

**+ SAINT MARY SEMINARY AND GRADUATE SCHOOL OF THEOLOGY +
AT THE CENTER FOR PASTORAL LEADERSHIP**

Roman Catholic Diocese of Cleveland
2025-2026 Graduate Catalog



*O Blessed Mother,
you proclaimed the
greatness of the Lord:
inspire us to remember the
transformative love of Christ
in our own lives and teach us
to boldly tell the Good News
of your Son to all nations.*

*O Blessed Mother,
when the wine ran
short, you did not hesitate
to bring this need to Jesus:
we ask that you bring all of
our needs to your Son and
help us to hear His Word and
do whatever He tells us.*

*O Blessed Mother,
as you stood at the foot of the
Cross, you continued to trust in
the Lord's abundant goodness:
in our darkest hour, comfort us
with your maternal love, and
grant us the grace to surrender
to the will of your Son, believing
in His faithfulness and clinging
to His everlasting mercy.*

*O Mary, Blessed
Mother of the Church,
help us to believe that
what is spoken to us by the
Lord will be fulfilled.*

Excepted from "A Flourishing Apostolic Church",
A pastoral letter from Bishop Edward C. Malesic,
Catholic Diocese of Cleveland



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**Saint Mary Seminary and
Graduate School of Theology
at the Center for Pastoral Leadership**

Diocese of Cleveland
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This catalog is not a contract between Saint Mary Seminary and Graduate School of Theology and the student. The school may change academic and financial policies to reflect current educational and economic trends. For the current catalog see the Saint Mary Seminary website: www.stmarysem.edu

Accreditation



Catholic Diocese of Cleveland

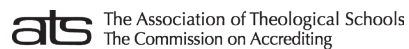
Saint Mary Seminary and Graduate School of Theology at the Center for Pastoral Leadership Diocese of Cleveland

Founded 1848 as part of the Diocese of Cleveland
Incorporated in the State of Ohio on
August 16, 1968



Department of Higher Education

Certificate of Authorization received from **Ohio Board of Regents** to grant theological degrees
September 13, 1968
Current authorization continues through
December 31, 2026.



The Association of Theological Schools
The Commission on Accrediting

Saint Mary Seminary and Graduate School of Theology is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved:

- Master of Divinity (M.Div.)
- Master of Arts (Theology) (M.A.)
- Master of Arts in Diaconal Ministry (M.D.M.)
- Doctor of Ministry (D.Min.)

Commission contact information:
The Commission on Accrediting of the
Association of Theological Schools in the
United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275
Telephone: 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

Initial accreditation: January 15, 1969
Year of last comprehensive evaluation visit: 2015
Year of next comprehensive evaluation visit: 2025



Accredited by the **Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools**

230 North LaSalle Street
Suite 7-500
Chicago, Illinois 60604
Telephone: 800-621-7440
Website: <https://www.hlcommission.org>

Initial accreditation: April 24, 1981
Last Reaffirmation of Accreditation:
December 14, 2015
Next Reaffirmation of Accreditation: 2025–2026

Affiliations

National Association of Catholic Theological Schools
Registered with the Department of Health,
Education, and Welfare
Department of Homeland Security
SEVIS-approved school

In this time of the National Eucharistic Revival, we are invited to reflect on the mystery of the most precious gift given to us by Jesus as a source of great hope and love for our Church.

Jesus' Body, Blood, Soul, and Divinity is present to us at every Mass, and we are always invited to make an act of faith in his presence. We have the opportunity to make acts of faith that God is who he says he is, and that he has fulfilled his promises and stands by his Word.

*"This is my body, take and eat."
(Matt 26:26)*

"I am with you always, even unto the end of time." (Matt 28:20)

It is this act of faith which God has placed on the heart of the seminarian who is responding to the vocation to discern the priesthood in our Seminary. As it states in the Program of Priestly Formation, sixth edition:

"In the Eucharistic sacrifice, the seminarian learns to offer himself with Christ to the Father and receives spiritual sustenance, Christ's own Flesh and Blood. In Holy Communion, he encounters Jesus Christ, crucified and risen, and opens himself to the transforming power of his self-giving and redeeming love. The Eucharist is the source of pastoral charity, the love that animates



and directs those who walk in the footsteps of the Good Shepherd, who gives his life for his sheep so that they may live" (229a).

It is this act of faith and participation in the One Body which inspires lay men and women, and consecrated religious, too, to enter intentional prayer and study in our Seminary, and to share in collaborative ministry within the local Church and beyond.

It is this act of faith by our generous benefactors and donors who sustain our Seminary through their financial and prayerful support which allow the continuation of our mission to form men for the ordained priesthood and to serve as a center for the Diocese for

advanced theological studies to prepare men and women for ecclesial service to the people of God.

As we enter this new year of formation, I invite all of us to make a renewed prayer, a new act of faith in the Presence of Jesus in the Eucharist and allow him to reveal himself to us in a new way. Jesus' presence in the Eucharist is not static but dynamic. He wants to come to us to change us this year. He wants to change us into himself so we can be His presence in the world.

*Reverend Andrew B. Turner,
S.T.L.
President-Rector*

Saint Mary Seminary and Graduate School of Theology at the Center for Pastoral Leadership is located in Western Lake County in Wickliffe, Ohio, 14 miles from the center of Cleveland. Euclid Avenue (U.S. Route 20) runs along the front of the campus on the north; Bishop Road borders it on the east. Proximity to several major interstates (I-90, I-71, I-271) makes the Seminary easily accessible. The campus is about 20 minutes away from cultural, civic, entertainment, and shopping areas in the Greater Cleveland area. Many local conveniences are near the campus.

Mary, Mother of the Good Shepherd Chapel

The focal point of the Center is the modern tau-shaped Chapel, directly beneath the tower, where daily liturgy is celebrated. Designed to hold 300 people, the Chapel contains a pipe organ and is enhanced by 26 stained glass windows.



Seminary Residence

The Seminary residence area includes private, single-occupancy rooms with accommodations for 90 full-time students. Students have access to laundry facilities, entertainment and refreshment centers, a dining room, lounge, and exercise/fitness areas. A field house, separate from the main building, contains handball courts in addition to two basketball courts with spectator seating. An outdoor swimming pool is located on the campus grounds.

The Bruening-Marotta Library

The collection of the Bruening-Marotta Library includes more than 83,000 volumes, encompassing theological, philosophical, and ecclesial topics. In addition, the library is a member of OhioLINK, a consortium of 117 academic libraries in Ohio. Through OhioLINK, Seminary students have access to nearly 44 million books and library materials, plus access to more than 150 research databases.



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Website: www.stmarysem.edu

Coming from the West:

Take I-90 East through the City of Cleveland. When passing E. 260th Exit, get into right lane. Exit almost immediately at Euclid Avenue, exit number 186. Turn left (east) at the ramp traffic light. Saint Mary Seminary, Center for Pastoral Leadership will be on the right.

Coming from the East via I-90:

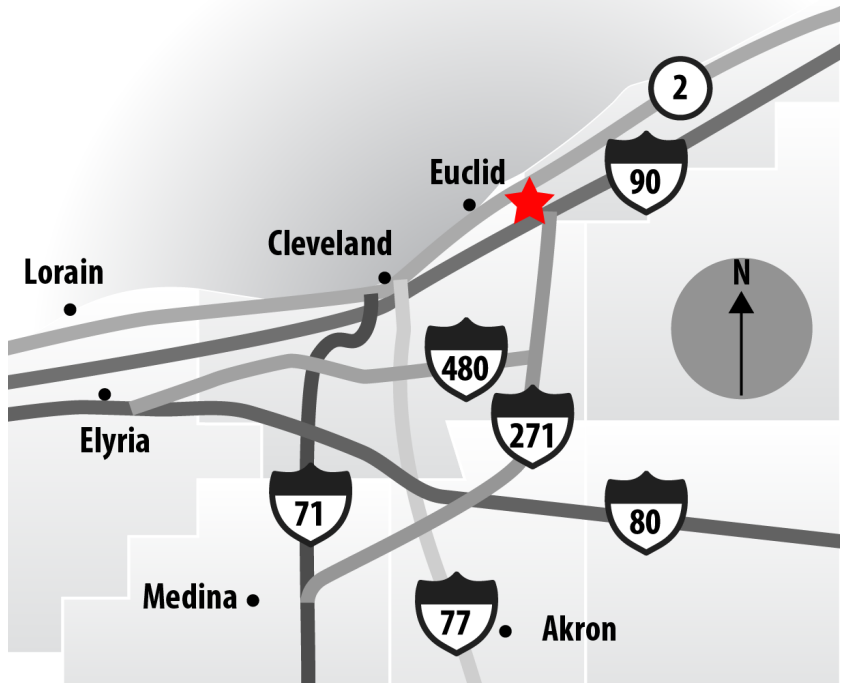
Take I-90 West. Exit at Euclid Avenue, Route 20. Turn left onto Euclid Avenue. Saint Mary Seminary, Center for Pastoral Leadership will be on your right.

Coming from the East via I-480:

Take I-80 (Ohio Turnpike) West to I-480 West which merges into I-271 North. As you pass through Mayfield Heights, stay in the right two lanes so that you can exit onto I-90 West. Exit at Euclid Avenue, U.S. Route 20. Turn left onto Euclid Avenue. Saint Mary Seminary, Center for Pastoral Leadership will be on your right.

Coming from the South:

Take either I-71 or I-77 North. Both interstates intersect with I-271. Take I-271 North. As you pass through Mayfield Heights, stay in the right two lanes so that you can exit onto I-90 West. Exit at Euclid Avenue, U.S. Route 20. Turn left onto Euclid Avenue. Saint Mary Seminary, Center for Pastoral Leadership will be on your right.



Saint Mary Seminary and Graduate School of Theology of the Diocese of Cleveland prepares candidates for the Roman Catholic priesthood while also serving as a center for advanced theological education.

Institutional Convictions

These convictions are valued traits cultivated with our learning community that serve as desired outcomes across all of our degree programs:

Christian Discipleship—the transformation of each person into the image of Christ in response to the word of God and the Church's tradition.

Formation—the renewal of the mind and heart for personal, professional and ecclesial growth.

Theological Thinking—the ability to think with the Church through the skills of analysis and critical reflection.

Communication—the ability to articulate theological ideas.

Collaboration—the development and use of personal and interpersonal skills, shared gifts in ministry, for the service of community building.

Vision Statement

Building on its more than one hundred seventy-year tradition of preparing men for the ordained priesthood, and responding to the contemporary needs of the Church, Saint Mary Seminary and Graduate School of Theology continues to form men for ordination to the Catholic priesthood so they may participate in the Church's mission. As a partner in cooperation with the entities of the Center for Pastoral Leadership, we strive to collaborate in the formation of ministerial leaders. We accept the formation challenges of ongoing spiritual growth, and theological and ministerial development for the service of God and neighbor in the Catholic tradition. In the spirit of the Gospel, we provide educational opportunities and experiences for students to embrace the poor and disadvantaged with Christian peace,

hope, and generosity from within a diversity of local and global communities.

Accountability of Mission and Ongoing Assessment

To assess its primary mission, the Seminary is committed to ongoing evaluation of its priestly formation program (M.Div. Degree program) in view of the changing demands of diocesan and parish ministry as well as the varying intellectual and emotional needs of succeeding generations of seminarians. Assessment takes place on a yearly basis through such instruments as course and instructor evaluation, faculty and peer reviews of student formational growth, exit interviews and committee meetings to discuss and review policy and programmatic structures. In addition, an Institutional Assessment Committee collects data and facilitates discussion among the faculty and students for the ongoing review of degree programs and their relationship to the mission of the Seminary. This committee guides the faculty in assessing institutional outcomes and convictions. Such supervision includes the development of syllabi and rubrics that correspond to degree outcomes, the monitoring of criteria used in student assessment, and the coordination of faculty assessment workshops. The committee also reviews degree programs, monitors the Percorso Portfolio for all degree programs for periodic evaluations, reviews course evaluations, and synthesizes data for fall and spring faculty workshops. Every year graduates complete an exit interview and every five years are mailed questionnaires to provide feedback from the field in order to update and enhance constituent needs.

With regard to the accountability of leadership and mission, every three years the Board of Trustees reviews the President-Rector and evaluates its own work as a board. The Seminary also conducts focus groups with pastors who have worked with our recent graduates in the field of ministry to assess how the Seminary might continue to address the needs of the local Church.

Saint Mary Seminary and Graduate School of Theology serves Northeastern Ohio as a unique resource for graduate Roman Catholic theological studies. As its secondary mission to a wider

ecclesial community the Seminary offers the Master of Arts (Theology) degree, the Master of Arts in Diaconal Ministry degree, and the Doctor of Ministry degree.

The participation of diverse learners in these academic programs introduces a healthy pluralism into the Seminary's community life. Seminarians, priests, permanent deacon candidates, lay ecclesial ministers, ministers from other faith communities, as well as adult learners create a broader learning environment that incorporates lived and ministerial experiences into theological education.

Faculty and administrators participate in annual meetings and discussions on the regional and national levels.

Saint Mary Seminary and Graduate School of Theology participates yearly in such programs as the Jewish-Catholic Colloquium and dialogues on a regular basis with the Catholic college presidents and faculty from the Religious Studies departments of John Carroll University and Ursuline College. The Seminary invites to its yearly lectures the faculties of religion from Case Western Reserve University, Cleveland State University and Baldwin Wallace College. This networking of relationships has established the sharing of resources, collegial friendships and scholarly exchanges.

Collaboration with Entities on the Campus

As one of the five entities at the Center for Pastoral Leadership, Saint Mary Seminary and Graduate School of Theology works collaboratively with Borromeo Seminary, the Diaconate Formation Office, the Lay Ecclesial Ministry Office, and the Office of Ongoing Formation of Clergy. Using the resources of its faculty, library and staff, many of the lectures and formational programs throughout the academic year provide opportunities for those preparing for ministry and for all those discerning God's call to dialogue and pray together.

Borromeo Seminary, the undergraduate Seminary formation program in the Diocese of Cleveland and a resident community at the Center for Pastoral Leadership, shares in many of the social, recreational, and liturgical events with the graduate seminarians.

The founding of Saint Mary Seminary was very nearly coincident with the founding of the Diocese of Cleveland. Bishop Amadeus Rappe was consecrated the first Bishop of Cleveland on October 10, 1847. After living for a short time in a rented house near the old Haymarket, the Bishop purchased a property on East 6th Street and St. Clair Avenue. The brick house on this property became his residence, and in 1848 the adjacent frame buildings were made into classrooms and became Cleveland's first diocesan Seminary. By July of that year, there were eight students enrolled, all of whom lived with the bishop in the episcopal residence.

In the second year of its existence, the Seminary had 18 students and needed larger quarters. In September 1850, Bishop Rappe purchased a new site for his Seminary, a three-story frame building on a site 225 feet square, with frontage on Lake and Hamilton Streets. In 1853 a two-story brick structure was added to the west end of the building, and in 1856 another two-story brick structure was added to the west end to serve as quarters for a classics department.

In 1859 Bishop Rappe began building a new Seminary on the same site. A brick building with the main part three stories high and with two flanking wings of two stories, the new Seminary was occupied in September 1860 by the Philosophy and Theology Departments while the older buildings became the site of the Classics Department, Saint Mary College. The Ordinary, Bishop Joseph Schrembs, broke ground for a new Seminary building on Ansel Road on March 19, 1924; the cornerstone was laid in May.

In the new building, Bishop Schrembs intended to include the Philosophy Program, which prior to that time had been in Cincinnati. In 1929, the Philosophy and Theology Departments were returned to the new Saint Mary, which then became Cleveland's major Seminary with both a Philosophy Department and a Theologate. In 1954, Archbishop Edward F. Hoban transferred the Philosophy Program from Saint Mary to the newly established Borromeo Seminary of Ohio in Wickliffe, Ohio; since then, Saint Mary Seminary and Graduate School of Theology has been exclusively a graduate theologate.



On February 24, 1962, the Seminary became an affiliate of Washington, D.C.'s Catholic University of America, and students were eligible to receive the ecclesiastical degree of Bachelors of Sacred Theology (S.T.B). This arrangement continued to 1970.

On August 16, 1968, Saint Mary Seminary and Graduate School of Theology was incorporated by the State of Ohio. On September 13, 1968, the school was granted a "Certificate of Authorization received from the Ohio Board of Regents" to grant degrees in theological studies (Resolution 1969-13). The members of the Association of Theological Schools (ATS) voted associate membership status to Saint Mary Seminary and Graduate School of Theology on January 15, 1969, and full accreditation was granted on January 14, 1971. On April 24, 1981, the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools accredited the Seminary.

In 1989, Bishop Anthony M. Pilla, Bishop of the Diocese of Cleveland, inaugurated a thorough and lengthy consultative process to determine the future direction of priestly formation within the Diocese of Cleveland. After examining all the available options, the Presbyteral Council of the Diocese, the con-

sultative body of priests for the bishop, recommended the establishment of a ministry training center to prepare not only priesthood candidates but permanent deacons and pastoral ministers as well. The bishop accepted this recommendation, and he appointed a Transition Committee to oversee the establishment of what is now known as the "Center for Pastoral Leadership, Diocese of Cleveland." On September 5, 1991, Saint Mary Seminary moved to the site of Borromeo Seminary in Wickliffe, Ohio, to join this new center. The Center for Pastoral Leadership houses Saint Mary Seminary and Graduate School of Theology; Borromeo Seminary, which is now a formation program for college students; the Diaconate Formation Office; the Lay Ecclesial Ministry Office; and the Office of Ongoing Formation of Clergy. The five entities at the Center for Pastoral Leadership network and support each other while maintaining their distinct programs.

Significant milestones in the last decade include the retirement of Bishop Anthony Pilla in May 2006 and the appointment of Bishop Richard G. Lennon as the 10th Bishop of Cleveland. Bishop Lennon's installation on May 15, 2006, marked the beginning of a new chapter in the Diocese of Cleveland.

With the sudden death of the President-Rector, Rev. Thomas Tifft, on July 9, 2012, a search process was conducted by the Board of Trustees to recommend candidates to the Members of the Corporation for the position. On May 31, 2013, Rev. Mark A. Latcovich was named President-Rector.

In December 2016 Bishop Lennon resigned due to health reasons. Bishop Daniel E. Thomas, Bishop of Toledo, was named apostolic administrator during the 6-month interim.

On July 11, 2017, Bishop Nelson Perez was appointed Bishop of Cleveland. Bishop Perez was installed as the 11th Bishop of Cleveland on September 5, 2017, and served as Chancellor of Saint Mary Seminary until January 23, 2020, when Pope Francis named Bishop Perez the Archbishop of Philadelphia, PA. His installation in Philadelphia took place on February 18, 2020. Father Donald Oleksiak, Vicar General and Moderator of the Curia, served as Administrator of the Diocese of Cleveland in the interim.

On July 16, 2020, Bishop Edward C. Malesic, JCL, of the Greensburg, PA Diocese was appointed 12th bishop of the Diocese of Cleveland. The Mass of Installation was held on September 14, 2020. In his role as Bishop, Bishop Malesic serves as the Chancellor of Saint Mary Seminary. The diocese, and especially Saint Mary Seminary and Borromeo Seminary, have been blessed with Bishop Malesic's leadership, support, and pastoral care. Overseeing the "Heart of the Shepherd" Campaign for the renovation of the residence areas and other improvements, Bishop Malesic not only knocked down the first door to begin the renovation but cut the ribbon to signal the completion of the 3-year project.

The seminary continued to strengthen its academic program by adding the terminal Doctor of Ministry Degree program. In 2000 the Doctor of Ministry Degree program was approved by both the Association of Theological Schools and the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. In 2020, a Master of Arts in Diaconal Ministry was approved specifically for the men accepted in the formation program for the Permanent Diaconate. Lay men



and women in parish ministries also find the graduate theology programs at Saint Mary Seminary invaluable in their ecclesial service.

On February 4, 2023, Father Mark Latcovich, President-Rector, was named pastor of St. Ladislav Parish, Westlake after serving on the seminary faculty since 1992 and as President-Rector since 2012. Succeeding Father Latcovich as President-Rector is Rev. Andrew Turner.

The Program of Priestly Formation, 6th edition, no. 17, speaks to the context of the world and the Church in with priestly formation occurs: It is this context that gives shape to the programs of formation, and it is in this context that the vocations to the priesthood and ministries of pastoral leadership arise. "God always calls his priests from specific human and ecclesial contexts, which inevitably influence them; and to these same contexts the priest is sent for the service of Christ's Gospel." (Pastores Dabo Vobis, no. 3) Saint Mary Seminary and Graduate School of Theology is a living testament to the commitment of the Church of the Diocese of Cleveland, its leaders, its clergy and religious, and especially its faithful people, to the formation of its future priests and pastoral leaders.

For more information about the Bishops of the Diocese of Cleveland, please visit the [Diocese of Cleveland](#) website

The Seminary Seal

The Arms of Saint Mary Seminary are quartered with the basic colors and quarters of the Arms of Pope Pius IX, during whose pontificate the Seminary was founded. The two silver (white) wavy barrulets in the first and fourth quarters commemorate the first parish in the Diocese of Cleveland, Saint Mary of the Lake, and honors the present dedication of the Seminary. The ermine spots in the second and third quarters are derived from the Arms of the Diocese of Cleveland and are symbolic of the Seminary as a diocesan theologate. The quartered cross in gold and red symbolizes the truths that are central to theology and honors the founder of the Seminary, Louis Amadeus Rappe, first Bishop of Cleveland, who bore a gold cross on his Arms. The present development of the Seminary owes much to Archbishop Joseph Schrembs, fifth Bishop of Cleveland, whose Arms were tintured blue, gold and silver. Historical research has shown the diocesan Seminary was, for a very short time, dedicated to St. Francis de Sales, the colors of whose Arms were blue, gold, and red. By a happy coincidence the Arms of Saint Mary Seminary incorporate these colors.

Dimensions of Priestly Formation

The primary mission of Saint Mary Seminary and Graduate School of Theology is the formation of men for priestly ministry. “The journey of priestly formation begins at Baptism” and is patterned after the apostolic community “gathered around Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission.” (#10 – *Program of Priestly Formation, 6th edition.*) This journey of discipleship is the center of the seminarian’s life during formation and throughout the whole of the priest’s life. (#10 – *Program of Priestly Formation, 6th edition.*)

The four dimensions of priestly formation form the integrated program of seminary life. Human and spiritual formation aim to help the man conform his heart to the heart of Christ. Pastoral skills necessary for priestly ministry in today’s culture and context are enhanced through structured field education. The intellectual formation of the seminarian is based on the depth and breadth in graduate theological education in the Church’s intellectual tradition. For the 2024-2025 formation year, seminarians who enter from Borromeo Seminary and who have earned the bachelor’s degree including the required 36 undergraduate credit of philosophy and religious studies, begin the graduate program that culminates in the Master of Divinity degree. Men who have completed a bachelor’s degree in another field, begin a two-year pre-theology program focused on the Church’s philosophical tradition and introduction to the study of theology prior to the start of graduate theological studies.

Growth in Holiness Through the New Stages of Seminary Formation

Formation for the priesthood begins with a focus on the seminarian’s relationship with Jesus Christ. After becoming a disciple of Christ at his Baptism, formation allows a man to grow as a disciple who is discerning and preparing for ordained ministry. The gradual development of the future priest has holiness as its goal, to become configured to Christ, Head and Shepherd, Servant, and Spouse (*Program of Priestly Formation, 118*).

While the 5th edition of the *Program of Priestly Formation* spoke of college seminary, pre-theology, and major seminary, the 6th edition, following the latest *Ratio Fundamentalis*, speaks of stages. There are four stages of initial formation: Propaedeutic, Discipleship, Configuration, and Vocational Synthesis (*Program of Priestly Formation, 117*).

Since formation is a lifelong journey, it is important to lay a solid foundation for this journey in the **Propaedeutic Stage**, especially in the human and spiritual dimensions. Thus “the Propaedeutic Stage is an indispensable phase of formation with its own specific character” (*Ratio Fundamentalis, no. 59*) This stage allows the seminarian to lay a foundation for a new way of life through prayer, study, fraternity, and appropriate docility to formation (*Program of Priestly Formation, 120*).

In the **Discipleship Stage**, which must not last less than two years, there is a systematic and rigorous formation that has at its core the goal of growing in an intimate relationship with Jesus Christ through the life of meditation, contemplation, philosophical study, and the training of one’s character in Christian virtue (*Program of Priestly Formation, 132*).

In the **Configuration Stage**, the seminarian models his life on the self-donation of Jesus Christ, Shepherd and Servant, as he prepares more immediately for Holy Orders. “This configuration demands that the seminarian enter profoundly into the contemplation of the person of Jesus Christ, the beloved Son of the Father, sent as Shepherd of the People of God. It will make the relationship with Christ more intimate and personal and, at the same time, will lead to an awareness and an assumption of priestly identity” (*Ratio Fundamentalis, no. 88*). Reception of Candidacy, and conferral of the ministries of lector and acolyte occurs during this stage, marking the progressive deepening of this self-configuration to Christ both liturgically and in catechesis, evangelization, and active service to the poor (*Program of Priestly Formation, 135*).

The **Vocational Synthesis Stage** is the period of formation between diaconal and priestly ordinations. Since formal seminary formation has been completed, it is intended

primarily as a time not of evaluation, but of integration and transition into the diocese in which the deacon is preparing to serve. This stage is a gradual realization of the cleric’s responsibility for the care of souls while he resides full-time in a pastoral setting (*Program of Priestly Formation, 138*).

A more detailed description of each stage of formation will be shared as they are developed. Currently the timeline for implementation of each stage is: Fall 2024 for the Propaedeutic Stage; Fall 2025 for the Discipleship and Configuration Stage; and Spring 2026 for the Vocational Synthesis Stage. As the new stages begin the Seminary will continue to communicate our progress and growth toward the full implementation of the *Program of Priestly Formation, sixth edition*, and its benchmarks.

Organizations and Activities

Spiritual Growth Opportunities

In accord with its secondary mission, the Seminary offers a number of opportunities for spiritual growth for its Doctor of Ministry, Master of Arts, and Continuing Education students. These opportunities include participation in weekly liturgies and other liturgical events.

Joseph J. Mullen Lecture

The Seminary sponsors lectures open to its students and to the clergy of all faiths. In Fall 1969, as a continuing memorial to Monsignor Joseph J. Mullen, Rector Emeritus, who died May 14, 1969, the Seminary organized an annual series of lectures by distinguished scholars. In the Mullen Lecture’s current format one distinguished scholar is invited to give a formal lecture and meet with seminarians and faculty for an informal dialogue.

Community Activities

Opportunities are offered for the recreational, social and cultural life of seminarians. Programs of special interest on an intra-seminary and inter-collegiate basis are encouraged. Student interest in the Diocesan Mission in El Salvador is encouraged. Commuter students are invited to join the seminarians for special program such as the Advent Lessons and Carols and other special events.

Liturgical Music Program

To improve basic music skills and prepare for community liturgical services, all seminarians participate in regular liturgical music rehearsals

The seminarians and the community of formators form the heart of the seminary community, and this reality needs careful cultivation so that the distinctive aims of seminary formation can be achieved. (#153 – *Program of Priestly Formation, 6th edition*)

Committee Structure

“The seminarians and faculty form the heart of the seminary community and this reality needs careful cultivation so that the distinctive aims of seminary formation can be achieved” (#262 – *Program of Priestly Formation, 5th edition*).

Saint Mary Seminary and Graduate School of Theology has sought to follow this directive. Its implementation for faculty-student interaction has taken many forms with continued adaptations according to the needs and characteristics of the Seminary community. The present structure takes the following form:

Rector’s Conference—The Rector meets regularly with the seminarians. These conferences are an integral part of the seminarians’ formation.

Seminarian Dialogues—The Bishop of the local church meets with the seminarians twice a semester. The Rector or Vice-Rector meets each semester with each class to discuss specific issues or concerns. These meetings provide a channel for an exchange of ideas or forum for questions relating to the diocese, parish life and the Seminary community.

House Conference—A House Conference is held twice each semester with an assembly of the faculty and student body. This conference serves as an open forum where student and faculty concerns may be expressed and discussed.

The Faculty Committee—The Faculty Committee determines policy in all areas of the internal life of the Seminary. The concerns of this Committee include the spiritual, liturgical, academic, and community life programs of the Seminary with the aim of implementing, evaluating, and modifying Seminary policy in accord with current Church and civil norms, and the



needs of the times. All full-time faculty personnel are on this committee.

The Academic Life Committee—The Academic Life Committee suggests policy to the Faculty Committee in all areas of the academic program, institutional policies, and the library. Faculty department chairs and elected representatives of the student body comprise this committee.

Global Awareness & Interfaith Committee—Concern for the various ethnic cultures residing within the Diocese of Cleveland prompts the Seminary to continually address ways of providing for their pastoral care. The Seminary has a continued partnership with Catholic Relief Services to provide awareness of the global church by giving seminarians opportunities for field experiences in places like Cambodia, Madagascar and the Philippines. Students may also work in the diocesan missions in El Salvador to experience the immersion of language and culture. Globalization remains an important perspective for the M.Div. curriculum. Students also attend a yearly Jewish-Catholic colloquium and participate in the annual Week of Prayer for Christian Unity by attending a special lecture on ecumenism as part of the M.Div. curriculum.

Institutional Assessment Committee—The Institutional Assessment Committee works with the Faculty Committee and the Academ-

ic Life Committee to ensure that the Institutional Outcomes remain linked to each degree program. This committee maintains, reviews, and revises student assessment strategies and degree program outcomes for the school.

The Spiritual-Liturgical Life Committee—The Spiritual-Liturgical Life Committee recommends policy to the Faculty Committee in matters relating to the spiritual and liturgical life of the Seminary. The committee’s membership is composed of the representatives of both the faculty and the student body.

The Social Concerns Committee—The goal of this committee is to serve the community of Saint Mary Seminary and Graduate School of Theology in integrating its response to social justice concerns. Composed of representatives of both the faculty and the student body, the committee recommends policy modifications to the Faculty Committee.

Recreational Opportunities

The Seminary provides facilities for touch football, soccer, and volleyball and has an outdoor pool. Intramural competition is encouraged. Indoor facilities include a gymnasium, handball courts, fitness center, billiard and game room, and two student lounges (one exclusively for seminarian students and one for all other students). Once each semester, the Seminary participates in interscholastic sport competitions with regional seminaries.

Relationship with the Bishop and Local Church

Saint Mary Seminary and Graduate School of Theology prepares candidates for the Roman Catholic priesthood and serves as a center for advanced theological education. As an academic and formational institution subsisting within the Roman Catholic Diocese of Cleveland, all students are publicly connected to the Bishop and the local church, and thus should accept this role with fidelity, loyalty, and integrity. Registered students, regardless of their future vocational or professional ministerial goals, should be living a public life which is in alignment with the ethical and moral teachings of the Catholic Church.

Graduate Student Life

The Graduate School of Theology provides advanced theological education leading to the Master of Arts (Theology) degree. Commuter students and Continuing Education students are invited to participate in the many communal dimensions of the seminary. In addition to the graduate classes which seminarians and commuter students take, commuter students are invited to yearly lectures, liturgies, socials with the board and the faculty. Peer symposia culminating the Master of Arts degree are public, and commuter students are encouraged to attend.

Students in the Doctor of Ministry degree program engage the doctoral studies as a cohort. In addition to the activities available to all commuter students, doctoral students have regularly scheduled opportunities in the project forum sessions to form professional ministry relationships which often extend beyond the formal program into areas of pastoral leadership and collaboration.

Men accepted as candidates for the Permanent Diaconate Formation program have the opportunity to earn the Master of Diaconal Ministry degree. While pursuing their theological studies in preparation for ordained diaconal ministry, the candidates are part of the required program of formation leading to ordination as Permanent Deacons.

Academic Year

The Academic year is divided into two semesters of 15 weeks. The fall semester usually

begins the last week of August and ends in mid-December. The spring semester begins mid-January and ends in mid-May.

A limited number of Master of Arts courses may be offered in a 14-week summer intensive, based on student needs and faculty availability. Doctor of Ministry research and writing courses are offered as detailed in the D.Min. curriculum.

Class Attendance

The academic program is exclusively in-person. Class attendance is expected in-person for all courses for which a student is registered. Normally illness or other sufficiently serious circumstances are legitimate reasons for absence. In case of absence, the student is responsible for class work, assignments, and/or examinations. Classes will not be conducted virtually. Regarding inclement weather, see the "Winter Weather Policy" in this catalog. In case of absence, the student is responsible for class work, assignments, and/or examinations.

Course Credit

Course hours of credit are based on the number of 55-minute class periods, or their equivalent. One credit is granted for 14 class periods plus one class period for examination and assessment. The specific hours of credit are given with the course description in this catalog and in the Academic Bulletin provided each semester prior to registration.

Withdrawal and Credit/Audit Change

To withdraw from a course or to change registration from credit to audit (or the reverse) without penalty, a student must obtain the official form from the Registrar and submit the request in writing. Failure to attend class or merely giving notice to the instructor will not be regarded as official notice of withdrawal and students will lose any deposits and receive a grade of "F" for the course. The last day to withdraw without financial penalty is indicated on the yearly academic calendar. Students who withdraw from a class after this date are responsible for the entire amount of the semester's tuition. (See the Finance section of this catalog for policies regarding tuition reimbursement in cases of withdrawal.)

Academic Assessment and Evaluation

Academic assessment and evaluation of students in all courses occur throughout the course as well as at the end of each term. These evaluations may take the form of oral or written examinations and/or signature assignments such as performance presentations or enactments, theological reflections, and research papers. At times a mid-term assessment may be given, or a mid-term project may be required at the discretion of the professor.

Other measures of integrative assessment and summative evaluation include the degree program capstone symposia and colloquia. The Master of Divinity Portfolio Capstone Presentation is scheduled around the third week of November. Doctor of Ministry Colloquia and Master of Arts Symposia must be presented and successfully completed and submitted no later than March 15 to be eligible for the May Commencement Exercises.

Percorso Student Portfolio: All new students in the MA (Theology), Masters in Diaconal Ministry, and Doctor of Ministry degree programs maintain an online portfolio for the duration of their studies. Requirements for artifacts and reflections to be uploaded can be found in the discussion of each degree program, either on the website or in this catalog.

Academic Integrity

The goals and purpose of Saint Mary Seminary and Graduate School of Theology and its special relationship to the training of ecclesial leaders demands that students exhibit personal integrity and high ethical standards. Academic honesty is expected of every student involved in the Seminary's academic program. Therefore, unless sources are appropriately indicated, all material which a student presents for a course must represent only his or her original work. Claiming as one's own either the work of others, e.g. term papers, exams, reports, etc., or work generated artificially via AI may result in failure for the specific assignment or the entire course, as well as dismissal from the Seminary or degree program.

Grading System

Grade reports are given to the students at the end of each term. Term grades are based on oral and written class work and examinations.

The grade received is an evaluation of actual performance and the degree of mastery the student has manifested to the instructor. The following grading system, based on a 4-point scale, is used.

Grade Quality Points

Grade	Quality Points
A	4.00
A-	3.667
B+	3.333
B	3.00
B-	2.667
C+	2.333
C	2.00
C-	1.667
D/D-	1.00
F	0.00 Failure
I/IP	Incomplete or In process
NR	Grade not reported
P	Pass
AUD	Auditor
W	Withdrew with permission

An incomplete (I) is given only for serious reasons. If a student is unable to comply with a deadline, he or she must obtain permission for an "I" from the professor on or before the due date for the assignment. Course work must be made up within a designated time, usually one month, but no restriction is placed on the grade a student may receive.

Course work not completed during the extended time given for an Incomplete (I) results in a grade of "F".

Should a student in a degree program fail a required course, he/she must repeat the course. A failing grade is computed in the cumulative grade average.

The following descriptions serve as an evaluative rubric for the professor's assessment of student work. The use of pluses and minuses

allows for a more accurate assessment of the student's performance within the range of each letter grade.

[A: 100–96%, A-: 95–93%] Outstanding achievement: exceptional aptitude and performance. The student has demonstrated a number of the following characteristics: an exceptionally good grasp of the course material; evidence of self-initiated reading; cooperation in course activities; manifestation of exceptional capability and originality; a command of appropriate vocabulary and superior ability to integrate and make associations with other material studied.

[B+: 92–91%, B: 90–87%, B-: 86–84%] Good achievement: a significantly higher grasp of the course material, which goes beyond the required basic elements. The student has demonstrated a number of the following characteristics: a significantly more effective command of the material than is generally required; demonstrated ability to perceive applications of principles and relate them to other material; work distinctly above the average; investment in extra-curricular work on his own on course material; a personal grasp of principles so they can be discussed with ease.

[C+: 83–81%, C: 80–77%, C-: 76–71%] Satisfactory achievement: a grasp of the basic content, which enables the instructor to certify the required mastery of the material of the course. The following characteristics are usually present: a command of the basic course content and demonstrated ability to make generally correct applications of principles; demonstrated ability to express knowledge intelligibly; the standard performance expected.

[D: 70–65%] Poor achievement: a minimal grasp of course content and limited ability to apply principles learned. The following may further characterize this level: sub-standard achievement as related to graduation; the instructor believes the student would not profit materially by repeating the course; the student may advance to course or courses to which the given course is a prerequisite but with dubious prospects of success.

[F: Below 65%] Failure: failure to meet minimal requirements as specified by the instruc-

tor. The student must repeat the course if it is required for a degree program.

Grade Point Averages are calculated on a 4-point scale. Multiply the Grade Quality Points by the number of course credits for each course, then, dividing the sum by the number of classes.

Academic Appeals

Saint Mary Seminary reserves the right to discipline or dismiss a student who fails to meet the Seminary's or degree program's academic standards. Any student who objects to an academic decision can appeal that action by submitting a formal letter of appeal to the Academic Dean within ten days of the receipt of the evaluation or grade report. The letter should present the facts surrounding the student's complaint and include any pertinent documentation. If the appeal concerns a grade or academic decision, the Academic Dean will arrange a meeting with the student and the professor at a mutually agreed upon time. Depending on the nature of the complaint, such as dismissal from an academic program, the Academic Dean may select members from the Seminary community to serve on an Appeals Board. In requesting an appeal, the student agrees to be bound by the decision of the Appeals Board. The decision of the Appeals Board is final and not subject to further appeal. The decision and rationale are communicated in writing to the persons involved and are kept on file in the Academic Dean's office.

Grievances

In non-academic matters, a student presents a formal letter to the Vice President/Vice Rector outlining the grievance. The Vice President/Vice Rector will determine the process for review and resolution and will maintain a file of all pertinent documentation of formal grievances.

Honor Students

Master of Divinity students in the second, third, fourth and fifth years of theology as well as Master of Arts (Theology), Master of Diacanal Ministry, and Doctor of Ministry students whose cumulative grade point averages are 3.5 are considered honor students.

Independent Study

A full-time, degree-seeking student may participate in an independent study under the supervision of a faculty member with the approval of the Academic Dean or Assistant Academic Dean. The student must first receive permission to approach a faculty member to supervise an independent study. If permission is given and the faculty member agrees, a syllabus must be prepared in the usual format and presented to the Registrar who then designates a course number and enters it into the student's academic record. The usual tuition per credit is charged for an Independent Study. A letter grade is given at the course conclusion. Ordinarily an Independent Student earns 2 graduate credits unless the circumstances, contents and rigor justify otherwise. No student is permitted to take an independent study in an area in a semester where an elective course in that area is offered unless he/she has taken that elective course.

Professional Appearance and Attire

Saint Mary Seminary and Graduate School of Theology prepares men and women for formal ministry in the Church. Therefore, personal appearance and attire should reflect ministry standards. Commuter students are expected to dress modestly and respectfully and be well groomed for class and while on campus. Seminarians follow the house dress code and guidelines in the Handbook. The administration and faculty reserve the right to determine whether a student's appearance is acceptable.

Transcripts

Saint Mary Seminary and Graduate School of Theology adheres to the Family Education Rights and Privacy Act of 1974 (Buckley Amendment). This act states that the written consent of the past or present student must be obtained before allowing transcripts to be released to any person or body, and such permission is granted only for the reasons specified in the written consent.

Students who request transcripts of records to be sent to other institutions, submit a signed request to the Registrar, preferably through the Populi Portfolio system student portal or using the form available on the

seminary website. Telephone requests must be followed with the written consent by the student. Official transcripts are signed and dated by the Registrar and bear the seal of the seminary. Transcripts are sent by US mail or secure electronic transfer directly to the college, university, or employer. If official transcripts are to be sent to an address outside the United States, current international mail rates will apply and be charged to the student. Transcripts are released only when all outstanding financial balances have been paid.

Transfer of Credit and Advanced Standing from Other Graduate Schools

Saint Mary Seminary has the right to determine if it will accept graduate credits for work completed in other accredited schools. Not more than one-half of the credits previously earned can be accepted into the degree programs. Credits considered for transfer must be equivalent in content to the comparable Saint Mary Seminary course, earned within 8 years of the application to the Master of Arts Degree program, with a grade of B (3.00) or higher as verified by official transcript.

If advanced standing is granted on the basis of evaluation, not more than one-fourth of the total credits required for an ATS-approved degree may be applied to the Master of Divinity, Master of Arts (Theology), or Doctor of Ministry degrees. Because the Master in Diaconal Ministry degree is part of the formation program of ordained diaconal ministry, no transfer credit will be applied unless the Director of the Permanent Diaconate Formation Office presents the matter to the Bishop. (See the Master of Diaconal Ministry degree requirements on the seminary website or in this catalog.)

Full-Time Status

Full-time status in the Master of Divinity program is defined to be a course load of not less than 14 hours per semester. Full-time status in the Master of Arts degree program is defined to be a course load of three (3) courses (not less than 6 credit hours) per semester. Full-time status in the Doctor of Ministry program is defined to be 4 credit hours per semester. Students in the Master of Diaconal Ministry degree program are assumed to be full-time and participating in the academic

and formational components of the Diaconal Formation program.

Academic Probation

A degree-seeking student who falls below the minimum G.P.A. is placed on academic probation for the following semester. Students who remain on academic probation for three consecutive semesters will be dismissed from the program. Students who fail to show sufficient progress during academic probation are also subject to dismissal.

The Seminary reserves the right to refuse to admit or re-admit any student at any time should it be deemed required in the interest of the student or the Seminary to do so, and to require the withdrawal of any student at any time who fails to give satisfactory evidence of academic ability, earnestness of purpose or active cooperation in all the requirements for acceptable scholarship.

The following rules govern Master of Divinity degree students on academic probation:

At the close of each semester, a student is placed on academic probation if the cumulative grade point average falls below 2.00. The student is removed from probation at the close of the semester in which the grade average rises to or above 2.00. Placement on, retention, or removal from probation is noted on the semester grade report and on the permanent record.

- A student who remains on probation for three consecutive semesters will be required to withdraw for unsatisfactory academic performance.
- A student who remains on probation for two consecutive semesters may choose: To continue the regular class-hour load and attempt to remove the probation the third semester, or to reduce the class-hour load and lengthen the time of the course of studies.

A student on probation:

- May be required to submit a progress report to the Academic Dean
- May have extra-curricular activities curtailed in the case of candidates for the priesthood

- May not be admitted to candidacy or receive ministries during that semester
- May be asked to postpone the internship year to enroll in another semester of coursework to remove the probation
- Will not be permitted to hold school offices
- May be required to lengthen the time of course studies

The following rules govern M.A. and D.Min. students on academic probation:

At the close of each semester, a student is placed on academic probation if the cumulative grade point average is less than 3.00. The student is removed from probation that semester in which the grade average rises to or above 3.00. Placement on, retention on, or removal from probation is noted on the term grade report and the permanent record.

No credit is given for a course in which a student earns an “F”. A student must retake a failed required course the next time it is offered. If the failure is in an elective course, the student must take an equivalent elective in the same department. Exceptions to these policies (e.g., an independent study in a subsequent semester to make up a required course) are at the discretion of the Academic Dean.

An M.A. student who remains on probation after the completion of 15 semester hours will be required to withdraw for unsatisfactory academic performance.

A D.Min. student who is on academic probation for two semesters or who earns a grade of “F” in any course is subject to dismissal from the program.

Educational Technology

Access to the Seminary Internet system and other forms of educational technology is made available to students and faculty to enhance the educational experience and to improve their ability to communicate with others. The appropriate use of educational technology in class is both permitted, expected, and encouraged. Students are expected to



have an Internet-accessible laptop computer or iPad to access Populi, the learning management system, *Percorso*, the online student portfolio, and the Seminary email. Once a student is registered for one or more classes, he or she is assigned Populi login credentials, and a Seminary email account (.edu) for all communications. More information is given at the time of registration and initial orientation.

All classrooms are equipped for use of technology and Internet access. While in class students are expected to limit their use of personal technology to the course work at hand. Faculty may limit a student’s use of personal technology if it is deemed to be a distraction or inappropriate or is detrimental to the learning environment.

The usual expectation of ethical behavior extends to the use the Internet and educational technology. While users are encouraged to conduct legitimate research on the system, any use of technology that panders to immoral behavior or attitudes is prohibited. Obvi-

ously civil and criminal laws must be obeyed. Users are reminded that they are responsible for observing the U.S. Copyright laws (United States Code, Title 17); obeying all licensing restrictions in connection with software that is downloaded or used in connection with the system and respecting the privacy of others.

Winter Weather Policy and Class Cancellations

The Graduate School of Theology normally does not cancel classes since seminarians are resident students. In the case of severe weather, non-resident students are encouraged to contact their professors and let them know they will not be able to attend class. The professor will not penalize the student. However, the student will be responsible for obtaining class notes and completing assigned readings. If an instructor decides it is necessary to cancel or re-schedule a class, students will receive a Populi text message from the instructor or the Registrar.

Excellence in education at the graduate level demands access to a strong, professionally staffed library with print, nonprint, and electronic resources, as required by accrediting agencies.” (Program of Priestly Formation 6, #362)

Library Mission

By collecting and curating the resources necessary for theological analysis and critical reflection and by fostering the articulation of theological ideas, the Saint Mary Seminary Library supports study and research at the Masters and Doctoral levels. It also collaborates with and serves as a theological resource for Borromeo Seminary, the Permanent Diaconate program, the Lay Ecclesial Ministry program, the Office of Ongoing Formation for Clergy, and, more generally, for patrons across Ohio.

Library Goals

In pursuit of its mission, the library has five primary goals:

1. To assemble a strong collection of materials adequate to support graduate work in theology at the Master and the Doctor of Ministry levels.
2. To create and provide the tools necessary to allow patrons to efficiently identify and obtain materials required for their study.
3. To maintain inventory and circulation control of the collection.
4. To provide assistance to patrons in effectively using the library.
5. To provide physical facilities adequate for housing the collection, for the staffing of the library, and for the creation of a hospitable place to study

About Us

The Bruening-Marotta Library holds more than 85,000 volumes, nearly 500 units of audiovisual media, and subscribes to approximately 200 current periodicals. In addition, the library is a member of OhioLINK, a consortium of 117 academic libraries in Ohio.



Through OhioLINK Seminary students have access to nearly 38 million books and Library materials, plus access to more than 100 electronic research databases, including the ATLA Religion Database.

Library Layout

There are three levels in the library: the Main floor, the Balcony, and the Lower Level.

On the Main floor you will find our Reference collection on shelves around the walls. Audio visual resources (CDs, VHS cassettes and DVDs), and the Reserve books are also on the Main floor, along with the Horstmann collection. Other books on this level are primarily biographies, philosophy titles, and psychology. The Library uses the Dewey Decimal classification system, and the books with classification numbers 0–199 are found on the Main floor.

The circulation desk, and the public catalog computers are on the Main floor, along with the offices of Library staff.

In the Balcony you will find current periodicals on display, plus previous issues for the current volume. A reading area and study tables are

available in the Balcony, as well as the Library’s microfilm resources. Computers for student use are also located here.

The Lower Level the bulk of the Library collection, books with the classification numbers 200–999. Bound journals are located in the lower level, on mobile shelving, arranged alphabetically by title.

Library Collection

Books—The library owns over 86,000 items, making it the largest theological library in northeast Ohio. Its collection of 68,000 books and 7,000 eBooks emphasizes philosophy (particularly that related to St. Thomas Aquinas), scripture, systematic theology, ecumenism, moral theology, spirituality, pastoral theology, religious education, liturgical theology, canon law, Church history, and patristics.

Catalogs—The SMS catalog is the primary means by which patrons can locate books within the collection. The catalog is accessible at <https://catalog.stmarysem.edu>. It is also available via a link at the Saint Mary Seminary web site at <https://www.stmarysem.edu>. The catalog can be searched by author, title,

subject, keyword, call number, and more. Search results will include the location of the book, the call number, and the status (such as available, library use only, due on __, etc.). In the case of eBooks, individual bibliographic records will contain links connecting patrons to the full text.

OhioLINK and SearchOhio—The library is also a member of a consortium of 117 academic libraries called OhioLINK. Consortium libraries are interconnected by a Library Services Platform from Ex Libris called Alma/Primo VE. Member libraries have access to approximately 38 million physical items statewide. Students, faculty, and staff can use the OhioLINK system to find and request materials online and have them delivered to their home library.

And should the search of the OhioLINK system not locate a particular item, SearchOhio, the State of Ohio consortium of public libraries, is another available option. Please see the Library website for up-to-date information on SearchOhio availability.

Journals—The library subscribes to approximately 200 print journals and owns close to 17,000 bound journals. Current issues are on display in the balcony. Back issues of the current year are found in alphabetically arranged boxes behind the display shelves in the balcony. Bound journals are shelved alphabetically on mobile shelving in the basement. All journals, both current issues and bound volumes, are “Library Use Only” and may not be checked out. Links to about 400 eJournals may be found in the journal’s bibliographic record in the Library catalog.

Databases (also called Periodical Indexes)—Databases provide access to the journal literature. The primary databases for the Saint Mary Seminary Library are: the ATLA Religion Database; ATLA Plus, Religion and Philosophy Collection; New Testament Abstracts; the Old Testament Abstracts, and Academic Search Complete.

To access these databases, go to the Seminary website at <https://stmarysem.edu>, and select “Search” from the Library drop-down menu.

Other databases of interest are available through OhioLINK. From the main OhioLINK site <https://www.ohiolink.edu>, click on the link for “Research Databases”. Of the more



than 100 databases available, a few are of particular interest to SMS students:

- These databases include both citation and full-text resources
- Dissertation Abstracts
 - Historical Abstracts
 - Humanities International Complete
 - Oxford resources (4)
 - WorldCat

Other Holdings

Audiovisuals—The Library holds nearly 500 media resources, including video recordings in both VHS and DVD formats, audio CDs, and recordings of special events within the Diocese (such as the Mullen Lectures, priesthood ordination celebrations, etc.).

Microforms—The Library owns a number of resources in microfilm and microfiche format. Notable among our holdings are a complete run of the Catholic Universe Bulletin on microfilm. Also available is a microfilm/microfiche reader/printer. Please request assistance from the Library staff if you wish to make use of these resources.

Horstmann Collection—Bishop Ignatius F. Horstmann, the third bishop of the Diocese of Cleveland, was an avid bibliophile, and made

frequent book-buying trips to Europe. On his death, his library, comprised of volumes dating from the 16th to the 19th centuries, was donated to the Seminary. Noteworthy among his donation were complete sets of J.P. Migne’s *Patrologiae Graeca* and *Patrologiae Latina*. The Horstmann collection is that which remains of his original library. Books in this collection are designated by call numbers beginning with “HC”, and are “Library Use Only”.

OhioLINK resources

Electronic Book Center—The OhioLINK Electronic Book Center (EBC) contains more than 125,000 e-book titles, covering numerous subjects, and includes scholarly monographs, encyclopedias, dictionaries and other reference works. Most e-books are permanently owned by OhioLINK. Content is funded through a combination of member library contributions and OhioLINK central funds.

Electronic Theses and Dissertations Center—OhioLINK Electronic Theses and Dissertations (ETD) contains over 58,000 theses and dissertations from students at 31 of Ohio’s world-renowned academic institutions. In 2012, Google thanked OhioLINK for making ETD open-access content easier to find by Google Scholar. Theses and dissertations from

Ohio's academic institutions were downloaded more than six million times from researchers around the globe in 2015.

Circulation

The Saint Mary Seminary Library follows the policy of confidentiality recommended by the American Library Association. The confidentiality of all patron records will be upheld.

Library Cards

Valid library cards are required to check out books. All library cards expire on the last day of August (as indicated by the expiration sticker on your library card), so each year patrons will need to revalidate their library card. This is the means by which the Library can collect updated patron information, whether it be a new address, a new phone number, a new email address, etc. Please see a member of the Library staff if you need to update your library card.

Patron Services

Orientation & Bibliographic Instruction—To assist patrons in finding materials in the Library, orientation sessions are conducted for new students at SMS and Borromeo Seminary. Bibliographic instruction sessions are also conducted upon request for other groups, such as the Permanent Deacons, Doctor of Ministry students, or at the request of an individual instructor. Orientation and bibliographic instruction sessions introduce not only the material resources and the tools of library research, but also discuss strategies guiding the selection of the appropriate search tool for the material being sought.

Reference Services—As is often the case, the most effective learning occurs during one-on-one instruction, within the context of a specific research goal. The reference staff will assist with:

- Locating appropriate materials in the print collection,
- Navigating through the online databases and ebook collections,
- Optimizing research strategies,

- Identifying specialized research materials,
- Locating quality resources and websites,
- Following proper bibliographic and footnote formats, and
- Securing technology assistance and wireless access.

Reserves—At the beginning of each semester, professors have the option of requesting that books in the circulating collection be moved to their “Reserve Shelf.” This transfer temporarily changes the book status to non-circulating or “Library Use Only” to ensure that all students in the class have access to the book, and to prevent the book from being monopolized by a single student. Reserve books can be found by locating the professor's name, and the course abbreviation.

Interlibrary Loan—If there are resources unable from either the SMS Library or within the holdings of the OhioLINK consortium, please see the Library staff to request Interlibrary Loan services. While every effort is made to borrow from libraries that do not charge a lending fee, if there is a charge by the lending library, that fee is passed on to the patron.

Loan Periods—The loan period for SMS books is 3 weeks for students, and 90 days for faculty, and books are renewable two times. The loan period for OhioLINK books is also 3 weeks, but 1 week for other formats (CD's, DVD's, etc.). OhioLINK books can be renewed up to four times, but other formats may not be renewed.

Other Policies

Gifts and Donations—The Library is viewed not only as a Seminary resource, but also as one which encompasses the diverse interests of the Diocese of Cleveland. As a Diocesan memory institution, the Library welcomes gifts of books, periodicals, or other materials from personal libraries and estates. The Library, however, reserves the right to use or dispose of these materials in keeping with its best interest. Additionally, the Library is

prohibited by IRS regulations from assigning a value to any material received as a donation. A letter of thanks acknowledging the gift is available.

When the Library receives donations of books, the usual practice is to review these gifts for items to be added to the collection. Those items not selected are placed on a cart with a sign indicating they are available to anyone to take, free of charge.

AI at Saint Mary Seminary

Artificial intelligence (AI) models are powerful tools for generating texts that mimic human compositions. “. . .the richness of the philosophical tradition and Christian theology, (offers) a deeper and more comprehensive understanding of intelligence—an understanding that is central to the Church' teaching on the nature, dignity, and vocation of the human person.” (*Antiqua et Nova*, #12) The use of AI in educational institutions, specifically in theological settings, continues to evolve, impacting academic integrity with both positive and disruptive outcomes.

It is essential to review AI generated content carefully to ensure its validity. Texts generated via AI can contain inaccurate, misleading, and fabricated content and may contain copyrighted material. Academic integrity requires that students take responsibly for any erroneous AI content introduced in course work.

AI generated content may only be used in coursework with the express permission of the instructor. Instructors are encouraged to explicitly state in course syllabi policies with respect to the use of AI. It is suggested that instructors follow one of three models currently being used in Catholic seminaries.

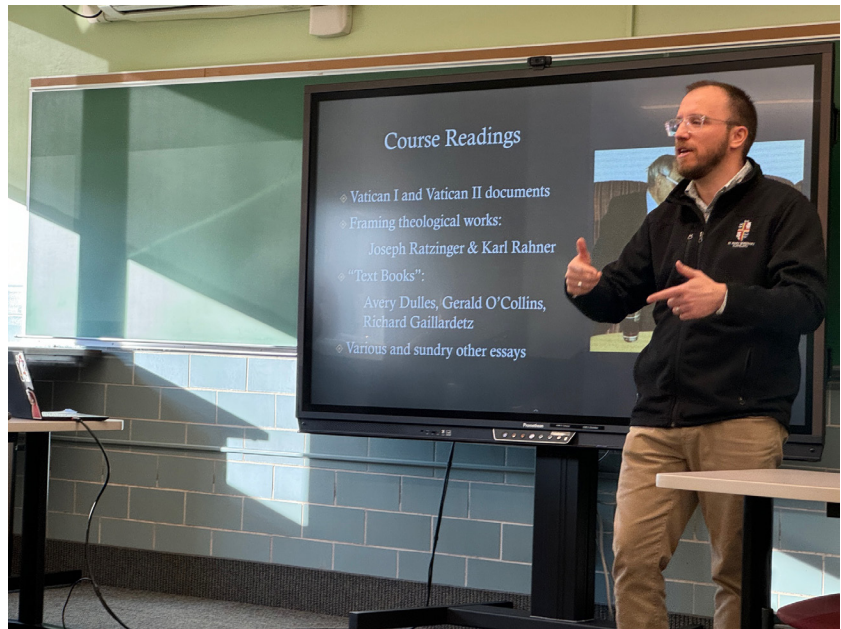
- AI not permitted in the course.
- AI permitted for specific assignments. Students must disclose any AI assistance.
- AI use is encouraged with proper attribution.

The mission of Saint Mary Seminary and Graduate School of Theology—priestly formation and advanced theological education for ecclesial service—cannot be seen merely in terms of academic programs, as valuable as they are. All aspects of Saint Mary Seminary—the fraternal community, the rigorous intellectual programs and resources, the rich spiritual and liturgical grounding, the challenging experiences in pastoral ministries, the stable financial and physical resources—challenge the students to bear fruit, to grow in Christian discipleship, to allow themselves to be formed by the Word they have heard, to plumb the depths of the Catholic intellectual tradition, and to be equipped to communicate that Word in collaboration with others in the mission of the New Evangelization. Assessment results are a time-lapsed record and one measure of institutional effectiveness.

Institutional outcomes are regularly assessed using multiple strategies that include both direct and indirect measures of student learning. The assessment program indicates that Saint Mary Seminary and Graduate School of Theology degree programs produce their intended outcomes and that they are educationally effective.

Student Outcomes Data

Total unduplicated enrollment of degree-seeking students over the past five years in all four degree programs indicate that students at Saint Mary Seminary and Graduate School of Theology are 72% men and 28% women. Of these, 28% are full-time, and 92% are white, 3% Hispanic, 2% Black or African American, and 4% Asian. Thirty-two percent (32%) are enrolled in the Master of Divinity degree program, 48% in the Master of Arts program, 11% in the Master of Arts in Diaconal Ministry, and 11% in the Doctor of Ministry degree program, and 11% are Continuing Education students. The average age of continuing education (non-degree seeking) students is 55 years of age, with “senior scholars” (ages 66-86) accounting for 50% of this cohort. (96% white, 3% African American) The average retention rate for all programs is 86%.



Within the past six years, 64% of those enrolled in the Master of Divinity program and eligible to graduate received degrees with an average GPA of 3.54. Eighty-nine percent (89%) of those who graduated were given assignments in parish ministry by the Diocese, and 11% were appointed to ministry in a religious congregation.

Forty-eight percent (48%) of those enrolled in the Master of Arts Degree program are part-time students (2 or 3 courses per semester) and generally complete the program in an average of five to seven years. Over the past five years 77% of those eligible to graduate completed the program and were awarded degrees with an average GPA of 3.41. Most lay MA students who enroll in the program already have ministerial positions within the Diocese: Nineteen percent (19%) served in educational ministries; and 71% in parish, diocesan or pastoral ministries. Graduates either had positions at the time of graduation or obtained ministerial positions within a year after graduation.

Within the past five years, 86% of those enrolled in the Doctor of Ministry program were awarded the degree with an average GPA of 3.79. The D.Min. degree program requires that applicants are in full-time ministry for at least three years prior to admission. Thir-

ty-nine percent (39%) of the graduates serve in ordained ministries, 23% in educational ministries, and 38% in parish, diocesan, and pastoral ministries.

The Master of Arts in Diaconal Ministry Degree was fully implemented and approved in 2020. The first graduating class in this degree are in their final year and 18 permanent deacons are expected to receive their degrees in May 2025. All permanent deacons receive an assignment in a parish of the diocese, and most also have a professional occupation.

The effectiveness of an institution cannot be easily quantified. It must ultimately be measured in the generous, competent, committed lives of its graduates. The statistics given here seem to indicate that over the course of each degree program students grow personally and professionally. Further, they are eagerly welcomed as colleagues into the broader ministries of the Diocese of Cleveland and beyond. A 175-year tradition is a confirmation of the effectiveness of Saint Mary Seminary and Graduate School of Theology and a commitment to its future.

To learn more about the assessment plan and the effectiveness of the degree programs, contact Saint Mary Seminary and Graduate School of Theology, Director of Institutional Assessment.

Tuition and Fees

A current schedule of tuition and fees as well as cost per credit hour for courses may be found on the website under “Financial Policies”. These fees are subject to change for each academic year.

Refund Policy

Refund for tuition will be made on the following basis:

Within the first two weeks of class:	100%
Within the third and fourth weeks of class:	80%
Within the fifth week of class:	40%
Within the sixth week of class:	20%
Within the seventh week of class:	0%

A student who changes from credit to audit or audit to credit or adds or drops a class should do so by the end of the second week of the new semester after consultation with the Academic Dean. A student seeking a refund of tuition must withdraw from a class by the sixth week of the semester. Refunds are issued according to the schedule above.

Students who withdraw from a class after the sixth week are responsible for the entire amount of the semester’s tuition.

There is no refund for a failed course. Students are responsible for the entire semester tuition. Tuition for a failed course cannot be applied to a re-take.

Course Registration and Payment Policy

Registration for new students must be completed through the Registrar’s office. Returning students may register online as directed in the Academic Bulletin for the current semester. Students failing to register by the date indicated on the academic calendar will incur a \$25 late fee. Shortly after the semester begins, students will be invoiced through Populi. A secure payment portal on the student’s Populi profile is available for direct credit card payments (Visa, MasterCard and American Express). Tuition may also be paid by cash or check payable to Saint Mary Seminary and Graduate School of Theology.



Grades and transcripts will not be released until the financial account is paid in full. However, if payment arrangements have been established and met, the student may register for the next semester.

All tuition is due within 30 days of receipt of the invoice.

Graduating students with a past due balance will not receive a diploma or final transcripts until all tuition and fees have been paid. Students may participate in the commencement exercises; however the degree is not officially conferred until all financial obligations are met. Only official transcripts directly from the Registrar verify the degree conferral.

Payment agreements can be made with the Academic Dean and the accounting office.

US Federal Student Financial Assistance Programs and Deferment

Saint Mary Seminary and Graduate School of Theology does not participate in the US Federal Student Financial Assistance programs. All students enrolled at least half time, (i.e. 4 credits for graduate students) may be eligible for student loan deferment. All deferment requests are to be submitted to the Registrar for verification and processing.

The Master of Divinity (M.Div.) program is the basic program of graduate professional education. The basic sequence of 113 semester hours is organized into 5 general areas: Biblical Studies, Historical Studies, Systematic Theology, Pastoral Theology, and Liturgical/Sacramental Theology. The course sequence is so arranged that there is a progression from Revelation to a systematic understanding and application of principles to the mission of the Church as required in parochial ministry.

The program is professional in orientation, yet truly academic in that it demands extensive integrative study and the adequate use of research methods. The program prepares the student to carry out ministry in a creative and responsible fashion.

The Master of Divinity degree is the normative degree to prepare men for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings, following guidelines of The Association of Theological Schools. The Master of Divinity degree is a professional degree and is the recognized standard for the preparation of seminarians for ordained ministry. The curriculum incorporates the requirements of the *Program of Priestly Formation, 6th edition*.

Master of Divinity Program Outcomes Linked to Institutional Outcomes

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration. These outcomes define our reflective identity and vocation as a seminary and are linked to specific programmatic goals for the Master of Divinity program.

Prerequisites for Admission to the Program

The Master of Divinity degree program is reserved for men who have been accepted into the priesthood formation program and who have completed the Borromeo Propaedeutic and Discipleship stages and have demonstrated readiness to enter the Configuration stage of formation which includes graduate theological study toward the Master of Divinity degree.

Master of Divinity Curriculum

Prerequisites:	
• Bachelor's degree or equivalent	
• 36 Semester hours of philosophy	
• 12 Semester hours of religious studies	
• Test scores from the general Graduate Record Exam (GRE) unless waived	
Curriculum Requirements: 113 Semester Hours	
Sacred Scripture Hours	18
Biblical Hermeneutics	2
Hebrew Scriptures	
Pentateuch and Historical Books	3
Prophetic Literature	2
Psalms and Wisdom Literature	2
Christian Scriptures	
Synoptic Gospels and Acts	3
Pauline Literature and Catholic Epistles	2
Johannine Literature	2
Scripture Area Elective	2
Ecclesiastical History Hours	10
Church History I	3
Church History II	3
History Area Electives	4
Systematic Theology Hours	25
Fundamental Theology	3
God: One and Three	2
Christology	3
Christian Anthropology	3
Ecclesiology	2
Fundamental Moral Theology	3
Christian Sexuality	2
Catholics, Social Justice, and the Moral Life	3
Bioethics	2
Mary and the Saints	2
Liturgical and Sacramental Theology Hours	24
Sacramental Theology Hours	14
Liturgical-Sacramental Theology	3
Baptism and Confirmation	2

Eucharist	3
Holy Orders	2
Marriage: Liturgy and Sacrament	1
Penance and Anointing (with practicum)	3
Liturgical Theology Hours	10
Liturgical Preaching I	1
Liturgy and the Art of Ritual	2
Liturgical Preaching II	2
Liturgical Preaching III	1
Liturgical Preaching IV	1
Pastoral Preaching V	1
Basic Music Skills	0
Liturgical Leadership	2
Pastoral Theology Hours	31
Pastoral Theology Hours	18
Pastoral Counseling	3
Pastoral Administration	2
Introduction to Christian Spirituality	3
Seminar on Spiritual Direction	2
Evangelization and Catechesis	2
Canon Law I	3
Canon Law II	3
Field Education Hours	12
Parish Faith Formation Practicum	2
Catechesis and Evangelization Practicum	1
Pastoral Internship (including Pastoral Care of the Sick)	4
Social Ministries	2
Practicum on Ecumenism	1
Marriage Practicum	1
Parish Liturgical Practicum	1
Elective Hours (general)	6
Total Hours: 113 Semester Hours	

Total Hours: 113 Semester Hours. Total required courses: 101 semester hours. Total electives: 12 semester hours (6 required electives and 6 general electives)

*The M.Div. curriculum sequence, revised in accord with PPF 6th edition, will be implemented in the 2026-2027 academic year.

Master of Divinity Degree Program Outcomes Linked to Institutional Outcomes	
<i>Institutional Outcomes</i>	<i>Outcomes of the Master of Divinity Program</i>
<p>Christian Discipleship: Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian world view that influences actions and interactions</p>	<p>Demonstrates a participation in the Eucharist as the source of pastoral charity, the love that animates and directs those who walk in the footsteps of the Good Shepherd (no. 229a)</p> <p>Exhibits a commitment to the Church in its mission, manifested in a relationship with the Word of God (no. 229e)</p> <p>Can pastorally apply ethical and moral principles to the lives of the People of God (no. 332)</p>
<p>Formation: Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<p>Demonstrates integration of the benchmarks for human maturation (no. 115)</p> <p>Values, integrates, and uses assessment feedback from faculty, spiritual directors, field supervisors, and peers (nos. 168, 172, 371)</p> <p>Engages in self-assessment based on the PPF and recognizes the need for ongoing formation (no. 167)</p> <p>Demonstrates an ability to live a life:</p> <ul style="list-style-type: none"> • permeated by the charge to teach, to sanctify and to govern (no. 43a) • of prayer centered in the Eucharist, the Liturgy of the Hours, and the liturgical cycles (no. 43b) • of obedience that is apostolic, communal and pastoral (no. 43e) • in communion with one's bishop and the presbyterate (no. 43f) • of celibate chastity (no. 43h) <p>Adheres to professional and ethical norms of conduct for ministry (no. 21j)</p>
<p>Theological Thinking: Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights other fields of study contribute to the understanding of those expressions</p>	<p>Demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church (no. 265)</p> <p>Engages in critical thinking and ministerial practice which includes:</p> <ul style="list-style-type: none"> • engagement in theological research (no. 486) • employment of theological and pastoral methodologies which clearly relate to the truths revealed by God and contained in the Deposit of Faith (no. 349) • analysis of a variety of theological texts and traditions (no. 348) • synthesis of insights from a variety of theological disciplines in light of pastoral situations (no. 264) <p>Engages in Theological Reflection (no. 345)</p>
<p>Communication: Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<p>Demonstrates an ability to read and reflect critically (no. 283a)</p> <p>Demonstrates an ability to speak clearly and meaningfully:</p> <ul style="list-style-type: none"> • preaching, oral proclamation (no. 370a) • social-interpersonal communication (no. 91) • articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church • development of a verbal and non-verbal liturgical presence (no. 293) <p>Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity (no. 311)</p>
<p>Collaboration: Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals</p>	<p>Participates and engages in a productive way with co-workers in ministry (e.g., pastoral staffs, diocesan structures, ecumenical-interfaith relationships, etc.) (no. 367)</p> <p>Appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions (no. 352)</p> <p>Demonstrates leadership skills to achieve common goals of the community (no. 369)</p>

Beginning in the 2024-2025 academic year, seminarians must have completed all undergraduate work and earned a bachelor's degree or its equivalent from an institution accredited by a regional accrediting association. The propaedeutic year must be completed as well as the discipleship stage which includes the philosophy and religious studies requirements. Specifically:

- At least 12 semester hours in course distributed over the areas of Hebrew and Christian scripture, biblical history and literature, World Religions, Roman Catholic theology and sacramental theology,
- At least 36 semester hours in contemporary philosophy, ethics, logic, epistemology, metaphysics, natural theology, and philosophical anthropology.

Candidates for the Roman Catholic Priesthood

Applicants should understand that the diocesan priesthood vocation is a call to service that comes from the local Church, and therefore, ongoing formation is subject to the scrutiny of that local community of which the Seminary is an integral part.

Applicants should be open to developments in church life and practices to prepare them for a lifelong commitment to the priesthood.

A Bishop or a Religious Superior must sponsor prospective students who intend to prepare themselves for ordination. To the extent permitted by its primary mission, the Seminary will make efforts to accommodate candidates for the priesthood from religious communities and from other rites.

Applicants must provide, in addition to the documents required of all full-time, degree-seeking students, Baptismal and Confirmation certificates; Marriage certificates of parents from Church records; character testimonial from the pastor; and letters of recommendation. In addition, applicants are required to provide an autobiography or personal history, which includes a vocational discernment statement. Students from a college seminary are required to have a positive evaluation and recommendation from their seminary faculty.

The Admissions Committee considers each applicant, whether from the Diocese of Cleveland, other dioceses or religious communities. Prior to acceptance by the Admissions Committee, each applicant will be expected to undergo physical and psychological examination by qualified professionals approved by the Seminary and appropriate background checks.

Application deadline for entry into the Seminary program is July 1.

Candidates for the Roman Catholic priesthood are to have access to a vehicle.

Admission, Orientation, and Formation of International Seminarians

To support international seminarians in their academic, vocational, and cultural transition to graduate study at Saint Mary Seminary, as required by the *Ratio Fundamentalis Institutionis Sacerdotalis (2016)* and *The Program for Priestly Formation in the United States of America, Sixth Edition*, the following will be implemented, effective Fall 2022:

Admission

Admission of international seminarians to the Saint Mary Seminary and Graduate School of



Theology is initiated by the Bishop of the sponsoring diocese or Major Superior of a religious community, and includes conversation with and approval of the Bishop of the Diocese of Cleveland and the Rector of the Seminary.

A letter affirming good standing for an applicant in a religious community or a letter of suitability for an applicant for Orders is requested prior to a final admission decision.

Once approval is finalized, the following requirements are in effect for non-native English-speaking seminarians:

1. Ordinarily the philosophy requirement is completed prior to admission to the major seminary.
2. The TOEFL-iBT (Test of English as a Foreign Language – internet-based Test) must be taken by the candidate, and scores must be sent electronically to the Registrar of the seminary. Minimum total score of 80 required, with no category lower than 20. Exceptions are considered on a case-by-case basis. [Register for the TOEFL-iBT (home edition) at <https://www.ets.org/toefl>. Be sure to select Institution # D231 Saint Mary Seminary and Graduate School of Theology]
3. The student has been selected and recommended by the formation faculty of the sponsoring diocesan seminary or sponsoring religious community. All academic

transcripts, sacramental records, relevant formation evaluations, testimonials, and other admission documentation is sent to the Rector of Saint Mary Seminary prior to the issuance of the acceptance letter.

4. The student has and presents a valid passport from the country of citizenship.
5. Saint Mary Seminary PDSO/DSO initiates the issue of the acceptance letter and I-20 Certificate of Eligibility for Nonimmigrant (F-1) Student Status – For Academic and Language Students. The student presents all necessary documentation to the consulate of the country of citizenship to complete the process to be issued a valid student F-1 visa for study in the United States. It is understood that the student abides by all applicable immigration procedures at all times during the duration of the program of studies in the United States, including but not limited to international travel. Failure to cooperate may result in termination of the student visa.
6. The sponsoring diocese or religious community is ordinarily responsible for financial support associated with seminary academic and formation program, including tuition, fees and living expenses.
7. Once all admission procedures have been completed, a travel date is set. Ordinarily, the international seminarian

arrives at Saint Mary Seminary at least six months prior to the start of the academic semester to allow for a period of language, acculturation, and formational transition as a preparation for theological study and continued vocational discernment.

8. **Orientation to Graduate Study and Seminary Life:** To assist the international seminarian to prepare for successful graduate study, a program of orientation and acculturation—adjusted according to the student’s needs—may include pastoral, English language, and formational experiences prior to beginning formal graduate theological studies for the Master of Divinity degree.

Portfolio Assessment and Capstone Project

Students enrolled in the Master of Divinity Degree program maintain an electronic academic portfolio for the duration of their studies. The portfolio benchmarks writing skills, performance abilities in preaching and liturgical presiding, and leadership qualities. The portfolio gives evidence of the student’s integration of the human, spiritual, intellectual, and pastoral domains that document his personal growth and development toward priestly ministry.

At the end of each semester, the student posts the required assignment to the portfolio and writes a reflection on the required artifact based on the particular assignment’s criteria. The instructor (or supervisor) for the course responds to the written student assessment by posting his/her evaluation and constructive comments. The student and his formation advisor access this material to discuss areas for growth and identify future learning goals.

The following academic courses are targeted for the portfolio assessment:

First Theology: Fall Semester

- TH 530 Fundamental Theology: paper
- SC 510 Biblical Hermeneutics: final paper
- HIS 522 Church History I: paper

First Theology: Spring Semester

- LIT 560 Liturgical/Sacramental Theology: sample blog posting that presents the student’s personal spirituality



- of liturgy and sacraments
- LIT 571 Oral Interpretation and Proclamation: videotape

Second Theology: Fall Semester

- LIT 588 Baptism and Confirmation: Easter Vigil Project
- TH 533 Christology: Self-reflection—How has the student addressed the writing goals identified in TH 530?
- FE 560 Pastoral Care of the Sick: Self-reflection journal

Second Theology: Spring Semester

- FE 561 Catholic Education Practicum: lesson plan, reflection on the lesson
- TH 532 Fundamental Moral Theology: paper

Third Theology: Internship Year

- Project in the parish that demonstrates various skills
- Videotape of homily
- Reflection on homiletic style
- Reflection on lay formation board input

Fourth Theology

- TH 542 Christian Sexuality: presentation or debate
- Video of homily
- Student also chooses entries from each of these categories in his fourth or fifth year:
 - History paper that reflects historical methodology

- Scripture paper
- Project from LIT 580 Holy Orders, LIT 590 Eucharist, or LIT 589 Penance and Anointing
- Canon Law case study

Fifth Theology

- Reflection on liturgical style
- TH 538 Bioethics: paper

Portfolio Integration Seminar

Toward the end of the first semester of the fifth year, the student, working with his Formation Advisor, edits his portfolio to create a 20-minute presentation that synthesizes areas of growth and challenge as he completes the degree program. A board comprised of the student’s Formation Advisor and two assigned faculty members react to the presentation and engage the student in a guided discussion on questions such as: Where have you seen interplay and integration in the four pillars of formation? Cite examples from your portfolio. What mentoring do you still need as you prepare to begin ministry? What areas of ongoing formation have you identified in your portfolio synthesis? The board will render a “pass” or “fail” decision on the overall quality of the student’s presentation, analysis and responses.

The Master of Arts (Theology) Degree engages the student in advanced theological study and reflection in Biblical Studies, Systematic Theology, Liturgical/Sacramental Theology, Historical Studies, and Pastoral Theology. The degree program provides a solid theological foundation for ministry and may serve as the academic component in support of other formation programs for ecclesial service in the Church. The degree program supports the student's ongoing spiritual growth and theological and ministerial development for service to others in the Catholic tradition.

Admission to the Master of Arts Degree program requires a bachelor's degree from an institution accredited by a regional accrediting association. The applicant must request that an official transcript of credit earned at ALL colleges and graduate schools previously attended be sent directly to the Seminary.

Application deadlines are August 1 (prior to Fall admissions) and December 1 (prior to Spring admissions). After the application and other records have been received, letters of recommendation may be requested from former professors and others familiar with the applicant's ability and probable performance as a graduate student.

The Master of Arts Symposium

At the completion of all course work, the student is required to select and complete a symposium from one of two formats: a developed thesis statement or a written research paper. A student must meet with the Academic Dean to discuss the assignment of the faculty mentor and two additional faculty readers and to approve the symposium topic.

If the Master of Arts symposium involves surveys or instruments that will be used for specific research on human subjects, the MA symposium must comply with the protocol of the Institutional Review Board. (For further information see page 33.)

MA Capstone Timeline

Students are expected to adhere to the following timeline:

- Within one month of start of the semester prior to the student's final semester (i.e. one month into the Fall semester for a

Master of Arts (Theology) Degree Curriculum

Prerequisites:

- A Bachelor of Arts degree or its equivalent from an institution accredited by a regional accrediting association.
- An undergraduate background supported by undergraduate achievement, which would indicate the ability to engage successfully in graduate theological studies. It is most desirable that this background includes courses in philosophy and some introductory undergraduate courses in Scripture and Catholic doctrine.
- For those pursuing a double degree program (both the Master of Divinity and Master of Arts degree), completion of at least one year in the Master of Divinity program while maintaining at least an accumulative "B" average is required.

Curriculum Requirements: 44 Semester Hours

Core Course Hours (35 semester hours of core courses)	35
Biblical Studies Hours	10
*Biblical Hermeneutics	2
*Pentateuch and Historical Books	3
*Synoptic Gospels and Acts	3
Pauline Literature and Catholic Epistles	2
Historical Studies Hours	6
Church History I	3
Church History II	3

Systematic Hours	13
Fundamental Theology	3
Christology	3
Ecclesiology	2
God: One and Three	2
Fundamental Moral Theology	3
Liturgical and Sacramental Theology Hours	6
Liturgical-Sacramental Theology	3
Eucharist: Source and Summit of the Christian Life	3
Elective Hours (8 semester hours of elective courses)	8
Area Electives	6
(6 hours of course work in one of the following areas of concentration: Biblical, Historical, Liturgical-Sacramental, Systematic or Pastoral Studies)	
General Elective (2 hours of course work outside the student's area of specialization in an elective)	2
Capstone Symposium (Pass with Honors/Pass Grade)	1
Total Hours: 44 Semester Hours	
Total core courses: 35 semester hours	
Total electives: 8 semester hours (6 area electives) (2 general electives)	
Degree Capstone: 1 semester hour	

Degree Completion: Degree requirements must be completed within eight (8) years after the first semester enrolled in the Master of Arts program.

*Prerequisite course for all other courses in this department.



Master of Arts (Theology) Degree Program Outcomes Linked to Institutional Outcomes	
Institutional Outcomes	Outcomes of the Master of Arts (Theology) Program
<p>Christian Discipleship: Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian world view that influences actions and interactions</p>	<p>Exhibits an understanding of the Church in its mission, manifested in an appreciation for the Word of God, Tradition and the Magisterium of the Church</p> <p>Exhibits an understanding of the Christian world view in a variety of contexts</p> <p>Demonstrates intellectual growth and development resulting from the study of various theological disciplines</p> <p>Values the ethical and moral principles of the Christian life</p> <p>Engages in Theological Reflection</p>
<p>Formation: Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<p>Develops a disposition and skills for intellectual and pastoral application</p> <p>Values, integrates, and uses assessment feedback from faculty, spiritual directors, field education, and peers</p> <p>Engages in self-assessment based on criteria for academic growth</p>
<p>Theological Thinking: Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights other fields of study contribute to the understanding of those expressions</p>	<p>Demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</p> <p>Engages in critical thinking which includes:</p> <ul style="list-style-type: none"> • engagement in theological research • employment of a variety of theological methodologies • analysis of a variety of theological texts and traditions • synthesis of insights from a variety of theological disciplines in light of pastoral situations • evaluation of theological texts
<p>Communication: Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<p>Demonstrates an ability to read critically</p> <p>Demonstrates an ability to speak clearly and meaningfully</p> <p>Articulates an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</p> <p>Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity</p>
<p>Collaboration: Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals</p>	<p>Appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions</p> <p>Works well in class projects and discussions</p>

Spring graduation): the student should secure an advisor, draft a thesis statement, craft his or her major bibliography, and establish the committee. By the end of the fall semester, the student should submit a complete substantial draft of the capstone to his or her advisor. The advisor and two readers review the draft and offer suggestions.

- Prior to the start of the student's final semester: the substantial draft must receive approval from the student's advisor and the student's symposium must be scheduled. The symposium can be scheduled only after the student has a substantial draft approved.

- The symposium should take place no later than March 15 for a May graduation.
- Failure to follow this timeline will likely result in the student's graduation being deferred to the following year.

Portfolio Assessment and Integration:

Students enrolled in the Master of Arts degree program maintain an electronic academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from each area of study as well as the capstone symposium. Specifically, the student selects seven targeted e-portfolio artifacts along with three theological reflections at the 15, 30, and 44 credit threshold levels. Students will choose

evidence from classes in the following areas: Church History, Liturgical/Sacramental Theology, Biblical Studies, Systematic Theology (2), a General Elective, and the Capstone Symposium. The Capstone Symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration as a result of the program of studies.

Format 1:

A developed thesis statement

Part I.

The student develops a thesis statement that reflects his or her focused area of concentration. The statement should be composed from the student's course work

and demonstrate substantive integration, insight, research, and theological development.

Thesis statement overview:

- The thesis statement is a 50-word articulation of the student's symposium topic. The thesis statement reflects one or several theological perspective(s) that is (are) clearly defined with a particular focus.
- The thesis statement is supported by a detailed outline.
- The thesis statement and outline should not exceed four single-spaced typed pages.
- The thesis statement has an attached bibliography of sources consulted.
- The thesis statement reflects contemporary scholarship, research, personal insight and integration. It represents a composite of the student's critical assessment and thinking within the theological enterprise.

Although the Advisor is the primary consultant and is responsible for the final approval of the thesis statement, the student is free to call upon other faculty members for assistance and direction.

The Committee evaluates the thesis statement, outline, and bibliography using the following criteria: the student's approach and organization of the topic, the use of salient theological-historical literature, personal integration, and the student's overall creativity in developing and presenting the material. The Committee may meet before the scheduled date of the symposium to shape a strategy for their discussion.

Part II.

Presentation Format—During the symposium, the student presents a 15-minute overview of his/her thesis statement followed by a 40-minute discussion/question period.

Discussion Process—In his/her discussion with faculty members, the student is expected to demonstrate an understanding of theological methodology, an awareness of the important literature-documentation and contemporary scholarship in of the following areas: Biblical, Historical, Systematic, Pasto-



ral and Liturgical-Sacramental Theology. The student demonstrates the ability to integrate theological and pastoral convictions. The student's area of focus must also demonstrate the interdisciplinary nature of the theological enterprise.

Evaluation—The student's thesis outline and oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

Format 2:

A written research paper

Part I.

The student choosing Format 2 approaches the Academic Dean three semesters before his or her projected date of graduation (even though course work may not be completed). An Advisor is appointed who will mentor the student through the completed project. The research paper's topic evolves from the student's current area of study and does not require research in an entirely new area. The paper is intended to broaden and deepen the student's knowledge and understanding of an already familiar topic.

In order to help the student achieve the objectives for a written research paper, the following format is recommended:

- The student submits a one-page prospectus with a preliminary bibliography to his or her Advisor.
- The student receives approval of the topic and focus of the paper from the Advisor at least two semesters before graduation. At this time, the student, in consultation with the Advisor, selects two additional faculty Readers.
- In some instances, the Advisor may have the student consult the wider faculty for guidance and assistance.
- The Advisor serves as the writing mentor for the student. Thus, the student should work out a schedule to meet with the Advisor during the course of the semester. It is in the student's best interest to submit drafts of the paper to the Advisor for feedback and direction.
- The paper should be at least 25 pages in length, but not exceed 40 pages.

- The research paper follows the format and style of *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian, 8th Edition.

The Preliminary Process—The student presents the final draft of the paper to the Advisor five weeks before the anticipated date of the symposium. During that time, the Advisor may meet with the student and make minor revisions to the paper. Once the paper is approved, the student, in consultation with the Advisor and Readers, schedules the date and time of the symposium with the Registrar. Faculty readers should be given at least two weeks to read the paper. The Committee may meet before the scheduled symposium to prepare their comments for the student.

Part II.

Presentation Format—During the symposium, the student is expected to give a 15-minute synopsis of his/ her paper. This will be followed by a 40-minute discussion/question period.

Discussion Process—The student may be asked by the Committee to clarify or further develop an area represented in his or her paper. The student will be asked to discuss certain points, areas, or sections within his or her paper, explain his or her theological or historical methodology, and discuss the literature reflected in the bibliography. The student's research demonstrates the interdisciplinary nature of the theological enterprise reflected in the treatment of the topic. The Committee will evaluate the student's overall organization of the paper, the quality of the written work, the development of the topic, and the student's ability to discuss and support his or her written work.

Evaluation—The student's written paper and his/her oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

Protocol for All Formats

All scheduled symposia will be posted on the Faculty and Student bulletin boards and on the Saint Mary Seminary website (www.



stmarysem.edu) with names of committee members, time and location.

The symposium is a public forum. Faculty, students, and invited guests may attend any of the scheduled symposia. The student should notify the Registrar of the number of guests expected. The student will also need to contact the library to arrange for the use of any audiovisual equipment if needed.

At the symposium, students may use the following resources: (a) the final copy of the work (i.e., the written exam, the thesis outline or the research paper), (b) appropriate resources or materials approved by the Advisor (e.g., a Bible or a theological work by a given author), and (c) in special cases, audio-visual equipment (i.e., PowerPoint) that may enhance the student's presentation.

At the end of the symposium, the Committee meets for a short time to discuss and grade the student's overall project. The student meets with his or her Committee after their deliberations to receive his or her final vote, using the degree program rubric.

When a student's work reflects outstanding integration, exceptional aptitude, excellence and originality both in the written and oral presentations, the Committee may award "pass with honors."

When the student has demonstrated above average integration, aptitude, and competence in the respective field, both in the written and oral presentations, the Committee may award the vote of "pass."

A student who receives a failing vote by the Committee must reschedule a symposium during one of the next two semesters. The student will have the option to (1) choose a new format for the symposium, (2) change his or her Advisor and have a new Committee appointed, or (3) continue to work with the same format but address concerns and implement recommendations from the previous symposium. A student receives only one opportunity to reschedule a symposium.

The M.A. in Diaconal Ministry is designed for men in formation for the Permanent Diaconate to study the basic elements of the Catholic tradition as well as pastoral ministry specific to diaconal ministry. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition for those who will serve in diaconal ministry.

Master of Arts in Diaconal Ministry Degree Curriculum

Every course in the M.A. in Diaconal Ministry is part of the core program for formation as outlined by the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States (2005)*. Students are provided the opportunity to study theology and pastoral ministry within the depth and breadth of the faith tradition. Each course is in one of the following areas: Biblical, Historical, Liturgical/Sacramental, Systematic, or Pastoral.

Portfolio Assessment and Integration

Students enrolled in the Master of Arts in Diaconal Ministry degree program maintain an electronic academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from various courses and formation activities as well as the capstone symposium. Specifically, the student selects several targeted e-portfolio artifacts along with theological reflections from various years of their program. The capstone symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration due to their involvement in the formation program.

Master of Arts in Diaconal Ministry Program Outcomes Linked to Institutional Outcomes

The Master of Arts in Diaconal Ministry assists a man in putting on the mind of Christ and relating his individual experiences into the broader aspects of the church's thinking and life, especially through the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the church.

The Master of Arts in Diaconal Ministry helps the student develop skills to become a bridge

Master of Arts in Diaconal Ministry Degree Curriculum

Prerequisites:

- Admission to the M.A. in Diaconal Ministry program requires acceptance into the diocesan formation program for the Permanent Diaconate.
- In addition, admission to the M.A. in Diaconal Ministry program requires a bachelor's degree from an accredited institution.
- The applicant must request that an official transcript of credit earned at ALL colleges and graduate schools previously attended be sent directly to the Registrar's Office of the Seminary.

Degree Requirements

Total Credits for This Degree Program:	44
Students must maintain a 3.0 (B) average throughout the program	
Biblical Studies Hours	8
Introduction to Scripture	2
Old Testament	3
New Testament	3
Historical Studies Hours	2
Church History	2
Systematic Hours	11
God: One & Three	2
Christology	2
Christian Anthropology	2

Ecclesiology	2
Moral Theology	3
Liturgical/Sacramental Hours	7
Intro to Liturgical / Sacramental Theology	2
Sacraments of Initiation	2
Liturgical Practicum	3
Pastoral Hours	12
Canon Law	3
Homiletics	2
Pastoral Counseling	3
Evangelization & Catechesis	2
Pastoral Administration	2
Field Education Placement	4
Ministry of Charity	1
Ministry of the Word	1
Ministry of Leadership	1
Ministry of Liturgy	1
Capstone Project	Portfolio Integration Seminar
Total Hours: 44 Semester Hours	
Degree completion: Degree requirements must be completed within the five (5) years of the Permanent Diaconate Formation Program unless an extension has been approved.	



Master of Arts in Diaconal Ministry Program Outcomes Linked to Institutional Outcomes	
<i>Institutional Outcomes</i>	<i>Outcomes of the Master of Arts in Diaconal Ministry Program</i>
<p>Christian Discipleship: to assist a man in his transformation of becoming a living icon of Jesus the Servant; the one who came to serve and not be served. (<i>National Directory, page 65</i>)</p>	<p>Exhibits an understanding of the Church in its mission, manifested in an appreciation for the Word of God, Tradition and the Magisterium of the Church</p> <p>Exhibits an understanding of the Christian worldview in a variety of contexts, especially in a secular work situation</p> <p>Demonstrates intellectual growth and development resulting from the study of various theological disciplines</p> <p>Values the ethical and moral principles of the Christian life</p> <p>Lives out an evangelizing spirit in the marketplace, his neighborhood, and in his family</p> <p>Embraces a lifestyle imitating the self-sacrificial love of Jesus, allowing him to be the icon of Christ the Servant</p>
<p>Formation: strives to develop the whole person so that the four dimensions of formation (human, spiritual, intellectual, and pastoral) become so interrelated that they achieve an integral integration of their objectives in the life of each participant (<i>National Directory, page 51</i>)</p>	<p>Develops a disposition and skills for intellectual and pastoral application</p> <p>Values, integrates, and uses assessment feedback from faculty, spiritual directors, mentors, field education supervisors, other formators, and peers</p> <p>Engages in self-assessment based on criteria for academic growth</p> <p>Demonstrates an ability to live a life of prayer centered in Eucharist, the Liturgy of the Hours, and the liturgical cycles</p> <p>Demonstrates an ability to live a life in communion with one's bishop and the local community of priests, deacons and lay ecclesial ministers</p> <p>Adheres to professional and ethical norms of conduct for ministry</p> <p>Nurtures an attitude of ongoing formation for lifelong growth in the praxis of ministry</p>
<p>Theological Thinking: assists a man in putting on the mind of Christ and to relate his individual experiences into the broader aspects of the church's thinking and life (<i>National Directory, page 87</i>)</p>	<p>Demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</p> <p>Engages in critical thinking which includes:</p> <ul style="list-style-type: none"> • engagement in theological research • employment of a variety of theological methodologies • analysis of a variety of theological texts and traditions • synthesis of insights from a variety of theological disciplines in light of pastoral situations • evaluation of theological texts <p>Seeks out opportunities for lifelong theological reflection to assist him in his ministries in a complex world</p>
<p>Communication: develop a prophetic voice for the needs of others and to proclaim God's Word in this contemporary World (<i>National Directory, page 52</i>)</p>	<p>Demonstrates an ability to read critically</p> <p>Demonstrates an ability to speak clearly and meaningfully</p> <p>Articulates an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</p> <p>Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity</p> <p>Effectively delivers homilies and reflections, assisting others to embrace the word of God in their lives</p> <p>Demonstrates competency in communications skills enabling him to work effectively in group settings</p> <p>Effectively uses different cultural communication patterns</p> <p>Employs good verbal and non-verbal communication skills, and acts as an empathetic and active listener</p>
<p>Collaboration: to become a bridge and not an obstacle with and for others. To facilitate encounter and dialogue (<i>National Directory, page 53</i>)</p>	<p>Appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions</p> <p>Works well with others in class projects and discussions</p> <p>Animates others to live out their baptismal promise and assist in the apostolic activities of the laity</p>

to the church's mission rather than an obstacle to it. Through various classes and field education placements, students develop an understanding of the broader social context in which diaconal ministry is performed.

Moreover, students seek out opportunities for lifelong theological reflection to assist them in a variety of ministries in a complex world.

The Master of Arts in Diaconal Ministry strives to develop the whole person so that each di-

mension of formation outlined by the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* become so interrelated that they achieve the integration of their objectives in the lives of each person.

The Doctor of Ministry degree is an advanced, terminal degree program for experienced clergy, religious, lay ecclesial ministers, and others in formal ministry. The program of studies focuses on pastoral theology and its application in the ministry context. The Doctor of Ministry degree program prepares people more deeply for religious leadership and pastoral administration in congregations and other settings. (ATS 5.6)

Doctor of Ministry Degree Program Goals Linked to Institutional Outcomes

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that overarch all degree programs. These outcomes define the reflective identity, and vocation as a seminary, and are linked to specific programmatic goals for the Doctor of Ministry Degree program.

Admission Requirements:

Academic Requirements

A Master's Degree from an accredited university in theology or a ministry-related area which includes studies in systematic theology, Scripture, historical studies, liturgical-sacramental theology, and pastoral theology.

Additional post-graduate courses in any of the above areas of theology or in a ministry-related field; e.g. lay ecclesial ministry, Catholic education, chaplaincy, etc. Applicants may be required to take additional graduate theology courses as pre-requisite to assure sufficiently broad theological background to engage in doctoral studies and the pastoral project.

Official transcripts of all academic work that validates a "B" (3.0) cumulative GPA. Saint Mary Seminary has the right and responsibility to determine if it will accept credits completed at other accredited graduate institutions for admission to the Doctor of Ministry program. Credits must directly relate to theology or a ministry field, have been earned within 10 years of the application to the Doctor of Ministry program, and awarded a minimum of "B" (3.0) grade.

Doctor of Ministry Program Curriculum

Prerequisites:

- Master of Divinity degree or its equivalent
- The completion of at least three years of full-time ministry
- A ministerial context where a project can be completed during the duration of the 3-year program
- A memo of understanding to ministerial co-workers
- Letters of recommendation
- Two writing samples: 1) a theological reflection; 2) a previously written research paper with citations and bibliography, preferably using Turabian (Chicago Style)

Curriculum Requirements: 30 Semester Hours

Students will take core courses from the 900-level specific to the Doctor of Ministry program. Please note core seminar topics are subject to change.

Core Course Hours 12

Biblical Studies Courses such as:

SC 910 Pastoral Strategies in the Letters of Paul

SC 915 Biblical Foundations of Spirituality

Systematic Theology Courses such as:

TH 932 Theology and the Arts

TH 935 Seminar on Topics in such as:

- TH 936 Augustine and the Theology of Love
- TH 937 Catholics, Science, and the Moral Life

Liturgical and Sacramental Theology Courses such as:

LIT 980 Ritual, Mysticism and Conversion

LIT 989 Prophetic Preaching and the New Evangelization

Pastoral Theology Courses such as:

PAS 905 Theological Reflection on Ministry

PAS 957 Models of Adult Learning: Catechetical/ Theological Issues	
PAS 960 Pastoral Implications of the New Evangelization	
Theological Research and Writing Courses	11
PAS 959 Studying Congregations, Methods, Research	2
PAS 980 Review of Theological Literature I	2
PAS 982 Theological Writing (Theological Symposium)	2
PAS 984 Thesis Project Research (Research Symposium)	2
FE 910 Focused Field Experience (Implementation of Project Research)	3
Colleague Experiences	3
PAS 966 Project Forum I (first year students)	1
PAS 967 Project Forum II (second year students)	1
PAS 968 Project Forum III (third year and continuing students)	1
The Doctoral Project	4
PAS 990 The Pastoral Project for the D.Min. Program (2 credits, first semester)	2
PAS 991 The Pastoral Project for the D.Min. Program (2 credits, second semester)	2
PAS 992 Extension: Students may extend the project time without additional credits.	
DMIN 999 Project Colloquium: Presentation of completed project	

Total Hours: 30 Semester Hours

+ At the completion of the project, the student is required to complete a colloquium with his or her advisor, two faculty readers, as well as the D.Min. Project Director and Research Director.

Doctor of Ministry Degree Program Outcomes Linked to Institutional Outcomes	
Institutional Outcomes	Outcomes of the Doctor of Ministry Program
<p>Christian Discipleship: Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian world view that influences actions and interactions</p>	<p>Enhances their praxis of ministry in varying contexts and ecclesial communities</p> <p>Exhibits a renewed commitment to intellectual growth and development resulting from a focused study of theology and pastoral practice</p> <p>Refines leadership skills in light of ongoing theological and pastoral reflection</p> <p>Demonstrates an understanding and sensitivity to the needs of the community they serve</p> <p>Enhances the integration of Christian ethical and moral values</p>
<p>Formation: Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<p>Enhances a disposition and skills for intellectual development and pastoral application</p> <p>Values, integrates, and uses assessment feedback from faculty and peers</p> <p>Engages in self-assessment based on personal, academic and ecclesial criteria</p>
<p>Theological Thinking: Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights from other fields of study that contribute to the understanding of those expressions</p>	<p>Incorporates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church into their pastoral setting</p> <p>Engages in critical thinking, built upon previous education, pastoral experiences, course content and peer interaction that includes:</p> <ul style="list-style-type: none"> • engagement in theological research • utilization of a variety of theological methodologies • analysis of a variety of theological texts and traditions • a synthesis of insights in light of pastoral situations • engages in Theological Reflection <p>Designs and executes a pastoral project that contributes to the field of practical theology and ministry</p>
<p>Communication: Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<p>Demonstrates an ability to read critically</p> <p>Demonstrates an ability to speak clearly and meaningfully</p> <ul style="list-style-type: none"> • preaching, oral proclamation • social-interpersonal communication • articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church • enhancement of a verbal and non-verbal liturgical presence <p>Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity</p>
<p>Collaboration: Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals</p>	<p>Participates and engages in a productive way with co-workers in ministry (e.g., pastoral teams, ecclesial structures, ecumenical-interfaith relationships, etc.)</p> <p>Values diverse ecclesologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions</p> <p>Promotes one's place of ministry by nourishing both the community served by the minister as well as the minister</p>

Professional Requirements

The applicant must have completed at least three years of full-time formal ministry in a Catholic parish, school, or institution. Preferably, the applicant should have demonstrated leadership skills and experience. The applicant must currently be assigned to a place of ministry that can serve as a field context throughout the duration of the Doctor of Ministry program.

Ecclesial Requirements

Letters of Recommendation

1. A letter of recommendation from one's ecclesiastical superior (e.g. Bishop, Pastor,

Religious Superior, etc.) attesting to the applicant's overall suitability for the academic, ministerial, and leadership expectations of the Doctor of Ministry program.

2. A letter from one's immediate ministry supervisor attesting to the applicant's personal qualities, leadership ability, academic aptitude, and spiritual motivation for doctoral studies.
3. A letter from a former professor regarding the applicant's ability to complete the Doctor of Ministry program.

The applicant also presents a memo of understanding that informs co-workers of his or her intentions to pursue doctoral studies.

Writing sample—Theological Reflection

The applicant presents a theological reflection of 1000-2000 words which briefly presents the applicant's purpose, interest, and motivation to engage in advanced professional doctoral studies. Specifically, select a Scripture passage which provides a theological foundation for one's ministry. Interpret the passage in light of one's theological tradition as well as one's pastoral and vocational background. The reflection should include the following:

1. Reflect on the cultural context of one's ministry and its theological implications.

2. Reflect on one's personal ministerial identity.
3. Reflect on one's ministerial history that prepared him/her to engage with peers in doctoral studies
4. Reflect on one's readiness and motivation to engage in personal and spiritual formation for ministerial leadership.
5. Reflect on one's purpose and ministerial goals for undertaking the Doctor of Ministry degree program.

Writing Sample—Academic Research

The applicant submits a research paper from previous academic work at the graduate level, which includes research citations and bibliography, preferably using Turabian (Chicago Style). For students who apply to the Doctor of Ministry degree program ten or more years after their M.A. degree, an alternate writing sample will be substituted for the research paper.

Application and Interview—In addition to the above materials, the applicant completes a four-part application packet that includes all graduate transcripts, biographical information, and synopsis of ministry involvement. Upon receipt of all the above materials, along with the letters of recommendation and theological reflection, a personal interview is scheduled with the members of the Admissions Committee which assesses the applicant's suitability and readiness for the Doctor of Ministry degree program. The Admissions Committee may accept or decline the application for the program; or the committee may determine that additional course work in theology or more experience in ministry is required for admission.

Components of the Doctor of Ministry Program

Saint Mary Seminary serves as a center for advanced theological education. The Doctor of Ministry program is a 30-credit degree program in pastoral theology with a focus on advanced competency in pastoral administration, comprised of the following four areas (cf. ATS 5.3):

1. *Advanced theological integration*: to help the student engage their ministerial context with "theological acumen and critical thinking" (ATS 5.3). To this end, the pro-



- gram includes six doctoral level theology courses (12 credits) which integrate areas of spirituality, systematic theology, Scripture and liturgy with applications of pastoral theology in ministry (Peer learning).
2. *In-depth contextual competency*: to give the student the ability to identify, frame, and respond to a significant ministry issue.
 - a. To this end four research and writing courses (12 credits) (self-directed learning) under the direction of a faculty advisor assist the student to articulate a ministry issue, research Catholic theological thought from classical and contemporary sources, and formulate the theological foundation upon which the ministry issue is grounded.
 - b. In addition, the student engages in research-based learning in the formulation of the project design, research methodology, data analysis and interpretation to be used in the study of the ministry context (field-based learning).
 - c. Finally, the student completes a written project exploring an area of ministry, utilizing appropriate research methodologies and resources, and resulting in new knowledge in the practice of ministry. The written project, oral presentation, and evaluation reflect mastery of the program outcomes and the rigor of

- doctoral level theological integration (6 credits) (ATS 5.4).
3. *Leadership capacity*: to equip the student to enhance his or her effectiveness as a leader in ministry." effectiveness as ministry leaders. To this end, the Doctor of Ministry degree program places a special emphasis on ministerial leadership: through theological reflection, in research design, analysis, and interpretation, and in the formation of collaborative relationships with peers to hone students' capacity for leadership (Project forum).
4. *Personal and spiritual maturity*: to enable students to reinvigorate and deepen their vocational calling. To this end, the Doctor of Ministry degree program aims to provide a transformative learning experience that opens the student's mind and heart to new knowledge about the practice of ministry, hone competencies in pastoral analysis and ministerial skills, and integrate these dimensions into the theological reflective practice of ministry, all of which lead to continued growth in spiritual and personal maturity. To this end, the candidate will maintain an electronic academic portfolio for the duration of his/her Doctor of Ministry studies. The portfolio includes artifacts and theological reflections as follows: 1) Evidence of Advanced Theological Integration, 2) Evidence of Contextual Competen-

cy, 3) Evidence of Leadership Capacity, 4) Evidence of Personal Spiritual Integration, 5) Project Symposium prospectus, 6) Theological Symposium, 7) Research Symposium, 8) Focused Field Experience Summative Theological Reflection, 9) The Project Colloquium presentation, and 10) The Final Doctor of Ministry Project (The artifacts are student-selected and must represent the requirements of ATS Standards 5.3.) The Doctor of Ministry Colloquium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration resulting from the program of studies.

Class Schedule

The Doctor of Ministry degree program is intended to be completed in three academic years (six semesters, 30 credits). Students attend class on campus on Wednesday afternoons for the first three semesters (Total: 12 credits). A project forum is held three times a semester as a cohort to discuss research techniques and design, to develop the theological and bibliographic foundations of the doctoral project, and to create a strategic plan that provides the momentum for the completion of the Doctor of Ministry program.

Following the completion of the academic courses, students work with their advisor and the director of the Project Forum to develop the project. Theological research and writing credits (8 credits) are designed to direct the student during this student-directed phase of the program.

The student implements a research design in his or her place of ministry. This supervised ministry experience is designed to provide the context for both research, leadership, and theological integration (4 credits).

Project Forum

The Project Forum assists students in developing a solid Doctor of Ministry project. Students will meet three times each semester as cohort groups. These forums discuss techniques in research design, help individual learners develop their theological and bibliographical foundations, hone computer skills, and create a strategic plan for the project's implementation and evaluation.



Institutional Review Board Compliance Review

All Doctor of Ministry research projects (and in some cases, Master of Arts projects) must be reviewed by the Institutional Review Board (IRB). Saint Mary Seminary and Graduate School of Theology has entered into an agreement with John Carroll University to conduct this compliance review. The IRB assists in a review of Doctor of Ministry or Master of Arts Project proposals along with surveys or instruments that will be used for specific research on human subjects. The John Carroll University IRB will issue a review of the project and forward it to the Research Director of Saint Mary Seminary and Graduate School of Theology. The IRB process must be completed prior to the student's scheduled prospectus symposium.

The primary goal of Institutional Review is to protect the rights and welfare of human subjects when they participate in surveys, interviews, or focus groups that result in systematized, generalizable knowledge intended for but not limited to publication or other public dissemination. The protocol for Institutional Review is based on federal regulation and Christian ethics, as well as informed consent.

The purpose of an informed consent is to help investigators protect research participants by in-forming them about the nature of the research, including the procedures to be followed and any associated risks or benefits to participation. In compliance with federal regulations, the IRB carefully reviews informed consent documents.

Project Review is generally required for the following:

1. Survey, interview, focus group & observational research involving human subjects
2. Evaluation Research, e.g. data is collected on a new course, technique, or pilot study to determine the effectiveness of the material or the manner in which material is collected, etc.
3. Some oral history, especially if it is to be published, e.g. topics that might cause distress or breach of privacy, etc.

Process

1. Faculty and Students must participate in CITI Training (Collaborative Institutional Training Initiative) online.
2. Students complete and submit their research proposal to the Research Director,

who forwards to IRB Office at JCU prior to Prospectus Symposium

3. Students will receive a response: Does the project come under IRB jurisdiction or not?
 - a. Exempt b. Expedited c. Full Board Review

The Doctor of Ministry Research Director will guide students through the IRB review process. Further information regarding IRB policies, procedures, and sample forms may be found at <https://jcu.edu/research/irb>

Yearly assessment and evaluation

Students receive a letter grade at the end of each semester for each course. In addition, the faculty gives a qualitative summary of the students' academic competencies demonstrated in the semester course work. At the close of the academic year, students should review their overall performance file with the Academic Dean. Students must maintain a "B" (3.0) average. Students who fail to maintain a 3.0 G.P.A. or who earn a grade of "F" in a course are subject to dismissal from the Doctor of Ministry program.

Saint Mary Seminary and Graduate School of Theology reserves the right to require the withdrawal of any student at any time who fails to give satisfactory evidence of academic ability, earnestness of purpose, or active cooperation in all the requirements for acceptable scholarship in the Doctor of Ministry program.

The Doctor of Ministry Project

The Final Phase: The Doctor of Ministry Project (4 credits) (ATS 5.4)

Once the student has completed the required course work, he/she maps out a prospectus of the project with individual faculty mentors who direct student through the final phases of the doctoral project.

1. *Candidacy Symposium*—The official approval to implement the Doctor of Ministry project is given at the conclusion of this symposium. Successful candidates will have synthesized the theological basis of their projects with an annotated bibliography and final research design (including IRB approval). Students now prepare for project implementation, analysis, and evaluation.



2. *Doctoral Project Development*—Students demonstrate the integration of their doctoral work through a final project implemented from their ministerial context as field research. The project focus evaluates and improves an existing area of ministry or develops a new program based on a ministerial need. Benchmarks of this process include the approval of the theological and research symposia.

3. *Project Colloquium*—The colloquium allows students to present their completed project to the learning community. The faculty advisor, readers, and peers are able to support the candidate's project and assess its overall contribution to the field of ministry.

Upon the successful completion of the colloquium and the submission of the completed manuscript, the doctoral candidate is eligible to participate in the Commencement ceremony, held in May. At this time the Doctor of Ministry Degree (D.Min.) is conferred.

Course Design

Focus: Pastoral Leadership

Core	14	
PAS 905 Theological Reflection on Ministry	2	
PAS 960 Pastoral Implications of the New Evangelization	2	
LIT 980 Ritual, Mysticism and Conversion	2	
SC 910 Pastoral Strategies in the Letters of Paul	2	
PAS 959 Studying Congregations: Methods and Research	2	
TH 935 Augustine and the Theology of Love	2	
TH 937 Catholics, Science, and the Moral Life	2	
FE 910/920 Focused Field Experience	3	
Research and Writing Classes	6	6
Pastoral Project Completion	2-2	4
Project Forum	3	3
Degree Completion	30	

Continuing Education Students (non-degree seeking) and Transient Students (enrolled in other schools)

Students who meet the academic requirements may apply for admission to take specific courses for credit or audit. These students are classified as Continuing Education students. Pre-requisite courses may be required depending on the student's graduate theology background.

Applicants for continuing education courses follow these procedures:

- Continuing education students must have an earned Bachelor's degree from a regionally accredited institution.
- Contact the Registrar to schedule an in-person interview
- Once approved as a qualified applicant, an Application to the Graduate School is completed. This form is available on the seminary website home page.
- Request an official transcript of credits from all undergraduate and graduate institutions attended. Transcripts should be sent to the Registrar: registrar@stmarysem.edu
- Complete the online course registration form available on the seminary website in the "Current Students" menu.

Students currently enrolled in graduate program at other institutions may be admitted to take specific courses transferable to their programs. Transient students must have the written permission of the Academic Dean or other official of their school before they will be admitted to courses at Saint Mary Seminary and Graduate School of Theology.

Collaborative Programs

While Saint Mary Seminary and Graduate School of Theology recognizes that its primary concern is to prepare men for priestly service in the Diocese of Cleveland, it possesses a wealth of theological resources in its faculty, library, and in its associations with the ministries of the Diocese of Cleveland as well as



with other theological schools. The Seminary collaborates with the Lay Ecclesial Ministry Office, the Office of Permanent Deacon Formation, and the Office of Ongoing Formation of Clergy to support the academic components of the respective programs. Please consult the Directors of these program.

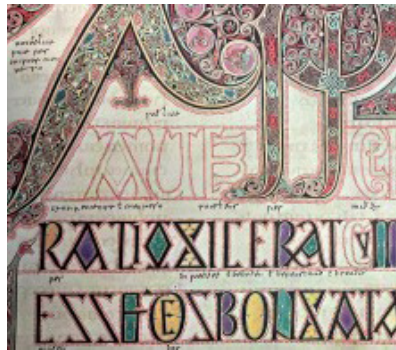
Saint Mary Seminary and Graduate School of Theology is open to the possibility of collaborative programs of continuing education and formation that are jointly sponsored with other educational institutions. It is also willing to cooperate in programs offered by other educational institutions as resources permit.

INTRODUCTORY REMARKS:

The course numbering at Saint Mary Seminary and Graduate School of Theology indicates the following:

- Courses numbered 500–799 are graduate level required courses or electives for those pursuing the Master of Divinity degree and the Master of Arts degree.
- Courses numbered 800–899 are select post-graduate courses.
- Courses numbered 900–999 are Doctor of Ministry degree courses.

D-courses are required for the Master of Arts in Diaconal Ministry degree.



BIBLICAL STUDIES

Subject Area Outcomes

The student:

- develops familiarity with the content, origin, and development of the Bible.
- knows and uses the principal tools and appropriate hermeneutical methods.
- engages the text as both ancient literature and Word of God, written within the tradition of the Faith Community.
- appreciates and relates scripture to both personal and pastoral life.
- recognizes the importance of study of the scriptural texts as an abiding source for preaching, catechesis, and spiritual growth.

SC 505 — Basics of Biblical Greek

This course will introduce the students to a few basics of Koine Greek grammar, with a special emphasis on vocabulary words that are important for theological studies. Although full reading proficiency is beyond the scope of this course, by the end of the semester the student will certainly be able to easily read and pronounce Greek words, look them up in a lexicon or

theological dictionary, and understand their usage with the help of a computer bible study program. 2 Credits

SC 507 — Basics of Biblical Hebrew

This course will introduce the students to the basics of biblical Hebrew grammar with a special emphasis on vocabulary words that are important for a deeper understanding of the biblical text. Although full reading proficiency is beyond the scope of this course, by the end of the semester the student will be able to read and pronounce Hebrew words with ease, look them up in a lexicon or theological dictionary, and understand their usage with the help of a computer Bible study program. 2 Credits

SC 510 — Biblical Hermeneutics

This course introduces the history, methods, and philosophical-theological groundings of scriptural interpretation from a Catholic perspective. The course will attempt to make conscious and explicit a sampling of the available avenues of interpretation by which understanding a scriptural text is possible. Both historical and post-critical methodologies will be explored. A survey of the attempt to understand the historical Jesus will be included. (This course serves as a prerequisite for all biblical courses.) 2 Credits

SC 511 — Pentateuch and Historical Books

The course introduces students to both the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the two Old Testament "histories," the so-called Deuteronomistic History (Joshua, Judges, 1-2 Samuel, and 1-2 Kings), and Chronicler's History (1-2 Chronicles, Ezra, and Nehemiah). These books will be treated with attention to their historical and cultural backgrounds as well as to their literary, theological, canonical, and contemporary dimensions. 3 Credits

SC 512 — Prophetic Literature

This course studies the canonical prophetic literature (except Daniel) considered within two contexts: ancient Jewish socio-religious history and the later Jewish and Christian appropriation of the tradition. The course will consider the phenomenon of prophecy, its literary expression, and the editorial/canonical history of these prophetic books. The course will focus on the major and minor prophets. Attention will be given to the themes, emphases, and major texts of each book. 2 Credits

SC 513 — Psalms and Wisdom

This course will first examine the formation, use, and significance of the book of Psalms. A number of individual psalms will be studied, with special attention not only to their literary genre but also to their poetic design, location within the Psalter, theological value, and reinterpretation in Israel and in the Christian Church. Attention will next turn to the Wisdom literature (Proverbs, Job, Qohelet, Sirach, Wisdom and the Song of Songs) for a consideration of their origin, literary structure, and theological significance. 2 Credits

SC 514 — Synoptic Gospels and Acts

This course serves as a special introduction to the Gospels of Mark, Luke and Matthew. An exploration of the synoptic problem, redaction, and form criticism provides tools for understanding the historical background and literary elements required for interpretation in the light of the Church's tradition and faith. The Apostolic Church and the Kerygma in the Acts of the Apostles will serve as a landscape for the course. Students will use selected passages of special doctrinal and liturgical import for exegesis. 3 Credits

SC 515 — Pauline Literature and Catholic Epistles

This course begins with an overview of Paul's background, encounter with Jesus, missionary activity, letter writing and theological perspectives. The course continues with an in-depth examination of the letters of Paul with exegesis of select texts of doctrinal and liturgical import. This course includes an introduction and exegesis of selected passages of James, I and II Peter, Jude, and Hebrews. 2 Credits

SC 516 — Johannine Literature

This course offers an in-depth study of the Gospel of John. An exploration of its distinctiveness among the Gospels together with its literary and theological structure provides the basis for exegesis of selected texts having doctrinal and liturgical import. Included in this course are the Letters of John and an introduction to the Book of Revelation with exegesis of selected passages relating to its genre and interpretation. 2 Credits

SC 522 — The Book of Genesis: A Source for Theology and Preaching

The Book of Genesis opens both the Jewish and Christian scriptures. Its powerful narratives of myth, saga, and history reveal profound and lasting insights to the nature of God, human choice and the reality of grace. This elective is intended to provide the student with an overview of the historical and literary dimensions of Genesis and a format in which the theological implications of its message can be discussed and debated. 2 Credits

SC 524 — Deuteronomistic History

This lecture/seminar will study the important biblical material also known as "the Former Prophets." The books of Deuteronomy, Joshua, Judges, Samuel and Kings (with greater emphasis placed on Samuel and Kings), will be the focus of study. Examination of these works will include dating, theology and their occurrence in the Lectionary. 2 Credits

SC 526 — The Psalms: Ancient Poetry and Prayer for Today

This course examines the Psalms in their historical context and in their continuing life within the community of faith. After introductory historical, literary, and canonical considerations, the course will concentrate on selected psalms, using the tools of historical, literary, and canonical criticism, with

attention to their double reality of poetry and prayer. The goal of this study is to hear the “truth claims” of the Psalms, appreciate their enduring significance, discover their Christian meaning, and open them to contemporary retelling. 2 Credits

SC 528 — The Book of Isaiah

Isaiah, the most frequently quoted prophetic work in the New Testament, will be the focus of this course. In addition to studying the major divisions of this book, with the aid of important commentaries, the significance of selected passages will be explored. Among the texts that will be given close examination are the so-called “messianic texts” and the Servant Songs. 2 Credits

SC 530 — Neglected Books of the Old Testament

This course will focus attention on seven books that are frequently neglected in biblical studies. In addition to the “Megillot” or Five Scrolls (Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), books that are each associated with a particular feast of the Jewish calendar, the course examines the books of Jonah and Tobit. 2 Credits

SC 552 — The Gospel of Mark: History, Formation, and Message

The gospel of Mark is commonly recognized as the earliest gospel and a source for the gospels of Matthew and Luke. The aim of this course is to explore numerous theories that attempt to explain the origins of this gospel and to explore the various approaches to an understanding of Marcan theology. 2 Credits

SC 554 — The Gospel of Matthew

Matthew’s gospel is often called “the most Jewish of the gospels.” This course begins with an exploration of contemporary historical research on first-century Judaism and next focuses on the literary and theological perspectives of the gospel. While reading the entire Gospel, students will explore scholarly issues on the interpretation of this Gospel, its importance in the development of Church teaching. 2 Credits

SC 556 — The Gospel of Luke

This study of the third Gospel begins with an introduction to the scholarly debate about its origin, purpose and theology. The course continues with a systematic reading of the gospel. Attention is given to Lucan themes in the light of the book of Acts of the Apostles. 2 Credits

SC 558 — Parables of Jesus

This is a lecture and seminar course on the Synoptic parables. After a review of the history of interpretation and recent scholarship, the parables will be studied as stories, as vehicles of theology, and as a means of proclamation. Attention will be given to the use of the parables in each gospel. A major thrust of the course is the detailed exploration of selected parables. 2 Credits

SC 560 — The Passion Narratives

The accounts of Jesus’ passion demonstrate striking similarities and differences among the four gospels. It is from these accounts that we derive our clearest understanding of the circumstances and significance of Jesus’ death. The course will examine the four passion accounts of the gospels by uncovering their historical roots and theological perspectives. Discussion among the students and their own personal research will strive to identify possible aspects of the passion story that would serve liturgical proclamation. 2 Credits

SC 565 — The Resurrection in the New Testament

The resurrection of Jesus stands at the center of Christian faith. This course will trace the emergence of the belief in resurrection within Judaism, the conviction of the early church that Jesus had been raised, and why that resurrection was in fact the announcement that the Reign of God had begun. Passages in the gospels and letters of the New Testament will be analyzed to construct a synthetic picture of what resurrection means and how it can and must still be proclaimed in our present world. 2 Credits

SC 570 — The Acts of the Apostles

This course will introduce the student to the Acts of the Apostles. Beginning with the diachronic approach to establish the origins and historical details about the composition, the student will become familiar with the characters, setting, and plot behind the message conveyed. Finally the course will explore how the Acts of the Apostles has helped shape Christian theology and spirituality for centuries and remains relevant for the project of the New Evangelization. 2 Credits

SC 575 — The Letter to the Hebrews

This letter is one of the most profound works of theological reflection in the New Testament, reflecting deeply on what it means to call Jesus Son of God and Eternal Messiah. It is also particularly influential in the development of the Sacrament of Holy Orders, establishing Jesus as the Eternal Priest and Sacrifice. This course will explore all of these rich theological and sacramental themes through selected exegesis and class discussion. 2 Credits

SC 580 — The Book of Revelation

This course is a close study of the last book of the New Testament, attentive to the historical context, the apocalyptic horizon, and the centrality of the paschal mystery, which provides its primary hermeneutical key. In fact, far from offering a calendar of future events, the book of Revelation is a celebration of the transforming power of the paschal mystery for the followers of Jesus and for all of creation. It also contributes significantly to spiritual growth, preaching, and catechesis. 2 Credits

SC 635 — The Uses of Scripture in Theology

This seminar is an inspection of the dynamic relationship between Scripture, Tradition and theology

as they interact under the living guidance of the Magisterium. Specific attention will be given to different models of Scriptural usage employed by various theological approaches. 2 Credits

SC 640 — Jesus’ Jewishness

This course investigates several aspects of the now fully established identity of Jesus as a 1st century Galilean Jewish apocalyptic and prophetic figure, recognized by his followers as Messiah and Son of God. Implications for Christian self-understanding, relations with Judaism, preaching and catechesis will be constantly on the horizon. The course is designed as a seminar with emphasis on reading, personal research, class presentations, and discussions. 2 Credits

SC 7-700 (for M.Div. or M.A.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

SC 910 (D.Min.) — Pastoral Strategies in the Letters of Paul

The goal of this course is to refresh the participants’ appreciation of the genuine letters of Paul and to apprise students of recent debates regarding interpretation of Paul’s Letters. The course will strive to connect the pastoral and administrative practices of Paul with the pastoral insights of class members. The course easily divides into two parts. The first part will overview the writings of the Paul and the various attempts current today which seek to explain his theology and practice. The second part will consist of a close reading of First Corinthians. 2 Credits

SC 915 (D.Min.) — Biblical Foundations of Spirituality

This seminar explores themes and images of God presented in both the Old and New Testaments for the foundations of spirituality in today’s world. Students will select various texts for reflection and analysis for personal spiritual development and use in ministry. 2 Credits

SC 9-900 (D.Min.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

D-SC 601 — Intro to Scripture

This course intends to provide a general introduction to Sacred Scripture. As such, students will explore the manner in which the Bible came into existence, as well as the ways in which it has been and is now approached, understood, and interpreted, both faithfully and critically, in the Catholic Church and beyond. An underlying goal throughout the course is to learn to see the Bible within the broader context and reality of God’s saving relationship with humanity (revelation). 1 Credit

D-SC 604 — Old Testament Survey (Even Years)

This introductory course aims to deepen student familiarity with the Old Testament/Hebrew Scriptures, considered both as a historically and culturally conditioned human product (“word of humans”) and a witness to the divine interaction with humanity through Israel (“word of God”) which finds its climax in the gift of Jesus, the Word of God made flesh. In the light of this, the course will take both: An historical perspective, attentive to the historical contexts, the socio-cultural environments, and the religious horizons from which the texts progressively emerged; A literary-canonical perspective, attentive to the literary dimensions, the canonical shaping (which includes the New Testament), and the present horizons of the church community as we continue our flow along the line of tradition. 3 Credits

D-SC 606 — New Testament Survey

This survey course will help the student develop a basic familiarity with the writings produced by early followers of Jesus, which were eventually collected into the compendium we know as the New Testament. We will explore the world and the communities of faith by which and for which these books were composed, getting to know their historical context, cultural conditioning, religious framework, literary techniques, and pastoral concerns through which these revered texts came into existence. We will also immerse ourselves into the world of these texts, and ask the Spirit’s guidance in applying them to the ongoing life of our community of faith. 3 Credits



HISTORICAL STUDIES

Subject Area Outcomes

The student:

- develops knowledge of the Tradition and the Church through the ages.
- appreciates the complexity of historical events and the ways in which the Church has responded pastorally to the challenges of a given period.
- understands and utilizes historical methodology in analyzing various trends, movements and events.
- appreciates various forms of spirituality that have

been present in Church history and recognizes how the insights of the spiritual masters might impact the students’ life and the life of the Church today.

- considers the styles of leadership of great men and women in the Church’s past and senses creativity and effective leadership.

HIS 522 — Church History I

This course surveys the Church’s growth and development from sub-apostolic times to the year 1000 C.E. The course will examine the Patristic Age through readings from the Apostolic Fathers, the Apologists, and the theologians of the third and fourth centuries. Special focus will be given to the Golden Age of the Church Fathers and to the major councils of the Church in that period. Developments, trends, and events of medieval times will be discussed, including the papacy, monasticism, the formation of Europe, the Dark Ages, relationships between Eastern and Western expressions of Christianity and Islam. 3 Credits

HIS 524 — Church History II

A survey of the Church’s history from 1000 C.E. to the present time is covered in this course. Among the topics treated in detail are the following: the Crusades, Cluniac Reforms, the Investiture Controversy, the Inquisition, Avignon Papacy, the Western Schism, Conciliarism, the Protestant Reformation, the Catholic Reform, Jansenism, the Church and Liberalism, Vatican Council I, Modernism, and Vatican Council II. Particular emphasis will be placed on important trends and ideas underlining these events and movements. While primarily a reading and lecture course, opportunities will also be provided for individual research on particular subjects. 3 Credits

HIS 530 — St. Augustine: An Overview of His Life and Thought

This course begins with a review of Augustine’s life and his search for truth. Selections from the Confessions are examined. Special topics within the framework of Augustine’s reaction against Manichaeism, Arianism, Donatism, and Pelagianism; his thinking about prayer and the Trinity; his ideas about grace and freedom, predestination, the Church, the sacraments, married life, religious life, social justice, and history are considered in terms of their theological influence on the Western Church. This course concludes with a study of Augustine’s rule as the epitome of his religious thought. 2 Credits

HIS 531 — Great Patristic Preachers

This course will attempt to isolate and examine the homiletic, exegetical, liturgical, and prophetic dimensions of preaching in the patristic age. The distinct approaches of the Eastern and Western Church Fathers will be highlighted with special emphasis given to the two main figures: Chrysostom and Augustine. 2 Credits

HIS 540 — Medieval Christianity

This course explores the variety and evolution of Christian beliefs and practices in the Latin Church

from the fifth century (The emergence of distinctive Latin and Greek Christianities) through the early sixteenth century (The Reformation). Attention is given to such diverse topics as the conversion of Europe, the rise of monasticism, the Carolingian Renaissance, Christian kingship and the Investiture Controversy, the Gregorian Reform, the Crusades, dissent and institutional response, the relationship to those outside the faith, religious developments in the fifteenth century and Protestant and Catholic divergence. 2 Credits

HIS 542 — The English Reformation

A consideration of the English Reformation from its medieval antecedents through the Elizabethan Settlement (early 1560s) will be given. The course will focus on the events, personages, and theological issues involved in the English Reformation together with its points of relationship with and divergence from continental reformations. 2 Credits

HIS 543 — Counter-Reformation and the Catholic Enlightenment

This course will examine the growth and transformation of the Church from the Council of Trent until the French Revolution. The course will include such themes as: the response of the Church to the challenge of Protestantism, the growth of Catholic religious orders, the missionary activity of the Church, Gallicanism and Jansenism in France and Italy, Febronianism and Josephinism in Germany and Austria, Penal Times in Britain, and the rise of Rationalism and Secularism. Students will be come to understand the challenges faced by the Church as she confronted early Modernity and how these influenced the development of the contemporary Church. 2 Credits

HIS 545 — The Nineteenth Century Papacy

This course explores the evolution of the Papacy in theory and practice from the aftermath of the French Revolution until the First World War. Attention is given to such diverse topics as Napoleon and the French Concordat of 1801, the rise of Ultramontanism and Liberal Catholicism, the Revolution of 1848, Papal responses to modernity, the First Vatican Council and the loss of Papal temporal power, the French Third Republic and the Ralliement, and the Modernist crisis. 2 Credits

HIS 550 — The Twentieth Century Papacy

Beginning with a consideration of the nineteenth century as background, this course will survey the important events in the reigns of the popes of the twentieth century. Emphasis will be given to the important questions that confronted each of the popes, the decisions that were made, and the influence of each pope upon the Church and the world at large. 2 Credits

HIS 560 — American Catholicism 1650–Present

A survey of the major trends, movements, personages, and ideas which have shaped and are shaping the de-

velopment of the Roman Catholic Church in the United States. The emphasis of the course will be on both the internal and external struggles of the Catholic Church. 2 Credits

HIS 570 — History of the Diocese of Cleveland

This course surveys the history of the Diocese of Cleveland from the beginnings of Catholicism in Northern Ohio to the present day. 2 Credits

HIS 590 — Baptism and Eucharist in Early Christian Art and Preaching

This course will examine the early Christian attitude toward Baptism and the Eucharist in catacomb art, in sarcophagal sculpture, and in the homilies and teachings of the Fathers of the Church. Care will be taken to keep in context the teachings and early interpretations of individual voices from the primitive Church, while attempting to synthesize their thought. 2 Credits

HIS 605/905 — Selected Topics in Historical Studies

This course is intended to address special topics / themes, events in the history of the Church that may have been of significant interest and impact on the Church and on society. Such topics can range from Movements such as Monasticism, to Councils, to the various tensions between Christianity and Culture throughout the history of the Church. 2 Credits

HIS 610/910 — Significant Thinkers in Historical Studies

This course is intended to address special persons/theologians in the history of the Church that may have been of significant interest and impact on the Church and on society. Such subjects might include but are not limited to St. Augustine, St. Thomas Aquinas, The Desert Fathers, Early Church Martyrs, and the Cappadocian Fathers, etc. 2 Credits

HIS 625/925 — John Henry Cardinal Newman and Historical Theology

Newman's central conviction, the cause of his conversion, is that Roman Catholicism is rooted in Scripture (Theology) and Tradition (History). This course focuses on the person of Newman, the history of the Church of Rome in mid-Victorian England—addressing in particular the issues of the Development of Dogma, Conscience and the significance of the Laity in his ecclesiology. Specific emphasis will be placed on the time-honored Catholic conviction of the compatibility of faith and reason. 2 Credits

HIS 628 — The History of Theology from Beginnings to Bl. John Duns Scotus

The course examines the development of significant theological trends in the Latin and Eastern Churches from the second to the thirteenth centuries, culminating in the theological thought of Blessed John Duns Scotus, Doctor Subtilis. The emphasis of the study will be upon major figures, literature, and controversies as they affected Catholic theology.

Theologians will be discussed and evaluated in chronological order to appreciate the contributions of their thought to the development of Christian orthodoxy. 2 Credits

HIS 671 — Newman on the Baptized, Conscience, and Development of Doctrine

This course is intended to be a graduate level history elective focusing on the mid-Victorian convert / scholar Saint John Henry Cardinal Newman and on the historical circumstances in which the Catholic Church found itself in the 19th C. The course is an introduction into Newman's faith life and theological insights which really formed the foundation for much of the Second Vatican Council which was to be held one hundred years later. The focus of the course will be on primary sources, employing Newman's works. 2 Credits

HIS 7-700 (for M.Div. or M.A.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

HIS 915 (D.Min.) — Historical Explorations: The Church and the Challenge of Culture

This course will examine the dynamic relationship between the Church and temporal culture from the Early Church until the Twentieth Century. Contentious issues from particular historical periods will be examined with particular attention given to the response of the Church to each challenge. The course will include both primary (in translation) and secondary historical readings. Students will be come to understand the historical challenges faced by the Church and how these compare to the contemporary cultural challenges faced by the Church. 2 Credits

HIS 932 (D.Min.) — Patristic Exegesis and the Grammar of the Spiritual Life

This course explores the biblical interpretation of Early Christian exegetes and its relationship to their discourse on the spiritual life. Special focus will be given to the status of human emotion in a Christian context and the ancient Church's creative attempt to reconcile and reform attitudes toward human emotion, divine impassibility, and the role both play in salvation. Close readings from Plato, Aristotle, the Stoics, Clement of Alexandria, Origen, Gregory of Nyssa, Evagrius Ponticus, Augustine, John Cassian, and Maximus the Confessor will serve as the point of departure. 2 Credits

HIS 9-900 (D.Min.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

D-HIS 640 — History (Odd Years)

As the Church is a sacred and divine creation, so in a like manner her history, with its wonderful evolution of events, the throng of great actors who have a part

in it, and its multiform literature, stained though its annals are with human sin and error, and recorded on no system, and by uninspired authors, still is a sacred work also; and those who make light of it, or distrust its lessons, incur a grave responsibility. 2 Credits



SYSTEMATIC THEOLOGY

Subject Area Outcomes

The student:

- draws insights from various liberal arts and sciences to assist him/her in viewing their faith in a context that reflects present day human needs and concerns.
- engages the Church's contemporary understanding of the faith to furnish objective criteria by which they can judge the validity of the spiritual and moral insights they derive in prayer and meditation.
- engages various approaches to theological texts and traditions that allows for a responsible interpretation that reflects the insights of the Magisterium as well as the needs of the faithful to hear the message of Jesus Christ in a way that pertains to their daily lives.
- appropriates a background sufficient to start them on their way to a lifelong journey of faith seeking understanding at ever deeper levels.
- develops a facility with language and concepts of theology enabling the student to relate Church doctrines to the insights of other disciplines and faith traditions.
- develops a grounding in the Church's understanding of the content and methods of Fundamental Theology, Fundamental Moral Theology, Christology, Ecclesiology, Anthropology, Bioethics, Social Justice, Christian Sexuality, and the Trinity.
- relates the theology of the Church to modern attitudes and values, enabling the student to apply accurately the tradition of the Church to the situation found in present day society.
- demonstrates the ability to accurately preach and teach the Christian message to the various age group and socio-economic segments of today's society.

* Note: TH 530ma, TH 532ma, TH 533ma, TH 537ma, and TH 545ma designate courses for Master of Arts (M.A.) non-resident students.

TH 530 — Fundamental Theology

The concepts of revelation, faith, tradition, inspiration, canonicity, inerrancy, theology, and the meaning of dogma and its development are treated in relationship to the normative role of Scripture, tradition, and the magisterium. The *sensus fidelium*, pluralism, and theological hermeneutics will be considered. 3 Credits

TH 532 — Fundamental Moral Theology

Foundational issues concerning Christian morality will be treated, including the historical development of moral theology, foundations of moral experience, Roman Catholic sources of moral wisdom, and the foundation of moral norms. Special attention is given to examining the place of “Natural Law” in Catholic moral theology, the place of the virtues of love and prudence in the Christian moral life, and the place of conscience formation and concrete moral decision-making in a Catholic, Christian context. 3 Credits

TH 533 — Christology

The ongoing theological interpretation of Jesus the Christ will be studied especially as the Church has come to understand the profound interrelationship between the human and divine through the Scriptures, the texts of the great Christological Councils, and its ongoing life of faith. 3 Credits

TH 534 — Christian Anthropology

This course is a study of grace and sin in view of the human condition seen in light of the salvific action of Jesus Christ. The origins and destiny of the human will be investigated together with the continuing struggle to express adequately what it means to be human. 3 Credits

TH 537 — Ecclesiology

The mission of the Church and the evolution of its structures will be examined especially in light of the teachings of Vatican II and subsequent developments. The course includes a study of the historical origins of the Church, models of the Church, laity, leadership, the common call to holiness, and ecumenism. 2 Credits

TH 538 — Bioethics

This course investigates various issues in the field of biomedicine considered in light of present magisterial teaching, ethical principles, and contemporary reflection. Fundamental principles of moral action are applied to some of the pressing contemporary issues concerning the beginning and ending of human life, such as reproductive procedures, genetic engineering, withholding or withdrawing artificial life-support systems, artificial nutrition and hydration, euthanasia, and assisted suicide. 2 Credits

TH 541 — Catholics, Social Justice, and the Moral Life

This course is an examination of the evolution of Catholic social thought in the modern era. After a

brief historical overview and a treatment of basic principles, the primary sources of Catholic social thought will be studied in detail. Discussion will focus chiefly on the significance of human dignity, the basis for a Catholic theory of human rights, political responsibility, capital punishment and the moral dimensions of the economy. 3 Credits

TH 542 — Christian Sexuality

This course presents official Catholic teaching and theological reflection on the experience and significance of sexuality in its personal, interpersonal, and Christian contexts. Students will examine the moral and theological resources of the Church as they are grounded in data from the medical, behavioral, and social sciences. Issues such as pre-marital and extramarital sexual expression, contraception, homosexuality, masturbation, etc. are studied in light of official Catholic teaching and contemporary theological reflection (Prerequisite: TH 532). 2 Credits

TH 545 — God: One and Three

This systematic study of the doctrine of the Trinity will explore the biblical, historical and magisterial foundations of the nature of God as it was defined amid the early Christological controversies and councils. Current developments in Trinitarian theology will be handled in light of modern understandings of language, methodology, symbols and faith experience. 2 Credits

TH 550 — Mary and the Saints

This course will explore Mary’s role within the Church as first among the saints. It includes a brief review of the person of Mary and the saints throughout the history of this tradition. However, emphasis will be given to contemporary theological reflection on the place of Mary and the communion of saints within the Church’s doctrine. 2 Credits

TH 560 — Philosophical Foundations for Theology

This course examines the role that philosophy plays within theological reflection. To this end, it introduces the thought of the two most influential philosopher-theologians, St. Augustine and St. Thomas Aquinas, who exemplify a way of thinking dedicated to the harmony of faith and reason. The course also examines select authors who retrieve and update this way of thinking in our present situation. 2 Credits

TH 565 — The Moral Theology of Benedict XVI: Life, Love and Reason

This course traces the development of Benedict XVI’s current and earlier writings with emphasis on sanctity of life, the nature of love, reason and dialog with faith on issues of truth in modern scientific contexts and relativism. 2 Credits

TH 570 — Faith and Imagination

Consideration will be given to the role of the imagination in revelation, faith, theology, and in

the development and communication of doctrine. Guidelines on the use and misuse of the imagination will be treated together with an exploration into the arts and the role of the beautiful in the life of the Church. (Prerequisite: TH 530) 2 Credits

TH 580 — God and Suffering

This seminar explores how the issues of God and suffering are treated in Scripture, Tradition and contemporary theology. Students will be challenged to struggle with the question: Does life have fundamental meaning despite the sufferings and frustrations it brings? 2 Credits

TH 585 — Significant Theologians

This seminar deals with the works of a particular theologian or with a comparison or contrast of the works of two theologians each semester it is offered. Students will read selections from the theologian’s work and engage in discussion relative to the critical evaluation of his or her work. 2 Credits

TH 590 — The Uses of Scripture in Theology

This seminar is an inspection of the dynamic relationship between Scripture, Tradition and theology as they inter-act under the living guidance of the Magisterium. Specific attention will be given to different models of Scriptural usage employed by various theological approaches. 2 Credits

TH 7-700 (for M.Div. or M.A. students) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

TH 932 (D.Min.) — Theology and the Arts

Images play a decisive role in faith, in theology, and in the communication and development of doctrine. This seminar will inspect the workings of the imagination in the production of trustworthy images. Participants will also investigate the role of the arts in revelation, tradition, and theology in an effort to come to a more profound understanding of the beautiful as a possible vehicle of divine revelation. 2 Credits

TH 935 (D.Min.) — Seminar on Topics in Theology and Ministry

This seminar enables participants to discuss various topics of interest in the areas of theology and ministry. The dialogues between beliefs and practice, faith and mission, theory and lived experience are considered with their implications for church policy, ecumenism, evangelization, conversion, and faith development pertinent to local congregations, regional districts and dioceses. 2 Credits

TH 9-900 (for D.Min.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

D-TH 230 — Introduction to Theology (0-formation only, not in MADM degree sequence)

This is an introductory course in the study of theology as an academic discipline. It will look at the object of the study, the Trinity & Incarnation, in light of both the historical tradition through which the activity of the Trinity in the world is celebrated and remembered, and the experiential component that undergirds theology and links revelation with the community's attempt to speak critically about that revelation. Its purpose is to introduce students to the field of theology as a critical reflection on the religious dimensions of human experience. As such, we will explore the nature of religion, theology, revelation, faith and reason, magisterium, the symbolic nature of theology, the development of doctrine and their relationship to the human person & human experience.

D-TH 610 — Theology of God (Odd Years)

This systematic study of the doctrine of the Trinity will explore the biblical, historical, and magisterial foundations of the nature of God as it was experienced and defined amid the Christological controversies and councils. Current developments in trinitarian theology will be examined in light of modern understandings of language, methodology, symbols, and faith. 2 Credits

D-TH 612 — Christology (Even Years)

The meaning of Jesus as "the Christ" will be studied especially as the Church has come to understand the profound interrelationship of the human and divine. An introduction to soteriology and Mary's role in redemption will also be given. 2 Credits

D-TH 614 — Ecclesiology (Odd Years)

This course is a study of the church (ecclesiology). It includes biblical and historical foundations; its mission and the images, models and paradigms utilized within the Roman Catholic Tradition. Structures for serving the church and its mission, the authority of the church (magisterium) papal primacy, collegiality, communion, collaboration and subsidiarity are defined and related to role and function in ministerial life. Special focus of readings includes some of the key documents of Vatican II pertaining to the church in general, ministries and forms of Christian existence, and other religions. 2 Credits

D-TH 616 — Moral Theology (Odd Years)

This course is an overview of Christian Morality as understood in Catholic moral tradition. Students will be exposed to a number of the basic convictions and guiding principles of the Catholic Christian tradition regarding the moral life. In addition, attention is focused on several significant contemporary issues in Christian morality in the arenas of sexual morality, bioethics, and social justice. 3 Credits

D-TH 618 — Anthropology (Even Years)

This course is a study of grace and sin in view of the human condition seen in light of the salvific action

of Jesus Christ. The origins and destiny of the human will be investigated together with the continuing struggle to express adequately what it means to be human. 2 Credits



LITURGICAL AND SACRAMENTAL THEOLOGY

Subject Area Outcomes

Those studying liturgical and sacramental theology at Saint Mary Seminary and Graduate School of Theology should seek to achieve the following learning outcomes:

- *To exhibit a knowledge of and familiarity with the evolution of the Church's sacramental-liturgical tradition, as well as its current theology and praxis.*
- *To display an understanding of and an ability to work with the Church's ritual texts and to reflect theologically on and exhibit the faith dimension of liturgical ritual.*
- *To incarnate the experience of conversion mediated through the Church's liturgy.*
- *To disclose the ministerial, musical, and collaborative skills needed for the pastoral preparation and celebration of the Church's liturgy.*

Homiletics Program Outcomes

The student:

- *understands the primacy of place appropriate to the priestly duty to proclaim the Gospel I both preaching and homily preparation.*
- *demonstrates a commitment and an ability to prepare and deliver a liturgical homily in accordance with the principles and expectations outlined by the US Bishops in the 1982 document "Fulfilled in your hearing."*

Prepares and delivers a liturgical homily which reflects the following characteristics:

- *One clear relevant message*
- *A responsible use of Scripture*
- *A tensive/narrative quality*
- *A hopeful Gospel connection*
- *A connection to real life*
- *A liturgical character*

• Smooth and logical transitions supporting the relevant message

LIT 505 — Introduction to Liturgical Music

The purpose of this course is to review the fundamentals of music. The course covers rhythm and pitch notation and other basics necessary to read a musical score. Students will perform simple melodies on the keyboard. No Credit (Pass/Fail Grade)

LIT 560 — Liturgical and Sacramental Theology

This course serves as a theological introduction to the liturgical and sacramental life of the Roman Catholic Church. The course will consider the symbolic nature of liturgy, the sacramental principle and its importance in the form of faith celebrations. Critical reflection on liturgical practices will be linked to the liturgical tradition and Christian spirituality. Underlying commonalities of the sacraments will be considered. 3 Credits

LIT 571 — Liturgical Preaching I

This course explores the wisdom of the Church with regard to a theology of preaching, with special attention given to the post conciliar documents of the universal and local church concerning the preaching of the Sunday homily. Attention will also be given to the wisdom of theologians and preachers as students become familiar with characteristics of good liturgical preaching. 1 Credit

LIT 573 — Liturgical Preaching II

This course proposes a practical model for liturgical preaching that will serve as a standard for the students' preaching. Students will learn the process of homily construction, moving through personal reflection on the lectionary texts, exegetical study, and the identification of one clear and relevant message for preaching — all in the context of the living experience of the assembly. Students will employ a tensive element in their preaching that will engage the assembly and imagine relevant and effective ways to illustrate their message through story, example, and symbol. Basic delivery skills will be discussed, practiced, and critiqued. 2 Credits

LIT 575 — Liturgical Preaching III

This preaching practicum will offer students the opportunity to further develop their preaching skills by preparing and delivering five preached reflections during the course of their pastoral internship. Following each preaching event, the interns will return to the seminary with a recording of their reflection for a coaching session with their classmates and the instructor. Coaching sessions will provide evaluation and feedback to encourage growth and development in effective preaching. (Pre-requisites: LIT 571 and LIT 573: Limited to priesthood candidates) 1 Credit

LIT 576 — Liturgical Preaching IV

This course will provide a preaching practicum to further hone the students' preaching skills. Students

will prepare and deliver seven preached reflections for Sundays in their home parishes. Following each preaching event, the students will return to the seminary with a recording of their reflection for evaluation and constructive feedback from their classmates and the instructor. (Prerequisite: LIT 575: Limited to priesthood candidates) 1 Credit

LIT 577 — Liturgical Preaching V

This course is designed for ordained transitional deacons. Deacons will be encouraged to engage members of the assembly in reflecting with them on the scriptural texts prior to preaching through a form of *Lectio Divina*. Deacons will prepare and deliver seven homilies for the Sunday Eucharist in their assigned parishes. Following each preaching event, the deacons will return to the seminary with a video recording of their homilies for a coaching session in the classroom. Coaching sessions will provide the preacher with evaluation and feedback. (Prerequisite: LIT 575 and 576: Limited to priesthood candidates) 1 Credit

LIT 580 — Holy Orders

This course defines the Sacrament of Holy Orders within the mission and ministries of Christ and His Church, a theology of vocation, and the specific call to sacramental and pastoral ministry as an ordained priest vis-à-vis the priest's unique sacramental character. The course considers the Roman Catholic Church's theology of the sacrament of Holy Orders, its historical development, and its relationship to the Christian community. The course will examine the liturgical rituals of ordination and their description of the theology and ministry foundational to the episcopal, presbyteral, and diaconal Orders.

In particular, the course will explore issues relative to the diocesan priesthood (e.g., spirituality, sacramental ministry, the priest's relationship to his bishop and the laity, priestly lifestyle, etc.) 2 Credits

LIT 583 — Marriage: Liturgy and Sacrament

This course defines the Sacrament of Marriage within the mission and ministries of Christ and His Church. The course considers the theology of this sacrament, its historical development, and its liturgical celebration. It examines the vocation of marriage from the perspective of its mission and witness to the Christian community. The course explores some contemporary issues related to marriage in the context of today's culture and society in light of the teachings of the Roman Catholic Church. 1 Credit

LIT 584 — Liturgy and the Art of Ritual

This course offers a holistic approach to celebrating the Rites of the Catholic Church in a manner faithful to its Tradition and in service to the common spiritual good of its faith communities. Emphasis is given to preparing for parochial liturgies, the roles of parish liturgical music and art, liturgical ministries, liturgical law, and pastoral issues. 2 Credits

LIT 588 — Baptism and Confirmation

This course presents theological and pastoral consideration of the Roman Catholic Church's rituals of initiation, taking as its normative point of departure the Rite of Christian Initiation of Adults as the focus. Included will be an examination of the sources and development of the Church's initiatory practice and discussion of pertinent contemporary pastoral issues. 2 Credits

LIT 589 — Penance and Anointing (with practicum)

The first half of the course provides an overview of the theological foundations for the sacraments of Penance and the Anointing of the Sick. Consideration is given to the theological basis and development of these two sacraments throughout the ages. The second half of the course is reserved to discuss pastoral and moral issues in the context of the confessional. A practicum is used to simulate methods and pastoral skills needed to celebrate the sacrament within a confessional setting. (Limited to priesthood candidates.) 3 Credits

LIT 590 — Eucharist

This course is a study of the Eucharist as the center and focus of the Christian community and personal Christian life. Examined are the testimonies of the Scriptures, the Fathers, Church Councils and modern theologians. The issues of the reformers are raised along with present ecumenical concerns. The various presences of Jesus and their implications are noted. (Prerequisite: LIT 560) 3 Credits

LIT 593 — Presiding Skills

The course studies basic skills necessary to preside effectively, with special consideration to the musical role of the Presider. Included will be ritual enactments of Baptism and Marriage and a thorough study of the ordinary chants of the Liturgy: Introductory and Dismissal Rites, Orations, Prefaces, Eucharistic Prayers, and Presider's chants for Holy Week. In addition to the chants of the Roman Missal, other musical settings will be explored. The course will provide practical opportunities for students to work on specific presidential skills and to perform ministerial chants. (Limited to priesthood candidates or by permission.) 2 Credits

LIT 595 — Liturgical Leadership

This practicum assists, prepares, and forms the student to minister as presider at the Church's liturgical prayer through a prayerful and intellectual examination and enactment of sacramental-liturgical rituals of the Roman Rite. (Limited to priesthood candidates) 2 Credits

LIT 625 — The Transfigured Brain: The Relationship between Brain Science, Ritual and Mysticism

This course will explore the intersection of neurology, psychology, philosophy, ritual practice, and the spiritual-mystical life to frame a dialogue between

the contemporary research of neuroscientists, psychologists, and theology. Beginning with the science of the brain, this course will explore the dialectic relationship between contemporary developments in neuroscience and Christian theology, particularly in the areas of liturgy, ritual, meditation and mysticism. 3 Credits

LIT 630 — Sacraments and the Christian Mystical Tradition

By examining the lives, contributions, and writings of a representative group of Christian mystics, this course will explore the ecclesial, ministerial, and incarnational dimensions of the Christian mystical tradition through the lens of the Church's liturgical-sacramental tradition. 2 Credits

LIT 635 — The Liturgical Year

This course considers the historical development of the yearly liturgical cycle. Special consideration is given to the mystery of Christ celebrated in time known as Sanctoral Cycles. The development, theological significance, and pastoral value of feasts and seasons will be examined. 2 Credits

LIT 637 — Sacramental Living and Discernment of Spirits

This course will explore various approaches to discernment and their application to living a sacramental life. Particular emphasis will be given to exploring the teachings of Teresa of Jesus, John of the Cross, and Ignatius of Loyola in dialogue with the Church's contemporary sacramental-liturgical praxis and pastoral care. 2 Credits

LIT 670 — Spanish for Eucharistic Presiders

Students will review the Liturgy of the Roman rite in Spanish. Special attention will be given to oral pronunciation, with an understanding of orations, prefaces, and Eucharistic prayers in English equivalency. A basic introduction of Spanish grammar will be necessary. 2 Credits

LIT 600-x — Seminar on Special Topics in Liturgical-Sacramental Theology

Students will have an opportunity to research specific issues in liturgy or study the writings of a specific theologian to assess their impact on the Church's liturgical tradition and ecclesiology. Topics for this seminar course will vary according to student interest. (Prerequisite: LIT 560) 2 Credits

LIT 7-700 (for M.Div. or M.A.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 3 Credits

LIT 980 (D.Min.) — Ritual, Mysticism, and Conversion

This seminar course explores the dialectic relationship between ritual and mysticism as ways of breaking open human consciousness to the experience of

Divine Mystery. This course of study proposes that ritual behavior and mystic attentiveness profoundly influence full, conscious, and active participation in worship and faith leading to a deeper conversion and to human transformation. The seminar examines the implications of this process for various faith traditions. 2 Credits

LIT 983 — Eucharist: Mysticism and Mission

By examining the lives and writings of a representative group of Eastern and Western Christian mystics and theologians, this course will explore the liturgical, ecclesial, and ministerial dimensions discovered in the relationship between the Church's mystical tradition and her Eucharistic ritual practices and theology. The course will consider the contributions of Christian mystical theology (texts and praxis) that reveal insights into the mystery of the Eucharist. Likewise, it will examine the Church's sacramental life, centered on the Eucharist, as the primary means for living the mystical life.

LIT 985 (D.Min.) — Seminar: The Relationship between Neuroscience, Ritual, and Mysticism

This course will explore the intersection of neurology, psychology, philosophy, ritual practice, and the spiritual-mystical life to frame a dialogue between the contemporary research of neuroscientists, psychologists, and theology. The lectures will explore current neuroscience research as it relates to the awareness of God, religious experience, and the progressive expansion of human consciousness, as well as the development of the interdisciplinary field of neurotheology. The course will include the examination of the philosophical and theological foundations and method for bringing the Christian understanding of the human person, liturgical ritual, spiritual growth, and mystical experience into conversation with empirical science. 2 Credits

LIT 988 (D.Min.) — Worship and Culture: Relationship and Response

Worship takes place in cultural contexts, which it both expresses and must critique. This course examines contemporary theories of culture, liturgical and theological assessments of the relationship between worship and culture, and the implications of this relationship both for how we understand and how we seek to shape the experience of worship in our assemblies. Finally, it seeks to discover strategies by which our assemblies may be more effectively engaged in and transformed by our common worship. 2 Credits

LIT 989 (D.Min.) — Prophetic Preaching and the New Evangelization

Pope Francis gives a new and prophetic direction to what has been called the New Evangelization in today's Church. This will have significant ramifications for preaching in our post-modern world, which itself must be both new and prophetic, from the "kind of preaching which falls to each of us as a daily responsibility" (*Evangelii Gaudium*, n. 127)

to the liturgical homily, which is delivered by the ordained minister. This course will explore preaching in its various forms as a source of new and prophetic evangelization, with special attention given to the tradition of the biblical prophets and the teachings of Pope Francis. 2 Credits

LIT 9-900 (D.Min.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

D-LIT 620 — Liturgy

This course serves as a theological introduction to the liturgical and sacramental life of the Roman Catholic Church. The course will consider the symbolic nature of the liturgy, the sacramental principle and its connection to the revelation of God's saving activity, the significance of ritual celebrations and traditions, and the use of mystagogical catechesis. Critical reflection on liturgical language, practices, ministries, time, music, art, etc. will be linked to the liturgical tradition and Christian spirituality. Underlying commonalities of the sacraments will be considered. The liturgical role of the ordained deacon will be introduced. 2 Credits

D-LIT 622 — Sacraments of Initiation

This course presents theological and pastoral consideration of the Roman Catholic Church's rituals of initiation, taking as its normative point of departure the Rite of Christian Initiation of Adults as the focus. Utilizing the RCIA as a paradigm for sacramental formation, catechesis, and ritual celebration, the course will explore the significance of the Sacraments of Baptism, Confirmation, and Eucharist in the creation and ongoing conversion of Catholic Christian disciples and the community of faith. Included will be an examination of the sources and development of the Church's initiatory practice and discussion of pertinent contemporary pastoral issues, especially as these may apply to the parish ministry of the ordained permanent deacon. 2 Credits

D-LIT 624 — Homiletics

This course explores the wisdom of the Church with regard to a theology of preaching, with special attention given to the post conciliar documents of the universal and local church concerning the preaching of the Sunday homily. In addition, this course will explore the wisdom and practice of master preachers in order to identify methodologies and specific techniques for preaching an effective Sunday homily. Finally, this course will serve in part as a preaching practicum. Participants will prepare and deliver homilies in class and will both receive critical feedback on their preaching and offer critical feedback to their classmates. 2 Credits

D-LIT 626 — Liturgical Practicum

This practicum assists, prepares, and forms the student to minister as an ordained deacon at the Church's liturgical prayer through a prayerful and

intellectual examination and enactment of the sacramental-liturgical rituals of the Roman Rite. The course will explore the art and science of serving as a liturgical minister. It will examine the Roman Catholic Church's liturgical texts documents that pertain to the role of the ordained deacon, including their *praenotandae*, rubrics, and rituals. The course will provide an opportunity for the students to practice the liturgical role of the ordained deacon in various significant ritual enactments. 3 Credits



ORIENTATION AND FORMATION OF INTERNATIONAL SEMINARIANS

PAS 501 — Formation for Fraternal Communion

Goal: Personal formation and integration into the seminary community—Human and Community Accompaniment. This community leads the seminarian, through ordination, to become part of the 'family' of the presbyterate, at the service of a particular community. 3 Credits

PAS 502 — Discernment, Prayer, and Priestly Identity

Goal: Spiritual Accompaniment—Introduction to the spirituality of the diocesan priest: The seminarian is introduced to the spiritual practices which are foundational to the priest's life of prayer. In addition, the liturgical and devotional life of the seminary community are presented as normative and formative. 3 Credits

PAS 503 — English Language Proficiency for Graduate Theological Studies

Goal: Intellectual Accompaniment—Classes are provided, either on campus, at a certified ELS site, or with the assistance of a certified ESL instructor, to assist the international seminarian in acquiring English proficiency in preparation for graduate theological studies and ongoing priestly formation. Speech therapy for accent reduction is available as needed. 3 Credits

PAS 504 — Introduction to Pastoral Ministry in an American Catholic Parish

Goal: Cultural Competence for Priestly Ministry—

Accompaniment for Pastoral Ministry: The program prepares candidates for priestly ministry, either incardinated in the Diocese of Cleveland, or returning to priestly ministry in their native country. 3 Credits



PASTORAL THEOLOGY

Subject Area Outcomes

The student:

- learns, discusses, and evaluates basic concepts, principles and practices of ministry as related to the Catholic Tradition.
- engages in theological reflection of pastoral experiences in order to learn from action and internalize pastoral experiences in order to critique and improve one's personal skills for ministry.
- demonstrates the ability necessary to make pastoral judgments in counseling situations, spiritual direction and leadership decisions made upon differing circumstances and realities.
- interprets pastoral situations and makes adjustments to differing circumstances and realities while remaining faithful to one's conscience and faith tradition.

PAS 510 — Pastoral Spanish I and II

This two-semester course is designed as an introduction to Pastoral Spanish for nonnative speakers with little or no background in Spanish. It also serves as a refresher for students who have had some experience with Spanish but would like to develop their skills in a non-threatening environment. This course will have five major objectives: 1) the development of pronunciation skills, 2) familiarity with short prayers, simple rituals, and the parts of the Mass in Spanish, 3) basic grammar, 4) the development of basic conversational skills, and 5) the acquisition of an introductory-level vocabulary. 2 Credits/Semester

PAS 552 — Pastoral Counseling

This course will employ presentations, discussions, case studies, and role-playing to assist the students to integrate counseling theory and techniques. Topics of boundary issues, grief counseling, addiction and family counseling will be considered. This agenda provides exposure to the various pastoral issues,

allows for limited exploration of how to initially handle conversation, analyze the issue, and make referral. 3 Credits

PAS 553 — Introduction to Christian Spirituality

This course introduces the student to the beauty and depth of Christian spirituality. Some of the aspects of Christian spirituality to which the student will be introduced are the nature of Christian spirituality, asceticism, mysticism and pastoral spirituality; mystical insights by some of the great Catholic "Doctors" of the Church, prayer, and forgiveness; St. Ignatius' Rules for the Discernment of Spirits. 3 Credits

PAS 556 — Evangelization and Catechesis

This course surveys the principles of Catholic Education in light of the Church's missionary mandate, the new evangelization, and the pedagogy of God. An ecclesial approach to catechetical methodology will be rooted in Sacred Scripture and in the Catechism of the Catholic Church and take into account selected aspects of educational theory. A special segment of the course will focus on the unique mission of the Catholic School. The course prepares the seminarian for the field education practicum in the Catholic School. 2 Credits

PAS 560 — Canon Law I

A general introduction to Church law, its relationship to theology, and its role in the Church is offered in this course, including principles of interpretation as well as basic canonical concepts of Book I. Topics from Book II, including rights and responsibilities of laity, religious, and clergy; ecclesial structures of collegiality and shared responsibility at the parish, diocesan, supradiocesan, and universal levels, with special focus on the local Church. A brief introduction is given to the power of governance, the Church's teaching office, and the sacraments of initiation. 3 Credits

PAS 561 — Canon Law II

Book IV and the canons regarding Penance and Anointing, Holy Orders and special emphasis on Marriage are treated in this course. Pastoral care, preparation and celebration of marriage, plus canonical grounds for nullity and dissolution will be discussed. The student will be introduced to the practical handling of cases and procedures when dealing with the diocesan chancery or tribunal. The course will provide students with the necessary canonical knowledge regarding preparation and celebration of the sacraments and other acts of divine worship. 3 Credits

PAS 573 — Seminar on Spiritual Direction

Building upon a thorough knowledge of Christian spirituality, the process of spiritual growth and the discernment of spirits, this seminar will offer a practical understanding of the nature, principles and styles of the art of spiritual direction. Through role-playing, the student will receive firsthand

experience in spiritually directing another person in the ways of God and have an opportunity to develop skills needed for the practice of spiritual direction. 2 Credits

PAS 575 — Pastoral Administration

This seminar course provides fifth year seminarians with a "pastor's tool box" that prepares the future priest for parish administration and management. Specifically, the course will review leadership skills necessary for parish ministry as well as discuss administrative responsibilities such as hiring, evaluating and terminating parish personnel, creating and reviewing parish budgets, strategic planning and assessing parish resources. 2 Credits

PAS 580 — Pastoral Implications of the New Evangelization

The Second Vatican Council states that it is the mission of the Church to witness, evangelize and sanctify the world. This course will consider how today's Catholics fulfill this mission as they live and practice the faith witnessed for two millennia. The New Evangelization will be examined through the lens of scripture, baptism, spirituality, the theological tradition, the teachings of Saint John Paul II, and the cultural context of the American Church to identify a pastoral vision for this mission. 2 Credits

PAS 652 — Selected Topics in Pastoral Counseling

This course examines the more complex, less routine issues that may surface for the parish leader engaged in pastoral counseling. (Prerequisite: PAS 552 or equivalent) 2 Credits

PAS 659 — Selected Topics in Marriage and Family Life

This course examines the recent issues in family life from the perspective of current sociological findings and specific dialogue with current magisterial teachings. 2 Credits

PAS 661 — Selected Topics in Canon Law

(Prerequisite: PAS 560 or its equivalent. Consult instructor). 2 Credits

PAS 669 — Selected Topics in Christian Spirituality

This course explores the themes (i.e. forms of prayer, spiritual disciplines, abandonment, contemplation, and apostolic action) taken from the history of Christian Spirituality from among the Patristic, Medieval, and Contemporary spiritual writers from the East and West. 2 Credits

PAS 671 — Evangelization and Spirituality

This course examines the essential link between evangelization and life in the Holy Spirit as presented in the New Testament, especially in the Acts of the Apostles, and in Catholic tradition and magisterial documents. The course studies the work of the Spirit in both its sanctifying and charismatic dimensions and discusses

how this understanding is to be applied to the Church today. The four major forms of healing prayer will be explored and applied in a pastoral setting: forgiveness of sins, physical healing, deliverance, and inner healing. 2 Credits

PAS 7-700 (for M.Div. or M.A.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

PAS 810/820 — Specialized Ministry Experiences

This course provides the graduate student supervised experiences for a minimum of 14 weeks in a variety of ministry settings which advanced leadership skills that may be fostered and the Church's theological foundations for ministry may be actualized. The experiences must be approved by the formation advisor in the case of seminarians or the Academic Dean's office for commuter students. Examples include but are not limited to Clinical Pastoral Education, Military Officer and Chaplaincy Training, Summer Study Abroad, as well as other graduate courses not currently offered at Saint Mary Seminary. 2 Elective Credits (Pass/Fail Grade)

PAS 905 (D.Min.) — Theological Reflection on Ministry

This seminar introduces the Doctor of Ministry student to an advanced understanding of the nature and purposes of ministry in the Roman Catholic tradition, as well as skills for enhanced leadership competency in the practice of ministry. The students engage in theological reflection leading to continued growth in spiritual maturity and ministerial capacity. 2 Credits (or 4 Credits)

PAS 951 (D.Min.) — The Sacramental Templates of Parish Life

This course will explore sacramentality and sacramental celebration as important foundations for a parish's self-understanding of its role in the life of believers and its mission as a community of faith. In particular, the course will examine what it means to be an initiating community, a Eucharistic community, and a penitential and reconciling community. The course will help pastors and parish ministers to grasp the theological implications of the Sacraments of Baptism, Eucharist, and Reconciliation for the way a parish authentically structures its communal life and charts its goals and mission. 2 Credits

PAS 953 (D.Min.) — The Catholic Response to the New Atheism

This course examines how society is increasingly engaged in a 'culture war' between secular atheism and Christianity. A militant 'New Atheism' attacks Christianity and marginalizes religion, promoting relativism and scientific materialism. An important Catholic response is the 'New Evangelization' based on Love, Hope, and Truth. The course examines ways

to evangelize the emerging Post Christian society and evaluate practical implications for personal and pastoral ministry. 2 Credits

PAS 954 (D.Min.) — Technology in Ministry: The Theological Dialogue

This course outlines the theological and social justice foundation for the Church's engagement with social communication by surveying relevant Church documents, beginning with the Second Vatican Council's decree *Inter Mirifica*. Students will apply the principles of theologically based pastoral planning to the integration of technology in ministry to further the Church's mission of the New Evangelization. 2 Credits

PAS 957 (D.Min.) — Models of Adult Learning: Catechetical and Theological Issues

This seminar explores various models of adult learning from the perspectives of theological issues and pastoral discipline. Participants discuss such issues from an ecumenical perspective with regard to contemporary culture and theology. 2 Credits

PAS 959 (D.Min.) — Studying Congregations: Methods and Research

This seminar presents research methods for design, operation, analysis, and evaluation of studies within the ministerial setting, the parish and congregation. Special consideration is given to research methods such as focus groups, case study, and surveys along with qualitative and quantitative procedures used for data analysis. The course prepares the students to meet the requirements of the Institutional Review Board protocol. 2 Credits

PAS 960 — Pastoral Implications of the New Evangelization

The Second Vatican Council states that it is the mission of the Church to witness, evangelize, and sanctify the world. This course will select from the history of evangelization various models that have been successfully utilized and analyze their theological, spiritual, and methodological components to identify a pastoral vision for this mission in the contemporary Church. The class will employ a mixture of seminar style and lecture with student presentations and guest experts. 2 Credits

PAS 966 — D.Min. Project Forum I (First year students)

This non-credit seminar meets over the course of two semesters to discuss the anatomy of a D.Min. project and assist the student in understanding both the genre and format of the project. One forum outcome includes a written prospectus and the end of the second semester. (Pass/Fail Grade)

PAS 967 — D.Min. Project Forum II (Second year students)

This non-credit seminar meets over the course of two semesters and helps the student develop a theological and theoretical basis for their project. The seminar prepares the student to begin individual research

and implementation strategies for the project. One forum outcome is a first draft of the second chapter that links theological grounding to their project's focus. (Pass/Fail Grade)

PAS 968 — D.Min. Project Forum III (Third year and extension students)

This non-credit seminar assists candidates with the writing and implementation process of their project. Students and faculty mentors meet throughout the two semesters in order to monitor the writing process, assist with organization of materials, and discuss evaluative methodologies. One outcome for this forum is to prepare the candidate for the final colloquium. (Pass/Fail Grade)

PAS 980 (D.Min.) — Review of Theological Literature I

This independent research process enables the student to review pertinent theological literature, theory, and studies surrounding the particular area of research. The process concludes with the collection of bibliographic entries, which grounds the research project. 2 Credits

PAS 981 (D.Min.) — Review of Theological Literature II

Continuation of PAS 980. 2 Credits

PAS 982 (D.Min.) — Theological Writing I

This independent study is guided by student's mentor as he or she prepares to write the theological chapter that grounds the pastoral project. 2 Credits

PAS 983 (D.Min.) — Theological Writing II

Continuation of PAS 982. 4 Credits

PAS 990/991/992 (D.Min.) — The Pastoral Project for the Doctor of Ministry Program

Students in the final phase of their Doctor of Ministry study are required to complete their pastoral project under the direction of a faculty mentor and two readers. Students receive up to three credit hours each semester while they are completing their project. Students may extend the pastoral project to a third semester for completion (PAS 992) without additional credits. 6 Credits (3 Credits Per Semester, Pass/Fail Grade)

PAS 9-900 (for D.Min.) — Independent Study

Independent study and research course for degree-seeking students under faculty supervision. 2 Credits

D-PAS 250 — Diaconate Spirituality (0-formation only, not in MADM degree sequence)

This course will introduce the permanent deacon aspirants to the basic elements of Christian Spirituality. The primary aim is to provide a solid basis for developing a truly Christian spirituality and to foster a love of the Liturgy of the Hours. Each class will include a praying of one of the Hours from Christian Prayer

and a prayerful look at one of the psalms. It will also include a lecture on the topic assigned for the week.

D-PAS 630 — Canon Law

Canon law is a useful source of information and guidance for men engaged in ministry in the permanent diaconate in the Catholic Church. The course will focus on the development, interpretation, and application of canon law. The nature and structure of the local and universal Church will be studied. Special emphasis will be given to topics that pertain to diaconate ministry and parish structures, including the sacraments. 3 Credits

D-PAS 632 — Evangelization/Catechesis (Even Years)

This course will survey the theological and scriptural foundations of Catholic evangelization and catechesis as related to diaconal ministries. Particular emphasis will be on the need to foster a sense of responsibility in the community of the Church for evangelization, and to equip the deacon candidates with ways to use their gifts and talents in these diaconal ministries. 2 Credits

D-PAS 634 — Pastoral Counseling

This course will employ presentations, discussions, case studies, and role-playing to assist the students to integrate counseling theory and techniques. Topics of boundary issues, grief counseling, addiction and family counseling will be considered. This agenda provides exposure to the various pastoral issues, allows for limited exploration of how to initially handle conversation, analyze the issue, and make referrals. 3 Credits

D-PAS 636 — Parish Administration

This course provides students with an overview of ecclesial leadership, issues of ministerial competencies and limitations, boundaries, group dynamic skills, and organizational, legal, and financial issues which may be encountered in a parish setting. It also provides a structured overview of various scenarios likely to present themselves in a parochial setting such as confidentiality and privileged communication, protection of children, and financial management. This course is particularly recommended for those who do not bring a strong business-management background to a pastoral setting, as well as for soon-to-be newly ordained priests, deacons, and pastoral administrators. 2 Credits



FIELD EDUCATION

Subject Area Outcomes

The student:

- realistically tests out his vocation in the context of the actual pastoral mission
- develops or deepens an awareness of the sensitivity, compassion and discernment needed to minister to people of various ages, cultures, temperaments, and educational backgrounds,
- develops the habit of theological reflection as an integrative force in combining theoretical knowledge with pastoral experience,
- gains personal confidence (identity and authority) in their becoming pastoral theologians.
- engages in a supervisory process which will support personal and spiritual formation, critical reflection, shared ministry, and professional competence.
- develops an ongoing self-assessment process, utilizing self-perceptions and critiques from others for the purpose of continuing formation.

FE 550/551 — Parish Faith Formation Practicum I and II Semester

This practicum focuses on the experience of ministering in a local parish under the supervision of a priest or pastoral minister. The student engages in hands-on ministry with parishioners and pastoral staff through small group faith formation settings. During the first semester, students will participate in an adult faith formation program with a focus on integrated spirituality and praxis. During the second semester, students will demonstrate their learning by organizing and facilitating an adult faith formation program in their assigned parish.

The classroom component, which is held in conjunction with the practicum, orients a student to the structures and systems of parish life with a focus on creating and sustaining small group faith formation communities. Four times during each semester the student enters into pastoral reflection and theological supervision for the purpose of integrating ministry into life. 1 Credit/ Semester

FE 561 — Catechesis and Evangelization Practicum

This practicum on catechesis and evangelization will

occur at designated parochial schools under educational supervision. The student's ability to minister as a priest catechist will be evaluated, and supervisors will offer insights on personal and professional growth in the act of catechesis. Opportunities will also be available for the class to meet and address student needs, questions, and issues about evangelization in the faith tradition. 1 Credit

FE 562/FE 563 — Pastoral Internship I and II Semester

The goal of Pastoral Internship is to provide an extended and intensive experience of pastoral ministry in a parish setting with significant supervision and evaluation. Through this experience, the student and the Seminary faculty will be better able to discern the gifts, skills, and attitudes of the student and to clarify their assessment of his potential for celibate priestly ministry. The Internship lets the student experience the lifestyle of a diocesan priest in rectory living and in parish activities and provides opportunities for the student to experience relationships in the priestly life, that is, with other priests, pastoral staff members, parishioners, local ministers, and friends. The Internship also lets the student experience parish structures of shared responsibility and accountability, that is, working with parish groups, organizations, lay ecclesial ministries, and other members of the pastoral staff. During the course of the Internship, students return to the Seminary for opportunities in theological reflection, spiritual formation, retreat and integration. (Limited to priesthood candidates) 2 Credits/ Semester (Pass/Fail Grade)

FE 564/565 — Social and Ecumenical Ministry I and II Semester

Recognizing the mission of the parish and its place in the universal Church, there are some areas of ministry that need specialized attention and particular focus. Active participation in various ecclesiastical and social service agencies provides the basis for this practicum. A student is assigned to a particular social service agency, institution, or program that will assist in particular learning needs identified during internship. The placement generally affords an opportunity to minister in an ecumenical or social context of direct service needs, especially within the scope of Cleveland Catholic Charities. The student remains in the same placement for both the first and second semesters. Such ministry placements may include:

- *Prison Ministry*—visitation of inmates. One-on-one counseling, ecumenical prayer services, educational and spiritual guidance as well as working with families of inmates.
- *Juvenile Detention Program*—visitation of juveniles in detention programs. One-on-one or group counseling, ecumenical prayer services, assisting with the celebration of the Eucharist, educational and spiritual guidance of teenagers in detention settings.

- *Transitional Housing*—working with those in a transitional housing setting. Intake assessment of families, one-on-one counseling, learning the structure and system of social services. On-site visitation of persons in transitional settings.
- *Addiction Recovery Program*—dealing with chemically dependent persons. Intake assessments; one-on-one companionship, spiritual development exercises, family therapy, patient groups, social service personnel assistance, recovery groups.
- *Hospice and Home Health Care*—ministry to the terminally ill and their families. One-on-one counseling, spiritual guidance, pastoral care of the sick, preparation for death, assistance of patient care teams.
- *Hispanic Ministry*—ministry within and to the Hispanic community; emphasis on spiritual growth and educational ministry, individual, small and large group experiences.
- *African-American Ministry*—ministry to the African-American community, emphasis on spiritual growth and educational ministry, individual, small and large group experiences.
- *Emotional Rehabilitation*—experience the institutional setting of a facility dedicated to the care of patients and their families who suffer emotional distress. Involvement includes counseling, spiritual assistance, serving as a resource person to patients, families, and hospital personnel.
- *Youth Ministry*—ministry to young people in the high school setting. Includes team retreat formation, days of recollection, prayer groups, and other youth related spiritual exercises.
- *Adult Ministry and Faith Formation*—ministry to adults in the context of a parish setting. This would include RCIA, Adult Religious Education programs, Evangelization efforts on the part of a parish or cluster of parishes for the purpose of assisting the student in developing skills and confidence in articulating the faith.

The workshop component, held in conjunction with the practicum, will deal with a variety of social service agencies and other services offer by the Diocese of Cleveland. Consideration will be given to providing students opportunities to visit and learn from agencies and offices of the Diocese that students view as most helpful in preparing them for parish ministry. 1 Credit/Semester

FE 566 — Marriage Practicum

This practicum will assist the M.Div. candidate to begin the pastoral practice of marriage preparation, advocacy before the Marriage Tribunal, and the support of marriage preparation and enrichment programs. Parish-based experiences and supervision will be provided. The classroom component, held in conjunction with the practicum, will assist the student in some of the practical aspects of marriage preparation and annulment preparation. Such issues

as wedding and annulment interviewing, outline of marriage appointments, moral issues related to marriage preparation and chancery procedures will be discussed. 1 Credit

FE 567 — Parish Liturgical Practicum

This practicum for ordained transitional deacons will center on supervised preaching of the Sunday homily, celebration of the sacraments in the parish setting and other aspects of the parish weekend ministry. The classroom component, held in conjunction with the course Liturgical Leadership (LIT 595), will allow students to practice presiding at various liturgical events such as Eucharist, baptisms, funerals and weddings. (Limited to priesthood candidates) 1 Credit

FE 569 — Practicum on Ecumenism (III Seminarians only)

The seminarian is exposed to the basic ecumenical theological principles of the Catholic Church as well as how the Church relates to other religions by overview lectures. In terms of Christianity, each member of the practicum is expected to experience the worship and have an interview with a minister of a Christian group. From that experience and additional reading, the seminarian prepares a report to fellow members of the practicum concerning the results and reflections on this community and its relationship to the Catholic Church. In addition, all the members of the practicum visit temples/synagogues of various world religions and have a dialogue with the religious leaders (rabbi, imam, priests). 1 Credit

FE 570 — Mission Immersion Experience

This practicum allows the M.Div. candidate to experience the ministry of the mission team in El Salvador. The student spends as many as three weeks immersed in the work of the various members of the mission team during a summer experience. The student is able to experience the culture and religious practice of the people of El Salvador while living and working full-time with the members of the mission team. A student must first apply and be accepted for the Immersion experience through the Chairperson of the Global Awareness Committee. Spanish language background is required, which can be attained through enrollment in language school immediately prior to the visit to El Salvador. A student can choose this elective after his first, second or third year in the seminary. FE credit will then be applied to either the first or second semester of a student's Social & Ecumenical Ministry Placement. 1 Credit

FE 810 /820 — Ministry Field Experience (M.Div. Equivalency)

The Ministry Field Experience in the Path to M.Div. Equivalency provides the post-graduate student supervised experiences in the ministry setting in which advanced leadership skills may be fostered and the Church's theological foundations for ministry may be actualized. 4/4 Credits (Pass/Fail Grade)

D-FE 650 — Ministry of Charity

This practicum for the Ministry of Charity focuses on the experiences of charitable outreach ministry in a local parish under the supervision of a priest, deacon, parish life coordinator or certified lay ecclesial minister. Recognizing the mission of the parish and its place in the universal Church, as it serves the needs of the poor, lonely and marginalized, the student is actively involved with the hands-on ministry of charity and social justice, in which the local parish is engaged, with the pastoral staff and parishioners. Each semester the student enters into pastoral reflection for the purpose of integrating the ministry of charity into parish life experiences. 1 Credit

D-FE 652 — Ministry of the Word

This practicum for the Ministry of Word occurs in a local parish under the supervision of a priest, deacon, parish life coordinator or certified lay ecclesial minister. The student's ability to minister as a deacon-catechist will be evaluated and supervisors will provide guidance and insights for personal and professional growth in the act and art of breaking open the Word of God to parishioners and small faith formation groups. 1 Credit

D-FE 653 — Ministry of Leadership

This practicum for the Ministry of Leadership occurs in a local parish under the supervision of a priest, deacon, or parish life coordinator. The student participates in the various leadership organizations of the parish, including the parish council, finance council, staff meetings and other meetings with other parish organizations. They will obtain an overview of the intricacies and collaborative processes involved with ministry and parish governance. Each semester the student enters into pastoral reflection for the purpose of effectively integrating the ministry of leadership into parish life experiences. 1 Credit

D-FE 654 — Ministry of Liturgy

This practicum for the Ministry of Liturgy occurs in a local parish under the supervision of a priest or deacon. The student will actively participate in supervised reflections based on the Sunday's homily. They will also engage and assist with various liturgical events including the Eucharist, baptisms, weddings, funerals, and presiding at liturgy of the hours. Each semester the student enters into pastoral reflection for the purpose of effectively integrating the ministry of liturgy into parish life experiences. 1 Credit

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