ST. JOHN VIANNEY
THEOLOGICAL SEMINARY

CATALOG 2026–2027

Programs for Priestly, Permanent Deacon, and Lay Faithful Formation

Seminarian Division

Permanent Diaconate Division
St. Francis School of Theology for Deacons

Lay Division
John of the Cross Institute

November 11, 2026

Saint John Vianney Theological Seminary
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Saint John Vianney Theological Seminary

Overview

Saint John Vianney Theological Seminary ("the Seminary" or "SJV") 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 Seminary consists of three divisions, allowing our faculty and staff to work together to educate and form persons called to different vocations within the Church.

- The **Seminarian Division** educates and forms men who believe they are called by God to serve in His Church as priests. These men come from the Archdiocese of Denver and several other dioceses throughout the United States and the world.
- The **Permanent Deacon Division** educates and forms men who feel called to serve in the Church as permanent deacons through the **St. Francis School of Theology for Deacons**. Men entering the program are formed in the threefold ministries of the deacon: Word, Liturgy, and Charity.
- The **Lay Division** houses our flagship programs of the **Denver Catholic Biblical and Catechetical Schools**, and several other programs of study that help people to know, love, and share their faith. Every year, the lay division serves thousands of students in dozens of locations throughout the Archdiocese of Denver, along with online course offerings for anybody, anywhere in the world. The goal is to give students knowledge and a genuine love of the faith, with hopes that they develop a desire to share the faith with others through that love. The Seminary also offers admission to lay students to pursue a Master of Divinity degree. This degree integrates the tradition of sacred theological learning with practical training, with the primary goal of developing candidates who are capable of effective pastoral work.

Seminarian Vision Prayer

Through Him, with Him, in Him, in brotherhood we strive to be discipled 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 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' (*IL* 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* (*CCC*): "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 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. 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 the 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 St. 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. The groundwork of the enterprise was laid by Cardinal J. Francis Stafford, then the Archbishop of Denver, who purchased the site of the former Saint Thomas 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 renamed 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 is now Saint John Vianney Theological Seminary, a diocesan seminary with propaedeutic, discipleship, and configuration stages for priestly formation. The Seminary remains dedicated to the quality, integrity, and effectiveness of its formation programs.

Welcoming seminarians from various dioceses, religious orders, and ecclesial movements, Saint John Vianney Theological 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 semester of the 2023–2024 academic year, the Seminary implemented 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 James R. Golka, the Seminary currently serves the Archdiocese of Denver, eleven Roman Catholic dioceses within the United States of America and one Roman Catholic diocese in Uganda. At the beginning of the Fall 2026 semester, one hundred thirty-two seminarians are enrolled—16 percent of whom are foreign born students from thirteen 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.

Ecclesiastical Degree Affiliations

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

Collaborative Agreements

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

Accreditation and Educational Effectiveness

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.)

ATS may be contacted as follows:

The Association of Theological Schools
The Commission on Accrediting
10 Summit Park Drive
Pittsburgh, PA 15275-1110

Phone: 412-788-6505
Website: ats.edu

The ATS Member School web page for Saint John Vianney Theological Seminary is found at

ats.edu/member-schools/st-john-vianney-theological-seminary

The Seminary's **Statement of Educational Effectiveness** is provided at

https://sjvdenver.edu/seminarians/formation-at-the-seminary/accreditation-and-educational-effectiveness/

Seminarian Division
Stages of and Programs for Priestly Formation

Background

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 *PPF*: 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 the Seminary or in some other supervised program of priestly formation. In a narrower sense, however, the Seminary distinguishes between those seminarians who are resident at SJV, "residential seminarians," and those who are resident in another house of formation, "non-resident seminarians."

For men entering the Seminary with college degrees, the Seminary has implemented the following years of study according to *Ratio Fundamentalis:*

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

Upon fulfilling the academic requirements of our Theology Program, the seminarian will be granted a Master of Divinity (M.Div.) and a Pontifical Baccalaureate in 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

SJV has expanded its Propaedeutic Stage to an optional three-year model to include men entering the Seminary who lack undergraduate degrees, have minimal to no college experience, or who need growth in other formation areas before beginning the Discipleship Stage. This Propaedeutic model will include up to two years of "full-time academic studies of a general nature (excluding philosophical studies, which are restricted to the Discipleship stage)" (*PPF* 125). The final year of the Propaedeutic Stage is our signature "Spirituality Year."

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

General Studies. This is a one- to two-year program, depending on a man's needs, where a seminarian may undertake full-time academic study in general education topics including, but not limited to, English, literature, history, math, science, computer science, communications, and foreign languages, and excluding philosophical courses (which they will study in the Discipleship Stage). These academic credits are obtained through a hybrid model of in-person instruction at the Seminary and/or at a Denver-area community college, and online coursework via a university or community college. These seminarians then move into a full year of spiritual formation in our "Spirituality Year," which is now mandated to all seminaries.

Spirituality Year. This is a twelve-month program undertaken by residential seminarians prior to entering the Discipleship or Configuration Stages. SJV has offered the Spirituality Year since its earliest years of operation. It is a program of prayer, spiritual formation, reading, community life, and service directed toward personal appropriation of the faith. This program provides a personal foundation for the subsequent disciplined study of truth offered in the academic programs. 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. We are privileged to have offered this program for over twenty-five years. This dedicated period seeks to withdraw men from the world to

deepen their interior life with Jesus Christ and prepare them for the years of formation to come. Two important milestones of the year are the poverty immersion in January and the thirty-day silent retreat that concludes the year in June. Men in the Spirituality Year reside in a separate community on campus. Upon completion, the men move into the Discipleship or Configuration Stage.

Enculturation Program. This is a two- to three-year program developed in collaboration with the Redemptoris Mater Archdiocesan Missionary Seminary for international seminarians who 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, language arts skills, spiritual formation topics, and fundamentals of philosophy and theology.

Discipleship Stage: Undergraduate Pre-Theology

The Discipleship Stage includes a standard set of undergraduate-level courses needed for admission to a general Roman Catholic Theology Program for priestly formation. 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, in the future, may include a liberal arts component. Elements of the SJV Pre-Theology 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 the University of Mary in Bismarck. Seminarians admitted to SJV with two years of university credits 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 an affiliation with the Philosophy Faculty of the Pontifical University of Saint Thomas Aquinas in Rome. 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 undergraduate degree from an institution in the United States, 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

Theology is a program of integral formation for the Roman Catholic priesthood. This includes a graduate-level academic theology program which, at SJV, comprises two degrees: the Baccalaureate in Theology (S.T.B.), through an affiliation with the Theology Faculty of the Pontifical University of Saint Thomas Aquinas; and the Master of Divinity (M.Div.), conferred by Saint John Vianney Theological Seminary and accredited by ATS. All seminarians admitted to Theology are initially enrolled in both degrees.

Baccalaureate in Theology (S.T.B.) Degree Program. This three-year ecclesiastical degree is offered through an affiliation with the Pontifical University of Saint Thomas Aquinas, Rome, Italy. 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 SJV 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*. The M.Div. curriculum for seminarians can

be completed over three and a half years; and the curriculum for full-time lay students can be completed over three 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 the Redemptoris Mater Archdiocesan Missionary 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

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 are not included on academic transcripts. This stage will be first implemented in Spring 2027.

Formational Goals and Student Learning Objectives

Each program is designed to form priests, deacons, and lay faithful to live as holy men and women in the Church's mission of the New Evangelization. All of our teaching and formation is marked by what the Church calls "an intelligence of heart." The goals of the Theology Program are representative of the work of the Seminarian Division as a whole. The student learning objectives presented in the table below reflect our pursuit of a full integration of the human, spiritual, intellectual, and pastoral dimensions of seminary formation.

Degree Program Goal 1 (Human Formation):	**Students will give evidence of the affective maturity needed to live out their pastoral commitments and (for seminarians) 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	…(for seminarians) demonstrating the affective maturity needed to live a life of joyful celibacy, including the ability to maintain appropriate boundaries within relationships.
Degree Program Goal 2 (Spiritual Formation):	**Students 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 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 3 (Intellectual Formation):	Students 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 4 (Pastoral Formation):	**Students 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.

Seminarian Division
Admissions and Financial Information

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 the Seminary. Admission to SJV 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. The Seminary accepts applications from three categories of potential seminarians:

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

The Seminary also offers M.Div. Degree Program admission to lay students. The Lay Division Director coordinates the admission process for lay students, and classes for seminarians and lay students are scheduled at different times and locations.

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 Reverend Angel Perez-Lopez
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English Language Requirement

Coursework at Saint John Vianney Theological Seminary requires university-level English language proficiency and skills. Therefore, non-native English speakers must submit evidence of proficiency in the English language. All applicants (except for the Enculturation Program) must submit one of the following pieces of evidence current within two years prior to the date of seminary application:

- A minimum score of 80 on the English as a Foreign Language internet-based test (TOEFL iBT), with at least 15 out of 30 in each of the four categories of Listening, Reading, Speaking, and Writing
- An official International English Language Testing System (IELTS) exam composite score of 6.5 or higher

- Successful completion of an intensive program of English as a Second Language at an approved institution
- Proof of passing an equivalent college-level English course in the U.S.

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 SJV for full-time attendance. In many circumstances, the Registrar/PDSO will work with the diocesan Vocations Office, Redemptoris Mater, and/or the Superior of a Religious Order to deliver the Form I-20 and other paperwork directly to the student.

Non-Discrimination Policy

The Seminary welcomes qualified seminarians of any race, color, nationality, and ethnic origin to all its rights, privileges, responsibilities, programs, and activities.

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 Spirituality 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 implement 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

Seminarians:

In 2026–2027, tuition for seminarians from outside the Archdiocese of Denver is $33,992 per annum.[1] Seminarians admitted under special circumstances for a particular course of studies are charged $1,096 per credit hour. (Tuition and fees are subject to change without prior notice.)

Lay Students:

Current tuition rates for lay students are published annually and are subject to change for future academic semesters. Lay students may refer to the Financial Responsibility Agreement and Tuition Agreement signed each semester.

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

Housing

Housing and meals are provided for seminarians of the Archdiocese of Denver and those assigned to the Seminary by their local Ordinary. In 2026–2027, the cost for room and board for seminarians from outside the Archdiocese of Denver is $18,303 per annum.[2]

Psychological Evaluation

The fee for a supplemental psychological evaluation administered for designated seminarians during the Configuration Stage (currently $3,000) will be invoiced to the applicable sending diocese 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: $800 for annual retreat, $1,000 for canonical retreat, and $3,000 for Spirituality Year thirty-day retreat.

Books and Personal Items

All students must purchase their own books and personal items. These costs vary each semester.

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

Healthcare 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. This does not apply to lay students.

Withdrawal from the Seminary

A student in good standing may withdraw during a semester after consultation with the applicable Seminary Formator, Academic Advisor, and others. Each student is responsible for settling all outstanding financial matters, returning keys or other items issued to them for use at the Seminary, and returning all books to the library.

Refunds

Students who withdraw 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.

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

Seminarian Division
Propaedeutic Stage: General Studies

Program Details

This is a one- to two-year program, depending on a man's needs, where a seminarian may undertake full-time academic study in general education topics including, but not limited to, English, literature, history, math, science, computer science, communications, and foreign languages, and excluding philosophical courses (which they will study in the Discipleship Stage). For seminarians who undertake this formation, this program precedes the Spirituality Year.

Specific Admission Requirements

Admission to the Propaedeutic Stage 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, outlined earlier in this catalog. That said, students with F-1 visas are currently not eligible for admission to this program.

Available SJV Courses

Academic credits within this program are obtained through a hybrid model of in-person instruction from seminary professors and/or at a Denver-area community college, and online coursework via a university or community college. These seminarians then move into a full year of spiritual formation in our Spirituality Year, which is now mandated to all seminaries.

Due to this hybrid model of instruction, the courses taken at SJV and/or through another institution each semester will vary by student need. Listed below are the SJV courses currently available in this program.

Course Number	Course Name	Credits
PS-LA-1100	Basic Introductory Spanish	3
PS-LT-1100	Christian Renaissance Literature	3
PS-LT-1110	Christian Medieval Literature	3
PS-PF-1100	Apostolic Field Assignment	1
PS-TT-1100	Theological Principles of Human Formation	3
PS-TT-1101	Applied Theological Principles of Human Formation	1
PS-TT-1105	Reading Seminar: The Priest as a Man of Justice	3
PS-TT-1110	Reading Seminar: The Priest as a Man of Temperance	3
PS-TT-1115	Reading Seminar: The Priest as a Man of Fortitude	3
PS-TT-1120	Reading Seminar: The Priest as a Man of Prudence	3
PS-TT-1500	Introduction to the Poetry, Theology, and Spirituality of John of the Cross	3
PT-SS-1400	Introduction to Scripture	2

Seminarian Division
Propaedeutic Stage: Spirituality Year

Program Details

Seeking to lay the "basic groundwork" of vocational discernment and formation, this year-long program is structured to provide "a more intensive preparation" (*PPF* 119). Though this stage is mandated to all seminaries, SJV is privileged to have offered the Spirituality Year for over twenty-five years. 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 Spirituality Year Admission Requirements and Cycle of Courses

Admission to the Spirituality Year (SY) 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, outlined earlier in this catalog.

SPIRITUALITY YEAR: FALL

Course Number	Course Name	Credits
SY-CA-0101	Ladder of Ascent: Introduction to Catechism I	2
SY-CU-0101	Sacred Music Foundations I	1
SY-FP-0600	Formation in Priestly Character	2
SY-MO-0101	Spiritual Classics I	2
SY-PA-0101	Topics in Priestly Identity I	2
SY-PF-0800	Apostolic Field Assignment	1
SY-SS-0101	Walk Through the Bible I	2
	Semester Total	**12**

SPIRITUALITY YEAR: SPRING

Course Number	Course Name	Credits
SY-PF-0810	Thirty-Day Poverty Immersion	4
SY-CA-0101	Ladder of Ascent: Introduction to Catechism II	2
SY-CU-0101	Sacred Music Foundations II	1
SY-FP-0600	Formation in Priestly Character	2
SY-MO-0101	Spiritual Classics II	2
SY-PA-0101	Topics in Priestly Identity II	2
SY-PF-0800	Apostolic Field Assignment	1
SY-SS-0101	Walk Through the Bible II	2
	Semester Total	**16**

SPIRITUALITY YEAR: SUMMER

Course Number	Course Name	Credits
SY-SF-0700	Ignatian Thirty-Day Retreat	4
SY-PF-0815	Diocesan Immersion	2
	Semester Total	**6**

Seminarian Division
Propaedeutic Stage: Enculturation Program

Program Details

The SJV Enculturation Program, developed in collaboration with Redemptoris Mater Archdiocesan Missionary Seminary of Denver, has been in existence for several years. This program aims 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 Seminary's other Intellectual Formation Programs.

Specific Enculturation Program Admission Requirements

To be admitted to an Enculturation Program, a seminarian must have completed his secondary education and be eligible for acceptance as a seminarian by the Archdiocese of Denver or another diocese. Unlike the other seminary formation programs, the Enculturation Program has no English-language admission requirement. However, if during the Enculturation Program, it becomes clear that the seminarian needs formal classes in English as a Second Language (ESL), he will enroll in an accredited program on a qualifying full-time basis, and his Form I-20 will accordingly be transferred to the ESL school until the completion of those classes in compliance with SEVP regulations.

Enculturation Program 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.

ENCULTURATION PROGRAM YEAR ONE: FALL AND SPRING

Course Number	Course Name	Credits
EN-CU-0700	Enculturation and Spirituality Practicum	12
	Semester Total	**12**

Seminarians are always enrolled in EN-CU-0700 for up to 12 credits, 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 as indicated by the "EN" in parentheses in the Year Two table below. When the priest formators responsible for this 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 other formation programs.

ENCULTURATION PROGRAM YEAR TWO: FALL

Course Number	Course Name	Credits
EN-CU-0700	Enculturation and Spirituality Practicum	9
EN-DO-1300	Introduction to Theology (EN)	3
	Semester Total	**12**

ENCULTURATION PROGRAM YEAR TWO: SPRING

Course Number	Course Name	Credits
EN-CU-0700	Enculturation and Spirituality Practicum	9
EN-CU-1300	Sacred Music (EN)	3

Seminarian Division
Discipleship Stage: Pre-Theology Program

Program Details

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

Specific Pre-Theology Program Admission Requirements

This 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, outlined earlier in this catalog.

Standard Program Cycle of Courses

STANDARD PROGRAM YEAR ONE: FALL

Course Number	Course Name	Credits
PT-DO-1300	Introduction to Theology	3
PT-LA-1101	Latin I	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1301	History of Ancient Philosophy	3
PT-PS-1300	Philosophical Methods	1
PT-PH-1305	Logic	3
PT-PH-1310	Metaphysics	3
	Semester Total	**17**

STANDARD PROGRAM YEAR ONE: SPRING

Course Number	Course Name	Credits
PT-CU-1300	Sacred Music	3
PT-LA-1102	Latin II	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1302	History of Medieval Philosophy	3
PT-PS-1315	Philosophy of God	3
PT-TT-1599	Theological Topic	3
	Semester Total	**16**

STANDARD PROGRAM YEAR TWO: FALL

Course Number	Course Name	Credits
PT-DO-1405	Introduction to the Theology of Aquinas	1
PT-LA-1201	Latin III	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1303	History of Modern Philosophy	3
PT-PS-1400	Ethics	3
PT-PS-1410	Philosophy of Nature and Science	3
PT-SS-1400	Introduction to Scripture	2
	Semester Total	**16**

STANDARD PROGRAM YEAR TWO: SPRING

Course Number	Course Name	Credits
PT-LA-1203	Latin IV (Std)	2
PT-PF-1800	Apostolic Assignment	1
PT-PH-1304	History of Contemporary Philosophy	3
PT-PS-1405	Epistemology	3
PT-PS-1415	Philosophical Anthropology	3
PT-PS-1417	Social and Political Philosophy	3
PT-PS-1429	Oral Comprehensive Exam Prep	1
	Semester Total	**16**

Additionally, all seminarians must be in a full-time residential program of formation, whether at the Seminary or another religious house, which may be represented by PT-FP-1600 Formation in Christian Discipleship (1 to 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.

Three-Year B.Phil. Cycle of Courses

B.PHIL. YEAR ONE: FALL

Course Number	Course Name	Credits
PT-DO-1300	Introduction to Theology	3
PT-LA-1101	Latin I	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1301	History of Ancient Philosophy	3
PT-PS-1300	Philosophical Methods	1
PT-PH-1305	Logic	3
PT-PH-1310	Metaphysics	3
	Semester Total	**17**

B.PHIL. YEAR ONE: SPRING

Course Number	Course Name	Credits
PT-CU-1300	Sacred Music	3
PT-LA-1102	Latin II	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1302	History of Medieval Philosophy	3
PT-PS-1315	Philosophy of God	3
PT-TT-1599	Theological Topic	3
	Semester Total	**16**

B.PHIL. YEAR TWO: FALL

Course Number	Course Name	Credits
PT-LA-1201	Latin III	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1303	History of Modern Philosophy	3
PT-PS-1400	Ethics	3
PT-PT-1599-A	Philosophy Topic #1	3
PT-PT-1599-B	Philosophy Topic #2	3
	Semester Total	**16**

B.PHIL. YEAR TWO: SPRING

Course Number	Course Name	Credits
PT-LA-1202	Latin IV (B.Phil.)	3
PT-PF-1800	Apostolic Assignment	1
PT-PH-1304	History of Contemporary Philosophy	3
PT-PS-1405	Epistemology	3
PT-PT-1599-C	Philosophy Topic #3	3
PT-PT-1599-D	Philosophy Topic #4	3
	Semester Total	**16**

B.PHIL. YEAR THREE: FALL

Course Number	Course Name	Credits
PT-DO-1405	Introduction to the Theology of Aquinas	1
PT-PF-1800	Apostolic Assignment	1
PT-PH-1400	St. Thomas Aquinas Seminar	3
PT-PS-1410	Philosophy of Nature and Science	3
PT-PT-1599-E	Philosophy Topic #5	3
PT-PT-1599-F	Philosophy Topic #6	3
PT-SS-1400	Introduction to Scripture	2
	Semester Total	**16**

B.PHIL. YEAR THREE: SPRING

Course Number	Course Name	Credits
PT-PF-1800	Apostolic Assignment	1
PT-PS-1415	Philosophical Anthropology	3
PT-PS-1417	Social and Political Philosophy	3
PT-PS-1439	Written Comprehensive Exam Prep	3
PT-PT-1599-G	Philosophy Topic #7	3
PT-PT-1599-H	Philosophy Topic #8	3
	Semester Total	**16**

Additionally, all seminarians must be in a full-time residential program of formation, whether at the Seminary or another religious house, which may be represented by PT-FP-1600 Formation in Christian Discipleship (1 to 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.

Pre-Theology 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 38 credit hours of philosophy, 12 hours of introductory theology, and 11 hours of Latin for a total of 61 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, Denver, Colorado, USA.

Bachelor's Degree Completion Program

Since Fall 2019, SJV has partnered with the University of Mary in Bismarck 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 the Seminary 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 reach the 124 credit-hour total by taking additional B.Phil. elective courses offered at SJV 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 and grading/transfer credit policies
- 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, Bismarck, North Dakota, USA.

B.Phil. Degree

The B.Phil. degree comprises 67 credit hours of philosophy, 12 hours of introductory theology, and 12 hours of Latin, for a total of 91 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 Saint Thomas Aquinas, Rome, Italy.

Seminarian Division
Configuration Stage: Theology Program

Program Details

The Theology Program at SJV 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 Baccalaureate in Theology (S.T.B.) and a Master of Divinity (M.Div.) prior to ordination.

From 2021 to 2023, the Seminary undertook a project to revise the curriculum of the Theology Program guided by the sixth 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)." After graduating from the Theology Program, seminarians will begin the Vocational Synthesis Stage in their respective dioceses. The Seminary began implementing the first year of the new theology curriculum in Fall 2023.

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 ultimately 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.

Specific Theology Program Admission Requirements

In addition to meeting general 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 the Seminary, 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 Latin[4] to work in the sources of theology
- Have demonstrated graduate-level proficiency in English Language skills in accordance with the policies of the Seminary.

In Fall 2026, the Seminary began offering M.Div. Degree Program admission to full- and part-time lay students. Degree-seeking students are required to have an undergraduate degree or equivalent but are not required to meet the PPF requirements listed in the second bullet above. Non–degree seeking students are not required to have a bachelor's degree.

[3] From early in the seminary's history, the Archbishop of Denver has allowed SJV 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…" (SJV Catalog pg. 30) for more information regarding fulfillment of this admission requirement. It is strongly recommended that applicants complete Latin either the summer prior to beginning Spirituality Year or Theology studies.

Theology Cycle of Courses—Seminarians

The course sequencing below is for seminarians who entered the Theology Program in Fall 2023 or thereafter. This sequence allows requirements for both the S.T.B. and M.Div. degrees to be completed within seven regular semesters. 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 for completing their degree(s).

THEOLOGY PROGRAM YEAR ONE: FALL

Course Number	Course Name	Credits
TH-DO-2100	Fundamental Theology	4
TH-DO-2200	Trinity: The One and Triune God	3
TH-LA-2111	Basic Biblical Greek I	2
TH-MO-2101	Fundamental Moral Theology I	3
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2105	Pentateuch and Historical Books	4
	Semester Total	**17**

THEOLOGY PROGRAM YEAR ONE: SPRING

Course Number	Course Name	Credits
TH-CH-2100	Patristics	3
TH-CH-2201	Church History I	3
TH-DO-2110	Christology and Soteriology	5
TH-LA-2112	Basic Biblical Greek II	2
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2200	Prophets	3
	Semester Total	**17**

THEOLOGY PROGRAM YEAR TWO: FALL

Course Number	Course Name	Credits
TH-CH-2205	Church History II	3
TH-DO-2205	Ecclesiology and Ecumenism	3
TH-LS-2100	Liturgical and Sacramental Theology	3
TH-MO-2102	Fundamental Moral Theology II	2
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2110	Synoptics: Matthew and Mark	2
TH-22-2300	Psalms and Wisdom Literature	3
	Semester Total	**17**

THEOLOGY PROGRAM YEAR TWO: SPRING

Course Number	Course Name	Credits
TH-CL-2101	Canon Law I	2
TH-DO-2305	Theological Anthropology	3
TH-HO-2101	Homiletics I	2
TH-LS-2225	Baptism and Confirmation	2
TH-LS-2335	Sacrament of Matrimony	2
TH-MO-2500	Moral Theology: Life, Family and Sexuality I	2
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2215	Luke and Acts	2
	Semester Total	**16**

THEOLOGY PROGRAM YEAR THREE: FALL

Course Number	Course Name	Credits
TH-CL-2102	Canon Law II	2
TH-DO-2310	Mariology	2
TH-HO-2102	Homiletics II	2
TH-LS-2270	Sacrament of Holy Eucharist	3
TH-LS-2500	Liturgical Prayer and Liturgy of the Hours	2
TH-MO-2501	Moral Theology: Life, Family and Sexuality II	2
TH-PA-2600	The Gift and Vocation to Celibacy	1
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2320	Saint Paul I	2
	Semester Total	**17**

THEOLOGY PROGRAM YEAR THREE: SPRING

Course Number	Course Name	Credits
TH-CH-2300	History of the Church in the United States	2
TH-CL-2103	Canon Law III	2
TH-DO-2309	Eschatology	2
TH-LS-2340	Sacrament of Holy Orders	3
TH-LS-2400	Sacraments of Healing: Confession and Anointing	3
TH-PF-2800	Apostolic Field Assignment	1
TH-SS-2321	Saint Paul II	2
TH-SS-2400	Gospel of St. John	3
	Semester Total	**18**

THEOLOGY PROGRAM YEAR FOUR: FALL

Course Number	Course Name	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-PF-2800	Apostolic Field Assignment	1
TH-SS-2315	The Catholic Epistles and Revelation	2
TH-TH-2400	Seminar to Prepare for Comprehensive Exam [this course includes submittal of previously completed written work compiled into a portfolio and completion of a comprehensive written exam]	2
TH-TH-MDEX	M.Div. Comprehensive Written Exam	0
TH-TH-STBO	S.T.B. Comprehensive Oral Exam	0
	Semester Total	**16**

All seminarians must be in a full-time residential program of formation, whether at the Seminary or another religious house, which may be represented by TH-FP-2600 Formation in Priestly Character (1 to 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.

Modified M.Div. Curriculum—Lay Students

The following course sequence is for full-time lay students who entered the M.Div. Degree Program in Fall 2026 or thereafter. Full-time students can complete the M.Div. degree in three years; part-time students must complete all courses in up to 10 years.

LAY STUDENT M.DIV. PROGRAM YEAR ONE: FALL

Course Number	Course Name	Credits
TH-CH-2201	Church History I	3
TH-DO-2100	Fundamental Theology	4
TH-LS-2100	Liturgical and Sacramental Theology	3
TH-SS-2110	Synoptics: Matthew and Mark	2
TH-TT-2563	Introduction to the Philosophical Theolog of Thomas Aquinas	2
	Semester Total	**14**

LAY STUDENT M.DIV. PROGRAM YEAR ONE: SPRING

Course Number	Course Name	Credits
TH-CH-2205	Church History II	3
TH-DO-2105	Christology	3
TH-DO-2205	Ecclesiology and Ecumenism	3
TH-LS-2225	Baptism and Confirmation	2
TH-MO-2101	Fundamental Moral Theology I	3
	Semester Total	**14**

LAY STUDENT M.DIV. PROGRAM YEAR TWO: FALL

Course Number	Course Name	Credits
TH-DO-2200	Trinity: The One and Triune God	3
TH-LS-2270	Sacrament of Holy Eucharist	3
TH-MO-2102	Fundamental Moral Theology II	2
TH-SS-2105	Pentateuch and Historical Books	4
TBD	Internship/Practicum	3
	Semester Total	**15**

LAY STUDENT M.DIV. PROGRAM YEAR TWO: SPRING

Course Number	Course Name	Credits
TH-CH-2100	Patristics	3
TH-DO-2305	Theological Anthropology	3
TH-LS-2335	Sacrament of Matrimony	2
TH-MO-2500	Moral Theology: Life, Family and Sexuality	2
TH-SS-2215	Luke and Acts	2
TBD	Internship/Practicum	3
	Semester Total	**15**

LAY STUDENT M.DIV. PROGRAM YEAR THREE: FALL

Course Number	Course Name	Credits
TH-DO-2307	Pneumatology	2
TH-DO-2310	Mariology	2
TH-MO-2305	Catholic Social Teaching	3
TH-MO-2405	Spiritual Theology	2
TH-SS-2320	Saint Paul I	2
TBD	Internship/Practicum	3
	Semester Total	**14**

LAY STUDENT M.DIV. PROGRAM YEAR THREE: SPRING

Course Number	Course Name	Credits
TH-DO-2309	Eschatology	2
TH-LS-2340	Sacrament of Holy Orders	3
TH-LS-2400	Sacraments of Healing	3
TH-PA-2500	Missiology	2
TH-SS-2321	Saint Paul II	2
TH-TH-THES	Written Thesis	0
TH-TH-MDEX	Comprehensive Exam	0
	Semester Total	**12**

Theology Degree Program Requirements

Baccalaureate in Theology (S.T.B.)

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

- Complete a total of 117 credit hours of coursework 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 (80%); and (2) their comprehensive oral examination grade (20%).

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

Master of Divinity (M.Div.)

The Master of Divinity degree at SJV integrates the tradition of sacred theological learning with practical training in pastoral leadership. The main aim of this degree is to develop candidates capable of effective pastoral work. The M.Div. is a professional degree accredited by the Association of Theological Schools. This degree is offered to both seminarians and lay students, with a modified M.Div. curriculum and credit load for lay students as delineated below. To earn an M.Div. degree,

Seminarians 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)
- Prepare and submit a portfolio of their written work over seven semesters in the program

Lay students must

- Complete a total of 84 credit hours of course work distributed among the following strands: Scripture (12), Dogmatics (22), Church History (9), Moral and Spiritual Theology (12), Sacraments and Liturgy (16), Pastoral / Practica / Other (13)
- Prepare and submit a written thesis

All candidates must

- 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 for and pass a comprehensive written examination

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

Academic Policies[5]

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 the Seminary, 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 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 fosters 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 respective 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 SJV, 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 enrolling at SJV, 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 SJV 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.

[5] A more complete version of policies referenced herein is available at https://sjvdenver.edu/seminarians/formation-at-the-seminary/

Requirements for Transfer Credits:

1. It is the right and responsibility of SJV 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 the Seminary.
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 SJV. 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 SJV, 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 SJV 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 SJV. 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 SJV, the credit value of the SJV course will determine the credits required for the fulfillment of requirements for the Seminary degrees.
10. No more than fifty percent of required coursework may be transferred into a degree program at SJV.
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 SJV.
12. Official transcripts received by the Office of the Registrar are the property of the Seminary.
13. The school maintains a written record of all students' previous education and training and clearly indicates in a Transfer Credit Record that appropriate credit has been given for this 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, participate in class discussions, or 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 behavior that is disruptive to the class.
- The permanent academic record will reflect the "AU" grade status 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 like a credit course, and an audit course is charged at the same rate as a credit course.
- An "auditor" who is not a 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 a combination of lecture and class discussion. The Seminarian Division does not offer distance, online, or hybrid courses.

Full-Time Course Load

The residential formation at the Seminary 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 accordance 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 exam, but they should have assigned and graded sufficient work to assess student performance midterm. The purpose of this midterm report is to make formators aware of seminarians who may need additional support in their academic formation. Final exams will be scheduled outside of the regular course schedule at the end of each semester. The Registrar schedules the dates and times for final exams.

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 SJVTS Style Guide for Papers and Theses. Instructors who require exceptions to the SJVTS 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 that 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 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.

Artificial Intelligence Technologies: The Seminary developed stringent guidelines in October 2025 regarding the use of emerging technologies for research and writing. Please contact the Academic Dean's Office to obtain a copy of the Artificial Intelligence Technologies Policy.

Accommodation for Disabilities

Seminarians who have specific needs or encounter difficulties in fulfilling the requirements of a course because of 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. Please contact the Academic Dean's Office to obtain a copy of the Academic Accommodations Policy. Any questions or concerns about the appropriateness of proposed accommodation should be discussed with the Academic Dean.

Accommodations Regarding Latin and Greek

1. Students who have not completed at least two 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 students who fail a course should retake it 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 but will 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.
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 (Policies)
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 Level of Mastery (2)
D+	67–69%	1.50	Lack of Mastery
D	63–66%	1.00	Poor
D-	60–62%	0.75	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
U		0.00	Unsatisfactory

Grading System Policies:

(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 the University of Mary will accept for credit in a degree program—except when a higher grade is required for the student’s major.

(3) “D-” is the lowest passing grade for the SJV pre-theology and theology programs.

(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. An “F” given in a course due to a violation of academic integrity cannot be removed without repeating the failed course.

(5) A student is expected to complete all work within the term. The grade of “I” (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 coursework. 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 and up until the end of the tenth week of class. 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 SJV. 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 "Auditing Courses" above for further stipulations.

(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 in the cumulative GPA.

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 any changes in writing to the Registrar and Academic Dean, using the approved *Grade Change Form*.

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 the nearest quarter point, 0.25) used by the Pontifical University of Saint Thomas Aquinas and the 4-point scale (rounded to the nearest eighth point, 0.125) used by SJV:

Degree Qualification	10-point scale	4-point scale
Summa cum laude	9.75–10	3.875–4.00
Magna cum laude	8.75–9.5	3.375–3.75
Cum laude	7.75–8.5	2.875–3.25
Bene probatus	6.75–7.5	2.375–2.75
Probatus	6.00–6.5	2.000–2.25

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 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 the 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. 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. To avoid the grave breach of plagiarism, 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. Please contact the Academic Dean's Office to obtain a copy of the Academic Integrity Policy that regulates the Seminary response to possible violations.

Student Complaint Policy

A seminarian who has a dispute with a course instructor concerning the application of policies or criteria published in the Catalog 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.

Similarly, a seminarian who thinks that a grade has been unfairly awarded may appeal to the course instructor. If not resolved, an appeal may be presented to the Academic Dean. Appeals for grade changes must be submitted within three weeks after course grades are due for the semester. If, because of an appeal, a grade change is deemed appropriate, the Instructor and the Academic Dean will submit a completed Grade Change Form to the Office of the Registrar, signed by both.

In addition, the Association of Theological Schools (ATS) accredits the M.Div. program offered at SJV. ATS maintains standards for member institutions, which can be found at www.ats.edu. Any seminarian who believes that the Seminary 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

The 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 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 the written request of the seminarian or when otherwise required by law (e.g., a subpoena).

The Act provides students with the right to inspect and review the 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 student requests for transcripts of coursework taken or degrees earned at SJV should be addressed to the Registrar via phone, regular mail, e-mail, in person, and/or through the SJV website as follows:

Registrar
Saint John Vianney Theological Seminary
1300 South Steele Street
Denver, CO 80210

Phone: 303-282-3414
Requests via SJV website: sjvdenver.edu/seminarians/transcript-request

Please note:

- SJV does not withhold transcripts or diplomas from current or former students for any reason, including any debt owed to SJV.
- There is no fee for transcripts.
- 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 issuance of the transcript by several weeks.
- All transcripts from other schools in a seminarian's file remain the property of SJV and cannot be released to students or other parties. SJV releases transcripts only for coursework completed at the Seminary.
- Following a legal name change, requests for a name change on academic records should likewise be addressed to the Registrar.

Academic Calendar 2026–2027

Fall Term 2026		
August	**2026**	
	15	Residential Seminarians Return
	16	Spirituality Year and Propaedeutic Stage Seminarians Move In
	24	Classes Begin | Academic Orientation, 2-3pm
	31	Course Add/Drop Deadline
September	**2026**	
	8	Alumni Day | Saint John Vianney Theological Seminary 27th Anniversary
October	**2026**	
	15	SJV Board of Trustees Meeting
	19-23	No Classes—Retreat/Break
November	**2026**	
	9	No SJV Classes—Cardinal Stafford Lecture | Lay Division Classes Meet
	16	No SJV Classes—Community Day | Lay Division Classes Meet
	23-27	No Classes—Thanksgiving Break
December	**2026**	
	7	THEO IV: M.Div. Written Exam
	8	No Classes—Solemnity of the Immaculate Conception
	10-11	THEO IV: Oral Comprehensive Exams and STB Degree Conferral
	11-17	Final Exams Period
	19	Ordination: Archdiocese of Denver Transitional Deacons | Term Ends
Spring Term 2027		
January	**2027**	
	9	Residential Seminarians Return | PDFP Classes Begin
	13	SJV Classes Begin
	18	Lay Division Classes Begin
	25	Course Add/Drop Deadline
February	**2027**	
	10	No Classes—Ash Wednesday | Lay Division Classes Meet
March	**2027**	
	18	SJV Board of Trustees Meeting
	22-26	No Classes—Holy Week
	29-31	No Classes—Easter Octave and Break Begins
April	**2027**	
	1-2	No Classes—Easter Octave and Break Ends
	30	Final Exam Period Begins
May	**2027**	
	3-6	Final Exam Period Continues
	6	Term Ends
	8	Ordination: Archdiocese of Denver Priests

Permanent Diaconate Division
St. Francis School of Theology for Deacons

Overview

The formation program of the St. Francis School of Theology for Deacons has academic, social, pastoral, and spiritual elements, all helping to "form" the man into the image of Jesus Christ the Servant—not to be served but to serve. The formation program consists of four and a half years, leading to ordination and three years of continuing formation immediately following ordination. In addition, the program also includes a separate track for the formation of wives of men in formation. Formation and ministry adhere to the requirements defined in the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, Second Edition 2021.*

Pre-Aspirancy (6 Months)

The Pre-Aspirancy period is a six-month period that focuses on discernment and the diaconate. Pre-Aspirants take courses over a six-month period designed to help men and their wives better understand the diaconate, its history, and background. Courses are also provided in the practice of proper discernment and learning to pray with Scripture and the Liturgy of the Hours. Men who successfully complete the Pre-Aspirancy period will then be invited to enter the Aspirancy Year.

Aspirancy Year

During this first full year, the man continues his discernment and begins academic studies along with Spiritual and Pastoral courses. The man begins his study of the Catechism of the Catholic Church and Church history, and he is introduced to a basic understanding of philosophy. He also begins his pastoral formation by learning the parts of the Mass, serving at the altar, and learning to pray the Liturgy of the Hours. His Spiritual Formation begins with an understanding of Ignatian Spirituality that will include being led through the *Spiritual Exercises*. He is introduced to sin and virtue and the universal call to holiness. There is an emphasis on developing a life of prayer. Toward the end of the Aspirancy Year, those who are asked to continue are called to Candidacy formally by the archbishop in a special ritual Mass, and they are now called Candidates.

Candidacy Years One through Three

In Candidacy years one through three, the man continues his studies in the four dimensions (intellectual, human, spiritual, pastoral). Year one will introduce the study of Homiletics as well as courses on Scripture, the Trinity, and Christology. Pastoral courses will focus on Baptism. At the end of Candidacy Year 1, the men will be instituted as lectors. The second year of Candidacy will focus on the Seven Sacraments, Church History, and continued study of Scripture. The second year also includes an emphasis on sacristan duties and becoming familiar with the proper use of paramenta and liturgical books. The year will end with the men being instituted at Acolytes. The final year of Candidacy will focus on Diaconal Practicum courses providing instruction to prepare them to function properly in the Mass and other liturgies. Additional coursework will also address Scripture, Mary and the Saints as well as an Introduction to Canon Law. During all years of Candidacy, the men will also be involved in an Applied Spiritual Theology Course designed to help the Candidates come to understand the breadth of Catholic Spirituality and to assist them in continued spiritual growth.

Wives' Formation

The wife of a man in formation has a two-fold role in the formation of her husband and his subsequent life as a Deacon. In pursuing a diaconal vocation, a married man must obtain his wife's written consent for entrance into the program and at each step along the way, including the calls to candidacy, lector, acolyte, and ordination. The wife is an equal partner in the Sacrament of Matrimony and great attention is given during formation toward the spousal relationship and its sacramental growth. While the spouse is not being called to ordained ministry in the Church, her role includes providing support and integrating the changes that may affect their marriage and family life.

As a woman, the spouse has her own intellectual, spiritual, and human needs. These are addressed in specialized opportunities for wives. There are four Sundays each academic year when the wives are required to

attend class. On these Sundays, classes are held for the couple as well as for the wives only. These classes are taught by wives of deacons and are designed to help them grow spiritually, intellectually, and as a person. They will also be provided with information on the nature of ordained married life. Besides these four Sundays, wives are welcome to attend any classes or formation activities as they wish. They will also be provided with information on the nature of ordained married life.

Permanent Deacon Formation Program Cycle of Courses

The course sequencing for this four-year program is provided below. This program admits only one class every other year, so courses are offered on a two-year cycle.

ASPIRANCY YEAR: FALL

Course Number	Course Name	Credits
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0101	Ladder of Ascent I: CCC I–II	1
PD-PS-0101	Developing a Catholic Mind I	1
PD-SF-0101	Spiritual Classics and Prayer I	1
PD-SS-0101	OT Introduction: Salvation History	1
	Semester Total	**5**

ASPIRANCY YEAR: SPRING

Course Number	Course Name	Credits
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0101	Ladder of Ascent II: CCC II–III	1
PD-PS-0101	Developing a Catholic Mind II	1
PD-SF-0101	Spiritual Classics and Prayer II	1
PD-SS-0101	NT Introduction: Salvation History	1
	Semester Total	**5**

CANDIDACY YEAR ONE: FALL

Course Number	Course Name	Credits
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0111	Revelation and Faith	1
PD-DO-0120	Christian Anthropology	1
PD-DO-0131	Trinity	1
PD-HO-0101	Homiletics I	1
	Semester Total	**5**

CANDIDACY YEAR ONE: SPRING

Course Number	Course Name	Credits
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0112	Apologetics	1
PD-DO-0132	Christology and Pneumatology	1
PD-SS-0110	Psalms and Diaconal Spirituality	1
PD-HO-0102	Homiletics II	1
	Semester Total	**5**

CANDIDACY YEAR TWO: FALL

Course Number	Course Name	Credits
PD-CH-0101	Church History I	1
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0140	Church and Ecumenism	1
PD-LS-0101	Sacraments: Baptism, Confirmation, Eucharist	1
PD-SS-0120	Pentateuch	1
	Semester Total	**5**

CANDIDACY YEAR TWO: SPRING

Course Number	Course Name	Credits
PD-CH-0102	Church History II	1
PD-CU-0101	Sacred Music for Deacons	1
PD-LS-0102	Sacraments: Holy Orders, Matrimony	1
PD-MO-0101	Life in Christ: Fundamental Morals	1
PD-SS-0130	Prophets and Wisdom	1
	Semester Total	**5**

CANDIDACY YEAR THREE: FALL

Course Number	Course Name	Credits
PD-CA-0101	Catechesis and RCIA	1
PD-CU-0101	Sacred Music for Deacons	1
PD-LP-0100	Diaconal Ministry	1
PD-MO-0102	Life in Christ: Virtue and Common Problems	1
PD-SS-0140	Gospels	1
	Semester Total	**5**

CANDIDACY YEAR THREE: SPRING

Course Number	Course Name	Credits
PD-CL-0100	Introduction to Canon Law	1
PD-CU-0101	Sacred Music for Deacons	1
PD-DO-0150	Mary and the Communion of Saints	1
PD-PA-0100	Pastoral Counseling	1
PD-SS-0150	Acts and Paul	1
	Semester Total	**5**

Lay Division
John of the Cross Institute

Mission

The mission of the Lay Division is to put people in contact and communion with the Person of Jesus Christ, Who alone leads us to the heart of the Father in the Holy Spirit—in essence, making and maturing disciples. We do this through various offerings that study God's call to every person to have a personal relationship with Him in the Church He established with the Precious Blood of Jesus Christ. The Lay Division houses our flagship programs of the Denver Catholic Biblical and Catechetical Schools, as well as several other programs of study that help people to know, love, and share their faith. Every school year, we serve thousands of students in dozens of locations throughout the Archdiocese of Denver, along with online course offerings for anybody, anywhere in the world. Our goal is not just to give students knowledge of the faith, but a genuine love of the faith. We hope that a desire to share the faith with others is cultivated through this love.

Flagship Programs

Denver Catholic Biblical School

The Biblical School offers a four-year study of the Sacred Scriptures, which are so instrumental to our relationship with Jesus Christ. The curriculum focuses on a "narrative approach" to Scripture, that consists of a thorough study of salvation history in every book of the Bible, from Genesis to Revelation, to see how God's promises, prophesies, and covenants of the Old Testament are fulfilled in the Person and mission of Jesus Christ and His Church. This program provides an encounter with Jesus Christ through the Scriptures, precisely by teaching how every part of the Scriptures is about Jesus Christ.

Program Highlights:

- Read all 73 books of the Bible
- Follow the one story of Scripture…the story of Jesus Christ
- Learn how the Old and New Testaments are related
- Understand the relevance of God's Living Word in the world today
- Graduate with a "Certificate in Biblical Studies"
- Hear anew the invitation of our Lord in the pages of the Bible…to follow Him

Denver Catholic Catechetical School

The Catechetical School offers a two-year study of the Catechism of the Catholic Church—the road map for God's plan for our salvation. The curriculum focuses on the Catechism as a "Ladder of Ascent," climbing rung by rung from the blessing of this world to the blessing of Heaven. This program provides an encounter with Jesus Christ through the knowledge and love of the faith in the Apostles' Creed to the making present of God's saving acts in the liturgy and the sacraments to our response in love to God out of obedience to His commandments in the moral life to ending with the personal and intimate conversation with God that we call prayer.

Program Highlights:

- Study the four sections of the Catechism: the Apostles' Creed, the liturgy and the sacraments, the moral life, and prayer
- Learn the road map to the blessed life that God wants to give us in His grace
- Understand how theology is to be conformed and transformed into Jesus Christ
- Graduate with a "Certificate in Catechetical Studies"
- Climb the "Ladder of Ascent" from blessing to blessing, from this world to the next

Other Offerings

Enrichment Courses, Short Courses, Lecture Series, Workshops/Conferences

In addition to our two flagship programs of the Denver Catholic Biblical and Catechetical Schools, we also offer yearlong, lecture-based Enrichment Courses studying special interest topics. Although Scripture and the Catechism are the foundational pieces to learning the faith, we also want to present the broad horizon of the Catholic religion. Jesus Christ is King, and as such, He must reign supreme in all parts of us: the intellect, the will, the emotions, the body, the memory, our relationships, and our culture at large. Our enrichment courses recognize this Kingship of Christ by bringing Him into all aspects of the education of the human person. Prayer, virtue, literature, church history, the saints, Catholic culture…you name it, we offer it! In addition, we also offer short courses in the summer, lecture series across the different liturgical seasons of the church, and daylong workshops/conferences. We read our Lord speak in the Gospels of loving God with all our heart, all our soul, all our mind, which is why we offer these different classes of different lengths in different topics—precisely to help form our students in Christ in every part of their lives…intellectually, morally, spiritually. There's something for everybody!

Admission and Certification

It is a long-standing policy that Biblical and Catechetical students must be 18 years or older. This policy is in place for several reasons; most importantly, class and homework questions involve mature content. Teenagers under the age of 18 may enroll in enrichment courses, which are lecture-based and do not involve small group discussions, as well as all other short courses, lecture series, and workshops/conferences.

The Biblical and Catechetical Schools do not offer degree programs, and the courses are not transcripted by the Seminary. The Catholic Biblical School awards a Certificate of Biblical Studies to individuals who fulfill the requirements of the four-year program. The Catechetical School awards a Certificate of Catechetical Studies to individuals who fulfill the requirements of the two-year program. No other Lay Division programs of study offer certificates.

Visit the Lay Division website (sjvlaydivision.org) for additional information.

Master of Divinity Degree Program for Lay Students

In Fall 2026, the Seminary began offering M.Div. Degree Program admission to full- and part-time lay students. 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. For more information on this degree, see pages 20–26 of this catalog.

The Cardinal Stafford Library

Overview

The Cardinal Stafford Library serves as a religious, intellectual, and cultural resource in the Archdiocese of Denver and contributes to the educational excellence of the Seminary. The library supports the curricular and research needs of seminarians and faculty and is also open to the public by appointment. The Cardinal Stafford Library builds and maintains a broad range of quality resources and services. It provides effective access to materials, instruction in their use, and an environment conducive to study. Foundational to the collections of the library, seminary formation is based on four dimensions of priestly formation: intellectual, spiritual, human, and pastoral. The library plays a unique role in each of these dimensions.

The library was named after J. Francis Cardinal Stafford and was dedicated on October 30, 2007. Cardinal Stafford served as major penitentiary of the Apostolic Penitentiary (2003–2009), president of the Pontifical Council for the Laity (1996–2003), and Archbishop of Denver (1986–1996). While archbishop, Cardinal Stafford was a dedicated user and promoter of the library and of Catholic education. He was the driving force behind the establishment of SJV on the grounds of the former Saint Thomas Seminary.

The library participates in various reciprocal borrowing programs, including Atla's Reciprocal Borrowing Program and the Colorado Libraries Collaborate Program. It has a robust interlibrary loan program and maintains a very active volunteer program.

Library as Place

The library occupies a three-story building that was completed in 1956. Major renovations of the library began again in 2014, with climate control enhancements, new lighting around the facility, and a refinished 2,000-square-foot reading room. In 2021, the library moved its Rare Books Collection to a secure, climate-controlled space. Additionally, carpet was laid across the building, major renovations occurred to staff spaces, and a space for serious and collaborative study for the seminary community was created.

The main floor comprises the circulation and reference departments, the main reading room, and library offices. Other notable spaces in the library include the G.K. Chesterton Reading Room, Saint Jerome Room, Saint John's Gallery, a collaborative technology room, and a rare books room/collection. The Reading Room provides a spacious environment for study, with more than 3,500 reference works ready at hand.

The library is a center for research with more than 173,000 volumes, some 20,000 bound periodicals, audio and visual material, and subscriptions to the best scholarly journals in theology. From its founding, the library has compiled one of the finest collections in Catholic theology, church history, biblical studies, liturgy, canon law, religious art, philosophy, and literature. Special collections include over 1,200 rare books dating back to the early sixteenth century and many periodicals with full runs dating from the nineteenth century.

Electronic Access

The library offers electronic access to various resources due partly to the Seminary's commitment and collaborations with library partners. Digital resources include indexes, reviews, book chapters, and full-text articles from thousands of journals. A primary partner of the Cardinal Stafford Library is EBSCO. Using the default search system allows access to some of the following databases: Philosopher's Index with Full Text, Atlas Plus (which includes much of the content from the former Catholic Periodical and Literature Index), Atla Religion Database with ATLASerials, Atla Historical Monographs (Series I and II), Old Testament Abstracts, New Testament Abstracts, Religion and Philosophy Collection, and Academic Search Premier. Additionally, there are many more databases to choose from once in the system.

The Brepolis Latin Complete subscription provides library users with access to the Library of Latin Texts, the Monumenta Germaniae Historica, the Archive of Celtic-Latin Literature, the Aristoteles Latinus Database, and the Database of Latin Dictionaries. The Cross Database Searchtool allows the user to search these databases simultaneously. The Thesaurus Linguae Graecae (TLG), based at the University of California, Irvine, provides access to a digitized collection of most literary texts written in Greek from Homer to the fall of Byzantium in 1453 AD. Library users also have access to the JSTOR Arts and Sciences Collection XIII, the Religion and Theology Collection, and the limited open-access collection. All electronic resources are available in the library and in all the seminaries' houses and are constantly being evaluated for wholeness, completeness, and relevance to the seminarians' courses of study.

Course Numbering and Course Descriptions

Course Numbering System

During the 2017–2018 academic year, the Seminary 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
EN	Enculturation
ER	Enrichment
PD	Permanent Deacon Formation Program
PT	Pre-Theology
PS	Propaedeutic Stage
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
HF	Human Formation
HO	Homiletics
HU	Humanities
HS	History
LA	Language
LD	Leadership
LP	Liturgical Practica
LS	Liturgical and Sacramental Theology
LT	Literature
MO	Moral Theology
PA	Pastoral Theology
PF	Pastoral Field Assignments
PH	Philosophy, Historical
PS	Philosophy, Systematic
PT	Philosophical Topic
SF	Spiritual Formation
SS	Sacred Scripture
TT	Theological Topic

Program Levels

The first digit designates the educational level of the program. This designation is significant, for example, in our international student program, where the movement from bachelor's 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 xxLA-xx0x; Spanish, xx-LA-xx1x; and Greek, xxLA-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 an x9xx number, but regular courses taught on a tutorial basis will simply be set up as separate sections of the regular course.

General Studies Courses

Language

PS-LA-1100: Basic Introductory Spanish (3 credits)

This course will help the student acquire the fundamentals of pronunciation and grammar, practical vocabulary, useful phrases, and the ability to understand, read, write, and speak basic Spanish. Moreover, the class will prepare the student for further language study.

Literature

PS-LT-1100: Christian Renaissance Literature (3 credits)

This course introduces students, at a basic level, to the principles of literary analysis, the Renaissance age, and key texts of this period. The class will be heavy on the analysis of and commentary on Dante Alighieri's masterpiece, The Divine Comedy, with a reading of a representative sample of each of the volumes, Inferno, Purgatorio, and Paradiso. To give students a broader knowledge of that period, and sample literature from across Europe, we will also delve briefly into the features and a few key passages of other masterworks of that era: The Decameron, Canterbury Tales, Don Quixote, and Hamlet. The course will contribute to the seminarians achieving a well-rounded education in the humanities as desired by the American Bishop's Conference Program of Priestly Formation. The course also aims to supplement the seminarians' spiritual formation, as most of the passages examined were written as an encouragement to living a Christian ethical life.

PS-LT-1110: Christian Medieval Literature (3 credits)

This course comprises elements of a college-level course on Introduction to Literature (how to read, analyze, and write about literary texts) as well as an introduction to Medieval Literature, surveying some of the major authors, genres, and themes of the great Medieval era. It thus introduces students to the principles of literary analysis, the Medieval age, and key texts of this period. The class will involve analysis of and commentary on the major Medieval literary works, including Dante Alighieri's masterpiece, The Divine Comedy, with a reading of a representative sample of each of the volumes, Inferno, Purgatorio, and Paradiso. Students will also experience a broad selection of works from across Europe, delving into the features and key passages of other masterworks of that era: Beowulf, The Song of Roland, The Canterbury Tales, and Sir Gawain and the Green Knight, among others. The course will offer an insight into the Medieval mindset, and some typical attitudes towards the Church, sin, grace, human nature, politics, the nobility, the ideal man and woman, important virtues, as well as the dynamic between men and women in that era. The course will be divided into the analysis of six Medieval texts, plus an Introduction to Literature component, plus an introduction to the Medieval era.

Pastoral Field Assignments

PS-PF-1100: Apostolic Field Assignment (1 credit)

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

Theological Topics

PS-TT-1100: Theological Principles of Human Formation (3 credits)

This course introduces students, at a basic level, which does not require a previous theological training, to the principles of what the Church in her magisterium identifies as the essence of priestly human formation: education in the human virtues perfected by charity. The course is organized around four theological principles or dimensions of priestly human formation, which are identified by the Church's magisterium: the pedagogical,

the integral, the theological (or primacy of charity), and the Christocentric. This course is typically taken in a student's first semester at SJV when enrolled in the General Studies Program.

PS-TT-1101: Applied Theological Principles of Human Formation (1 credit)

This course helps students to implement the principles presented in PS-TT-1100. Typically taken in a student's second semester of the General Studies Program, this course may be repeated in later semesters as necessary.

PS-TT-1105: Reading Seminar: The Priest as a Man of Justice (3 credits)

This course introduces students, at a basic level that does not require prior theological training, to the principles that the Church, in her Magisterium, identifies as essential to priestly human formation: education in the human virtues, perfected by charity, especially the virtues associated with Justice. Referencing Fr. Angel Perez-Lopez's *Priestly Formation in the Human Virtues, Volume I: The Priest as a Man of Justice*, students explore gratitude, truthfulness, obedience, and generosity, along with human dignity, moral responsibility, and the common good. The course is organized around four theological dimensions of priestly human formation: the pedagogical, the integral, the theological (or the primacy of charity), and the Christocentric.

PS-TT-1110: Reading Seminar: The Priest as a Man of Temperance (3 credits)

This course introduces students, at a basic level that does not require prior theological training, to the principles that the Church, in her Magisterium, identifies as the essence of priestly human formation: education in the human virtues, perfected by charity, especially the virtues associated with Temperance. Referencing Fr. Angel Perez-Lopez's *Priestly Formation in the Human Virtues, Volume II: The Priest as a Man of Temperance*, students explore the primacy of contemplation in the spiritual life, the subordination of human formation to spiritual formation, and practical growth in the virtue of temperance. The course is organized around four theological dimensions of priestly human formation: the pedagogical, the integral, the theological (or the primacy of charity), and the Christocentric.

PS-TT-1115: Reading Seminar: The Priest as a Man of Fortitude (3 credits)

This course introduces students, at a basic level that does not require prior theological training, to the principles that the Church, in her Magisterium, identifies as the essence of priestly human formation: education in the human virtues, perfected by charity, especially in the virtues under Fortitude. Referencing Fr. Angel Perez-Lopez's *Priestly Formation in the Human Virtues, Volume III: The Priest as a Man of Fortitude*, students are introduced to an integral view of the human person and the concrete, practical way in which one grows in the virtue of fortitude. The course is organized around four theological dimensions of priestly human formation: the pedagogical, the integral, the theological (or the primacy of charity), and the Christocentric.

PS-TT-1120: Reading Seminar: The Priest as a Man of Prudence (3 credits)

This course introduces students, at a basic level that does not require prior theological training, to the principles that the Church, in her Magisterium, identifies as the essence of priestly human formation: education in the human virtues, perfected by charity, especially in the virtues under Prudence. This course will reference the upcoming publication by Fr. Angel Perez-Lopez, *Priestly Formation in the Human Virtues, Volume IV: The Priest as a Man of Prudence*. The course is organized around four theological dimensions of priestly human formation: the pedagogical, the integral, the theological (or the primacy of charity), and the Christocentric.

PS-TT-1500: Introduction to the Poetry, Theology, and Spirituality of John of the Cross (3 credits)

This course will help the student become acquainted with the Catholic vision of the spiritual life. Saint John of the Cross is considered the mystical doctor par excellence in the Catholic Church. Moreover, it will prepare the student to develop the habit of profiting from spiritual reading without having a fragmented vision of spirituality, theology, and the beauty of poetry in light of the conviction that the truth, the good, and the beautiful are always profoundly connected, as the Thomistic Metaphysics of the transcedentals teaches.

Sacred Scripture

Although part of the Pre-Theology curriculum, the following course is available to students enrolled in the General Studies Program.

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.

Spirituality Year Courses

Catechetics

SY-CA-0101: Ladder of Ascent: Introduction to Catechism I (2 credits)

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

SY-CA-0102: Ladder of Ascent: Introduction to Catechism II (2 credits)

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

Cultural Studies

SY-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 the ability to read musical notation.

SY-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 the ability to read musical notation.

Formation in Priestly Character

SY-FP-0600: Formation in Priestly Character (2 credits)

Prayer is central to the Spirituality 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

SY-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.

SY-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.

Pastoral Theology

SY-PA-0101: Topics in Priestly Identity I (2 credits)

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.

SY-PA-0102: Topics in Priestly Identity II (2 credits)

This is the second semester of a course devoted to a wide range of topics pertaining to the nature of the priesthood and priestly ministry.

Pastoral Field Assignments

SY-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.

SY-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.

SY-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 Spirituality 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.

Sacred Scripture

SY-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.

SY-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.

Spiritual Formation

SY-SF-0700: Ignatian Thirty-Day Retreat (4 credits)

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

Enculturation Program Courses

Cultural Studies

EN-CU-0700: Enculturation and Spirituality Practicum (3-12 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 from the Pre-Theology Cycle Director and a 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 (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.

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

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

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 Courses

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.

Undergraduate Pre-Theology and Philosophy Courses

Biblical 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.

Prerequisite: PT-LA-1201: Latin III

PT-LA-1203: Latin IV (Std. PT) (2 credits)

This is a 2-credit version of PT-LA-1202: Latin IV, offered to non-B.Phil. students.

Prerequisite: PT-LA-1201: Latin III

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 effect upon the culture of the time. Some consideration will also be given to speculation on its future.

Dogmatic Theology

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

This course introduces seminarians to the study of theology. It begins with an examination of the role of theology in the life and ministry of ordained priests; it proceeds to an extensive treatment of the most effective methods of study; and it concludes with a survey of the traditional scientific unfolding of the articles of faith as summarized by St. Thomas Aquinas.

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

This course is an introduction to the theology of St. Thomas Aquinas through an exploration of his teaching on the theological vocation and principal themes in his systematic theology.

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.

Historical Philosophy

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

Emphasizing the two greatest thinkers in the history of ancient philosophy, Plato and Aristotle, this course takes students through a series of primary texts, familiarizing them with classical and Hellenistic debates about the nature of the first principle(s), the soul, and the good polity. Special emphasis will be placed on those aspects of Aristotelian philosophy most necessary for understanding medieval and modern Western thought, such as the five predicables, the ten categories, the four causes, the definition of the soul, and the eudemonistic theory of ethics.

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

"Medieval philosophy" loosely designates a long and complex period of philosophical thought that, by some reckonings, extends from Augustine of Hippo (d. 430) in the fourth century to the great scholastics, such as Francisco Suárez, SJ (d. 1617), in the seventeenth. This course introduces students to the broad history of medieval philosophy and some of the principal debates of the medieval period with special emphasis on the way the conceptual tools of Aristotle, Porphyry, Augustine, and Boethius underlay the formation of universities and competing scholastic schools in the Latin twelfth through fourteenth centuries.

Prerequisites: PT-PH-1301: History of Ancient Philosophy and 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. 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 and PT-LA-1202: Latin IV

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.

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.

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-1305: Logic (3 credits)

This is an introductory course in classical or traditional logic designed to promote the thinking skills of seminarians. We will study the logic of terms, propositions, and arguments. The course treats the three acts of the intellect, the Categories, the Porphyrian Tree, the Predicables, and definitions. Seminarians will learn to recognize and diagram arguments, to identify premises and conclusions, to evaluate deductive and non-deductive arguments, and to recognize formal and informal fallacies. We will consider different kinds of propositions and arguments, especially categorical and hypothetical propositions and arguments. We will also examine the Square of Opposition, immediate inference, and validity.

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 and 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-1305: 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 and 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 Wojtyla'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-1302: History of Medieval Philosophy and PT-PS-1400: Ethics

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.

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.

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.

The advanced philosophy topic courses go in depth into a range of the following basic subjects: metaphysics, philosophy of nature, history of philosophy, epistemology, human nature, and moral and political philosophy. The exact order of courses and which ones are offered is determined per school year and depends on scheduling and the availability of professors.

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-1503: Philosophy of Religion (3 credits)

Religion is an important part of the lives of most people on this planet. Everyday people practice their religion through prayer, meditation, and diverse rituals. This Philosophy of religion course strives to introduce the student to the "sciences of religion" and to continue to phenomenologically describe and ontologically found religion. The fact that man is a religious being is undeniable since religion is a universal phenomenon. This is extensively documented by historical science and other empirical sciences, such as cultural anthropology and ethnology. It is an original phenomenon and cannot be reduced to -or explained in- mere sociological, psychological or cultural terms. The exact correspondence between religion and human nature also must be determined.

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-1508: Introduction to Phenomenology (3 credits)

This course introduces students to the basic concepts, terms, distinctions, and formal structures of phenomenology, including intentionality and its objective correlates, parts and wholes, identity in manifolds, presence and absence, the natural and phenomenological attitudes, epoché and bracketing, intersubjectivity, the phenomenology of perception, memory and imagination, the phenomenology of the self, the phenomenology of words, pictures and symbols, categorical intentionality, temporality, and eidetic intuition. The course will also look at how phenomenology is undertaken by various twentieth-century philosophers. Possible philosophers we will examine: Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, Edith Stein, Jean-Paul Sartre, Dietrich von Hildebrand and Karol Wojtyla among others. The course contrasts phenomenology from other modern and post-modern movements and emphasizes the potential for phenomenology to complement realist epistemologies and metaphysics.

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-1513: Life and Thought of John Henry Newman (3 credits)

Created a cardinal by Leo XIII in 1879, canonized by Francis in 2019, and proclaimed a Doctor of the Church by Leo XIV in 2025, John Henry Newman (1801–1890) was one of the most important thinkers of the nineteenth century, having a major impact on subsequent theology, philosophy, and literature, both inside and outside the Catholic Church. In this course, students will learn about Newman’s life and read some of his most important works.

PT-PT-1515: Life and Thought of John Duns Scotus (3 credits)

Beatified by John Paul II in 1993, the Franciscan theologian, John Duns Scotus (d. 1308), was, alongside Thomas Aquinas and William of Ockham, the founder of one of the three major schools of high medieval scholasticism. This course will introduce students to the latest critical scholarship on the life and writings of Scotus as well as to the most important aspects of his thought with a special emphasis on the doctrine contained in his mature theological synthesis, the *Ordinatio*.

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-1531: Nature and Nature's God

This course focuses on Aquinas' First Way for proving the existence of God. We will begin by aiming to understand Aquinas' argument in its historical cosmological context and then develop an understanding of the argument in a more contemporary cosmological context. We will consider the First Way in relation to Aquinas' other four ways for proving the existence of God and whether the conclusion of the First Way is God as understood in the Judeo-Christian tradition. The course will proceed by reading Daniel Shields, Nature and Nature's God (Washington, D.C.: Catholic University of American Press, 2023), which will be supplemented by short readings from Aquinas' works. We will treat issues such as the First Way's understanding of motion, its treatment of infinite regress, and the type of proof Aquinas' claims it to be. Through examining the First Way, the seminarian should deepen their understanding of the world through a greater mastery of natural philosophy, metaphysics, and epistemology as well as increasing their knowledge and gaining some appreciation of science and intellectual history.

PT-PT-1532: Aquinas' Notion of Analogy (3 credits)

Analogy is a crucial concept in Thomistic Metaphysics and Theology. The analogical nature of the notion of ens(analogia entis) and other metaphysical concepts profoundly impacts our understanding of reality and its order. The principle of analogy prevents an interpretation of ens as a univocal notion, which would lead to rationalism, and also stops it from being seen as an equivocal notion, which results in skepticism. Moreover, this principle is of vital importance for Natural Theology and Sacred Doctrine; we can say nothing about God without employing analogies. This course aims to review the major texts of Thomas Aquinas on the notion of analogy, while avoiding the reductive interpretations of Cardinal Cajetan and Francisco Suarez. Instead, it will consider how all the texts can be read harmoniously, providing an integrated account of the doctrine of analogy. This holistic perspective allows for meaningful dialogue with prominent Protestant challengers of the analogia entis, as well as those within Catholic theology influenced by them.

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-1534: St. Thomas Aquinas: Life and Works (3 credits)

In this course students will read a scholarly biography of St. Thomas Aquinas and practice conducting research within the secondary literature on a selection of his works. The goal of this course is to provide students with a more intimate familiarity with the range of writings, controversies, and moral character of the Angelic Doctor as well as the general intellectual world of medieval scholasticism. Students will also acquire skills necessary for independent research.

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-1538: The Medieval Problem of Universals (3 credits)

Most philosophers—ancient, medieval, and modern—have agreed that we can classify natural things, such as minerals, plants, and animals, into various genera and species, but medieval philosophers were distinguished for the sophistication with which they debated the nature of these universals (i.e., genera, species, etc.) and the explanation for their multiplication in diverse individuals. The great twentieth-century medievalist Etienne Gilson called this problem "the battlefield" where opposing medieval metaphysical systems "tested their strength" (*HCPMA*, 98). This class will look at some of the principal medieval contributions to the debate about the problem of universals, especially those of Thomas Aquinas, John Duns Scotus, William of Ockham.

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 fledging 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-1550: On the Natural Knowledge of God (3 credits)

This class will examine the affirmation made by some philosophers that all men have a spontaneously arising belief in or knowledge of God's existence. It will examine affirmations in this direction made by St. Paul, John Damascene, Thomas Aquinas, Duns Scotus, John Henry Newman, John Calvin, and more recently, Reformed Epistemologist Alvin Plantinga. It will examine how such knowledge might arise, whether it necessitates a specific faculty, and whether the knowledge – if it exists – can be termed such by contemporary epistemological theories, including evidentialism, foundationalism, and Reformed Epistemology. This will include the discussion of what constitutes knowledge, distinguishing it from true belief. We will look at some critiques of these three epistemological models and the implications for the natural knowledge of God. We will touch on how such innate knowledge differs from other natural knowledge of God obtained through natural theology or philosophical theology. Finally, we will consider the issue's implications for the evangelization, examining the texts of Vatican II on salvation for members of the non-Christian religions and unbelievers.

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 (Weltanschaung) 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-1580: The Problem of Evil (3 credits)

This course will explore the perennial challenge of reconciling evil with the existence of a benevolent God through a philosophical analysis of the nature and sources of evil, as well as an examination of traditional and contemporary theodicies.

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 and 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.

PT-PT-1598: Divine Fatherhood, Personal Identity, and Gender Ideology (3 credits)

The so-called gender ideology presents an ethical and anthropological challenge to traditional and common-sense-based morals. The deepest roots of this challenge are found at the metaphysical and theological levels. This course offers a sapiential diagnosis of this phenomenon and of its central element: relativism. At its core, relativism and gender ideology reject the ultimate and most profound foundation of being: divine fatherhood. This foundation shows how authority and governance are not oppressive limits but rather gifts that lead creatures, especially intellectual ones, toward their perfection and fulfillment. Building on this key idea, we will compare the Christian understanding of freedom, rooted in truth, with the modern illusion of absolute autonomy promoted by philosophers such as Kant, Marx, and Sartre. Additionally, the course aims to deconstruct a mechanized and dualistic view of the human person by proposing a realistic approach to personal identity that integrates its ontological, psychological, and moral dimensions. Saint Augustine's and Saint Thomas Aquinas's realistic accounts of self-consciousness and self-knowledge will provide essential tools not only for engaging with the ideology in general but also for pastoral and charitable responses to the personal crises it causes in individuals.

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*.

Graduate Theology Courses

Biblical 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

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.

Prerequisite: TH-CL-2101: Canon Law I

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.

Prerequisite: TH-CL-2102: Canon Law II

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-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.

Prerequisite: TH-CH-2201: Church History I

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)

This course serves as the formal introduction to sacred theology for seminarians. It treats Divine Revelation in itself, its transmission through Sacred Tradition and Sacred Scripture, and its interpretation by the Church's Magisterium. This course proceeds to examine the proper human response to the Word of God, which is theological faith, along with the motives of credibility, and the scientific nature of theology.

TH-DO-2105: Christology (3 credits)

This course 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)

This course is an introduction to Biblical, patristic, medieval, and contemporary Catholic teaching on the Third Person of the Most Holy Trinity. It aims to provide an overview of the major themes of Pneumatology, including the Holy Spirit's eternal procession, temporal missions, revealed names, and attributed actions. Special attention will be paid to his gifts, charisms, and empowerment of the Church for the proclamation of the Gospel.

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 (1 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.

Homiletics

TH-HO-2101: Homiletics I (2 credits)

This course 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

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.

Prerequisite: 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 mysterion 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.

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

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.

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

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.

Prerequisites: TH-LS-2100: Liturgical and Sacramental Theology, TH-CL-2102: Canon Law II, and TH-LS-2225: Baptism and Confirmation

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-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)

Spiritual theology treats the nature and means of Christian perfection. As such, this course examines the principles and dynamics of growth in holiness, including states of life, grades of prayer, asceticism and mysticism, and discernment of spirits.

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-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-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, and 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-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-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: Saint 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: Saint 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.

Prerequisite: TH-SS-2320: Saint Paul I

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.

Theology Topics

TH-TT-2563: Introduction to the Philosophical Theology of Thomas Aquinas (2 credits)

The writings of Saint Thomas Aquinas (1225–1274) provide the most accessible, systematic, comprehensive, and authoritative synthesis of faith and reason of the high medieval scholastics, but his great work of theological synthesis, epitomized by the *Summa theologiae*, presupposes extensive familiarity with the philosophy of Aristotle. In this course, beginner theology students will be taught how to read Thomas's scholastic texts and introduced to the most important philosophical and theological principles, necessary for engaging his work.

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 seminarian students for the comprehensive written and oral examinations in the areas of Sacred Scripture, Fundamental, Dogmatic and Moral Theology based on a set of prompts developed by the Theology Faculty and provided to students during their first

semester of theology studies at SJV. 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.

Additionally, in accord with the directives of 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. The Theology Faculty identifies at least 1 academic writing sample in each of 7 semesters of the Theology degree program(s) for incorporation into the portfolio. The written portfolio is submitted in its entirety, under the supervision of the primary faculty member teaching the Seminar course.

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

The last step in the S.T.B. degree program is for seminarian 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. The exam grade appears on a student's transcript in the respective semester when the exam is completed, and the letter grade is not factored into the student's GPA.

TH-TH-THES: Written Thesis (0 credits)

The purpose of the written thesis for lay students completing the M.Div. degree is to give them 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. Instructions for completing the thesis will be provided to students in advance. The thesis title and grade appear on a student's transcript in the respective semester when the thesis is completed, and the letter grade is not factored into the student's GPA.

TH-TH-MDEX: M.Div. Comprehensive Written Exam (0 credits)

The last step in the M.Div. degree program is for students to complete a written comprehensive examination set by the Theology Faculty. The pass/fail grade for this exam appears on a student's transcript in the respective semester when the exam is completed, and the grade is not factored into the student's GPA.

Permanent Deacon Formation Courses

Canon Law

PD-CL-0100: Introduction to Canon Law (1 credit)

Introduction to Canon Law offers the candidate to the Diaconate an overview of various canonical topics pertinent to diaconal ministry. The topics include: an introduction to law, the Catholic Church: East and West, the office and function of the bishop, ordination and incardination, the priest and the parish, the Eucharist, baptism and marriage.

Catechetics

PD-CA-0100: Catechesis and RCIA (1 credit)

This course will provide deacon candidates with basic principles and orientation necessary for the pastoral work of being a parochial evangelist and catechist. After briefly surveying the history of catechetical methods, the signs of the times for modern catechesis will be considered by referring to the papal magisterium, General Directory for Catechesis and the Catechism of the Catholic Church, as well as other Church documents. These modern tools will be used to propose a methodological approach to a fully evangelizing and catechetical parish. Attention will also be given to an analysis of current trends in catechetical theory and the evaluation of catechetical strategies, as well as the structure and implementation of a catechesis for the RCIA.

Church History

PD-CH-0101: Church History I (1 credit)

This course studies the history of Christianity from the post-apostolic period in the ancient world through the end of the Early Middle Ages: that is, from approximately 100 to 1000 A.D. The first half of the course focuses on the rise of Christianity within the Mediterranean world of the Roman Empire; the second half examines the consolidation of the Catholic Church during the Christian Middle Ages. Over the duration of the semester, we shall study various themes of Church History spanning an array of religious, political, and social developments.

PD-CH-0102: Church History II (1 credit)

This course studies the history of Christianity from 1000 A.D. to the present. The first half of the course focuses on the religious history of the Middle Ages; the second half examines developments in religion from early modernity until the present. In doing so, we shall study various developments in Church History encompassing an array of political, religious, and social themes.

Prerequisite: PD-CH-0101: Church History I

Cultural Studies

PD-CU-0101: Sacred Music for Deacons (1 credit)

This course occurs each semester of all the years of the diaconate formation program. The course introduces the deacon aspirants to the fundamentals of good singing, vocal production, and the norms of the Church regarding sacred music. Through rehearsing music for Sunday Mass, the deacon aspirants learn how to sing Gregorian chant in both square and modern notation, hymns, and chants of the Roman Missal, particularly those specific to the Deacon. Practical tutorial for cantors is included within the scope this course.

Dogmatic Theology

PD-DO-0101: Ladder of Ascent I: CCC I-II (1 credit)

The Catechism of the Catholic Church offers us a magnificent "symphony of faith," demonstrating the harmonious and holistic nature of the Catholic faith and practice. This class introduces the history and purpose of the Catechism, as well as the content of Pillars I-II as a Ladder of Ascent toward the Blessing from which we come.

PD-DO-0102: Ladder of Ascent II: CCC II-III (1 credit)

This course is a continuation of PD-DO-0101 and delves into Pillar III of the Catechism.

Prerequisite: PD-DO-0101: Ladder of Ascent I: CCC I-II

PD-DO-0111: Revelation and Faith (1 credit)

Revelation and Faith studies the Christian Revelation and the act of faith, as the human response to God from a systematic theological perspective.

PD-DO-0112: Apologetics (1 credit)

Responding to the command of Saint Peter to, "*Always be ready to explain to anyone who asks you for a reason for your hope but do it with gentleness and reverence…"* (1 Peter 3:15-16), this course explores the history and essential themes of Catholic apologetical tradition. It familiarizes and equips candidates with the necessary tools for the rational defense of Christianity in contemporary times.

Prerequisite: PD-DO-0111: Revelation and Faith

PD-DO-0120: Christian Anthropology (1 credit)

This course examines Catholic doctrines of human nature as expounded by the Fathers and the Doctors of the Church.

PD-DO-0131: Trinity (1 credit)

This course is an introduction to Catholic doctrine of the Most Holy Trinity.

PD-DO-0132: Christology and Pneumatology (1 credit)

This course provides a foundational understanding of the Theology of the Mysteries of Jesus Christ and the Holy Spirit. This course gives a familiarity with biblical texts regarding these divine Mysteries.

Prerequisite: PD-DO-0131: Trinity

PD-DO-0140: Church and Ecumenism (1 credit)

This course is an introduction to ecclesiology and ecumenism. Its main theme is the Catholic dialogue with Christian churches and ecclesial communities, in light of the Church's nature and her essential properties, namely unity, sanctity, apostolicity, and catholicity.

PD-DO-0150: Mary and the Communion of Saints (1 credit)

This course provides a comprehensive survey of the theological mystery of Mary and the communion of saints within the divine economy of salvation. It will be treated in three parts: Mariology considered as Christology, the communion of saints as the body of Christ, and Mariology as ecclesiology. Relying on our guides the poet Dante and the mystic Adrienne von Speyr, we seek to study theology in such a way as to become more Marian.

Homiletics

PD-HO-0101: Homiletics I (1 credit)

This course presents the principles of homiletics, writing homilies, and presenting homilies.

PD-HO-0102: Homiletics II (1 credit)

This course is a continuation of PD-HO-0101.

Prerequisite: PD-HO-0101: Homiletics I

Liturgical Practica

PD-LP-0100: Diaconal Ministry (1 credit)

This practicum includes theoretical and practical experience in the ministries of a deacon. Emphasis will be 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). Students will learn to change the Lumen Christi, Exultet, Ite Missa Est, and The Gospel According to the New Translation of the Roma Missal.

Liturgical and Sacramental Theology

PD-LS-0101: Sacraments: Baptism, Confirmation, Eucharist (1 credit)

This course introduces the nature, theology and celebration of the sacraments of Christian initiation having in mind the spiritual and pastoral dimensions.

PD-LS-0102: Sacraments: Holy Orders, Matrimony (1 credit)

This course will introduce the student to the Sacraments of Holy Orders and Matrimony by primarily using the Catechism of the Catholic Church. The course will outline the scriptural foundations, the historical development, and the theology of each of the Sacraments at the Service of Communion. A focus of the course will be to review the theology and history of each of the Sacraments and their relationship to diaconal ministry.

Prerequisite: PD-LA-0101: Sacraments: Baptism, Confirmation, Eucharist

Moral Theology

PD-MO-0101: Life in Christ: Fundamental Morals (1 credit)

This course is an introduction to Moral Theology. Its main theme is the Christian life ordered to its Final End, which is God's Glory, through supernatural charity as the fundamental virtue of sanctification.

PD-MO-0102: Life in Christ: Virtue and Common Problems (1 credit)

This course is an introduction to Moral Theology. Its main theme is the fulfillment of Christian values or virtues. Such a fulfillment is attained through the exercise of supernatural charity commanding the act of every other virtue.

Prerequisite: PD-MO-0101: Life in Christ: Fundamental Morals

Pastoral Theology

PD-PA-0100: Pastoral Counseling (1 credit)

This course is designed to consider the special issues associated with the theory, practice, and administration of pastoral counseling in the diaconal context. Students will receive training in the Strategic Pastoral Counseling model and will learn rudimentary skills in pastoral counseling, as well as the ethical, legal, and moral ramifications of pastoral work done poorly.

Sacred Scripture

PD-SS-0101: OT Introduction: Salvation History (1 credit)

This course will introduce students to the story of salvation history through a survey of the Old Testament (OT). Giving special attention to the stories of the patriarchs, covenants, and typological foreshadowing of Jesus, the Church, and the sacraments, the course aims to give students the tools to see the New Testament embedded in the Old and prepare them to see the Old Testament revealed in the New.

PD-SS-0102: NT Introduction: Salvation History (1 credit)

This course is designed to give students an overview of the New Testament's content, context, and theology with particular attention toward the way in which the earliest Christians understood themselves to be at the center of "salvation history". The world has been longing for God as long as human beings have lived. Through Covenant promises to Abraham and his descendants, and through Israel's prophets, God spoke into human history and began to prepare the world for His own incarnation and salvific intervention. The New Testament literature reports the life, death, and resurrection of Jesus, as well His sending of the Holy Spirit and formation of the Church as the fulfillment of Old Testament's expectations, and the provenance of a Kingdom of God that would last forever. Lectures and class discussion will present an Introduction to the New Testament with its various content and the social and literary contexts in which it can be best understood. Encouraging students to engage the New Testament prayerfully and studiously should lead them to deeper personal edification, confident evangelization, and competent preaching.

Prerequisite: PD-SS-0101: OT Introduction: Salvation History

PD-SS-0110: Psalms and Diaconal Spirituality (1 credit)

The goal of this class is to introduce deacon candidates to the Psalms as poetic, theological, and spiritual treasures that enrich the life and ministry of those called to serve as deacons. The Psalms both raise the mind and heart to praise of God and form the soul in compassion and service of our neighbor. After a survey of how the "four senses of scripture" offer a rounded Catholic engagement with these ancient, yet perennially relevant Scriptures, the class will focus on study of each of the five books of Psalms. A class will then be dedicated to observing the use of Psalms in the New Testament, particularly in the Gospels. The final class turns to the application of enPsalmed-spirituality, suggesting ways to pray and to preach the Psalms according to various examples in the history of Christianity. Throughout the semester, we will combine prayer, study, and service as we join the ancient Psalmists in wonder at God's works and in proclamation of God's goodness.

PD-SS-0120: Pentateuch (1 credit)

This course presents the most important dates, events, peoples and geographic locations regarding the OT History as well as the structure, content and Theological input of the Pentateuch and the Historical Books.

PD-SS-0130: Prophets and Wisdom (1 credit)

This course will present the content, form and background of the Prophets and the Wisdom Books.

PD-SS-0140: Gospels (1 credit)

The course presents the geographical, chronological, and religious background of the four Gospels, as well as the content, form, and background of the four of them.

PD-SS-0150: Acts and Paul (1 credit)

This course will present the content, form and background of the Acts and Paul's Epistles as well as the relationship and spirituality that relates both genres.

Spiritual Formation

PD-SF-0101: Spiritual Classics and Prayer I (1 credit)

The universal call to holiness is an essential part of the Christian life. Candidates for the diaconate must therefore familiarize themselves with the Spiritual tradition of the church. This course introduces candidates to the Christian understanding of prayer and the reading of spiritual classics. After an introductory section on prayer and holiness, the following section will focus on Saint Francis de Sales (Introduction to the Devout Life) and Saint Theresa of Calcutta (Come be My Light: Writings of the Saint of Calcutta).

PD-SF-0102: Spiritual Classics and Prayer II: CCC IV (1 credit)

Sequel to Spiritual Classics and Prayer I, this course continues to introduce candidates to the Spiritual riches of the church. The course engages the timeless classics of Saint Augustine's Confessions, Saint Teresa of Avila's Way of Transformation, and Saint John of the Cross's Dark Night of the Soul. Familiarity with these works will help the candidates recognize the events and moments of grace in their spiritual journey.

Prerequisite: PD-SF-0101: Spiritual Classics and Prayer I

Systematic Philosophy

PD-PS-0101: Developing a Catholic Mind I (1 credit)

This course introduces candidates for the permanent diaconate to some of the basic philosophical distinctions that the Catholic Church uses. Students will learn the contributions that reason can make to our knowledge of God and humanity, especially in the areas of natural theology, philosophical anthropology, and ethics. This course will prepare students for more advanced theological study.

PD-PS-0102: Developing a Catholic Mind II (1 credit)

This course introduces candidates for the permanent diaconate to some of the basic philosophical distinctions that the Catholic Church uses. Students will learn the contributions that reason can make to our knowledge of God and humanity, especially in the areas of natural theology, philosophical anthropology, and ethics. This course will prepare students for more advanced theological study.

Prerequisite: PD-PS-0101: Developing a Catholic Mind I

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

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Instructor, Propaedeutic Stage-
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Lecturer, Spanish

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

Reverend Mateusz Ratajczak, S.T.D.
Assistant Professor, Pre-Theology and Theology Cycles

Most Reverend Jorge Rodriguez, S.T.D.
Lecturer, Theology Cycle
Bishop Joseph Machebeuf Chair of Pastoral Studies

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Instructor, St. Francis School of Theology for Deacons

Reverend Gonzalo Stephen Sanguinetti, S.T.L.
Lecturer, Theology Cycle

Reverend Thomas Scherer, J.C.L.
Lecturer, Theology Cycle

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

Reverend David Songy, OFM Cap, S.T.D., Psy.D.
Associate Professor, Pre-Theology Cycle

Reverend Peter Srsich, S.T.L.
Lecturer, Pre-Theology and Theology Cycles
Instructor, St. Francis School of Theology for Deacons

Reverend James Peter Trares, OP, S.T.L., (S.T.D. candidate)
Lecturer, Theology Cycle

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

Reverend Braden Wagner, S.T.B.
Instructor, Spirituality Year

Sister Clotilde Wanki, J.C.D.
Assistant Professor, Theology Cycle

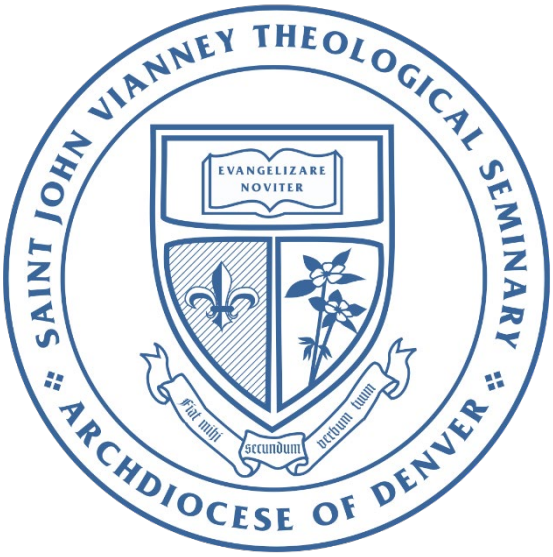
Peter Waymel, Ph.L., (Ph.D. candidate)
Lecturer, Pre-Theology Cycle
Instructor, Propaedeutic Stage

Christopher T.M. West, Ph.D.
Assistant Professor, Pre-Theology and Theology Cycles

Reverend Eric David 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.



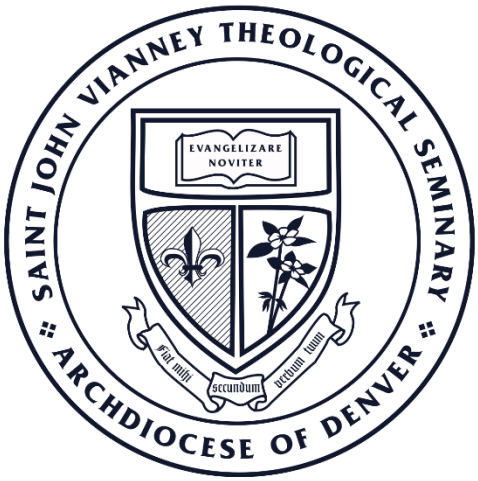
The top field is an expression of gratitude for St. Thomas Aquinas Seminary, on whose patrimony our seminary stands today. The seal of that seminary included an open book to symbolize the Scriptures on which was written the word evangelizare, meaning “to evangelize.” To this, we have added noviter, Latin 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. This seal is used by all seminary divisions: the Seminarian, Diaconate, and Lay Divisions.



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