



BYZANTINE CATHOLIC SEMINARY OF SAINTS CYRIL AND METHODIUS

FORMING LEADERS FOR THE CHURCH

ACADEMIC CATALOG



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FORMATION AND THE CALL TO HOLINESS

The universal call to holiness for the Christian is a call to live in accord with baptismal grace and those commitments made at baptism. Such a life seeks perfection, a perfection to which human beings aspire only by “constant growth in the good.” (*Life of Moses*, St. Gregory of Nyssa)

Formation is a process of constant growth. A person created in the image and likeness of God does well to understand formation as a never-ending fact of life.

Even in the Seminary, it is understood that all members of the community – board, staff, faculty, and students – are in a “program of formation.” At the same time, the Seminary sees as one of its most important endeavors the forming of holy and capable priests. In describing its programs, the Seminary generally uses the term “formation” in reference to the formal *Program of Priestly Formation*. Those in this program are seminarians and they constitute a **Community of Priestly Formation**.

Those men and women pursuing master’s degrees or taking post-graduate level theology courses make up our **School of Theology**. Degree students, non-matriculating students, and auditing students, taking courses online and/or on-campus form a global community representing various faith traditions, cultures, and experiences.

Our **Community of Aspirants** comprises those men who have been sponsored by their hierarchs to discern formation and a priestly vocation and who have yet to meet the benchmarks required before admission into the Community of Priestly Formation Program (i.e. Configuration Stage of Priestly Formation).

APPLICATION

The Byzantine Catholic Seminary offers two distinct graduate degree programs, the M.Div. and the M.A.T. Both programs are fully accredited by the Association of Theological Schools.

Seminarians are generally enrolled in the M.Div. program. However, for those seminarians who are deacons, who have been through a deacon formation program, and who have been serving proficiently in the diaconate for an adequate number of years, a special two-year M.A.T. program may be employed at the discretion of the seminarian’s Ordinary. The seminarian’s degree program is determined at the time of application. *Changing from one degree program to another after entry is not encouraged for seminarians.*

The Seminary also welcomes qualified students who are not seminarians and who wish to pursue our academic degree program, the Master of Arts in Theology.

Application for the degree programs of the Byzantine Catholic Seminary includes but is not limited to the following basic requirements:

- At least 21 years of age by time of entry
- An accredited Bachelor's degree or its equivalent from an accredited undergraduate program
- An official transcript showing all undergraduate work and degree(s) earned
- A completed application form including essays
- Professional resume
- Recommendation letters (for ordained priests enrolled in canonical Catholic and Orthodox churches, in lieu of these letters, a letter of good standing from the priest's hierarch or superior)
- *See below for additional requirements.*

Completed applications must be received by the Seminary before May 1 for seminarians and before July 20 for School of Theology students (in both on-campus & online modalities) for fall admission, before December 1 for spring School of Theology admission, or before April 20 for summer School of Theology admission. The Seminary Admissions Committee will review all applications and make recommendations to the Rector. The Rector's decision to admit or reject an application will be communicated to the applicant in writing. It is important to note that M.A.T. students will require at least five semesters to complete their program. M.Div. students (i.e. seminarians) are enrolled in a four-year program.

ADMISSION PROCESS FOR DEGREE PROGRAMS

ADMISSION PROCESS FOR PRIESTLY DISCERNMENT AND FORMATION

An individual does not choose to serve Christ but rather is chosen by the Master specifically for his service. The mission of each eparchial vocation's director's office is to invite and assist the faithful in discerning their call to discipleship as well as implementing vocation-seeking protocols. Therefore, once an individual perceives that he may be called by God (presbyterate, diaconate, consecrated life), the first step is to speak with the parish priest as well as the vocation's director whose task it will be to ultimately recommend individuals for formation.

The Byzantine Catholic Seminary welcomes seminarians who have been accepted as candidates in formation by their respective hierarchs and are being sponsored by them to be formed at B.C.S. As the Seminary application process is technically a separate process from the application to the local Ordinary, it will usually be the applicant's vocation's director who submits the application to the Seminary.

Applicants who do not possess the proper background to begin theological studies at the "configuration stage" according to the norms laid out by the *Program of Priestly Formation* (6th Edition, U.S.C.C.B., 2022) are admitted to the Community of Aspirants according to this program's benchmarks detailed in the Aspirancy section of this catalog. Applicants who have previously attended another seminary will be considered for admission only after consultation with that seminary and the sponsoring eparchy.

The Admissions Committee will consider each case on its own merits. Ordinarily, seminarians are expected to participate in the formation program of the Byzantine Catholic Seminary for at least two full years before the Seminary will make a recommendation for ordination (minor or major orders) to the sponsoring hierarchy.

All seminarians must conform to the accepted moral and academic standards as outlined in the Seminary Honor Code. The Seminary reserves the right to dismiss any seminarian who does not demonstrate a way of life consistent with the expectations for an ordained minister of the Church or who does not otherwise exhibit gifts or potential for ordained ministry.

COMMUNITY OF PRIESTLY FORMATION

“The goal of priestly formation is to form missionary disciples so that they are ready for consecration as shepherds for God’s People, sharing in the authority of Christ the Redeemer, who sent the Apostles to preach and heal. In this way, priestly formation clearly must have a missionary character.” (*Program of Priestly Formation, #14*). The Byzantine Catholic Seminary addresses this goal through four distinct but integrated dimensions – human, spiritual, intellectual, and pastoral formation. All these are brought together in the crucible of spiritual direction in the internal forum and in the assessment process in the external forum.

Those men in the Community of Priestly Formation generally reside in the Seminary complex. Married seminarians residing with their wives (and children) are to live near the Seminary. Seminary staff can usually provide listings and neighborhood recommendations for rentals. Seminary formation requires commitments seven days per week. Many days in the life of a seminarian are extremely full, potentially extending from arrival in chapel at 6:30 AM until departing an evening class at 9 PM.

ADMISSION CHECKLIST FOR SEMINARIAN APPLICANTS

Applicants for Seminary Priestly Formation are not to forward any portion of the application directly to the Seminary. Completed applications are submitted to the local Ordinary (usually his vocations office), and, upon acceptance and a letter of sponsorship from the hierarchy, are forwarded to the Seminary for the final portion of the application process. Complete application files are sent to the Byzantine Catholic Seminary, attention of “Director of Admissions.”

The documents and information listed below are required for admission to the Byzantine Catholic Seminary as an M.Div. or M.A.T.-Ministerial Leadership focus student. Applications will not be considered complete without all the following elements sent from the hierarchy or his vocations office. When indicated *in italics*, submitted materials may not be dated beyond the time given. Items **in bold** are the only required elements for applicants to the Community of Aspirants:

- **Letter of sponsorship from the Ordinary; this letter is in response to the petition letter which an applicant writes to his Ordinary seeking admission as a student for formation (1 month)**

- **Written letter or progress report from the applicant's vocations office or chancery detailing his status in regard to aspirancy benchmarks (see Aspirancy section below) which are to be achieved before admittance to the Seminary's Community of Priestly Formation; this includes the observations of all persons formally involved in the applicant's Aspirancy stages to date (3 years)**
- **Completed application form (6 months)**
- **Photograph (6 months)**
- **Autobiographical sketch that includes, but is not limited to, overview of applicant's personal spiritual journey**
- **One-page essay entitled "What does the Presbyterate (or Diaconate) mean to me?" (i.e. applicant's perception of ministry in the Byzantine Catholic Church, local community, and world)**
- **Professional resume and/or curriculum vitae (current)**
- **Copies of Baptismal, Chrismation, & First Divine Eucharist certificate(s) (baptismal within 6 months)**
- **Complete academic transcripts (undergraduate and above, incl. high school for those who have not yet earned a Bachelor's degree or which include any A.P. credit) – these must be official from the academic institutions and not copies (current, if e-sent must be directly from university to Seminary)**
- **Academic Writing Sample (Undergraduate Senior Thesis, Major Writing Assignment, or Theological Paper)**
- **Psychological Evaluation (2 years)**
- **Evidence of the completion of any therapeutic and/or remedial work as indicated in the psychological evaluation**
- **Physical Examination Report incl. test results for drugs and H.I.V. (1 year)**
- **Proof of medical insurance (current)**
- **Documentation of Criminal Background and Child Abuse History Clearance (4 years)**
- **References:**
 - an academic mentor, (former) employer, or fellow employee;
 - **a fellow parishioner (other than a relative);**
 - **applicant's pastor** and all priests who have been significantly involved in applicant's spiritual growth and discernment and who could give an honest assessment of fitness for public Church service
- **Documents of Transfer of Ritual Church (if applicable)**
- **Marriage, annulment, ordination, and/or vow dispensation certificates (as applicable)**
- **Explanatory documentation if previously sponsored by a hierarch for formation and/or enrolled in a Church seminary/institute/society**
- **If married, copy of wife's required documentation, particularly a letter of consent for her husband's formation and ongoing discernment (6 months).**

The complete application packet should be obtained through the vocations director of the respective eparchy:

Eparchy	Vocation's Director	Email
Ruthenian Pittsburgh	Rev. Kevin Marks	kevmarks@hotmail.com
Ruthenian Passaic	Rev. Michael Kerestes	mkerestes@aol.com
Ruthenian Parma	Rev. John R. P. Russell, M.Div.	frjrussell@parma.org
Ruthenian Phoenix	Very Rev. Michael Mandelas	vocations@ephx.org
Melkite Newton	Rev. Elias Dorham	vocations@melkite.org
Romanian Canton	Very Rev. Iuliu Muntean, V.G.	iulium@rcdcanton.org

An application for the Seminary Community of Priestly Formation is not considered complete without all the elements listed above.

MASTER OF DIVINITY DEGREE (M.Div.) CURRICULUM

Candidates for the M.Div. degree must complete a program including 89 academic credits plus 40 formation hours or four years of study (approximately 11 credits per semester). Students must also complete their capstone requirement in consultation with their advisor to fulfill the M.Div. degree. They must be consistent in fidelity to all expectations of the Seminary's Community of Priestly Formation program.



M.DIV. CURRICULUM OUTLINE

89 total credits; 40 cumulative formation hours

First Year Theology

Fall			Spring		
LC 601	Vocal Technique (30 min)*	P/F	LC 501	Chant I: Divine Liturgy (1 hr)*	P/F
CH 100	Introduction to Church History**	2	LC 602	Vocal Technique (30 min)*	P/F
LT 100	Intro. to Liturgy & Sacraments**	3	DT 101	Patristics I	2
CL 100	Introduction to Canon Law**	2	LT Cycle	_____	3
DT 100	Introduction to Dogmatics**	3	CL Cycle	_____	2
SP 101	Foundations of Spirituality I	2	SP 102	Foundations of Spirituality II	2
			SS 100	Introduction to Sacred Scripture	3
		12			12

Second Year Theology

Fall			Spring		
MT 100	Introduction to Moral Theology**	3	MT Cycle	_____	2
			CL Cycle	_____	2
DT 102	Patristics II	2	DT 104	Post-Chalcedonian Dogmatics	3
LC 502	Chant II: Matins & Vespers (1 hr)*	P/F	LC 503	Chant III: Special Services (1 hr)*	P/F
LC 603	Vocal Technique (30 min)*	P/F	LC 604	Vocal Technique (30 min)*	P/F
DT 103	Dogmatics to Chalcedon	3	LT Cycle	_____	3
			PR 101	Pastoral Care and Counseling I	2
SS Cycle	<i>Old Testament</i> _____	3	SS Cycle	<i>New Testament</i> _____	3
		11			15
Second Summer			PR 106	Clinical Pastoral Education**(10 weeks)	1

Third Year Theology

Fall			Spring		
CH Cycle	_____	2	DT 202	Vatican II Documents, Part 2	2
DT 201	Vatican II Documents, Part 1	2	LC 606	Vocal Technique (30 min)*	P/F
LC 605	Vocal Technique (30 min)*	P/F	LT Cycle	_____	3
			MT Cycle	_____	2
PR 501	Liturgical Practicum I (2 hrs)*	P/F	PR 502	Liturgical Practicum II (2 hrs)*	P/F
PR 102	Pastoral Care & Counseling II	2	PR 201	Homiletics I*	2
PR Cycle	Pastoral Leadership _____	2	SS Cycle	<i>New Testament</i> _____	3
SS Cycle	<i>Old Testament</i> _____	3			12
		12			

Fourth Year Theology

Fall			Spring		
CH Cycle	_____	2	LC 608	Vocal Technique (30 min)*	P/F
LC 607	Vocal Technique (30 min)*	P/F	LT Cycle	_____	3
			PR 504	Liturgical Practicum IV (2 hours)*	P/F
PR 503	Liturgical Practicum III (2 hours)*	P/F	PR 205	Found. of Spiritual Dir. (1 hour)*	P/F
PR 202	Homiletics II*	2	SS Cycle	<i>New Testament</i> _____	3
PR Cycle	Pastoral Leadership _____	2			5
SS Cycle	<i>Old Testament</i> _____	3			
		9			
Fourth Year Capstone writing			Fourth Year Capstone writing		

*special course permission required for those not in holy orders formation; no test-out option for these course

**no test-out option for these courses; courses in this color font may be taken prior to the M.Div by aspirants who are advanced.

Non-academic formational hours (normative for all seminarians, each year)

Formational Meetings (Rector’s and Spiritual Conferences)	1 hour per week
Personal Formational Advising	Average 30 minutes per week
Spiritual Direction	Average 30 minutes per week
Field Education	Average 1 hour per week
	<hr/>
	3 hours on average per week

Cycles:	Subject	Fall	Spring
	Canon Law		Sacramental Ministry Canon Law (101) Parish Ministry and Marriage (102)
	Church History	History of the Byzantine Church (101) Modern Church History (103)	
	Liturgical Theology		Sacramental Mysteries of Initiation (101) Sacramental Mysteries of Vocation&Penance (102) Theology of Divine Liturgy (103) Theology of Divine Office (104)
	Moral Theology		Catholic Social Teaching (103) Marriage, Sexuality, &Bioethical Problems (104)
	Pastoral Practice	Pastoral Leadership I (203) Pastoral Leadership II (204)	
	Sacred Scripture	Pentateuch (101) Historical Books and Prophets (102) Wisdom Literature and Psalms (103)	Synoptic Gospels (201) Pauline Literature (202) Johannine Literature (203)

M.DIV. OUTCOMES

Seminarians receiving a Master of Divinity degree from the Byzantine Catholic Seminary of Ss. Cyril and Methodius will graduate with the necessary proficiencies for the priestly ministry of the Catholic Church, with integral knowledge of the Eastern Christian tradition to think theologically, interpret according to the mind of Christ, and apply practically their patristic inheritance to pastoral life in communion with the successor of Peter. They will:

1. Integrate theological and pastoral concepts for effective ministry in the modern world focused on sanctification, renewal, and evangelization of the People of God;
2. Articulate the Church’s teaching on faith and morals with an acute understanding of Scripture, Dogmatics, Liturgy, and Pastoral Practice;
3. Demonstrate ministerial gifts through cooperation with superiors, collaboration with colleagues, mindfulness of self-presentation and personal health, competency in leadership, and commitment to the People of God;
4. Engage a professional style in practical ministry with the ability to share, teach, and preach the faith and the Word, employ managerial skills, understand administrative tasks, and commit to life-long spiritual, intellectual, pastoral, and human growth.

SCHOOL OF THEOLOGY

ADMISSION PROCESS FOR MASTER OF ARTS IN THEOLOGY DEGREE (M.A.T.)

The degree of Master of Arts in Theology (M.A.T.) is a graduate academic program of Eastern Christian theological and pastoral studies. The Seminary offers this degree through both on-campus and online delivery systems. It prepares students for leadership apostolates including education by providing a systematic theological framework.

The Ministerial Leadership focus area is available only to deacons in the Seminary's Community of Priestly Formation and is not offered online. Applicants for the Ministerial Leadership focus follow the admissions procedures for Seminary applicants as given above. The Seminary is willing to waive some of the date requirements for submitted materials in the applications of deacons applying for the M.A.T. Ministerial Leadership focus.

The documents and information listed below are required for admission to the Byzantine Catholic Seminary's School of Theology as an M.A.T. student:

- Completed application form with completed essays
- Professional resume and/or curriculum vitae (*if any work history*)
- Official transcripts of undergraduate degree and all other undergraduate or graduate studies (*These must be sent directly from university registrar to Seminary registrar [office@bcs.edu]*)
- Two letters of recommendation (*one should be from pastor; for ordained priests enrolled in canonical Catholic and Orthodox churches, in lieu of these letters, a letter of good standing from the priest's hierarch or superior*).

An application is not considered complete without all elements.

M.A.T. applicants (except for Ministerial Leadership focus), both in-house and online, should go to the Seminary website (www.bcs.edu) to complete the application form. Any application elements that must be post-mailed are sent to the Byzantine Catholic Seminary, attention of "Director of Admissions."

Applicants for the Ministerial Leadership focus follow the admissions procedures for Seminary (M.Div.) applicants, although they would be enrolled as students in the M.A.T. program. The Seminary is willing to waive some of the date requirements for submitted materials in the applications of deacons applying for the M.A.T. Ministerial Leadership focus.

NON-MATRICULATING STUDENTS AND AUDITORS

The Seminary welcomes qualified persons who wish to study without matriculating into one of the degree programs. Non-matriculating students enroll in courses of their choice for academic credit and are responsible for all course assignments and examinations.

Non-matriculating students must submit the complete application packet as required of M.A.T. applicants (see above).

The option to audit a course is meant to accommodate interested individuals seeking general exposure to a subject or who may lack the time or resources necessary to complete all the work required for academic credit. Audited courses are counted as part of the student's load, but do not count toward any degree requirements.

Auditors must submit the following:

- Completed application form with completed essays
- Professional resume and/or curriculum vitae (*if any work history*)
- Two letters of recommendation (*one should be from pastor; for ordained priests enrolled in canonical Catholic and Orthodox churches, in lieu of these letters, a letter of good standing from the priest's hierarch or superior*).

An application is not considered complete without all elements. Auditor applications are due by the deadlines applicable to M.A.T. and non-matriculating applicants.

Applicants may contact the Seminary Registrar for an application packet or go to the Seminary website (www.bcs.edu) to complete the application form. Any application elements that must be post-mailed are sent to the Byzantine Catholic Seminary, attention of "Director of Admissions."



MASTER OF ARTS IN THEOLOGY (M.A.T.) CURRICULUM

Candidates for the M.A.T. degree must complete the required curriculum of 37 credits with a cumulative G.P.A. of at least 3.0.

Each candidate chooses one of the following focus areas:

Eastern Dogmatics

Byzantine Liturgy

Sacred Scripture

Ministerial Leadership (Community of Priestly Formation).

The Ministerial Leadership focus area is limited to seminarians who are ordained deacons and who have completed a deacon formation program. This focus area is not offered online. M.A.T. students will choose from the approved capstone requirements in consultation with an advisor in fulfillment of the M.A.T. degree.

The degree can be completed in five semesters with full time study. Part-time students have a six academic year limit to complete the program.

Cross-registration is allowed, but only with the permission of the Academic Dean. Students can petition for no more than 9 hours of compatible graduate-level theological credits completed at other institutions. Any grade below a B- is not accepted.



M.A.T. CURRICULUM OUTLINE

(Eastern Dogmatics, Byzantine Liturgy, or Sacred Scripture focus) 37 Credits

First Year

Fall

CL 100	Introduction to Canon Law**	2	
LT 100	Intro. to Liturgy & Sacraments**	3	
MT 100	Introduction to Moral Theology**	3	
SS 100	Introduction to Sacred Scripture	3	
		11	

Spring

DT 100	Introduction to Dogmatics**	3	
DT 101	Patristics I	2	
DT/LT/SS	Focus Elective	3	
SP 101	Foundations of Spirituality I	2	
		10	

Summer

DT 105	Ecumenism	1	
WR 101	Research Methods	2	
		3	

Final Year

Fall

DT 102	Patristics II	2	
DT/LT/SS	Focus Elective	3	
MT 104	Marriage, Sexuality, & Bioethical Problems	2	
		7	

Spring

DT/LT/SS	Focus Elective	2	
DT/LT/SS	Focus Elective	3	
WR 201	Capstone Research and Writing	1	
		6	

*C.P.E. can be at an approved hospital in the student's geographical area or in Pittsburgh with seminarians. The Academic Advisor would assist with lodging for those M.A.T. students coming to Pittsburgh. There is no test-out option for the C.P.E. requirement.

**no test-out option for these courses

M.A.T. CURRICULUM OUTLINE

(Ministerial Leadership focus) 37 Credits; 23.5 cumulative formation hours

For those seminarians who are deacons, who have been through a deacon formation program, and who have been serving proficiently in the diaconate for an adequate number of years, a special two-year, on-campus M.A.T. program may be employed at the discretion of the seminarian's Ordinary.

First Year Theology

Fall			Spring		
CL 100	Introduction to Canon Law**	2	CL 102	Parish Ministry and Marriage***	2
LC 100	Introduction to Music	2	LC 503	Chant III: Special Services (1 hr)*	P/F
LC 601	Vocal Technique (30 min.)*	P/F	LC 602	Vocal Technique (30 min.)*	P/F
LT 100	Intro. to Liturgy & Sacraments**	3	PR 502	Liturgical Practicum II (2 hrs)*	P/F
PR 501	Liturgical Practicum I (2 hrs)*	P/F	PR 101	Pastoral Care & Counseling I	2
			PR 201	Homiletics I*	2
PR Cycle	Pastoral Leadership ____	2			
SP 101	Foundations of Spirituality I	2	SS 100	Introduction to Sacred Scripture	3
		<hr/>			<hr/>
		11			9

Summer

PR 106 Clinical Pastoral Education**(10 weeks) 1

Final Year Theology

Fall			Spring		
DT 100	Introduction to Dogmatics**	3	CL 102	Parish Ministry and Marriage***	^
MT 100	Introduction to Moral Theology**	3	DT 103	Dogmatics to Chalcedon	3
PR 503	Liturgical Practicum III (2 hrs)*	P/F	LC 608	Vocal Technique (30 min)*	P/F
PR 102	Pastoral Care & Counseling II	2	PR 504	Liturgical Practicum IV (2 hrs)*	P/F
PR 202	Homiletics II*	2	PR 205	Found. of Spiritual Dir. (1 hour)*	P/F
PR Cycle	Pastoral Leadership ____	2	WR 201	Capstone Research and Writing****	1
		<hr/>			<hr/>
		12			4

*special course permission required for those not in holy orders formation; no test-out option for these courses

**no test-out option for these courses

***CL 102 cycles every other year; the seminarian need only take it when offered, not twice

****available online

Non-academic formational hours (normative for all seminarians, each year)

Formational Meetings (Rector's and Spiritual Conferences)	1 hour per week
Personal Formational Advising	Average 30 minutes per week
Spiritual Direction	Average 30 minutes per week
Field Education	Average 1 hour per week
	<hr/>
	3 hours on average per week

Cycle:	Subject	Fall	Spring
	Pastoral Practice	Pastoral Leadership I (203) Pastoral Leadership II (204)	

M.A.T. OUTCOMES

Men and women who seek to serve and enrich theological reflection in the life of the Church and world today by receiving a Master of Arts in Theology from the Byzantine Catholic Seminary of Ss. Cyril and Methodius will:

1. Integrate the richness and complexity of Eastern Catholic tradition;
2. Engage in advanced theological reflection and dialogue;
3. Apply theology with an acute understanding of their own focus area;
4. Substantiate theological concepts for effective service to church and community.

MODALITY NEUTRALITY

The Byzantine Catholic Seminary offers credit courses both on-campus and online. While online courses for seminarians are by exception, all credit courses successfully completed online count towards degree fulfillment and are recorded in the same manner as on-campus courses.

STUDENT TECHNICAL REQUIREMENTS

Enrollment in any course at B.C.S. requires a basic level of technological comfort and access to appropriate equipment. While public access computers and printers are available in the Library for students taking courses on campus, students are welcome to bring their own laptops with them.

Regardless of whether students brings their own computer, plan to use one in the Library, or are taking courses online, all students need to be able to:

- access computers that meet the minimum technical requirements
- send, receive, and attach documents to an email

Depending upon the course and its modality, additional computer skills may be required.

Minimum operating systems requirements

Windows	<ul style="list-style-type: none">• Windows 10
Mac	<ul style="list-style-type: none">• Mac OS 10.13• Mac OS 10.14• Mac OS 10.15
Chromebook	<p>Not recommended for primary device due to possible lack of app compatibility and because of the slow system memory typically installed in Chromebook which, when coupled with Chrome's heavy memory load, leaves little else for other programs and apps.</p> <p>We also do not recommend the Linux operating system because it is not as well supported as Windows or Mac operating systems.</p>

Computer equipment recommendations

In general, any new or recent Windows or Mac laptop or desktop should work well for student work. Choosing a Windows or a Mac machine is a personal preference, and both are widely used and supported on campus and online.

Students will be provided with virus protection on an annual basis if they bring their own laptop or desktop computer to campus. All users of the Seminary internet network must access it through the guest network unless they have downloaded and are running the Seminary's virus protection.

General Technical Requirements

The following are required for all student computers

- Active Email Account (can request bcs.edu email account upon acceptance)
- Current Operating System: Windows or Mac
- Internet Connection: D.S.L./Cable (recommended)
- Current Internet Browser: Google Chrome, Microsoft Edge, Mozilla Firefox, or Apple Safari
- Word Processing Software: latest version of Microsoft Word (recommended; available free with bcs.edu domain email account)
- Headset with Microphone for Zoom class sessions
- CPU/Processor Dual Core
- RAM memory 8Gb of ram
- Wireless 2.4Ghz

The following are recommended for student computers

- CPU/Processor Quad Core
- RAM memory 16Gb
- Wireless 2.4Ghz and 5Ghz

Browser recommendations

Google Chrome



- Version 63 or newer.

Firefox



- Version 57 or newer.

Microsoft Edge



- Version 42 or newer.

Safari



- Version 12 or newer.

Internet Explorer



- Internet Explorer is no longer supported by Microsoft.
- Edge is the new Microsoft browser.

Adobe Reader DC

Adobe Reader DC is a free PDF viewer that lets you read, search, and print any PDF file.

[Download the most recent version of Adobe Reader DC:](https://get.adobe.com/reader/)

<https://get.adobe.com/reader/>

COMMUNITY OF ASPIRANTS

When sponsored seminarians are discerning formation and a priestly vocation and have yet to meet the benchmarks for admittance into the configuration stage of priestly formation, admission to the Community of Aspirants will be required. The duration of this program varies based upon a man's state in life and his status in regard to the benchmarks. While it is for the sending hierarchy to determine the modality for his seminarian in this stage, B.C.S. requires at least two weeks' residency each year.

In the Seminary's Community of Aspirants, we embrace those men in discernment as well as those men (not admitted if older than 40 years of age) whose goal is academic and pastoral formation in order to serve as theology instructors, catechists, and cantors or who are completing an undergraduate degree. These men are referred to as "Associates" in the Community of Aspirants. They are not seminarians but live in the cloister while voluntarily agreeing to formation as part of the communal life (including house chores) of the seminarians.

All aspirants on our campus must be at least 21 years of age. "Associates" are limited to two years in the community.

By agreeing to live on campus one accepts the common identity of the community and, as such, consents to living within the strict confines of the Seminary residence halls. The only activities from which non-seminarian residents are exempt are Rector's conferences. All other house duties and obligations are incumbent upon those living in community as an expression of one's desire to be formed by the experience of participating in Seminary life. Those in the Community of Aspirants wear the cassock only when serving in the sanctuary and at no other times. The Director of the Aspirancy Program, in consultation with the Rector, has final authority for enforcing the rules of Community Life, which includes the Honor Code, and can dismiss an aspirant or associate from residential life if he feels that their commitment to living in community is not in keeping with the rules as outlined.

The cost for Associates is computed per semester at the same room and board rate as resident seminarians. The admissions requirements are based on those for the Community of Aspirants and can be found above.

ASPIRANCY BENCHMARKS

Basic Discernment Benchmarks for the Aspirancy Stages:

- Minimum three years of active discernment under the guidance of a vocation director
- Two-week minimum annual residency at B.C.S. (e.g. during diaconate studies weeks)
- Clear articulation of conviction of a priestly calling with reasonable presumption of permanency to formation and discernment toward presbyteral ordination
- Capacity to be an active and mature agent of his own formation.

Aspirancy Benchmarks to be Reached before Configuration Stage (i.e. before beginning 4-year M.Div.) – Human:

- Capacity to significantly abstain from social and other media, especially during the fasting seasons and 2 or 3 days on a weekly basis
- Capacity to engage in community life in a mature, courteous, and contributing manner (incl. promptness)
- Capacity to manage personal finances without any strain on the Church
- Adequate psychosexual development and chaste Christian living
- Fidelity to routine meetings with the Director of Human Formation or Advisor at least every other week
- Fidelity to routine group classes with psychologist (monthly or bimonthly or weekly during propaedeutic time)
- Movement toward self-awareness, self-possession, self-mastery, and resiliency
- Adherence to self-established rule (or plan) for unscheduled time
- Evidence of courage in the face of vulnerability
- Evidence of Public Propriety: good hygiene; adherence to dress code; grooming; care for living quarters; etiquette; table manners
- Docility: openness to guidance and correction
- Maturity in marriage and parenting discernment
- Vision of growth for his family as a domestic church (for married men)
- Diligence in house chore area
- Cultural competency for those who haven't been raised in an American context.

Aspirancy Benchmarks to be Reached before Configuration Stage – Spiritual:

- Commitment to a nourishing personal rule of prayer that includes silence
- Engagement with the Byzantine Christian spiritual tradition according to its authentic practice in America
- Regular, full liturgical participation for a minimum of three years in a community of the student's particular tradition
- Regular and stable relationship in spiritual direction
- Successful participation in retreats and days of reflection (which should be scheduled more frequently in the propaedeutic time)
- Completion of a prayerful reading of the entirety of sacred scripture that demonstrates introductory knowledge
- Evidence of an interiorly-based relationship with our Lord Jesus Christ.

Aspirancy Benchmarks to be Reached before Configuration Stage – Intellectual:

- Completion of Bachelor’s degree
- Facility with the spoken and written English language
- Ability to “easily discern truth and falsehood with a sharp intellectual discretion” (Canon 349)
- Catechized according to the Byzantine tradition, including the study of *Christ, our Pascha*
- Introduction into Vocal Technique as it pertains to liturgical chant
- Liturgical competency in areas of responsibility for those in minor orders
- Completion of philosophical and introductory curriculum with a view to the Byzantine Christian tradition:
 - Sources from Antiquity [History of Philosophy] (2 semesters)
 - Introduction to Church History (1 semester)
 - Catechetics (1 semester)
 - Greek (2 semesters)
 - Introduction to Music [Music Theory] (1 semester)
 - Logic (1 semester)
 - Epistemology (1 semester)
 - Ethics (1 semester)
 - Metaphysics (1 semester)
 - Natural Theology (1 semester)
 - Anthropology (1 semester)
 - Philosophy of Nature [Cosmology/Aristotelean Physics] (1 semester).

Aspirancy Benchmarks to be Reached before Configuration Stage – Pastoral:

- Regular engagement in charitable works, with a special focus on service to the poor (e.g. poverty immersion, mission trips)
- Successful engagement in an internship or internships (e.g. O.R.E.)
- Successful holding of paying job or jobs understanding workplace as crucible of virtue
- Participation in 6-months with Laboure’ Society (July-December), if required by hierarch
- Teaching experience in faith formation
- Evidence of a capacity for pastoral leadership.

COSTS AND FEES – Effective July 1, 2024

SEMINARIANS

The cost for seminarians is computed per semester. The current costs and fees are:

- Room charge per semester \$4,000 (n.a. to non-resident married seminarians)
- Board charge per semester \$2,500
- Tuition per credit (on-campus/online) \$380
- Tuition per formation hour \$285
- Audit fees per course-hour \$276*
- Test-out fee per credit \$70
- Media fee per semester \$550
- Graduation fee (final semester) \$70
- Retreat fees t.b.d.
- C.P.E. (mid-summer only) t.b.d.
- Professional counseling (if needed) t.b.d.

These costs and fees are subject to change.

Room includes one resident room per seminarian with furniture and sink. Each residential floor has a bathroom with shower and toilet facilities.

Board includes a meal program with five complete hot noon meals and daily self-service breakfast and dinner. Outside fasting seasons, a hot breakfast is included weekly. Cooking facilities are also available for seminarian use. Food service observes the traditional fasts of the Byzantine Catholic Church.

Media fee includes 500 pages of free copying per semester as well as unlimited use of library resources including print media, wireless access, scanning, online databases, and computers. If student exceeds 500 copied pages per semester; the billing rate is 8 cents per page.

Graduation Fee is part of the process of applying for graduation. Students must fill out a Graduation Form. The \$70.00 fee covers the cost of one official transcript as well as the diploma. For filing the graduation form as well as making payment, go to the website at <https://bcs.edu/course-payment/>

***Senior Students** (55 and older) audit B.C.S. courses at a 50% discount per course-hour.

ASPIRANTS

- Room charge per semester \$4,000
- Board charge per semester \$1,000
- Tuition same as for seminarians \$750 max total per semester, including, "Called by Christ."
- Media fee per semester \$0

M.A.T., NON-MATRICULATING, and AUDITING STUDENTS

The cost for M.A.T. as well as non-matriculating and auditing students is computed per semester. The current costs and fees are:

• Registration Fee (one-time fee)	\$70
• Late Registration Fee	\$35
• Tuition per credit (on-campus)	\$380
• Tuition per credit (online)	\$415
• Audit fees per course-hour (on-campus)	\$276*
• Audit fees per course-hour (online)	\$310*
• Directed Independent Study per credit	\$1,000
• Test-out fee per credit	\$70
• Continuation fee	\$50
• Graduation fee (final semester)	\$70
• Transcript fee	\$30

These costs and fees are subject to change.

Late Registration Fee: A \$35.00 late registration fee will be assessed for students who do not register and pay their fees before the add/drop period.

Continuation Fee Policy: A \$50.00 continuation fee will be charged for any degree candidate who does not enroll in at least one course at the Seminary in any semester after having been accepted into the degree program. This fee keeps the candidate's enrollment active and is renewable for only two consecutive semesters.

***Senior Students:** Senior students (55 and older) audit B.C.S. courses at a 50% discount per course-hour.

OTHER FEES

- Lunch fee per meal (*payable by semester*) \$30.
- Print services per page (*auditing students only*) \$.08

Lunch fee: Non-resident students may opt to purchase a plan for the noon meal for each weekday that they attend classes at the Seminary. Meals and payment may be arranged through the Director of Seminary Operations at the beginning of each semester. Evening food service is not available to non-resident students. Food service observes the traditional fasts of the Byzantine Catholic Church.

Print services: Like degree and non-matriculating students, auditing students have full use of the library printer and scanner. However, they may be billed monthly for these services at the rate of 8 cents per page.

Financial Aid: Financial aid includes loans (federal and private), scholarships (institutional and external), grants, and veterans' benefits. There are no federal or state grants available to graduate students. Federal financial aid is not available to students taking less than 4.5 credits per semester. Students should confer with the Registrar or their advisor regarding institutional scholarships and grants. They should confer with the Financial Loan Consultant for questions concerning federal loans, loan status, and veterans' benefits. As financial aid arrangements may be available for priests, they should check with the local chancery.

NON-PAYMENT POLICIES

For students in the School of Theology who have not paid tuition, fees, and any outstanding balance within 2 weeks of the end of the add/drop period for that semester, unless other arrangements have been made with the registrar, will be dropped from all courses and removed from the Seminary's learning management system.

Inactive M.A.T. students who wish to re-register after non-payment must, for the future term, pay via the online payment system all current term tuition and fees, a continuation fee of \$50, and any outstanding balance due. Once re-registered, they will be reactivated in the learning management system and able to register for courses with the academic advisor. M.A.T. students who have chosen to withdraw from the current term, in order to be re-activated for the future term, are still responsible for current term tuition, fees, and any outstanding balance due. Students who remain inactive for more than one semester incur an administrative withdrawal and are required to formally re-apply to the M.A.T. program for any future term.

GRADUATION REQUIREMENTS

Graduation packets are obtained from the Academic Dean, the Registrar, or the Director of Information Services.

To graduate, students must:

- satisfactorily complete all academic requirements (curriculum and capstone) for the M.Div. or the M.A.T. degree.
- show fidelity to all expectations of the Seminary Community of Priestly Formation program (M.Div. and M.A.T.-Ministerial Leadership only);
- obtain the recommendation of the Academic Dean who is informed of the student's successful completion of all requirements by the advisor.
- file the application for the degree with the Office of the Registrar.
- fulfill all financial obligations with the Seminary.
- be recommended by the Rector and Board of Directors for the conferral of earned degree by the Metropolitan (the rector needs a confirmation of the student's readiness for graduation at least two weeks in advance of the Board of Directors meeting).

Seminarian students must also fulfill the curriculum requirements pertaining to the non-academic pillars of formation.

All graduates – both seminarians and theology students - are encouraged to attend the virtual Annual Lecture in May as well as commencement and the celebratory luncheon in May.

CAPSTONE REQUIREMENT

The final requirement for the master's degree (M.Div. or M.A.T.) is a concluding exercise that demonstrates mastery of theological literacy. This is undertaken in the last year of studies in consultation with a student's advisor. Students can elect one of three options:

<p>CAPSTONE ESSAYS</p>	<p>To complete the Capstone Essays, a student will be given five questions based on coursework taken and in departmental areas of the student's choice. For M.Div. students, one of the student's choices must be dogmatics, liturgy, or sacred scripture. For M.A.T. students, one of the student's choice must be from the focus area.* The student will select three of the five questions and respond to each question with an essay between 3,500 and 4,000 words (about 15 pages each; 45 total pages not including bibliography).</p> <p>The essays should demonstrate achievement of the learning outcomes associated with the degree. They should draw on established sources and follow Turabian/Chicago style.</p> <p>Essays will be evaluated by the faculty members who set the essay questions. The grades for all three essays will be averaged to determine overall grade for the concluding exercise. A grade of B- (76%) or above is required to pass. If lower than a B- is earned, the student may retake the exam once, within six months of the first attempt.</p> <p>When: Essays must be completed by March 15th for Spring graduation, July 15th for Fall graduation, or November 15th for Winter graduation. Students may request questions no earlier than ten months before the applicable due date.</p> <p><i>*Faculty from each department will provide at least one question that will serve as a capstone question in their area. These will be compiled and presented to the student; the choices will not number more than five.</i></p>
<p>THEOLOGICAL RESEARCH CAPSTONE</p>	<p>This option entails working with a faculty member to write a 40- to 60-page research paper (10,000-15,000 words, double-spaced, not including bibliography) that demonstrates achievement of theological literacy.</p> <p>The topic will be determined by the student, the faculty advisor for the project, and the Academic Dean.</p> <p>The paper must include an introductory chapter that demonstrates how this research fits within the larger field of research on this topic (this is sometimes called a <i>State of the Art</i>). This paper <u>must</u> further identify how it satisfies at least one other degree outcome.</p>

	<p>The paper must draw on established sources and follow Turabian/Chicago style. Papers will be graded by a chosen research director and one other faculty reader. A grade of B- (76%) or above is required to pass.</p> <p>When: Must be completed by March 15th for Spring graduation, July 15th for Fall graduation, or November 15th for Winter graduation.</p>
PASTORAL RESEARCH CAPSTONE	<p>The Pastoral Research Capstone is for students who have successfully completed C.P.E. as well as PR 101 and PR 102. It has two components: a project that has direct pastoral application; and a research paper for which the project serves as the main focus. After completing C.P.E. (Clinical Pastoral Education), the student may begin developing a project in consultation with a faculty member serving as project director.</p> <p>The student and selected director will agree on a combined project/paper that is of comparable scope to a 10,000- to 16,000-word paper (about 40 to 65 pages, double-spaced, not including bibliography). The Pastoral Research Capstone should demonstrate pastoral application of theological concepts. In addition, it must demonstrate achievement of at least one learning outcomes associated with the degree.</p> <p>The Pastoral Research Capstone must draw on established sources and follow Turabian/Chicago style. The project will be graded by the project director and one other faculty reader of student's choice. A grade of B- (75%) or above is required to pass.</p> <p>When: upon successful completion of C.P.E. It must be completed by March 15th for Spring graduation, July 15th for Fall graduation, or November 15th for Winter graduation.</p>

GRADING

Letter Grades must always be awarded for each course except those courses explicitly listed as Pass/Fail in the course descriptions. Letter grades are awarded according to the following scale:

Letter Grade	Quality Points	On 100 Scale
A	4.0	96-100
A-	3.7	91-95
B+	3.3	86-90
B	3.0	81-85

B-	2.7	76-80
C+	2.3	71-75
C	2.0	66-70
D	1.0	61-65
F	0	60 and below
I	Incomplete	
W	Withdraw	

For M.A.T. candidates, any C grade (C or C+) or lower results in zero credit hours earned. A student who receives this grade in a required course must repeat that course and earn a B- or higher. The higher grade earned will appear on the student's transcript.

For M.Div. candidates, an F grade results in zero credit hours earned. A student who receives this grade in a required course must repeat that course and earn a D or higher. The higher grade earned will appear on the student's transcript.

Both M.A.T. and M.Div. candidates must achieve a cumulative G.P.A. of 3.0 to earn their degree. See the section below on Probation and Dismissal.

Written assignments are held to standards of language appropriate to a graduate school, following the latest edition of *A Manual for Writers* by Kate Turabian – the Chicago style for students and researchers.

ACADEMIC HONORS

Academic honors are awarded to graduates in the M.Div. and M.A.T. programs who earn a cumulative G.P.A. of 3.5 or higher:

3.5	Cum Laude
3.75	Magna Cum Laude
3.9	Summa Cum Laude

INCOMPLETE

An incomplete (I) will be given in place of a grade when a student has not completed all the assignments and then only at the discretion of the instructor. Students must therefore request this accommodation from the instructor and should have a serious reason, e.g., illness, death in the family. Such requests are granted if the student has been able to complete most of the course work but is missing a specific assignment, e.g., a final paper, an examination, etc. Incompletes are not granted to allow the student to complete a major portion of the course work after the end of the semester.

Any allowance for an incomplete must be made by the instructor in consultation with the student's advisor. Two or more allowances for an incomplete in one semester or a third allowance any time during a student's enrollment at the Seminary requires the explicit permission of the Academic Dean.

All incomplete courses must be completed within 30 days; otherwise, the incomplete grade (I) becomes a failing grade (F). It is to be understood that a student with an incomplete and who is completing a last semester of studies may be subject to a graduation date delayed by no less than three months.

GRADE CHANGES

Grade changes are made only for exceptional reasons. For all students, the grades submitted by faculty at the end of each semester are considered final unless the faculty member (and Academic Dean, if required) has granted the student an Incomplete to provide time to finish his or her course work.

DURATION

All programs must be completed within six academic years of matriculation. Normally, M.Div. degree requirements are completed within the four years of resident, full-time priestly formation. The M.A.T. program takes a minimum of five semesters. Full time is considered 9 credits or more per semester. 4.5 to 8.5 credits per semester is considered half time.

ACADEMIC CALENDAR

2025-2026 academic year

Spring Semester 2025 (14-week courses)

On-campus/hybrid courses begin	January 8, 2025
Online courses begin	January 13, 2025
Holy Week/Pascha – no courses	April 14 -27, 2025
On-campus/hybrid courses end	April 29, 2025
Online courses end	April 30, 2025
Final exams (on-campus/hybrid)	May 1-2, 2025
Commencement Ceremony	May 7, 2025

Summer Semester 2025 (14-week online courses)

Online courses begin	May 12, 2025
Online courses end	August 15, 2025

School of Diaconate Studies (2-weeks on campus & distance learning)

Year 3	June 14 – 28, 2025
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Fall Semester 2025 (14-week courses)

Seminarians return to campus	August 18, 2025
On-campus/hybrid courses begin	August 27, 2025
Online courses begin	September 2, 2025
Thanksgiving Vacation	November 24 – 30, 2025
Courses end	December 12, 2025
Final exams (on-campus/hybrid)	December 16-17, 2025

Spring Semester 2026 (14-week courses)

On-campus/hybrid courses begin	January 14, 2026
Online courses begin	January 19, 2026
Holy Week/Pascha – no courses	March 29 – April 12, 2026
On-campus/hybrid courses end	May 5, 2026
Online courses end	May 6, 2026
Final exams (on-campus/hybrid)	May 7-8, 2026
Commencement Ceremony	May 13, 2026

Summer Semester 2026 (14-week online courses)

Online courses begin	May 18, 2026
Online courses end	August 21, 2026

School of Diaconate Studies (2-weeks on campus & distance learning)

Year 4	June 13 - 27, 2026
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PREREQUISITES

As noted in the course offerings below, some Seminary courses require prerequisites. Prerequisites must be met except when waived by the Academic Dean who acts only in consultation with the instructor for the course requiring the prerequisite.

ATTENDANCE

The policy on absences assumes student maturity and responsibility for their own behavior, but also assumes that students will communicate their intentions and circumstances to their instructor. Graduate students are expected to attend and participate in all classes. When students absent themselves from class, either excused or unexcused as established in each course's syllabus, to such extent that their own progress or that of the class or group is seriously impaired, they risk a lower grade or possible course failure. There are also formational implications for seminarians who miss class.

All instructors will state class attendance rules in their course descriptions and/or syllabus; the process for dealing with tardiness or absence is also at the discretion of the instructor. Faculty reserve the right to include class attendance and participation in grading and, for seminarians, formational evaluations. It is the responsibility of students who anticipate being absent to inform their professors in a timely fashion.

ELECTIVES AND DIRECTED INDEPENDENT STUDY

Elective courses allow professors and students to explore particular questions in detail or to approach issues and fields not covered in the core curriculum. Academic progress normally does not allow M.Div. students to enroll in electives until their third or fourth years. A seminarian enrolls in electives only after certainty of no opposition from his eparchy.

Students in our M.A.T. programs may elect to pursue an area of particular interest as a Directed Independent Study (D.I.S.). Circumstances may necessitate the need for D.I.S. for students in either M.Div. or M.A.T. programs. All D.I.S. courses are considered exceptional and for the purpose of meeting unique educational and student needs. They must be approved by the Academic Dean upon presentation of a written description of the area and goals of the investigation, together with a bibliography. Such courses are not permitted in semesters when the course is offered in the Seminary's regular curriculum. The course may be directed by a core or adjunct member of the academic faculty or, extraordinarily, by another qualified professional who must be approved by the Academic Dean. A D.I.S. may be designed for one, two, or three credit hours. The work is to involve both one-on-one instruction and student work comparable to on-campus and online courses of the same credit load. Evaluation of the work by the director should normally be based on one or more papers, projects or examinations. A student may take only two D.I.S. courses per degree program.

TRANSFER CREDITS

For the M.Div./M.A.T. programs, the Seminary will accept no more than 15 credits as transferable. Only academic credits from an accredited master's program will be considered for transfer. Credits for transfer are only awarded if the previous class matches one in the current B.C.S. catalog. Credits earned in the last six years prior to application are eligible for transfer. Any grade below a B- does not transfer.

Applicants who have already achieved a master's degree cannot use credits from the previous program toward a second master's degree at the Byzantine Catholic Seminary (B.C.S.). B.C.S. will only consider transferring credits which were not used toward the awarding of a degree.

Formal application for consideration of transfer credits is made to the Academic Dean. No less than 50% of credits applied to the M.A.T. and M.Div. degrees shall be earned from B.C.S.

ONLINE CROSS-REGISTRATION

Online cross registration is a program through the Washington Theological Consortium (W.T.C.) that provides enriched educational programs by permitting students to virtually attend credit courses at any of nine participating seminaries and universities. These institutions are:

- Catholic University of America, School of Theology
- Howard University School of Divinity
- Pontifical Faculty of the Immaculate Conception at the Dominican House
- John Leland Center for Theological Studies
- Reformed Theological Seminary
- United Lutheran Seminary
- Virginia Theological Seminary
- Virginia Union University School of Theology
- Wesley Theological Seminary

Students in good academic standing (see below) who wish to cross-register must first obtain the permission of their personal formational or academic advisors. With the advisor's approval, a cross-registration form must be signed and filed with the online registrar who will facilitate the process with W.T.C.

Students pay B.C.S. tuition rates to cross-enroll however any additional charges imposed by the online program are the responsibility of the student. The academic policies of the host institution also prevail. If there are course prerequisites, it is the responsibility of the student, in conjunction with the advisor, to ensure that these have been met prior to registration.

B.C.S. students are limited to 9 credits from cross-registration.

FINAL EXAMS

Final exams are scheduled in the morning, afternoon, and evening hours on Monday through Friday.

While rarely the case, the scheduling of final exams may result in an overwhelming testing schedule for an individual student. A student has the option of requesting from his/her professor an online *Populi* final exam on an earlier date if he/she has more than two finals scheduled on one day. The professor is under no obligation to comply with this request.

TEST-OUT OPTION

A test-out option exists for only the most qualified students as a way to demonstrate mastery equivalent to a course currently required as part of their degree program at B.C.S. This is done via an exam which tests mastery and understanding of course content. The grade for such an exam must be equal to or surpassing a B- for the course.

The cost for the test-out is the same as the cost of the class. Most introduction classes (100 level) do not qualify for the test-out option.

To employ this option, a well-qualified student approaches the instructor assigned to that particular course to request this option. The approval of the exercise of this option is contingent upon approval by the Academic Dean. Upon such approval, the student may also request the syllabus from the professor. *This professor is responsible for developing and proctoring the exam, which is to be requested and administered within two weeks of the beginning of a semester and no later than the deadline for add/drop.* This exam can be the final written exam for the course, an oral exam, or otherwise, another instrument developed by the instructor.

The student accepts responsibility for preparation for the exam; faculty are not expected to tutor students for a test-out exam. These examinations result in a letter grade that will be awarded *along with the credits toward fulfilling the student's degree requirement at B.C.S.* Students who do not receive a B- or higher are required to take the course to meet their degree program. There is no re-testing, and students who sit for such exams understand that all test-out grades are final.

Students may earn no more than *nine credits* by demonstrating subject area competency in this fashion. The instructor is to consult with the registrar at the time of the student's request and upon completion of the exam so that all is recorded properly and that all tuition and fees are properly calculated. The instructor is to inform the Academic Dean as well. No less than 50% of credits applied to the M.A.T. and M.Div. degrees shall be earned from B.C.S.

ADD/DROP/COURSE WITHDRAWAL/REFUNDS

Courses may be dropped or added during the first two calendar weeks after the first class without penalty. The student must inform both the instructor and the registrar of the withdrawal. A full tuition refund will be granted. The course will not be listed on the student's transcript.

Students withdrawing after the end of the second week but before the fifth week will be offered a refund of half the tuition, and a "W" will be recorded on the student's transcript.

Courses dropped after the fifth week (after the third week for the accelerated summer terms) are not subject to a refund of tuition, and a failing grade will be recorded on the student's transcript.

SUSPENSION AND WITHDRAWAL FROM SEMINARY

Any student who voluntarily leaves the Seminary's School of Theology for a period of time must file a School Suspension Form with the Registrar. A fee of \$50 will be charged each semester to hold the student's place at the Seminary. If this fee is not paid within 30 days of notification by the Registrar, the Seminary will consider the student inactive (i.e. an administrative withdrawal). Students can request up to two consecutive semesters of inactive status. After that, they must either register for courses or withdraw from the School of Theology.

If a seminarian wishes to completely withdraw (or seek a leave of absence) from the Seminary, he is to consult the following for guidance: his spiritual director, personal formation advisor, the Director of Human Formation, the Rector, and his respective Vocations Director and Hierarch. If the seminarian decides to withdraw after this period of discernment, he is to write a letter to the Rector expressing the reasons for his decision. The Rector in turn will forward the letter, along with a summary of the discernment process, to the seminarian's Vocations Director and Hierarch. If receiving federal financial aid, he must submit a School Withdrawal Form to the Registrar. There is no cost associated with withdrawal, except for moving expenses.

When a sending hierarch ceases his sponsorship of a seminarian who is his subject, the seminarian incurs an automatic administrative withdrawal.

To reenter the Seminary after withdrawal requires readmission. Students who are readmitted can potentially assume their academic record prior to withdrawal, depending on the intervening time period.

Note: *There is no reimbursement of tuition and fees for withdrawal from the Seminary.*

TITLE IV REFUNDS (Stafford Loans)

The calculation is based on the period of enrollment completed. That percentage is computed by dividing the number of calendar days completed, as of the date of student notification, by the total number of calendar days in the term. The percentage of Title IV assistance to which the student is entitled (has "earned") is equal to this percentage of the term completed, up to 60%. If the resignation occurs after 60% of the term is completed, the percentage is equal to 100%.

The amount of Title IV aid which must be returned is based on the percentage of unearned aid. That percentage is computed by subtracting earned aid from 100%. The Seminary is required to return the lesser of 1) the unearned aid percentage applied to institutional charges or 2) the unearned aid percentage applied to the total Title IV aid received.

The student is required to return the difference between the amount of unearned aid and the amount returned by the Seminary. If the student is required to return a portion or all of their loan proceeds, the calculated amount is to be repaid according to the terms of the loan. Students must return only half the amount of grant funds calculated. Examples are available upon request. Funds are returned to the following Title IV sources in order of priority:

- 1) Unsubsidized FFEL loans
- 2) Subsidized FFEL loans
- 3) Other federal, state, private, or institutional financial assistance
- 4) Student.

VETERAN AFFAIRS EDUCATIONAL ASSISTANCE PROGRAMS

Students who are veterans may apply for V.A. benefits while they are enrolled in one of the Seminary's programs approved by our state approving agency. With regard to V.A. benefits, the Byzantine Catholic Seminary is currently authorized to certify enrollment for our M.Div. and M.A.T. degrees (on-campus delivery). Currently the V.A. requires that the majority of the courses for any of our approved programs be taken residentially. Students who qualify to receive V.A. benefits must produce the V.A.'s Certificate of Eligibility by the first day of class, and provide a written request to the Financial Loan Consultant in order for their school enrollment to be certified.

Any covered individual can attend or participate in the course of education during the period beginning on the date on which the individual provides to the seminary a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 [a certificate of eligibility can also include a Statement of Benefits obtained from the Department of Veterans Affairs' (V.A.) website e-Benefits, or a VAF 28-1905 form for chapter 31 authorization purposes] and ending on the earlier of the following dates:

1. The date on which payment from V.A. is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

Note: A **covered individual** is any individual who is entitled to educational assistance under chapter 31, Vocational Rehabilitation and Employment, or chapter 33, Post-9/11 GI Bill® benefits. GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government website at www.benefits.va.gov/gibill.

The Byzantine Catholic Seminary will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual's inability to meet his or her financial obligations to the institution due to the delayed disbursement funding from V.A. under chapter 31 or 33.

PROBATION AND DISMISSAL

Students must maintain a cumulative grade point average (G.P.A.) of 3.00 for good academic standing. Students will be placed on academic probation if their cumulative G.P.A. drops below 3.00. If after two semesters, the cumulative G.P.A. does not rise above 3.00, they are subject to dismissal on the recommendation of the faculty. Students with two or more grades of C or lower, or who earn more than one incomplete (I) grade in any semester are subject to academic probation, consequences of which are determined by the Academic Dean.

One is automatically dismissed from the program when he/she no longer has credits that apply to graduation (e.g. inactive for six academic years).

Violations of the Honor Policy are also grounds for immediate dismissal.

The Seminary reserves the right to dismiss any seminarian who does not demonstrate a way of life consistent with the expectations for an ordained minister of the Church or who does not otherwise exhibit gifts or potential for ordained ministry.

Dismissal is to be considered permanent.

Students can appeal dismissals for academic reasons. The appeal is reviewed by a committee of the Rector, the Academic Dean, and one faculty member not directly involved in the case.

Note: *There is no reimbursement of tuition and fees with dismissal from the Seminary. A student's access to the Seminary's learning management system ceases upon dismissal.*

READMISSION

Theology students who desire readmission must initiate the process with the Rector. Applications for readmission should be made at least six weeks before the start of the semester in which the student seeks to resume study.

The Rector, in consultation with the Academic Dean and Registrar, will then make the decision about readmission, based on consideration of the best interests of both the student and the Seminary. In instances where a sustained period of time (one year or more) has elapsed since a student was last enrolled, the Rector and Academic Dean will identify the academic requirements, if any, that must be completed after readmission and before awarding the degree. The factors that will be considered in determining these requirements include but are not limited to the following: the currency of the student's knowledge in the student's proposed academic program; if necessary, consideration of academic work completed elsewhere that is relevant to degree; and the length of the student's absence.

Students readmitted after sustained leave fall under the academic regulations and degree requirements in effect at the time of the student's readmission unless the Academic Dean specifies otherwise in writing at the time of readmission. Readmission of seminarians has greater limitations and is allowed, when possible, after consultation with a student's hierarchy.

NON-DISCRIMINATION POLICY

The Byzantine Catholic Seminary seeks to maintain an environment for work and study where every member of the community is treated with dignity and respect. As an educational institution and as an employer, the Seminary upholds the revealed truth and dignity of all human persons as bearers of the divine image. The Seminary complies with all applicable federal, state, and local fair employment practice laws.

The Seminary does not tolerate and prohibits unlawful discrimination and harassment against members of the Seminary community, whether administrator, faculty, staff, student or applicant, and any other covered persons because of race, color, religion, national origin, sex (including pregnancy), gender, age (40 or older), physical or mental disability, genetic information, sexual orientation, veteran status, marital status or any other protected characteristic protected by applicable federal, state and local law.

All members of the Seminary community are prohibited from engaging in unlawful discrimination. This policy applies to all terms and conditions of employment, including, but not limited to, recruiting, hiring, compensation, benefits, transfers, training, promotions, demotion, leave of absence, termination, opportunities for advancement, and upgrading promotion and other terms and conditions of employment, and student admission policies. However, under applicable law, the

Seminary may give employment preference to individuals who share our Byzantine Catholic faith. In some cases, a ministerial exception may bar employees who perform essentially religious functions, namely those whose primary duties consist of engaging in church governance, supervising a religious order, or conducting religious ritual, worship, or instruction from bringing some types of employment discrimination claims.

Inappropriate discrimination is to be reported immediately to the Rector, the Human Resources Administrator, the Grievance Facilitator, or the Metropolitan who will act after consultation with legal and other University Title IX offices.

COURSE OFFERINGS

Department Classifications:

- Theology (sacred science) subjects
 - Liturgical Theology (LT)
 - Dogmatic Theology (DT)
 - Sacred Scripture (SS)
- Applied Theology (sacred science) subjects
 - Canon Law (CL)
 - Moral Theology (MT)
- Auxiliary subjects
 - Church History (CH)
 - Philosophy (PH)
 - Writing (WR)
- Introductory/Pastoral subjects
 - Languages (LG)
 - Liturgical Chant (LC)
 - Pastoral Practice (PR)
 - Spirituality (SP)

CANON LAW

Juris consultants of Roman law, under the influence of Greek and Roman Stoicism, created a theory of jurisprudence where “right reason” (orthos logos) instructs a wise human legislator to recognize natural law (nomos physei) and, thus, to create justly written laws for the good of society. St. Paul embraced this theory of natural law, as did many church Fathers thereafter. Besides the unwritten law of nature, society needs written law. The Byzantine Church built on this ancient foundation of legal theory for the welfare of its heavenly citizens. Similarly, students acquire a knowledge of canonical norms and their meaning in the life of the Christian community to explain, adapt, and apply the Code of Canons of the Eastern Churches for the benefit of the People of God.

This department seeks to help students:

1. Learn the basic structure of the Code of Canons of the Eastern Churches and how it is a true pastoral guide.
2. Understand the general norms of Eastern Canon Law and how they relate to the People of God and the teaching office of the Church.
3. Describe the roles of the basic divisions of the institutional Church.
4. Find the pertinent sections in the *Codex Canonum Ecclesiarum Orientalium* to evaluate a difficult pastoral situation.
5. Make fruitful use of the basic research tools for the analysis of canonical questions.

CL 100: INTRODUCTION TO CANON LAW

This course is designed to familiarize students with the law of the Byzantine Church. Students will learn principles of interpretation and the canonical implications of membership in the Church, the notion of governance, the teaching office, the administration of temporal goods, as well as sanctions and penalties. The students will learn the following:

- The history of canon law in the Christian East from the New Testament and Roman law to the provisions of Pius XII and the modern code.
- Preliminary canons and canons concerning sui juris churches.
- Canons on the supreme authority of the Church and on the patriarchal churches.
- Canons on major archbishops, metropolitans, eparchies.
- Canons on clerics, lay persons, monks, and religious.
- Canons on the Magisterium.
- Canons on the temporal goods of the Church.
- Canons on the penal sanctions in the Church.

2 hours; 1 semester

CL 101: SACRAMENTAL MINISTRY AND CANON LAW

The canons governing the celebration of the sacraments of the Byzantine Church will be studied in detail and students will learn their relevance to pastoral ministry in a multicultural and inter-ritual Church. Also the canons on sacramentals, sacred times and places, and funerals will be examined. The students will learn the following:

- The history of sacrament in canon law in the Christian East.
- The canons on the seven sacraments.
- The canons on the calculation of time.
- The canons on sacred places.
- The canons on the sacramental.

Prerequisite: CL 100

2 hours; 1 semester

CL 102: PARISH MINISTRY AND MARRIAGE CASES

This course intends to explore the various kinds of matrimonial cases encountered in parish ministry. The pastoral challenges of ministering to persons with previous marriages will also be addressed. Students will be exposed to matrimonial jurisprudence and will learn the requirements for presenting a petition for a declaration of nullity. The other kinds of marriages cases will also be explained. The students will learn the following:

- The various kinds of marriage as defined by the canons.
- The difference between annulled, dissolved, and indissoluble marriages.
- The nature of a *sanatio in radice*, convalidation, and canonical form.
- The process of applying for dispensation and annulments.
- The practical canonical questions and problems encountered in pastoral ministry.

Prerequisite: CL 100

2 hours; 1 semester

CL 300: SPECIAL TOPICS IN CANON LAW

Studies of particular themes, periods, or texts in Canon Law may be offered as an elective of 1-3 credits depending on enrollment, students' needs and interests, faculty availability, and approval of the Dean.

CHURCH HISTORY

Students receive a general overview of the story of the universal Church, with a particular focus on the history and experience of the Eastern Churches, especially the Greek, Syriac, and Slav Byzantine Churches. Students acquire a better knowledge of the cultures in which the Gospel has had to live and grow. The writing of history was both a secular and sacred affair. The church historian Luke the Evangelist is often thought of as combining methods of traditionally Greek historiography with the style of the inspired histories of the Old Testament. Through a similar investigation of both the essential and the transitory elements of enculturated Christianity, the enduring truths of salvation history are identified so that –while diversity of Christianized cultures is anthropologically appreciated in its own right– the transcendent core of the Christian message may be carried on.

This department seeks to help students:

1. Have a grasp of the major moments and movements of historical Christianity's development.
2. Know enough of sacred history and its writers to engage the patristic and liturgical tradition, which often commemorates Fathers and Councils.
3. Identify disputed questions and apologetic approaches to history that are not essential to be either Christian or Eastern.
4. Adopt the sense of divine Providence working in salvation history.
5. Apply the lesson of history to modern context.

CH 100: INTRODUCTION TO CHURCH HISTORY

This course constitutes a survey of the history of the Church from the time of Christ to the Great Schism between East and West in 1054 A.D. This course will consider the early apostolic and sub-apostolic Church and the various traditions arising therefrom (Armenian, Ethiopian, Alexandrian, Latin, Syrian, Chaldean, Constantinopolitan, etc.), missionary activity, the development of both monasticism and Church structures, the relationship between Church and Empire (especially the development of the Christian Roman Empire), the tensions between East and West, the Ecumenical Councils and their resulting schisms, the rise of Islam and its expansion into Byzantium and Rus, and the Holy Roman Empire in relation to Byzantium. Students will be able to articulate the following salient points of history:

- An account of apostolic and post-apostolic church history, the historicity of the New Testament, the Jewish and Gentile milieu of the early Church, the early development of church orders, the persecution of the early Church, and the Church's encounter with paganism, philosophy, and early heresies.
- The effect of imperial recognition on the Church's life in the conversions of Armenia, Georgia, and Ethiopia, the story of Constantine, the tensions arising from the new

relation between Church and State, the figure of Justinian, the Iconoclastic controversy, the emergence of the Holy Roman Empire, and the tetragamy affair.

- An account of the emergence and development of monasticism and its various forms and role in shaping the early Church.
- The historical importance of early Christological schisms of the miaphysite and dyophysite Christians.
- The differing early centers of Christianity: Alexandria, Rome, Seleucia/Baghdad, Antioch, and Constantinople and their eventual encounters with Islam.
- The complexities and circumstances surrounding the Photian Schism and historical causes for growing estrangement between East and West.
- The tragic circumstances and powerplay dynamics that led to the Great Schism.

2 hours; 1 semester

CH 101: HISTORY OF THE BYZANTINE CHURCH

This course begins with Ss. Cyril and Methodius' mission, the later conversion of the Volodymyr and the Rus, and concludes with the fall of Constantinople in 1453. The course will consider the Slavic missions and early Christian identity of the Slavs, the Gregorian Reforms of the papacy, the crusades, the history of the Byzantine Empire, the mendicant and scholastic developments in the West, the development of the Hesychast tradition and the Palamas affair, the Avignon papacy, the Council of Florence, and the fall of Constantinople. The course focuses on the Byzantine heritage of the Church, tracing the development and expression of the church from the rise of Byzantium (324-1453) to modernity. Special emphasis is given first to the Slav missions, to Cyril and Methodius, and the conversion of St. Vladimir and the decline of Kievan Rus. Students will be able:

- To explain the nature, circumstances, and effect of the conversion of the Slavs, taking into account both the mission Ss. Cyril and Methodius and the conversion of St. Volodymyr.
- To articulate the historical causes and effects of the Gregorian reforms of the papacy.
- To articulate the causes and effects of the Crusades especially and their effect on the relations between Byzantine and Latin Christians.
- To explain the history and importance (or lack thereof) of the mutual excommunications of 1054.
- To account for the development of the mendicant orders and scholasticism in the West.
- To describe the tensions and issues surrounding both Palamism and the politics of the so-called Palaiologan Renaissance.
- To understand the organization of the Kievan Church prior to the Moscow Patriarchate.
- To identify the Avignon Papacy, to account for the causes, accomplishments and failures of the Council of Florence, the issues of Conciliarism, and the fall of Constantinople.

2 hours; 1 semester

CH 103: MODERN CHURCH HISTORY

The course begins with a focus on the Reformation and the Counter-Reformation and concludes with the reemergence of the Eastern Catholic Churches in Eastern Europe after the fall of communism. The students will be able to articulate the following salient aspects of history:

- The Reformation, the Counter-Reformation, the effect of the Reformation on the Christians in Eastern Europe.
- The effect of Ottoman occupation on the Church of Constantinople, the rise of the Moscow Patriarchate, the factors that led to the reunion of the Ukrainian, Ruthenian, Romanian, and Melkite Churches with Rome.
- Questions of Latinization, the missionary expansion of the Western Church, the experience of Eastern Christians in light thereof (i.e., India and Middle East).
- The Enlightenment and its effect on the Church, the development of the Eastern Churches in America (including controversy of married clergy).
- The suppression of the Moscow Patriarchate, the fall of the papal states and rising ultramontaniam.
- The experience of the Eastern Churches during the twentieth century with a focus on Orthodox development of national Church identity.
- Eastern Catholic persecution and reemergence after the fall of communism as well as the effects of Vatican II on Eastern ecclesial identity.

2 hours; 1 semester

CH 105: HISTORY OF THE MELKITE GREEK CATHOLIC CHURCH OF ANTIOCH

The Melkite Greek Catholic Church is one of the five patriarchal Churches of Antioch. Melkite history is replete with stories of Apostolic zeal, Imperial Byzantium, Ottoman intrigue, and Latin missionaries. Described by some as an 'Orthodox Church in communion with Rome,' Melkites identify themselves along a spectrum between Orthodoxy and Latinization. Are Melkites bridge or window, church or rite? This course will look at the roots of the Church of Antioch from Apostolic times and the rich variety of Churches that claim Antiochian heritage with emphasis on the Antiochian Church(es) who follow the Byzantine rite. Readings, lectures, and discussions will examine the events that led up to the communion with Rome in 1724 and the Melkite role in Vatican Councils I and II, along with important personalities involved. In the last weeks, we will consider the history and growth of the Melkite Church in the United States to the present. Throughout the course, we will define and discuss Uniatism, Orientalism, Orthodoxy, Latinization, ecclesiology, self-identity, and ecumenism.

2 hours; 1 semester

CH 106: SECOND TEMPLE JUDAISM

This course concerns itself with the time period between the return of the exiles (587 B.C.E.) to the destruction of the Temple (70 C.E.). During this time various sects of Judaism existed, as well as early Christianity. Their rise and development were profoundly affected by the historical events, literature, and Jewish theology of the time. The most important aspects of these historical events will be considered such as Alexander the Great's conquest of the region, the Seleucid's empire's oppression,

the Maccabean Revolts, and the domination/suppression by Rome as well as those major historical figures such as Antiochus IV Epiphanes, Julius Caesar, Alexander Jannaeus, and Salome Alexandra. The course will focus on the most important writers and literature of the time including Josephus, Philo, 1 Enoch, The Assumption of Moses, Jubilees, and post exilic Biblical writings. The course will cover the prominent sects which influenced Judaism such as the Pharisees, Sadducees, Zealots, Samaritans, and Essenes. Their common theology will be examined as well as their particular beliefs. Students will:

- Articulate the effect of Hellenization on the Jewish people historically and theologically.
- Gain an understanding of major historical events and figures and convey their effect on Judaism.
- Explore the time's literature and articulate interpretation within its historical context.
- Identify Judaic common theology.
- Identify the beliefs particular to the Pharisees, Essenes, Sadducees, Samaritans, and the Zealots.

2 hours; 1 semester

CH 300: SPECIAL TOPICS IN CHURCH HISTORY

Studies of particular themes, periods or texts in Church History may be offered as an elective of 1-3 credits depending on enrollment, students' needs and interests, faculty availability and approval of the Dean.

DOGMATIC THEOLOGY

Unlike philosophy, whose truths are accessible to unaided human reason, divine revelation consists of truths revealed directly by God. The bulk of these truths are expressed in Scripture, even if they are elaborated upon, with greater detail, within ecclesiastical propositions and formulations. The relation between Scripture and definitions of the Church demands, among other things, a method of inquiry to harmonize these various sources of revealed truths. The courses below consider how the mystery of God's plan for humanity has been expressed by authentic voices of Holy Tradition and how this mystery may be explored, understood, and preached by the Church today.

This department seeks to help students:

1. Investigate the historical context and concepts behind dogmatic canons and decrees of the Seven Ecumenical Councils of the undivided Church and ulterior development in subsequent Ecumenical or General Councils of the East/West in dialogue with the Living Tradition of the Orthodox Church and official Magisterium of the Catholic Church.
2. Locate the basis for dogmas in topoi: (a.) Scripture, (b.) Tradition, (c.) Liturgy, (d.) *sensus fidelium*, (e.) Councils, (f.) popes and patriarchs, (g.) Fathers, (h.) Canonists, and (i.) Ecclesiastical Historians.

3. Read primary sources as the basis for critical engagement with modern and contemporary theologians.
4. Learn to think systematically and make distinctions and analyses of canons and texts in light of the Eastern Christian Tradition and Magisterium of the Church as two legitimate approaches to theology.
5. Develop a comfort, familiarity, and confidence in engaging the full range of magisterial texts and Orthodox sources for dogmatics.

DT 100: INTRODUCTION TO DOGMATICS

This introductory course will examine the foundations of Christian dogma. The course will explore divine revelation, the mystery of the Triune God, creation and anthropology, the person of Christ, the Holy Spirit, the nature and mission of the Church, the Church's eschatological dimension, and the Church's ethos as it encounters our civilization and relates its doctrinal beliefs to the world. Students will engage in the following:

- The basic themes of dogmatic theology from Trinity, creation, and the incarnation, to grace, sacraments, and the last things.
- The ranking and interrelationship among the various magisterial teachings of the Catholic Church, as well as the levels of solemnity among the dogmas and the doctrines within Eastern Orthodoxy.
- The nature of the papacy and its function within the Catholic communion and according to Eastern Orthodox theories.
- Infallibility and inerrancy as applied to Scripture, Church, and Fathers.
- The manner or methods available for solving theological puzzles.
- The nature of *loci theologici* or authoritative texts and teachers in relation to human reason and secular sciences.

3 hours; 1 semester

DT 101: PATRISTICS I

This course will concentrate on the texts and doctrines of the pre-Nicene Fathers, from the death of the apostles to Nicaea I and its aftermath. This course will provide an overview of both the theological thought of the Fathers of the Church (patristics in the strict sense) and their life and writings (patrology). The rich ethnic and cultural diversity of early Christian thought will be highlighted through study of primary sources. Students will learn the following:

- Exegesis of primary texts from patristic authors representing a variety of themes, not to coincide with patristic readings in DT 100, 103, & 104.
- Modes of interpreting patristic authors for contemporary purposes and within their own historical context.
- A range of patristic concerns, from Biblical exegesis, hymnody, and liturgical compositions to dogmatic and moral treatises.
- Familiarity with representative Fathers of the Greek Church, or Latin authors who exercised an influence on the Eastern Church.

2 hours, 1 semester

DT 102: PATRISTICS II

This course will introduce the history, theology, and spirituality of post-Nicene Fathers, from St. Athanasius to St. Gregory Palamas (d. 1357). This course will provide an overview of both the theological thought of the Fathers of the Church (patristics in the strict sense) and their life and writings (patrology). The rich ethnic and cultural diversity of Christian thought will be highlighted through study of primary sources. Students will learn the following:

- Exegesis of primary texts from patristic authors representing a variety of themes, not to coincide with primary texts read in DT 100, 103, & 104.
- An account of key patristic figures in the Byzantine tradition from 325 AD until 1357 AD, describing their historical situation, particular achievements, key works, and distinctive theological style.
- Modes of interpreting patristic authors (especially with sensitivity to the original Greek texts, when possible) for contemporary purposes and within their own historical context.
- A range of patristic concerns, from Biblical exegesis, hymnody, and liturgical compositions, with a special focus on liturgical honors to the Theotokos.
- A range of important considerations from the relation between apophatic and cataphatic theology, the monastic and married life, the theology of icons, to patristic teachings on the Theotokos and approaches to hagiography.
- Familiarity with representative authors of the Greek Church, or Latin and Syriac authors in Greek translation who exercised influence on the Byzantine Church.
- Criteria for defining an author as a Father of the Church.

2 hours, 1 semester

DT 103: DOGMATICS TO CHALCEDON

This course will encompass an historical and dogmatic study of Triadology, Christology, and Pneumatology until the Council of Chalcedon with special emphasis on the theological trends culminating in the Tome of Leo. Biblical, patristic, and conciliar texts, along with opposing heretical texts, will also be studied. Students will engage the following:

- Pre-Nicene Triadology, from prefigurements in the Septuagint and Intertestamental literature to the New Testament.
- Pre-Nicene Triadology from sub-apostolic authors to Nicaea.
- Post-Nicene Triadology by recourse to primary authors such as Athanasius the Great, Basil the Great, Gregory of Nyssa, and Gregory Nazianzen, and Apollinaris of Laodicea.
- Trinitarian and Christological canons and decrees of all Ecumenical Councils up to and including Chalcedon.
- The Pneumatology of authors such as Basil the Great and Gregory of Nazianzen.
- Selections of primary texts from Diodore of Tarsus, Theodore of Mopsuestia, Nestorius of Constantinople, and Theodoret of Cyrus.
- Primary texts of Cyril of Alexandria, of the Council of Ephesus 449, and of Augustine along with the adoption of his anti-Pelagianism at Ephesus 431.
- The Tome of Leo and Christology of Chalcedon.

3 hours, 1 semester

DT 104: POST-CHALCEDONIAN DOGMATICS

This course will encompass the development of Triadology, Christology, and Pneumatology from the Council of Chalcedon to the modern era. Students will develop an understanding of doctrinal development with an eye to practical application that may be used, applied, and relied upon as a guide in the contemporary Christian experience. Students of this course will engage the following:

- The ecclesiastical history in the aftermath of Chalcedon, especially the relevant works of Leontius of Byzantium and Leontius of Jerusalem.
- The relevant works of Severus of Antioch and formation of the miaphysite doctrine of Christ.
- The relevant works of Emperor Justinian I on Christology and the ecumenical councils from Constantinople II until Nicaea II.
- The relevant works of Sophronius of Jerusalem and of Maximus the Confessor.
- The principal works of the monothelites and dyothelites.
- The history of the iconoclast conflict and readings in the iconodule works of Damascene, along with the Christology and Pneumatology of Damascene as received in the late Byzantine period. The history of reception of Damascene into Latin Scholasticism and Greek Palamism.
- Modern problems in Triadology, Christology, and Pneumatology, including the essence & energies of God, knowledge of Christ and his beatific vision, and role of Holy Spirit in divinization.
- The joint declarations of Orthodox and Catholic churches on Christology.

Prerequisite: DT 103

3 hours; 1 semester

DT 105: ECUMENISM – Orientale Lumen

This online course offers perspectives on Catholic-Orthodox/East-West relations in hopes, “that they all may be one” (John 17:21). Students enrolled in this class for credit will virtually prepare a paper in conjunction with faculty-led readings, including primary ecumenical statements as well as current publications highlighted in the lectures and discussions which focus on ecumenism. Students will learn the following:

- Engagement with current state of Catholic-Orthodox dialogue.
- Familiarity with primary ecumenical readings.
- Critical thinking concerning modern ecumenical topics.
- Modes of dialogue with significant theological issues from Catholic and Orthodox perspectives.

1 hour; 1 semester

DT 201: DOCUMENTS OF VATICAN II, PART ONE: ECCLESIOLOGY

This course focuses on the ecclesiological implications of the Second Vatican Council, with special attention given to the implications for the Eastern Churches in union with Rome. The central ecclesiological notions expressed in *Lumen gentium* (Church as sacrament, communion, Mystical Body, and People of God) will be discussed in relation to their historical context of mid-Century Catholic theological discussions and in connection with Orthodox articulations of ecclesiology, emphasizing the connection between the theme of *Church as sacrament* and *Church as communion*. *Sacrosanctum concilium* will be considered primarily from the perspective of its ecclesiological importance, as evidenced in themes of the Liturgical Movement, especially those connected with efforts at Orthodox-Catholic dialogue encouraged by Pius XI's *Equidem verba*.

- Primary documents of Vatican II: *Lumen Gentium, Orientalium Ecclesiarum, Sacrosanctum Concilium, Perfectae Caritatis, Christus Dominus, Presbyterorum Ordinis*
 - Primary Pre-Conciliar Documents: *Pastor aeternus, Mystici Corporis Christi, Mediator Dei, Equidem verba*
 - An overview of pre-Conciliar & post-Conciliar magisterial statements related to ecclesiology
 - Discussion of pertinent Catholic and Orthodox theological sources related to various understandings of the Church (society, sacrament, communion, mystical body, people of God), with attention to themes of particular interest to the Christian East (Patriarchates, "Sister Churches," etc.)
 - Overview of the Catholic-Orthodox relations involved in the "Liturgical Movement"
- 2 hours; 1 semester

DT 202: DOCUMENTS OF VATICAN II, PART TWO: EXPRESSING THE FAITH IN THE MODERN WORLD

The Church in a pluralistic world marks the major focus of this course. The theology of revelation articulated in *Dei verbum* and the central theological themes of *Apostolicam Actuositatem* and *Gaudium et Spes* will structure discussion regarding the following themes: missiology, ecumenism, non-Christian religions, and the nature of theology, along with the importance of a sound notion of theological pluralism in the life of the Church. A central practical concern in this course will be to articulate the particular mission of the Eastern Catholic Churches in proclaiming the orthodox faith in the contemporary world.

- Primary documents of Vatican II: *Dei Verbum, Gaudium et Spes, Apostolicam Actuositatem, Ad Gentes, Nostra Aetate, Dignitatis Humanae, Unitatis Redintegratio, Gravissimum Educationis, Inter Mirifica, Optatam Totius*
 - Understanding of the pre-Conciliar context concerning ecumenism and the communication of the truths of faith in the modern world (with particular attention given to the "modernist crisis" and its aftereffects)
 - Contextualizing the relationship between the Church and the world in light of the theology of revelation and missiology
 - Understanding of the teaching "no salvation outside the Church" in the context of ecumenism and interreligious dialogue
 - Understanding of the nature of orthodox theological pluralism
- 2 hours; 1 semester

DT 203: DOCUMENTS OF VATICAN II (Unified)

This course focuses on the ecclesiological implications of the Second Vatican Council, with special attention given to its impact (both ecclesial and theological) on the Eastern Churches in union with Rome. The central ecclesiological notions expressed in *Lumen Gentium* (Church as sacrament, communion, Mystical Body, and People of God) will be discussed in relation to their historical context in mid-century Catholic theological discussions and in connection with Orthodox articulations of ecclesiology. *Sacrosanctum Concilium*, *Dei Verbum*, and *Gaudium et Spes* will be considered primarily in relation to the primary ecclesiological focus of this course. The question of theological pluralism will also be examined in relation to Eastern Catholic identity. By the end of this course, students shall be able to:

- Outline the main themes of the following Vatican II documents: *Lumen Gentium*, *Orientalium Ecclesiarum*, *Unitatis Redintegratio*, *Nostra Aetate*, *Sacrosanctum Concilium*, *Dei Verbum*, and the first part of *Gaudium et Spes*.
 - Summarize and explain the pre-conciliar theological and magisterial context of the major themes discussed in the conciliar documents
 - Distinguish and examine pertinent Catholic and Orthodox theological sources related to various understandings of the Church (as society, sacrament, communion, Mystical Body, and People of God), with attention to themes of particular interest to the Christian East (Patriarchates, "Sister Churches," etc.) and to the question concerning the dictum "No salvation outside the Church."
 - Articulate and defend a thoughtful position regarding the nature of orthodox theological pluralism
- 3 hours; 1 semester

DT 204: CHRISTIAN DOGMATICS IN THE BYZANTINE TRADITION

"Dogma is the doctrine that...the Church confesses as the truth that brings salvation to every human being." (Metropolitan John Zizoulas). Dogmatic theology is therefore the disciplined study of the revealed and defined doctrines of the worshipping Christian Church which lead to salvation. Eastern Christians whose spiritual patrimony originates in Constantinople have historically drawn on the rich streams of biblical, patristic, liturgical, iconographical, catechetical and magisterial sources to create a lived doctrinal and doxological synthesis with local culture which we commonly refer to as "Byzantine." This course will systematically explore the great unity in diversity that is known as the Byzantine Tradition in relationship to the dogmas expressed in the Faith, Worship, and Life of the Church both historically and today.

3 hours; 1 semester

DT 208: THEOSIS AND GREGORY PALAMAS

This course presents students with a study of the thought of Gregory Palamas concerning grace and theosis. Topics covered include created vs. uncreated grace, the issue of God's simplicity (in terms of Palamas's distinction between God's essence and energies), the role of philosophy in Byzantine theology, and contemporary comparisons of Palamism with Western thought. Students will engage with primary source material from Palamas as well as texts drawn from various forms of

“Palamism.” While the course’s primary focus falls within dogmatic theology, it will consider these topics in connection with their importance in moral and spiritual theology. The following is covered in the course:

- A systematic study of the theological topics involved in the issues of theosis and grace surrounding the debates arising between Gregory Palamas and his contemporary adversaries.
- A direct study of relevant texts of Palamas on this topic.
- Historical receptions of Palamism and Neo-Palamism.
- A comparison of Palamas’s thought with Western articulations of these same theological topics.

Prerequisite: DT 100

3 hours; 1 semester

DT 300: SPECIAL TOPICS IN DOGMATIC THEOLOGY

Studies of particular themes, periods or texts in dogmatic theology may be offered as an elective of 1-3 credits depending on enrollment, students’ needs and interests, faculty availability and approval of the Dean.

DT 302: THE THEOTOKOS IN ECUMENICAL PERSPECTIVE

This elective course intends to look at the Christian doctrines on the Theotokos from a broad ecumenical perspective. Catholic and Orthodox approaches will be explored. Students will investigate Scriptures and Tradition concerning Mary, especially as expressed by Byzantine Fathers and theologians.

2 hours; 1 semester

DT 304: INTRODUCTION TO PATRISTIC READING

This elective course is to serve both as an introduction to the writers of the ancient Church and as a stimulus to the students to continue on their own to become more familiar with these Fathers. Major theological themes will be researched in the context of the perennially valid patristic contribution.

2 hours; 1 semester

DT 305: DESERT MONASTICS IN CONTEXT

Pioneers, adventurers of the Spirit, eccentric and radically orthodox, the Desert Monastics continue to hold popular and scholarly imagination because of their lives, wise sayings, and living legacy. In the sayings and stories collected, copied, and preserved, we find passionate devotion to God and a revolutionary answer to the call of the Gospel to leave all and follow Christ. These monastics lived in a time of great transition for the Roman Empire and the Christian Church. This course relies heavily upon both primary and secondary reading with lecture and discussion to allow students to enter a world that is stark, foreign and unforgiving and yet rich and relevant even today.

3 hours; 1 semester

DT 307: READINGS in 20th CENTURY PHILOSOPHICAL AND THEOLOGICAL METHODOLOGY

This course investigates the historical events, people, and texts involved in controversies surrounding the Nouvelle théologie in the period from the 1930s to 1960s in the Catholic world in order to familiarize students with the main lines of debate in theological methodology still playing out in the contemporary Catholic world. Students will read from the various parties involved in these debates, considering the implications of their ideas in relation to questions of philosophical and theological methodology. Selections will be drawn from a variety of authors involved in these debates: Jean Daniélou, Henri de Lubac, Hans Urs von Bathasar, Marie-Dominique Chenu, Yves Congar, Reginald Garrigou-Lagrange, Michelle Labourdette, and Marie-Joseph Nicolas. The content will be considered in light of 20th and 21st Century Orthodox discussions regarding these topics, with selections being read from a variety of thinkers, including: Sergei Bulgakov, George Florovsky, John Meyendorff, Dumitru Staniloae, Alexander Schmemmann, Andrew Louth, and Marcus Plested.

3 hours; 1 semester

LANGUAGES

Literal translations are in some sense impossible. The semantic range, as well as the idiomatic and metaphorical use of any one term, make the perfect translation of Scripture an elusive task. Hence, students ought to understand the inspired language of the Septuagint, as considered by Greek Fathers and even Latin Fathers of note, such as St. Augustine. Furthermore, students ought to engage the original language of the New Testament to grasp its fullest possible range of meaning in accord with the intentions of the sacred authors. Finally, the Greek Fathers handed on virtual commentaries on Scripture by their hymns along with extensive commentaries of scriptural exegesis, written in their mother tongue. Consequently, basic command of a Biblical language will permit students to make use of original language resources for research, for teaching, and for preaching.

This department seeks to help students:

1. Understand the basic structure and core vocabulary of the respective language.
2. Be able to pronounce with confidence and ease the liturgical or ecclesiastical rendering of the language in question.
3. Be able to engage the Scriptures and Liturgical tradition of the Church with familiar vocabulary and adequate grammar of the age in question.
4. Be capable to consult learned and scholarly commentaries on Scripture and the Fathers and follow the grammatical and linguistic arguments or distinctions with profit.
5. Have a desire to pursue the same or related languages in order to deepen the understanding of the mind and satisfy the desire of the heart to be connected with the sources of Christian revelation and hermeneutics.

LG 101/102: BIBLICAL GREEK I, Part 1/Part 2

The purpose of this course is to introduce students studying theology to the fundamental basics of Hellenistic, or Biblical, Greek. The course offers an introduction to the Greek alphabet, grammar, and syntax of this ancient language, simultaneously exposing students to the morphology of New Testament Greek and its vocabulary, supplemented by liturgical texts. The expected outcomes for the students are:

- To develop adequate reading and writing skills in Biblical Greek.
- To identify the grammatical and syntactical structure of the given texts and comprehend their meaning.
- To attain sufficient knowledge to read and understand Greek liturgical texts, confidently and fluently, and to work intelligibly with original language texts and sources from the Bible and the Fathers.
- To cultivate a deeper appreciation and awareness of this important Classical language as an indispensable tool in the advanced study of patristic theology and liturgy.

2 hours; 2 semesters

LG 201: BIBLICAL GREEK II

The purpose of this second-year course in Biblical Greek is to assist students studying theology, after they have successfully completed the first-year introductory course, to build upon the fundamental basics of the language. The course will further explore the grammar and syntax of this ancient language through a rich exposure to Biblical, patristic, and especially liturgical texts. Class activities will rely heavily on building vocabulary, reading skills, and translation methodologies. The expected outcomes for students are:

- To further develop adequate reading and writing skills in Biblical Greek.
- To identify the grammatical and syntactical structure of the given texts and comprehend their meaning, as well as deepen their vocabulary.
- To attain sufficient knowledge to read, understand, and translate Greek liturgical texts, confidently and fluently, and to work intelligibly with original language texts and sources from the Bible and the Fathers.
- To cultivate a deeper appreciation and awareness of this important Classical language as an indispensable tool in the advanced study of patristic theology and liturgy.

2 hours; 1 semester

LG 300: RESEARCH AND PASTORAL LANGUAGES

Classes in Research or Pastoral Languages (Rusyn, French, German, Italian, Spanish, Greek or Latin) may be arranged either as directed independent studies or as regularly scheduled elective courses, depending on enrollment, students' needs and interests, faculty availability and approval of the Academic Dean. Advanced studies in Greek may also be pursued on the same basis.

LG 301: ECCLESIASTICAL LATIN

This course intends to provide the student with the fundamentals of Latin grammar. This foundation aids the student to engage Latin texts, such as sources for history, literature, law, and the Christian faith. The use of ecclesiastical sources for reading and study is especially commended, as several Eastern Christian sources (e.g., the Ecumenical Council of Constantinople II) and Byzantine texts (e.g., *Codex Iuris* of Justinian) were composed exclusively in Latin and are an essential part of Byzantine ecclesiastical and secular history and literature.

LITURGICAL CHANT

The Byzantine Catholic Church is rich with musical tradition. The Liturgical Services in the Eastern rites are sung without accompaniment. It is therefore necessary for students wishing to serve in the Byzantine Catholic Church as cantor, deacon, or priest to be trained in the singing of traditional melodies of Byzantine Church music so that they may sing with understanding.

This department seeks to help students:

1. Gain the basic knowledge of music theory and sight singing that will then be applied to the chant of the Eastern Church Tradition.
2. Experience proper use of their own voices to develop a good singing voice with which to chant the liturgical services of the Eastern Church Tradition.
3. Cantor any services of the Eastern Church using basic music theory, good vocal techniques, and sight singing skills.

LC 100: INTRODUCTION TO MUSIC

In this course students study the basic symbols of music. Students are given the tools to be able to sing, write, and perform single-line musical notation. Students will be able to apply sight-singing and good vocal technique to the chant repertoire of the Byzantine Catholic Church. Students will become proficient in their:

- Ability to recognize fundamental music symbols and their applications (staff, note values, rest values, flats, sharps, tempo, articulations, and dynamics).
- Ability to recognize and sing intervals (unisons, 2nds, 3rds, 4ths, 5ths, 6ths, 7ths and octaves).
- Ability to recognize and sing a major scale, a minor scale and a chromatic scale
- Ability to name the key (tonal center) of a song.
- Ability to apply the syllables of solfege (do, re, mi...) to sight-sing a song.

2 hours; 1 semester

LC 501R(RUTHENIAN): LITURGICAL CHANT I – DIVINE LITURGY

Using the basic skills developed in Introduction to Music (LC 100), Chant I begins the study of Chant in the Byzantine Catholic Church with the singing of Divine Liturgies and the eight Resurrection tones. Students will be prepared to cantor the traditional melodies of the Divine Liturgies as well as the chanting of the epistle in the Byzantine Catholic Church. Students will become proficient in the following:

- Ability to sing all 8 Resurrection Tones with correct pitch and good diction (Troparion, Kontakion, Prokeimenon and Alleluia for each).
- Ability to sing, without accompaniment, the responses of the Divine Liturgy of St. John Chrysostom with correct pitch and good diction.
- Ability to sing, without accompaniment, the responses of the Divine Liturgy of St. Basil the Great with correct pitch and good diction.
- Ability to chant the Epistle reading with correct pitch, good diction and good vocal projection.
- Ability to chant the psalm verse using the correct pitch(es).

Prerequisite: LC 100

1 hour; 1 semester (Pass/Fail)

LC 501M(MELKITE): LITURGICAL CHANT I – DIVINE LITURGY

Using the basic skills developed in Introduction to Music (LC 100), Chant I begins the study of Chant in the Byzantine Catholic Church with the singing of Divine Liturgies and the eight Resurrection tones. Students will be prepared to cantor the traditional melodies of the Divine Liturgies as well as the chanting of the epistle in the Byzantine Catholic Church. Students will become proficient in the following:

- Ability to sing all 8 Resurrection Tones with correct pitch and good diction (Troparion, Theotokion, Doxa, and Megalynarion for each).
- Ability to sing, without accompaniment, the responses of the Divine Liturgy of St. John Chrysostom with correct pitch and good diction.
- Ability to chant the Epistle reading with correct pitch, good diction, and projection.
- Ability to chant the psalm verse using the correct pitch(es).

Prerequisite: LC 100

1 hour; 1 semester (Pass/Fail)

LC 502R: LITURGICAL CHANT II – MATINS AND VESPERS

Chant study continues with the preparation for singing the responses for the services of Matins /Orthros and Vespers. All eight tones will be studied. The Liturgy of the Hours and The Divine Liturgy of the Presanctified Gifts will be studied using the traditional melodies of the Byzantine rite. Students will become proficient in the following:

- Ability to sing all 8 Samohlasen Tones with correct pitch and good diction.
- Ability to sing, without accompaniment, the responses for the service of Vespers.
- Ability to sing, without accompaniment, the responses for the service of Matins.
- Ability to sing, without accompaniment, the responses for the Divine Liturgy of the Presanctified Gifts.

Prerequisite: LC 501

1 hour; 1 semester (Pass/Fail)

LC 502M: LITURGICAL CHANT II – MATINS AND VESPERS

Chant study continues with the preparation for singing the responses for the services of Matins /Orthros and Vespers. All eight tones will be studied. The Liturgy of the Hours and The Divine Liturgy of the Presanctified Gifts will be studied using the traditional melodies of the Byzantine rite. Students will become proficient in the following:

- Ability to sing The Lamplighting Psalms in all 8 tones with correct pitch and good diction.
- Ability to sing The Lord is God and Let Everything that has Breath in all 8 tones with correct pitch and good diction.
- Ability to sing the responses for the service of Vespers with correct pitch and good diction.
- Ability to sing the responses for the service of Matins with correct pitch and good diction.

Prerequisite: LC 501

1 hour; 1 semester (Pass/Fail)

LC 503R: LITURGICAL CHANT III – SPECIAL SERVICES

Chant III continues the study of singing the traditional melodies of the Byzantine Catholic Church. Students will learn to chant the responses of the Occasional Services. These include: The Celebrations of the Holy Mysteries, Liturgical services for the Great Fast and Pascha, Compline, and The Services of Burial. Students will gain the ability to sing, without accompaniment, the Cantor's, the Deacon's and the Priest's parts for:

- The Ceremony of Crowning (Marriage).
- The Office of Christian Burial (Funeral), Parastas and Panachida.
- Great and Holy Friday Strasti (12 Gospels) and Great and Holy Friday Vespers.
- Holy Saturday Vespers.
- Resurrection Matins.

Prerequisite: LC 100

1 hour; 1 semester (Pass/Fail)

LC 503M: LITURGICAL CHANT III – SPECIAL SERVICES

Chant III continues the study of singing the traditional melodies of the Byzantine Catholic Church. Students will learn to chant the responses of the Occasional Services. These include: The Celebrations of the Holy Mysteries, Liturgical services for the Great Fast and Pascha, Compline, and The Services of Burial. Students will gain the ability to sing, without accompaniment, the Cantor's, the Deacon's and the Priest's parts for:

- Hajme-Orthros-Divine Liturgy Great and Holy Pascha.
- The Divine Liturgy of the Presanctified Gifts.
- Orthros for Holy Friday.
- The Epitaphios Service Great and Holy Friday Evening.
- The Ceremony of Crowning (Marriage).
- The Office of Christian Burial (Funeral).

Prerequisite: LC 100

1 hour; 1 semester (Pass/Fail)

LC 601-608: VOCAL TECHNIQUE

Each student will study the technical aspects of vocal production including breath control, tone production, intonation and diction using both the Byzantine Chant and selected repertoire. According to the needs of each student, the lesson will prepare them to cantor any services that they have been assigned. Students will be expected, to the best of their abilities, to employ in the following skills for successful completion of Vocal Technique:

- Ability to sing, using correct breathing and vocal projection.
- Ability to sing using correct pitch and a relaxed tone.
- Ability to sing using good diction and correct phrasing.
- Ability to interpret the music and words to sing with understanding.

LC 300: SPECIAL TOPICS IN LITURGICAL CHANT

Studies of particular themes, periods or texts in liturgical chant may be offered as electives of 1, 2, or 3 credits depending on enrollment, students' needs and interests, faculty availability and approval of the Dean.

LITURGICAL THEOLOGY

Divine worship is natural to the human being, in that, after seeking out its cause and parent, it lauds the Creator's glory, discovering its cause to be the greatest good of the highest beauty. Therefore, God is most worthy of praise delivered by worship, as expressed within the greater context of religious art, architecture, and music. Culturally, this common desire to praise the divinity leads to ritual, as the natural corollary to express by outward signs (words, rubrics, and gestures) these often ineffable, sublime divine realities. Consequently, the courses below guide the student into a spiritual and reflective understanding of the historical development and the theological synthesis of the Divine Liturgy, the Liturgy of the Hours, and the Sacramental Mysteries, enriching individual participation in these rites by penetrating their deeper mystical meaning.

This department seeks to help students:

1. Become conversant with the Ordo, as well as the liturgical sources, books, objects, and actions used in liturgical worship.
2. Attain a level of proficiency regarding liturgical and sacramental language, needed to not only pursue further research and studies but also to engage in meaningful dialogue with others on both the academic and parochial levels.
3. Acquire a methodology of critical thinking and basic insight into liturgical concepts, liturgical history, and liturgical theology.
4. Relate liturgy as the rule of prayer (*lex orandi*) to faith and belief (*lex credendi*) and to life (*lex vivendi*), and specifically, to the historical, anthropological, sociological, and spiritual realities lived by Christians in every age.
5. Assume a place as a relevant interlocutor in the ongoing dialogue between various Christian liturgical traditions, and to cultivate an appreciation for them as unique and relevant expressions of the Mystery of Christ.
6. Attain the understanding that Liturgy, as "queen of the theological sciences", constitutes the very core of theological reflection and expression because it serves as the crucible where Sacred Scripture, Dogmatics, and Patristics are most effectively combined, learned, experienced, and made relevant to the individual, community, and world.

LT 100: INTRODUCTION TO LITURGY AND THE SACRAMENTAL MYSTERIES

This course presents a historical, theological, and methodological introduction to the study of Byzantine liturgical prayer and worship in general, with a particular emphasis on the Eucharistic Liturgy, and a systematic introduction to the Sacraments of the Church. By engaging in the learning activities of this basic introductory course on the Liturgy and the Sacraments, the students will:

- Acquire a methodology of critical thinking and basic insight into liturgical concepts, the historical development of liturgy, and liturgical theology, which will allow them to ask relevant questions and pursue further research in this area.
- Relate liturgy to life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by Christians.
- Attain a level of proficiency with regard to liturgical and sacramental language needed to pursue research and further liturgical studies.
- Become conversant with the liturgical sources, books, objects, and actions used in liturgical worship.
- Deepen their familiarity with the Eastern Christian liturgical tradition, which will form a foundation for the other liturgical courses in the students' respective programs, and to enhance both their scholarly and ministerial vocations.

3 hours; 1 semester

LT 101: SACRAMENTAL MYSTERIES OF INITIATION

This course will explore the three Mysteries of Initiation (Baptism, Chrismation, and the Eucharist) according to the ancient liturgical Tradition of the Eastern Church, from a historical, theological, and pastoral perspective. Highlighted in detail will be the scriptural and theological origins of the rites of Baptism and Chrismation, as well as associated initiation rites, and the intimate association of the Eucharist to the Initiation Mysteries as the very fulfillment and perpetual reenactment of Christian initiation. The expected outcome for students is:

- To acquire a methodology of critical thinking and insight into liturgical concepts related to the Eastern Rites of Initiation, their historical development, and their theology, which will allow them to ask relevant questions and pursue further research in this area as needed or desired.
- To analyze critically, historically and theologically, the rites of Baptism and Chrismation in all Christian traditions and to adopt a particular perspective that will enhance their vocational endeavors.
- Relate Baptism, Confirmation, and the Eucharist to life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by the Christian daily.
- To attain a level of proficiency with regard to the relevant sacramental language needed in order to pursue research and further liturgical studies.
- To become conversant with other students and theologians familiar with the Initiation Mysteries and attain an understanding and appreciation of other liturgical traditions.

Prerequisite: LT 100

3 hours; 1 semester

LT 102: SACRAMENTAL MYSTERIES OF VOCATION AND PENANCE

This course investigates in comprehensive detail the historical origins, development, and theological significance for the Eastern Church of the Mysteries of Marriage, Holy Orders (including monastic tonsure), Holy Confession, and Holy Unction. A unique emphasis will also be laid on the mystery of death and resurrection as expressed and celebrated within the various funeral services of the Church. The class will focus on how and why these rites developed, the social and cultural forces that shaped them,

and how these mysteries transform the person receiving them into a participant of the grace of the Holy Trinity. The expected outcomes for students are to:

- Acquire a thorough historical and theological understanding of each of the Vocational and Penitential Mysteries, thus assisting them in engaging in critical thinking about the sacraments and conversing intelligibly about them in both an academic and parochial setting.
- Relate the sacramental mysteries to life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by Christians.
- Attain a level of proficiency with regard to sacramental language and concepts, needed in order to pursue research and further liturgical studies.
- Understand the Vocational and Penitential Mysteries as not only social rites of passage but as aids in one's personal and communal religious life, revealing the divine will and purpose for all men and women in their spiritual journeys to the Kingdom.

Prerequisite: LT 100

3 hours; 1 semester

LT 103: THEOLOGY OF THE DIVINE LITURGY

This course exclusively probes the Divine Liturgy of the Church within its historical and theological dimensions. Students will explore the origins and development of the Eucharistic Liturgy within Sacred Scripture and Sacred Tradition, engage in an exhaustive theological analysis of the Eucharistic Liturgy, and discuss modern-day challenges to the implementation of a liturgical theology that can profoundly affect daily life and inform one's understanding of cosmic redemption and personal salvation. The expected outcomes for students are to:

- Acquire a thorough historical and theological understanding of the Divine Liturgy, thus assisting them in engaging in critical thinking and conversing intelligibly about the Liturgy in both an academic and parochial setting.
- Relate the Divine Liturgy to daily life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by Christians
- Attain a level of proficiency with regard to liturgical language and concepts, needed in order to pursue research and further liturgical studies.
- Understand and express intelligibly the sacrificial and eschatological notions within the Eastern Church's Eucharistic theology, as well as affirm their central importance for the liturgical life experienced by worshipping Christians.

Prerequisite: LT 100

3 hours; 1 semester

LT 104: THEOLOGY OF THE DIVINE OFFICE

This course examines the historical development and theology of the daily cycle of liturgical worship in the life of the Christian Church. Emphasis will be placed on daily liturgical prayer as expressed in the services of Vespers, Matins, Hours, and related rites, including a survey of how these rites evolved over time and how the various Typika, or Ordos, have regulated them. The course will establish a theology of the Divine Office, affirming how the daily cycle serves as the Church's school of prayer and expounding upon the significance of praying the Liturgy of the Hours for the Christian today. The expected outcomes for students are:

- To acquire a historical and theological knowledge of personal and liturgical prayer, which led to daily services and that will hopefully enhance their own personal rule of prayer.
- To become more conversant with the Divine Office regarding the texts and rubrics themselves, their theological interpretations, and especially their roots in the prayer life of the ancient Church.
- To understand and appreciate the distinction between not only the asmatic cathedral rite services and the services of the monastic office, but also to discern hybrid forms of the two offices that simultaneously all appeared in the fourth century. The complex Byzantine Office, as it is celebrated today, reflects a tradition that has incorporated all three forms in an oftentimes confusing and uncomfortable symbiosis.
- To develop the ability to reflect on the structure and texts of the Divine Office, as celebrated in community or prayed in private.

Prerequisite: LT 100

3 hours; 1 semester

LT 105: THEOLOGY OF THE SACRAMENTAL MYSTERIES

This course is a general introduction to the system of seven sacramental mysteries: Baptism and Eucharist as the foundations of the sevenfold system; a history of the theology of the sacraments, with an emphasis on the commentaries of the Eastern fathers; the use of material elements and ritual in the celebration of the sacraments; medieval Western influences on Eastern theology; ecumenical principles of sacraments. The expected outcomes for the students are:

- To acquire a deeper understanding of the sacramental system of the Catholic-Orthodox Church, that it is both a real and symbolic manifestation of the action of God's grace in our total physical-spiritual existence.
- To be able to explain the sacramental mysteries in faith as a part of his ministry of evangelization and acquire a practical knowledge of what constitutes a sacramental mystery in regard to material and ritual, that would enhance his celebration of the mystery.
- To become easily conversant with the central aspects of Catholic-Orthodox sacramental teaching both in its historical context and its expression in modern culture,
- To understand the sacramental relationships between Churches, the reasons for *communicatio in sacris* or the lack of it, and the ecumenical principles for restoration of unity.

Prerequisite: LT 100

3 hours; 1 semester

LT 106: WORDS AND GESTURES

This course is a survey of the theology of liturgy from a practical viewpoint. The rituals (gestures) and prayers (words) of the Divine Liturgy, the Presanctified Divine Liturgy, and Vespers with the Divine Liturgy are described in detail, as a corporate service of priests, deacons, servers, cantors, and congregation. The rationale of this ritual is then discussed from a theological and historical perspective. The student

then can learn not only the “how to” but also the “why” of the words and gestures we use. The expected outcomes of the students are:

- To enhance the service of priests, deacons, servers, cantors, and congregation.
- To progress to a better integrated presence in the liturgical worship of the Byzantine Catholic Church in America.

2 hours; 1 semester

LT 202: THE RITES OF INITIATION IN THE BYZANTINE CHURCH

This course presents a theological and historical overview of the sacramental mysteries of initiation in the Byzantine liturgical tradition. The mysteries of initiation are baptism in water, chrismation with holy chrism, and Communion in the consecrated Body and Blood of Christ. The rites are described and placed in a total process of becoming a follower of the gospel of Christ, from the first preaching to the completion of one’s lifetime faith at death. The mysteries are described and placed in their historical perspective, from Scriptural foundations to both ritual and theological developments in the Byzantine churches. Some of the legal aspects are attended to, particularly for those entering ministry, and placed in their theological context. The special questions of communion to infants and the ecumenical consequences of baptism are addressed. In this course, the student should acquire:

- An integral understanding of the meaning of the total process of initiation into faith.
- A theological and historical knowledge of these daily services.
- A practical ability to reflect on the structure and texts of the Divine Praises as celebrated in community or prayed in private.

3 hours; 1 semester

LT 300: SPECIAL TOPICS IN LITURGICAL THEOLOGY

This elective course studies particular themes, periods, or texts within the field of liturgical history and theology, at the discretion of the professor. This course will function as a directed study, which will involve weekly reading and writing assignments, the completion of a research paper at the end of the semester, and regular interaction with the professor. The expected outcomes for students taking this course are:

- To gain deeper historical and theological insights into the various topics under discussion.
- To familiarize themselves with the scholarly literature available in the area of liturgical studies and to develop the ability to critically analyze primary and secondary texts.
- To learn independent research techniques in liturgical studies.
- To become conversant with specific theological & pastoral areas in liturgy that will enhance their scholarly pursuits and pastoral ministry as future leaders of the Church.

LT 301: TYPICON OF THE BYZANTINE CHURCH

This elective course provides a comprehensive description of the Byzantine Typikon or Ordo, its history and principles, along with a detailed analysis of the arrangement of propers, particularly in the Divine Office. The expected outcomes for students are:

- To attain an understanding of the logic and spirit of the Ordo governing the liturgical services of the Eastern Church.
- To develop an appreciation for the historical origins and development of the Typikon and to affirm the theological centrality of the Typikon for Byzantine worship.
- To understand and discern the similarities and differences between the Byzantine and Slavonic Typika.
- To appreciate the Typikon as a dynamic force not only in regulating liturgical worship but also in enhancing the majestic beauty and logical progression of this worship in the Byzantine Church.

2 hours; 1 semester

LT 302: HISTORY OF LITURGICAL REFORM IN EASTERN CHURCHES

This elective serves as a historical survey of liturgical reform and development primarily in the Eastern Churches, drawing some comparisons with the West. Areas of concentration will be the Constantinian reform, the Studite reform, the Neo-Sabbaite synthesis, the Nikonian reforms of Russia, and the Eastern Catholic and pre-Vatican II liturgical reforms. The expected outcomes for students are:

- To compare and contrast the various liturgical reforms throughout history.
- To familiarize themselves with the necessity of liturgical reform as a movement of the Holy Spirit within the Church to make worship intelligible and relevant.
- To understand the challenges of sound liturgical reform, which take under consideration historical, sociological, cultural, and theological influences.
- To consider liturgical reform as never innovative but more so as a sacred activity of the Church carried out in “creative continuity” with her revered past.

2 hours; 1 semester

LT 303: EXORCISM IN THE EASTERN CHRISTIAN TRADITION

This elective course studies the concept of evil as both an ontological force (demonology) manifested in possessions and mass hysteria, the voluntary rejection of God, and the absence of divine good. Following a historical survey of ancient and indigenous approaches to evil, possession, and exorcisms through the Judeo-Christian Scriptures and other religious cultures (magic, witchcraft, etc.), attention will be given to the Eastern Church's practice of baptismal and non-baptismal exorcisms, inherent challenges and dangers of exorcisms as well as employed techniques, and theological insights into the long-standing warfare between the powers of good and evil. The expected outcomes for students are:

- To attain a theoretical but also practical familiarization with evil and exorcism, which will complement their pastoral ministry as needs arise and place into perspective difficulties and challenges that arise with individuals and circumstances.
- To acquire a thorough understanding of how the notion of evil developed historically in various parts of the world and to determine common but also differing theological perspectives on evil, especially among the three monotheistic religions.
- To familiarize themselves with the various means of coping with and addressing evil through religious rituals and to cultivate an appreciation for Christian exorcism rites, both in terms of their functionality and theological expression.

- To probe the appropriateness (or not) of the traditional execution of exorcism in modern society, and how evil, as an ontological power, can be subdued and defeated in a post-modern, non-religious world.

2 hours; 1 semester

LT 304: THE PROBLEM OF EVIL AND DEMONOLOGY

This elective studies the concept of evil from the perspective of both an ontological force (demonology) and the voluntary rejection and absence of good. The understanding of evil from various ideologies and religions are explored, followed by a particular emphasis on the Judeo-Christian scriptural tradition and its extensive treatment by patristic writers throughout history. At the forefront of this detailed textual survey is the inescapable issue of theodicy and all the arguments associated with it. Following a historical study of how ancient indigenous cultures throughout the world dealt with the problem of evil and demonic spirits ritually, attention will be given to the Eastern Church's practice of baptismal exorcisms and their accompanying prayers within the manuscript tradition. In addition, isolated prayers of exorcism performed in individual cases of adults, together with their theology, will be examined. Finally, the course will briefly look at the Roman Catholic order of exorcists and unique cases of actual exorcisms performed in both the East and West, highlighting the meaning and ramifications of such an activity within the Christian life. The goals of the course are:

- to present, in a systematic and coherent fashion, a comprehensive history of the development of the notion of evil and demonology within various socio-religious contexts, especially in the Judeo-Christian milieu.
- to discern the relationship and interplay between evil as an ontological force and the voluntary rejection and absence of God.
- to explore how various cultures around the world understood and thus coped with the problem of evil through various religious rituals, and to determine how these rituals affect the “possessed” individual, his peers, and the general populace.
- to examine in depth the theological meaning behind pre-baptismal exorcisms through the careful probing of the prayers of exorcism in the Eastern Church's rite of baptism.
- to study isolated non-baptismal exorcism prayers from the Church's manuscript tradition, performed in individual cases of adults deemed “possessed” by evil spirits.
- to investigate actual, documented rites of exorcism performed in both the Eastern and Western Church, highlighting the meaning and implications of such an activity for the Christian community of the twenty-first century.

Prerequisite: LT 100

3 hours; 1 semester

LT 501: HISTORY OF LITURGICAL REFORM IN EASTERN CHURCHES

This course will provide a history and evaluation of liturgical development, with a focus on the Eastern Churches and drawing some comparisons to the West. Specific topics to be covered are: a definition of renewal, the Constantinian reform, the Studite influence, the Neo-Sabbaite synthesis, the invention of printing, the Nikonian reform (Russia), the consolidation of the traditional form and the Eastern Catholic responses,

and modern attempts at renewal, including the Russian Synod (1917), the Greek Zoe movement, and movements in the various churches since Vatican II (second half of the twentieth-early twenty-first centuries).

Prerequisite: LT 100

3 hours; 1 semester

MORAL THEOLOGY

Human nature, by its very constitution, is axiological, such that it cannot help but make value judgments about the worth and utility of anything from concrete objects to abstract thoughts and plans of action. Thus, to be ethical and moral is a sign of being human. Even when an instance of human nature errs on practical matters, it does so by evaluating something as good or bad. The courses, below, building upon Sacred Scripture and Church teaching, construct a coherent vision of practical Christian living, with particular attention to practical issues facing Christians today. Designed to give students the moral principles they will need to practice virtue, to minister, and to teach effectively, the fundamental point of departure for Christian morals is God who must be loved above all else. It is from him that all that is good for the Christian is revealed and, thus, must be chosen for the sake of God who is loved.

This department seeks to help students:

1. Relate all topics covered in various courses to the central theme of theosis as guiding all discussions of moral theology; likewise, stress the unity of theology as a discipline.
2. Have a grasp of the distinction among (as well as the ontological, and epistemic foundations of) moral discourse as: personal-prudential, pastorally persuasive guidance, moral-philosophical reflection, moral-theological reflection, casuistic study, and mystical theology (as related to moral theological reflection).
3. Understand the historical development of moral problem solving in the Byzantine tradition, paying heed to the broader context of Catholic thought (both theological and magisterial), as well as other Christian traditions as relevant.
4. Be equipped to discuss and resolve moral problems based on principles derived from biblical and Patristic *ressourcement* in dialogue with Catholic virtue ethics, in harmony with the magisterial statements of the Church and the broader ecclesiastical tradition of theological discourse.
5. Attain a clear pastoral awareness concerning culpability, taking care to discuss the psychological-emotional aspects of human agency for moral analysis.
6. Approach moral problems (especially particular topics concerning contemporary bioethics, sexual ethics, and social ethics) from a perspective that gives priority a personalist perspective affirming the inherent and inalienable dignity of the human person, both in himself and especially in relation to the vocation to theosis. In particular, stress will be placed on contrasting such a perspective to the instrumentalizing of human persons by contemporary ideologies.

7. Understand, in treating Catholic social doctrine, the nature of the political common good as well as the duties falling to individuals, economic systems, and nations in relation to the common goods of particular nations and the entire *oikumenê* of nations.

MT 100: INTRODUCTION TO MORAL THEOLOGY

This course introduces the tradition of moral theology of the Byzantine East into the greater context of the Western ethical tradition. It includes material representing the Eastern Catholic moral tradition and an in-depth understanding of the foundations of Eastern Christian morals. Students will analyze theological principles and provide appropriate pastoral application. By means of the readings, class discussions, and other coursework, at the end of the semester students will be able:

- To articulate and explain foundational concepts of Christian Ethics with special emphasis throughout the course given to the notion of theosis/divinization as a unifying theme for moral theological reflection. In light of the Christian vocation to the divine life, the following topics will be discussed: virtue, the cardinal and theological virtues, precepts, counsels, beatitudes, happiness, freedom, passions, law, natural law, conscience, the components of a human action (as expressed by both Scholastic thinkers and the Eastern Monastic tradition), discernment, the foundations of man's moral capacity, and the monastic ideal and ascetical virtues.
- To recognize and utilize the sources and teachers of Christian Ethics as a basis for ethical reflection: Scripture, the Patristic (especially Eastern) witness, the liturgical life of the Church, and the Magisterium (especially *Veritatis Splendor*).
- To evaluate moral actions in terms and concepts utilized by the modern Magisterium: object, circumstances, species, intrinsic evil, etc. Likewise, to integrate this discussion into a framework of ethics that is not act-centric but, instead, is virtue-centric and ultimately centered on the life of grace and theosis.
- To undertake extensive discussions of the role of conscience in forming moral objects and provide the student with tools for applying these discussions to difficult case-studies in contemporary ethical problems.
- To account for what Christian ethics is, why it is necessary, and to know how to respond to some Christian objections to systematic Christian ethics, but in a way that takes into account Eastern monastic and patristic traditions.

3 hours; 1 semester

MT 103: CATHOLIC SOCIAL TEACHING

This course examines the basic elements of Catholic social and moral teaching as well as specific themes related to Catholic social teaching in dialogue with expressions of social teaching from other Eastern Churches. The historical and theological development of the Catholic tradition will be presented along with the pastoral dimensions of Catholic social doctrine for the Church today. By means of the readings, class discussions, and other coursework, at the end of the semester students will be able:

- To articulate, interconnect, and apply the following principles of Catholic social teaching: the dignity of the human person (esp. *Dignitatis Humanae*), the common good, the origin, purpose, and limits of civil authority, subsidiarity (beginning with

the family), the relationship of Church and state, true and false notions of freedom, personal rights, especially the right to religious liberty, private property, and the universal destination of goods, the responsibilities of lay Catholics, and solidarity in community. The topic of retributive justice and the death penalty will also be addressed.

- To relate the Christian view of individual and communal perfection to secularism, naturalism, liberalism, and utopianism characteristic of modern thought.
- To give particular reflection to the social implications of the Christian familial order and to gain the tools necessary for critiquing contemporary anti-familial trends as being especially anti-human and contrary to social life.
- To compare and contrast the Roman Magisterium's social doctrine with the modern expressions of the Russian Orthodox Church (Bases of Social Concept), and the Patriarchate of Constantinople (the latter, especially in terms of ecological awareness).
- To articulate the common thread and the development of the Church's teaching on wealth from Scripture to the present.

2 hours; 1 semester

MT 104: MARRIAGE, SEXUALITY, and BIOETHICAL PROBLEMS

This course examines, in a holistic manner, the basic elements of the Catholic Church's teaching on marriage and sexuality. The Biblical foundations, historical and theological development of the Catholic tradition of marriage and sexuality will be presented with special attention to Church documents on these subjects. In addition, questions pertaining to sexuality will be considered as related to particular contemporary bioethical topics such as abortion, fertility technologies, and the ethics of genetic modification technologies. The pastoral dimensions of premarital counseling and evaluation will also be considered. The student will engage:

- Primary source material on marriage, chastity, and sexual morals in Biblical texts and in Byzantine patristic tradition.
- Primary sources on marriage and sexuality: *Humanae Vitae*, *Familiaris Consortio*, *Evangelium Vitae*, *Donum Vitae*, and *Dignitatis personae*.
- The philosophical underpinnings for the definitions, goods, and obligations of marriage and sexual ethics, as foundations for moral reasoning on the topics found in revelation.
- Magisterial understanding of marriage, the family, and natural sexual acts.
- The components of Natural Family Planning and reproductive technologies. In doing this, particular care will be given to showing the connection of contraception with other contemporary bioethical issues, whether at the beginning or the end of life. These topics will be considered primarily from the perspective of individual morality.
- Magisterial teachings and contemporary theories on homosexuality.
- In the contextualization of medical questions and their resolutions with pastoral sensitivity while retaining respect for human life from natural conception to natural death.

2 hours; 1 semester

MT 305: THEOSIS – EAST AND WEST

This course aims to fill out the most fundamental theme in moral theology, namely, the divine vocation of the life of grace, known in Eastern theology as “theosis.” This course provides the student with a robust account of the scriptural and patristic background of the theology of divinization, along with a consideration of later spiritual and theological elaboration concerning this topic.

Prerequisite: MT 100

3 hours; 1 semester

MT 300: SPECIAL TOPICS IN MORAL THEOLOGY

Studies of particular themes, periods or texts in Moral Theology may be offered as an elective of 1-3 credits depending on enrollment, students’ needs and interests, faculty availability and approval of the Dean.

PASTORAL PRACTICE

*While the theological and cardinal virtues of the intellectual and moral life are essential for Christian living, they do not, in themselves, assure prudence in matters of temporal administration, informed judgments on matters of science and art, or effectiveness in practicalities of everyday ministry. Consequently, training in the areas of secular sciences and the accumulated practical wisdom of the Church Fathers and Mothers is necessary to prepare the seminarian for effective ministry. The courses below draw on traditional pastoral sources and a variety of contemporary disciplines, providing both authentic theological foundations and effective practical skills for a variety of ministries to the Church. Pastoral practice also enhances the development of good liturgical habits through review of details in a classroom setting and through the movement from *theoria* to *praxis* in carefully guided exercises in the chapel.*

This department seeks to help students:

1. Learn the key concepts, terms and definitions of the great Pastoral Tradition which describe the rhythm of the pastoral encounter; and of the inter-personal dynamics of Family Systems Theory.
2. Present various models of the pastoral encounter, and to examine those models which serve best in each situation - pastorally or clinically.
3. Gain opportunities to shape his/her developing identity in the caring and counseling ministry with the main pastoral metaphors of Jesus, the Good Shepherd and Christ, the Great Advocate and High Priest.
4. Gain a clear understanding of how to deal with the human person, their soul and their psyche.
5. Learn the critical knowledge of what determines healthy ministry, spiritual growth in the ministry and objective skill to evaluate effectiveness in pastoral work.
6. Demonstrate how the above goals support and empower the effort of healthy pastoral work as a participation in the person of our crucified and risen Lord, Jesus Christ.

7. Be an effective administrative, spiritual, and liturgical leader.

PR 100: INTRODUCTION TO RELIGIOUS EDUCATION

This introductory course is a practical introduction to religious education focusing on ministries of learning and teaching in Catholic communities. It explores the dynamics of individual and communal faith formation in diverse contexts, drawing on a range of perspectives from theology and the philosophy of education. Students will:

- Identify the role of catechists as twofold – to help others grow in their knowledge and love of God and to recognize how they as catechists continue to grow in spiritual formation.
- Apply teaching approaches appropriate to the Catholic faith.
- Design educational strategies appropriate to the different age groups in the catechetical program.
- Describe how to plan lessons that address the different learning styles and methods for different age groups.
- Construct effective ways to use the Bible in catechesis.
- Express how our encounters with Christ experienced through the Holy Mysteries help us become one with Christ.
- Recognize that the goal of our faith development program is to help all of us become Christ-like in all that we do.

2 hours; 1 semester

PR 101: PASTORAL CARE AND COUNSELING I

The goal of this semester course is to study the pastoral tradition of the Church and its development from the Greek Fathers, transitioning to the Enlightenment, and harmonizing the former with the teachings of Vatican II. The first semester will examine pastoral ministry formed by the Word of God and assisted by contemporary psychological developments. The student will be able:

- To investigate the origins of pastoral care in the patristic church, in the Reformed churches, and in secular counseling schools.
- To understand the content and rhythm of the pastoral encounter.
- To discern the proclamation of the forgiveness of sins, or the assessment and application of the need for “healing of the soul,” in the pastoral encounter.
- To understand what boundaries are, why they exist, and how they are established and are operative, and how to uphold their integrity.
- The pastoral encounter identified by its inherent power, authority, balances, and imbalances in the pastoral interaction.
- To identify mental health and spiritual sicknesses, i.e., to define and to recognize each.
- To refer for illness: neuroses, psychoses, addiction, congenital-inherited deficiency, spiritual struggles, and possession.

2 hours; 1 semester

PR 102: PASTORAL CARE AND COUNSELING II

The goal of the second semester will be to apply the ministry of the word, the power of the sacraments, and professional competencies, especially those gained from the Hospital Chaplaincy Program (C.P.E.). The student will be able:

- To identify the content surrounding situations of sickness, death, conflict abuse, crises, addiction, marriage, divorce.
- To map a sound process of treatment from the secular psychological sciences, or from proven praxis within the patristic tradition.
- To discuss the clinical verbatim on hospital visitations.
- To process goals and to present problems of the hospital visit.
- To learn to identify, discuss, and evaluate the chaplains' presence.
- To address issues pertaining to personal pastoral life of the unhealthy pastor and burnout versus the healthy pastor.

Prerequisites: PR 101 and PR 106

2 hours; 1 semester

PR 103: CATECHETICS

This introductory course examines the history, process, and methodology of catechetics and presents techniques and skills for the catechist for various age levels from primary to adult learners. It also explores the role of the priest in the overall faith formation in pastoral ministry. Students will obtain:

- The ability to integrate theological studies with the practice of pastoral ministry and religious education in church-related settings.
- The knowledge of foundational areas of Catholic theology, as determined by national certification standards for parish leaders in pastoral ministry and religious education.
- The ability to develop goals and supervise religious education.
- The ability to engage in analytical thinking to bridge the gap between academic and practically oriented theology of the church classroom.

2 hours; 1 semester

PR 106: CLINICAL PASTORAL EDUCATION

During the summer between the second and third year of theological studies, B.C.S. seminarians are enrolled in the UPMC Presbyterian Shadyside CPE Program. From late May to early August, seminarians receive clinical training and supervision in pastoral education and care in an interfaith setting according to the CPSP accreditation Standards. Upon successful completion of the program, performance evaluation is conducted and one credit hour of CPE is earned.

Prerequisite: PR 101

1 credit

PR 201: HOMILETICS I

In this course, the students learn how to develop preaching skills based on their own life as well as their knowledge of dogma and scripture. Practical instruction is given in the basic construction of the homily and its delivery, concentrating on the Sunday

Gospel and Epistle readings throughout the liturgical year. Seminarians, being candidates for ordination, will be able:

- To write with good grammar, clear sentence structure, smooth paragraph development, and to write with attention to how their composition sounds to the ear, since a homily by nature is oral.
- To demonstrate the ability to do basic exegesis, including the use of commentaries and the incorporation of the spiritual and dogmatic traditions of Eastern Catholics.
- To apply the fruits of their study to the living church (hermeneutics).
- To demonstrate the ability to preach the homily they have prepared by using a text, outline, and one's memory.

2 hours; 1 semester

PR 202: HOMILETICS II

In this course, the student learns how to develop preaching skills based on their own life as well as his knowledge of dogma and scripture. Practical instruction is given in the basic construction of the homily and its delivery, concentrating on the Sunday Gospel and Epistle readings throughout the liturgical year. Seminarians, being candidates for ordination, will be able:

- To write with good grammar, clear and varied sentence structure, paragraph development that flows smoothly, and is addressed to the ear rather than the eye.
- To engage in basic exegesis, including the use of commentaries at the right point in the process, and to incorporate the tradition and teachings of Eastern Catholic communities.
- To include appropriate stories and other illustrative material.
- To apply the fruits of study to the living church, especially by speaking to our common humanity, so that ancient texts may comfort, challenge, teach, inspire, and bear witness to the faithful of God's present-day people.
- To demonstrate the ability to preach the homily they have prepared by using a text, outline, and one's memory.

2 hours; 1 semester.

PR 203/204: PASTORAL LEADERSHIP, Part 1/Part 2

Future clergy will be called upon to lead the people of God; manage church resources; manage church finances; develop budgets; engage in planning; manage church property; etc. Students will be prepared to embark upon a life of pastoral ministry and to possess necessary knowledge about leadership skills and administrative management. In order to successfully discharge those administrative duties, students must acquire a variety of skills. This course is designed to build a foundation for successful pastoral leadership. This course will provide students with the necessary knowledge to discharge effectively their administrative duties in pastoral ministry in order to become successful leaders. The main objective of this course is to provide students with the necessary administrative and pastoral leadership skills:

- To act professionally and use best practices in the administrative activities in their pastoral ministry.
- To understand legal principles applicable to pastoral ministry.
- To understand financial principles applicable to pastoral ministry.

- To use electronic and written sources essential for pastoral leadership.
- 2 hours; 1 semester

PR 205: FOUNDATIONS OF SPIRITUAL DIRECTION

This course introduces students to the foundational themes of spiritual direction in the Catholic Tradition with special attention to the distinctive teachings of the Greek Fathers and the Eastern Christian traditions that flowed from them. By the end of the semester, students should be able:

- To understand and explain the purpose and process of spiritual direction in a seminary versus parish life.
- To use spiritual direction for personal spiritual growth.
- To use the open-ended nature spiritual direction in practical ministry.
- To understand the spirituality of various vocations.
- To teach the art of fostering the spiritual life of those entrusted to one's care.

1 hour; 1 semester (Pass/Fail)

PR 501: LITURGICAL PRACTICUM I – Divine Liturgy

This course reviews and practices the presbyteral and diaconal rubrics for the celebration of the Divine Liturgy. This includes a brief review of the Hierarchical Divine Liturgy. The seminarian will be able to:

- Explain confidently his understanding of the structure of the Divine Liturgy.
- Properly celebrate the Divine Liturgy in the role of deacon.
- Properly celebrate the Divine Liturgy in the role of priest.
- Show prayerfulness, grace, and confidence in the performance of ritual.
- Be clear and prayerful in the chanted recitation of liturgical texts.

2 hours; 1 semester (Pass/Fail)

PR 502: LITURGICAL PRACTICUM II – Vesper, Matins and Presanctified

This course reviews and practices the presbyteral and diaconal rubrics for the celebration of Vespers, Matins, and the Liturgy of the Presanctified Gifts, including their unique orders in Holy Week and Bright Week. The seminarian will be able to:

- Explain confidently his understanding of the structure of the Divine Praises.
- Properly celebrate Great Vespers and Festal Matins in the role of deacon.
- Properly celebrate Vespers, Matins, and Presanctified Liturgy in the role of priest.
- Show prayerfulness, grace, and confidence in the performance of ritual.
- Be clear and prayerful in the chanted recitation of liturgical texts.

Prerequisite: PR 501

2 hours; 1 semester (Pass/Fail)

PR 503: LITURGICAL PRACTICUM III – Sacramental Mysteries

This course reviews and practices the presbyteral and diaconal rubrics for the celebration of the Sacramental Mysteries, with the exception of Penance, which is conducted in Liturgical Practicum IV. This course also includes a brief review of the Typikon as well as a review of the Divine Liturgy. The seminarian will be able to:

- Explain confidently his understanding of the structure of the Holy Mysteries.

- Properly celebrate the Holy Mysteries in the role of deacon.
- Properly celebrate the Holy Mysteries in the role of priest.
- Show prayerfulness, grace, and confidence in the performance of ritual.
- Be clear and prayerful in the chanted recitation of liturgical texts.

Prerequisite: PR 501

2 hours; 1 semester (Pass/Fail)

PR 300: SPECIAL TOPICS IN PASTORAL PRACTICE

Studies of particular themes, periods or texts in Pastoral Practice may be offered as an elective of 1-3 credits depending on enrollment, students' needs and interests, faculty availability and approval of the Dean.

PR 504: LITURGICAL PRACTICUM IV – Special Services

This course reviews and practices the presbyteral and diaconal rubrics for the celebration of the services for the departed, blessings, and akathist and moleben services. A special focus on the priestly role in the Mystery of Repentance is included, as well as a review of the Divine Liturgy. This course allows for role-playing and analysis. The seminarian will be able to:

- Explain confidently his understanding of the structure of funeral services.
- Properly celebrate the funeral in the role of deacon.
- Properly celebrate the funeral, the mystery of repentance, and the akathist in the role of priest.
- Show prayerfulness, grace, and confidence in the performance of ritual.
- Be clear and prayerful in the chanted recitation of liturgical texts.

Prerequisite: PR 502

2 hours; 1 semester (Pass/Fail)

PHILOSOPHY

Byzantine philosophy provides the student with profound insights from celebrated figures of influence in antiquity and late antiquity. The course aids the students to detect underlying philosophies within the works of Fathers of the Church. Students will find that philosophy profoundly contributed to theology and official Church doctrine. Hellenic, Hellenistic, antique, and late antique philosophy had all served as handmaidens of Byzantine theology in late antiquity and beyond, just as scholastic philosophy of the Latins following the so-called Palaiologan Renaissance was later to do as well.

This department seeks to help students:

1. Learn the key philosophical concepts and definitions of the Aristotelian, Platonic and Early Ante Nicene Fathers and understand how they are used.
2. Learn the basic structure of these systems and how they are inter-related regarding: ontology, epistemology, cosmology, anthropology and ethics.
3. Learn how the systems and concepts are applied and understood, each in their philosophical discipline, and how they are utilized and transformed into Christian theology by the early Christian Fathers.
4. Learn how to read, think, write and speak critically, using the above knowledge as an unspoken guide.

PH 101: SOURCES FROM ANTIQUITY I

This course introduces the philosophies that shaped Western and Byzantine civilization and how their thought was taken up by the Church Fathers to be developed in dialogue with Judaeo-Christian doctrine. This course will examine contemporary Greco-Roman approaches to philosophy that influenced a variety of patristic authors and their theologies. The student of this course will encounter the following:

- Primary philosophical schools during the New Testament period.
- Doctrines of Stoics, Epicureans, Skeptics, and Roman philosophers, who exercised an influence on the New Testament and early Christianity.
- Primary texts from the Platonic and Aristotelian tradition that were influential on patristic and Byzantine writers.
- Neo-Platonic texts used in patristic and Byzantine authors.
- Selections from Greek and Byzantine Fathers under the influence of the aforementioned philosophies.
- The question of Byzantine philosophy and the interplay between philosophy and theology in historic Byzantium.
- The intra-Christian debates about the utility or truth of philosophy.

2 hours; 1 semester

PH 102: SOURCES FROM ANTIQUITY II

This course examines late antiquity as foundational for the philosophical syntheses of outstanding Byzantine theologians of the first and second millennium. The students of this course will encounter the following themes:

- Byzantine scholiasts and their contribution to Byzantine theology.
 - The philosophical synthesis of Anastasius the Sinaite and John Damascene.
 - The philosophical propensities of Photius of Constantinople.
 - The resurgence of Hellenic and Hellenistic philosophy in second millennial Byzantium.
 - The philosophical struggles beginning with Barlaam the Calabrian and Gregory Palamas and their culmination in 1368.
 - The translation of Latin philosophers, Fathers, and Scholastics into Greek in Byzantium.
 - Latin and Byzantine philosophical interaction until the fall of Constantinople.
- 2 hours; 1 semester

PH 203: PHILOSOPHY INTEGRATION SEMINAR

This course primarily serves as a capstone for the philosophical formation received during the aspirancy stage of formation. Drawing from the various disciplines covered in previous philosophy courses, the seminar will seek—through readings and lectures—to enable students to articulate the conceptual and historical relationships that exist between philosophical thought and theology. Throughout the course, particular focus will be given to the question of Eastern Catholic identity and the role of philosophical wisdom in the service of the Byzantine Catholic Churches.

By the end of this course, students shall be able to:

- Identify and explain the applications of philosophical concepts in theology—both in general and historically—in relation to Christianity in general and Byzantine Christianity in particular
- Outline the major philosophical themes derived from the Greco-Roman tradition and trace their development through modern and contemporary European thought
- Thoughtfully articulate the significance of Eastern Catholic identity in relation to the use of philosophy in a theological context
- Effectively communicate fundamental philosophical concepts and themes in a pastoral manner that supports evangelization within a Byzantine context.

PH 300: SPECIAL TOPICS IN PHILOSOPHY

Studies of particular themes, periods or texts in Philosophy may be offered as an elective of 1-3 credits depending on enrollment, students' needs and interests, faculty availability and approval of the Dean.

SACRED SCRIPTURE

All theology has Scripture as its source, inasmuch as the object of study within sacred science falls into the category of artifacts. Not only is Scripture the primary point of departure for theology, but it also constitutes its final end, such that all other sacred disciplines serve students for exegesis of the Bible. Searching the Scriptures, students will discover the Gospel to be the culmination of revelation about the divine plan for humanity to please God unto final beatitude. The record of apostolic kerygma enjoys the aid of a living interpreter in Holy Mother Church. While the Church provides certain principles of exegesis, she entrusts the work of Biblical interpretation –with relatively infrequent exceptions– to pious and learned individuals to exhaust the richness of each text according to the various senses of Scripture. The courses below cover classic and contemporary methods of approaching the Word of God, as it is recorded in the Old and New Testaments. These courses provide a foundation for using Sacred Scripture in individual theological study, in teaching, in preaching, and in pastoral ministry.

This department seeks to help students:

1. Advance the critical, spiritual, intellectual and devotional study of the Bible.
2. Perform exegetical tasks using modern methodologies as well as those from Church Tradition.
3. Develop an Eastern Catholic view of revelation, inspiration and canonicity.
4. Identify important issues in contemporary Eastern Christian Biblical study.
5. Apply the theological truths of Sacred Scripture to the modern context.

SS 100: INTRODUCTION TO SACRED SCRIPTURE

This introductory course examines the foundations for the study of the Bible. It will introduce methodologies like the historical-critical method as well as typology, allegory and other interpretive methods as well as a thoroughgoing introduction to the various genres of Scripture. The building blocks of Biblical work (academic as well as homiletic) will be achieved through a word study. Students of this course will develop the following skills:

- Read the Bible spiritually and historically as well as critically.
- Understand and explain the role of Scripture as witness to God's revelation for both Old and New Testament communities.
- Identify important issues in contemporary Eastern Christian Biblical study.
- Begin to articulate the Catholic view of revelation, inspiration and canonicity.

3 hours; 1 semester

SS 101: THE PENTATEUCH

This course surveys the content of the Pentateuch with special emphasis upon themes and passages of great historical as well as theological import. Comparisons of the life, laws, literature, customs, and institutions of Israel with those of the Ancient Near East will be made. The place of the Pentateuch in the religion of Israel, the totality of Scripture, and in current life will be discussed in light of historical-critical analysis, as

well as current modes of analysis harmonious with the Catholic tradition and faith. Students in this course will develop the following skills:

- Read the Pentateuch spiritually and historically as well as critically.
- Understand the Pentateuch in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Critically read and write about important issues in contemporary Eastern Christian Biblical study.
- Begin to articulate the Catholic view of Pentateuchal themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 102: THE HISTORICAL AND PROPHETIC BOOKS

This course surveys the phenomenon of prophecy in ancient Israel and the prophetic literature in the Hebrew Bible/Old Testament. Students do this through a general survey of the prophetic books and their main topics in chronological order, paying special attention to the contemporary political events in the Near East and Israel, as well as their literary genre and theological emphases. Thematically, students will consider the role of oracles, prophetic literature and women, the theology of prophecies, social justice in the prophets, and how different faith communities read the prophetic literature, among other things. Students in this course will develop the following skills:

- Reading the historical books and prophets spiritually and historically as well as critically.
- Understanding prophetic literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of prophetic themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 103: WISDOM LITERATURE AND PSALMS

The course will engage in a literary, historical, and theological study of the wisdom books of Job, Proverbs, Ecclesiastes, the Wisdom of Solomon and Sirach as well as selected Psalms and the Song of Songs. The broader context of Ancient Near Eastern Wisdom will also be explored. Students will follow a thematic approach through sapiential literature and its concerns for suffering, virtue, decision making, life priorities, childrearing, illness and death. The course is intended to foster students' development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Reading wisdom literature spiritually and historically as well as critically.
- Understanding wisdom literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.

- Beginning to articulate the Catholic view of Old Testament wisdom themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 201: SYNOPTIC GOSPELS

The course focuses not only on the basic content of the Synoptic Gospels (Matthew; Mark and Luke) but also the analytical skills required to read, interpret, discuss and assess critically these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to the various perspectives on Jesus found in each of these gospel accounts in order to enrich our understanding of Jesus in the early church as well as today. The course is intended to foster the students' development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Reading the Synoptic gospels spiritually and historically as well as critically.
- Understanding the Synoptics in their historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of Synoptic themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 202: PAULINE LITERATURE

The course focuses not only on the basic content of the Pauline writings (Acts as well as 13 New Testaments letters attributed to the Apostle Paul) but also the skills required to read, interpret, discuss and critically assess these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to Paul's unique perspective on the nature and person of the resurrected Jesus in order to enrich our understanding of Jesus in the early church as well as today. The course is intended to foster the students' development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Reading Pauline literature spiritually and historically as well as critically.
- Understanding Pauline literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of Pauline themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 203: JOHANNINE LITERATURE

The course focuses not only on the basic content of the Johannine writings (John's gospel, his three letters and the book of Revelation) as well as touching on the

historical issues beyond the Bible. Students will also develop the skills required to read, interpret, discuss and critically assess these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to John's unique perspective on the nature and person of the resurrected Jesus in order to enrich their understanding of Jesus in the early church as well as today. The course is intended to foster the students' development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Reading Johannine literature spiritually and historically as well as critically.
- Understanding Johannine literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of Johannine themes in the current context.

Prerequisite: SS 100

3 hours; 1 semester

SS 300: SPECIAL TOPICS IN SACRED SCRIPTURE

Studies of particular Biblical books, genres or themes may be offered as electives of 2 or 3 credits.

SS 301: APOSTOLIC WRITINGS

This elective course presents an historical-critical investigation from the Biblical books of James and Peter and the Pastoral Epistles to the earliest evidence of Christian origins. Special attention is paid to the varieties of first-century Hellenistic and Palestinian Judaism and the emergence of various Christian writings within the Greco-Roman world. Issues pertaining to canon formation, heresy, and martyrdom come into focus as students consider the theological struggles found within the earliest Christian writings. The course is intended to foster the students' development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Understanding apostolic and early Christian literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of late biblical and early apostolic themes appropriate to the current context.

3 hours; 1 semester

SS 302: WOMEN IN THE BIBLE

Focusing on women from both the Old Testament, as well as the New Testament, this elective course explores how women are represented as theologically complex characters in this ancient literature. The focus in the course will be on students' close engagement with literary, as well as theological, analysis of the Biblical texts and their response to that material in light of God's divine economy. The course is intended to

foster students' development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:

- Reading the diverse stories of Biblical women spiritually and historically as well as critically.
- Understanding Biblical women in their historical and theological context through an historical-critical lens as well as with the eyes of faith.
- Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
- Beginning to articulate the Catholic view of biblical/theological anthropological themes in the current context.

3 hours; 1 semester

SPIRITUALITY

This department exists to provide a historically sensitive spiritual theology that is Catholic, insofar as it seeks to uncover and affirm the principles of Christian spiritual life common to Eastern and Western churches, and particular, inasmuch as it treats with special thoroughness the interior dynamics and methods of the spiritual life described by adherents of the liturgical, theological, and monastic traditions of the Greek and Slav Byzantine churches throughout the centuries.

This department seeks to help students:

1. Demonstrate the ability to explain major concepts and themes of Catholic spiritual theology.
2. Demonstrate the ability to explain concepts, themes, and practices that distinguish Byzantine spirituality.

SP 101: FOUNDATIONS OF SPIRITUALITY I

This introductory course uses reading assignments, lectures, and class discussions to introduce students to the foundational themes of the spiritual life in the Byzantine Christian Tradition with special attention to the distinctive teachings of the Desert Fathers, of the ascetical writers, and from the *Philokalia*, and the Eastern Christian traditions that flowed from them. The major themes include creation in the divine image and likeness, life in the Trinity, the nature of the human person, deification, asceticism, and growth in the spiritual life. Students will be expected to develop at least a rudimentary ability to explain these concepts and terminology using the categories of contemporary culture, as well to recognize enough Latin spirituality in order to communicate "East to West," and vice versa. By the end of the semester, students should be able:

- To explain the major concepts and themes common to the Catholic tradition of spiritual theology along with the capacity to articulate the major themes of Byzantine spiritual tradition;
- To describe in a general way the major concepts and themes found in patristic and early monastic writings;

- To begin to articulate, in a non-polemical way, the elements of a distinctively Byzantine Christian description of the spiritual life; this would include the ability to explain patristic ascetical psychological terms like “passions,” “apatheia,” “watchfulness,” and “thoughts” to a contemporary audience; to explain the created, fallen, and redeemed states of human nature using such categories as “the image and likeness of God,” “sin,” “repentance,” “regeneration,” and “deification;”
 - To identify the Johannine and Pauline scriptural roots of the Byzantine doctrine of ‘theosis;’
 - To explain the major concepts and terms of Greek patristic ascetical psychology.
- 2 hours; 1 semester

SP 102: FOUNDATIONS OF SPIRITUALITY II

This course continues to survey the foundational themes of the spiritual life in the Byzantine Tradition. Through readings, lectures, and class discussions, the themes of creation in the divine image and likeness, life in the Trinity, the nature of the human person, deification, asceticism, and growth in the spiritual life will be explored. Additional readings will enable students to develop the ability to explain the concepts and terminology of the tradition using the categories of contemporary culture. By the end of the semester, students should be able:

- To show the dependence of Byzantine spirituality (teachings and practices) on the Christological and Trinitarian dogmas of the Church;
- To articulate the major themes of Byzantine spiritual tradition;
- To explain the sacramental mysteries of the Church (Baptism, Chrismation, Eucharist, etc.) in relation to such dimensions of the spiritual life as purification, illumination, and union;
- To draw upon liturgical texts as sources for teaching the spiritual and ascetical elements of the Byzantine tradition.
- To outline the history and distinctive practices of Hesychasm and the Prayer of the Heart.

2 hours; 2 semesters

SP 300: SPECIAL TOPICS IN SPIRITUALITY

Studies of particular themes, periods, or texts in spirituality may be offered as electives of 2 credits. By the end of such a topics course, students should be able:

- To do research grounded in (translations of) the primary sources of Byzantine spiritual theology.
- To interpret the spiritual doctrine of classic exponents of the tradition (such as Origen, Gregory of Nyssa, Basil the Great, Pseudo-Macarius, et alia) within the broader context of their philosophical and theological principles and assumptions.
- To do research in secondary literature pertaining to Byzantine spirituality.
- To compare and contrast distinctively Byzantine themes with other traditions of spirituality.

SP 301: INTRODUCTION TO ICONOLOGY

This elective course is an exploration of the historical background of Christian art and its theological issues that lead to the veneration of the holy icons in the Eastern Church. In particular, visual aids help illustrate the twelve great feasts of the Byzantine tradition. By the end of the course, students should be able:

- To explain the elements of Christological doctrine that underlie Nicaea II's teaching regarding the Orthodox veneration of images.
- To defend this teaching against accusations that the Orthodox practice of veneration is idolatry.
- To explain the philosophical implications of the relationship between an image and its prototype.
- To explain the symbolic forms, structures, and conventions that distinguish theologically authentic Byzantine icons.
- To describe and explain the various traditional forms of icons of Christ and the Theotokos.
- To explain the meaning of the composition and elements of the icons of the Twelve Great Feasts.

2 hours; 1 semester

SP 302: THE CHURCH FATHERS ON MINISTRY

This elective course explores the lives and thought of the Fathers of the Church with special attention to their role as pastors and their perennial witness as models of the integration of spiritual, pastoral, and dogmatic theology. By the end of the course, students should be able:

- To identify major patristic texts devoted specifically to the ministry and responsibilities of pastors (especially those of Basil the Great, Gregory of Nazianzus, Ambrose, Augustine, John Chrysostom, Gregory the Great).
- To use letters and orations of the Fathers to show the interdependence of dogmatic theology and pastoral concerns.
- To describe the ways in which the Fathers bridged the gap between monastic and lay Christian lifestyles.
- To compare and illustrate Augustine's teaching regarding preaching and teaching in *De doctrina Christiana* with actual sermons and letters of the Fathers.

2 hours; 1 semester

WRITING

Higher level skills for writing and research at the graduate level are needed for the adequate completion of assignments in the Seminary learning environment. Courses in writing are intended to prepare students for scholarly research and writing. It introduces basic research and writing skills including: conducting research, identifying and evaluating information; exercises in paraphrase, summary, direct quotation, positioning, and M.L.A. or A.P.A. style citation. Courses to assist with the writing of the graduate Capstone are required for the M.A.T. curriculum. For others, these are electives but highly recommended for any student who plans to write a Capstone.

This department seeks to help students:

1. Evaluate data and information relevant to theological research.
2. Develop a scientific methodology for research and its exposition.
3. Write with grammar, syntax, and within criteria of standard manuals.

WR 101: RESEARCH METHODS

This research class provides the basics for successfully performing graduate-level research as well as developing skills for critical reading and writing. This includes analysis and evaluation of print primary as well as secondary resources, online databases, Internet sources and proper research sources and authorities. In addition, students will learn the basics of formatting a document in Microsoft Word including pagination, table of contents, use of linked headings, footnotes and endnotes, inserting images, and captioning. Short lessons on PowerPoint and Excel as research aids are also included. By the end of this course, the learners should be able to:

- Summarise, paraphrase and quote useful data from a variety of sources.
- Critically evaluate data/information.
- Format complex Word documents.
- Successfully utilize PowerPoint and Excel in support of research.
- Analyse, comment on and critique scholarly theological literature.

2 hours; 1 semester

WR 201: CAPSTONE RESEARCH AND WRITING

This is intended as the first semester research class to prepare students to identify and research their Capstone topic. Guidance is provided for research design, synthesis of information, and constructing an appropriate research methodology. By the end of this course, the learners should be able to:

- Identify and formulate researchable topic or question.
- Write research proposals; identify relevant resources for research.
- Construct an appropriate research design.

1 hour; 1 semester

WR 202: CAPSTONE RESEARCH AND WRITING ELECTIVE

This is intended as a second semester research class where students continue to edit and refine their thesis for eventual submission. By the end of this course, the learners should be able to:

- Acknowledge used sources accurately.
- Implement the design to collect primary data.
- Synthesise relevant data from different sources.
- Write an academic research report.
- Revise/rewrite/edit with confidence.
- Present their research in an oral format.

1 hour; 1 semester

WR 301-302: CAPSTONE EXTENSION ELECTIVE

Students working to complete Capstone Essays, a Theological Research Capstone, or Pastoral Research Capstone, after having completed all curriculum requirements, are enrolled in this course upon payment of the Continuation Fee.

STAFF AND FACULTY

ADMINISTRATIVE STAFF

Rector	Very Rev. Ronald C. Barusefski, J.C.D. Email: rector@bcs.edu
Rector's Council	
Director of Human Formation Prefect	Rev. Thomas Bailey, O.S.B. Email: housefather@bcs.edu
Director of Spiritual Formation	Rev. Ivan Chirovsky Email: frspiritual@bcs.edu
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Director of Pastoral Formation	Sr. Marion Dobos, O.S.B. Email: mdobos1@gmail.com
Associate Council	
Director of Information Services Librarian	Sandra A. Collins, PhD, MLS Email: online@bcs.edu
Director of Seminary Operations Registrar	Ms. Carol Przyborski Email: office@bcs.edu

FORMATION STAFF

Rector and Rector's Council	<i>(see above)</i>
Personal Formational Advisor	Rev. Thomas Bailey, O.S.B.
Academic Advisor (School/Theo.)	Dr. Sandra Collins
Director of Seminary Operations	Ms. Carol Przyborski
Spiritual Director	Rev. Ivan Chirovsky
Psychological Consultant	Anthony J. Isacco III, PhD

**Admissions Committee is comprised of members of the Formation Staff*

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Grievance Facilitator

TBD

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Development Consultant

Mr. Drew Keys

Technical Information Consultant

Mr. Ryan Dumont

Technology Consultant

Mr. Paul Kostick III

Financial Loan Consultant

Ms. Stacey Williard

ACADEMIC FACULTY

Refer to listing online at <http://www.bcs.edu/faculty>.

BOARD OF DIRECTORS

The Byzantine Catholic Seminary is governed by a Board of Directors under the leadership of the Metropolitan Archbishop of Pittsburgh. The current members of the Board are:

Most Rev. William C. Skurla, Metropolitan and President of the Board
Very Rev. Ronald C. Barusefski, Rector
Mrs. Helen Kennedy, Chair
Very Rev. Andrew Deskevich
Mrs. Elizabeth Harbist
Mrs. Helenanne Hochendoner
Deacon Lawrence Hruska
Mrs. Rita Ferko Joyce
Rev. Jan Maturkanic
Dr. Andrew J. Pushchak
Right Rev. Philip Raczka
Rev. Thomas P. Shubeck.

STATEMENT OF INSTITUTIONAL PURPOSE and STRATEGIC PLAN

The Seminary's Statement of Institutional Purpose defines the identity, mission, vision, commitment, and mandate of the Byzantine Catholic Seminary. It is available on the Seminary website (www.bcs.edu) in the section "About Us" (<https://www.bcs.edu/statement-institutional-purpose/>). Approved by the Board of Directors, it is reviewed biennially by the Seminary community and approved in May of odd years.

The Strategic Plan, consisting of comprehensive goals, is available on the Seminary website (www.bcs.edu) at "About Us" and "Governance." A Strategic Planning Committee reviews the goals on an ongoing basis to ensure the goals continue to be relevant to further the mission of the Seminary. Ongoing recommendations for new goals are invited and may be submitted to the Director of Accreditation (see above).

The statements made in this catalog are for information only and do not constitute a valid contract between the student and the Byzantine Catholic Seminary. The Metropolitan, the Board of Directors, and the Rector reserve the right to change the information, regulations, requirements, and procedures announced in this catalogue; to change the requirements for admission for individual programs; to change the arrangement, scheduling, credit, or content of courses; and to change the fees charged.

This catalog is true and correct in content and policy.

Ronald C. Barusefski

(Very Rev.) Ronald C. Barusefski, J.C.D.
Rector

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