MAPM would involve a simple, written declaration of intent to the Dean of the School of Theology requesting admission to the MAPM.
 - Afterwards, the student's name would be forwarded by the Dean to the Admissions and Degrees Committee for approval.
2. Completion of MAPM course work.
 - Students will have completed some of the required MAPM courses through their endorsement(s) or GCPM. Students are encouraged to speak with the Dean of the School of Theology to review what coursework remains for the MAPM.
 - Students who complete the GCPM or stack all three endorsements will have completed their field education requirements (100 hours). Students who have completed only one or two endorsements will need to complete the remaining required hours of field education.
3. Completion of P 798 *Capstone I* (1 credit) and P 799 *Capstone II* (1 credit)
 - The student will carry out a project in ministry as part of the Capstone requirements for the MAPM.
4. Credits must be no more than ten years old in order to count towards the MAPM degree program. At the time of graduation, no credits may be older than ten years.

Master of Arts, Pastoral Ministry (MAPM)

The Master of Arts, Pastoral Ministry (MAPM) is both academic and pastoral in approach, and provides the core theology courses from the Master of Arts, Theology (MAT) in conjunction with ministerial formation. Students participate in formation components designed for personal, ministerial, and spiritual growth integrating theology and practice.

Admission: Prospective students should submit the School of Theology Application for Formation Programs, two letters of recommendation, a recommendation from their pastor, and official transcripts from any prior college course work. Applicants must also possess an earned baccalaureate degree with a 3.0 average.

Requirements: The Master of Arts, Pastoral Ministry requires 33 credit hours of course work, 100 hours of supervised field education, theological reflection, and a capstone ministry project. Students must maintain a 3.25 GPA during their studies in order to be in good standing. The program can be completed in three years.

Course of Study: 33 credit hours

- Biblical Studies: 4 credit hours
 - B 501 Old Testament (2 credits)
 - B 601 New Testament (2 credits)
- Church History: 2 credit hours
 - H 570 Church History (2 credits)
- Moral Theology: 5 credit hours
 - MT 5000 Fundamental Moral Theology (2 credits)
 - MT 6000 Catholic Social Doctrine (2 credits)
 - MT 650 Contemporary Issues in Moral Theology (1 credit)
- Liturgical & Sacramental Theology: 4 credit hours
 - LS 6000 Theology of Liturgy (2 credits)
 - LS 6120 Sacramental Theology (2 credits)
- Systematic Theology: 7 credit hours
 - S 5600 Christology (2 credits)
 - S 6110 Ecclesiology (2 credits)
 - S 613 Ecclesiology of the Domestic Church (1 credit)
 - S 614 Foundations of Lay Ecclesial Ministry (2 credits)
- Pastoral and Professional Studies: 11 credit hours
 - P 502 Theological Reflection (1 credit)
 - P 600 Field Education (100 hours)
 - P 715 Catechesis: Vision, Content, and Methods (2 credits)
 - P 716 OCIA and Sacramental Preparation (1 credit)
 - P 731 Basic Canon Law (2 credits)
 - P 741 The Art of Effective Communication (1 credit)
 - P 748 Parish Seminar (2 credits)
 - P 798 Capstone I (1 credit)
 - P 799 Capstone II (1 credit)
 - [P 222 Tribunal Training Course (2 credits): *not part of the MAPM curriculum, but required for those in permanent diaconate aspirancy*]

Master of Arts, Biblical Studies (MAB)

The Master of Arts, Biblical Studies degree is for those who wish to gain sufficient mastery of biblical studies to serve as competent teachers, whether at the undergraduate college levels, in parish Scripture study programs, or other similar applications. The degree program is also intended for those who wish to pursue advanced studies.

The MAB provides a full course of study rooted in Sacred Scripture and Biblical Greek or Hebrew, and bolstered by elective courses in theology and the development of major research.

Admission: Prospective students should submit the School of Theology Application for Academic Programs, and official transcripts from any prior college course work. Applicants must possess an earned baccalaureate degree with a 3.0 average.

Requirements: The Master of Arts, Biblical Studies requires 36 credit hours of graduate course work, including the writing and successful defense of a thesis. Students must maintain a 3.25 GPA during their studies in order to be in good standing. After completing all course requirements, students must pass a comprehensive examination consisting of objective and essay-based questions. The program can be completed in three years for full-time students.

Course of Study: 36 credit hours

- Biblical Studies: 23 credit hours
 - B 510 Biblical Hermeneutics and Pentateuch (3 credits)
 - B 521 Historical Themes and Wisdom Literature (3 credits)
 - B 541 Prophets (3 credits)
 - B 614 Gospels of Mark and Matthew (3 credits)
 - B 619 Gospel of Luke and Acts of the Apostles (3 credits)
 - B 621 Pauline Literature (3 credits)
 - B 637 Catholic Epistles (2 credits)
 - B 641 Johannine Literature (3 credits)
- Biblical Language: 4 credit hours (choose one language)
 - GRK 301-302 Biblical Greek I and II (4 credits total)
 - HEB 301-302 Biblical Hebrew I and II (4 credits total)
- Systematic Theology elective(s): 3 credit hours
 - LS 612 Sacramental Theology (3 credits)
 - S 541 Fundamental Dogma (3 credits)
 - S 553 Theology of the Trinity (3 credits)
 - S 560 Christology (3 credits)
 - S 591 Christian Anthropology (3 credits)
 - S 611 Ecclesiology I: The Church (3 credits)
 - S 639 Mariology and Eschatology (3 credits)
- Thesis: 6 credit hours
 - MA 696 Research Seminar (2 credit)
 - MA 697 Directed Research (2 credits)
 - MA 698 Thesis (2 credits)
 - MA 699 Thesis Defense (Pass/Fail)

Master of Arts, Catholic Studies (MACS)

The Master of Arts degree in Catholic Studies (MACS) is for those who wish to study the Catholic intellectual tradition in the arts and sciences, especially the interaction between theology and Western philosophy. The degree is a preparation for graduate studies in Theology, for certain Catholic educators, and for professionals serving in a Catholic context.

Admission: Prospective students should submit the School of Theology Application for Academic Programs and official transcripts from any prior college course work. Applicants must possess an earned baccalaureate degree with a 3.0 average.

Requirements: The Master of Arts, Catholic Studies requires 36 credit hours of graduate course work, including the writing of a synthetic research paper (25 pages). Students must maintain a 3.25 GPA during their studies in order to be in good standing. After completing all course requirements, students must pass a comprehensive examination consisting of objective and essay-based questions. The program can be completed in two years for full-time students.

Course of Study: 36 credit hours

- Philosophy: 12 credit hours
 - PH 511 Ancient Philosophy (3 credits)
 - PH 521 Medieval Philosophy (3 credits)
 - PH 531 Modern Philosophy (3 credits)
 - PH 541 Contemporary Philosophy (3 credits)
- Theology: 12 credit hours
 - Seminary Track:
 - S 501 Catechism: Catholic Doctrine (3 credits)
 - S 511 Catechism: Liturgy & Sacraments (3 credits)
 - S 521 Catechism: Moral Life in Christ (3 credits)
 - S 531 Catechism: Prayer (3 credits)
 - School of Theology Track:
 - LS 6120 Sacramental Theology (2 credits)
 - MT 5000 Fundamental Moral Theology (2 credits)
 - S 541 Fundamental Dogma (3 credits)
 - S 591 Christian Anthropology (3 credits)
 - S 6110 Ecclesiology (2 credits)
- Electives: 10 credit hours from Catholic Studies, Philosophy, or Systematic Theology courses
- CS 698 Synthetic Research Paper: 2 credits

Master of Arts, Theology (MAT)

The Master of Arts, Theology (MAT) studies the beliefs and practices of the Roman Catholic Church and the experiences of its members. Program requirements include philosophy (as a preparation for theology), biblical studies, moral theology, Church history, systematic theology, and the development and defense of major research. The degree program is intended for those who wish to pursue advanced studies or teach theology.

Admission: Prospective students should submit the School of Theology Application for Academic Programs and official transcripts from any prior college course work. Applicants must possess an earned baccalaureate degree with a 3.0 average.

Requirements: The Master of Arts, Theology requires 36 credit hours of graduate course work, including the writing and successful defense of a thesis. Students must maintain a 3.25 GPA during their studies in order to be in good standing. After completing all course requirements, students must pass a comprehensive examination consisting of objective and essay-based questions. The program can be completed in three years for full-time students.

Course of Study: 36 credit hours

- Philosophy: 2 credit hours
 - PH 509 Philosophy for Theological Studies (2 credits)
- Biblical Studies: 4 credit hours
 - B 501 Old Testament (2 credits) or any B 500-level course
 - B 601 New Testament (2 credits) or any B 600-level course
- Church History: 2 credit hours
 - H 570 Church History (2 credits) or any H 500- or 600-level course
- Liturgy and Sacraments: 2 credits
 - LS 6120 Sacramental Theology (2 credits) or LS 6000 Theology of Liturgy
- Moral Theology: 4 credit hours
 - MT 5000 Fundamental Moral Theology (2 credits)
 - MT 6000 Catholic Social Doctrine (2 credits)
- Systematic Theology: 10 credit hours
 - S 541 Fundamental Dogma (3 credits)
 - S 5600 Christology (2 credits)
 - S 591 Christian Anthropology (3 credits)
 - S 6110 Ecclesiology (2 credits)
- Electives: 6* credit hours
- Thesis: 6 credit hours
 - MA 696 Research Seminar (2 credits)
 - MA 697 Directed Research (2 credits)
 - MA 698 Thesis (2 credits)
 - MA 699 Thesis Defense (Pass/Fail)

*Students opting for 3-credit courses rather than 2-credit courses (e.g., S 560 in place of S 5600) may reduce their elective requirement accordingly. However, the degree still requires a minimum of 36 credit hours.

Pre-Theology (Propaedeutic and Discipleship stages)

The Pre-Theology program provides seminarians with 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 the Seminarian Handbook) and for ministerial experience (described below). As required by the *Program of Priestly Formation* (125, 132), the Pre-Theology program is three academic years in length, with two stages: the Propaedeutic Stage and the Discipleship Stage. (SEE 283-286)

Seminarians in the Pre-Theology program will have the opportunity to earn the Master of Arts, Catholic Studies (MACS) degree. In addition to completing the standard academic requirements outlined below, degree seekers would be required to pass a comprehensive exam and write a synthetic research paper while maintaining a 3.25 average.

Admission: Prospective students should review the specific admission requirements for Mount St. Mary's Seminary.

Requirements: In accord with the *Program of Priestly Formation* (186), the Pre-Theology program requires 33 credit hours of philosophy, 12 credit hours of theology, and two full years of Latin. The Propaedeutic Stage requires 18 credit hours and the Discipleship Stage requires 52 credit hours. Students must maintain a 2.5 GPA to remain in good standing.

Course of Study: 53 credit hours

Propaedeutic Stage (18 credit hours)

- Catholic Studies: 6 credit hours
 - CS 510 Literature and Theology (3 credits)
 - CS 670 History of Christian Spirituality (3 credits)
- Systematic Theology: 12 credit hours
 - S 501 Catechism: Catholic Doctrine (3 credits)
 - S 511 Catechism: Liturgy and Sacraments (3 credits)
 - S 521 Catechism: Moral Life in Christ (3 credits)
 - S 531 Catechism: Prayer (3 credits)

Discipleship Stage (52 credit hours)

- History (5 credit hours)
 - H 511 Patristic Theology (3 credits)
 - H 651 U.S. Catholic History (2 credits)
- Latin (8 credit hours)
 - LAT 301 Latin I (3 credits)
 - LAT 302 Latin II (3 credits)
 - LAT 401 Advanced Latin I (1 credit)
 - LAT 402 Advanced Latin II (1 credit)
- Philosophy (33 credit hours)
 - PH 501 Logic (3 credits)
 - PH 502 Metaphysics (3 credits)
 - PH 503 Natural Philosophy (3 credits)
 - PH 504 Ethics (3 credits)
 - PH 505 Natural Theology (3 credits)
 - PH 506 Epistemology (3 credits)
 - PH 507 Philosophical Anthropology (3 credits)

- PH 511 Ancient Philosophy (3 credits)
- PH 521 Medieval Philosophy (3 credits)
- PH 531 Modern Philosophy (3 credits)
- PH 541 Contemporary Philosophy (3 credits)
- Pastoral and Professional Studies (3 credit hours)
 - P 770 Liturgical Music & Vocal Skills (3 credits)
- Systematic Theology (3 credit hours)
 - S 591 Christian Anthropology (3 credits)

Master of Divinity (M.Div.)

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 Master of Divinity degree 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.

Seminarians can also complete requirements for a Master of Arts degree (Biblical Studies or Theology) during the final two years of their M.Div. studies.

Admission: Prospective students should review the specific admission requirements for Mount St. Mary's Seminary.

Requirements: The Master of Divinity requires 101 credit hours, of which 24 may be applied towards a second degree (either the Master of Arts, Biblical Studies or the Master of Arts, Theology). Students must maintain a 2.5 GPA in order to be in good standing. After completing all course requirements, students must pass an oral case study examination integrating theological, pastoral, and professional skills.

Course of Study: 101 credit hours

- Biblical Studies: 23 credit hours
 - B 510 Biblical Hermeneutics and Pentateuch (3 credits)
 - B 521 Historical Themes and Wisdom Literature (3 credits)
 - B 541 Prophets (3 credits)
 - B 614 Gospels of Mark and Matthew (3 credits)
 - B 619 Gospel of Luke and Acts of the Apostles (3 credits)
 - B 621 Pauline Literature (3 credits)
 - B 637 Catholic Epistles (2 credits)
 - B 641 Johannine Literature (3 credits)
- Church History: 8 credit hours
 - H 520 Early And Medieval Church History (3 credits)
 - H 640 Reformation And Modern History (3 credits)
 - H 651 Church In The U.S. (2 credits)
- Liturgy And Sacraments: 23 credit hours
 - LS 600 Theology Of Liturgy (3 credits)
 - LS 612 Principles of Sacramental Theology (3 credits)
 - LS 620 Theology of the Eucharist (3 credits)
 - LS 630 Theology of Marriage (2 credits)
 - LS 641 Theology and Spirituality of Holy Orders (3 credits)
 - LS 740 Practicum: Mass And Chant (3 credits)
 - LS 750 Sacraments of Penance and Anointing of the Sick (3 credits)
 - LS 770 Blessings and Celebrating/Preaching the Rites (3 credits)
- Moral Theology: 9 credit hours

- MT 500 Fundamental Moral Theology (3 credits)
- MT 570 Catholic Medical & Sexual Ethics (3 credits)
- MT 600 Catholic Social Doctrine (3 credits)
- Pastoral & Professional Studies: 21 credit hours
 - P 710 Principles Of Catechesis (2 credits)
 - P 720 Pastoral Counseling (3 credits)
 - P 730 Introduction To Canon Law (3 credits)
 - P 735 Marriage Law In Canon Law (2 credits)
 - P 749 Pastoral Leadership (2 credits)
 - P 750 Theology of Preaching (3 credits)
 - P 751 Preaching At Sunday Mass (3 credits)
 - P 770 Liturgical Music & Vocal Skills (3 credits)
- Systematic Theology: 17 credit hours
 - S 541 Fundamental Dogma (3 credits)
 - S 553 Theology of the Trinity (3 credits)
 - S 560 Christology (3 credits)
 - S 611 Ecclesiology I: The Church (3 credits)
 - S 612 Ecclesiology II: Ecumenism, Mission and Evangelization (2 credits)
 - S 639 Mariology and Eschatology (3 credits)

FOR DUAL DEGREE STUDENTS: The above, plus the following:

- Master of Divinity plus Master of Arts, Biblical Studies: 113 credits
 - HEB 301-302 Hebrew I & II (4 credits) *or* GRK 301-302 Biblical Greek I & II (4 credits)
 - Elective in Scripture, Catholic Studies, or Systematic Theology (2 credits)
 - MA 696 Research Seminar (2 credits)
 - MA 697 Directed Research (2 credits)
 - MA 698 Thesis (2 credits)
 - MA 699 Thesis Defense (Pass/Fail)
- Master of Divinity plus Master of Arts, Theology: 113 credits
 - Electives in Catholic Studies or Systematic Theology (6 credits)
 - MA 696 Research Seminar (2 credits)
 - MA 697 Directed Research (2 credits)
 - MA 698 Thesis (2 credits)
 - MA 699 Thesis Defense (Pass/Fail)

Library

The Eugene H. Maly Memorial Library supports the scholastic and formational goals of Mount St. Mary's Seminary & School of Theology. 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 110,000 volumes; the library holds over 600 periodical titles. Beyond the reference and circulating collection, the Maly Library is home to the Daniel E. Pilarczyk Special Collection of over 11,000 books on theology and church history, including 35 manuscripts and 22 incunabula.

The Maly Library 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 28 private academic libraries, and also belongs to OhioLINK, a statewide consortium of 115 college and university libraries. These combined collections offer over 38 million books and other library materials as well as access to over 240,000 electronic books and over 100 online databases, many with full-text journal articles. 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 Mount St. Mary's Seminary & School of Theology academic community. Cards are issued to new students and faculty at the beginning of each semester. Guest patrons 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 8am-noon and 1pm-5pm, Monday through Friday. Additional library information including hours of operation may be found online at <https://library.athenaeum.edu>.

Tuition & Fees

Mount St. Mary's Seminary

The 2026-2027 tuition & fees for Mount St. Mary's Seminary [Pre-Theology and Master of Divinity] are the following. This schedule also applies to Pre-Theologians pursuing the MACS.

\$ 25,100	Tuition, Formation, and Field Education
\$ 17,300	Room and Board
\$ 400	Retreat fee
\$ 100	Student Life fee (residents only; does not apply during Pastoral Internship Year)
\$ 100	Technology fee
\$ 2,500	Non-parochial Program
\$ 4,700	Pastoral Internship Year (9 months)
\$ 1,200	Fee for admission to 2 nd degree program (MAT, MAB, MACS)
\$ 1,200	Fee for completion of 2 nd degree Program (MAT, MAB, MACS)
\$ 75	Graduation Fee
\$ 40	Rental fee for graduation academic apparel

All Master of Divinity students not sponsored by an outside diocese are required to pay a mandatory minimum of \$2,500 toward these annual charges (tuition, room, board, and other fees), separate from any scholarships, grants, or unrestricted institutional aid that may be available.

School of Theology

The 2026-2027 tuition & fees for the School of Theology [certificates and Master of Arts degrees] are the following.

\$600	per Credit Hour - graduate Courses
\$250	per Credit Hour - certificate Courses
\$300	per Audit Hour - graduate Courses
\$175	per Audit Hour - graduate Courses, Alumni & Senior (65+) rate
\$125	per Audit Hour - certificate Courses
\$45	Late Registration Fee
\$75	Graduation Fee
\$40	Rental fee for graduation academic apparel (<i>master's degrees only</i>)
\$140	Project Fee (applies to P 499 and P 699)

Financial Aid

The School of Theology administers its own need-based financial aid for lay students. To be eligible, a student must be admitted and enrolled in a degree or certificate program. Priority deadlines for financial aid applications are July 1 for Fall Semester and November 2 for Spring Semester. For more information about School of Theology financial aid, contact the Office of the Deans. The institution is Title IV-eligible, but has chosen not to participate in the Title IV programs.

Other types of aid may be available to enrolled students, including ministry grants or parish scholarships. Students serving as parish catechists may call the Archdiocese of Cincinnati's Office of Evangelization and Discipleship for information about continuing education grants for catechists.

Refund Policy

Tuition refunds are prorated according to the student's date of withdrawal from a course. The following schedule of tuition payment refunds 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: no refund.

In the case of courses that meet for five or ten weeks, the following schedule of tuition refunds applies for students who withdraw:

- during the first week the course meets: 100%;
- during the second week: 80%;
- during the third week: 40%;
- after the third week: no refund.

VBTA Policy

The Athenaeum of Ohio / Mount St. Mary's Seminary & School of Theology, in accordance with the Veterans Benefits and Transition Act of 2018, will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries or other institutional facilities, or the requirement that a Chapter 31, Chapter 33, or Chapter 35 recipient borrow additional funds to cover the individual's inability to meet his or her financial obligations to the institution due to the delayed disbursement of a payment by the U.S. Department of Veteran Affairs. This policy is limited to tuition funds paid by the U.S. Department of Veteran Affairs.

Admissions

Unclassified Student Admissions

The School of Theology at Mount St. Mary's welcomes students of every age and background to enroll in courses for credit or on an audit basis. While the School of Theology offers a variety of certificates and advanced degrees in theology, scripture, and ministry, many students find that taking one or two courses at a time can be a helpful way to explore our offerings before formally applying to a degree program. Others seek credit for continuing education related to employment in the Church or at a school. Still others look to grow in their knowledge of the Faith for their own enrichment. This category of admission is considered Unclassified.

Unclassified students may be admitted to the School of Theology with the following requirements:

- High school diploma or GED (certificate courses)
- Bachelor's degree or equivalent (graduate courses)

Students interested in pursuing one of the many certificates or degree programs should refer to School of Theology Admissions below. Men interested in ordination to the Roman Catholic priesthood should refer to Mount St. Mary's Seminary Admissions. Men interested in the permanent diaconate should contact their diocese's respective office of the diaconate as well as apply for one of the pastoral ministry programs that serve as a prerequisite for the Permanent Deacon Formation Program.

School of Theology Admissions

In order to qualify for formal admission to the School of Theology, applicants must complete the following requirements:

- High school diploma or GED (certificate programs)
- Bachelor's degree or equivalent (graduate programs) with 3.0 cumulative GPA during the highest or most recent degree attained
- School of Theology Application – either:
 - Academic Programs (*for Catholic Studies, Biblical Studies, or Theology programs*) OR
 - Formation Programs (*for Pastoral Ministry programs*)
- Official copies of all college transcripts (applies only to graduate admissions)

Applicants to Lay Ecclesial Ministry programs must complete these requirements in addition to the requirements above:

- Interview with the Dean of the School of Theology
- Personal Statement
- Two letters of recommendation
- Pastor's recommendation

Applications should be submitted online by the final day of Open Registration for the upcoming semester. The Admissions and Degrees Committee votes on the admission of prospective students only after all application materials have been received.

Readmission Policy: A student who withdraws from a program or becomes inactive may apply for readmittance. To be eligible, the student must have been in good academic and financial standing before leaving. A readmission request must be sent to the registrar's office and a personal statement explaining the reason for departure and readiness to return must be sent to the dean's office. The dean may also request a meeting with the student. The readmission request will be sent to the Admissions & Degrees Committee for final review and approval.

Students who were on probation or who were dismissed from their program will be subject to additional requirements at the discretion of the dean. There is no expectation that students dismissed from a program will be approved for readmittance.

If approved for readmission, the dean will review the student's remaining program requirements. Credits 10 years or older may not be applied towards program completion. Additionally, there may be other requirements if the program curriculum has changed since the student's previous enrollment.

Mount St. Mary's Seminary Admission

Mount St. Mary's Seminary is the center for ecclesial formation sponsored by the Archdiocese of Cincinnati. Currently serving seven dioceses, the seminary forms men for the Roman Catholic priesthood and the permanent diaconate.

To apply for admission to priestly formation at Mount St. Mary's Seminary, the student must:

- contact the Vocation Office for his diocese or religious institute
- have the sponsorship of the local Church and ordinary (i.e., the bishop or religious superior)
- submit an application with the required documentation: physical examination, biography, high school and college transcripts (and other theologate transcripts, if attended), and sacramental records
- submit a favorable recommendation from his college seminary (if attended)
- complete psychological testing
- complete an interview with the Admissions Committee of the seminary

At Mount St. Mary's Seminary, all candidates for the Roman Catholic priesthood are required to earn the Master of Divinity degree. Admission to the Master of Divinity degree program occurs after the completion of the propaedeutic and discipleship stages of formation. An undergraduate degree or its equivalent is a prerequisite for admission to the M.Div. program.

Permanent Diaconate: Candidates for the permanent diaconate do not earn a formal academic degree, but nonetheless must demonstrate their competence for academic and ministerial formation to be considered for formation. To apply for admission to the permanent diaconate formation program, a man must meet the following requirements.

- 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 either the Certificate in Pastoral Ministry, the Graduate Certificate in Pastoral Ministry, or the Master

of Arts, Pastoral Ministry. A Master of Arts, Theology from the School of Theology or from another institution will also fulfill the theological prerequisites, while ministerial experience will be evaluated on an individual basis.

- He will have demonstrated an ability to respond directly to needs for service and to lead others to do the same.
- He is endorsed by his present pastor, parish staff, and parish council.

To apply, contact the appropriate office below. The next formation cohorts begin August 2028 and August 2031.

- **Archdiocese of Cincinnati:** Office of the Diaconate, 100 E. Eighth St., Cincinnati, OH 45202. Phone: (513) 421-3131.
- **Diocese of Covington:** Office of Deacons & Diaconal Formation, 1125 Madison Ave., Covington, KY, 41011. Phone: (859) 392-1500 ext. 1587.

Academic Policies

Academic Grievance Procedure

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

1. Students may initiate the academic grievance procedure with the Dean of the division in which they are enrolled, that is, the Dean of the Seminary or the Dean of the School of Theology. Students also have the option of initiating the procedure with the Dean of The Athenaeum.
2. The Dean in question, receiving the grievance, will first encourage the student(s) to resolve the grievance personally with the instructor or other member of the community at issue. The academic official will offer his/her assistance in facilitating this dialogue.
3. If the student(s) chooses not to seek such a resolution of the grievance with the person in question or is not satisfied with the results of such an effort, he/she may file in writing a grievance with one of the aforementioned academic officials.
4. The academic official receiving the grievance then informs the person(s) against whom the grievance has been filed. The official may, at his/her discretion, seek to effect a resolution between the disagreeing parties.
5. If a resolution is either not sought or not achieved according to procedure No. 4, the grievance is submitted to the Dean of The Athenaeum.
6. The Dean of the Athenaeum 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 of the Athenaeum 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.

For other concerns, students should refer to the Student Concern Procedure available online.

Academic Honors

The superlative “with Distinction” is granted to those who receive a grade of A- (3.75) or higher on the final written project (MAB/MAT Thesis, MACS Major Research Paper, or MAPM Capstone Project). This is noted on the student’s transcript.

Academic Integrity

Values: Since Mount St. Mary’s Seminary & School of Theology 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 institution 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. Mount St. Mary's 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; submitting work that was not created by the student, in whole or in part (including AI-generated content), without disclosing the source of authorship; 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://library.athenaeum.edu>. 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 (Dean of the Seminary, Dean of the School of Theology, or Director of the Permanent Deacon Formation Program) 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, redoing the assignment, completing an alternative assessment, or receiving a failing grade on the assignment or in 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.

Academic Probation

Academic probation is the status of a student who is on trial to prove his/her ability to continue in a degree 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:

1. Pass all courses taken in the following semester;
2. Earn the required minimum grade point average in his/her courses for the semester; and
3. Raise his/her cumulative grade point average to the required minimum by the end of the following semester and thereafter.

A student who fails to remove academic probation by the end of the next semester will ordinarily not be allowed to continue in any 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 Standing

To be in good academic standing, a student must attain a passing grade in each of the required courses. Master of Divinity students must have a grade point average of at least 2.0 at the end of the first year of study, or the first 12 semester credits, whichever comes last, and a cumulative grade point average of at least 2.5 at the end of each semester thereafter. Master of Arts students must have a grade point average of at least 3.0 at the end of the first year of study, or the first 12 semester credits, whichever comes last, and a cumulative grade point average of at least 3.25 at the end of each semester thereafter.

Artificial Intelligence (AI) Policy

Institutional policy

All output produced by generative AI tools is considered to be third-party content. As with any content taken from the internet or other media, students must acknowledge the use of this content when it is quoted, paraphrased, or otherwise incorporated in their work. Students are prohibited from submitting content generated by an AI platform as their own. Failure to disclose content taken from generative AI tools will be treated as a violation of the Academic Integrity Policy.

Acceptable use

Proofreading and editing tools that utilize AI are permissible when used for specific editing suggestions. Students may not have an AI tool rephrase entire sentences or paragraphs of their writing. Doing so constitutes submitting work that is not the student's own and violates the Academic Integrity Policy.

AI platforms may be used for brainstorming ideas on a topic or generating initial resources for research. However, students should remember that the output of these platforms can be limited, false, or misleading. Further independent research and brainstorming will be necessary.

Students must not input any personal or institutional information that is sensitive or confidential into AI platforms. Additionally, students may not input any course material (including prompts, lectures and notes, pdfs, etc.) into AI platforms without the instructor's express permission.

Course policy

Instructors are permitted to define how students utilize AI tools in their course or on specific assignments. If this policy differs from the institutional policy, the details must be stated in writing on the syllabus or assignment instructions. Otherwise, it is assumed that the institutional policy is in effect for the course and all course assignments.

Process for suspected AI misuse

If an instructor suspects that a student has not disclosed the use of AI and has submitted AI-generated work as his/her own, the instructor will follow the Process for Dealing with Academic Dishonesty and confer with the student.

Reasonable suspicion of AI misuse can include, but is not limited to, the following:

- High probability of AI-generated content identified through an AI detector
- Substantial differences observed in the style or content of the student's writing
- Substantial overlap between student-submitted work and the typical AI-generated output for the assignment

If AI misuse is suspected, the instructor has the right to require the student to redo the assignment or to complete an alternative assessment. Depending on the scope and evidence of AI misuse, the instructor may issue a failing grade on the assignment, in accordance with the institutional Academic Integrity Policy.

Students are strongly encouraged to account for their work-in-progress by retaining drafts or saving the revision history of electronic documents. Doing so can help establish proper authorship and address academic integrity concerns.

Attendance

To attend classes, a student's registration and tuition payment 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 reasons. Students should inform the teacher if they expect to be absent from a class. Absences which exceed the number of class meetings per week may be grounds for a failure for excessive absences. The teacher may give a grade of F in such cases.

Auditors will be subject to the same attendance requirements as credit students.

Audit Policy

Any course which is available during the registration periods may also be audited. Audited courses will appear on a student's transcript, but no academic credit will be granted. However, since a student does receive some academic recognition for an audit, the following requirements must be fulfilled.

Academic Requirements: Auditors will be expected to do the required reading for the course and to participate in class discussions, reports, and any other course expectations outside of graded

assignments. Auditors 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 auditing, but will receive a notation of “AUD” on his or her transcript.

Registration Requirements: Students interested in auditing a course should refer to the information in the “Initial Registration” and “Registration Process” sections below.

A student may switch from credit to audit after the class has begun, but the deadline to do so is the final business day before the third week that the class meets. The difference in tuition will be refunded to the student when applicable. A student may not switch from audit to credit after the course has begun.

Child Protection

Mount St. Mary’s Seminary & School of Theology complies fully with the Archdiocese of Cincinnati’s Decree on Child Protection. If any program of Mount St. Mary’s 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.

Course Numbering

Catalog courses are identified with a one-, two-, or three-character alphabetical prefix followed by a three-digit numerical code. Courses that are available for registration each semester are also followed by a suffix which indicates the section number for each unique course offering.

Alpha-prefixes designate the course’s subject area:

- B – Biblical Studies
- CS – Catholic Studies
- H – Church History
- LS – Liturgy and Sacraments
- MA – Master of Arts (reserved for thesis track and similar)
- MT – Moral Theology
- P – Pastoral and Professional Studies
- PH – Philosophy
- S – Systematic Theology

Numerical codes indicate the level at which a course is taught. Courses with a numerical code between 100 and 499 are taught at the undergraduate level. Introductory language courses are listed with either a 300 or 400 code, but are considered graduate coursework. Course numbers between 500 and 699 are graduate level courses. Course numbers beginning with a 7 are professional courses with enrollment restricted to degree students who meet all prerequisites.

Section suffixes ordinarily include 1, H (for Hybrid), M (for Main Campus), N (for North Satellite), and WEB (for Online).

Dismissal

Mount St. Mary's Seminary & School of Theology 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. Mount St. Mary's also reserves the right to require a student to withdraw if, in the judgment of Mount St. Mary's officials, such action would be beneficial to the best interests of the student or is considered necessary for the welfare of Mount St. Mary's.

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, 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 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.

Examinations

Comprehensive examinations are required of candidates for the MAB, MACS, MAT, and MDiv degrees. For the academic degrees (MAB, MACS, and MAT), examinations consist of objective and essay questions. Study guides are available upon request.

For the MDiv degree, the comprehensive examinations consist of an objective test taken during Theology III and a 30-minute oral case study during Theology IV. The case study examination will be administered by a board of two or three faculty members. Candidates will present pastoral responses to ministerial situations and answer questions from faculty boards. The primary focus of the case study examination is theological competency and its application in a pastoral context.

Students who fail to be present for any examination, whether a course final or a comprehensive exam, 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 of the Seminary (for seminarians), the Dean of the School of Theology (for non-seminarians), 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.

FERPA / Records Privacy

Mount St. Mary's Seminary & School of Theology 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, Mount St. Mary's 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.

Official copies of academic records may be released only upon the written request of the student. Ordinarily such a request is made by way of a Transcript Request Form, which is available on our website.

The Family Educational Rights and Privacy Act (FERPA) of 1974 as amended details the access of student records held and maintained by educational institutions. Although FERPA only applies to schools which receive funds under an applicable program of the US Department of Education, Mount St. Mary's nevertheless remains in compliance with FERPA regulations in its Student Records Policy as industry best practices.

Field Experiences

The Lay Ecclesial Ministry programs include both academic coursework and formation components. As a formation program, the student will be assessed regarding his/her readiness for ministry. This is assessed through student reflections, self-evaluations, observations from program faculty and staff, evaluations from field supervisors, and feedback from those served in field experiences.

Students are representatives of the institution and the Church when they participate in field experiences. They are expected to act appropriately, show fidelity to Church teachings, and demonstrate sincere care and concern for the populations served at the ministry site. For student-led projects, the student also must demonstrate the capability to successfully plan and carry out the project for the benefit of the community served.

It is possible that a student will not be deemed fit to participate in a field experience or to carry out a project in ministry. In this case, the Dean of the School of Theology will discuss the situation with the student and possible pathways forward. Under no circumstances will a student be able to participate in a field experience if there is concern that the student's behavior will threaten the reputation of the program or the safety and well-being of those involved.

Globalization

Globalization refers to 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 Mount St. Mary's Seminary & School of Theology is a Catholic institution, commitment to catholicity and to globalization is central to its identity. Catholicity and globalization include evangelization, ecumenism, openness to world religions, and working toward justice.

Grades

Every course and degree requirement yields a letter grade, whether on the traditional A through F scale, or P/F for Pass/Fail courses or non-academic requirements such as internships, field education, mentoring, and so on. Letter grades are awarded according to the following scale. A letter of D is the lowest possible passing grade.

A student's Grade Point Average, or GPA, is calculated using quality points and credit hours. Each course yields quality points according to the scale below, multiplied by the number of credit hours for that course. For example, a 3-credit course with an earned B+ yields 10.5 quality points (3 times 3.5). The overall GPA is then computed by dividing the total earned quality points by the total number of credit hours attempted, excluding P and W courses.

Grade System – General Academic and Program-Specific Courses

Grade	Percentage	Quality Points	Description
A	95% - 100%	4.0	High achievement and initiative
A-	93% - 94%	3.75	High achievement
B+	89% - 92%	3.5	Above average, approaching high achievement
B	85% - 88%	3.0	Average performance
C+	81% - 84%	2.5	Somewhat below average
C	77% - 80%	2.0	Work of questionable acceptability
D	70% - 76%	1.0	Poor
F	< 70%	0.0	Failure
P	-	-	Pass
IP	-	-	In Progress
I	-	-	Incomplete [grade withheld pending completion of assignment or fulfillment of other requirements]
W	-	-	Withdrawal
WF	-	-	Withdrawal while failing

Grade Rubric – Thesis Track

Points	Performance
10	Superior
9	Above Average
8	Satisfactory
7	Area for Improvement
1-6	Inadequate

For thesis work, a composite score of 7 is the minimum passing grade.

Graduation

Graduation and commencement exercises are held once per year at the completion of the Spring Semester. Students who have completed or who expect to complete their academic and formation requirements by the end of Spring Semester are invited to apply for graduation using our Graduation Application form.

To be eligible for graduation, a student must satisfactorily meet all requirements for their program. This includes coursework, minimum GPA, thesis/research components, comprehensive examinations, and any required field education. Credits applied toward program completion may not be more than ten years old. It is recommended that students meet with their advisor to ensure they will have fulfilled all program requirements by the end of the Spring Semester.

Applications are posted on our website and on Populi by January 31, and application due dates are published in the academic calendar each year. Students must submit their applications and fees to the Office of the Registrar by the application due date, or they will be ineligible for graduation in the current academic year. In order for a degree or certificate to be awarded, the student must apply for graduation. Graduation fees are nonrefundable. Students who fail to complete their requirements after submitting a graduation application must reapply during the next academic year.

Candidates for graduation are presented by the registrar to the Faculty Senate for review and approval. Degrees and certificates are conferred by the Chancellor of the Athenaeum upon recommendation of the faculty. No degree or certificate will be provided to any student with outstanding financial obligations to the institution, including unpaid tuition, fees, or library fines.

Students attending commencement exercises may receive their diploma or certificate during the ceremony. For students unable to attend commencement, diplomas are typically mailed within 1 to 2 weeks after graduation.

After graduation, alumni are eligible to audit courses at a reduced course audit rate. See the Tuition & Fees section for more information on these rates.

Incomplete Grades

If a student is unable to finish all the work for a course by the end of the term, the course instructor may give the student permission for an incomplete. The 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 respective Dean and then notifying the Registrar in writing. If the student's work is not completed within the allotted period, the incomplete becomes an "F".

A grade of "I" is treated as an "F" when calculating the student's GPA. After work is completed and the final grade is reported to the Registrar, the new grade overwrites the incomplete and the GPA is recomputed.

Independent Study

With the approval of the respective Dean, a student may work with a professor to design an independent study course. The proper forms can be obtained from the Dean's office and must be submitted to the Registrar.

The option for an independent study course is intended primarily to supplement the standard curriculum, especially with regard to elective courses. Independent study courses are not intended to replace standard course offerings or to make scheduling more convenient for the student. Indeed, they demand at least as much preparation, time, and effort from the professor as from the student.

Transcripts

The transcript is the official academic record for all students. Transcripts from Mount St. Mary's Seminary, Lay Pastoral Ministry Program, Special Studies, St. Gregory's Seminary, the Institutum Divi Thomae, and the Teacher's College are issued by the Office of the Registrar.

In accordance with the Family Educational Rights and Privacy Act of 1974, transcripts are issued only on written request signed and dated by the student. An official transcript request form can be found on the website.

Unofficial transcripts are available to students at no charge. Official transcripts are available for a fee of \$5 per copy.

Transfer Credits

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 a degree. In some circumstances more than 6 semester credits can be accepted; this constitutes advanced standing. No more than half of a program's required number of credit hours can be granted through transfer credit. Course credits more than ten years old may not be accepted. In any degree program, a minimum of one year of academic work must be undertaken at Mount St. Mary's (MTSM).

Decisions regarding transfer credit are made by the respective Dean. Courses eligible for transfer credit must be of a comparable academic level (i.e. undergraduate level for certificate courses, graduate level for graduate certificates or master's programs.) Additionally, the course scope and content must closely align with a course offered at MTSM. Transfer credits earned with a grade of "D" or lower are not applicable to a degree unless the student later has taken more advanced work in the same subject and earned a higher grade.

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.

International Credit: Students may be able to transfer graduate credit from an international institution. The student’s official transcript must be sent to the appropriate Dean for review. Awarding of credit is done on a case-by-case basis by the Dean. International transfer credit is subject to the following stipulations:

- The institution must be accredited or otherwise formally approved by an appropriate educational department or ministry.
- The courses must be comparable to courses offered at MTSM in content and academic level.
- Credit hour and grade conversions can vary according to country and institution. However, some institutions provide conversions to U.S. grades and credit hours in their catalog. These conversions are followed when available.
- If necessary, MTSM may request a credential evaluation of the transcript by a professional service through NACES in order to determine equivalency for coursework, credit, or grades. Students will be charged for the cost of the credential evaluation.

Pontifical Universities: The following grade conversions will be used for ECTS awarded by pontifical universities in Rome:

ECTS	Grade equivalent
9.50-10.00	A
9.00-9.49	A-
8.50-8.99	B+
8.00-8.49	B
7.50-7.99	C+
7.00-7.49	C
6.50-6.99	D

Writing and Thesis Work

Ordinarily, written work for Mount St. Mary’s Seminary & School of Theology courses must adhere to the format and style requirements of *A Manual for Writers of Research Papers, Theses, and Dissertations* by Kate L. Turabian, an adaptation of the Chicago Manual of Style. Writing guidelines given by an individual instructor may take precedence over this requirement, but thesis work is required to follow the Turabian manual in all cases.

Copies of the Turabian manual are available in the Maly Library. Parts of the full text of the previous (8th) edition are freely available on Google Books.

The Maly Library staff is available to provide one-on-one research assistance, proofreading of citations, help with MS Word (pagination, spacing, headings, etc.), and training on Zotero (a free web-based citation management and bibliography tool). The Maly Library website also contains helpful materials for academic writing, including the Course Papers Guide, the Citation Guide, and the Thesis Guide.

Registration

Initial Registration

New students must contact the Office of the Registrar in order to have a new account created in Populi. Unclassified students (that is, those not admitted to a degree program or currently in the application process) may register for classes right away. Degree- or certificate-seeking students may register for classes upon admission to their program.

Registration Process

Students are encouraged to register for classes using Populi. During registration periods, a Registration link will appear on each student's Populi profile. Only those courses for which a student is automatically approved to register will appear on the Registration page.

The due date for tuition and fee payments will always be the final day of the Open Registration period. Invoices not paid by the due date, or registration requests submitted after that date, will incur a \$40 Late Registration Fee. Registrations which remain unpaid by the first class meeting are subject to cancellation.

Students expecting financial assistance in the form of a scholarship, grant, parish support, or third-party payer are strongly encouraged to contact the Office of the Registrar to discuss arrangements and avoid incurring late fees or cancellations.

Early Registration

During Early Registration, students may make changes to their registration for the upcoming term without incurring tuition and fee charges on their billing statement. Semester billing will begin on the first day of Open Registration.

Early Registration for Fall Semester runs from the first business day after May 1 to the start of Open Registration in July. Early Registration for Spring Semester runs from the business day after Labor Day in early September to the start of Open Registration in November. Early Registration for the Summer term runs from the first business day in March to the start of Open Registration in April.

Open Registration

The Open Registration period for Fall Semester runs from the first business day after Independence Day until the close of business Wednesday two weeks prior to the start of the semester. The Open Registration period for Spring Semester runs from the first business day after All Saints' Day until the close of business on the last Friday of Fall Semester. The Open Registration period for Summer term runs from the first business day in April until the last day of the Spring Semester. These dates are published in the academic calendar each year.

Tuition invoices generated for registrations received during Open Registration will be due on the final day of Open Registration. Invoices which remain unpaid at the end of Open Registration will incur a \$45 Late Registration Fee.

Late Registration

Late Registration begins immediately upon the close of Open Registration, and closes at the end of the last business day before the start of the semester.

Tuition invoices generated for registrations received during Late Registration will be due on the final day of Late Registration, and will automatically include a \$45 Late Registration Fee.

Students wishing to register for a class after the close of Late Registration must contact the Registrar directly, and tuition will be due in full at the time of registration. No registrations will be accepted for any course which has already begun without the written permission of the course instructor.

Audit Policy

Audited courses will appear on a student's transcript, but no academic credit will be granted. However, 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 interested in auditing a course should refer to the information in the Initial Registration and Registration Process sections above.

A student may switch from credit to audit after the class has begun, but the deadline to do so is the final business day before the third week that the class meets. The difference in tuition will be refunded to the student when applicable. A student may not switch from audit to credit after the course has begun.

Add/Drop Policy

The add/drop period ends on the last business day of the second week of the term. For 1-credit courses, it ends on the date of the second class meeting. Students who wish to add a course after the Late Registration period must receive permission by the course instructor. No student may register for a course after the add/drop period has ended.

Students may drop a course up to the end of the add/drop period. Dropped courses will not appear on transcripts. Tuition paid for a dropped course will be refunded to the student according to the refund schedule.

Withdrawal Policy

Once the Add/Drop period closes, students must submit a written request to withdraw from a course to the Office of the Registrar. Instructors are not able to submit withdrawal requests on the

behalf of students. If a student does not officially withdraw from a course in writing prior to the end of the semester, the student will receive a failing grade.

Once the withdrawal is processed, the course will appear on the student's transcript with a non-punitive grade of "W". Tuition will be refunded according to the refund schedule.

Credit Load Status

In order to be considered full-time, a graduate student must be registered for at least 9 hours of academic credit each semester. Students pursuing 6, 7, or 8 credit hours in a semester are considered three-quarter-time; 4 or 5 credit hours, half-time; 1, 2, or 3 credit hours, less than half-time. Seminarians on Pastoral Internship are considered full-time.

In order to maintain visa eligibility, international students typically must maintain full-time status. Exceptions for academic difficulty, medical reasons, or end-of-program requirements should be discussed with a Designated School Official.

For student loan deferment, a student must maintain at least half-time status. Students must contact the Office of the Registrar to ensure loan deferments are filed and maintained each semester.

Course Descriptions

Biblical Studies

B 101 Introduction to the Old Testament 2 credits

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.

B 201 Introduction to the New Testament 2 credits

An introduction to the New Testament providing background necessary to understand the Gospels, the writings of Paul and the Acts of the Apostles, and familiarity with their main themes.

B 501 Old Testament Scriptures 2 credits

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.

B 510 Biblical Hermeneutics and Pentateuch 3 credits

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.

B 521 Historical Themes and Wisdom Literature 3 credits

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.

B 541 Prophets 3 credits

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.

B 601 New Testament Scriptures 3 credits

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), the thought expressed by these writings, and the process by which they were gathered together to form the New Testament.

B 614 Gospels of Mark and Matthew 3 credits

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.

B 619 Gospels of Luke and Acts of the Apostles 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.

B 621 Pauline Literature 3 credits

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.

B 631 Book of Job 2 credits

In this course, we will read Job with close attention to its elevated style and vocabulary. Our interest will focus on the way Job's character unfolds as he reflects on his circumstances and dialogues with his friends and ultimately learns a profound lesson from God and God's loyal servants.

B 637 Catholic Epistles 2 credits

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.

B 641 Johannine Literature 3 credits
This course will provide students with an opportunity to learn and appreciate the theology and literary characteristics of the fourth Gospel, Letters of John, and Book of Revelation. Topics to be considered from a Johannine perspective include: christology, eschatology, and ecclesiology.

B 650 The Blessed Virgin Mary and the Bible 2 credits
While some claim that Mary, the mother of Jesus, is rarely mentioned in the Scriptures, Mary may be found throughout the Bible - in both Old and New Testaments. This course will explore selected texts that witness to the revelation of the person of Mary and her role in the divine plan.

Catholic Studies

CS 510 Literature and Theology 3 credits
This course will focus on literature in the West and its involvement with theological ideas. The class will explore the ancient Jewish and Greek literatures as the necessary framework for appreciating Scripture and medieval literature. Dante's *Inferno*, as the culmination of literature in the West, then becomes the hermeneutical lens for assessing the role of literature in the modern period, which treats the perennial themes of evil, sacramentality, and redemption. The course will provide the student with a survey of Western literature and its inextricable relationship to Christendom, as well as demonstrating the invaluable role of literature today.

CS 511 Moral Themes in Catholic Fiction 2 credits
This course will be an exploration of these themes through careful reading of a selection of Catholic fiction and literary criticism. This reading-intensive seminar will include novels, poems, short stories, and non-fiction essays about the role of literature in spiritual and moral formation. It will require weekly reflection papers, and a final interpretive essay. Authors considered may include Flannery O'Connor, Evelyn Waugh, Graham Greene, Walker Percy, Muriel Spark, Anne McDermott, W.H. Auden, George Bernanos, Francois Mauriac, J.F. Powers, David Lodge, Shusaku Endo, Edwin O'Connor, Walter M. Miller, Ron Hansen, Jane Greer, G.K. Chesterton, Christopher Beha, Phil Klay and others.

CS 512 Sacred Scripture Seen Through Sacred Art 2 credits
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. 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.

CS 519 Sacred Music Seminar: The Requiem Mass 2 credits
This course will provide a study of the Requiem Mass across the Church's history, beginning with the Medieval period and ending with the contemporary period. Students will become familiar with the form of the Requiem Mass and will then listen to and study a different Requiem Mass for each week of the course. Grading will be based on class participation – the course will take on a seminar discussion format – and a paper each student will write on a Requiem setting of his choice. Weekly preparation for class will include listening to the music to be discussed and a moderate amount of reading.

CS 560 The Beauty of Holiness: Catholic Art, Music, and Architecture 2 credits
This course examines the role of beauty in Catholic worship, philosophy, and theology through the study of sacred art, music, and architecture. Drawing on Scripture, the Church Fathers, and historical examples from the early Church to the present, students explore how the arts express and shape the Church's liturgical and spiritual life, and how the Church in turn has shaped culture through her patronage over the past two millennia. Particular attention is given to practical questions priests often encounter in parish settings involving sacred space, music, textiles, and visual art.

CS 561 / S 596 Theology of Aesthetics: Beauty 2 credits
This course will examine the theological category of beauty and develop an understanding of its importance in the salvific work of Christ, the Christian spiritual life, and in both sacred and secular artistic culture. Students will study the roots of a theology of beauty as present in Scripture and see its development in the thought of several theologians. Participants in the class will discuss the attributes of beauty not only in the context of theology, but also as seen and heard in the works of the Church's sacred music tradition.

CS 620 Theology of the Body 2 credits
In response to the degradation of the dignity of the human person, St. John Paul II proposed an "adequate anthropology." In his "Theology of the Body," the late Holy Father offered his reflections on the meaning of the body and the human person, love, relationality, redemption, gender, marriage, celibacy for the Kingdom and fruitfulness, stemming from the rich tradition of the Church. In exploring St. John Paul II's "Theology of the Body," this course hopes to cultivate a profound realization of what is meant by the "imago Dei," and how this identity rooted in one's Creator and Redeemer manifests itself in vocation and morality.

CS 631 Religious Freedom in the American Context 2 credits
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.

CS 632 Grace, Justification, and Sanctification in Catholic and Protestant Theologies 2 credits

This course will examine the doctrines of grace, justification, and sanctification from Roman Catholic and Protestant perspectives. The doctrines will be studied from the findings of Biblical, historical, and systematic theological disciplines. The engagement with Protestant theology is both apologetical and ecumenical, with a special focus on the Catholic Church's dialogues with the Protestant theology of salvation.

CS 580 / S 580 Patristic Exegesis 2 credits

This course in Patristic exegesis will examine the traditions of Biblical interpretation in the early Church. Special attention will be paid to the predominant approach to the Scriptures in early Christianity: figurative reading in both Western (Latin) and Eastern (Greek, Syriac) traditions. Since the greatest proportion of exegetical literature in the early Church was homiletic, this course will also entail an examination of traditions of preaching. Also to be examined are the Bible's use in early Christian liturgy, art, poetry, hagiography, and ascetical literature.

CS 601 Theological Themes in John Henry Newman 2 credits

This course will provide an introduction to the major theological topics in Cardinal Newman's writings, including Divine Providence, knowledge and certainty in faith, development of doctrine, and conscience. The course will provide a basis for reading Newman by establishing the context of these topics, by explaining why they are important to him, how they influence his overall thought, and how the language he uses can be understood.

CS 611 Spirituality of St. Catherine of Siena 2 credits

St. Catherine of Siena, a consecrated virgin, mystic and Doctor of the Church, is among the most significant figures of the late Middle Ages. This course, which will explore her life and writings, will focus on her famous Dialogue with God the Father. Simply called "my book" by the saint herself, it is a summary of themes of the spiritual life: Christ the Bride, sorrow, truth, the beauty of the Church and the soul, Providence, and obedience. We will also examine some of Catherine's letters (to popes, politicians, prostitutes, and friends). Throughout her writings, she offers maternal encouragement and caution, especially to priests.

CS 612 Spirituality of St. Thérèse of Lisieux 2 credits

Although her life on earth was short, her convent small, and her way "little," St. Therese of Lisieux is one of the greatest Saints of our modern times. The Little Flower's approach to holiness might seem lightweight, far easier than the arduous ways offered by spiritual giants before her; however, this Doctor of the Church can and will challenge us more than any of them if we let her. The course will focus on her Story of a Soul using the most faithful English edition. Students will also be invited to delve into some of her poems, letters, and prayers as a part of their class presentations.

CS 620 Theology of the Body 2 credits

In response to the degradation of the dignity of the human person, St. John Paul II proposed an "adequate anthropology." In his "Theology of the Body," the late Holy Father offered his reflections on the meaning of the body and the human person, love, relationality, redemption, gender, marriage, celibacy for the Kingdom and fruitfulness, stemming from the rich tradition of the Church. In exploring St. John Paul II's "Theology of the Body," this course hopes to cultivate a profound realization of what is meant by the "imago Dei," and how this identity rooted in one's Creator and Redeemer manifests itself in vocation and morality.

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CS 670 History of Christian Spirituality 3 credits

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.

CS 671 Carmelite Mysticism 2 credits

An overview of the spiritual life will be presented and discussed according to the mystical doctrines of St Teresa of Avila and St John of the Cross, as synthesized by St Titus Brandsma and Bl Marie-Eugene of the Child Jesus, who describe and understand spiritual development as the ordinary outcome of the consistent practice of the theological virtues of faith, hope, and charity. Basic practical norms for a devout Catholic practice of vocal, mental, and contemplative prayer will be introduced and explained. Participants will need to possess sufficient leisure time during the week to complete the assigned readings and the study questions for each class. Attendance, participation, and completion of the assigned readings and study questions are the only course requirements. Assigned readings will primarily be taken from *The Interior Castle* of St Teresa of Avila and the works of her disciple St John of the Cross.

CS 672 Aquinas' Virtue Theory: Recent Developments 2 credits

This course examines Thomas Aquinas' virtue theory through the lens of recent developments in Thomistic virtue ethics. The first portion of the course provides background on Aquinas' theory of human action and its structure. Then the course examines recent proposals in understanding Aquinas' thought on the relationship between acquired and infused virtues, and a Thomistic theory of progress in virtue.

CS 698 Catholic Studies Synthetic Research Paper 2 credits

This research paper provides students with a synthetic project that will help them to delve more deeply into an area of research chosen from the richness of the Catholic intellectual tradition. As an interdisciplinary program, the MACS strives to facilitate connections between the Church's philosophical and theological foundations, as well as the lived experience of Catholicism in the culture. As such, this final project is envisioned to be a tightly researched and written work that should have as its standard scholarly essays published in reputable academic journals.

Church History

H 370 Introduction to Church History 2 credits

This course will provide an overview of the history of the 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.

H 511 Patristic Theology 3 credits

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.

H 520 Early and Medieval Church History 3 credits

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.

H 570 Church History: Key Issues and Eras 2 credits

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.

H 640 Reformation and Modern Church History 3 credits

A survey of the history of the Catholic Church from the 16th through 20th 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.

H 651 U.S. Catholic History 2 credits

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.

H 680 The Church and the Civil War 2 credits

The U.S. Civil War was a pivotal event in the nation's history, dividing the nation, the bishops, and members of the Catholic Church. This course seeks to examine the pre-war sectional conflict, slavery as a moral and religious issue, the war-time contributions of Catholic soldiers, chaplains, and sister nurses, and the post-war legacy of Catholic participation in the war.

Language Studies

GRK 301 Biblical Greek I 2 credits

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.

GRK 302 Biblical Greek II 2 credits

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: GRK 301.

GRK 351/352 Readings in Greek I/II 1 credit

This course offers students the opportunity to build proficiency in reading Greek. Texts will be selected by the professor, including the New Testament and/or early Christian texts (e.g., selections from the Apostolic Fathers, the Martyrdom of Polycarp, Athanasius of Alexandria, Basil the Great). Attention will be paid to the syntax, style, and content of the readings. Prerequisites: GRK 301 and GRK 302 (or equivalent, subject to instructor approval).

HEB 301	Hebrew I	2 credits
This course provides the student with the opportunity to gain fundamental knowledge about the structure and syntax of Biblical Hebrew.		
HEB 302	Hebrew II	2 credits
This course is a continuation of Biblical Hebrew I. It will provide the student with the opportunity to advance his/her understanding of the structure and syntax of the language. The student should gain a degree of independence in working with the original text of the Hebrew Bible.		
LAT 301	Latin I	3 credits
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.		
LAT 302	Latin II	3 credits
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: LAT 301 or instructor permission.		
LAT 401	Advanced Latin I	1 credit
Further study of ecclesiastical Latin, including expanded vocabulary and additional forms and structures, with emphasis on reading a variety of liturgical texts, and maintaining Latin proficiency. Prerequisites: LAT 301-302 or instructor permission.		
LAT 402	Advanced Latin II	1 credit
A continuation of LAT 401 with an emphasis on reading Latin liturgical texts, and maintaining proficiency in Latin. Prerequisites: LAT 401 or instructor permission.		
SPN 301	Pastoral Spanish I	2 credits
This course introduces the initial foundation of reading/listening comprehension and spoken/written expression while promoting the understanding of basic grammatical structures and common daily language within the present tense, as well as nouns, articles, pronouns and prepositions while developing accurate pronunciation and sentence structure as a basis for advanced language use in future courses. Proficiency-based methods of instruction are incorporate into lessons including leveled novelas which help facilitate language acquisition.		
SPN 302	Pastoral Spanish II	2 credits
This course continues the preliminary development of spoken/written expression and reading/listening comprehension while expanding basic vocabulary and grammatical structures including commands, preterit imperfect, adjectives, adverbial phrases, numbers, times and dates. This course uses proficiency-based methods of instruction including leveled novelas to facilitate language acquisition. <i>Prerequisite:</i> SPN301 or permission of the instructor.		
SPN 303	Pastoral Spanish III	2 credits
This course builds on the skills of the previous levels to improve functional communication in modes of reading, writing, speaking, and listening as a foundation for future immersion. Students learn more advanced vocabulary and grammar including the future tense, reflexive verbs, idiomatic expressions with verbs, interrogatives, exclamations, possession and demonstrative adjectives. This course uses proficiency-based methods of instruction including leveled novelas to facilitate language acquisition. <i>Prerequisite:</i> SPN 302 or permission of the instructor.		
SPN 304	Pastoral Spanish IV	2 credits
This course concentrates on advancing verbs forms, word study, cognates, synonyms, antonyms, and thematic vocabulary. This course uses proficiency-based methods of instruction including leveled novelas to facilitate language acquisition. <i>Prerequisite:</i> SPN303 or permission of the instructor.		
SPN 371	Liturgical Spanish: The Scriptures	2 credits
This course emphasizes applied practice to improve Spanish skills for the eventual celebration of the Liturgy of the Word in Spanish. The focus is on the Gospels of the summer months, rotating each year among cycles A, B, and C. During SPN 371, students will refine their pronunciation of Gospel proclamation and expand their vocabulary and language skills for delivering homilies. <i>Prerequisite:</i> SPN 303 or permission of instructor.		
SPN 372	Liturgical Spanish: The Mass	1 credit
This course serves as practical preparation to develop the skills needed for priest candidates to preside at the Eucharistic Liturgy in the Spanish language. Using the official <i>Misal Romano</i> , the sequence of SPN 372 is designed to parallel the sequence of LS 740 Practicum: Mass and Chant. SPN 372 presumes that students have already received the necessary theological, sacramental, canonical, and liturgical formation to celebrate the Mass. The primary learning outcome is linguistic and involves completing and recording a “dry Mass” in Spanish. <i>Prerequisite:</i> SPN 372 is open to students in fourth-year Theology only.		
SPN 401	Advanced Spanish	2 credits
An advanced Spanish course focusing on pastoral vocabulary for use in ministry, celebration of the liturgy and sacraments in Spanish, and conversational ability.		

Liturgy and Sacraments

LS 600 Theology of Liturgy 3 credits

This course is designed to help the student understand the meaning and purpose of liturgy as the theological locus of the overall sacramentality of the Catholic Church. This course will explore some of the anthropological, historical, and theological foundations of Catholic liturgy through the lens of an informed reading of the major documents of the Magisterium, including but not limited to the Second Vatican Council's Constitution on the Liturgy, *Sacrosanctum Concilium*. The course will also pay close attention to the principles that helped shape the twentieth century Liturgical Movement, which, in turn, informed the conciliar reform. The Church's liturgy as a whole will be treated, with some special highlights given to the Mass and the Liturgy of the Hours, but also with references given to the liturgical year, art and architecture, sacred language, and sacramentals. Although the course will primarily focus on the liturgy of the Roman Rite, some links will be made with the other Rites of the Catholic Church as well.

LS 6000 Theology of Liturgy 2 credits

A condensed, 2-credit offering of LS 600 Theology of Liturgy, offered primarily for School of Theology students. This course will examine liturgy under the theological locus of the overall sacramentality of the Catholic Church. This course will explore some of the anthropological, historical, and theological foundations of Catholic liturgy through the lens of an informed reading of the major documents of the Magisterium, and major authors of the twentieth century Liturgical Movement. The Church's liturgical action as a whole will be treated, with some special highlights given to the Mass, but also with references given to the liturgical year, art and architecture, sacred language, and sacramentals.

LS 612 Principles of Sacramental Theology 3 credits

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 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.

LS 6120 Sacramental Theology 2 credits

A condensed, 2-credit offering of LS 612, intended primarily for School of Theology Students. 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.

LS 620 Theology of the Eucharist 3 credits

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, and challenges, historical and modern, to transubstantiation theology. A separate practicum course on the celebration is required for candidates to the priesthood.

LS 630 Theology of Marriage 2 credits

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.

LS 641 Theology and Spirituality of Holy Orders 3 credits

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.

LS 740 Practicum: Mass and Chant 3 credits

This three credit course teaches the candidate for priesthood how to celebrate and chant the Ordinary Form of the Roman Rite according to the General Instruction for the Roman Missal (GIRM) and the rubrics of the Third Typical Edition of the Roman Missal. This goal will be accomplished by providing the candidate the opportunity to gain confidence through the practical experience of executing the rubrics and norms of the Mass with precision and reverence, and chanting the parts of Mass reserved to the celebrant with clarity and tonal quality. This course will aim to develop the candidate's *ars celebrandi* and deepen his appreciation of the spiritual and historical significance of the sacred mysteries that he will soon celebrate. The candidate will also be exposed to variations – legitimate and otherwise – of modern parish liturgical celebrations and be given the resources to respond appropriately and pastorally. Successful completion of this course entails the recording of a *Missa sicca* ("dry Mass") wherein the candidate will demonstrate his liturgical expertise and ability to chant the requisite elements correctly and satisfactorily. Overall this course is meant to help the candidate for priestly orders gain greater expertise in the *ars celebrandi* of the Mass and to be able to communicate this effectively to the flock entrusted to his care.

LS 750 Sacraments of Penance and Anointing of the Sick 3 credits

This introduction to the sacraments of penance and anointing of the sick begins with the theological basis for what the Catechism of the Catholic Church calls the sacraments of healing and the distinction between them. The study will include a presentation on the scriptural and historical basis of these sacraments, their theological development, and their necessity in the economy of divine salvation in view of human sin. The practical component

of the course engages the rites of these sacraments, with an extended focus on administration of the sacrament of penance that is meant to help candidates for the priesthood prepare to counsel penitents and assign penances in the confessional.

LS 770 Blessings and Celebrating/Preaching the Rites 3 credits

This three credit course has three principle aims. The first is to expose the candidate for Holy Orders to the Church's theology of blessings from the point of view of both the Ordinary Form *De Benedictionibus (Book of Blessings)* and the Extraordinary Form *De benedictionibus* of the 1952 *Rituale Romanum*. Secondly, this course is designed to assist the candidate for Holy Orders to become familiar with the rites that he will celebrate on an ongoing basis in his priestly ministry, particularly the *Order of Baptism for Children*, the *Rites of Christian Initiation for Adults*, the *Order of Celebrating Matrimony* and the *Order of Christian Funerals*. Finally, this course aims to consider the practical aspects of marriage preparation, funeral planning and other pastoral considerations related to the pertinent rites, as well as an approach to preaching that corresponds with the Church's theology of preaching.

Research

MA 696 Research Seminar 2 credits

The seminar, which is primarily methodological, treats the nature of a master's thesis and the manner of presenting the written work. Over the course of the semester, the student will develop a thesis statement; complete initial research; compile an initial bibliography; and create an outline of the proposed work. The seminar is required all students in the Master of Arts in Biblical Studies, Master of Arts in Catholic Studies, and Master of Arts in Theology.

MA 697 Directed Research 2 credits

The first of two, 2-credit requirements for the Master of Arts thesis. Research directors assign a letter grade for this requirement based on the student's progress during the research and writing stage of the thesis work.

MA 698 Thesis 2 credits

The second of two, 2-credit requirements for the Master of Arts thesis, representing the completion of the written thesis. Thesis Boards assign a 1-10 grade to the student's oral defense, which is recorded on the student's transcripts as "P" (score of 7 or above) or "F" (score of 6 or below).

MA 699 Thesis Defense 0 credit

The culmination of the MA thesis track (MA 696, MA 697, MA 698, and MA 699). Thesis Boards assign a 1-10 grade to the student's oral defense, which is recorded on the student's transcripts as "P" (score of 7 or above) or "F" (score of 6 or below).

Moral Theology

MT 300 Introduction to Moral Theology 2 credits

This course provides a basic introduction to Catholic moral teaching as grounded in the truth of the human person. Special attention will be given to key concepts of conscience, human dignity, happiness, freedom, responsibility, law, grace, virtue, sin, and moral discernment.

MT 400 Catholic Social Doctrine 1 credit

This course provides a basic introduction to Catholic social doctrine through the themes illuminated in the *Compendium of the Social Doctrine of the Church*. Drawing from the perennial sources of the Church, we will better understand society in relation to God's plan for humanity, human dignity, the role of the Christian in society, and the fundamental pillars that govern the Church's action and responsibility in the wider society.

MT 500 Fundamental Moral Theology 3 credits

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.

MT 5000 Fundamental Moral Theology 2 credits

A condensed, 2-credit offering of MT 500 Fundamental Moral Theology, offered primarily for School of Theology students. 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.

MT 570 Catholic Medical & Sexual Ethics 3 credits

Building on the knowledge gained from previous courses, especially Fundamental Moral Theology, this course will provide a foundational understanding of Catholic medical & sexual ethics. The primary goals of this course are (1) to deepen students' understanding of the teaching of the Magisterium related to sexuality, medicine, and bioethics, (2) deepen students' general understanding of contemporary issues in these areas of Catholic moral theology, and (3) assist students in their future priestly ministry, especially as to the nature and purpose of sexuality, issues related to fertility and infertility, the problem of suffering, moral agency in health care decisions, and problems of serious injury, illness, and disease.

MT 600 Catholic Social Doctrine 3 credits

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 outlining the crisis in Catholic Social Doctrine through the problem of Liberalism and Protestantism. We will then turn our attention to a thematic consideration of Catholic Social Doctrine, from Pope Leo XIII's groundbreaking

encyclical, *Rerum Novarum*, through Pope Benedict XVI's *Caritas in Veritate* and Pope Francis's *Laudato Si'*. 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: MT 500 / MT 5000 or instructor permission.*

MT 6000 Catholic Social Doctrine 2 credits

A condensed, 2-credit offering of MT 600 Catholic Social Doctrine, offered primarily for School of Theology students. 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 outlining the crisis in Catholic Social Doctrine through the problem of Liberalism and Protestantism. We will then turn our attention to a thematic consideration of Catholic Social Doctrine, from Pope Leo XIII's groundbreaking encyclical, *Rerum Novarum*, through Pope Benedict XVI's *Caritas in Veritate* and Pope Francis's *Laudato Si'*. 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: MT 500 / MT 5000 or instructor permission.*

MT 650 Contemporary Issues in Moral Theology 1 credit

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 MAPM students [and others with the permission of the Dean of the School of Theology or the Lay Ecclesial Formation Director]. *Prerequisite: MT 500 / MT 5000.*

Pastoral and Professional

P 300 / 600 Field Education 0 credit

Students complete a supervised experience of ministry in a setting new to them. Pastoral care, chaplaincy, prison ministry, pregnancy centers, homeless shelters, and social service agencies are typical placements. Students gain new skills and many discover a new ministerial calling through this experience. P 300 (*certificate*) requires 75 hours of supervised experience; P 600 (*graduate certificate, MAPM*) requires 100 hours.

P 499 Project in Ministry 0 credit

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.

P 102 / 502 Theological Reflection 1 credit

Theological reflection helps students grow in wisdom and understanding by integrating practice with theory. The reflection places lived experience into fruitful and prayerful dialogue with Christian tradition, Catholic doctrine, scripture, theology, cultural issues, and art.

P 222 Tribunal Procurator Training 2 credits

In this course, the participant will be guided through the Church's law and practice relative to marriage cases. Participants who earn a "B" or better with written approval and recommendation from their pastor will be certified as a procurator/advocate for the Tribunal. They will be able to effectively assist those seeking help with marriage cases assigned to them by their pastor. This course is typically offered every spring semester at rotating campuses and is limited to 25 participants.

P 401 Using Scripture in Parish Ministry 1 credit

This course provides a practical introduction to the use of Scripture in parish ministry settings, including resources and best practices for Bible Study, OCIA, youth ministry, sacramental preparation and parish meetings. Students will explore ways to help their communities become more Bible literate.

P 402 Liturgy & Prayer 2 credits

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.

P 417 Formation for Discipleship 2 credits

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.

P 441 Pastoral Communication 1 credit

This course focuses on the communication skills required of ministers in pastoral settings. Particular emphasis is placed on communicating 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.

P 470 Introduction to Sacred Music 2 credits

This course will explore the history of sacred music and its purpose in Catholic liturgy. By learning not only historical facts, but also delving into the formative power of music itself, students will come to a greater understanding of the important role that sacred music plays in worship and faith

formation. Materials used will include writings on music and liturgy by Pope Benedict XVI, official Church documents, resources on the history of Western music, as well as recordings of music throughout the centuries from ancient to modern.

P 710 Principles of Catechesis 2 credits

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 OCIA program or teaching in a Catholic high school in the Archdiocese of Cincinnati.

P 715 Catechesis: Vision, Content and Methods 2 credits

This course will focus on the vision of catechesis as expressed in the newest Directory for Catechesis (2020). The content of catechesis as expressed in Vatican, national and local documents will be examined in light of this vision. A variety of methods for catechesis and appropriate uses of these methods will be explored.

P 716 OCIA and Sacramental Preparation 1 credit

The General Directory for Catechesis speaks about the baptismal catechumenate as model and inspiration for all catechesis. Through a greater understanding of the Order of Christian Initiation of Adults, this class will explore parish sacramental ministry in light of the OCIA. 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 MAPM students [and others with the permission of the Dean of the School of Theology or the Lay Ecclesial Formation Director].

P 720 Pastoral Counseling 3 credits

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. They will learn 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.

P 730 Introduction to Canon Law 3 credits

This course seeks to give the future priest an overview of the entire Code of Canon Law but with a particular focus on those canons that will govern the ministry and life of the parish priest. The individual units will cover the seven books of the Code and for each of these a comparison of selected canons will be made with the 1917 Code, to highlight how the Second Vatican Council has shaped the development of the Church's law. Where relevant, comparison will also be made with the 1990 Code of Canons of the Eastern Churches to demonstrate points of continuity and difference in the approaches of East and West. Special focus will be made on those canons of the 1983 Code that have been changed since its promulgation. Particular emphasis will also be made on students gaining familiarity with the relevant Church documents promulgated by the Roman Pontiff and the Holy See. The aims of the course are to assist future priests in understanding the need for Canon Law in the life and mission of the Church and to aid them in the application of Canon Law to concrete situations encountered in pastoral ministry.

P 731 Basic Canon Law 2 credits

A condensed, 2-credit offering of P 730, intended primarily for School of Theology students. This course seeks to give lay ecclesial ministers, as well as lay students in general, a sense of the theological basis of the Church's Code of law. For lay ecclesial ministers, this course will enable them to better assist their parish priests in tending to the needs of the parish and its members.

P 735 Marriage in Canon Law 2 credits

This course aims to introduce the student to the truth, beauty and goodness of the Catholic Church's teaching on marriage, as expressed in the canonical tradition. The course will examine the current legislation of the Church with regards to Substantive Law and Procedural Law on marriage, as shaped by the documents of the Second Vatican Council, and will seek to underscore the necessity of an integrated juridical and pastoral approach. The method of study will be that of an analysis of the relevant canons from the updated canons of the 1983 Code of Canon Law for the Latin Church; where relevant, reference will also be made to the 1990 Code of Canons of the Eastern Churches. The aims of this course are to assist future priests in understanding and articulating the Church's teaching on marriage and to equip them in their pastoral ministry to those preparing for marriage, those living in the married state, and those separated from their spouses.

P 739 Canon Law and the Sacraments 2 credits

A study of the canons of the Sacraments of the Catholic Church that the parish priest will administer as part of his ordinary work. The primary content of the course will consist of the canons located in Book VI of the 1983 Code *The Sanctifying Office of the Church* that regulate the Sacraments of Initiation (Baptism, Confirmation, Eucharist) and the Sacraments of Healing (Penance, Anointing). In addition, the course will contain a brief overview of the canons for Holy Orders. To understand the canons of today's law in the context of the Church's authentic renewal, study will also be made of certain canons from Book I General Norms and Book II *The People of God*, together with relevant canons from the 1917 Code of Canon Law. The aim of this elective course is to assist the future priest in administering the Sacred Mysteries in fidelity to the law of the Church and in the true spirit of the Second Vatican Council.

P 741 The Art of Effective Communication 1 credit

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.

P 748 Parish Seminar 2 credits

The parochial system in the United States is a robust system that sees the parish as the place of worship, catechesis, formation, and communal life. This differs from the ecclesial systems in other parts of the world, which tend to see the parish primarily as the place for worship, with catechesis, formation, and community being found in non-parochial systems. Seminar participants will explore the nature of the parish from its theological, pastoral, and canonical perspectives, the history of parochial life in the United States, and how changes in parish systems can best be appropriated through a proper ecclesiological framework. The class will be conducted seminar style with participants taking responsibility for making presentations and leading class discussions.

P 749 Pastoral Leadership 2 credits

This course introduces the student to both the science of pastoral theology as well as the practical application of the principles of pastoral leadership.

P 750 Theology of Preaching 3 credits

This introductory course engages seminarians in using a 7-point trajectory method to craft liturgical homilies that are clearly rooted in Sacred Scripture and in accordance with the teachings of the Catholic Church, reveal the perfect love of God in Jesus Christ Crucified, call all to repentance and give the hope of salvation through Jesus Christ, direct the community to concrete action in doing the Will of God, and are relevant to the joys and sorrows, the hopes and fears of the faithful. The course will consider the theological principles that undergird Catholic preaching, as well as provide the student with the rhetorical tools and practical experience to preach in a liturgical context. Emphasis will be placed on scriptural exegesis, analysis of the assembly, awareness of and fidelity to Catholic theology, narrative style, and praxis. The course will explore theological principles by examining the Scriptures, the preaching content and style of the Church Fathers, and current insights drawn from the Magisterium.

P 751 Preaching at Sunday Mass 3 credits

This course addresses the art of preaching in the context of Sunday Mass and other days of precept for men preparing for priestly ministry. Focus will be placed on integrating the whole of the students' theological curriculum, as well as the use of principles of biblical exegesis and interpretation, catechesis, communication theory, and all of the verbal and non-verbal practical skills related to effective public speaking. Because of the emphasis on experiential preaching, this three-credit course will place greater weight on the parish preaching experience rather than on in-class contact hours. When students meet with the professor in class, time will primarily be devoted to preaching exercises and reflection on preaching experiences.

P 770 Liturgical Music and Vocal Skills 3 credits

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.

P 771 Singing Lessons 1 credit

Provides the opportunity for upperclassmen to pursue the fundamentals of basic musicianship and vocal production. It provides individualized instruction in a group setting. For intermediate / advanced students, this practicum provides the opportunity for advanced coaching in the singing voice and instruction on the role of the cantor in the liturgy.

P 774 Latin Schola 2 credits

The Latin Schola rehearses twice weekly for 55 minutes, and provides the music for Sunday Masses and for feasts, solemnities, and several performances in the "Music & Liturgy at the Athenaeum" series. Students must pass an audition to enroll. Participation for 3 semesters may fill the requirement of P 770, with a passing grade on a qualifying exam and permission of the professor of music and the academic dean. Members of the Latin Schola are expected to read music and have the ability to sing repertoire of medium difficulty.

P 780 Organ Lessons 1 credit

Weekly individual organ lessons designed to develop proficiency in liturgical playing, including psalm accompaniment, hymn playing, solo repertoire, and improvisation. Once per month, individual lessons are replaced by a group session, which will take the form of a masterclass or a seminar on organ history, pastoral practice, or common practical issues relating to parish instruments.

P 794 / 795 Pastoral Internship I/II 0 credit

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.

P 798 Capstone I 1 credit

This course provides an introduction to the principles of pastoral planning, including needs assessment strategies, collaborative planning, chartering a team, stages of planning, goal setting, evaluation strategies, and planning for contingencies. The course will introduce the principles of Appreciative Inquiry as an effective approach to assessing, planning, and leading initiatives in pastoral settings. At the end of the course, students will understand the stages of the Capstone Project in Ministry and be ready to begin that work, using the Capstone Manual.

P 799 Capstone II 1 credit

The capstone is a substantial, culminating work that allows students in the Master of Arts in Pastoral Ministry degree program to integrate knowledge and experience. It puts into active use the approaches, techniques, and information learned in a variety of separate courses and experiences. It requires the disciplined use of ministry skills, pastoral planning, and theological knowledge, and provides opportunities to reflect on the entire formational experience. Students complete their work through consultation with their Formation Advisor. Students should refer to the MAPM Capstone Handbook for full information. *Prerequisite: Capstone I.*

Permanent Deacon Formation Program

PDB 101 **Themes in Scripture** **1 credit**

This course will explore some major biblical themes such as creation, redemption, covenant, and justification, through the close reading of selected biblical texts so that the student will learn to actively and critically read Sacred Scripture with the Church.

PDB 123 **Basic Preaching Skills** **1 credit**

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.

PDB 211 **Exegesis of Biblical Texts for Baptism** **1 credit**

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.

PDB 222 **Exegesis of Biblical Texts for Weddings & Funerals** **1 credit**

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.

PDC 211 **Christian Spirituality** **1 credit**

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.

PDC 214 **Fundamental Moral Theology** **1 credit**

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.

PDC 239 **Mary and the Saints** **1 credit**

This course will show the Church's understanding and development of the understanding of Mary and the Cult of the Saints through Scripture, sacred tradition, and history. Devotions of both will be studied. Students will also reflect on how these topics can be used in preaching and teaching.

PDP 114 **The Church at Prayer: Introduction to the Missal and Liturgy of the Hours** **1 credit**

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.

PDP 116 **Spirituality of the Diaconate** **1 credit**

This course offers an opportunity to explore various aspects of diaconal spirituality, including prayer, ecclesial identity, and service.

PDP 231 **Introduction to Canon Law** **1 credit**

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.

PDP 315 **Theology of Marriage** **1 credit**

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.

PDP 321 **Celebrating Baptisms, Weddings & Funerals** **1 credit**

This introductory course is intended to give the foundations for liturgical preaching, principally in celebrations that 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.

- PDP 324 Preparation of Couples for Marriage 1 credit**
 Building upon PDP 315 Theology of Marriage, we will explore a marriage preparation process that will include the spiritual, practical, and the particular Diocese's expectations needed for a couple to enter into the Sacrament.
- PDP 330 Pastoral Leadership and Issues in the Diaconate 1 credit**
 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.
- PDP 331 The Deacon at Eucharist and Benediction 1 credit**
 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.
- PDP 332 Liturgical Music Skills 1 credit**
 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.
- PDS 112 Liturgical Theology 1 credit**
 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.
- PDS 113 Ecclesiology 1 credit**
 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.
- PDS 122 Fundamental Theology and Basic Doctrine 1 credit**
 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. Prerequisite: PDS 124
- PDS 124 Philosophy for Theology 1 credit**
 This course provides an introductory philosophical instruction in the perennially valid realist tradition of speculative and practical reasoning that originated in Socrates, Plato, and Aristotle, underwent modifications in the Middle Ages to include the Judeo-Christian doctrine of creation, withstood various attempts to eliminate and replace it in the Modern Era, and continues to be fruitful for unifying, interpreting, and defending all the objective sciences to the present day, including sacred theology. The philosophical arts and sciences introduced and considered in the course include logic, cosmology, metaphysics, anthropology, epistemology, psychology, natural theology, and ethics.
- PDS 132 Sacramental Theology 1 credit**
 The course provides an overview of sacramental principles and their development. This study will trace the outline of the history of the sacraments in general.
- PDS 201 Theology for Baptism & Confirmation 1 credit**
 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.
- PDS 222 Theology of Preaching 1 credit**
 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 Mystery at its heart, and the *Homiletic 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.

PDS 302 Sacramentals: The Rites of Blessing and of the OCIA 1 credit

This course has two principal focuses. The first is to expose the candidate for Holy Orders to the Church's theology of blessings from the point of view of the current liturgical book of blessings and the antecedent patrimony. The second is to provide the candidate for Holy Orders a sense of the liturgical aspects of the rites of Christian initiation so as to be well-equipped to assist the pastor in the executions of these celebrations.

PDS 311 Theology of the Eucharist 1 credit

This course will introduce the Deacon Candidate to an understanding of the Eucharist as the true and indispensable source of the Christian spirit and the Source and Summit of the Christian Life. It will present the Eucharist as Sacrifice and Sacrament, and situate the Eucharist as the final Sacrament of Christian Initiation.

PDS 316 Theology of Orders 1 credit

This course will examine the meaning of Holy Orders, their development, theology, and spirituality, with special focus on the diaconate.

Philosophy

PH 501 Logic 3 credits

This course is primarily an introduction to the science and art of formal and material logic as pursued in the Aristotelian tradition. It is the prerequisite for the formal study of Aristotelian and Thomistic philosophy and serves as an introduction to problems typically encountered in modern philosophy. 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 term logic will be 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 will be introduced insofar as it entails a theory of linguistic meaning.

PH 502 Metaphysics 3 credits

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.

PH 503 Natural Philosophy 3 credits

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.

PH 504 Introduction to Ethics 3 credits

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 modern ethical theories which are opposed to traditional 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 obligation, the properties of moral law, the nature of conscience, the nature of moral reasoning, the definition and cultivation of virtues and vices, and the modern personalist approach to natural law theory. Prerequisites: PH 501, PH 502, PH 503, PH 506, and PH 531

PH 505 Natural Theology (Philosophy of God) 3 credits

"Ever since the creation of the world His ...divine nature has been understood ... through the things He has made" (Rom. 1:20) 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: what the human person can know about God by reason alone; how this question has been answered by prominent thinkers throughout history (including the history of arguments for the existence of God; the attributes of God; and a review of what the Church has taught on these questions.

PH 506 Epistemology 3 credits

Classical realist epistemology and Scholastic faculty psychology are introduced and explained in relation to the philosophy of mind and language as understood and advanced by Aristotle and his medieval and modern disciples. The general Aristotelian theory of the essential nature and properties of knowledge is compared and contrasted with Platonist and modern theories of the essential nature and properties of knowledge. Topics covered include

how the human person is able to know the true and the good, how conceptual knowledge is different from perceptual knowledge and mere opinion, how human knowledge is related to natural and supernatural faith, how human knowledge is limited but perfectible, how the human intellect and the human will both contribute to the human act of knowing, and how the human intellect and the human will are able to engage in phenomenology and contemplation and thus to clarify that which is already known implicitly and inductively. Prerequisites: PH 501, PH 502, and PH 503

PH 507 Philosophical Anthropology 3 credits

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. 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.

PH 509 Philosophy for Theological Studies 2 credits

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.

PH 511 Ancient Philosophy 3 credits

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.

PH 521 Medieval Philosophy 3 credits

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, Thomas 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.

PH 531 Modern Philosophy 3 credits

This course is an overview and historical analysis of the intellectual development of modern metaphysics and epistemology in the Western tradition as it progressively abandoned and opposed classical realism from the beginning of the 17th century through 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 to appreciate their perennial attractiveness. The systematic implementation of these theories has had enormous consequences for good or evil in the modern world and has significantly influenced how people in the West currently think about human nature, moral law, the Church, the State, and the existence and nature of God.

PH 541 Contemporary Philosophy 3 credits

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.

Systematic Theology

S 300 Catechism of the Catholic Church 1 credit

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 documents and provides a foundation for Basic Doctrine.

S 341 Basic Doctrine 2 credits

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.

S 360 Christology 2 credits

This course introduces students to Jesus Christ as seen through the lens of sacred scripture, the early ecumenical councils, and patristic theologians. The course will also explore the meaning of Christian Redemption, Jesus and the Mass, and Mary the Mother of God and her significance in relation to her Son.

S 411 Ecclesiology 1 credit

This course introduces students to the theology of the Church through sacred scripture, patristic theologians, and ecclesial documents. The Mystical Body of Christ, the Bride of Christ, Infallibility, and the four traditional marks of the Church will be explored.

- S 416 Catholic LIFE 1 credit**
 This course provides an introduction to the central teachings of the Catholic Church concerning the identity and calling of the laity, the Christian family, and the ecclesial mission of evangelization. The result of the course will strengthen the individual Catholic in his or her faith and equip him or her to build up the local church and cooperate with fellow Catholics across the (arch)diocese.
- S 501 Catechism: Catholic Doctrine 3 credits**
 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.
- S 511 Catechism: Liturgy and Sacraments 3 credits**
 This course is an introduction to the study of the Liturgy, through the study of Part Two of the Catechism of the Catholic Church, 'The Celebration of the Christian Mystery.' In each unit study will be made of the praenotanda and ritual texts of the sacraments before and after the Second Vatican Council, together with the text of the Catechism issued by Pope Saint John Paul II. Reference will also be made to relevant canons of the Code of Canon Law. The aims of the course are to assist future priests in engaging with the current liturgical issues within the Catholic Church, and also to deepen their own appreciation of the liturgy, and that of their future parishioners.
- S 521 Catechism: Moral Life in Christ 3 credits**
 This course aims to provide the student with an understanding of the teaching of the Church concerned with the Moral Life, contained in the third part of the Catechism of the Catholic Church. The course will follow closely the outline of the text of the Catechism (§§ 1691-2557) which offers an introduction to Moral Theology founded on an understanding of man as made in the image of God, wounded by sin, but restored in Christ. Based on Sacred Scripture and the writings of the Fathers, the Catechism seeks to present the moral life not as a burden that is imposed from without, but an impetus that follows from union with Christ in the sacraments and prayer.
- S 531 Catechism: Prayer 3 credits**
 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.
- S 541 Fundamental Dogma 3 credits**
 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.
- S 553 Theology of the Trinity 3 credits**
 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.
- S 560 Christology 3 credits**
 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.
- S 5600 Christology 2 credits**
 A condensed, 2-credit offering of S 560 Christology, offered primarily for School of Theology students. 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.
- S 569 Immanence Apologetics 2 credits**
 Apologetics as a Christian discipline is the intellectual endeavor to defend the Christian faith. It explains the believability of the deposit of faith and morals, which can be judged either by reason alone or by reason informed by faith. Immanence apologetics relates the deposit of faith and morals to the common human predicament and our felt needs for perfective goods and supernatural deliverance. This experiential approach to apologetics can be found in the writings of Walker Percy. Our focus will be on his semiotic essays and existentialist novels which continue to be instrumental in the calling many modern castaways into the Catholic Church.
- S 580 / CS 580 Patristic Exegesis 2 credits**

This course in Patristic exegesis will examine the traditions of Biblical interpretation in the early Church. Special attention will be paid to the predominant approach to the Scriptures in early Christianity: figurative reading in both Western (Latin) and Eastern (Greek, Syriac) traditions. Since the greatest proportion of exegetical literature in the early Church was homiletic, this course will also entail an examination of traditions of preaching. Also to be examined are the Bible's use in early Christian liturgy, art, poetry, hagiography, and ascetical literature.

S 591 Christian Anthropology 3 credits

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.

S 596 / CS 561 Theology of Aesthetics: Beauty 2 credits

This course will examine the theological category of beauty and develop an understanding of its importance in the salvific work of Christ, the Christian spiritual life, and in both sacred and secular artistic culture. Students will study the roots of a theology of beauty as present in Scripture and see its development in the thought of several theologians. Participants in the class will discuss the attributes of beauty not only in the context of theology, but also as seen and heard in the works of the Church's sacred music tradition.

S 611 Ecclesiology I: The Church 3 credits

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.

S 6110 Ecclesiology 2 credits

A condensed, 2-credit offering of S 611 Ecclesiology I: The Church, intended primarily for School of Theology students. 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.

S 612 Ecclesiology II: Ecumenism, Mission, and Evangelization 2 credits

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.

S 613 Ecclesiology of the Domestic Church 1 credit

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.

S 614 Foundations of Lay Ecclesial Ministry 2 credits

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.

S 639 Mariology and Eschatology 3 credits

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.

S 674 Understanding St. Thomas Aquinas 2 credits

More than any other theologian, St. Thomas Aquinas gathers the tradition and shapes the future. During a relatively short career, St. Thomas authored a tremendous number of pages in a variety of styles. To understand St. Thomas, it is important to be familiar with the work of St. Thomas beyond his most famous work, the Summa Theologiae. This course will study St. Thomas' writings on a range of topics (e.g., creation, causes of the moral act, the life of Christ, the priesthood) and a variety of styles (commentary, summa, disputed question, and polemical writing) to convey an understanding of his theology and prepare for further reading.

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Kirsten Anderson, Ph.D.

Assistant Professor of Systematic Theology
B.A., Hillsdale College
M.A., Ph.D., University of Notre Dame

Rev. Christopher R. Armstrong, J.C.D., S.T.D.

Spiritual Director
B.A., Athenaeum of Ohio
S.T.B., S.T.L., Pontifical Gregorian University
J.C.L., J.C.D., Catholic University of America
S.T.D., International Marian Research Institute

Very Rev. Anthony R. Brausch, Ph.D.

President, The Athenaeum of Ohio
Rector, Mount St. Mary's Seminary
Associate Professor of Philosophy
B.A., Pontifical College Josephinum
M.Div., Athenaeum of Ohio
Ph.L., Ph.D., Pontifical Gregorian University

Kenneth Craycraft, Ph.D., J.D.

Professor of Moral Theology
James J. Gardner Family Chair of Moral Theology
B.A., Malone College
M.A., M.Div., Cincinnati Christian University
M.A., University of Cincinnati
J.D., Duke University
Ph.D., Boston College

Rev. David J. Endres, Ph.D.

Dean of The Athenaeum of Ohio
Dean of Mount St. Mary's Seminary
Professor of Church History & Historical Theology
B.A., Xavier University
M. Div., Athenaeum of Ohio
M.A., Ph.D., Catholic University of America

Matthew C. Genung, S.S.D.

Associate Professor of Biblical Studies
Robert J. and Ruth A. Conway Foundation Chair in Biblical Studies
B.S., Boston College
S.T.B., Pontifical Gregorian University
S.S.L., S.S.D., Pontifical Biblical Institute

Christopher Holman, D.Phil.

Assistant Professor of Music
Director of Music
Director of the Sacred Music Institute
B.M., University of Illinois
M.M., University of Houston
M.A., Schola Cantorum Basiliensis
D.Phil., University of Oxford

Rev. Matthias Huber, Dr. theol. habil.

Assistant Professor of Systematic Theology and Philosophy
Dipl. phys., University of Konstanz
Dr. theol., University of Freiburg
Dr. theol. habil., University of Freiburg

Dcn. Tracy Jamison, Ph.D.

Professor of Philosophy
B.A., Cincinnati Christian University
M.A., Ph.D., University of Cincinnati

Samuel B. Johnson, Ph.D.

Dean of the School of Theology
Assistant Professor of Biblical Studies
B.A., Hillsdale College
M.T.S., Ph.D., University of Notre Dame

Tom Kennedy, B.S.

Vice President of Finance and Administration
B.S., Thomas More University

Rev. Peter Langenkamp, S.S.L.

Dean of Men
Instructor in Biblical Studies
B.S., Ohio Northern University
M.Div., M.A., Athenaeum of Ohio
S.S.L., Pontifical Biblical Institute

Bradford W. Manderfield, Ph.D.

Associate Professor of Systematic Theology
B.A., Ohio University
M.T.S., Boston University
M.A.S., Ph.D., Catholic University of Leuven

Alan D. Mostrom, Ph.D.

Associate Professor of Systematic Theology
B.A., Nyack College
M.A., Asbury Theological Seminary
Ph.D., University of Dayton

Rev. Andrew C. Pinsent, Ph.D.

Assistant Professor of Systematic Theology and Philosophy
B.A., M.A., D.Phil., Oxford University
B.Ph., S.T.B., Ph.L., Pontifical Gregorian University
Ph.D., Saint Louis University

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M.A., Morehead State University
Ed.D., University of Kentucky

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Director of Apostolic Works and Internship Program
Associate Professor of Liturgy and Sacraments
B.A., Denison University
M.Div., M.A., Athenaeum of Ohio
S.L.L., S.L.D., Pontifical Athenaeum of Saint Anselm

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

Jennifer Trentman, M.A.
Instructor of Spanish
Academic Support Specialist
B.S., Ohio University
M.A., American College of Education

Mikail Whitfield, Ph.D.
Associate Professor of Liturgy and Sacraments
B.A., Franciscan University of Steubenville
M.A., Ph.D., Ave Maria University

Rev. Jacob Willig, M.A.
Director of the Propaedeutic Stage
Instructor of Systematic Theology
B.A., Thomas More College
M.B.A., Xavier University
M.Div., M.A., Athenaeum of Ohio

Rev. Eric M. Wood, S.T.D.
Director of Permanent Deacon Formation Program
Assistant Professor of Moral Theology
B.A., Franciscan University of Steubenville
M.Div., M.A., Athenaeum of Ohio
S.T.L., S.T.D., Alphonsian Academy

✘ Adjunct Faculty ✘

Jose Belleza, Ph.D.

Lecturer in Theology

B.A., University of San Francisco

M.A., Dominican School of Philosophy & Theology

S.T.L., Jesuit School of Theology, Santa Clara University

Ph.D., University of Cambridge

Mary Bellman, M.A.

Lecturer in Pastoral Studies

B.A., College of Mount St. Joseph

M.A., Athenaeum of Ohio

Allan F. Cruz, M.A.

Lecturer in Systematic Theology

B.A., Catholic Distance University

M.A., Holy Apostles College and Seminary

Rev. Christopher Geiger, J.C.L.

Lecturer in Canon Law

B.A., University of Cincinnati

M.Div., M.A., Athenaeum of Ohio

J.C.L., Catholic University of America

Matthew Hess, M.A.

Lecturer in Pastoral Studies

B.A. Saint Joseph's College

M.A. University of Dayton

Dcn. Richard Hobbs, J.C.L., J.D.

Lecturer in Canon Law

B.A., Thomas More College

J.D., Salmon P. Chase College of Law

J.C.L., St. Paul University

Sarah C. Houser, M.S.W.

Lecturer in Pastoral Studies

B.A., Saint Mary's College

M.S.W., Washington University in St. Louis

Paul Houser, M.D.

Lecturer in Pastoral Studies

B.A., Franciscan University of Steubenville

M.D., Saint Louis University School of Medicine

Patty Luehrmann, M.A.

Adjunct Instructor of Spanish

M.A., University of Cincinnati

Emily Macke, M.T.S.

Lecturer in Moral and Systematic Theology

B.A., Franciscan University of Steubenville

M.A., Pontifical John Paul II Institute for Studies on Marriage and Family

Aimee L. May, M.A.

Lecturer in Pastoral Studies
Coordinator, Lay Ecclesial Formation
B.A., The Defiance College
M.A., University of Dayton

Felicity Moran, M.A.

Lecturer in Church History
B.A., Franciscan University of Steubenville
M.A., University of Cincinnati

Rev. Benedict D. O’Cinnsealaigh, S.T.D.

Lecturer in Systematic Theology
S.T.B., Pontifical University of St. Thomas Aquinas
S.T.L., S.T.D., International Marian Research Institute

Rev. James G. Reutter, M.Div.

Lecturer in Pastoral Studies
B.S., University of Michigan
M.A., Indiana University
M.Div., Athenaeum of Ohio

Rev. Timothy P. Schehr, Ph.D.

Professor Emeritus of Biblical Studies
B.A., M.Div., M.A., Athenaeum of Ohio
S.S.L., Pontifical Biblical Institute
Ph.D., Hebrew Union College

Kevin Schmiesing, Ph.D.

Lecturer in Church History
B.A., Franciscan University of Steubenville
Ph.D., University of Pennsylvania

Ted Whapham, Ph.D.

Adjunct Instructor of Pastoral Studies
B.A., University of Dayton
M.A., Ph.D., Catholic University of America

Barbara L. Yoder, M.A.

Lecturer in Pastoral Studies
B.S., Xavier University
M.A., Athenaeum of Ohio