
CATALOGUE 2023-2024 PROGRAMS FOR PRIESTLY FORMATION

SAINT JOHN VIANNEY THEOLOGICAL SEMINARY



November 30, 2023

1300 South Steele Street, Denver, CO 80210
Office 303-282-3427, Fax 303-715-2007, Web: sjvdenver.edu

© 2023 Saint John Vianney Theological Seminary.
All rights reserved.

CONTENTS

SAINT JOHN VIANNEY THEOLOGICAL SEMINARY	2
Seminarian Vision Prayer.....	2
Seminary Mission Statement	2
History	4
Institutional Approvals.....	5
Accreditation.....	5
Statement of Educational Effectiveness.....	6
Ecclesiastical Degree Affiliations.....	6
Collaborative Agreements.....	6
PROGRAMS FOR PRIESTLY FORMATION.....	7
Propaedeutic Stage.....	7
Discipleship Stage: Undergraduate Pre-Theology Formation Program	8
Configuration Stage: Graduate Theology Formation Program.....	9
Vocational Synthesis Stage: Post-Graduation Formation Program	9
Continuing Formation for Clergy: Post-Graduation/Post-Ordination Formation Program.....	10
Formational Goals and Objectives.....	11
M.Div. Program Goals and Student Learning Objectives	11
Admissions.....	13
Sponsored Seminarians	13
Application and Supporting Documents.....	13
English Language Requirement	14
International Students	14
Non-Discrimination Policy	14
Projected Plan of Study.....	14
Financial Information.....	15
INTELLECTUAL FORMATION: PROGRAM DETAILS AND REQUIREMENTS	17
Enculturation Program	17
Specific Admission Requirements	17
Regular Cycle of Courses	17
Program Completion.....	18
Propaedeutic Year Program	19
Specific Admission Requirements	19
Regular Cycle of Courses	19
Pre-Theology Program.....	20
Specific Admission Requirements	20
Two-Year Standard Program Cycle of Courses	20
Three-Year B.Phil. Cycle of Courses	21
Degree Program Requirements.....	23
Theology Program	24
Specific Theology Program Admission Requirements.....	24
Theology Cycle of Courses (Beginning in Fall 2023)	25
Theology Degree Program Requirements (Beginning in Fall 2023).....	27
Theology Cycle of Courses (Prior to Fall 2023).....	28
Theology Degree Program Requirements (Prior to Fall 2023).....	30

ACADEMIC POLICIES AND CALENDAR	31
Academic Policies	31
Registration	31
Formators	31
Academic Advisors	31
Transfer Credits.....	32
Auditing Courses.....	33
Course Delivery Methods.....	33
Full-Time Course Load.....	33
Required Reading.....	34
Examinations and Other Forms of Assessment	34
Papers and Written Reports	34
Accommodation for Disabilities.....	35
Accommodations Regarding Latin and Greek.....	35
Syllabus	35
Grading System	36
Academic Honors	38
Academic Probation	38
Student Discipline.....	38
Student Complaint Policy.....	39
Confidentiality of Academic Records	39
Transcript Requests	40
Academic Calendar – 2023-2024.....	41
COURSE DESCRIPTIONS	42
Course Numbering System.....	42
Enculturation Program	44
Enrichment Program.....	45
Propaedeutic Year Program	46
Pre-Theology Program.....	48
Theology Program	61
PEOPLE OF SAINT JOHN VIANNEY	75
Description of the Seal.....	79

SAINT JOHN VIANNEY THEOLOGICAL SEMINARY

Our Vision and Mission

Seminarian Vision Prayer

Through Him, with Him, in Him, in brotherhood we strive to be disciplined by Jesus in all things and to embrace joyfully His Cross, to be ordained and sent as priests for the New Evangelization, inspired by the zeal of Saint John Vianney. Mary, Mother of Priests, pray for us!

Seminary Mission Statement

Responding to the Lord's command to go and make disciples of all nations and under the apostolic vigilance of the Archbishop of Denver, the mission of Saint John Vianney Theological Seminary is discernment of, and unified formation in, priestly identity marked by an intelligence of heart, with men called to proclaim Jesus Christ and build a civilization of love in persona Christi Capitis. Likewise, this community forms deacons and lay faithful to live as holy men and women in the Church's mission of the New Evangelization.

Description of the Seminary Mission Statement

The concise language of the Seminary Mission Statement can be elaborated to give a fuller picture of our understanding of our mission.

Responding: We recognize that our mission is a response to God's call. We are obedient discoverers, not inventors, of our mission.

The Lord's command to go and make disciples of all nations: This command of the Lord can be found in Matthew 28:19.

The Archbishop of Denver: The Archbishop is ultimately responsible for the governance of the Seminary (cf. can. 259; *Program for Priestly Formation (PPF)*, 407-414). "The most important administrative policy is the mission statement of the seminary" (*PPF*, 421). Our mission is a response to the Great Commission carried out in the hierarchical communion of the Church, under the guidance of the Archbishop of Denver.

Unified formation: The common aim of all our faculty and staff is to foster the work of the Holy Spirit in forming the future priest. This requires an integrated work of human, intellectual, spiritual and pastoral formation, each carried out in concert with the appropriately varied contributions of

every member of our formation community and ordered toward helping a man to gain human maturity, spiritual ardor, wisdom, and pastoral charity.

Priestly identity: All members of our faculty and staff are involved in informing the Church's discernment of whether the signs of priestly identity (beloved son, loyal brother, chaste spouse, spiritual father, divine physician, good shepherd) are manifest and verified in each man preparing for Holy Orders. On the foundation of the baptismal identity (beloved sonship) and its interpersonal flowering in a capacity to be a man of communion (loyal brotherhood), these priestly identities are the hinge of a man's intimacy with the Father, Son, and Holy Spirit and his vocational mission in the world. The four areas of formation (spiritual, intellectual, human, and pastoral) and the human relationships in which this formation unfolds are all aimed at assisting the seminarian to receive and express his priestly identity. Divine Love forms these identities in every man called to priesthood. They are the reality of such a man's capacity for growing intimacy with God—to love God with his whole heart, mind, soul, and strength. The more a man grows in intimacy with God, the more these identities will be evident to him and to others in the way he loves his neighbor even as Christ does. Thus there is a kind of *perichoresis* of Trinitarian intimacy, priestly identity, and vocational action in mission: In Trinitarian intimacy, the man lives out his vocational identity in mission—living Christ's own chaste spousal love for the Church, living Christ's own revelation of the Father's love, living Christ's own healing love, and living Christ's own pastoral authority.

Intelligence of heart: This formula is an integrative term cited in *Pastores Dabo Vobis* (51) to express “the unity of the educational process in its diverse aspects. The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual, and vocational growth. In reality, through study, especially the study of theology, the future priest assents to the word of God, grows in his spiritual life and prepares himself to fulfill his pastoral ministry. This is the many sided and unifying scope of the theological study indicated by the Council (*Optatam Totius*, 16) and re-proposed by the Synod's *Instrumentum Laboris*: “To be pastorally effective, intellectual formation is to be integrated with a spirituality marked by a personal experience of God. In this way a purely abstract approach to knowledge is overcome in favor of that intelligence of heart which knows how “to look beyond,” and then is in a position to communicate the mystery of God to the people’ (II, 39).”

Called to proclaim: Our aim is to form priests who know and proclaim the person of Jesus Christ, in Whom the Father's Word is fully revealed. This aim is rooted in the words of the *Catechism of the Catholic Church*: “The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him” (CCC 425, cf. 426).

Civilization of love: The specific mission of Saint John Vianney Theological Seminary includes a special stewardship of a unique grace for the New Evangelization communicated through the ministry of Saint John Paul II at World Youth Day 1993. This is a distinguishing feature of our seminary vis à vis other seminaries. The use of this phrase, used by Saint John Paul II in his August 14, 1993 homily at World Youth Day in Denver and in his 1994 Letter to Families, acknowledges that special grace and stewardship which shape the mission of our seminary (cf. Archbishop Aquila's homily on the 20th Anniversary of World Youth Day, 15 August 2013).

In persona Christi Capitis: The Catechism makes especially clear the relation between the identity and mission of the priest: “In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts in persona Christi Capitis” (CCC 1548).

Likewise: While the primary work of Saint John Vianney Seminary is the formation of men for the Roman Catholic priesthood, we bring the same vision of holistic, integrated formation to the work of our Diaconate Division (which encompasses The Saint Francis School of Theology for Deacons), and our Lay Division, which includes the Catholic Biblical and Catechetical Schools as well as several other faith formation programs. The formation of deacons is carried out in accordance with the Congregation for Catholic Education's 1998 *Ratio Fundamentalis Institutionis Diaconorum Permanentium* (*Basic Norms for the Formation of Permanent Deacons*), which specifies the need for human, spiritual, intellectual, and pastoral formation (66-88).

New Evangelization: As described above under "Civilization of love," the specific mission of the Seminary includes a special stewardship of a unique grace for the New Evangelization communicated through the ministry of Saint John Paul II at World Youth Day 1993.

History

Saint John Vianney Theological Seminary was officially constituted on March 17, 1999 and inaugurated on the Feast of the Birth of Mary, September 8, of that same year. Since then, the Seminary has been dedicated to forming priests for the new millennium and offering programs of formation for permanent deacons and the lay faithful.

The groundwork of the enterprise was laid by Cardinal J. Francis Stafford, then the Archbishop of Denver, who purchased the site of the former St. Thomas Aquinas Seminary from the Congregation of the Mission in 1995. The facility, which included the Archbishop Vehr Library, had served as the focus for priestly formation for the dioceses and religious orders of the region since 1907. The facility was remodeled and re-named the John Paul II Center for the New Evangelization to serve as a campus for the Archdiocesan Chancery. There was also a vision that the campus would become a resource for priestly formation and the renewal of the Church.

Cardinal Stafford's successor, Archbishop Charles J. Chaput, O.F.M. Cap., advanced this vision by commissioning a study to determine the feasibility of establishing an educational institution on the site. After much consultation with the priests and people of the archdiocese, Archbishop Chaput announced his plan to open a theological institute to serve the formation needs of clergy and laity engaged in the new evangelization.

These plans resulted in what became Saint John Vianney Theological Seminary, a diocesan seminary with a Spirituality Year, Pre-Theologate, and Theologate for priestly formation. Saint John Vianney Theological Seminary remains dedicated to the quality, integrity, and effectiveness of its formation programs.

Welcoming seminarians from various dioceses, religious orders, and ecclesial movements, St. John Vianney Seminary looks to the Sixth Edition of the *Program of Priestly Formation in the United States of America, 6th ed. (PPF)* as the guiding principle of its Academic Program answering the contemporary needs of the Church. We work for a Seminary Formation that,

attempts to bring together, as much as possible, the four dimensions of formation in the seminarian as he matures into an authentic priestly identity. The four dimensions of human, spiritual, intellectual, and pastoral formation are interrelated aspects of a human response to God's transforming grace. Without attention to integration in all stages of formation, the overall goal of formation, configuration to the heart and life of the Lord Jesus, cannot be achieved. *PPF*, 115.

The Seminary is committed to offering this integral formation program for the preparation of young men to serve as Catholic priests in the dioceses of the mountain and great plains regions, as well as other parts of the country and world. Beginning the Fall of 2023-2024 Academic Year, we will implement the Propaedeutic, Discipleship and Configuration stages of priestly formation as the context for the integration of the intellectual dimension with the spiritual, pastoral and human dimensions.

Under the direction of the Archbishop of Denver, the Most Reverend Samuel J. Aquila, the Seminary currently serves the Archdiocese of Denver, 10 other Roman Catholic dioceses within the United States, 3 international Roman Catholic dioceses, and 4 Religious communities. In the Spring 2023 semester, 115 seminarians were enrolled—14% of whom were international students from 12 different countries.

Institutional Approvals

State of Colorado Department of Higher Education

Saint John Vianney Theological Seminary has been an authorized religious institution of higher education under the State of Colorado Degree Authorization Act since 1999.

United States Department of Education

On August 7, 2006, the Seminary was formally approved to participate in the “in school deferment” portion of the Federal Student Loan Program under Title IV of the Higher Education Act of 1965. The Seminary was assigned the Office of Postsecondary Education Identification (OPEID) Number 04103300. The Seminary does not participate in the direct-lending portion of Title IV.

Student and Exchange Visitor Program (SEVP)

This school is authorized under Federal law to enroll nonimmigrant alien students.

Accreditation

Saint John Vianney Theological Seminary is accredited by The Commission on Accrediting of The Association of Theological Schools in the United States and Canada (“ATS”), and the following degree program is approved:

Master of Divinity (M.Div.)

The Commission contact information is:

The Association of Theological Schools in the United States and Canada
The Commission on Accrediting
10 Summit Park Drive
Pittsburg, PA 15275-1110
Telephone: 412-788-6505
Fax: 412-788-6510

ATS Member School page for Saint John Vianney Theological Seminary is found at:
<https://www.ats.edu/member-schools/st-john-vianney-theological-seminary>

Statement of Educational Effectiveness

Because the Seminarian Division admits only seminarians sponsored for priestly formation by a diocese or religious institute, its rate of placement immediately after graduation and ordination is nearly 100%. In rare cases, there may be a delay between graduation and ordination to the priesthood. Because continuance in the Seminary's programs is dependent on this sponsorship as well as the individual seminarian's ongoing commitment to seek ordination, reasons for departures during formation are handled with discretion. To date, 201 men have earned the M.Div. degree from the Seminary.

Ecclesiastical Degree Affiliations

Since 2016, the Seminary has been affiliated with the Theology and Philosophy Faculty of the Pontifical University of Saint Thomas Aquinas, Rome, Italy, for two ecclesiastical degrees—the Baccalaureate in Sacred Theology (S.T.B.) and the Baccalaureate of Philosophy (B.Phil.).

Collaborative Agreements

In 2019, the Seminary signed a Memorandum of Understanding with the University of Mary in Bismarck, ND, to offer seminarians who have taken sufficient college credits prior to coming to the Seminary the opportunity to use their Pre--Theology course work to complete a Bachelor of Arts or Bachelor of Science with a Philosophy major. Prior to this, the Seminary had a similar agreement with Regis University in Denver.

PROGRAMS FOR PRIESTLY FORMATION

Overview

The fundamental aim of the formation programs offered by the Seminarian Division is to prepare men for ordination to the Catholic priesthood by cultivating the “intelligence of heart” called for by Pope Saint John Paul II in *Pastores Dabo Vobis*. Such an intelligence of heart is the result of successfully integrating the four dimensions or pillars of formation articulated by the U.S. Catholic Bishop’s *Program for Priestly Formation*: human, spiritual, intellectual, and pastoral.

Because priestly formation requires the integration of the four dimensions, the Seminary and its programs presuppose that all seminarians in the Seminarian Division are, broadly speaking, residential seminarians, either at Saint John Vianney or in some other supervised program of priestly formation. In a narrower sense, however, the seminary distinguishes between those seminarians who are resident at Saint John Vianney, “Residential seminarians,” and those who are resident in another house of formation, “Non-Resident seminarians.”

For men entering the Seminary with college degrees, St. John Vianney Theological Seminary (SJV) will be implementing the following years of study according to the *Ratio Fundamentalis*:

- Propaedeutic Stage: one year
- Discipleship Stage: two or three years
- Configuration Stage: three and one-half years
- Vocational Synthesis Stage: at least six months

Upon fulfillment of the academic requirements of our Theology Program, the seminarian will be granted a Master of Divinity (M.Div.) and a Pontifical Baccalaureate in Sacred Theology (S.T.B.). The M.Div. in the United States is the first professional degree considered to be the standard preparation for the exercise of priestly ministry (*PPF*, 360).

Propaedeutic Stage

Residential seminarians usually begin their studies at Saint John Vianney with one of these programs, which focus on developing the spiritual and human foundations needed to sustain the long process of formation leading to priestly ordination and a fruitful pastoral ministry. These programs include an intellectual formation dimension and include course-like structures, but they do not involve earning an academic degree.

The Propaedeutic Year. Formerly the “Spirituality Year”, this is a twelve-month program undertaken by new Saint John Vianney seminarians prior to entering the Discipleship or Configuration Stages. It is a program of prayer, spiritual formation, reading, community life, and service, directed toward personal appropriation of the faith. This stage provides a personal foundation for the

subsequent disciplined study of truth offered in the academic programs of study. Hearts inclined to the Word-made-flesh allow the One who is the source of priestly formation to reveal Himself more fruitfully in all areas of study and formation.

The Enculturation Program. This is a two- to three-year program developed in collaboration with Redemptoris Mater Seminary for those seminarians who arrive from outside the United States and need a period of enculturation and spiritual development in a new cultural context prior to entering the Discipleship or Configuration Stages. This program does not have an English language requirement because the residential context of the program offers plenty of opportunities for improving mastery of Spanish and English languages. The formal instructional elements of this program include various enculturation topics, study strategies and language arts skills, spiritual formation topics, and fundamentals of philosophy and theology.

Discipleship Stage: Undergraduate Pre-Theology Formation Program

The Discipleship Stage includes a standard set of undergraduate-level courses needed for admission to a general Roman Catholic Theology Program for priestly formation. At the current time, the Seminary is in the process of revising the Pre-Theology program along the lines of what is envisioned in the Discipleship Stage of the Program for Priestly Formation (*PPF*, 272-284). The Discipleship stage will typically take no less than two years for seminarians who have the requisite credits and/or a bachelor's degree. However, for seminarians who lack exposure to the liberal arts or lack the requisite credits and/or a bachelor's degree, the Discipleship Stage will typically take no less than three years and will include a liberal arts component. The new curriculum is proposed to commence at the beginning of Fall 2024. In the meantime, the current Pre-Theology program of SJV will remain in place, and the elements of that program are described below. It is expected that "Seminarians should have or be earning a bachelor's degree, preferably a Bachelor of Arts degree in philosophy, from an accredited institution. If such a degree is not available from their seminary, they may earn the degree at a college or university associated with the seminary (*PPF*, 303)."

The Standard Program. This is not an accredited degree, but it does comprise a standard two-year set of undergraduate courses in philosophy, theology, and languages called for by the PPF as prerequisites for admission to a program of graduate theological studies leading to ordination to the Catholic priesthood.

Bachelor's Degree Completion Program. The Seminary offers the option of a bachelor's degree completion program in conjunction with University of Mary in Bismarck, North Dakota. Seminarians admitted to Saint John Vianney with two years of college, and whose previous coursework satisfies Liberal Arts Core requirements, can earn a bachelor's degree with a major in philosophy by completing either The Standard Program described above or the B.Phil. degree described below.

Baccalaureate in Philosophy (B.Phil.) Degree Program. This is a three-year ecclesiastical degree granted through affiliation with the Philosophy Faculty of the Pontifical University of St. Thomas Aquinas, Rome, Italy. The curriculum is modeled after their academic program with the addition of certain courses required by the PPF. While it is not the equivalent of an American undergraduate degree, this degree provides an excellent foundation in philosophical studies especially for those seminarians who hope to pursue a more advanced philosophy degree within the pontifical system.

Configuration Stage: Graduate Theology Formation Program

Theology is a program of integral formation for the Roman Catholic priesthood. This includes a graduate-level academic theology program which, at Saint John Vianney, comprises two degree programs: the Baccalaureate in Sacred Theology (S.T.B.) degree, through affiliation with the Theology Faculty of the Pontifical University of St. Thomas Aquinas; and the Master of Divinity (M.Div.) degree, conferred by Saint John Vianney Theological Seminary and accredited by ATS. All seminarians admitted to the Theology Formation Program are understood to be part of both degree programs as part of their required academic formation in preparation for priestly ordination.

Baccalaureate in Sacred Theology (S.T.B.) Degree Program. This is a three-year ecclesiastical degree offered through affiliation with the Pontifical University of St. Thomas Aquinas. In the Pontifical System, the S.T.B. is a first cycle degree; however, it does require two-years of university-level philosophy for admission. Thus, the S.T.B. straddles the American distinction between undergraduate and graduate studies. At Saint John Vianney the S.T.B. is taught at the master's degree level in conjunction with the M.Div. degree described below.

Master of Divinity (M.Div.) Degree. This is a conventional North American graduate-level, professional degree for those preparing for pastoral ministry. The M.Div. is taken in partial fulfillment of the Configuration Stage, fulfilling the goals of intellectual formation as envisioned by the *PPF*; it has a duration of three and a half to four years. The M.Div. granted by Saint John Vianney Theological Seminary is an ATS-accredited degree.

As an enrichment to the Theology Formation Program, **The Redemptoris Mater Itinerancy Program** is a flexible internship program administered in collaboration with Redemptoris Mater Seminary that gives Redemptoris Mater seminarians the opportunity to receive formation in a pastoral and missionary context for periods of a year or more. These internship assignments are made with the needs of the individual seminarian in mind and typically, though not necessarily, follow their second year in the Theology Program.

Vocational Synthesis Stage: Post-Graduation Formation Program

The final stage of priestly formation begins after the *Configuration Stage* and upon the seminarian's ordination to the diaconate. He returns to the diocese of his incardination and is mentored to live a priestly life while incorporating the entirety of the formation he has received at Seminary. Rather than “on the job training”, in the vocational synthesis, the goal is to transition the deacon from seminarian to living his vocation as an ordained minister. The Vocational Synthesis is not so much acquiring new pastoral skills—though these certainly will be gained—as it is adjusting well to the life of ministry before advancing to priestly ordination. During this stage, the primary formator of the newly ordained cleric is the Pastor of the parish where the deacon is assigned or a designated cleric. In cooperation with the deacons' incardinating diocese, the Seminary can facilitate two formation weeks when the deacons will return to the Seminary for four days of prayer, group reflection and fraternity; internalizing and processing the “practical application of theology needed for sacramental and pastoral ministry as well as preaching and teaching.” (PPF, 365). Since this is not an academic program, any return visits to the Seminary for this formation program will not be included on academic transcripts.

Continuing Formation for Clergy: Post-Graduation/Post-Ordination Formation Program

The Office of Priest Personnel of the Archdiocese of Denver in conjunction with St. John Vianney Theological Seminary will begin “Seven Thursdays for Christ”, an ongoing education program for priests and religious serving the Archdiocese of Denver. It provides accompaniment in the Spiritual, Pastoral, Intellectual and Human dimensions of formation and application. It will include monthly classroom/online hybrid instruction (lecture), liturgical practica, and Pastoral Ministry applications. This new formation program is not currently transcribed by the Seminary.

Formational Goals and Objectives

Each of Saint John Vianney's formation programs contributes in its own way to the "discernment of, and unified formation in, priestly identity marked by an intelligence of heart." The goals of the Theology Program are representative of the work of the Seminarian Division as a whole. The following student learning objectives reflect our pursuit of a full integration of the human, spiritual, intellectual, and pastoral dimensions of priestly formation.

M.Div. Program Goals and Student Learning Objectives

Degree Program Goal I. (Human Formation)

Seminarians will give evidence of the affective maturity needed to live out their pastoral commitments and to live chaste celibacy in a healthy way by ...

Student Learning Objective 1.1	... displaying virtues that allow their humanity to serve as a bridge and not an obstacle for those seeking Jesus Christ.
---------------------------------------	---

Student Learning Objective 1.2	... manifesting a life of Christian integrity.
---------------------------------------	--

Student Learning Objective 1.3	... demonstrating the affective maturity needed to live a life of joyful celibacy, including the ability to maintain appropriate boundaries within relationships.
---------------------------------------	---

Degree Program Goal II. (Spiritual Formation)

Seminarians will give evidence of the spiritual maturity needed to promote spiritual health and growth in themselves and others by ...

Student Learning Objective 2.1	... giving evidence that they have developed a personal relationship with Jesus Christ through prayer, which in turn has given them moral certitude of their vocation.
---------------------------------------	--

Student Learning Objective 2.2	... exhibiting an ability to serve persons of all backgrounds with empathy and compassion so as to be an instrument of peace and reconciliation.
---------------------------------------	--

Student Learning Objective 2.3	... demonstrating the knowledge and experience necessary to foster spiritual growth, discern spirits, and remedy spiritual difficulties.
---------------------------------------	--

Degree Program Goal III. (Intellectual Formation)

Seminarians will give evidence of the intelligence of heart needed to grow in knowledge and teach others with fatherly wisdom by ...

Student Learning Objective 3.1	... articulating the basic narrative of salvation and church history, explaining the biblical foundations of Catholic doctrine and interpreting Scripture in accord with the Catholic tradition.
---------------------------------------	--

Student Learning Objective 3.2	... demonstrating a foundational knowledge of the dogmatic and moral teaching of the Church and the capacity to describe it to others in a unified, accessible, and compelling way.
---------------------------------------	---

Student Learning Objective 3.3	... exhibiting a clear understanding of how the Church serves as the universal sacrament of salvation and the principle means by which God bestows grace and having the necessary liturgical and rhetorical skills to disclose this knowledge to others.
---------------------------------------	--

Degree Program Goal IV. (Pastoral Formation)

Seminarians will demonstrate the pastoral knowledge and skills needed to lead, disciple, and collaborate with others with Christ-like care by ...

Student Learning Objective 4.1	... demonstrating an ability to communicate the truths of the Church with pastoral charity to lead persons of all backgrounds to Christ.
---------------------------------------	--

Student Learning Objective 4.2	... exhibiting the sensitivity and awareness needed to adapt their pastoral style and personal preferences for the benefit of the people and the Gospel.
---------------------------------------	--

Student Learning Objective 4.3	... displaying a collaborative approach to ministry, an ability to lead when and as appropriate, and an ability to respond appropriately to authority.
---------------------------------------	--

Admissions

Sponsored Seminarians

Admission to the Seminarian Division has two steps: first, a man must be accepted for priestly formation by a diocese or religious institute; second, with the sponsorship of a bishop or religious superior the man applies to Saint John Vianney Theological Seminary. Admission to Saint John Vianney is further limited to those sponsored seminarians who are qualified for admission to one of its formation programs.

Prospective seminarians submit their applications to the Office of the Rector and are admitted to the seminary by the Rector. Saint John Vianney accepts applications from three categories of potential seminarians:

- Seminarians for the Archdiocese of Denver, as well as other dioceses, who will reside at Saint John Vianney Theological Seminary and participate fully in its various programs and activities.
- Seminarians for the Archdiocese of Denver, as well as other dioceses, who will reside at Redemptoris Mater Seminary and will participate in a partial way in the programs and activities of Saint John Vianney while receiving most of their human, spiritual, and pastoral formation at Redemptoris Mater.
- Seminarians belonging to religious institutes who will not be resident at Saint John Vianney but will reside with their religious community and participate only in the academic programs of Saint John Vianney or only in very limited ways in its other formation programs and activities.

The Seminarian Division does not admit lay students into any of its programs of study.

Application and Supporting Documents

Applicants must complete all parts of an admission application and submit all the required documents before an admission decision can be made. The application, the required supporting documentation, and the application review and acceptance process vary according to the prospective seminarian's intended formation program and residency status. To begin the application process, prospective seminarians, in consultation with their bishop and vocation director or religious superior, should contact the Office of the Rector for information about the admission process and to obtain the appropriate application packet.

Very Rev. Daniel Leonard
Saint John Vianney Theological Seminary
1300 South Steele Street
Denver, CO 80210
Val.Carey@archden.org
Office 303-282-3427
Fax 303-715-2007

English Language Requirement

Course work at Saint John Vianney Theological Seminary requires university-level English language proficiency and skills. Therefore, non-native English speakers must submit the results of the Test of English as a Foreign Language internet-based test (TOEFL iBT) or an International English Language Testing System (IELTS) exam taken within two years prior to the date of application. Applicants to the Spirituality Year, Pre-Theology, and Theology Programs must achieve a composite TOEFL iBT score of at least 80 (with at least 15 out of 30 in each of the four categories of Listening, Reading, Speaking, and Writing) or a composite IELTS score of 6.5. The Enculturation Program has no English language admission requirement.

International Students

All seminarians who are foreign nationals must acquire a Form I-20, “Certificate of Eligibility for Nonimmigrant Student Status.” The Registrar, who also serves as the Principal Designated School Official (PDSO) for the Student and Exchange Visitor Program, may issue a Form I-20 to an applicant only after they have been accepted by Saint John Vianney Theological Seminary for full-time attendance. In many circumstances, the Registrar/PDSO will work with the diocesan Vocations Office, the Redemptoris Mater Seminary, and/or the Superior of a Religious Order to deliver the Form I-20 and other paperwork directly to the student.

Non-Discrimination Policy

Saint John Vianney Theological Seminary welcomes qualified seminarians of any race, color, nationality, and ethnic origin to all the rights, privileges, responsibilities, programs, and activities of the seminary.

Projected Plan of Study

When a prospective seminarian is admitted to the Pre-Theology Program or Theology Program, he will receive a Projected Plan of Study that will be used both for academic planning and for projecting important formation milestones on the way to priestly ordination. If the seminarian or his vocation director has any concerns about the projected plan or time frame, these should be addressed with the seminary before the seminarian comes to campus to begin his studies. For prospective seminarians entering the Propaedeutic Year, a Projected Plan of Study will be issued in the spring semester and distributed to the seminarian and their vocation director. If the seminarian or his vocation director has any concerns about the projected plan or time frame, these should be addressed with the seminary before the seminarian comes to campus to begin his studies in the fall semester.

The Projected Plan of Study represents the seminary’s commitment that if it changes its program or degree requirements, it will either continue to provide the curriculum contained in the seminarian’s plan until he is finished or implements those changes in a way that will not lengthen the time frame to ordination, place an undue course load burden on the seminarian, or compromise the seminarian’s readiness according to the standards of the *PPF*.

If a seminarian’s progress through the regular cycle of courses is interrupted by illness, a pastoral year, or an itinerancy internship, a new Projected Plan of Study will be created when the seminarian returns to the regular cycle of courses. In such cases, a new ordination time frame will also be necessary.

Financial Information

Tuition and Fees

In 2023-2024, tuition for seminarians from outside the Archdiocese of Denver is \$29,231 per annum¹. Seminarians admitted under special circumstances for a particular course of studies are charged \$943 per credit hour. (Tuition and fees are subject to change without prior notice.)

Housing

Housing and meals are provided for seminarians of the Archdiocese of Denver and those assigned to the Seminary by their local Ordinary. In 2023-2024, the cost for room and board for seminarians from outside the Archdiocese of Denver is \$15,740 per annum².

Psychological Evaluation

The fee for a supplemental psychological evaluation administered during the Configuration Stage (currently \$3,000) will be invoiced to applicable sending dioceses along with tuition and housing.

Retreats

Applicable retreat costs for seminarians from outside the Archdiocese of Denver will be invoiced along with tuition and housing as follows: \$775 for annual retreat; \$900 for canonical retreat; and \$2,750 for Propaedeutic Year 30-day retreat.

Books and Personal Items

All seminarians must purchase their own books and personal items. Normally, the cost per semester for books does not exceed \$400 dollars.

Student Loan Deferment

The Seminary is authorized to validate in-school deferments of eligible student loans but does not participate in the direct-lending portion of Title IV.

Insurance Coverage

Health care insurance is provided for seminarians of the Archdiocese of Denver. Seminarians from other dioceses must arrange for health insurance coverage through their local Ordinary. Seminarians are expected to assume responsibility for auto, fire, theft, and personal property insurance.

Withdrawal from the Seminary

After consultation with his Formator and others, a seminarian in good standing may withdraw from the Seminary during a semester. Each seminarian is responsible for settling all outstanding financial matters, returning keys and other items issued to them for use at the seminary, and returning all books to the library prior to leaving the seminary.

¹ Tuition and fees for seminarians studying for the Archdiocese of Denver are covered by the Archdiocese of Denver.

² Costs for housing and meals for seminarians studying for the Archdiocese of Denver are covered by the Archdiocese of Denver.

Refunds

Seminarians who withdraw from the seminary before the end of an academic semester will be charged for tuition, room and board on a pro rata basis. Refunds will be calculated according to the date of withdrawal as follows:

Fall Term:

Departure before October 1:	50%
Departure before November 1:	30%
Departure on or after November 1:	No refund

Spring Term:

Departure before March 1:	50%
Departure before April 1:	30%
Departure on or after April 1:	No refund

Fees for a psychological evaluation and/or retreat will be refunded only if that event has not yet occurred before the seminarian's withdrawal.

INTELLECTUAL FORMATION: PROGRAM DETAILS AND REQUIREMENTS

Enculturation Program

The Saint John Vianney Theological Seminary Enculturation Program, developed in collaboration with Redemptoris Mater Seminary of Denver, has been in existence for several years. The purpose of this program is to provide a residential formation program suitable for seminarians who need varying periods of time (up to three years) for enculturation and spiritual development in a new cultural context before applying to the other Intellectual Formation Programs.

Specific Admission Requirements

To be admitted to an enculturation program at Saint John Vianney, a seminarian must have completed his secondary education and be eligible for acceptance as a seminarian by the Archdiocese of Denver or sending diocese. Unlike the other formation programs at Saint John Vianney, the enculturation program has no English-language admission requirement. If, during the enculturation program, it becomes clear that the seminarian needs formal ESL classes, he will enroll in an accredited program on a qualifying full-time basis, and his I-20 will accordingly be transferred to the ESL school until the completion of his ESL classes in compliance with SEVP regulations.

Regular Cycle of Courses

The formal instructional elements of this program include various enculturation topics, study strategies and language arts skills, spiritual formation topics, and fundamentals of philosophy and theology. Seminarians are always enrolled in ENCU 0700, but as their readiness increases they may be eligible to take a few academic courses that are cross-listed with courses in the Pre-Theology Program.

Year One

FALL		Credits	SPRING		Credits
EN-CU-0700	Enculturation and Spirituality Practicum	12	EN-CU-0700	Enculturation and Spirituality Practicum	12
Semester Total:		12	Semester Total:		12

Year Two

FALL		Credits	SPRING		Credits
EN-CU-0700	Enculturation and Spirituality Practicum	6	EN-CU-0700	Enculturation and Spirituality Practicum	6
EN-DO-1300	Introduction to Theology (EN)	3	EN-CU-1300	Sacred Music (EN)	3
EN-PH-1301	History of Ancient Philosophy (EN)	3	EN-PH-1302	History of Medieval Philosophy (EN)	3
Semester Total:		12	Semester Total:		12

Program Completion

When the formators responsible for the program judge that a seminarian has reached a suitable level of maturity, cultural confidence, and linguistic and academic readiness, the seminarian may seek admission to one of the other formation programs at the seminary.

Propaedeutic Year Program

Seeking to lay the “basic groundwork” of vocational discernment and formation, this initial twelve-month period is structured to provide “a more intensive preparation” (PPF n. 119). Though this stage is now mandated to all seminaries, Saint John Vianney is privileged to have done this for the last 23 years (previously known as the Spirituality Year). This program seeks to withdraw men from the world to deepen their interior life with Jesus Christ and prepare them for future years of formation.

Specific Admission Requirements

Admission to the Propaedeutic Year (PY) is open to diocesan seminarians who meet the general requirements for admission to the seminary. Applicants whose native language is not English must meet the seminary’s English Language Requirement, that is, a composite TOEFL iBT score of 80, with at least a score of 15 in each of the categories, or a composite IELTS score of 6.5, to be eligible for admission.

Cycle of Courses

FALL	Course Name	Credits
PY-CA-0101	Ladder of Ascent: Introduction to the Catechism I	2
PY-CU-0101	Sacred Music Foundations I	1
PY-FP-0600	Formation in Priestly Character	2
PY-MO-0101	Spiritual Classics I	2
PY-PA-0101	Topics in Priestly Identity	2
PY-PF-0800	Apostolic Field Assignment	1
PY-SS-0101	Walk Through the Bible I	2
Semester Total:		12
SPRING	Course Name	Credits
PY-PF-0810	Thirty-Day Poverty Immersion	4
PY-CA-0102	Ladder of Ascent: Introduction to the Catechism II	2
PY-CU-0102	Sacred Music Foundations II	1
PY-FP-0600	Formation in Priestly Character	2
PY-MO-0102	Spiritual Classics II	2
PY-PA-0101	Topics in Priestly Identity	2
PY-PF-0800	Apostolic Field Assignment	1
PY-SS-0102	Walk Through the Bible II	2
Semester Total:		16
SUMMER	Course Name	Credits
PY-SF-0700	Ignatian Thirty-Day Retreat	4
PY-PF-0815	Diocesan Immersion	2
Semester Total:		6

Pre-Theology Program

The Pre-Theology Program at Saint John Vianney is a two- or three-year cycle of courses which includes three essential components: philosophy, introductory courses in theology, and Latin. These elements are designed to promote the intellectual formation of the seminarian and to provide a solid foundation for advanced theological study. Seminarians may choose between degree and non-degree programs in philosophy to meet the entrance requirements for the Theology Program. Normally all seminarians are required at a minimum to fulfill the requirements of the PPF.

Specific Admission Requirements

The program is designed to serve men who have completed two years of undergraduate education; however, the minimum requirement is that the applicant must have finished his secondary education. During the admission process, the Director of the Pre-Theology Program and the Academic Dean evaluate the applicant’s academic record and develop a Projected Plan of Study that will prepare the man for admission to the Theology Program. Applicants whose native language is not English must meet the seminary’s English Language Requirement, that is, a composite TOEFL iBT score of 80, with at least a score of 15 in each of the categories, or a composite IELTS score of 6.5, to be eligible for admission to the Pre-theology or Theology Formation Programs.

Two-Year Standard Program Cycle of Courses

Year One

FALL			Credits	SPRING			Credits
PT-DO-1300	Introduction to Theology	3		PT-CU-1300	Sacred Music	3	
PT-LA-1101	Latin I	3		PT-LA-1102	Latin II	3	
PT-PF1-800	Apostolic Field Assignment	1		PT-PF-1800	Apostolic Field Assignment	1	
PT-PH-1301	History of Ancient Philosophy	3		PT-PH-1302	History of Medieval Philosophy	3	
PT-PS-1300	Philosophical Methods	1		PT-PS-1315	Philosophy of God	3	
PT-PS-1301	Logic	2		PT-TT-1599	Theological Topic	3	
PT-PS-1310	Metaphysics	3					
Semester Total:		16		Semester Total:		16	

Year Two

FALL			Credits	SPRING			Credits
PT-DO-1405	Introduction to Theology of Aquinas	1		PT-PS-1417	Social and Political Philosophy	3	
PT-LA-1201	Latin III	3		PT-LA-1203	Latin IV (Std)	2	
PT-PF-1800	Apostolic Field Assignment	1		PT-PF-1800	Apostolic Field Assignment	1	
PT-PH-1303	History of Modern Philosophy	3		PT-PH-1304	History of Contemporary Philosophy	3	
PT-PS-1400	Ethics	3		PT-PS-1405	Epistemology	3	
PT-PS-1410	Philosophy of Nature and Science	3		PT-PS-1415	Philosophical Anthropology	3	
PT-SS-1400	Introduction to Sacred Scripture	2		PT-PS-1429	Oral Comprehensive Exam Prep	1	
Semester Total:		16		Semester Total:		16	

Three-Year B.Phil. Cycle of Courses

Year One

FALL			Credits	SPRING			Credits
PT-DO-1300	Introduction to Theology	3		PT-CU-1300	Sacred Music	3	
PT-LA-1101	Latin I	3		PT-LA-1102	Latin II	3	
PT-PF-1800	Apostolic Field Assignment	1		PT-PF-1800	Apostolic Field Assignment	1	
PT-PH-1301	History of Ancient Philosophy	3		PT-PH-1302	History of Medieval Philosophy	3	
PT-PS-1300	Philosophical Methods	1		PT-PS-1315	Philosophy of God	3	
PT-PS-1301	Logic	2		PT-TT-1599	Theological Topic	3	
PT-PS-1310	Metaphysics	3					
Semester Total:		16		Semester Total:		16	

Year Two

FALL			Credits SPRING			Credits
PT-LA-1201	Latin III	3	PT-LA-1202	Latin IV (B.Phil)	3	
PT-PF-1800	Apostolic Field Assignment	1	PT-PF-1800	Apostolic Field Assignment	1	
PT-PH-1303	History of Modern Philosophy	3	PT-PH-1304	History of Contemporary Philosophy	3	
PT-PS-1400	Ethics	3	PT-PS-1405	Epistemology	3	
PT-PT-1599	Philosophical Topics	3	PT-PT-1599	Philosophical Topics	3	
PT-PT-1599	Philosophical Topics	3	PT-PT-1599	Philosophical Topics	3	
Semester Total:		16	Semester Total:		16	

Year Three

FALL			Credits SPRING			Credits
PT-DO-1405	Introduction to Theology of Aquinas	1	PT-PS-1417	Social and Political Philosophy	3	
PT-PF-1800	Apostolic Field Assignment	1	PT-PF-1800	Apostolic Field Assignment	1	
PT-PH-1400	St. Thomas Aquinas Seminar	3	PT-PS-1415	Philosophical Anthropology	3	
PT-PS-1410	Philosophy of Nature and Science	3	PT-PS-1439	Written Comprehensive Examination	3	
PT-PT-1599	Philosophical Topics	3	PT-PT-1599	Philosophical Topics	3	
PT-PT-1599	Philosophical Topics	3	PT-PT-1599	Philosophical Topics	3	
PT-SS-1400	Introduction to Sacred Scripture	2				
Semester Total:		16	Semester Total:		16	

All Saint John Vianney seminarians must be in a full-time residential program of formation, whether at Saint John Vianney or another religious house, which may be represented by PT-FP-1600 Formation in Christian Discipleship (5 credits) in each semester of their Projected Plans of Study. The credit hours assigned to this course reflect the amount of time spent in obligatory formation activities, comparable to in-class and out-of-class work expected in other course strands.

Degree Program Requirements

Standard Program

Seminarians who enter with an undergraduate degree are required to complete at least the two-year Standard Program, which comprises 37 credit hours of philosophy, 12 hours of introductory theology, and 11 hours of Latin for a total of 60 credit hours or two years of full-time study. To complete this program, seminarians must:

- Pass all standard cycle of courses with a cumulative grade point average (GPA) of 2.0 or higher
- Pass an oral comprehensive exam

The Certificate of Completion for this program is issued by Saint John Vianney Theological Seminary.

Bachelor's Degree Completion Program

Since Fall 2019, Saint John Vianney has partnered with University of Mary in Bismarck, ND, to offer a B.A. or B.S. completion option. Seminarians who have completed 52 or more college credits at a regionally accredited institution or an Associate of Arts degree that will complement the courses offered at Saint John Vianney in fulfilling bachelor's degree requirements will be able to complete this program by taking the Standard Program. Others, however, may need to fulfill the University of Mary core requirements or to reach the 124 credit-hour total by taking additional B.Phil. elective courses offered at Saint John Vianney or by taking courses at other institutions during the summers or at a time conducive to the seminarian but before admission to the SJV Theology Program.

To complete a bachelor's degree through this program, seminarians must:

- Meet all University of Mary core requirements
- Pass all courses taken at the Seminary with at least a D
- Meet all the requirements for either the Standard Program or the B.Phil. degree

The diploma for completion of this degree is issued by the University of Mary.

B.Phil. Degree

The B.Phil. degree comprises 66 credit hours of philosophy, 12 hours of introductory theology, and 12 hours of Latin, for a total of 90 credit hours or three years of full-time study. To complete this program, seminarians must:

- Pass all B.Phil cycle courses with a cumulative GPA of 2.0 or higher
- Pass a written comprehensive exam

The diploma for completion of this ecclesiastical degree is issued by the Pontifical University of St. Thomas Aquinas.

Theology Program

The Theology Program at Saint John Vianney Theological Seminary meets all requirements for priestly formation specified by the United States Conference of Catholic Bishops. The program of studies integrates various strands of theology to form seminarians in the wisdom of the Church. These strands include Scripture, Languages, Dogmatics, Church History, Sacraments and Liturgy, Moral and Spiritual Theology, Pastoral Studies, and Canon Law. Each seminarian is enrolled in a graduate level program that enables him to earn both a Sacred Theology Baccalaureate (S.T.B.) degree and a Master of Divinity (M.Div.) degree prior to ordination. The sequencing of courses within the theology curriculum allows requirements for both degrees to be completed within eight regular semesters under the old curriculum and seven regular semesters under the new curriculum.

From 2021 to 2023, the Seminary undertook a project to revise the curriculum of the Theology Program guided by the 6th edition of the Program for Priestly Formation. This new curriculum is aligned to the benchmark of the Configuration stage: that the seminarian, “demonstrates the ability to integrate academic development with the spiritual and pastoral dimensions (*PPF*, 292).”

The Seminary began implementing the first year of its new curriculum in Fall 2023. Enrolled seminarians who began their theological studies under the old curriculum will finish their degree(s) under that curriculum. Seminarians whose studies were interrupted and are returning to the Seminary will be evaluated on a case-by-case basis to determine the appropriate curriculum under which they will complete their degree(s).

Specific Theology Program Admission Requirements

In addition to meeting the general seminary admissions requirements, applicants to the Theology Program must also:

- Hold a bachelor’s degree or its equivalent from an accredited college or university;³
- Have completed a pre-theologate program at an institution approved by the Academic Dean or the Rector of Saint John Vianney which satisfies the following PPF requirements:
 - 30 semester credits for courses in metaphysics, natural theology, anthropology, epistemology, ethics, logic, and the history of ancient, medieval, modern, and contemporary philosophy;
 - 12 credits in introductory theology;
 - sufficient competency in Latin⁴ to work in the sources of theology;
- Have demonstrated graduate-level proficiency in English Language skills in accordance with the policies of the seminary.

³ From early in the seminary’s history, the Archbishop of Denver has allowed Saint John Vianney to accept the B.Phil. earned at the seminary in lieu of a four-year undergraduate degree in the case of Denver seminarians enrolled at Denver’s Redemptoris Mater Seminary. This exception is limited to these students only and is not extended to any other applicants to the Theology Program.

⁴ Please refer to the “Accommodations Regarding Latin...” (pg. 35) for more information regarding fulfillment of this admission requirement. It is strongly recommended that applicants complete Latin either the summer prior to beginning the Spirituality Year or Theology studies.

Theology Cycle of Courses (Beginning in Fall 2023)

The following course sequencing will be for seminarians entering the Theology Program in Fall 2023 or thereafter. These seminarians will be subject to the new PPF requirements for completing their theology degrees after 7 semesters of academic studies. Having graduated from the Theology Program, they will begin the Vocational Synthesis Stage in their respective dioceses. Seminarians who entered the Theology Program prior to Fall 2023 will follow the 8-semester Cycle of Courses beginning on page 28.

Year One

FALL		Credits	SPRING		Credits
TH-DO-2100	Fundamental Theology	4	TH-CH-2100	Patristics	3
TH-DO-2200	Trinity: The One and Triune God	3	TH-CH-2201	Church History I	3
TH-LA-2111	Basic Biblical Greek I	2	TH-DO-2110	Christology and Soteriology	5
TH-MO-2101	Fundamental Moral Theology I	3	TH-LA-2112	Basic Biblical Greek II	2
TH-PF-2800	Apostolic Field Assignment	1	TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2105	Pentateuch and Historical Books	4	TH-SS-2200	Prophets	3
Semester Total:		17	Semester Total:		17

Year Two

FALL		Credits	SPRING		Credits
TH-DO-2205	Ecclesiology and Ecumenism	3	TH-CH-2205	Church History II	3
TH-LS-2100	Liturgical and Sacramental Theology	3	TH-CL-2101	Canon Law I	2
TH-LS-2225	Baptism and Confirmation	2	TH-DO-2305	Theological Anthropology	3
TH-MO-2102	Fundamental Moral Theology II	2	TH-HO-2101	Homiletics I	2
TH-PF-2800	Apostolic Field Assignment	1	TH-LS-2335	Sacrament of Matrimony	2
TH-SS-2110	Synoptics: Matthew and Mark	2	TH-MO-2500	Moral Theology: Life, Family and Sexuality I	2
TH-SS-2300	Psalms and Wisdom Literature	3	TH-PF-2800	Apostolic Field Assignment	1
			TH-SS-2215	Luke and Acts	2
Semester Total:		16	Semester Total:		17

Year Three

FALL			Credits	SPRING			Credits
TH-CL-2102	Canon Law II	2		TH-CH-2300	History of the Church in the United States	2	
TH-DO-2310	Mariology	2		TH-CL-2103	Canon Law III	2	
TH-HO-2102	Homiletics II	2		TH-DO-2309	Eschatology	2	
TH-LS-2270	Sacrament of Holy Eucharist	3		TH-LS-2340	Sacrament of Holy Orders	3	
TH-LS-2500	Liturgical Prayer and Liturgy of the Hours	2		TH-LS-2400	Sacraments of Healing: Confession and Anointing	3	
TH-MO-2501	Moral Theology: Life, Family and Sexuality II	2		TH-PF-2800	Apostolic Field Assignment	1	
TH-PA-2600	The Gift and Vocation to Celibacy	1		TH-SS-2321	St. Paul II	2	
TH-PF-2800	Apostolic Field Assignment	1		TH-SS-2400	Gospel of St. John	3	
TH-SS-2320	St. Paul I	2					
Semester Total:		17		Semester Total:		18	

Year Four

FALL	Credits	
TH-DO-2307	Pneumatology	2
TH-MO-2305	Catholic Social Teaching	3
TH-MO-2405	Spiritual Theology	2
TH-PA-2200	Pastoral Theology	2
TH-PA-2500	Missiology	2
TH-SS-2315	The Catholic Epistles and Revelation	2
TH-TH-2400	Seminar to Prepare for Comprehensive Exam	2
Semester Total:	15	

All Saint John Vianney seminarians must be in a full-time residential program of formation, whether at Saint John Vianney or another religious house, which may be represented by TH-FP-2600 Formation in Priestly Character (5 credits) in each semester of their Projected Plans of Study. The credit hours assigned to this course reflect the amount of time spent in obligatory formation activities, comparable to in-class and out-of-class work expected in other course strands.

Theology Degree Program Requirements (Beginning in Fall 2023)

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

The Baccalaureate in Sacred Theology (S.T.B.) is an ecclesiastical degree offered through affiliation with the Pontifical University of St. Thomas Aquinas. To earn the S.T.B. degree, candidates must:

- Complete a total of 117 credit hours of course work distributed among the following strands: Biblical Languages (4), Canon Law (6), Church History (11), Dogmatic Theology (24), Homiletics (4), Liturgical and Sacramental Theology (18), Moral and Spiritual Theology (14), Pastoral Theology (5), Sacred Scripture (23), Exam Prep Seminar (2), and Field Practica (6)
- Maintain a minimum GPA of 2.00 for all courses taken for the degree at the Seminary
- Complete a minimum of fifty percent (50%) of required coursework at the Seminary
- Prepare and submit a portfolio of their written work over seven semesters in the program
- Prepare for and pass a comprehensive oral examination

The honors qualification for this degree will be calculated based upon two weighted grading factors: (1) the student's cumulative GPA for all theology courses (70%); and (2) their comprehensive oral examination grade (30%).

The diploma for completion of this ecclesiastical degree is issued by the Pontifical University of St. Thomas Aquinas.

Master of Divinity (M.Div.) Degree

The Master of Divinity degree at Saint John Vianney Theological Seminary integrates the tradition of sacred theological learning with practical training in pastoral leadership. The primary aim of the M.Div. degree is to develop candidates who are capable of effective pastoral work. The M.Div. is a professional degree accredited by the Association of Theological Schools. To earn the M.Div. degree, candidates must:

- Complete a total of 101 credit hours of course work distributed among the following strands: Canon Law (6), Church History (11), Dogmatic Theology (24), Homiletics (4), Liturgical and Sacramental Theology (18), Moral and Spiritual Theology (14), Pastoral Theology (4), Sacred Scripture (12), Assessments (2), and Field Practica (6)
- Maintain a minimum GPA of 2.00 for all courses taken for the degree at the Seminary
- Complete a minimum of fifty percent (50%) of required coursework at the Seminary
- Prepare and submit a portfolio of their written work over seven semesters in the program
- Prepare for and pass a comprehensive written examination

The diploma for completion of this degree is issued by Saint John Vianney Theological Seminary.

NOTE: In accordance with the PPF, seminarians enrolled in the Theology Program are understood to be part of both the S.T.B. and M.Div. degree programs as part of their required academic formation in preparation for ordination. In very exceptional circumstances, a seminarian may in the end complete the requirements for only one or the other degree. The exceptional circumstances will be determined by the Academic Dean, in conversation with the Theology Cycle Director, Formator, and Vocations Director.

Theology Cycle of Courses (Prior to Fall 2023)

The course sequencing below is for seminarians who entered the SJV Theology Program prior to Fall 2023. Seminarians returning from Itinerancy or from a Pastoral Year, not yet in the New Curriculum, will find placement in this curriculum on a case-by-case basis considered by the Office of the Academic Dean.

Year One

FALL		Credits	SPRING		Credits
TH-DO-2100	Fundamental Theology	4	TH-CH-2100	Patristics	3
TH-LA-2121	Greek I	3	TH-DO-2200	Trinity: The One and Triune God	3
TH-LS-2100	Liturgical and Sacramental Theology	3	TH-LA-2122	Greek II	3
TH-PA-2100	Pastoral Psychology	2	TH-LP-2100	Liturgical Practicum: Lector	1
TH-PF-2800	Apostolic Field Assignment	1	TH-LS-2225	Baptism and Confirmation	2
TH-SS-2100	Pentateuch	3	TH-PF-2800	Apostolic Field Assignment	1
			TH-SS-2200	Prophets	3
Semester Total:		16	Semester Total:		16

Year Two

FALL		Credits	SPRING		Credits
TH-DO-2105	Christology	3	TH-CH-2201	Church History I	3
TH-HO-2101	Homiletics I	2	TH-DO-2205	Ecclesiology and Ecumenism	3
TH-LS-2270	Sacrament of Holy Eucharist	3	TH-HO-2102	Homiletics II	2
TH-MO-2101	Fundamental Moral Theology I	3	TH-LP-2200	Liturgical Practicum: Acolyte	1
TH-PA-2200	Pastoral Theology	2	TH-MO-2102	Fundamental Moral Theology II	2
TH-PF-2800	Apostolic Field Assignment	1	TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2300	Psalms and Wisdom Literature	3	TH-SS-2110	Synoptics: Matthew and Mark	2
			TH-SS-2215	Luke and Acts	2
Semester Total:		17	Semester Total:		16

Year Three

FALL			Credits	SPRING			Credits
TH-CH-2202	Church History II	4		TH-CL-2102	Canon Law II	2	
TH-CL-2101	Canon Law I	2		TH-DO-2309	Eschatology	2	
TH-DO-2307	Pneumatology	2		TH-DO-2305	Theological Anthropology	3	
TH-LP-2300	Liturgical Practicum: Deacon	1		TH-LS-2340	Sacrament of Holy Orders	3	
TH-LS-2335	Sacrament of Matrimony	2		TH-MO-2205	Bioethics	3	
TH-MO-2200	Sexual Ethics	2		TH-PF-2800	Apostolic Field Assignment	1	
TH-PF-2800	Apostolic Field Assignment	1					
TH-SS-2310	Letters of St. Paul	3					
Semester Total:		17		Semester Total:		14	

Year Four

FALL			Credits	SPRING			Credits
TH-CL-2103	Canon Law III	2		TH-DO-2400	Evangelization and Catechesis	3	
TH-DO-2310	Mariology	2		TH-LS-2405	The Roman Missal with Practicum	2	
TH-LS-2400	Sacraments of Healing: Confession and Anointing	3		TH-MO-2405	Spiritual Theology	2	
TH-MO-2300	Catholic Social Teaching	2		TH-PA-2105	Pastoral Marriage Counseling	2	
TH-PA-2400	Spiritual Direction	1		TH-PF-2800	Apostolic Field Assignment	1	
TH-PF-2800	Apostolic Field Assignment	1		TH-SS-2315	The Catholic Epistles and Revelation	2	
TH-SS-2400	Gospel of St. John	3		TH-TT-2599	Topics in Theology	2	
Semester Total:		14		Semester Total:		14	

All Saint John Vianney seminarians must be in a full-time residential program of formation, whether at Saint John Vianney or another religious house, which may be represented by TH-FP-2600 Formation in Priestly Character (5 credits) in each semester of their Projected Plans of Study. The credit hours assigned to this course reflect the amount of time spent in obligatory formation activities, comparable to in-class and out-of-class work expected in other course strands.

Theology Degree Program Requirements (Prior to Fall 2023)

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

The Baccalaureate in Sacred Theology (S.T.B.) is an ecclesiastical degree offered through affiliation with the Pontifical University of St. Thomas Aquinas, Rome, Italy. To earn the S.T.B. degree, candidates must:

- Complete a total of 124 credit hours of course work distributed among the following strands: Biblical Languages (6), Scripture (21), Dogmatics (25), Church History (10), Moral and Spiritual Theology (14), Sacraments and Liturgy (18), Electives (2) and Pastoral / Canon Law / Homiletics and Practica (20), Pastoral Field Assignments (8; transfer students will need to take 1 credit hour per semester at the Seminary and make up the remaining hours by other credits from other sources)
- Maintain a minimum GPA of 2.00 for all courses taken for the degree at the Seminary
- Complete a minimum of fifty percent (50%) of required coursework at the Seminary
- Write a 30-page thesis
- Pass a comprehensive oral examination

The honors qualification for this degree is currently calculated based upon three weighted grading factors: (1) the student's cumulative GPA for all theology courses (70%); (2) their final thesis grade (15%); and (3) their comprehensive oral examination grade (15%).

The diploma for completion of this ecclesiastical degree is issued by the Pontifical University of St. Thomas Aquinas.

Master of Divinity (M.Div.) Degree

The Master of Divinity degree at the Seminary integrates the tradition of sacred theological learning with practical training in pastoral leadership. The primary aim of this degree is to develop candidates who are capable of effective pastoral work. The M.Div. is a professional degree accredited by the Association of Theological Schools. To earn the M.Div. degree, candidates must:

- Complete a total of 101 credit hours of course work distributed among the following strands: Scripture (13), Dogmatics (25), Church History (10), Moral and Spiritual Theology (7), Sacraments and Liturgy (18), Pastoral / Canon Law / Homiletics / Practica (20), Pastoral Field Assignments (8; transfer students will need to take 1 credit hour per semester at SJV and make up the remaining hours by other credits from other sources)
- Maintain a minimum GPA of 2.00 for all courses taken for the degree at the Seminary
- Complete a minimum of fifty percent (50%) of required coursework at the Seminary

The diploma for completion of this degree is issued by Saint John Vianney Theological Seminary.

NOTE: In accordance with the PPF, seminarians enrolled in the Theology Program are understood to be part of both the S.T.B. and M.Div. degree programs as part of their required academic formation in preparation for ordination. In very exceptional circumstances, a seminarian may in the end complete the requirements for only one or the other degree. The exceptional circumstances will be determined by the Academic Dean, in conversation with the Theology Cycle Director, Formator, and Vocations Director.

ACADEMIC POLICIES AND CALENDAR

Academic Policies

Registration

There is one registration procedure for all seminarians. Official registration prior to the start of each term is required and seminarians may not attend classes without completing the formal registration process. Once a seminarian's registration has been approved and submitted to the Office of the Registrar, no registration changes may be initiated without the written approval of the Academic Dean and the seminarian's formation and academic advisors. The last day to add or drop a class during an academic term is published in the academic calendar.

Formators

For residential seminarians at Saint John Vianney the House Father, who lives with them, serves the role of Formator described by the *PPF*:

A seminarian must be assigned to an individual priest formator who is in residence in the seminary. This priest is responsible for accompanying the seminarian through that particular stage of formation. This formator accompanies the seminarian in the external forum and is responsible for personalizing the work of seminary formation for an individual seminarian as well as engaging in the discernment process that oversees the suitability of the seminarian for continuation. The formator is at the service of the mystery of vocation in the seminarian. He helps to discern whether such a call is present and to foster it to its fullness by relating to the man as a shepherd and a father. (*PPF*, 99)

Academic Advisors

Seminarians are assigned to an academic advisor at the start of their pre-theologate and theologate programs. The academic advisor, in cooperation with the seminarian's Formator, accompanies the seminarian's progress through the program from an academic perspective.

“It is the duty of the academic advisor to protect and promote the integrity of the program of studies for the individual seminarian entrusted to his care. It is the responsibility of a seminarian to discuss and seek insight from his academic advisor on matters concerning degree programs, course load, and issues related to the program of intellectual formation. In collaboration with a seminarian's Formator, the academic advisor should help the seminarian form proper study habits.” ~*SJV Seminarian Handbook*

The seminarian's academic advisor is responsible for ensuring that the Projected Plan of Study is followed or, if necessary, modified and approved by the appropriate parties. Any changes that might entail a delayed ordination time frame should be referred to the Academic Dean for referral to the Rector who will communicate with the seminarian's sending bishop or religious superior.

Transfer Credits

When a prospective seminarian applies to Saint John Vianney, his transcripts are evaluated for possible transfer credit. The Cycle Director (Pre-Theology or Theology) will make the initial evaluation and make a recommendation to the Academic Dean, who will make the final decision about transfer credit. A record of transfer credits awarded is maintained in the student's academic record in accordance with record retention policies and applicable regulations.

If, at some point after enrollment at Saint John Vianney, a seminarian has earned academic credit at another accredited college, university or seminary, for which he wishes to receive transfer credit, he may apply to the Academic Dean for application of these credits to his Saint John Vianney program. The Academic Dean, in consultation with the program Cycle Director, will make the final decision about whether or how much credit is to be awarded.

Requirements for transfer credits include the following:

1. It is the right and responsibility of Saint John Vianney Theological Seminary to determine if and when it will accept academic credits earned at other institutions to meet its own academic requirements.
2. For transfer courses to be evaluated and credit awarded, it is the seminarian's responsibility to have an official transcript sent directly from the previous institution to the Office of the Registrar at Saint John Vianney.
3. To be considered "official" a transcript must be sent in a sealed envelope, signed, and mailed by the granting institution. No photocopies will be accepted.
4. To be considered for transfer credit, the course must be similar in scope and content to a course offered at Saint John Vianney. A college/seminary catalog course description or course syllabus may be required to assess the transferability of credit.
5. To be considered for transfer credit at Saint John Vianney, coursework must have been taken at a comparable level to the course for which it would substitute and, preferably, have been earned at an institution accredited by a recognized accrediting body.
6. A grade of "C" or higher must have been earned in an undergraduate course to be considered for undergraduate transfer credit. Likewise, a grade of "C" or higher must have been earned in a graduate level course to be considered for graduate transfer credit.
7. Credits earned at the undergraduate level may not be applied toward courses offered by Saint John Vianney at the graduate level.
8. Credits may be awarded for language courses based on demonstrated proficiency.
9. A transfer course of a lesser credit hour value will not suffice for one of a higher credit hour value. However, courses of similar scope and content but of a lesser credit hour value may be applied toward the partial fulfillment of a course of a higher credit hour value at Saint John Vianney. In that case, the content and/or credit hour deficiency must be made-up elsewhere in the curriculum. If a transfer course carries a credit value different from the credit value of a similar course at Saint John Vianney, the credit value of the Saint John Vianney course will

determine the credits required for the fulfillment of requirements for Saint John Vianney degrees.

10. No more than fifty percent of required coursework may be transferred into a degree program at Saint John Vianney.
11. Coursework considered for transfer credit must have been earned no more than 10 years prior to the date the credits are presented for review at Saint John Vianney.
12. Official transcripts received by the Office of the Registrar are the property of the seminary.
13. The school maintains a written record of the previous education and training of all students, and clearly indicates in a Transfer Credit Record that appropriate credit has been given for previous education and training.

Auditing Courses

“Audit” is a registration status that allows a seminarian to attend a course without receiving academic credit for it. Audit implies no academic achievement on the part of the seminarian and courses taken by audit do not count toward meeting degree requirements or toward full-time status. It is each professor’s option to require full academic participation in the class by requiring the auditing seminarian to write research papers, to participate in class discussions, or to sit for exams. Grades for written papers and examinations are “advisory only” since no credit is given for audited classes.

- The instructor may administratively remove an auditing seminarian from class for non-attendance or for behavior that is in any way disruptive to the class.
- The permanent academic record will reflect the grade status of “AU” for seminarians who successfully complete a course taken for audit.
- A course may not be changed from “audit” status to “credit” status after the add/drop date; later withdrawal from audited courses is handled in the same way as a credit course; and an audit course is charged at the same rate as a credit course.
- An “Auditor” who is not a regular member of the student body may attend classes only upon the written permission of the Academic Dean and the instructor of record for a given course. To date such permission has only been given to priests of the Archdiocese of Denver.

Course Delivery Methods

Except for pastoral field assignments, all courses are taught in-person at the main campus using any combination of lecture and class discussion. Saint John Vianney does not offer distance, online, or hybrid courses. Procedural adaptations in response to the Coronavirus Disease 2019 (COVID-19), such as offering all or some instructor-led classes remotely via the Microsoft Teams (or similar) application, may be made for this academic year. Such adaptations will be reported to appropriate agencies as required.

Full-Time Course Load

The residential formation at Saint John Vianney obligates men to regular times of common prayer, communal meals, and formational activities. These are important elements of the spiritual and human formation provided by the seminary and are supervised by formators who meet with seminarians regularly and make periodic evaluations of their strengths, weaknesses, and progress. The time and effort asked of the men are considered when calculating course loads for government reporting purposes.

The Seminary operates on a 13-week semester hour system. One semester hour of credit is equal to 13 hours of classroom instruction during the term; two semester hours of credit require 26 hours of classroom instruction; three semester hours equate to 39 hours of classroom instruction, etc. In addition to this, the semester includes study days and final examination days. Intellectual formation is rigorous as are the other areas of formation. Seminarians are expected to spend an appropriate amount of time preparing for each class.

To be considered full-time, a seminarian must carry at least 12 semester hours of credit during a regular term. Normally seminarians enroll in 14-17 credits per semester. In exceptional cases a seminarian may petition the Academic Dean to register for more than 18 semester hours of credit. Only with the written permission of his Formator may a seminarian register for fewer than 12 credit hours in a semester. International seminarians must maintain full-time status, in accord with the regulations of the Student Exchange and Visitors Program.

Required Reading

Seminary classes are taught at the advanced undergraduate and graduate level (in the Pre-Theology and Theology Programs, respectively). Reading requirements are identified in each course syllabus. There is no absolute norm regarding the quantity of reading required for an academic course. Seminarians are required to have in their possession for personal use, both in and outside regularly scheduled classes, the required texts for each class.

Examinations and Other Forms of Assessment

Depending on the nature of the course, instructors may elect to give regular examinations or to grade students based on papers, assignments, research projects, class participation, etc. They are not required to give a midterm examination, but they should have assigned and graded sufficient work to make a midterm assessment of student performance. The purpose of this midterm report is to make formators aware of seminarians who may need additional support in their academic formation. Final examinations will be scheduled outside of the regular course schedule at the end of each semester. The dates and the times for final examinations are scheduled by the Registrar. See the Academic Calendar for the midterm and final exam periods.

Papers and Written Reports

General Norms: All academic papers and theses that involve the citation of sources are to be written in accordance with accepted academic form and style as represented by the *SJVT's Style Guide for Papers and Theses*. Instructors who require exceptions to the *SJVT's Style Guide* must provide detailed instructions in their syllabi; the reasons for requiring the exceptions should be related to the special character of the material or assignment rather than to personal preference.

Written Assignments: An instructor may require written assignments which may involve research. Research papers demonstrate the seminarian's ability to examine a topic, compile an appropriate bibliography, and carry out an acceptable investigation of the question at hand. All written assignments should meet the standards for composition and grammar in accordance with the General Norms provided above.

Assistance with Writing Skills: The Seminary offers assistance for seminarians who need help in developing their writing skills. A faculty member may require that a seminarian work with the writing tutor or seminarians may sign up for tutoring themselves.

Accommodation for Disabilities

Seminarians who have specific needs or encounter difficulties in fulfilling the requirements of a course because of a physical limitation, language difficulty, or learning disability, are expected to talk with their instructors for each course as soon as possible in the semester to work out strategies for accommodating their needs. Any questions or concerns about the appropriateness of proposed accommodations should be discussed with the Academic Dean.

Accommodations Regarding Latin and Greek

1. Students who have not completed at least 2 full semesters of Latin in their Pre-Theology program may begin taking Theology Program courses on the understanding that they will not be formally enrolled in the M.Div. or S.T.B. degree program until this lacuna is filled. This may be done as a summer intensive program at an accredited institution any time prior to graduation. The decision about when and where students will complete a Latin summer intensive program will be left to the discretion of the sponsoring diocese. The accommodation cannot normally be made for F-1 visa students who must be enrolled in a degree program.
2. The Seminary's policy states that a student who fails a course should retake the course to achieve a passing grade. Students in the Standard Pre-Theology Program who exhibit severe difficulty learning languages will be required to take Latin I and II, and be exempted from the third and fourth semesters. For those students with a documented learning disability, these courses could be taken on a pass/fail basis.
3. Given the additional complexities posed by Greek, advancement into Greek class will be decided on a case-by-case basis for students with a documented learning disability. If seminarians who fall into this category do take Greek, one semester on a pass/fail basis will be deemed sufficient.

Syllabus

The instructor will provide a syllabus to each seminarian on the first day of class. A current copy of the syllabus for every course is kept on file in the Office of the Academic Dean. The syllabus will contain the following information:

1. A brief description of the course and an outline of topics to be covered;
2. A list of required texts for the course;
3. An annually updated list of recommended texts suitable both for students wishing to go deeper into the material of the course and for acquisition by the Cardinal Stafford Library;
4. A list of required reading and written assignments for the course, including a list of dates on which assignments are due;
5. A schedule of examinations;
6. A statement of the grading procedure to be used in the course, indicating what percentage of the final grade is based on papers, assignments, examinations, classroom participation, etc.; and
7. A schedule of office hours during which the instructor is available for consultation and the process for making appointments, should meetings outside of the instructor's normal office hours be necessary.

Grading System

A standard 4.00 grading system is used to measure academic performance. A 4.00 GPA marks the highest level of academic achievement at the seminary. GPA is calculated by dividing the number of honor points earned by the number of credit hours attempted. Honor points are assigned to grades as follows:

Grade	Percentage	Points	Description
A	93-100%	4.00	Superior
A-	90-92%	3.75	Excellent
B+	87-89%	3.50	Very Good
B	83-86%	3.00	Good
B-	80-82%	2.75	Satisfactory Mastery
C+	77-79%	2.50	Below Satisfactory Mastery
C	73-76%	2.00	Sufficient Level of Mastery (1)
C-	70-72%	1.75	Below Sufficient Mastery (2)
D+	67-69%	1.50	Lack of Mastery
D	63-66%	1.00	Poor
D-	60-62%	.75	Very Poor (3)
F	00-59%	0.00	Failure (4)
I		0.00	An Incomplete Grade (5)
W		0.00	Approved Withdrawal (6)
P		0.00	Pass in a Pass/Fail Course (7)
TR		0.00	Transfer Credit (8)
AU		0.00	Audit (9)
R		0.00	Repeated Course (10)
S		0.00	Satisfactory (11)
U		0.00	Unsatisfactory (11)

Grading Policies

Notes from table:

- (1) A cumulative GPA of 2.00 (“C”) is required for graduation in all degree programs.
- (2) As of the publishing of this catalog, “D” is the lowest grade that University of Mary will accept for credit in a degree program - except when a higher grade is required for the student’s major - this applies to the Bachelor Completion Program that SJV offers through University of Mary.
- (3) “D-” is the lowest passing grade for both the pre-theology and the theology cycle.
- (4) A grade of “F” indicates failure to meet the minimum objectives of the course. An “F” may be removed by re-examination or other suitable means, as determined by the instructor and

the Cycle Director. Re-examination must be completed by the fourteenth calendar day of the next semester. Otherwise, a failed course must be repeated.

- (5) A student is expected to complete all work within the term. The grade of “T” (Incomplete) may be issued only when a student has completed a substantial amount of the required work for the course (normally 80%), and the student’s academic studies are interrupted for a medical emergency or some other just cause beyond the control of the student. An “Incomplete” may not be given simply to allow additional time to complete assigned course work. When an “Incomplete” is granted, the work needed to complete the course, as directed by the instructor, must be submitted on or before the fourteenth calendar day of the next semester. Failure to complete the required work as scheduled will result in a grade of “F” for the course, unless the Academic Dean determines that a just cause requires that a “W” be entered as a permanent record on the transcript.
- (6) A “W” designates an approved withdrawal from a course after the course add/drop deadline. See the Academic Calendar for specific dates.
- (7) A grade of “Pass” indicates a student has met the requirements for the course with a Sufficient Level of Mastery (C, 2.00). A grade of “P” is not included in the student’s GPA.
- (8) The designation “TR” shows that credit for a given course was earned at another college, university, or seminary and accepted as “transfer” credit at Saint John Vianney. While approved transfer credits count toward a degree at the seminary, grades earned elsewhere are not transferable and are not included in the calculation of GPA at the Seminary.
- (9) With the approval of the Academic Dean, a student may choose to “Audit” a course. A student receives no grade or credit for an audited course. After the first two weeks of class, a student’s status may not be changed from audit to credit, or vice versa. See “Student Classifications” above for further stipulations regarding class audits.
- (10) The designation “R” shows that a student has repeated a course. Only the more recent grade is calculated in the student’s GPA; the previous grade is replaced with the “R” designation and is not calculated into the cumulative GPA.
- (11) The designations “S” or “U” are primarily used for Spanish language courses with no credit value.

Other than for incompletes and failure retakes discussed in the notes above, course grades that have been submitted and recorded by the Registrar are not changed except in the case of a specific error. The instructor of the course must request the change in writing to the Registrar and Academic Dean.

Academic Honors

The honors qualification with which the ecclesiastical degrees are conferred is determined by the Registrar based on the GPA the student obtains in the cycle curriculum courses together with the combined thesis grade (if one is required for the degree) and comprehensive examination grade (if one is required). The following table correlates the degree qualifications with the 10-point scale (rounded to nearest quarter point, 0.25) used by the Pontifical University of St. Thomas Aquinas and the 4-point scale (rounded to nearest eighth point, 0.125) used by Saint John Vianney:

Degree Qualification	10-pt scale	4-pt scale
<i>Summa cum laude</i>	9.75–10	3.875–4.0
<i>Magna cum laude</i>	8.75–9.5	3.375–3.75
<i>Cum laude</i>	7.75–8.5	2.875–3.25
<i>Bene probatus</i>	6.75–7.5	2.375–2.75
<i>Probatus</i>	6.0–6.5	2.0–2.25

Academic Probation

The Seminary requires all seminarians to perform at or above the 2.00 grade point level in all academic work. Seminarians who perform below a 2.00 GPA for a semester are placed on academic probation and informed of their status. A notice of their status is also sent to their Academic Advisors and Formators, the appropriate Cycle Director, and the Rector and Vice Rector of the Seminary.

If a seminarian's cumulative GPA nears or falls below the 2.00 grade point level, the Academic Dean notifies all of the above parties and calls a meeting of the seminarian's advisors and Cycle Director to discuss adjustments to the seminarian's course load and Projected Plan of Study. Any changes of the Projected Plan of Study are forwarded to the Rector for communication to the seminarian's sponsoring diocese or religious institute.

If the seminarian continues to perform below the 2.00 grade point requirement on the revised Projected Plan of Study, the Academic Dean may recommend to the Rector that the seminarian be withdrawn from the formation program in which he is enrolled.

If a seminarian earns a GPA of 1.00 or less for courses taken during any single academic year, the Academic Dean may recommend to the Rector that the seminarian be withdrawn from the formation program in which he is enrolled.

Student Discipline

Attendance

Attendance and participation in class are vital to academic success, and seminarians are expected to be present at every meeting of each class for which they are registered. Instructors are at liberty to stipulate in the course syllabus consequences of unexcused absences in the calculation of a seminarian's final grade. If an instructor notes that a seminarian has more than one unexcused absence from a class, this should be reported to the seminarian's Academic Advisor and Formator. Absence (whether excused or unexcused) from more than 20% of the meetings scheduled for a course will

normally mean the seminarian is subject to administrative withdrawal from the course and will not be permitted to take the final exam for that course.

Punctuality

Prompt class attendance is the norm. Seminarians are expected to arrive at class and be seated prior to the established starting time for the class. Excessive tardiness may affect the final grade in the course.

Academic Integrity

Seminarians are expected to follow a strict honor code in taking examinations and in preparing papers, reports, and class assignments. All work submitted by seminarians in fulfillment of the requirements of a class or seminar must represent their original endeavors. Seminarians are expected to respect academic scholarship by giving proper credit to other people's work, while at the same time preparing themselves well for assigned materials and examinations, so that their academic integrity will never be questioned. Violation of the honor code is a serious offense which can result in the loss of academic credit or dismissal from the seminary.

Student Complaint Policy

A seminarian who has a dispute with a course instructor concerning the application of policies or criteria published in the Catalogue or in the course syllabus must first seek to address his concern with the faculty member. If the dispute is not resolved in this way, the seminarian may seek the involvement of the Cycle Director and/or the Academic Dean, who will work with the seminarian and the faculty member to find a resolution. If the seminarian is not satisfied with the outcome of this informal process, he may make a formal complaint in writing to the Rector, summarizing the dispute and the steps already taken to resolve it. The Rector will have final authority in the matter.

In addition, the Association of Theological Schools (ATS) accredits the M.Div. program offered at Saint John Vianney Theological Seminary. ATS maintains standards for member institutions, which can be found at www.ats.edu/. Any seminarian who believes that Saint John Vianney has violated ATS accreditation standards should submit his complaint in writing to the Academic Dean. The Academic Dean will respond to the complaints and will maintain a record of formal student complaints for review by the ATS Board.

Confidentiality of Academic Records

Saint John Vianney Theological Seminary complies with the provisions of the Family Educational Rights and Privacy Act of 1974 (FERPA, also known as the Buckley Amendment). The Seminary accords all the rights under FERPA to seminarians who are enrolled in a program of studies. No one shall have access to, nor does the seminary disclose any information from, seminarians' education records without the written consent of seminarians except to personnel within the institution with direct educational interest, to accrediting agencies carrying out their accreditation function, to persons in compliance with a judicial order, and to persons in an emergency in order to protect the health or safety of seminarians or other persons. All these exceptions are permitted under the Act.

Within the seminary community, only those members, individually or collectively, acting in the seminarians' direct educational interest are allowed access to seminarian educational records. These members include formation personnel and academic personnel within the limitation of their "need to know" as determined by the Registrar. Non-directory information, notably grade records, are released

to third parties only on written request of the seminarian, or when otherwise required by law (e.g. subpoena).

The Act provides students the right to inspect and review information contained in their education records, to challenge the contents of their education records, to have a hearing if the outcome of the challenge is unsatisfactory, and to submit explanatory statements for inclusion in their files if they feel the hearing panel's decisions are unacceptable. The Registrar's Office has been designated by the Rector to coordinate the inspection and review of procedures for student education records, which include academic files. Seminarians wishing to review their education records must submit a written request to the Registrar listing the item or items of interest. Only records covered in the Act are made available, within 45 days of the request. Education records do not include student health records, employment records, alumni records, or records of instructional, administrative, and educational personnel that are the sole possession of the maker.

Students may not inspect and review the following as outlined by the Act: confidential letters and recommendations associated with admissions, employment or job placement, or honors to which they have waived their rights of inspection and review; or education records containing information about more than one student, in which case the seminary permits access only to that part of the record which pertains to the inquiring student. (Adapted from: *A Guide to Postsecondary Institutions for Implementation of the Family Educational Rights and Privacy Act of 1974*, American Association of Collegiate Registrars and Admissions Officers, 1990.)

Transcript Requests

All requests for transcripts of coursework taken or degrees earned at Saint John Vianney should be addressed to the Registrar via phone, regular mail, e-mail, in person, and/or through the SJV website.

Registrar
Saint John Vianney Theological Seminary
1300 South Steele Street
Denver, CO 80210
303-282-3414
fax: 303-715-2007
<https://sjvdenver.edu/seminarians/transcript-request/>

Release of student information to a third party normally requires a request directly from the student.

Official transcripts sent internationally typically require an Apostille from the Colorado Secretary of State's office, which is coordinated by the Registrar. This process can delay the issuance of the transcript by several weeks.

Any requests for change of name on academic records, following a legal name change, should likewise be addressed to the Registrar.

Academic Calendar – 2023-2024

Fall Semester – 2023	
August 19	Residential Seminarians Return
August 28	First Day of Classes and Academic Orientation
September 4	Course Add/Drop Deadline
September 7	Alumni Day
September 8	24 th Anniversary of St. John Vianney Theological Seminary
September 16-18	“Free Weekend” (No Classes on Monday)
October 7-14	No Classes – Fall Break
October 19	SJV Board of Trustees Meeting
November 1	No Classes – Solemnity of All Saints
November 18-25	No Classes – Thanksgiving Break
December 8	No Classes – Solemnity of the Immaculate Conception
December 15-20	Final Exams Period (includes Saturday exams)
December 20	Last Day of Semester
Spring Semester – 2024	
January 6	Residential Seminarians Return
January 8	First Day of Classes
January 15	Course Add/Drop Deadline
January 27-29	“Free Weekend” (No Classes on Monday)
February 14	No Classes – Ash Wednesday
February 17-24	No Classes – Retreat, Pilgrimage, Hut Trip, or Break
March 18	SJV Board of Trustees Meeting
March 19	No Classes – Solemnity of St. Joseph / Faculty In-Service
March 23-April 6	No Classes – Holy Week and Easter Break
April 8	No Classes – Cardinal Stafford Lecture
April 15	THEO IV M.Div. Written Comprehensive Exam
April 23-26	THEO IV Final Class and Exam Days
May 2-3	THEO IV S.T.B. Oral Comprehensive Exams
May 4-9	Final Exams Period (exams begin on Saturday)
May 9	Last Day of Semester

COURSE DESCRIPTIONS

Course Numbering System

During the 2017-2018 academic year, Saint John Vianney transitioned to a new course numbering system. Course numbers are composed of four letters and four digits, which together comprise six significant elements.

Programs

The first two letters designate the educational program.

Code	Meaning
------	---------

BS	Biblical School
CS	Catechetical School
EN	Enculturation
ER	Enrichment
PD	Permanent Deacon Formation Program
PT	Pre-Theology
PY	Propaedeutic Year
SY	Spirituality Year
TH	Theology

Course Strands

The second two letters designate the topical strand or academic discipline.

Code	Meaning
------	---------

CA	Catechetics
CH	Church History
CL	Canon Law
CU	Cultural Studies
DO	Dogmatic Theology
FP	Formation in Priestly Character

HO	Homiletics
LA	Language
LD	Leadership
LP	Liturgical Practica
LS	Liturgical and Sacramental Theology
MO	Moral Theology
PA	Pastoral Theology
PF	Pastoral Field Assignments
PH	Philosophy, Historical
PS	Philosophy, Systematic
PT	Philosophical Topics
SF	Spiritual Formation
SS	Sacred Scripture
TT	Theological Topics

Program Levels

The first digit designates the educational level of the program. The significance of this designation is seen, for example, in the case of our SEVIS records where the movement from Bachelor's level to Master's has important consequences.

Code	Meaning
------	---------

0xxx	Non-Degree
1xxx	Undergraduate
2xxx	Master's
3xxx	Licentiate
4xxx	Doctorate

Course Level/Kind

Within an educational program level, especially ones extended over several years, the courses themselves are ordered by levels. Also, differing kinds of courses are usefully distinguished from one another.

Code Meaning

x0xx	Remedial
x1xx	Introductory
x2xx	Intermediate
x3xx	Advanced Intermediate
x4xx	Advanced
x5xx	Unassigned
x6xx	Communal Practice/Training
x7xx	Private Practice/Training
x8xx	Practicum or Field Assignment
x9xx	Independent Research

Sequence Group

A sequence group is a group of related courses within a course level; there may be no particular principle of order among sequence groups. Within the language strand, for example, each language is distinguished by its sequence group number: Latin courses are xx-LA-xx0x; Spanish, xx-LA-xx1x; and Greek, xx-LA-xx2x

Code Meaning

xx0x	First sequence group within a course level.
xx1x	Second and so on

Sequence Order

Within a sequence group, one might have straightforward sequences such as xxCHxxx1 Church History I and xxCHxxx2 Church History II, but one might also have a standalone xxCHxxx0 Survey of Church History that covers similar content in a different format.

Code Meaning

xxx1	Part 1 of N
xxx2	Part 2 of N
xxxn	Part n of n
xxx0	Standalone
xxx5	Another standalone in the same sequence group
xxx7	Another standalone in the same sequence group

Tutorial Sections

Special tutorial courses can be created using a x9xx number, but regular courses taught on a tutorial basis will simply be set up as separate sections of the regular course.

Enculturation Program

Cultural Studies

EN-CU-0700 – Enculturation and Spirituality Practicum (12 credits)

This is a practicum course adapted to the needs of individual students as they begin the process of spiritual formation in a different cultural context. After an initial assessment of the student's educational and formational background, he receives instruction in enculturation topics, spiritual formation topics, study strategies and language skills, and fundamentals of philosophy and theology. The amount of time allotted to these activities varies according to the student's needs, but it is required for all students enrolled in an enculturation program. Students may be enrolled for 3 to 12 credits per semester.

Prerequisite for all cross-listed courses described in this section: Permission of Pre-Theology Cycle Director, and composite TOEFL score of 70 or higher, with 15 or higher in each of the four areas.

EN-CU-1300 Sacred Music (EN) (3 credits)

Cross-listed course; see PT-CU-1300 Sacred Music for description.

EN-CU-1310 American History (EN) (3 credits)

Cross-listed course; see PT-CU-1310 American History for full description.

EN-CU-1320 American Literature (EN) (3 credits)

Cross-listed course; see PT-CU-1320 American Literature for full description.

Dogmatic Theology

EN-DO-1300 Introduction to Theology (EN) (3 credits)

Cross-listed course; see PT-DO-1300 Introduction to Theology for full description.

Historical Philosophy

EN-PH-1301 History of Ancient Philosophy (EN) (3 credits)

Cross-listed course; see PT-PH-1301 History of Ancient Philosophy for full description.

EN-PH-1302 History of Medieval Philosophy (EN) (3 credits)

Cross-listed course; see PT-PH-1302 History of Medieval Philosophy for full description.

EN-PH-0201 Academic Enculturation: Ancient Sources (3 credits)

This is a course of supplemental readings and writing assignments intended to prepare students for the demands of their philosophy courses.

EN-PH-0202 Academic Enculturation: Medieval Sources (3 credits)

This is a course of supplemental readings and writing assignments intended to prepare students for the demands of their philosophy courses.

Enrichment Program

Spanish Language

ER-LA-0111 Introductory Spanish I (0 credits)

This is a beginning language course, which assumes no prior knowledge or experience with the Spanish language.

ER-LA-0112 Introductory Spanish II (0 credits)

This is a continuation of the beginning language course.

ER-LA-0211 Intermediate Spanish I (0 credits)

This is an intermediate language course, which assumes some prior knowledge and experience with the Spanish language.

ER-LA-0212 Intermediate Spanish II (0 credits)

This is a continuation of the intermediate language course.

ER-LA-0311 Spanish for Ministry I (0 credits)

This is an advanced intermediate language course, which focuses on the use of Spanish in liturgical and pastoral ministry.

ER-LA-0312 Spanish for Ministry II (0 credits)

This is a continuation of the advanced intermediate language course.

Propaedeutic Year Program

Catechetics

PY-CA-0101 Ladder of Ascent: Introduction to the CCC I (2 credits)

This is the first semester of a year-long survey of the Catechism of the Catholic Church.

PY-CA-0102 Ladder of Ascent: Introduction to the CCC II (2 credits)

This is the second semester of a year-long survey of the Catechism of the Catholic Church.

Cultural Studies

PY-CU-0101 Sacred Music Foundations I (1 credit)

This is the first semester of a year-long course introducing seminarians to the fundamentals of Gregorian chant in both square and modern notation, vocal training and good singing habits, and ability to read musical notation.

PY-CU-0102 Sacred Music Foundations II (1 credit)

This is the second semester of a year-long course continuing to introduce seminarians to the fundamentals of Gregorian chant in both square and modern notation, vocal training and good singing habits, and ability to read musical notation.

Formation in Priestly Character

PY-FP-0600 Formation in Priestly Character (2 credits)

Prayer is central to the Propaedeutic Year. Six days a week, seminarians spend an hour in silent prayer before the Blessed Sacrament. This encounter flows from and leads back to the daily celebration of the Holy Mass. The life of prayer is supported by the recitation of the Divine Office as well as by instruction on prayer as described in the Catechism of the Catholic Church and on the teachings of great spiritual masters with a reliance on Ignatian spirituality and rules of discernment. A normal day involves 2 1/2 to 3 hours of communal and silent prayer. Moreover, this year includes a media fast, a sign of turning from the world and toward Christ. Seminarians refrain from using phones, television, computers, popular media, and other electronic devices every day except for Saturday (access to these is allowed on Saturdays so that seminarians may stay connected to family and friends to a reasonable degree). Seminarians invariably develop a new freedom as well as a stilling of the heart. Finally, students pursue a life of Christian charity in community. The seminarians pray, study, work, and recreate together. These activities in common enable the seminarians to grow in self-knowledge, form friendships, and grow in the mutual sense of being called to share in Christ's call and mission.

Moral Theology

PY-MO-0101 Spiritual Classics I (2 credits)

This is the first semester of a year-long survey of the Great Spiritual Works of the Catholic tradition.

PY-MO-0102 Spiritual Classics II (2 credits)

This is the second semester of a year-long survey of the Great Spiritual Works of the Catholic tradition.

Formation in Priestly Identity

PY-PA-0101 Topics in Priestly Identity (2 credit)

Beginning with an overview of the Pope John Paul II's *Pastores dabo vobis*, this course uses guest speakers, conferences, and instructive videos to address a wide range of topics pertaining to the nature of the priesthood and priestly ministry.

Pastoral Field Assignments

PY-PF-0800 Apostolic Field Assignment (1 credit)

An assigned weekly apostolic activity, such as visiting the elderly, teaching young people, or ministering to the sick.

PY-PF-0810 Thirty-Day Poverty Immersion (4 credits)

Seminarians are sent out "two by two" for one month to be immersed in the lives of the poor as they serve in diverse apostolates, such as homeless shelters, Indian reservations, and the homes of the

extremely poor. This experience gives seminarians the opportunity to bring Jesus to the poor, find our Lord in the poor, and practice relying on the Providential Love of the Father.

PY-PF-0815 Diocesan Immersion (2 credits)

In the days following the Thirty-Day Retreat and prior to returning to the seminary for a new Fall semester, seminarians in the Propaedeutic Year return to their home diocese to begin to acquaint themselves more intentionally with the history of their respective dioceses as well as the diocesan presbyterates, usually in the context of common life and/or a parish under the guidance of a local priest.

Spiritual Formation

PY-SF-0700 Ignatian Thirty-Day Retreat (4 credits)

Thirty-day silent retreat based on the Spiritual Exercises of St. Ignatius of Loyola.

Sacred Scripture

PY-SS-0101 Walk Through the Bible I (2 credits)

This is the first semester of a year-long survey of the Old and New Testaments, which is combined with a suggested daily schedule of readings that will enable the student to finish the whole Bible in the year.

PY-SS-0102 Walk Through the Bible II (2 credits)

This is the second semester of a year-long survey of the Old and New Testaments.

Pre-Theology Program

Cultural Studies

PT-CU-1300 – Sacred Music (3 credits)

This introductory course in sacred music explores the use of music within the Catholic Church: its beginnings; its place within the liturgy; its change in expression through time, both textually and musically; and its affect upon the culture of the time. Some consideration will also be given to speculation on its future.

PT-CU-1310 – American History (3 credits)

This course surveys important moments in American history, with special attention to the events and documents of the founding of the United States.

PT-CU-1320 – American Literature (3 credits)

This course offers a reading of significant works of American literature, especially poetry and short stories.

Dogmatic Theology

PT-DO-1300 – Introduction to Theology (3 credits)

This course introduces the nature, scope and method of theological research with an eye to priestly formation and ministry.

PT-DO-1405 – Introduction to Theology of Aquinas (1 credit)

This course functions as an overview of the science of Theology as understood by the Church's Common Doctor, St. Thomas Aquinas, to equip participants "to penetrate more deeply into the mysteries of salvation, with Saint Thomas in particular as their teacher" (CIC252).

We will examine St Thomas's theology by means of his inaugural lecture at the University of Paris, the opening question of the *Summa Theologiae* (Ia, 1) and the Treatise on Faith (IIaIIae, 1-16).

Formation in Priestly Character

PT-FP-1600 – Formation in Christian Discipleship (up to 5 credits)

Prayer and community life are essential ingredients in the formation of a priestly identity and character. Much of a seminarian's day is taken up with common prayer, common meals, and other community activities. There are also conferences and retreats that are required each year.

Languages

PT-LA-1101 – Latin I (3 credits)

Latin remains alive in the liturgy and official documents of the Church. An understanding of Catholic tradition is immeasurably enriched by familiarity with its own language, which is why the Church stipulates that seminarians must become "well versed in Latin" (canon 249). This introductory course is the first step toward that worthy goal.

PT-LA-1102 – Latin II (3 credits)

This second course continues the study of basic ecclesiastical Latin grammar and vocabulary. In addition, students learn some Latin prayers by heart and read sections of the Mass in Latin. Attention is paid to the correct ecclesiastical pronunciation of Latin.

Prerequisite: PT-LA-1101 – Latin I

PT-LA-1201 – Latin III (3 credits)

This third semester concludes the study of basic ecclesiastical Latin grammar. Students translate continuous passages in easy Latin prose. By the end of the semester, students should be familiar with the ordinary of the Mass in Latin and have a modest reading knowledge of Latin.

Prerequisite: PT-LA-1102 – Latin II

PT-LA-1202 – Latin IV (B.Phil) (3 credits)

This is a reading course meant not only to solidify the grammar and syntax acquired in the previous three semesters, but also to introduce the student to more refined and complex patterns of Latin style. The ultimate goal is to reach an intermediate to advanced reading fluency. Although ecclesiastical Latin extends from the first century to the present day, readings will be chosen primarily from the early Church and medieval era, with special focus on Augustine and Aquinas. Students will also read some Renaissance and post-Renaissance passages so that they can become familiar with the style of contemporary ecclesiastical Latin.

(Note: students not in B.Phil. degree program enroll in PT-LA-1203)

Prerequisite: PT-LA-1201 – Latin III

PT-LA-1203 – Latin IV (Std) (2 credits)

This is a cross-listed, 2-credit version of Latin IV, offered to non-B.Phil. students who attend PT-LA-1202 for 26 meetings.

Prerequisite: PT-LA-1201 – Latin III

Pastoral Field Assignments

PT-PF-1800 – Apostolic Field Assignment (1 credit)

The Apostolate is an integral part of the formation of each seminarian. During each academic year, the seminarian is engaged in a continuing ministry with schools, parishes, nursing homes, outreach organizations, and hospitals. The apostolic service requires a 3- to 4-hour time commitment weekly. During the semester, he receives valuable critique to strengthen his ministerial presence and skills. Each seminarian is responsible to the Coordinator of Pastoral Formation who administers the assignments and completes a formal evaluation each year.

Historical Philosophy

PT-PH-1301 – History of Ancient Philosophy (3 credits)

This course will introduce students to the most important ideas and most influential philosophers of the ancient West. These thinkers and their ideas have had a profound impact on the development of Catholic theology, and understanding them is an essential foundation for study of theology.

PT-PH-1302 – History of Medieval Philosophy (3 credits)

The purpose of this course is to introduce the student to Medieval philosophy, philosophy in the Age of Faith. Although we will briefly look at Islamic and Jewish philosophical thought, this course will largely concern itself with the philosophical thinking of the Christian West. We will consider issues such as faith and reason, the existence of God, the relation of the will and the intellect, the

emotions, the problem of evil, the challenge of Aristotle, and the breakdown of the Medieval synthesis. Whenever possible, we will read original texts. We will focus on single works written by significant authors, although with some thinkers we will read small selections from their work. We will read Augustine's Confessions and Boethius' Consolation of Philosophy since, for over a thousand years, they were among the most widely read books in the Christian West. We will consider the Augustinian origins of Anselm's famous *Proslogium* argument for the existence of God and its reformulation in Aristotelian terms by St. Bonaventure. In reading Aquinas, we will focus on the passions and the relationship of intellect and will. The course concludes with short selections from Duns Scotus and William of Ockham.

Prerequisites: PT-PH-1301 – History of Ancient Philosophy

PT-PS-1310 – Metaphysics

PT-PH-1303 – History of Modern Philosophy (3 credits)

The aim of this course is to introduce students to several of the major thinkers and ideas from the modern period (1600-1800). The focus will be on rationalism, empiricism and the enlightenment and will include the thought of Bacon, Descartes, Spinoza, Leibniz, Locke and Hume with a particular emphasis on Kant. Attention will be given to the way modern philosophy has formed contemporary secular culture.

Prerequisite: PT-PH-1302 – History of Medieval Philosophy

PT-PH-1304 – History of Contemporary Philosophy (3 credits)

The aim of this course is to introduce students to several of the major thinkers and ideas from the past three centuries of

western philosophy. Topics will include German idealism, theistic and atheistic existentialism, language theory, phenomenology, hermeneutics, and postmodernism. Particular attention will be paid to the ways in which these philosophies interact with and are integrated into Catholic philosophy.

Prerequisite: PT-PH-1303 – History of Modern Philosophy

PT-PH-1400 – St. Thomas Aquinas Seminar (3 credits)

In this seminar, students will read a text of St. Thomas Aquinas in its original Latin and engage with contemporary discussion of the text. The bibliography will vary depending on the text selected for study. Possible texts include: St. Thomas' commentaries on the Liber de Causis, pseudo-Dionysius' Divine Names, Aristotle's Nicomachean Ethics, and Boethius' De Trinitate; and the disputed questions De potentia Dei, De anima, and De caritate.

Prerequisites: PT-PH-1302 – History of Medieval Philosophy

PT-LA-1202 – Latin IV

Systematic Philosophy

PT-PS-1300 – Philosophical Methods (1 credit)

This is an introductory course in philosophical methodology and explores the relationship between reason and faith. The course will focus on St. John Paul II's encyclical Fides et Ratio as well as classic and contemporary authors including St. Augustine and St. Thomas Aquinas. The course will also explore the relationship between philosophy and theology.

PT-PS-1301 – Logic (2 credits)

This course seeks to promote the critical thinking skills of seminarians through the study of Aristotelian logic. Students will learn to recognize arguments, to identify premises and conclusions, to evaluate deductive and non-deductive arguments, to distinguish forms of definitions and to recognize formal and informal fallacies.

PT-PS-1310 – Metaphysics (3 credits)

Beginning with the question of being itself, this course will examine the transcendental and analogous properties of being; the fundamental structures of reality, including act and potency, essence and existence, form and matter, substance and accident; and the causes of being and becoming. Modern and contemporary views of being and change are examined and evaluated against the backdrop of an Aristotelian-Thomistic metaphysics.

PT-PS-1315 – Philosophy of God (3 credits)

This course is designed to introduce students to the philosophical study of God. Questions to be examined include whether the existence of God is susceptible to rational demonstration, what is meant by the name God, and what can be known about the nature of a transcendent Supreme Being. The objection that the existence of evil is incompatible with the existence of an all-good, all-powerful God will also be considered.

Prerequisites: PT-PH-1301 – History of Ancient Philosophy

PT-PS-1310 – Metaphysics

PT-PS-1400 – Ethics (3 credits)

This course involves a survey of classical theories of ethics with a special emphasis on virtue theory and natural law. Themes such as voluntary and involuntary actions, conscience, derivation of norms, moral

value, development of human character, happiness, friendship, and love will be included. Ethical theories based on rationalism, utilitarianism, relativism, emotivism, etc. will also be critically examined.

Prerequisite: PT-PH-1302 – History of Medieval Philosophy

PT-PS-1405 – Epistemology (3 credits)

This course is a systematic treatment of knowledge and truth in the realist tradition. Students examine classic texts within the realist tradition and study contemporary challenges to it. The treatment of epistemology includes a discussion of the foundations of knowledge and challenges posed by relativism and conventionalism as well as strictly formal and conceptual systems akin to mathematics. In addition to examining the nature of knowledge and its relation to belief, opinion, and error, students will discuss perception, abstraction, insight, truth and certitude, and conclude with a discussion of scientific knowledge and its relation to perceptual knowledge.

Prerequisites: PT-PH-1303 – History of Modern Philosophy; PT-PS-1300 – Philosophical Methods; and PT-PS-1301 – Logic

PT-PS-1410 – Philosophy of Nature and Science (3 credits)

This is a course in the philosophy of nature and science for seminarians. We will address four basic and related questions: What is nature? What is modern science? What is the relationship of the modern sciences to philosophy? What is the relationship of the modern sciences to religion generally and to Catholicism in particular? The first part of the course considers basic principles and issues concerning the relations of science, religious faith, and philosophy. The

second part of the course considers these principles in what might be called case studies. We will discuss the Copernican Revolution, the Galileo case, reductionism, Big Bang cosmology, the Anthropic Principle, and the Theory of Evolution.

Prerequisites: PT-PS-1300 – Philosophical Methods

PT-PS-1315 – Philosophy of God

PT-PS-1415 – Philosophical Anthropology (3 credits)

This course aims at offering an integral philosophical vision of the human person. We will briefly review the Thomistic understanding of the human person as a body/soul composite previously studied in medieval philosophy. Building on this Thomistic foundation, the course will study Karol Wojtya's *The Acting Person* in light of its major sources (Thomas Aquinas, Saint John of the Cross, and Max Scheler). We will concentrate on the integral vision of the human person offered by the Polish philosopher by closely studying its five main aspects: consciousness, efficacy, transcendence, integration in the person, and participation (or integration between persons).

Prerequisites: PT-PH-1301 – History of Ancient Philosophy

PT-PS-1310 – Metaphysics

PT-PS-1417 – Social and Political Philosophy (3 credits)

This course will explore how modern and contemporary philosophy have approached the relationships among the individual, the community, and economic and political structures. In particular, the course will consider how capitalism and the philosophies of Rousseau, Mill, and Marx have shaped our contemporary understanding of the relationship between

the person and the community. In response to these writers we will consider the contemporary Catholic understanding as found in thinkers including Jacques Maritain, Yves Simon, and G.K. Chesterton as well as in several of the social encyclicals. We will explore the ideas of the common good, subsidiarity, and distributism. The course will conclude with consideration of the relationship between church and state in contemporary society.

PT-PS-1429 – Oral Comprehensive Exam Preparation (1 credit)

Upon completion of his course work, a student completing the Standard Pre-Theology Program is required to pass an oral comprehensive exam set by the Pre-Theology Faculty.

Prerequisite: Completion of all Standard Program coursework

PT-PS-1439 – Written Comprehensive Examination (3 credits)

During their final semester, students are required to pass a written comprehensive examination set by the Philosophy Faculty.

Advanced Philosophical Topics

PT-PT-1599 – Advanced Topics in Philosophy (3 credits)

The course number range from PT-PT-1500 to -1599 is reserved for Advanced Philosophical Topics courses, some of which are described below.

Prerequisite: Completion of all philosophy courses in the first year Pre-Theology Cycle

PT-PT-1500 – Plato (3 credits)

The aim of this course is to allow students the opportunity to build on what they learn in History of Ancient Philosophy by exploring in greater depth and breadth the philosophy of Plato. This course will focus on Platonic dialogues not typically covered in other courses. These may include such dialogues as *Gorgias*, *Meno*, *Phaedrus*, or *Timaeus*. In addition, the course will examine Plato's use of myth through an examination of such texts as the Gyges Ring or Book X of the *Republic*. Particular attention will be paid to Plato's understanding of the task of philosophy, his theories of knowledge and reality and the relationship between myth and philosophy. Other themes addressed will include theories of the soul, education, and virtue. The dialogues will also be analyzed in terms of their dramatic structure.

PT-PT-1505 – Neoplatonic Thinkers (3 credits)

This course will examine the origin and transmission of Neoplatonism, one of the most influential forces in the development of medieval philosophy and theology. After studying the origins of Neoplatonism in Plotinus (d.270) and Proclus (d.485), the course will take up some of the most important writers by whom it was transmitted to medieval Christian thinkers: Augustine (d.430), pseudo-Dionysius (late 5th c.), the author of the *Liber de causis* (late 9th c.), and Thomas Aquinas (d.1274). Among the ideas we will examine in depth: the nature of God; negative theology; the Divine Ideas; the principle "the Good is diffusive of itself"; the One and the Many; and freedom vs. necessity.

PT-PT-1507 – Husserl and the Phenomenological Movement (3 credits)

Phenomenology has been one of the most influential movements in philosophy since its inception over one hundred years ago. The use of phenomenology in the writings of Edith Stein, St. John Paul II and others demonstrates the importance of phenomenology in contemporary Catholic philosophy. The aim of the course is to develop the student's understanding of the phenomenological method and to explore the use of this method in the philosophical understanding of the person, intersubjectivity and ethics. The course will begin with an analysis of the writings of the Edmund Husserl, the founder of phenomenology and move on to a consideration of some of the important thinkers in the phenomenological movement.

PT-PT-1510 – French Personalism (3 credits)

This course explores the philosophy of personalism as it developed in France between the World Wars. This school of thought was a particularly Catholic philosophical alternative to the dominant views of the person as either an isolated individual or a mere member of a collective. The course focuses on the two major thinkers in this movement, Jacques Maritain and Emmanuel Mounier, and explores the historical, political, social and economic conditions which gave rise to this school of thought. It also considers the role personalists played in rejuvenating the influence of Catholic philosophy on French culture. The course concludes with a consideration of the influence of French Personalism on contemporary Catholic thought.

PT-PT-1517 – Heart and Spirit: A Dialogue between Dietrich von Hildebrand and Thomas Aquinas (3 credits)

It is not uncommon for philosophical and theological discourse to appeal to the notion of ‘the heart.’ Yet, what is exactly signified by ‘the heart’? Does an integral view of the human person need to include ‘the heart’ as a third spiritual faculty, wherein one experiences the highest realms of one’s affectivity? Is a philosophical anthropology reductionistic when the heart is not considered as a third spiritual faculty at the same level of but distinct from the intellect and the will? This course explores these interesting and relevant questions from the perspective of philosophical anthropology by recreating a sort of dialogue between the Phenomenological and the Thomistic tradition.

PT-PT-1520 – Aristotle’s Nicomachean Ethics (3 credits)

This course offers the opportunity to clarify our understanding of the virtues of character through a careful consideration of Aristotle’s Nicomachean Ethics. The inquiry promises to strengthen the students’ appreciation for the Church’s decision to make many elements of that teaching her own in the Catechism of the Catholic Church, as well as to prepare them to give a philosophical account of human happiness and the common good.

PT-PT-1523 The Human Person as the Foundation of Holiness (3 credits)

This course will examine the traditional philosophical and scientific arguments for the conclusion that the soul is the form of the body (see CCC 365), primarily through a close reading of Aristotle’s work “On the Soul”, but also through the elaborations and developments of this theme in St. Thomas Aquinas and other

thinkers. It will also examine how Christian and non-Christian thinkers have been in dialogue with Aristotle’s views about the body and the soul, mainly through a close reading of several major philosophers and theologians.

PT-PT-1525 The Internal Senses and Human Flourishing (3 credits)

This course will explore the roles of the common sense, imagination, memory, and cogitative sense in human life. We will consider each of these sense powers in detail through selected readings of Aristotle, Aquinas, and others. Particular focus will be given to these powers’ implications for knowledge of truth, growth in virtue, and mental health.

PT-PT-1527 Rhetoric (3 credits)

This course is an introduction to the principles of classical rhetoric as formulated by Aristotle, Cicero, and Quintilian, and further developed by other ancient thinkers as well as by Medieval and Renaissance rhetoricians and English rhetoricians through the 19th Century. This is the Rhetoric transformed by St. Augustine and used by Lincoln. It is a course in the “art of soul-leading by means of words” (Plato, *Phaedrus* 261a). The course is about the theory of rhetoric rather than the training of rhetoricians. It emphasizes a modernized classical rhetoric and makes extensive use of examples, especially of recent spoken and written work. Class participation is emphasized.

PT-PT-1530 – Aquinas, Cosmology, and the Perfection of the Universe (3 credits)

This is an introductory course in philosophical cosmology. By ‘cosmology’ we mean the study of the universe considered as a whole together with the study of its principle parts and operations. The course is intended to engage Big Bang cosmology with the philosophical

thought of St. Thomas Aquinas on the universe. The achievements of scientific cosmology in the last 100 years have been extraordinary and include what some call the recovery of the very notion of 'universe'. We will present and discuss some of the most important characteristics of this cosmology—the structure and dynamics of the universe—and the evidence supporting it. In addition, modern scientific cosmology increasingly draws upon and includes the other physical sciences and, thus, offers a profoundly broad, varied, and unifying vision of the universe. It also raises fundamental questions that go beyond the sciences. Cosmologists themselves also make different philosophical assumptions. Yet, philosophical thinking about the universe is in a somewhat underdeveloped state. Aquinas offers profound philosophical reflections on the universe but they are associated with a long discarded cosmological model. We will consider Aquinas' philosophical understanding of the universe as distinct from the particular historical cosmology in which it was instantiated. We will be especially concerned with the notion of creation, with the relation of perfection to the universe, with the importance of intellectual creatures to that perfection, and with the end of the universe.

PT-PT-1533 Philosophical Thought of St. Anselm (3 credits)

This course will present the philosophical theology of St. Anselm of Canterbury (1033-1109). Students will read and discuss St. Anselm's major works, with special attention to his view of God, the will, and the atonement.

PT-PT-1535 – Aquinas' Philosophy of Angels (3 credits)

Despite the fact that separate substances (or angels) are treated by many philosophers, they are not the subject of

any theoretical science. Since they are positively immaterial, they are not the subject of metaphysics, and since they are creatures, not God, they are not the subject of theology. As a result, we are only able to know them obliquely. This course examines St. Thomas's description of the essence, powers, and operations of separate substances. Although the course will focus on St. Thomas's theory in the *Summa Theologiae*, the development of his thought and the theories of his contemporaries will be examined.

PT-PT-1536 – The 24 Thomistic Theses (3 credits)

In response to the directive of Pope Pius X, the Sacred Congregation of Studies presented a compilation of 24 theses of St. Thomas Aquinas to all philosophy teachers on July 27, 1914. These theses aimed to succinctly encompass the essential principles and significant concepts of the Angelic Doctor. In this course, we will delve into the origin and history of these theses, closely examine the primary texts that underpin them, and conduct a thorough analysis of their contents. The ultimate objective of this course is to foster a more profound understanding of Thomistic philosophy by actively engaging with its core ideas.

PT-PT-1537 – Philosophy and the Embryo (3 credits)

The goal of this course is a comprehensive understanding of the history of philosophical views of the human embryo and the current disputed questions regarding its status. The course begins with a review of the most current scientific understanding of the embryo and then turns to an examination of the views of Hippocrates, Aristotle, interpreters of Exodus 21: 22-25, Tertullian, Origen, Jerome, Augustine, Boethius, Richard of St. Victor, Thomas Aquinas, Descartes, Locke, J.S. Mill,

Marcel, Joseph Fletcher, Judith Jarvis Thomson, the US Supreme Court's decision in *Roe vs. Wade*, Great Britain's Warnock Commission, and Peter Singer. Among the questions carefully considered are the timing of ensoulment, the source of the human soul, the effect of hylomorphic anthropology on views of the embryo, the characteristics of a person, and the obligations of the state toward persons.

PT-PT-1539 Philosophical Thought of St. Bonaventure (3 credits)

This course will investigate the philosophical thought of St. Bonaventure of Bagnoregio, OFM (ca. 1217–1274). Philosophers have tended to overlook St. Bonaventure's philosophy in part because of his proximity to St. Thomas Aquinas (ca. 1224/5–1274) and because of a certain 20th century narrative that denies that St. Bonaventure has any philosophical thought distinguishable from his theology. As will become clear, although he wrote no independent works of philosophy, St. Bonaventure articulates a clear philosophical vision that is cogent and compelling. This course will investigate St. Bonaventure's view of the relationship between faith and reason, the nature, necessity, and dangers of philosophy, his proofs for God's existence and attributes, creation of the world in time, human nature and knowledge, virtue, and the immortality of the soul.

PT-PT-1540 – Conjugal Friendship and the Public Square (3 credits)

Accepting St. John Paul II's invitation in *Familiaris Consortio* 31, this course offers a philosophical study of the essence of marriage as conjugal friendship and its importance for the public sphere of political ethics. The course will be divided into three parts. The first one will be dedicated to the contemporary Catholic and philosophical attempt to present "the

conjugal view of marriage," within the context of the current debate about the "redefinition" of marriage. The second part will study the Aristotelian and Thomistic understanding of marriage as conjugal friendship in light of Karol Wojtyla's reflections in *Love and Responsibility*. The third and last part of the course will analyze the relationship of marriage as conjugal friendship and the common good of the constitutional democratic state.

PT-PT-1545 – The Political and Social Philosophy of the American Founding (3 credits)

In this course, we are concerned with important documents related to the founding of the United States of America and the years following to the time of the Civil War. We shall treat of the relation of the Constitution of the United States to the Declaration of Independence, of the understanding and logic of the Constitution reflected in the *Federalist Papers*, and of the character of the Supreme Court as reflected in two important decisions. In the statement of the Monroe Doctrine, we want to achieve some insight as to how the fledgling United States saw itself with respect to other countries and in de Tocqueville's *Democracy in America*, we want to consider how an intelligent European saw the early United States. On the principle that certain philosophical aspects of the American founding become clearer in later years, we will consider several of Lincoln's speeches at the time of the American Civil War. Finally, time permitting, we aim to consider two American Catholics, Charles Carroll, the only Catholic to sign the Declaration of Independence, and Orestes Brownson, a 19th Century Catholic thinker whose reflection on the American system continues to receive attention.

PT-PT-1547 – The Philosophy of Neuroscience (3 credits)

Recent discoveries in neuroscience have stimulated considerable speculation and philosophical interest. Brain scanning techniques especially have been used to make far reaching reductionist claims about consciousness, human cognition, free will, and personal identity. We will consider the methodology of these techniques as well as various important experiments. We will address issues of the unity of the human person, consciousness, free will, the immateriality of the intellect and will, and the soul.

PT-PT-1560 – Philosophy of Art (3 credits)

This course will explore themes in the philosophy of art through an historical approach. We will read selections from Plato, Aristotle, Plotinus, St. Augustine, Maritain, Kant, Nietzsche, Heidegger and Danto. We will focus on questions concerning the nature of art and beauty, the relationship between art and truth, and the role of art in society.

PT-PT-1563 – Philosophy in the Writings of C.S. Lewis (3 credits)

This course focuses on the thought and work of C.S. Lewis. Our concern will be with philosophy and its use in Lewis' work. We will read works selected on the basis of a connection to a specific theme. The course may be repeated using different themes, such as Lewis' understanding of the human person, his thought on morals and ethics, his treatment of suffering and evil, his philosophy of literary criticism and the relation of the imagination to the intellect, or his thought about miracles, naturalism, and science. Course texts will be selected according to the theme. We will emphasize the different genres in which Lewis wrote. Both fiction and non-fiction works will be considered.

PT-PT-1564 – Faith and Fiction (3 credits)

Students in this seminar will read and discuss several Christian-themed novels, such as *The Brothers Karamazov*, Kristin Lavransdatter, *The Lord of the Rings*, *Silence*, *The Betrothed*, *A Canticle for Liebowitz*, among others.

PT-PT-1565 – Philosophy of Literature (3 credits)

The aim of this course is to investigate the philosophical questions inherent in literature. We will be concerned with the contemporary philosophical understanding of the nature and aims of literature. Our focus will be on the relationship between the imagination and literature, the role of literature in the task of self-understanding and the ethical and political role which literature plays in our society. We will consider four philosophical approaches to literature: Martin Heidegger's phenomenological approach, Jean-Paul Sartre's Marxist-existentialist approach, Martha Nussbaum's neo-Aristotelian approach and Umberto Eco's postmodern approach. The course also entails reading literary texts as a way of exemplifying, applying and evaluating the philosophical theories.

PT-PT-1570 – Freedom, Conscience, and Truth: A Thomistic Reading of Oscar Wilde's *The Picture of Dorian Gray* (3 credits)

This course analyzes Oscar Wilde's *The Picture of Dorian Gray* from the viewpoint of Thomas Aquinas' teachings on freedom, conscience, and truth. The first part of the course deals with a synthetic study of the Angelic Doctor's basic texts on these topics. The second part uses that synthetic study in order to analyze in detail Oscar Wilde's work.

PT-PT-1573 – Mercy, Both Divine and Human (3 credits)

Are mercy and justice opposites? If so, how can they both be attributes of God? Is mercy opposed to punishment of the guilty? Then how could a merciful God punish anyone at all, including Adam, Eve, and Satan? Is mercy a political virtue, or only a religious one? In politics today, we talk a lot about tolerance but not at all about mercy. Why can't we just replace all talk of mercy with the idea of toleration? Is capital punishment a requirement of justice, or should considerations of mercy lead us never to use it? Does mercy in general, or Christian mercy in particular, require that we never use violence or coercion? Does it make sense to say that "mercy seasons justice" (Shakespeare, *Merchant of Venice*) or that it "tempers" justice (Milton, *Paradise Lost*)? Doesn't that mean that mercy makes justice... less just? How is that a good thing? Similarly, some people suggest that shepherds of souls should set aside (or "season" or "temper") *dogma* in order to be merciful or "pastoral". Is that a good understanding of mercy? The topic of mercy touches upon these and many more questions, which we will explore by reading philosophers, legal theorists, political scientists, criminologists, Doctors of the Church, the occasional theologian, and public intellectuals.

PT-PT-1575 – A Philosophical and Thomistic Reading of Karol Wojtyla's Theater-Plays (3 credits)

Karol Wojtyla has been a philosopher, a theologian, and a poet. This course aims to disclose the philosophical worldview (Weltanschauung) present in his theater plays. The course deals first with a synthetic and introductory presentation of his philosophy. The second part of the course uses that synthesis in order to analytically go through his theater plays

disclosing their metaphysical, anthropological, and ethical richness. Throughout this analysis we will highlight the numerous points of contact with the thought of Saint Thomas Aquinas.

PT-PT-1583 – Nineteenth Century Atheist Humanism (3 credits)

This course explores seminal thinkers who laid the groundwork for atheist humanism in the modern era, particularly on how this vision affects ethics, politics, culture, psychology, epistemology, and the sciences. The course focuses on the writings of Karl Marx, Ludwig Feuerbach, Auguste Comte, Friedrich Nietzsche, and Sigmund Freud. Dostoyevsky will also be brought into dialogue with these thinkers. The study of these philosophers both provides insight into the philosophical underpinnings of our contemporary social situation and brings to light challenges and opportunities for evangelization.

PT-PT-1585 – St. Augustine's De Civitate Dei (3 credits)

St. Augustine's *De civitate Dei* is a seminal text in the history of philosophy. It discusses questions in nearly every systematic area of philosophy and theology. In philosophy, it discusses, among other things, the problem of evil and the moral issues that accompany this problem, the nature and knowledge of God, angels and men, the philosophical significance of history, and politics. This course will undertake a close reading of the philosophical issues that St. Augustine treats in *De civitate Dei*. Particular attention will be paid to the way St. Augustine engaged with society and the prominent thinkers of his day.

PT-PT-1587 – Nature & Destiny of Human Freedom (3 credits)

This course offers a contemporary retrieval of Aquinas’s notion of freedom. This notion will be considered from three complementary perspectives: the metaphysical, the anthropological, and the ethical perspective. The Angelic Doctor’s understanding of the nature and destiny of human freedom will be the light under which our contemporary culture will be evaluated, thanks to the comparative study of Saint Thomas’ views with theoretical and moral relativism, existentialism, and emotivism.

PT-PT-1593 – The Hungry Soul: Eating and the Perfecting of Our Nature (3 credits)

From eating the apple in the Garden of Eden to partaking in the bread of life at mass, the consumption of food has long been associated with the pursuit of wisdom. Yet, in daily life, eating is often treated merely as a mundane aspect of our existence. This class seeks to discover the wonder of being human through philosophical reflection upon the meaning of eating. We will touch on multiple issues. These issues include the natural teleology of living beings, the social significance of the human frame, and man’s omnivorousness as a mark of his moral ambiguity. The class also examines the role of culture in setting limits to man’s omnivorous predilections and how regulations in eating transform animal feeding into human eating. We will look at how culture elevates a shared meal to a sign of friendship, community, and even freedom. Finally, the class explores how eating is a profound way to represent man’s relationship to both nature and the divine.

PT-PT-1595 – Philosophy of Leisure (3 credits)

The modern world has lost the proper sense of leisure. Today we generally think of leisure as the pursuit of entertainment, idleness, or pleasure-seeking. The ancient and medieval philosophers, on the other hand, viewed leisure as the receptivity to and contemplation of the meaning of being. Only in leisure, rightly understood, can sound philosophy and true religion be born. This class examines the essential importance of leisure in the renewal of modern civilization. The course will explore several of Josef Pieper’s writings: *Leisure, the Basis of Culture*, “The Philosophical Act,” and *In Defense of Philosophy*. We will also examine primary texts on leisure from ancient and medieval thinkers as well as modern philosophers who paved the way for its rejection.

PT-PT-1597 – Sexual Differentiation and ‘Gender’ (3 credits)

This course examines the realities of sexual differentiation and “gender” through reading the key primary sources in the Western tradition, including the Church’s magisterial tradition. Students will engage contemporary moral and pastoral questions, such as the nature of man and of woman, the distinction between sex and “gender”, gender stereotyping, and transgenderism or other forms of gender self-identification.

Sacred Scripture

PT-SS-1400 – Introduction to Scripture (2 credits)

This course introduces students to the various ways that Catholics approach study of the Sacred Scriptures of Christianity. The various books that comprise the Biblical canon are surveyed as an inspired collection of literature; of words that point to Jesus, "the Unique Word of Sacred Scripture" (CCC I.2.3.1). Familiarity with fundamental stories, passages, and themes that contribute to a coherent Salvation History sets the stage for subsequent discussion of matters related to the interpretation of the Sacred texts. A historical survey of Christian interpretation frames discussion of important questions related to the inspired reception of the Sacred Scripture.

Theological Topics

PT-TT-1599 – Topics in Theology (3 credits)

The course number range from PT-TT-1500 to -1599 is reserved for Theological Topics courses.

PT-TT-1505 – St. Thomas More: Dialogues (3 credits)

This course examines St. Thomas More's *Dialogue Concerning Heresies* and *Dialogue of Comfort Against Tribulation* and the issues raised and discussed in these works to understand the response of St. Thomas More to the challenges posed by Protestantism and human suffering.

PT-TT-1515 – John Henry Newman (3 credits)

This course includes a look at distinct chapters of St. John Henry Newman's writings and/or specific sermons to gain a sense of his theological vision, method, and style, and to understand its place in the science of theology.

PT-TT-1517 – St. John Vianney (3 credits)

This course includes a look at distinct sermons of St. John Vianney to gain a sense of his teaching and homiletic approach and to consider the applicability of his approach in the new evangelization.

PT-TT-1523 – St. Augustine (3 credits)

This course is an introduction to the writings of St. Augustine and his importance to theology. Students will be given a good foundation in his major works such as the *De Trinitate* and the *Confessiones*.

Theology Program

Canon Law

TH-CL-2101 – Canon Law I: Introduction to Canon Law (2 credits)

Introduces students to the law of the Catholic Church, covering Books I, II, and III of the *Code of Canon Law*. Basic juridical concepts, such as ecclesiastical law, ecclesiastical offices, physical and juridic persons, and juridic acts, found in Book I, “General Norms”, provide the foundation for the study of canon law. Book II, “The People of God”, offers a view of the structure of the Church, the formation, rights, and responsibilities of clerics, consecrated persons, and lay people. The course concludes with a brief examination of Book III, “The Teaching Office of the Church”.

TH-CL-2102 – Canon Law II (2 credits)

An extensive study of the canons of the Western Church regarding the Sacraments, exclusive of Marriage. Pastoral implications related to the study of the canonical aspects of the sacramental life of the Church will be emphasized, drawing especially on the canons’ foundation in the Second Vatican Council. Archdiocesan and diocesan guidelines for the celebration of the sacraments will also be incorporated.

TH-CL-2103 – Canon Law III (2 credits)

An introduction to matrimonial law, procedural law and penal law in the Western Church. The majority of the course concerns a detailed analysis of matrimonial consent. The analysis will include both the positive aspects which constitute matrimonial consent, as well as the deficits which are capable of rendering a marriage invalid. Procedural law will be

examined in regards to both marriage nullity and penal sanctions within the Church. The course will conclude with a survey of penal law in the Code of Canon Law.

Church History

TH-CH-2100 – Patristics (3 credits)

Explores the life and theology of the early Church and includes a close reading of selected writings from the Pre- and Post-Nicene Fathers.

TH-CH-2201 – Church History I (3 credits)

An introduction to the history of the universal Church, both East and West, from the beginning of the Christian community to the fall of Constantinople. Special attention is paid to issues of historiography, enculturation, and the socio-political framework of ecclesiastical developments.

TH-CH-2202 – Church History II (4 credits)

A survey of the history of the Church from the fall of Constantinople to the beginning of the 21st century. Attention is paid to significant social, cultural and political developments, important events in the life of the Catholic Church, and new trends that have emerged in the late modern/early post-modern period. The final unit of the course undertakes a brief look at the history of the Church in the United States.

TH-CH-2205 – Church History II (3 credits)

A survey of the history of the Church from the fall of Constantinople to the beginning of the 21st century. Attention is

paid to significant social, cultural and political developments, important events in the life of the Catholic Church, and new trends that have emerged in the late modern/early post-modern period.

TH-CH-2300 – History of the Church in the United States (2 credits)

This course studies the historical development of the Catholic Church in the United States from its origins with the discovery of the New World in the fifteenth century to the present state of American Catholicism in the twenty-first century. Along the way, the course addresses major themes in American religious history, such as the Catholic Church's role in the development of American society across major events in the nation's history, including the Revolutionary War, the Civil War; patterns of immigration and America's emergence as an international diplomatic power; and finally, even the microregional history of the Catholic Church in SJV's sending dioceses, including in Colorado itself. The course prepares seminarians for priestly ministry in the United States by equipping them with historical data, analytical tools, and a conceptual framework applicable for critically comprehending the local American setting in which they will serve as clerics of the universal Catholic Church.

Dogmatic Theology

TH-DO-2100 – Fundamental Theology (4 credits)

Provides a general introduction to the Christian Revelation and its credibility. The first part of the course studies the Revelation in Holy Scripture, Tradition and in the living magisterium of the Church. This part of the course, centered on Jesus Christ as plenitude and fullness

of the Revelation, ends with the study of man's answer to His Word in the act of faith. The second part reflects on the signs of credibility of the Christian revelation, mainly the historicity of Jesus' person and redemptive work, his miracles and resurrection, and on the Church as a living sign of the credibility of God's revelation.

TH-DO-2105 – Christology (3 credits)

Provides a comprehensive survey of Christology. It begins with the scriptural foundation of the Church's faith in Jesus Christ and then considers the historical and systematic development of that faith through the centuries.

TH-DO-2110 – Christology and Soteriology (5 credits)

This course provides a comprehensive survey of Christology and Soteriology. It begins with the scriptural foundation of the Church's faith in Jesus Christ and then considers the historical and systematic development of that faith through the centuries. The course then proceeds to examining various elements of Redemption, the merits of Christ, and the devotion to the Sacred Heart of Jesus.

TH-DO-2200 – Trinity: The One and Triune God (3 credits)

Begins with pre-Christian understandings of the divine and moves on to examine the scriptural, historical, and systematic development of the central Christian confession that the one God is Father, Son, and Spirit.

TH-DO-2205 – Ecclesiology and Ecumenism (3 credits)

Elaborates the dogmatic foundations of the Church's teaching about herself as "the visible plan of God's love for humanity" (CCC 776). It will trace her origin in the mystery of the Trinity itself, her preparation in the Old Covenant and establishment by Christ as the New and

Eternal Covenant by the work of the Holy Spirit. The Church will be considered as People of God, Body and Bride of Christ, Temple of the Holy Spirit, and her properties will be analyzed by way of the Four Marks of the Church as One, Holy, Catholic and Apostolic. In reference to these last, the course will include a final unit on Ecumenism.

TH-DO-2305 – Theological Anthropology (3 credits)

Introduces students to the Catholic doctrine of man in his created, fallen, redeemed, and glorified states. Accordingly, the course will cover such themes as the image of God, male and female, temptation and sin, body and soul, individual and community, as well as the doctrine of grace.

TH-DO-2307 – Pneumatology (2 credits)

Presents a study of the Third Person of the Holy Trinity, beginning with biblical revelation and following the course of theological development. Exposition will include the teaching of the Holy Spirit in the works of John Paul II. The place of the Holy Spirit in the work of our sanctification will also be taken up in the consideration of the gifts and the fruits of the Holy Spirit.

Prerequisite: TH-DO-2200 – Trinity: The One and Triune God

TH-DO-2309 – Eschatology (2 credits)

Some twenty years ago, Hans Urs von Balthasar called Eschatology the 'stormzone' of contemporary theology. Today it appears to dominate the entire theological landscape" (Joseph Ratzinger). This course provides a theological survey to the mysteries of the eschatos, i.e. the last things - heaven and Hell, death and judgment. It builds upon theological anthropology and in a conclusive way, closes the dogmatic ellipsis of dogma by

presenting God as consummator. In addition to elucidating the fullness of the tradition, the course will draw particular emphasis to the controversial issues of the present day, and thus draw us into the heart of the "stormzone."

TH-DO-2310 – Mariology (2 credits)

Surveys the position of the Mother of God in the economy of salvation and her contribution to her Son's redemptive work. It introduces the study of the mystery of Mary, providing a basic biblical and theological knowledge as well as the history of the Marian dogmas.

TH-DO-2400 – Evangelization and Catechesis (3 credits)

Provides seminarians with the basic skills and the orientation necessary for the pastoral task of being the primary parochial evangelist and catechist. It includes a study of the biblical and patristic sources, a survey of the history of catechetical methods, and the magisterial mandate for modern catechesis as disclosed in the General and National Directory for Catechesis and the Catechism of the Catholic Church, as well as other documents, such as *Evangelii Nuntiandi*. Further attention will be given to an evaluation of current trends in catechetical theory, parochial practice, and the evaluation of current catechetical materials, as well as the structure and implementation of a parish program for evangelization and catechesis for the RCIA.

Formation in Priestly Character

TH-FP-2600 – Formation in Priestly Character (5 credits)

Prayer and community life are essential ingredients in the formation of a priestly

identity and character. Much of a seminarian's day is taken up with common prayer, common meals, and other community activities. There are also conferences and retreats that are required each year.

Homiletics

TH-HO-2101 – Homiletics I (2 credits)

Introduces the seminarian to the skills necessary for effective preaching. Emphasis is placed on the history of homiletics in the Church and a review of various styles of preaching (catechetical, intercultural, narrative, Sunday, weekday and others). The course requires the integration of course material from the study of theology. It also requires delivery and critique of short video homilies.

TH-HO-2102 – Homiletics II (2 credits)

Trains seminarians in advanced tools for writing, researching, and presenting homilies that have clarity, effectiveness and authority. Skills in the forms of communication and the art of proclaiming the homily are studied. Topics include how to craft a homily, add illustrations, include current events, grab the listener's attention, and integrate scripture that is more than a reference. Seminarians will also examine the concept of using their voice and body in delivering a homily. In addition, classes will discuss the relevance of homilies in the lives of the faithful, reviewing surveys of same.

Prerequisite: TH-HO-2101–Homiletics I

Languages

TH-LA-2111 – Basic Biblical Greek I (2 credits)

Introduces the alphabet, morphology and the syntax of New Testament.

TH-LA-2112 – Basic Biblical Greek II (2 credits)

Continues the study of New Testament Greek grammar. Focus in this semester is on verbs. The exercises in the workbook are largely drawn from New Testament authors so that students are exposed to 'real' Greek at an early stage.

Prerequisite: TH-LA-2111 – Basic Biblical Greek I

Liturgical Practica

TH-LP-2100 – Liturgical Practicum: Lector (1 credit)

This course prepares seminarians for service in the ministry of Lector. It begins with the presentation of the history of the ministry of Lector and then continues with an instructional methodology of practice and critique. The course goal is that the students demonstrate an effective ability to communicate in a spoken form when reading/lectoring from Holy Scripture by teaching techniques of articulation, intonation, phonation, variation, projection, diction.

TH-LP-2200 – Liturgical Practicum: Acolyte (1 credit)

Prepares seminarians for service in the ministry of Acolyte. It begins with the presentation of the history of the ministry of Acolyte and emphasizes the obligation of 'guardian' of the Holy Eucharist. This course is the practical complement to the theology of the sacrament of the Holy Eucharist. The topics develop students' understanding and practice of their ministry and include: purification of sacred vessels, linens, candles, processional Cross, thurible and incense, Master of Ceremonies, Extraordinary Minister of Holy Communion, presiding at a Communion Service and the

exposition and reposition of the Blessed Sacrament.

**TH-LP-2300 – Liturgical Practicum:
Deacon (1 credit)**

Prepares seminarians for ordination to the Diaconate. The students are provided theoretical and practical experience in the ministries of a Deacon. Emphasis is placed on the theology and history of the Diaconate, the Rite of Ordination of Deacons, the service of the Deacon at the Holy Sacrifice of the Mass, the ministry of the Deacon for Blessings, the role of the Deacon when presiding at the Rite of Infant Baptism, the Rite of Matrimony (outside the Mass), pastoral care of the sick, the vigil of Christian Funerals, and the Rite of Christian Funerals (including graveside commendation and cremated remains).

Liturgical and Sacramental Theology

**TH-LS-2100 – Liturgical and Sacramental
Theology (3 credits)**

An introductory study of the scriptural origins, theological developments and doctrines that have shaped the rituals, prayers and Sacraments of the Church. The initial topic is an exploration of the mystery and celebration of the liturgy underlining prayer, for it is through liturgical prayer that Christ “communicates the fullness of His Divine life to souls, reproduces His mystery in them, and draws them into His mystery” (Vaggagini). Therefore, it is essential that the study of the liturgy and sacraments of the Church begins with an integrated foundation of the theological principles succinctly expressed as *lex orandi lex credendi*. As the integrating emphasis is placed on the hermeneutic of continuity (Benedict XVII) with the implementation

of the Second Vatican Council, the primary objective of this course is to implement the Decree on the Training of Priests (*Optatam totius* # 16) and the Constitution on the Liturgy (*Sacrosanctum concilium* ## 15 and 16).

**TH-LS-2225 – Baptism and Confirmation
(2 credits)**

In this course, students explore Christ and His Mystery through the systematic study of the sacraments of Baptism and Confirmation as Sacraments of Initiation. The course treats the development of the sacraments in the Apostolic period as documented in Sacred Scripture; the further documentation of the sacraments found in Patristic and liturgical fonts; the sacramental theology of St. Thomas Aquinas; the stabilization of the sacraments through Ecumenical Councils; and the ecclesiology of the sacraments of the Second Vatican Council. The history and theology of Baptism and Confirmation further develop the study of the Rites of Baptism and Confirmation. The Rites of Christian Initiation of Adults summarize and conclude the course.

Corequisite: TH-LS-2100 – Liturgical and Sacramental Theology

**TH-LS-2270 – Sacrament of Holy
Eucharist (3 credits)**

Provides students with a systematic study of the Sacrament of the Holy Eucharist. As it follows the course on Confirmation and Baptism, emphasis is upon the Eucharist as a Sacrament of Initiation. The topics presented in the course provide the student with a basis for understanding how the Eucharist makes the Church. It also prepares the students for their ministerial service as an Acolyte. An initial presentation of significant Eucharistic foundations in Sacred Scripture is followed by an overview of

the development of the celebration of the Eucharist in the early Church. The second portion of the course underlines the Patristic and Medieval developments of Eucharistic doctrine. These presentations are followed by a study of the Council of Trent and the Second Vatican Council. The final portion of the course highlights the celebration and the adoration of the Holy Eucharist to prepare the students to study the Encyclical Letter of Blessed John Paul II, *Ecclesia de Eucharistia*, the subsequent Instruction on the Eucharist, *Redemptionis Sacramentum*, and the Post-synodal Apostolic Letter of Pope Benedict XVI, *Sacramentum Caritatis*.

Prerequisite: TH-LS-2100 – Liturgical and Sacramental Theology

TH-LS-2335 – Sacrament of Matrimony (2 credits)

Offers an historical, theological and pastoral study of the sacramentality of the sacrament of Matrimony. This will require an examination of the understanding of Matrimony in its role within the economy of salvation, as part of the mystery of God. Early Fathers of the Church and the Scholastics will lay the groundwork for a discussion of magisterial teachings. The works of Pope Pius XI, Pope Paul VI and Pope Saint John Paul II will be especially developed. A commentary on the current Marriage Rite will be undertaken.

TH-LS-2340 – Sacrament of Holy Orders (3 credits)

A systematic study of the sacrament of Holy Orders and the theology of celibacy: the Scriptural foundations, patristic sources, and the history of the development of the ecclesial understanding of the deacon, presbyter and bishop. Attention is given to the minister's configuration to Christ, priest, prophet, and pastor. The course will

include a study of documents of the Magisterium that pertain to Holy Orders as well as a consideration of various contemporary theological, ecumenical, and pastoral issues. This course assists the student to understand the relationship of every component of his theological studies to the priest as teacher, sanctifier, and shepherd of God's People.

TH-LS-2400 – Sacraments of Healing: Confession and Anointing (3 credits)

Includes a history of the doctrinal and liturgical development of the Sacraments of Penance and the Anointing of the Sick from the New Testament to contemporary rituals. An analysis of the current state of doctrine and liturgical law provides principles with which to evaluate the merits of current pastoral practices. Through a survey of the doctrinal development of indulgences, the pastoral care of the sick, sacramentals, and the rites of Christian burial, the course offers a theology of suffering, reconciliation, hope and mercy to be applied in priestly ministry. The students are provided the opportunity to integrate theological studies with the pastoral practice of the Sacraments of Penance/Reconciliation and the Anointing of the Sick. Class discussions include canonical, spiritual and moral knowledge and an experience of hearing 'confessions' to enable seminarians to become confident ministers of these sacraments, thus it includes the characteristics of a good confession, different kinds of penitents, questions related to the absolutions of sins, the sacramental seal, faculties and jurisdiction. Class discussions also cover the issues of professional boundaries and pastoral guidelines for responding to penitents who confess sexual sins. The students practice the Sacrament of Anointing of the Sick in a similar format.

TH-LS-2405 – The Roman Missal with Practicum (2 credits)

Begins with a survey of the development of the Eucharistic Liturgy from its institution by Christ through the actual *Missale Romanum, editio tertia*, 2002. An in-depth study *per ritus et preces* assists the student to acquire a proper appreciation for the Holy Mass as the source and summit of communion for both the Priest celebrant and the worshipping congregation. The study of the theology of the Liturgy prepares the seminarian for a greater consciousness of the celebration of the Mass as an act of prayer and participation in the ineffable mystery of our salvation. In addition to the study the *Roman Missal* (2002) there is the opportunity for a practicum for the celebration of Mass (Entrance Rites, Liturgy of the Word, Offertory Rites, Liturgy of the Eucharist, and Concluding Rites). The students learn the significance of gesture and ritual in *ars celebrandi* as the principal celebrant and a concelebrant of the Mass.

TH-LS-2500 – Liturgical Prayer and Liturgy of the Hours (2 credits)

The goal of this course is to examine the History of the Church's Liturgical Prayer; looking at its various sources within the richness of ancient liturgies and the Fathers of the Church, and its continuity to the prayer of the parish priest today. This course will also examine the aspects of a life devoted to the Liturgy of the Hours, in terms of its spirituality and canons; and its practical application to the laity in contemporary society.

Moral Theology

TH-MO-2101 – Fundamental Moral Theology I (3 credits)

The first semester of a two semester graduate level introduction to Catholic moral theology, examining the philosophical and theological bases for understanding the moral life and reasoning about concrete issues. This course examines the nature of moral theology, its role in the life of the Church, the anthropological faculties that underlie the moral life (i.e., practical reason, free choice, and conscience), the concept of natural law, and themes related to human action.

TH-MO-2102 – Fundamental Moral Theology II (2 credits)

Examines the specifically Christian character of the moral life of baptized Christians. It considers God's redemptive work in the life of Jesus and how men and women enter into that redemptive work through living a Christian life. The course discusses how the Christian moral life can and should be both fully human and fully divine.

Prerequisite: TH-MO-2101 – Fundamental Moral Theology I

TH-MO-2200 – Sexual Ethics (2 credits)

A graduate level introduction to themes and issues in Catholic sexual ethics. The course begins with a consideration of marriage in Catholic theology and then structures its subsequent discussions of concrete issues in the light of the normative requirements for protecting and promoting the goods of marriage.

Prerequisite: TH-MO-2102 – Fundamental Moral Theology II

TH-MO-2205 – Bioethics (3 credits)

A graduate level introduction to themes and moral issues in the biological sciences and the field of healthcare. After a summary of relevant documents of the Magisterium, the course examines concrete issues in bioethics, especially related to the beginning and end of life.

Prerequisite: TH-MO-2102 –
Fundamental Moral Theology II

TH-MO-2300 Catholic Social Teaching (2 credits)

Studies what is referred to as the tradition of modern Catholic social teaching, beginning with Pope Leo XIII's landmark social encyclical *Rerum Novarum* published in 1891, and carrying through the social writings of Pope Benedict XVI.

Prerequisite: TH-MO-2102 –
Fundamental Moral Theology II

TH-MO-2305 Catholic Social Teaching (3 credits)

Studies what is referred to as the tradition of modern Catholic social teaching, beginning with Pope Leo XIII's landmark social encyclical *Rerum Novarum* published in 1891, and carrying through the social writings of Pope Benedict XVI. Current with the new *Ratio Fundamentalis n. 172* there will be lessons on ecology and the environment.

Prerequisite: TH-MO-2102 –
Fundamental Moral Theology II

TH-MO-2405 – Spiritual Theology (2 credits)

It has been observed that the greatest tragedy to befall Christianity in its history has been the split between what is called spiritual and dogmatic theology. This course aims at helping theology regain its spiritual depth while maintaining its intellectual rigor.

TH-MO-2500 – Moral Theology: Life, Family, and Sexuality I (2 credits)

This course will focus on varied themes and issues in Catholic Sexual Ethics centered upon marriage and family life, fostering the protection and promotion of the goods of marriage. There will be special emphasis made on the pastoral practice of leading married couples to a fruitful and holy practice of married life.

Prerequisite: TH-MO-2102 –
Fundamental Moral Theology II

TH-MO-2501 – Moral Theology: Life, Family, and Sexuality II (2 credits)

This course continues the study begun in TH-MO-2500, focusing on discussing and examining Bioethical and Medical issues, especially those that deal with Family Life. As in TH-MO-2501, a major component of this course is the teaching of good pastoral practice in dealing with these problems.

Prerequisite: TH-MO-2500 –Moral Theology: Life, Family, and Sexuality I

Pastoral Theology

TH-PA-2100 – Pastoral Psychology (2 credits)

This course introduces seminarians to the subject of pastoral psychology, familiarizing them with current theory and practice from the perspectives of clinical and counseling psychology, pastoral theology and the developing field of pastoral counseling. Problems and disorders frequently encountered by pastoral ministers are discussed.

TH-PA-2105 – Pastoral Marriage Counseling (2 credits)

Enables the student to prepare couples for marriage and to provide limited counseling to couples who seek help with marriage and family problems. The first

portion of the course presents diocesan policies for preparing couples for marriage and introduces several testing instruments that comprise the marital preparation process. The second portion of the course assists the seminarian in developing some rudimentary skills in marriage counseling for problems such as couple conflict, infidelity, separation, divorce, and depression. (Note: This is a pastoral course and does not prepare men for professional counseling as understood by the field of Psychology.)

TH-PA-2200 – Pastoral Theology (2 credits)

This class will cover the theology and practice of *the priestly ministry in a secular and post-christian society*; dialogue with the world in light of the Second Vatican Council's *Gaudium et Spes*; multicultural and intercultural ministry, Hispanic ministry, popular religiosity, pastoral of family life and matrimony, social communication in pastoral work, and other realities present in modern life to help create a *forma mentis* that addresses contemporary questions and challenges as indicated in the new *Ratio Fundamentalis* [*Ratio Fundamentalis*, n. 7] This course will place a special emphasis on the Archbishop of Denver's *pastoral initiatives*."

TH-PA-2400 – Spiritual Direction (1 credit)

Defines and elaborates spiritual direction as an expression of spiritual fatherhood in the priestly ministry ordered to a holy conversation by which souls are directed to union with God in the life of grace.

TH-PA-2500 – Missiology (2 credits)

This class will cover the Church's mission *ad gentes*, taking into consideration the encounter with non-Catholic denominations, non-Christian religions and modern philosophical/spiritual movements increasingly present in American society. With the Magisterium

of the Church as foundation, a pastoral approach to ecumenism and interreligious dialogue shall be a major component in this course to prepare the seminarian for the challenges of a pluralistic society.

TH-PA-2600 – The Gift and Vocation to Celibacy (1 credit)

This program will articulate the theology and history of priestly celibacy. It seeks to direct seminarians in living a virtuous life through the formation of human and spiritual habits needed to sustain a faithful and fulfilling chaste celibate life. This course will involve seminarians on various topics such as inner healing, addictions, anger/resentment, grieving, homosexuality, suffering, forgiveness, self-worth.

Pastoral Field Assignments

TH-PF-2800 – Apostolic Field Assignment (1 credit)

The Apostolate is an integral part of the formation of each seminarian. During each academic year, the seminarian is engaged in a continuing ministry with schools, parishes, nursing homes, outreach organizations, and hospitals. The apostolic service requires a 3- to 4-hour time commitment weekly. During the semester he receives valuable critique to strengthen his ministerial presence and skills. Each seminarian is responsible to the Coordinator of Pastoral Formation who administers the assignments and completes a formal evaluation each year.

TH-PF-2810 – Pastoral Missionary Practice/Itinerancy (15 credits)

This course is designed to provide specialized pastoral training for seminarians who plan to serve as missionaries. Working under the

supervision of the missionary practice director, missionary sites are located off the main campus of the seminary. Students work with missionary teams for a minimum of two years as they learn and practice the skills necessary to catechize and lead small Christian communities during this intense period of spiritual growth. (May be repeated or extended at the discretion of the practice director.)

TH-PF-2815 – Pastoral Practical Training (15 credits)

This course is designed to provide full-time pastoral training. Students are placed in accordance with their needs and abilities.

Sacred Scripture

TH-SS-2100 – Pentateuch (3 credits)

A survey of modern scholarship will allow the student to realize the present situation in Pentateuchal studies. Together with the so-called documentary hypothesis, other more recent proposals are presented. The critical analysis of many texts illustrates and manifests the strengths and weaknesses of the different approaches.

TH-SS-2105 – Pentateuch and the Historical Books (4 credits)

A survey of modern scholarship will allow the student to realize the present situation in Pentateuchal studies which also involves a constant glance at the Qumran Manuscripts as well as the Septuagint version of the Pentateuch. Similarly, this course emphasizes the historical, critical, and theological approach to some texts of the Pentateuch. The student will be provided with the appropriate introduction into the Deuteronomic history in the light of some important topics like the observance of the law, the covenant, and justification.

TH-SS-2110 – Synoptics: Matthew and Mark (2 credits)

Introduces students to the structure and thought of two of the Synoptic Gospels. The course will examine the literary, historical, and theological significance of Matthew and Mark. Narrative criticism will examine the unique features and intentions of each gospel to introduce the distinctive theological achievements of each. In addition, the historical and social context of the life of Jesus will also be highlighted. Finally, the purpose of studying the literary, historical, and theological aspects of these two gospels is to better understand the person and work of Jesus Christ and to prepare students for a lifelong study for effective preaching.

TH-SS-2200 – Prophets (3 credits)

Provides a survey of prophecy in Israel. It begins with a consideration of the rise of prophecy as it is presented in the Deuteronomistic history, and then focuses upon the development of prophetic literature during the period of the eighth to the fifth centuries B.C. A basic knowledge of Biblical Hebrew is required for the exegesis of prophetic texts.

TH-SS-2215 – Luke and Acts (2 credits)

Introduces students to the Lucan corpus, his Gospel and its sequel in the Book of Acts. Since this course will view these works as a literary whole, narrative criticism will be the primary methodological approach used to ascertain his particular themes and editorial interests. This literary study will serve to introduce the distinctive theological achievements of Luke in order to better understand the person and work of Jesus Christ and the character of the early Church.

TH-SS-2300 – Psalms and Wisdom Literature (3 credits)

The material of this course is divided in two parts. The first part concentrates on the Book of Psalms, the principal psalm forms, themes, and theology. The second part deals with Israelite Wisdom literature as it evolved from simple proverbs to more advanced considerations of the questions of theodicy, the meaning of suffering, what is the “good” for man, and life after death.

TH-SS-2310 – Letters of St. Paul (3 credits)

Beginning with a chronology of the life and mission of Paul as he speaks of himself in his epistles and as he is presented in the Acts of the Apostles, the course will briefly examine the Jewish and Hellenistic communities in which he lived and preached. The thirteen undisputed and disputed epistles and the letter to the Hebrews will be studied in detail with reference to particular context, literary genre, rhetorical patterns, theological themes and stylistic traits. An exegesis of selected passages will enable the student to appreciate both the development of Pauline thought and the enduring importance of his insights.

TH-SS-2315 – The Catholic Epistles and Revelation (2 credits)

This course undertakes a close study of the Catholic Epistles and the Book of Revelation of the New Testament.

TH-SS-2320 – St. Paul I (2 credits)

Beginning with a chronology of the life and mission of Paul as he speaks of himself in his epistles and as he is presented in the Acts of the Apostles, the course will briefly examine the Jewish and Hellenistic communities in which he lived and preached. Over the course of two semesters, the thirteen undisputed and

disputed epistles as well as the letter to the Hebrews will be studied in detail with reference to particular context, literary genre, rhetorical patterns, theological themes and stylistic traits. This first course will explore the first two missionary journeys of Paul and will study the letters of 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, and Romans. An exegesis of selected passages will enable the student to appreciate both the development of Pauline thought and the enduring importance of his insights.

TH-SS-2321 – St. Paul II (2 credits)

This course is a continuation of Pauline studies as presented in Acts of the Apostles, as well as the thirteen undisputed and disputed epistles and the letter to the Hebrews. The texts will be studied in detail in reference to particular context, literary genre, rhetorical patterns, theological themes and stylistic traits. This semester will explore the third missionary journey of Paul, and his time in prison, and will study the letters of Ephesians, Philippians, Colossians, Philemon, 1 and 2 Timothy and Titus, as well as Hebrews. An exegesis of selected passages will enable the student to appreciate both the development of Pauline thought and the enduring importance of his insights.

TH-SS-2400 – Gospel of St. John (3 credits)

This course studies the rich theology and literary structure of the Gospel of John with a brief review of the Johannine epistles.

Advanced Theological Topics

TH-TT-2599 – Topics in Theology (2 credits)

The course number range from TH-TT-2500 to -2599 is reserved for elective theological topics courses.

TH-TT-2513 – Mystagogy (2 credits)

Aims at a dogmatic and mystagogical analysis of the Church's life of worship. This entails a study of the sacraments as means of grace, but also the ways in which they make ritually present God's saving work from biblical history, so that the student will know how to both read and teach the system of symbols that they employ in our acts of worship. Mystagogy is the ancient Christian practice of **learning to "see" the invisible Mystery** made present in the visible signs of the sacraments. In this course, the *Catechism* and other vital sources of mystagogical practice serve as the guides for a deeper knowledge of the plan of God made present in these wonderful gifts. After a theological/liturgical study of Christian worship as such, we gaze into each the seven sacramental mysteries by learning to decode the sign language they employ to dispose us and those we lead into these mysteries to receive better what they reveal and communicate.

TH-TT-2525 – Theological Synthesis for Pastoral Work (2 credits)

Provides, in a seminar format, a general synthesis of the major areas of theology with an eye toward the application of the content of the Faith in the pastoral setting. Using a series of questions, the class will prepare, in a manner accessible to the faithful, brief summaries in response to these questions, drawing upon the content of Revelation and the major

doctrinal statements from the Church's Magisterium.

TH-TT-2533 – Dante as Theological Aesthetic (2 credits)

A seminar-style reading course that, traversing the entirety of Dante's *Commedia*, studies it according to the lens of Hans Urs von Balthasar's theological aesthetics.

TH-TT-2537 – Sacred Art and Liturgy (2 credits)

Provides a foundational understanding of the cultivation of Sacred and Religious Art in the life of the Church, with a special emphasis on its relationship to the celebration of the Liturgy and the Sacraments. Major works of art will be examined, analyzed and seen within the proper light of their theological context.

TH-TT-2543 – Socio-Political World of Jesus (2 credits)

The turn of the first century (AD) saw tremendous upheaval and change in the Middle East and Palestine. As the Roman Empire began its decent toward eventual decline, Second Temple Judaism reached both a political tipping point, and a reckoning with national identity as the burgeoning Christ movement began to emerge as more than a mere Jewish sect. This course will examine the socio-political world of Jesus and the Gospels, starting with the period of the Maccabees and the rise of the Hasmonean Dynasty, and following the subsequent political and religious divisions which resulted in groups like the Pharisees, Sadducees, Essenes, and Zealots of Jesus' own time. While this course will study the social and political world which would produce the first Christians, emphases will also include first century Jewish messianic expectations, as well as the unique political climate between the Jewish world of Jesus and the Roman Empire in the

first century AD. This class will also explore the factors that led to Christianity's birth and look at the Christ story from the perspectives of different Synoptic Biblical Gospel writers, taking into account the worldview and background both of the authors and the particular communities to which they were writing.

TH-TT-2547 – The Ecumenical Councils (2 credits)

Studies the history and theology of all twenty-one ecumenical councils spanning from the first (Nicaea I) to the most recent (Vatican II). Students will read primary texts in the form of canons, acts, and magisterial documents produced by these councils, coupled with selected readings from secondary scholarship assigned as a means of contextualizing these historical sources. By the end of the course, students will command a sound knowledge of the Church's conciliar theory, conciliar past, and the dogmas codified at these authoritative ecclesial events.

TH-TT-2553 – The Cultural World of Ancient and Early Medieval Christianity (2 credits)

The ancient Mediterranean world of the Roman Empire and the subsequent setting of early medieval Europe were the primary historical contexts in which Christianity emerged, developed, spread, and consolidated from c. 50 A.D. to c. 1000 A.D. This class investigates these ancient and medieval cultural worlds by reconstructing their political, religious, and social history, with a focus on factors pertaining to the development of Christianity from 50 to 1000 A.D. In doing so, the class treats a variety of themes pertaining to ancient and medieval Christianity, including topics such as the expansion and growth of Christianity within (and at times also beyond) the

territorial confines of the Roman Empire and early medieval Europe; the Church's liturgy, worship, and spiritual life; its theology, doctrines, dogmas, councils, and creeds; ecclesial governance and institutions; Christian art and architecture; Christian daily life from a social perspective; and much more. In light of the subject material, theological concepts will occupy much of the course's attention. Nevertheless, the course's goals remain primarily historical in that each week the class aims to reconstruct key cultural features of the worlds of ancient and medieval Christianity.

Seminar/Assessments

TH-TH-2400 – Seminar to Prepare for Comprehensive Exam (2 credits)

The seminar for theological synthesis reviews and consolidates the main topics in theology studied over the entire program of theological studies. This seminar also prepares students for the Comprehensive Examination in the areas of Sacred Scripture, Fundamental, Dogmatic and Moral Theology based on a *tesario* of fifteen questions. Emphasis will be placed on the task of drawing out of the previous years of theological study the unity and coherence characteristic of the gospel message.

TH-TH-STBO – S.T.B. Comprehensive Oral Exam (0 credits)

The last step in the S.T.B. degree program is for students to complete an oral examination with a panel of three Theology faculty members. This exam typically takes place at the end of the final semester of Theology after students have finished all coursework.

Upon successful completion of the oral exam, the S.T.B. degree is conferred by the St. John Vianney Theological

Seminary Academic Dean in affiliation with the Pontifical University of St. Thomas Aquinas. This appears on a student's transcript in the respective semester when the exam is completed. The letter grade for this exam is not factored into the student's GPA.

TH-TH-MDIV – M.Div. Comprehensive Written Exam (0 credits)

The written comprehensive examination is a two-hour exam which consists of three (3) questions. While this written exam is used to assess the success of our program in accomplishing the goals we have set for the formation of men to the priesthood, it is graded on a Pass/Fail basis. Upon passing, it fulfills the requirements for graduation with an M.Div. The written exam will also assist those who are completing the STB degree to prepare for their oral exam and will help seminarians prepare for ordination by means of testing their level of acquisition of the content of the Faith.

This appears on a student's transcript in the respective semester when the exam is completed. The pass/fail grade for this exam is not factored into the student's GPA.

TH-TH-STBT – S.T.B. Thesis (0 credits)

The S.T.B. degree requires the completion of specific theology courses, a written thesis, and a comprehensive oral examination. The purpose of the S.T.B. thesis is to give students an occasion to demonstrate their capacity to interpret, explain, and reflect upon a significant theological topic, author, or source, including the ability to compile a bibliography, carry out a thorough investigation for the topic at hand, and formulate, present, and defend a thesis statement. The thesis must be 30 pages long and meet the conventional standards of academic research, form, and style, in

accordance with the section on "Papers and Written Reports" in this catalog.

There are a series of submissions, deadlines, and grade incentives and/or penalties. A final thesis grade is calculated based upon weighted grading factors for each of the submittals. S.T.B. thesis requirements (including grading incentives/ penalties) are provided by the Academic Dean in a memo distributed to thesis writers.

This appears on a student's transcript in the respective semester when the thesis is completed. The letter grade for the thesis is not factored into the student's GPA.

TH-TH-WRWK – Written Work (Portfolio of Academic Papers from Various Courses) (0 credits)

In accord with the directives of the Dicastery for Culture and Education and the Pontifical University of St. Thomas Aquinas, the seminarian must present some form of written work (*elaborato*) as one of the completion requirements for the S.T.B. degree. At St. John Vianney Theological Seminary, the *elaborato* will take the form of a portfolio of their completed academic papers from various courses. This portfolio of artifacts also applies to the M.Div. degree according to the degree assessment.

This appears on a student's transcript in the respective semester when the written portfolio is submitted. The pass/fail grade for this portfolio is not factored into the student's GPA.

NOTE: The Academic Dean is working with Theology faculty to identify at least one writing-intensive course in each of the 7 semesters of the S.T.B. degree program and will determine how these written materials will be gathered, stored, and evaluated. This process will be included in future iterations of this catalog and directly communicated to faculty and seminarians accordingly.

PEOPLE OF SAINT JOHN VIANNEY

Board of Members

Most Reverend Samuel J. Aquila
Archbishop of Denver; Seminary Chancellor
and Board Chairman

Most Reverend Jorge Rodriguez
Auxiliary Bishop, Vicar for Hispanic Ministry
and Outreach to Ethnic Minorities,
Archdiocese of Denver

Very Reverend Daniel Leonard
Rector, Saint John Vianney Theological
Seminary

Very Reverend R. Michael Dollins, V.G.
Vicar General,
Archdiocese of Denver

Very Reverend Angel Pérez-López, V.F.
Vicar for Clergy,
Archdiocese of Denver

Board of Trustees

Most Reverend Stephen Berg
Bishop of Pueblo, Colorado

Brenda Canella, Board Treasurer
Chief Financial Officer, Archdiocese of
Denver

Very Reverend William Clemence
Rector, Redemptoris Mater Missionary
Seminary

Marilyn Coors, Emeritus Board Member

Molly Ann Moore

Wayne Murdy, Emeritus Board Member

Reverend John Nepil, Vice-Rector, Saint John
Vianney Theological Seminary

Bill Newland, Owner, Hercules Industries,
Inc.

Keith Parsons, Chief Operating Officer,
Archdiocese of Denver

Carter Snead, J.D., Director, Notre Dame
Center for Ethics and Culture

Very Reverend Thomas Petri, O.P.
President, Dominican House of Studies

Reverend Monsignor James Shea
President, University of Mary, Bismarck, N.D.

Margaret Turek, S.T.D., Academic Dean,
Professor of Dogmatics, St. Patrick's
Seminary, Menlo Park, California

David Uebbing, Secretary
Chancellor, Archdiocese of Denver

Most Reverend Austin Vetter
Bishop of Helena, Montana

Most Reverend James Wall
Bishop of Gallup, New Mexico

Seminary Liaisons to the Board

Daniel Campbell, M.A.
Director, Lay Formation Division

Val Carey, Executive Assistant to the Rector;
Recording Secretary

Vanesa Garcia, M.B.A.
Finance Administrator

Alphonso Lopez Pinto, S.T.D.
Academic Dean

Reverend Mr. Timothy Unger
Director, Saint Francis School of Theology
for Permanent Deacons

Seminary Leadership

Very Reverend Daniel Leonard, Ph.D., S.T.L.
Rector

Reverend John Nepil, S.T.D.
Vice-Rector

Priest Formators

Reverend Adam Bradshaw, S.T.B.

Reverend Daniel Eusterman, S.T.D.

Reverend Gerónimo González, S.T.B.
Coordinator of Pastoral Formation

Reverend John Nepil, S.T.D.

Reverend Rocco Porter

Reverend Braden Wagner, S.T.B.
Coordinator of Propaedeutic Year

Spiritual Directors

Reverend Daniel Barron, O.M.V., M.A.
Spiritual Director

Reverend William Breslin, S.T.M.
Chaplain to Faculty and Staff

Reverend Thomas Cannon, O.M.V., M.A.
Coordinator of Spiritual Formation,
Spiritual Director

Reverend Timothy Gallagher, O.M.V., S.T.D.
St. Ignatius of Loyola Chair of
Spiritual Formation

Reverend Monsignor Bernard Schmitz

Reverend James Thermos, S.T.B.
Spiritual Director

Reverend Jeffrey Wilborn
Spiritual Director

Administrative Staff

Val Carey
Director of Operations

Vanesa Garcia, M.B.A.
Finance Administrator

Kristi Kloenne
Administrative Assistant

Patty Lunder
Coordinator of Institutional Relations

Denise Seery
Registrar

Darci Swain
Administrative Assistant

Library

Stephen Sweeney, M.L.I.S.
Director, Cardinal Stafford Library

Tamara Conley, M.L.I.S.
Reference Librarian

Joseph McGrail
Library Assistant

Jennifer Murphy, M.L.I.S.
Cataloging Librarian

Psychological Services

David Kovacs, Psy.D.
Director of Psychological Services

Elizabeth Walker, Ph.D.
Staff Psychologist

Matthew Reinhardt, L.P.C.
Staff Licensed Professional Counselor

Academic Faculty

Very Reverend Matthew Book, V.F., S.T.L.
Lecturer, Theology Cycle

Reverend José Antonio Caballero, Ph.D.,
S.T.L.
Assistant Professor, Theology Cycle
Instructor, St. Francis School of Theology for
Permanent Deacons

Very Reverend Giovanni Capucci, J.V., J.C.D.
Lecturer, Theology Cycle

Reverend Daniel Cardó, S.C.V., Ph.D., S.T.L.
Assistant Professor, Theology Cycle
Pope Benedict XVI Endowed Chair of
Liturgical Studies

Very Reverend William Clemence, S.T.L.
Lecturer, Theology Cycle
Instructor, St. Francis School of Theology for
Permanent Deacons

Gregory Creed, Ph.D.
Lecturer, Theology Cycle

Reverend Daniel Eusterman, S.T.D.
Assistant Professor, Theology Cycle
Instructor, Spirituality Year

Reverend Emilio Franchomme, L.M., S.T.B.
Lecturer, Pre-Theology Cycle

Reverend José Granados, D.C.J.M., S.T.D.
Lecturer, Theology Cycle

Reverend Andreas Hoeck, S.S.D.
Director and Full Professor, Theology Cycle
Endowed Chair of Sacred Scripture

Jonathan Krause, Ph.D.
Assistant Professor, Pre-Theology Cycle
Instructor, St. Francis School of Theology for
Permanent Deacons

Laumann, Marcela
Lecturer, Spanish

Reverend Nilson Leal de Sá, C.B., J.C.D.,
S.T.L.
Lecturer, Theology Cycle

Brett Manero, M.A.
Instructor, St. Francis School of Theology for
Permanent Deacons

Reverend Christopher Marbury, Ph.L., S.T.B.
Lecturer, Pre-Theology Cycle

Thomas McLaughlin, Ph.D.
Director and Associate Professor,
Pre-Theology Cycle

Reverend Miguel Mendoza, S.T.B.
Lecturer, Spanish

Reverend Daniel Moloney, Ph.D., S.T.B.
Assistant Professor, Pre-Theology Cycle

Reverend John Nepil, S.T.D.
Assistant Professor, Theology Cycle

Charles Nolen, D.S.M.
Assistant Professor, Theology Cycle

Director of Sacred Music and Organist
Instructor, Spirituality Year
Instructor, St. Francis School of Theology for
Permanent Deacons

Reverend José Noriega, D.C.J.M., S.T.D.
Lecturer, Theology Cycle
Cardinal Stafford Endowed Chair of
Moral Theology

Reverend Emmanuel Osigwe, Ph.D.
Instructor, St. Francis School of Theology for
Permanent Deacons

Very Reverend Angel Pérez-López, V.F., Ph.D.,
S.T.L.
Associate Professor, Pre-Theology and Theology
Cycles

Reverend Israel Pérez-López, Ph.D.
Lecturer, Pre-Theology Cycle
Archbishop Charles Chaput Endowed Chair
of Philosophy
Instructor, Spanish
Instructor, St. Francis School of Theology for
Permanent Deacons

Hung Pham, M.Div.
Lecturer, Theology Cycle

Alphonso Lopez Pinto, S.T.D.
Academic Dean
Associate Professor, Theology Cycle

Scott Powell, Ph.D.
Assistant Professor, Theology Cycle
Instructor, Spirituality Year
Instructor, St. Francis School of Theology for
Permanent Deacons

Reverend Michael Rapp, S.S.L.
Lecturer, Theology Cycle

Joshua Revelle, Ph.D.
Assistant Professor, Theology Cycle

Reverend Mr. Robert Rinne, M.P.A.
Lecturer, Theology Cycle

Most Reverend Jorge Rodríguez-Novelo,
S.T.D.
Lecturer, Theology Cycle

Reverend Gary Selin, S.T.D.
Associate Professor, Theology Cycle

Reverend David Songy, O.F.M. Cap, S.T.D.,
Ph.D.
Associate Professor, Pre-Theology and
Theology Cycles

Reverend Mr. Timothy Unger
Instructor, St. Francis School of Theology for
Permanent Deacons

Peter Waymel, Ph.L. (Ph.D. candidate)
Lecturer, Pre-Theology Cycle

Christopher T.M. West, Ph.D.
Assistant Professor, Theology Cycle
Instructor, St. Francis School of Theology for
Permanent Deacons

Reverend Eric Zegeer, D.Min.
Lecturer, Theology Cycle

Description of the Seal



The shield is divided into three fields representing the Holy Trinity. The Tau Cross that divides the shield is called the Cross of Prophecy or the Advent Cross. This is an ancient symbol for the renewal of the Church and personal conversion. The Tau Cross also reminds us that the way of the disciple requires a daily shouldering of the Cross of Christ.

The top field is an expression of gratitude for St. Thomas Aquinas Seminary on whose patrimony our seminary stands today. The seal of that seminary included an open book to symbolize the Scriptures on which was written the word *evangelizare*, meaning “to evangelize.” To this we have added *noviter*, Latin for “anew” to indicate the new evangelization called for by Pope Saint John Paul II, after whom the grounds of the seminary are named.

The bottom left field features the fleur-de-lis, the stylized lily representing Our Lady and her purity, particularly in the mystery of the Annunciation of the Word made Flesh. The Archangel Gabriel, the messenger of the advent of the Savior, is often pictured holding a lily at the Annunciation. The fleur-de-lis is also a symbol of France and so also indicates our patron, Saint John Marie Vianney. The background of the fleur is blue, the color of Our Lady, to whose intercession the work of the seminary is entrusted.

The bottom right field holds another flower, the columbine, whose name comes from the Latin *columba*, meaning dove. The columbine thus calls to mind the Holy Spirit who is the principal agent of priestly formation. The Christ Child in the Archdiocese of Denver’s Icon of Our Lady of the New Advent bears this same flower—also the state flower of Colorado—as an emblem of his tender concern for the Church in Northern Colorado.

Below the shield, the banner bears Our Lady’s fiat, her response to Gabriel’s announcement of her place in the saving plan of God. The words of Mary suggest a new announcement of the Gospel in our day and express the obedience in faith that each member of the seminary community strives to imitate, “Let it be done to me according to your word” (Lk 1:38).

The circle enclosing the shield and banner contains the name of Saint John Vianney Theological Seminary, and this seal is used by all divisions of the seminary: Seminarian, Diaconate, and Lay Divisions.