St. Mary's Seminary & University

The School of Theology and The Ecclesiastical Theological Faculty

Academic Catalog 2025-2026

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St. Mary's Seminary & University is an accredited institution and a member of the Middle States Commission on Higher Education (MSCHE).
1007 North Orange Street
4th Floor, MB #166
Wilmington, DE 19801

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

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

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The School of Theology
and
The Ecclesiastical Theological Faculty

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

Mission Statement

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

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

History

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

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

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

The original seminary buildings were located on Paca Street in downtown Baltimore where the historic Chapel of the Presentation, designed by Maximilian Godefroy, and the Mother Seton House, original residence of St. Elizabeth Ann Seton, still remain. In 1929 the present major seminary building was opened in the Roland Park section of northern Baltimore. The Italian Renaissance edifice with its inscription Go Teach All Nations and its pediment representing Christ's commissioning of the Apostles is a recognized academic, ecclesiastical, and architectural landmark in Baltimore.

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

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

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

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

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

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

Sulpician Tradition at St. Mary's

St. Mary's Seminary & University carries out its program in accordance with the *Sixth Edition of the Program of Priestly Formation (PPF)* of the United States Conference of Catholic Bishops, the 2016 *Ratio Fundamentalis Sacerdotalis* of the Dicastery for Clergy, *the Code of Canon Law*, and the *Constitutions of the Society of Saint Sulpice*. Guidance is drawn as well from Pope St. John Paul II's 1992 Apostolic Exhortation *Pastores Dabo Vobis*. The Ecclesiastical Faculty abides as well by the norms of the 2018 Apostolic Constitution *Veritatis Gaudium*.

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

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

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

Commitment to Ministerial Priesthood:

Sulpician formation assumes the indispensable importance of the ministerial priesthood and focuses clearly on specifically priestly formation. St. Mary's sees this emphasis as critical for the future of the Church and society in general.

Emphasis upon Spiritual Formation:

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

Creation of a Formational Community:

The early Sulpicians were convinced that the seminary must be a true formational community (*communauté éducatrice*) in which the priesthood is modeled effectively by the priests of the faculty, who come to know those in formation through personal encounters and the development of healthy and appropri-

ate relationships. St. Mary's affirms the irreplaceable importance of personal presence and effective witness to those in formation by their formators, not only in the classroom but also in prayer and community life.

Collegiality:

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

Cultivating an Apostolic Spirit:

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

The Blessed Michael J. McGivney Propaedeutic House of Formation

McGivney House is an initiative of the Society of the Priests of St. Sulpice, U.S. Province, aiming to serve (arch)dioceses that send seminarians to St. Mary's Seminary and University and the Theological College of the Catholic University of America for the discipleship and configuration stages of formation.

McGivney House provides a one-year program that introduces new seminarians to Catholic seminary formation. Fulfilling the requirements of the propaedeutic stage of formation delineated in the *Program for Priestly Formation* (6th ed.), McGivney House emphasizes the human and spiritual dimensions of formation, while also including the intellectual and pastoral dimensions.

The men live in common at the original site of St. Mary's Seminary on Paca Street in Baltimore under the direction of two resident, full-time priest-formators. Their typical day is devoted to common and private prayer, to work related to the common life of the house, and to four year-long courses introducing the students to human formation, scripture, Catholic doctrine, and the Catholic spiritual life. The program also includes pastoral service and theological reflection, cultural experiences, pilgrimages, and experiences designed to increase their appreciation of the sacred patrimony of the Catholic Church.

For further information about the Propaedeutic House of Formation, please contact:

Rev. Shawn D. Gould, P.S.S., Director
Rev. James Yeakel, OSFS, Coordinator of Spiritual and Human Formation
410-323-5070

Human Formation Synthesis and Reflection I & II

This course will explore human development as a key foundation in the development of affective maturity. Using a "self-awareness - self-possession – self-gift" model, this course strives to enhance the student's awareness and mindfulness of strengths (virtues) and areas for continued growth. It will also examine challenges to growth into affective maturity by considering often cited challenges to maintaining a healthy balance while pursuing initial formation. Central to the challenge in this stage of growth is exploring the virtues of chastity and productive time management.

Introduction to the Scripture I & II

The scripture courses of the Fall and Spring Periods, *Introduction to Scripture I & II*, provide a forum for a common discussion of the principal events of salvation history as presented in the Old and New Testaments. They introduce the students to the role of scripture in Catholic faith, liturgy, and discipline, as well as the basic principles of a Catholic interpretation of the scriptures.

Introduction to Catholic Doctrine I & I

Using the *Catechism of the Catholic Church* as a primary resource, *Introduction to Catholic Doctrine I & II* are designed to introduce students to the basic content of the Catholic faith. They are a prerequisite for seminarians preparing to enter discipleship stage of formation and the study of philosophy.

Introduction to Catholic Spiritual Life I & II

The Fall Period course, *Introduction to Catholic Spiritual Life I*, is organized thematically around various ways in which God mediates His presence to the seminarian through the Church and in the world. *Introduction to Catholic Spiritual Life II* is organized historically, considering foundational Catholic spiritual writers and schools. This approach complements the Fall Period course, giving the seminarian confidence that he has been put into contact with the range of men and women whom God has blessed with particular insight into what is good and necessary to be a fruitful disciple of the Lord.

A more complete description of these courses can be found in the Course Descriptions section of this catalog.

Theological Learning Goals

Fr. Paul Maillet, P.S.S. Coordinator of Formation, teaching.

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

Authentic Catholic Teaching:

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

Theological Methodology and Development:

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

Theology in Practice:

Courses emphasize the pastoral and spiritual implications of the faith for both priestly life and priestly ministry. Seminarians are expected to demonstrate theological competency while treating the real life questions and concerns of contemporary believers.

Ecumenical and Interfaith Context:

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

Communication and Lifelong Learning:

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

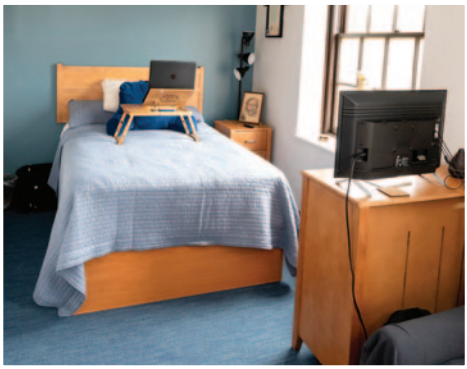
Admissions

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

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

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

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



Renovation:

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

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

Admission of Resident Seminarians

Prerequisites

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

1. A bachelor's degree from an accredited college or university;

2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;

3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, communications, and rhetoric, as obtained through appropriate coursework in these areas.

Admission Requirements

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

1. Official original transcripts from all high schools, colleges, universities, and theologates attended;
2. Application form and fee;
3. Official letter of recommendation from sponsoring diocese or religious community;
4. Students transferring from other seminaries or formation programs must submit their most recent evaluations from those institutions;
5. Baptism and confirmation certificates;
6. Statement on the priesthood;
7. Evaluations and recommendations from previous seminaries or houses of formation;
8. Autobiography;
9. Job or ministerial performance review from current or most recent employer;
10. Physical exam report, including tuberculosis and HIV test results;
11. Copy of current visa and passport if non-US citizen and address in country of citizenship;
12. Copy of latest TOEFL iBT scores and reports,: (minimum required score of 91) taken within the past year, if non-native speaker of English; please see page 29 for additional information; Students who do not meet the minimum required score of 91 may be enrolled with prior permission from the Academic Dean.
13. Federal and state criminal background checks;
14. Psychological report;
15. Two recent photos.

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

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

Admission of Non-Resident Students

Prerequisites

1. A bachelor's degree from an accredited college or university;

2. A minimum of 30 earned semester credits in philosophy and 12 in undergraduate theology or religious studies in prescribed fields of study;

3. Prerequisite familiarity with the western intellectual tradition in history, arts and literature, and communications and rhetoric as obtained through appropriate coursework in these areas.

Admission Requirements

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

1. Application form and fee;
2. Official original transcripts from all previous high schools, colleges, universities, and theologates;
3. Two letters of recommendation from persons in a position to judge the applicant's aptitude for graduate-professional theological studies. If a student is studying for ordained ministry in a particular church, an additional letter of recommendation from an official of that church is required;
4. Latest TOEFL iBT scores and report,: (minimum required score of 91) taken within the past year, if applicant is a non-native English speaker. Students who do not meet the minimum required score of 91 may be enrolled with prior permission from the Academic Dean.

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

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

Candidates for Priestly Ordination

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

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

FALL

1st Pre-theology (15 credits)

Introduction to Philosophical Argumentation
Ancient Philosophy
Philosophy of Nature
Sacred Art, Architecture, and Music
Sources of American Culture I (1.5 credits)
Communication for Pastors I (1.5 credits)

2nd Pre-theology (15 credits)

Modern Philosophy
Philosophical Ethics
Metaphysics
Epistemology
Ecclesiastical Latin I

SPRING

1st Pre-theology (15 credits)

Philosophical Anthropology
Medieval Philosophy
Scholastic Themes in Philosophy
Religious Landscapes
Sources of American Culture II (1.5 credits)
Communication for Pastors II (1.5 credits)

2nd Pre-theology (15 credits)

Contemporary Philosophy
Political Philosophy
Natural Theology
Introduction to Scripture
Ecclesiastical Latin II

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

FALL

1st Theology (15 credits)

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

2nd Theology (18 credits)

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

3rd Theology (16 credits)

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

4th Theology (17.5 credits)

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

SPRING

1st Theology (15 credits)

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

2nd Theology (15 credits)

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

3rd Theology (16 credits)

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

4th Theology (13.5 credits)

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

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

FALL I (1st Pre-theology)

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

SPRING I (1st Pre-theology)

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

FALL II (2nd Pre-theology)

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

SPRING II (2nd Pre-theology)

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

ACADEMIC RESOURCE SUPPORT SERVICES

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

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

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

FALL

1st Theology 15 credits

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

2nd Theology 15 credits

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

3rd Theology 15 credits

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

4th Theology 15 credits

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

SPRING

1st Theology 15 credits

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

2nd Theology 15 credits

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

3rd Theology 16 credits

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

4th Theology 16 credits

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

Notes:

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

Specialized Track in Hispanic Ministry

(for seminarians entering Theology I in August 2024 or later)

The track is fully integrated into the four-year theology program of priestly formation and academics at St. Mary's. Seminarians accepted to the track will, therefore, simultaneously complete:

1. all intellectual, pastoral, human and spiritual requirements of the *Program of Priestly Formation in the United States of America* (6th edition),
2. both the M.Div. and S.T.B. degrees,
3. the track's three units of linguistic and pastoral immersion, in which dedicated academic courses and pastoral internships is akin to 15 credits (the equivalent to one full-time semester of studies).

The specialized track in Hispanic ministry at St. Mary's Seminary and University has been developed in close collaboration with the Archdiocese of Baltimore (AoB) and the Mexican-American Catholic College (MACC) in San Antonio, TX.

	FALL	SPRING	SUMMER
Theology I	N/A	Pastoral Spanish (3 cr.)	Intercultural Ministry Hispanic Ministry
Theology II	Hispanic Ministry in the 21st Century I* (1.5 cr.)	Hispanic Ministry in the 21st Century II* (1.5 cr.)	Six Week Summer Immersion
Theology III	Pastoral Internship in Hispanic Context (1.5 cr)	Pastoral Internship in Hispanic Context (1.5 cr)	
Theology IV	N/A	Pastoral Spanish (3 cr)	

*Course offered online via Mexican American Catholic College.

Ecclesiastical Theological Degrees

Graduate Tom Dzwonczyk receives his diploma from Rev. Phillip Brown, President-Rector, and Archbishop William Lori at graduation 2025.

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

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

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

The requirements for the baccalaureate degree are as follows:

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

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

Philosophy

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

TOTAL CREDITS 36

Liberal Arts

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

TOTAL CREDITS 15

Religious Studies

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

TOTAL CREDITS 9

Church History

Ancient and Medieval Church History
Modern and Contemporary Church History
American Catholicism

TOTAL CREDITS 9

Sacred Scripture

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

TOTAL CREDITS 19.5

Moral and Spiritual Theology

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

TOTAL CREDITS 19.5

Systematic and Liturgical Theology

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

TOTAL CREDITS 36

Pastoral Theology

Pastor as Catechist (1.5)

Pastor as Evangelist (1.5)

Canon Law I: Law in the Church

Canon Law II: Sacraments and Pastoral Ministry

Canon Law III: Marriage

Ministry in Ecumenical and Interfaith Contexts

TOTAL CREDITS	15

TOTAL CREDIT HOURS 159

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

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

Requirements for Admission:

1. The S.T.B. degree or equivalent;
2. A completed application form;
3. If applicable, written permission from bishop and vocation director for pursuit of the degree;
4. A cumulative grade point average of 3.5 in the S.T.B. program or other evidence indicating solid assurance that the student is capable of S.T.L. work;
5. Presentation of first-cycle written research work;
6. A statement of interest that does not exceed 600 words;
7. Official copies of transcripts from all undergraduate and graduate institutions attended;
8. Copy of latest TOEFL iBT scores and reports: (minimum required score of 91) taken within the past year, if non-native speaker of English;
9. A psychological report.
10. A physical exam report, including tuberculosis and HIV test results.
11. Two recent photographs.
12. Copy of current visa and passport if non-US citizen and address in country of citizenship.

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

The Licentiate Program

1. Four semesters in the program;
2. A total of 24 credits of 700/800 level seminars and/or elective courses;
   a. Five courses must be in the student's area of specialization, and two of these must be at the 800 level. If a student is undertaking a concentration in Evangelization & Missiology or Liturgy, then three of the courses in the student's area of concentration are specified in the curriculum for the respective concentration.
   b. Of the remaining three courses, one must be a specially designated 800-level interdisciplinary seminar.
   c. The area of specialization must be

determined before the beginning of the second semester.

d. Normally no more than nine credits may be taken during any one semester. Options for scheduling course requirements over the four semesters may be discussed with the *Praeses*.

e. Normally no more than six credits may be taken as independent study courses.

f. Normally no more than six credits may be taken outside St. Mary's Ecclesiastical Faculty.

3. A cumulative Grade Point Average of 3.0 (B) is required with an average of 3.0 in the student's field of concentration and no grade in any course may be below a C.

4. A major research paper of 75-100 pages demonstrating scholarly competence in a topic in the student's area of concentration;

   a. Before the end of the second month of the student's second semester, the student must choose a director ordinarily drawn from among the members of the Ecclesiastical Theological Faculty.

   b. Further, the student must present to the *Praeses*, before the end of the third month of that semester, a topic proposal and a brief outline for his approval.

5. The STL degree requires proficiency in Latin, one modern language suitable for use in research, and – for students in the Biblical Theology specialization- a biblical language, either Greek for those specializing in the New Testament, or Hebrew for those specializing in the Old Testament. This requirement may be satisfied by two semesters of study at the undergraduate or graduate levels, by three years of study at the high school level, or by a competency examination.

6. Toward the end of the curriculum, the student must pass a 60 minute oral comprehensive examination on the research paper and on ten selected theological topics. A 3.0 (B) is required for the examination. The examination board consists of the student's research paper director, a second reader, and the *Praeses* or his delegate.

7. All work for the S.T.L. program must be completed within five years of matriculation. See "STL Handbook and Guidelines" for more information. Copies can be obtained from the office of the *Praeses*.

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

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

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

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

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

S.T.D. requirements include:

1. Successful completion (3.50 G.P.A.) of twelve additional credits, which include at least two 800-level seminars with the remaining credits done in directed research taken during at least one year of residence;
2. Two terms of service as a teaching assistant;
3. Competency in Latin and two modern languages other than English that are useful for scholarly research; the requirement may be satisfied either by a high school transcript showing three (3) years' work in the area or a college level transcript showing two (2) years' work in the area or by competency examination;
4. A student concentrating in the area of Biblical Theology must fulfill language requirements in both Biblical Greek and Biblical Hebrew; Greek and Hebrew requirements may be fulfilled by a year's work in the language area;
5. Submission by the end of the first year of a dissertation proposal approved by the student's director and the Ecclesiastical Faculty Admissions Committee;
6. Two semesters of dissertation guidance, leading to completion of a doctoral dissertation not to exceed 80,000 words; the dissertation is ordinarily defended within five years, with the possibility of extension granted by the Admissions Committee of the Ecclesiastical Theological Faculty;
7. Defense of the dissertation before a committee appointed by the Praeses and consisting of the director, two readers, and the *Praeses* or his delegate as Chair.

Graduates Alec Scheuer, (left) and Dennis Stameza (right) at Graduation 2025.

School of Theology

Fourth Year Class, May 8th, 2025. Front row (l-r): Rev. Mr. Thomas Dzwonczyk, Rev. Mr. Joseph Ryan, Rev. Mr. James Lancelotta, Rev. Mr. Dennis Stameza, Rev. Mr. Bienvenu Ilanga. Back row (l-r): Rev. Mr. Andrew McCarroll, Rev. Mr. Alec Scheuer, Rev. Mr. Jun Guamil.

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

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

Master of Divinity

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

Degree Program Goals

Goal 1: Demonstrates mastery of the Catholic doctrinal and theological tradition.

Goal 2: Demonstrates a grasp of the history of the development of doctrine and various types of theological argument.

Goal 3: Demonstrates theological competency while treating the real-life questions and concerns of contemporary believers.

Goal 4: Demonstrates competent Catholic ministry in a pluralistic American culture.

Goal 5: Demonstrates effective written and oral communication, and effective critical thinking.

Degree Requirements

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

Sacred Scripture

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

TOTAL CREDITS 22.5

Moral and Spiritual Theology

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

TOTAL CREDITS 20.5

Church History

Ancient and Medieval Church History
Modern and Contemporary Church History
American Catholicism

TOTAL CREDITS 9

Systematic and Liturgical Theology

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

TOTAL CREDITS 35

Pastoral Theology

Pastor as Catechist (1.5)
Pastor as Evangelist (1.5)
Canon Law I: Law in the Church
Canon Law II: Sacraments and Pastoral Ministry
Canon Law III: Marriage
Ministry in Ecumenical and Interfaith Contexts
Basic Skills for Effective Preaching
Preaching from the Lectionary
Pastoral Care and Practice I (1.5)
Pastoral Care and Practice II (1.5)
Pastoral Internship I (1.5)
Pastoral Internship II (1.5)
Pastoral Internship III (1.5)
Pastoral Internship IV (1.5)
Parish Learning Team I (1.5)
Parish Learning Team II (1.5)
Parish Learning Team III (1.5)
Parish Learning Team IV (1.5)

TOTAL CREDITS 36

One elective freely chosen 3

TOTAL CREDIT HOURS 126

B.A./M.A. Degree Program

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

Prerequisites:

The applicant must:

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

Requirements to graduate:
For the B.A. degree:

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

For the M.A. degree:

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

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

Years 1 and 2:
Pre-Theology Years

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

Years 3 and 4:
First and Second Theology Years

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

Years 5 and 6:
Third and Fourth Theology Years

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

Master of Arts (Theology)

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

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

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

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

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

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

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

Configuration Stage

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

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

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

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

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

Pastoral Ministry Supervisors' Gathering in March, 2025.

Program of Pastoral Formation

Rev. Patrick Carrion, adjunct professor and Tom Dzwonczyk, Seminarian, with Mr. Paul Gallagher, Director of Faith Formation and Rev. Gerard Francik, Pastor, of Sacred Heart, Glyndon.

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

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

Through this program, we aim to help seminarians understand and adapt to the changing dynamics of contemporary Catholic parishes. Our program prepares them to become effective pastors by applying their theological education to dynamic pastoral leadership in their ministry. Through a series of programs, seminarians develop the competencies, skills for collegiality and collaboration, and self-confidence essential for being shepherds after the heart of Jesus.

After completing their studies and formation years, the seminarians are prepared to become priests, with skills in areas like evangelization, pastoral counseling, preaching, and pastoral leadership. All theology courses have a clear pastoral purpose and a specified pastoral outcome.

In addition to academics, the other components of community life, ministry experiences, personal and community prayer, mentoring, small group theological and pastoral reflections, and spiritual direction contribute to forming St. Mary's pastoral leaders.

During their two-year Pre-Theology years, the seminarians spend four hours a week serving the community at direct service agencies that minister to the poor, suffering, and the marginalized.

In their first, third, and fourth years of theology, seminarians minister as a team of three for five hours on scheduled weekends in selected parishes throughout the Archdiocese of Baltimore. In the parish setting, we utilize the learning team model, led by the Transitional Deacon. With the transitional deacons as leaders, the first and third-year seminarians assume distinct pastoral roles in the parish, bringing classroom learning to life through their interactions with the parish communities they serve.

Seminarians in second theology are placed in a healthcare environment for five hours each week under the supervision of a hospital's Pastoral Care Director. They accompany both lay and priest chaplains to minister to the sick and occasionally to the families. The pre-theology and second-theology field experiences focus on the human dimension of formation.

One of the critical components of our Pastoral Formation Program is the Homiletics Program. This program helps seminarians become effective preachers by cultivating a rich spiritual, pastoral, and theological imagination. Our Communications Resources Center provides writing support to our international seminarians and others who request assistance.

During the summer, the seminarians are assigned to parishes in their home dioceses. Several dioceses place their seminarians on pastoral year internships at a parish in their home diocese after the second year of theology.

To evaluate the ongoing progress of the seminarians, the parishes, direct service agencies, and healthcare sites provide written evaluations for each seminarian at the end of every semester. Additionally, once a semester, parishioners and the pastor of the parish where the transitional deacon ministers complete a questionnaire on the effectiveness of the deacon's homilies. These reports, along with faculty evaluations, small-group theological and pastoral reflection sessions, and the seminarian's end-of-semester theological reflection papers, help us assess each seminarian's readiness for pastoral ministry and leadership.

The goal of seminary education is to prepare well-rounded priests who can effectively serve and lead their communities, demonstrating their love for God through their relationships with others.

According to the Program of Priestly Formation (PPF, 371), effective pastoral formation depends heavily on the quality of supervision, with supervisors regarded as an extension of the seminary itself.

In recognition of this vital role, we work closely with our ministry supervisors. Each year, we hold a special event to show our appreciation for their dedication and commitment. During this gathering, they provide us with valuable feedback on our program and have the opportunity to connect with seminarians and formators through prayer and a shared meal.

Following the Sulpician model of formation, our program aims to develop Christ-centered, collegial, and community-oriented men dedicated to the priesthood with an apostolic spirit, to serve the Church through the ministry of love.

St. Mary's Ecumenical Institute

St. Mary's Ecumenical Institute graduates, Graduation, 2025.

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

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

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

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

The St. Mary's Ecumenical Institute (EI) is steeped in the ethos of St. Mary's Seminary & University and of its parent institution, the Society of St. Sulpice. The dynamic relationship between St. Mary's mission and its Sulpician ethos is the crucible within which the several purposes of the institution are realized. The presence of the EI as an integral part of St. Mary's broadens the very context of the seminary, and makes contemporary issues of ecclesial ministry more apparent and real for seminarians. As part of their formation for ministry as priests, St. Mary's requires seminarians to take at least one course in the EI. Many take additional courses and benefit from the ecumenical and pastoral opportunities that St. Mary's Ecumenical Institute offers.

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

Dr. Peter Casarella, Duke Divinity School, gives the 2024 Dunning Lecture, "Mary & the Holy Spirit: Pastoral Paradigms & Ecumenical Challenges."

Educational Resources

The Knott Library

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

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

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

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

The Associated Archives at St. Mary's

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

International and Global Formation

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

Academic Support Services

All students enrolled in the School of Theology or the Ecclesiastical Theological Faculty take proficiency tests in reading, writing, and verbal communication as part of their admissions process. Students who do not achieve a threshold score on one or more of the tests are required to take a remedial course in that area. These remedial courses offer educational support for seminarians whose basic academic skills need strengthening. They are required to develop the basic academic skills to study and successfully complete undergraduate philosophy and/or graduate theology courses. Ongoing assistance is also provided by St. Mary's Academic Resources Specialists as well as other academic support services, such as the Conversation Partners Program, Peer Tutoring Program, and the St. Mary's Communication Resources Center, which is staffed by trained seminarians.

International Students

St. Mary's Seminary has special admissions and program requirements for seminarians who need extra assistance with the English language. Prior to admission, the seminary requires that the seminarian complete a program or course of studies, focusing on both English language acquisition and proficiency, and appropriate acculturation. St. Mary's will accept students who achieve at least a 91 on the TOEFL iBT, taken within the past year. The TOEFL requirement can be waived on a case-by-case basis should the applicant have appropriate documentation of successful completion of the following: an intensive English program at an accredited institution of higher education or a college-level English Composition class with a grade of A or A-. Students who do not meet the requirements of a TOEFL score of 91 or a previous college level English composition class may be admitted with prior approval from the Academic Dean. The Academic Support Services noted above are also available to international students who meet the special admissions and program requirements.

Formation for Hispanic Ministry

St. Mary's pre-theology program offers six credits of Pastoral Spanish, in order to facilitate basic liturgical and pastoral linguistic competency. The seminary community regularly celebrates Eucharist in Spanish. Parish internships requiring the use of Spanish are available within the multicultural center of the Archdiocese of Baltimore.

Students and Faculty at the Lector Acolyte Installation.

Service to the Wider Community

Dr. Abigail Favale, from the University of Notre Dame, delivers the Carroll Lecture, April 2025.

Public Lectures in Theology

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

- R. Scott Appleby (University of Notre Dame);
- René Girard (Stanford University)
- John Haught (Georgetown University)
- Leon Kass (University of Chicago)
- Amy-Jill Levine (Vanderbilt University)
- Martin E. Marty (University of Chicago)
- N.T. Wright (St. Andrews, Scotland)
- Bishop Rowan Williams (former Archbishop of Canterbury)
- Robert Louis Wilken (University of Virginia)
- Francis Russell Hittinger (The Catholic University of America)
- George Weigel (Ethics & Public Policy Center)
- Rev. Edgardo Colon-Emeric (Duke Divinity School)
- Brad Wilcox (University of Virginia)
- Abigail Favale (University of Notre Dame)

Cultural Events

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

- Piano recitals by world-renowned artists, including Rev. Paul Maillet, P.S.S.
- Concerts for organ and piano/violin duos.

Academic Dismissal:

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

Academic Honesty:

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

Any direct use of another person's words or other work without direct, accurate, and exact attribution of the source of the words or work to the author is plagiarism, a form of academic dishonesty. Any reworking of another's words by changing a word or phrase here or there and presenting the end-result as one's own work is also a form of plagiarism. Any indirect use of another's ideas, arguments, thesis, or organizational structure without attribution is academic dishonesty. Buying, downloading, or copying someone else's work and passing it off as one's own is academic dishonesty. Using artificial intelligence software to generate any content to incorporate in one's own work or to base one's own work off of is academic dishonesty. Any form of academic dishonesty as referred to in this policy will be subject to both academic and formational disciplinary actions, including dismissal from the seminary.

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

Academic Failures:

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

Academic Probation:

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

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

Accommodations for Persons with Disabilities:

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

Comprehensive Examinations:

Comprehensive examinations are required of all students in concurrent School of Theology and Ecclesiastical Faculty programs, as well as all non-degree candidates for priestly ordination. Comprehensive examinations take place on the days indicated in the Spring semester. The Dean of the School of Theology meets with the 4T class early in the Fall semester, in preparation for the examinations. Comprehensive examinations have two components. The written component consists of three 90-minute examination periods, responding to integrative questions. The oral component consists of two 30-minute periods with two different two-person faculty teams based on the same set of questions. Grading and preparation criteria are available from the Dean. Comprehensive examinations for the S.T.L. include a discussion of the submitted thesis, plus questioning on a series of theological theses. Students who fail to pass the comprehensive examinations on the first attempt are allowed to re-take the examinations only once. Comprehensive grades are recorded in the student's transcript as a numerical grade. The grade is not applied to the student's CGPA. The final comprehensive exam grade is the average of the written average and oral performance average. The passing grade is the numerical equivalent of 2.5.

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

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

Epistemology, Metaphysics, Philosophy of God, Philosophy of Nature, Philosophical Anthropology, Ancient Philosophy, Medieval Philosophy, Modern Philosophy, as well as Contemporary Issues in Philosophy.

Credit Units:

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

Curricular Standards:

Expectations for courses at various levels are the following: 500-level (required) and 600-level (elective) courses involve 650-750 pages of reading and 2-3 evaluative instruments; 700-level (electives taken for S.T.L. credit) courses involve 1000-1200 pages of reading and an additional evaluative instrument (or more substantive versions of the 2-3 basic instruments) beyond the 600 level showing a greater depth of understanding of the material and familiarity with the methodology used in the area under study; 800-level (S.T.L. seminar) courses involve 1000-1200 pages of reading and an in-class oral presentation and either a research paper or another written exercise of a synthetic character. Some examples of appropriate evaluative instruments include written and oral quizzes/examinations, research papers, book reviews, case studies, oral presentations in class, and the like. Each term the expectation is that students may register only for the number of credit hours listed in the model curriculum

Graduation 2025
Seated, left to right: Rev. Thomas Ulshafer, P.S.S., Rev. Phillip Brown, P.S.S., President-Rector, Archbishop William Lori, Chancellor of St. Mary's Seminary & University, and Rev. Dennis R. Edwards, Ph.D., Commencement Speaker
Back Row: Dr. Matthew Dugandzic, Dean of the School of Theology, and Dr. Brent Laytham, Dean of St. Mary's Ecumenical Institute.

for that term (typically 15 credits). Overloads need the approval of the Dean of the School of Theology. Resident seminarians are required to register for a minimum of 9 credits. Non-S.T.L. students wishing to enroll in 800-level classes require the permission of the Dean of the School of Theology.

Due Process and Grievances in Academic Matters:

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

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

Examinations:

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

Financial Policies and Procedures:

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

Grading Scales:

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

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

Incompletes:

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

Independent Study:

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

Internet Policy:

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

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

Leave of Absence:

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

Life of Credits:

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

Name Changes:

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

Permanent Records Policy:

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

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

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

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

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

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

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

Students are at liberty to inspect their own academic files by making an appointment with the Office of the University Registrar. By submitting a letter of application to the University Registrar, a student may 1) inspect and review his or her records, and 2) petition to seek amendment of records that the student believes are inaccurate, misleading or otherwise in violation of the student's privacy rights. No part of any record may be inspected by the student without the express written consent of the University Registrar. Permission will be granted within a reasonable time and in no case more than forty-five (45) days from the date of the receipt of a written request for inspection. Any suspected inaccuracies in any of St. Mary's records should be reported at once to the Office of the University Registrar. Since each institution is responsible for the accuracy of its own files and for correcting them when necessary, St. Mary's will not amend academic documents from other parties which may be in its possession nor forward such records to third parties. This includes documents such as transcripts from other institutions sent to St. Mary's as part of the admissions process.

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

Registration Procedures:

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

Books:

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

Student Academic Progress Rights:

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

Student Responsibilities:

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

Submission of Original Work and Retention of Copies:

It is customary for students to submit exams, papers, theses and other projects to their instructors for evaluation during a course or as part of their culminating experience in a degree program. When work is submitted for evaluation, the student retains the intellectual property rights to that which has been created, but the original hand-written, typed, or word processing document (or, for a thesis, the original and one copy) or other medium of work (e.g., video tape, audio tape, electronic file) submitted becomes the property of St. Mary's Seminary & University. In the case of course work, the instructor evaluates the submitted work and communicates the results of the evaluation to the student. The faculty member, at his or her discretion, may return the work to the student, retain the work, discard the work, or request that the administration retain the work or place the work in the student's academic record. The administration of St. Mary's also retains the right to request the original work from the instructor and may place it in the student's academic record, store the work elsewhere (e.g., in the library or in a special collection of submitted projects), or discard the work if the student fails to retrieve it in a timely manner after being asked to do so.

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

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

Tuition, Room and Board:

The annual fees for the 2025-2026 Academic Year are as follows:

Tuition and Formation: $26,767

Room and Board: $21,117

Retreat Fee: $550.

Withdrawal:

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

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

Photo by Dr. Michael Gorman

Church History

HS500 ***Ancient and Medieval Church History*** (3 credits)

Church history in the first millennium is surveyed in this course. Early centuries of Christianity, the Constantinian church, the Arian, Nestorian and Monophysite controversies, the Ecumenical Councils and their teachings, development of monasticism, and controversy over Pelagianism, and the separation of Eastern and Western Christianity are emphasized.

HS501 ***Modern and Contemporary Church History*** (3 credits)

This course is a survey of the major themes of the Catholic Church from the 16th Century until today. Special emphasis will be made of the ecumenical dimensions of the breakup of Christendom, the world spread of Catholicism, the relationship of Catholicism to aspects of the modern world, and cultural and spiritual trends of the period.

HS570 ***American Catholicism*** (3 credits)

The growth, development and characteristics of the Roman Catholic Church in the U.S. are surveyed. Special emphasis is placed on the generation of Church documents reflecting the Church's impact on American society and its leadership role in the universal Church.

HS692-792-892 ***Special Topics in Church History*** (3 credits)

Selected topics in Church History. Topics will vary each term. May be repeated for credit as long as topics are unique.

Humanities

HUMS203 ***Sacred Art, Architecture, and Music*** (3 credits)

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

HUMS204 ***Sources of American Culture I*** (1.5 credits)

What makes Americans distinctly American? And what does it mean to be a Catholic in the United States? This course, taught in two parts, examines the cultural tendencies and values that Americans share - and do not share- amongst each other in every realm from politics and religion to lifestyle and pop culture. Drawing from literary, historical, social scientific, and artistic sources, this course explores how American culture has persisted and shifted through time, and the implications for Catholic life and evangelization in the U.S. (The course is the first in a two-part series: HUMS 204 & HUMS 205.)

HUMS205 ***Sources of American Culture II*** (1.5 credits)

What makes Americans distinctly American? And what does it mean to be a Catholic in the United States? This course, taught in two parts, examines the cultural tendencies and values that Americans share - and do not share- amongst each other in every realm from politics and religion to lifestyle and pop culture. Drawing from literary, historical, social scientific, and artistic sources, this course explores how American culture has persisted and shifted through time, and the implications for Catholic life and evangelization in the U.S. (The course is the second in a two-part series: HUMS 204 & HUMS 205.)

HUMS500 ***American Culture*** (3 credits)

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

Languages

BL201-203-204 ***Ecclesiastical Latin I, II, III*** (3 credits)

The study of Ecclesiastical Latin.

BL600-601-602 ***Ecclesiastical Latin I, II, III*** (3 credits)

The study of Ecclesiastical Latin.

BL611-612 ***Biblical Hebrew I, II*** (3 credits)

The study of Biblical Hebrew.

BL613-614 ***New Testament Greek I, II,*** (3 credits)

The study of New Testament Greek

BL615 ***Readings in Biblical Greek*** (3 credits)

Readings in Biblical Greek.

BL616 ***Readings in Biblical Hebrew*** (3 credits)

Readings in Biblical Hebrew.

SPAN201-202-203 ***Pastoral Spanish I, II,III*** (3 credits)

The study of Pastoral Spanish.

Moral & Spiritual Theology

MS500 ***Foundations of Moral Theology*** (3 credits)

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

MS501-701 ***Catholic Social Ethics*** (3 credits)

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

MS505 ***Sexuality, Celibacy and Marriage*** (3 credits)

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

MS506 ***Spiritual Theology*** (1.5 credits)

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

MS508 ***Sacraments of Penance and Anointing*** (3 credits)

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

MS509 ***Penance and Anointing Practicum*** (1 credit)

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

Rev. Phillip Brown, P.S.S., President-Rector, Archbishop William Lori, Bishop Fredrik Hansen, Bishop of Oslo and former faculty member, His Eminence Cardinal Christophe Pierre, Apostolic Nuncio, and Very Rev. Daniel Moore, P.S.S., Provincial Superior, at the special Mass for the Feast of St. Joseph, held in March 2025.

MS571-771 ***Medical Ethics*** (3 credits)

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

MS692-792-892 ***Special Topics in Moral and Spiritual Theology*** (3 credits)

Selected topics in Moral and Spiritual Theology. Topics will vary each term. May be repeated for credit as long as topics are unique.

Pastoral Theology

PS503 ***Canon Law I: Law in the Church*** (3 credits)

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

PS504 ***Canon Law of Marriage*** (3 credits)

This course will address theological, historical, canonical and pastoral aspects of the sacraments with specific focus on Matrimony: preparation for marriage, impediments, elements of and defects in matrimonial consent, indissolubility, canonical form, mixed-religion

marriages, convalidation, and grounds and procedures involved in seeking to have a marriage declared null.

PS511 ***Basic Skills for Effective Preaching*** (3 credits)

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

PS512 ***Preaching from the Lectionary*** (3 credits)

Preaching II helps to develop more advanced homiletic abilities necessary for pastoral ministry as a priest, including the use of the lectionary readings for preaching major liturgical seasons and feasts, the skills for preparing and delivering daily and Sunday parish homilies, homilies for seasonal liturgical preaching and on select pastoral and doctrinal issues such as homilies for children, for weddings and funerals, and for challenging and controversial topics.

PS513 ***Canon Law II: Sacraments and Pastoral Ministry*** (3 credits)

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

PS520 ***Ministry in Ecumenical and Interfaith Contexts*** (3 credits)

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

PS523 ***Canon Law III: Marriage*** (3 credits)

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

PS530 ***Pastoral Care and Practice I*** (1.5 credits)

This course will address the theological foundations of and the psychospiritual dynamics

for pastoral care counseling required of pastors. It is taken in conjunction with PS 535.

PS531 ***Pastoral Care and Practice II*** (1.5 credits)

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

PS533 ***Parish Learning Team I*** (1.5 credits)

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

PS534 ***Parish Learning Team II*** (1.5 credits)

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

PS535 ***Pastoral Internship I*** (1.5 credits)

This is a one semester hospital-based ministry internship. It is taken in conjunction with PS 530.

PS536 ***Pastoral Internship II*** (1.5 credits)

A continuation of PS 535. It is taken in conjunction with PS 531.

PS537 ***Parish Learning Team III*** (1.5 credits)

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

PS538 ***Parish Learning Team IV*** (1.5 credits)

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

seminarians) and conduct monthly team meetings.

PS540 ***Pastor as Catechist*** (1.5 credits)

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

PS542 ***Pastor as Evangelist*** (1.5 credits)

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

PS545 ***Pastoral Internship III*** (1.5 credits)

This is a one semester parish-based ministry internship. It is taken in conjunction with PS 540.

PS546 ***Pastoral Internship IV*** (1.5 credits)

A continuation of PS545. It is taken in conjunction with PS542.

PS552 ***Pastoral Administration & Leadership*** (3 credits)

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

PS692-792-892 ***Special Topics in Pastoral Theology*** (3 credits)

Selected topics in Pastoral Theology. Topics will vary each term. May be repeated for credit as long as topics are unique.

Philosophy

PHIL100 ***Introduction to Philosophical Argumentation*** (3 credits)

This course introduces students to the general principles of philosophical reasoning and logical deduction. It considers topics such as definitions, concepts, propositions, and syllogisms. Students will learn the Aristotelian rules for evaluating valid from invalid arguments, with an emphasis on identifying how these arise in common conversations and public argumentation. This course will offer students opportunities to develop the habit of clear logical analysis and evaluation.

PHIL203 ***Philosophical Anthropology*** (3 credits)

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

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

PHIL204 ***Metaphysics*** (3 credits)

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

PHIL205 ***Philosophical Ethics*** (3 credits)

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

PHIL301 ***Ancient Philosophy*** (3 credits)

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

PHIL302 ***Medieval Philosophy*** (3 credits)

This course presupposes Phil 301 (Ancient Philosophy). It

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

PHIL303 ***Modern Philosophy*** (3 credits)

A continuation of the study of western philosophical thought begun in PHIL 301, this course introduces students to the new conceptions of nature and natural philosophy authored by Francis Bacon and Rene Descartes; the new articulations of the human person put forth by Machiavelli, Thomas Hobbes, and John Locke; and the reactions to these predecessors by Jean-Jacques Rousseau, Immanuel Kant, G.W.F. Hegel, Karl Marx, and Friedrich Nietzsche. Key concepts for the course include the state of nature, the state, rights, compassion, autonomy, values and history. Sustained comparison and contrast with premodern concepts during the course is intended to develop the student's historical and systematic understanding.

PHIL305 ***Epistemology*** (3 credits)

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

PHIL306 ***Contemporary Philosophy*** (3 credits)

This course completes the history of philosophy sequence and presents the students with the philosophical beliefs underlying present day ethical, political, and social movements. In particular, the course will focus on the relationship between speculative and practical knowledge as it relates to views on human nature, ethics, and other themes touching on modern life. Students will consider figures preceding the post-modern period as well as themes in phenomenology, existentialism, and postmodernism.

PHIL307 ***Philosophy of Nature*** (3 credits)

The Philosophy of Nature is the disciplined investigation of the nature of mobile (i.e. changeable) beings. This inves-

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

PHIL308 ***Natural Theology*** (3 credits)

Natural Theology is the disciplined inquiry into those things which may be known concerning God by our natural cognitive powers, operating integrally and without impediment. The First Vatican Council teaches that "from created things, God, the principle and end of all things, can be known with certainty by the natural light of human reason." This "natural" knowledge, however, is not in competition with "supernatural" knowledge but is rather perfected by it. Consequently, the believer is poised uniquely as the beneficiary of divine grace to develop and complete his or her natural capacities so as to achieve intellectual self-transcendence. Natural Theology, therefore, is the discipline wherein our natural human potentialities may be brought into actuality regarding the knowledge of God to be obtained through created realities. This course is designed to foster such development through a close reading of the first book of St. Thomas Aquinas' Summa Contra Gentiles.

PHIL310 ***Scholastic Themes in Philosophy*** (3 credits)

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

PHIL311 ***Political Philosophy*** (3 credits)

It presupposes Philosophical Anthropology and Ethics. The course completes the treatment of man in the philosophical disciplines and contributes to the course on Catholic Social Thought. It combines the "study of" select political philosophy itself.

Religious Studies

RLST202 ***Introduction to Scripture*** (3 credits)

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

RLST234 ***Religious Landscapes*** (3 credits)

Understanding social trends in religious belief, practice, and identity is critical in pastoral care, as priests make countless prudential decisions about how best to evangelize and minister to their flocks. This course has two objectives. First, it provides an overview of major religious trends, especially about, but not limited to, Catholics in the United States. Second, it provides a basic overview of the logic of social research and different research methods, both quantitative and qualitative, so that seminarians can begin to discern the quality of research they encounter.

RLST235 ***Thinking Theologically: Christian Hope in Today's World*** (3 credits)

This course explores the theology of God and the existence of Evil; the person and work of Jesus Christ; humanity, sin, grace and hope; and the cultural reality of human trafficking with a specific focus on where God, Christ, sin and grace interact. This course is offered to Pinkard Scholars only.

Sacred Scripture

SS500 ***Pentateuch and Historical Literature*** (3 credits)

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

SS502 ***Pauline Epistles*** (3 credits)

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

SS503 ***The Gospel of John*** (3 credits)

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

SS504 ***The Bible in the Church*** (1.5 credits)

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

SS507 ***Synoptic Gospels*** (3 credits)

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

SS519-719 ***Psalms and Wisdom Literature*** (3 credits)

Firstly, this course surveys the structure of the psalter, its poetic artistry, types of psalms, theological themes and concepts, and the images and titles for God. Secondly, this course presents the nature of wisdom literature, its major themes, its

Seminarian James Lancelotta at the Yom HaShoah service, held annually at St. Mary's.

ancient Near Eastern background, as well as the relevance of wisdom literature today.

SS520 ***Acts, Catholic Epistles, and Revelation*** (3 credits)

This course will be an introduction to several New Testament books: Acts of the Apostles; 1 & 2 Peter, 1,2,3 John, James and Jude (The Catholic Epistles); and Revelation.

SS521 ***The Gospel and Epistles of John*** (3 credits)

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

SS530 ***Prophetic Literature*** (3 credits)

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

SS692-792-892 ***Special Topics in Sacred Scripture*** (3 credits)

Selected topics in Sacred Scripture. Topics will vary each term. May be repeated for credit as long as topics are unique.

Systematic & Liturgical Theology

SL500 ***Fundamental Theology*** (3 credits)

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

SL501 ***Christology and Soteriology*** (3 credits)

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

SL502-702 ***Ecclesiology*** (3 credits)

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

SL503 ***Theological Anthropology*** (3 credits)

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

SL505 ***Theology of the Eucharist*** (3 credits)

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

SL506 ***Sacramental Theology and Initiation*** (3 credits)

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

SL507 ***Doctrine of God*** (3 credits)

This course is a theological examination of the classic Christian doctrine of God in light of contemporary discussions of salvation, creation, ecclesiology, Eastern theology, theologies of liberation, feminism, and language about God.

SL508 ***Sacramentology Practicum*** (1 credit)

This practicum provides an overview of canonical requirements, liturgical laws, and pastoral-liturgical practices pertaining to priests presiding at

Mass and concelebrating at Mass. The practicum also offers opportunities to practice these ministries.

SL509 ***Mass Practicum*** (1 credit)

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

SL511 ***Introduction to Liturgy*** (1.5 credits)

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

SL516 ***Liturgical Ministry of Deacons Practicum*** (1 credit)

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

SL519 ***Theology and Ministry of the Ordained Priesthood*** (3 credits)

This course examines key biblical, historical, theological, and pastoral perspectives on the nature and meaning of ecclesial ministry (both lay and ordained) in the Roman Catholic tradition.

SL552 ***Patristics*** (1.5 credits)

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

SL553 ***Patristic Theology*** (3 credits)

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

SL554 ***Marian Theology and Spirituality*** (1.5 credits)

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

SL555 ***Eschatology*** (1.5 credits)

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

SL675-775 ***Faith in a Secular Age*** (3 credits)

The "modern world" understood as a "secular world" (global, pluralistic, multi-religious, rational, market-oriented, and scientific) provides

context for reasonable Christian faith based on a divine revelation which transcends reason. The course surveys the history of this question, analyzes the changes that occurred at Vatican II, studies the various interpretations of faith and culture which have prevailed in Christianity historically and which recommend themselves today, defines the current debates about faith in a secular age, and concludes with reflections about the conception of God in post-metaphysical categories.

SL692-792-892 ***Special Topics in Systematic and Liturgical Theology*** (3 credits)

Selected topics in Systematic and Liturgical Theology. Topics will vary each term. May be repeated for credit as long as topics are unique.

SL703-803 ***Methods for Liturgical Studies*** (3 credits)

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

SL704-804 ***Missiology*** (3 credits)

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

SL705-805 ***Liturgical Sources*** (3 credits)

Liturgical Sources offers an in-depth study of key sources of liturgical research from the earliest centuries of Christianity to the present day, including liturgical books, rubrical and ceremonial documents, ancient church orders, theological and spiritual commentaries, and archeological and iconographic sources.

SL706-806 ***Evangelization and the World Today*** (3 credits)

This course examines, in detail, teaching of the magisterium and theology on evangelization from Vatican II to the present day via conciliar and papal documents, other documents of the Holy See, pastoral letters and similar documents pertinent to the U.S., and current diocesan projects and programs.

English Language Courses

Intensive English Language Courses:

ENGL320-321 ***Reading and Writing for Theology 1 and 2*** (6 credits)

These courses address a variety of writing genres and provide practice for clear, concise, and unified writing for those first learning how to write theological English. Reading is taught through an intensive approach focusing on a variety of reading strategies using theological texts.

ENGL322-323 ***Listening and Speaking for Theology 1 and 2*** (6 credits)

These courses increase listening competency and speaking fluency through a variety of listening, vocabulary, and speaking exercises.

ENGL324-325 ***Theology for English Language Learners 1 and 2*** (3 credits)

These courses investigate the various books of the Old and New Testaments, highlight their importance within salvation history, and demonstrate how they confirm the Catholic faith. In this context, the courses explore the vocabulary, reading, and complex grammatical skills necessary for proficiency in reading theological publications.

ENGL326-327 ***Grammar for Theology 1 and 2*** (3 credits)

These courses take an integrated skills approach to basic grammar in which students practice targeted structures and vocabulary within a variety of contexts.

ENGL328-329 ***Pronunciation for Ministry 1 and 2*** (3 credits)

These courses lay the foundation for improved personal articulation for effective communication.

Meliorative English Language Courses:

ENGL304-308 ***Reading and Writing for Theology 3 and 4*** (3 credits)

These courses address a variety of writing genres and provide practice for clear, concise, and unified writing for those who need additional practice with theological English. Reading is taught through an intensive approach focusing on a variety of reading strategies using theological texts.

ENGL305-307 ***Grammar for Theology 3 and 4*** (3 credits)

These courses take an integrated skills approach to intermediate/advanced grammar in which students practice targeted structures and vocabulary within a variety of contexts.

ENGL306-312 ***Pronunciation for Ministry 3 and 4*** (3 credits)

These courses are designed to improve personal articulation for effective communication, proclamation, and public speaking.

ENGL314-315 ***Theology for English Language Learners 3 and 4*** (3 credits)

These courses examine the basic principles of moral theology. In this context, they explore the vocabulary, reading, and complex grammatical skills necessary for proficiency in reading theological publications.

ENGL202-208 ***Reading & Writing for Theology 5 and 6*** (3 credits) - For Native English-Speakers

These courses address a variety of writing genres and provide practice for clear, concise, and unified writing for those who need further refinement in

their theological English. Reading is taught through an intensive approach focusing on a variety of reading strategies using theological texts.

Culture and Communication Courses:

ENGL203-213 ***Communication for Pastors I and II*** (1.5 credits) - Required of all Pre-Theology students

These courses are designed to provide students with an understanding of the communication process and diverse ways of communicating in a pastoral setting, which include: effective and clear written communication, oral proclamation and public speaking, and media and public relations.

HUMS500 ***American Culture*** (3 credits)

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

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St. Mary's Seminary & University Community with Archbishop William Lori after the Mass of the Holy Spirit on August 28th, 2024.

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Location & Map

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Back Cover Photo: St. Mary's celebrates the election of our new Holy Father, Pope Leo XIV.

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