Holy Apostles
College & Seminary

ACADEMIC CATALOG

2026-2027

















Catalog 2026-2027

HOLY APOSTLES College & Seminary

Cromwell, Connecticut

Inspired and guided by the mission of the founder of the Society of the Missionaries of the Holy Apostles, Fr. Eusebe Menard O.F.M., Holy Apostles College and Seminary strives to promote, form and accompany youths and adults to the priesthood and other ministries and apostolates within the Church as faithful witnesses of Christ.

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Purpose

Holy Apostles College and Seminary (HACS) believes in the inherent dignity and worth of every person. HACS strives to welcome all with hospitality and respect. Consistent with such philosophy and in accordance with all applicable laws, HACS has adopted the following non-discrimination statement for use by all departments and programs. As such, HACS is committed to providing a multicultural environment free from discrimination for its students, faculty, staff, and alumni. Nothing in this statement shall require HACS to act in a manner contrary to the beliefs and teachings of the Catholic Church.

Statement

HACS prohibits discrimination on the basis of race, color, national origin, sex, disability, or age in its programs and activities. HACS will not tolerate any unlawful discrimination, and any such conduct is prohibited. HACS also prohibits any form of discipline or retaliation for reporting incidents of discrimination.

Additional Information

This statement is intended to be consistent with federal and state laws, including, but not limited to, Title VI of the Civil Rights Act of 1964, the Age Discrimination Act of 1975, Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1990, and Title IX of the Education Amendments of 1972.

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ACCREDITATION STATEMENT

Holy Apostles is accredited by the State of CT Office of Higher Education.

Holy Apostles is accredited by the Commission on Institutions of Higher Education of the New England Commission of Higher Education, Inc.

> Accreditation of an institution of higher education by Commission indicates that it meets or exceeds criteria for the assessment of institutional quality periodically applied through a peer-review process. An accredited college or university is one which has available the necessary resources to achieve its stated purposes through appropriate educational programs, is substantially doing so, and gives reasonable evidence that it will continue to do so in the foreseeable future. Institutional integrity is also addressed through accreditation.
>
> Accreditation by the Commission is not partial but applies to the institution as a whole. As such, it is not a guarantee of every course or program offered, or the competence of individual graduates. Rather, it provides reasonable assurance about the quality of opportunities available to students who attend the institution.

Inquiries regarding the accreditation status by the Commission should be directed to the administrative staff of the institution. Individuals may also contact:

Commission on Institutions of Higher Education
New England Commission of Higher Education, Inc
3 Burlington Woods Drive, Suite 100
Burlington, MA 01803-4514
(781) 425 7785

Holy Apostles is accredited by the New England Commission of Higher Education (NECHE) and the Association of Theological Schools (ATS).

GOVERNANCE

The external Governance of Holy Apostles resides in the Board of Trustees. The Board also includes up to five members of the Missionaries of the Holy Apostles, lay representatives, and the President-Rector. The U.S.A. Provincial of the Missionaries of the Holy Apostles is the Chancellor and the President-Rector is the Chief Executive Officer. Please see this link for details of the current Board of Directors membership: holyapostles.edu/about-us/board-of-trustees.

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Dr. Matthew Vander-Vennett (Church History), Ph.D. Theology and Religious Studies, Catholic University of America, Washington, DC.

Rev. Dr. Yosyp Veresh (Theology), S.T.D., Pontifical University of John Paul II, Krakow, Poland

Mr. Paul Watkins (Greek), M.A. Biblical Studies, Gordon Conwell Theological Seminary, Charlotte, NC

Dr. Philippe Yates (Theology, Philosophy), J.C.D., Pontifical University Antonianum, Rome, Italy

D. Seminary Formation

Seminarian Priest Formators Team
Very Rev. Peter Samuel Kucer, M.S.A., President-Rector
Rev. Danh Van Nguyen, M.S.A., Vice-Rector & Academic Advisor
Rev. Dominic Anaeto, M.S.A., Coordinator of Human Formation
Rev. Dennis Connell, M.S.A., Coordinator of Pastoral Formation
Rev. Lich Xuan Dang M.S.A., Priestly Formation Advisor
Rev. Matthew Schneider, L.C., Priestly Formation Advisor
Rev. José Humberto Ángel, M.S.A., Priestly Formation Advisor

Spiritual Directors
Rev. Charles Bak, M.S.A., Coordinator of Spiritual Formation
Rev. (Andy) Tuan Anh Dinh Mai
Rev. Robert Sickler, M.S.A.
Rev. Richard Breton

ABOUT HOLY APOSTLES COLLEGE & SEMINARY

A. Mission

We provide faithful, affordable, and flexible Catholic formation and education in the development of leaders for evangelization.

B. Identity

Holy Apostles College and Seminary (HACS) is inspired and guided by the missionary charism of its sponsor, the Society of the Missionaries of the Holy Apostles (MSA), as well as by the founder and co-founder of the MSA, Fr. Eusebe Menard O.F.M. and Mr. Hector Durand.

C. Vision

To cultivate Catholic leaders to be coworkers in the vineyard of the Lord.

D. Core Values

The fundamental values underpinning educational formation at Holy Apostles are:

- Christocentric Teaching
- Catholic Orthodoxy
- Educational Rigor
- Respect for Dignity of All Persons
- Holistic Formation

E. Online Learning Programs

The Associate of Arts, Bachelor of Arts, Master of Arts, Graduate Certificate, and Post-Master's Certificate programs through Online Learning are designed to serve students who desire to pursue coursework online at a Catholic college. There is no general residency requirement for online students. All A.A., B.A., M.A., M.S.S., M.Div., Ph.D. and certificate programs can be completed entirely online.

Technical Requirements: Students should have access to a reliable computer and internet connection throughout their coursework. No special software is necessary to access our web-based learning management system, Populi, and synchronous conferencing systems (which processors may use from time to time to engage students in lecture content or to present guest speakers). However, professors may require Microsoft Office Suite products, such as Word, Excel, and PowerPoint, or OpenOffice. It is the student's responsibility to purchase or download these programs if and when necessary. Any synchronous sessions offered by faculty are optional for students to attend live. Populi can only run on the latest versions of Google Chrome, Firefox, Microsoft Edge, or Safari Web Browsers.

Holy Apostles College and Seminary maintains a student help desk for questions concerning Populi or the email system. Please email helpdesk@holyapostles.edu for technical support issues., Please note that students need basic computer skills since Holy Apostles College and Seminary does not teach these skills.

F. History

In 1957, the Very Rev. Eusebe M. Menard, O.F.M., founded Holy Apostles Seminary in Cromwell, Connecticut, to provide a college-level program of education and formation for men discerning a vocation to the priesthood. Holy Apostles Seminary started as a college-level, preparatory seminary, which Father Menard entrusted to the Missionaries of the Holy Apostles.

In 1972, in accordance with both the directives of the Second Vatican Council and its responsibilities to the larger Christian community, Holy Apostles College and Seminary broadened its purpose to include undergraduate degrees for men who were not seminarians and for women. Both Associate of Arts and Bachelor of Arts degrees were offered.

In 1978, the focus of the seminary program broadened to include a graduate degree program in addition to the undergraduate seminary program. For the first time, seminarians were able to earn the Master of Divinity degree and complete the entire program of priestly formation at Holy Apostles Seminary.

In 1979, Holy Apostles College and Seminary received accreditation from the New England Commission of Higher Education.

In 1982, the Holy Apostles College and Seminary began offering the Master of Arts degree to further educate the laity in the faith and to prepare them to serve in the many apostolates of the Church.

The Missionaries of the Holy Apostles invited the bishops of Connecticut to serve on the Board of Directors with the Bishop of Norwich as Chancellor in 1984. This episcopal oversight, together with the participation of the Missionaries of the Holy Apostles and lay membership on the Board, blends the charism of the institution with ecclesial and professional expertise.

In 1998, Holy Apostles College and Seminary added to its programs the Post-Master's Certificate in Theology to enable students to earn a graduate certificate beyond the Master of Arts. That same year, the Online Learning Program was added to allow students to earn a Master of Arts degree in Theology or Philosophy online.

In 2001, non-degree graduate Certificate Programs were expanded to enable students to receive a foundational graduate education.

In 2003, Holy Apostles College and Seminary's Online Learning Program received full-accreditation from the New England Association of Schools and Colleges (NEASC).

In 2004, Holy Apostles College and Seminary's Online Learning Program received full-accreditation from the Connecticut Department of Higher Education (CDHE). Beginning in May of 2004, the graduating class of Holy Apostles College and Seminary included – for the first time – students who had received their entire education with us online, beginning as far back as 1998.

In 2011, the Master of Arts in Pastoral Studies program was added to enable students to receive training in practical theological fields.

In 2012, the first undergraduate-level courses were made available online, and in 2014, the college received approval from the State of Connecticut Office of Higher Education to offer all of its undergraduate programs 100% online.

In 2014, Holy Apostles College and Seminary received Associate Membership in the Association of Theological Schools. In June of 2017, Holy Apostles College and Seminary received full accreditation by the Association of Theological Schools.

G. Library

The mission of the Holy Apostles College and Seminary Library is to support the academic and formation programs of our college and seminary. The Library, which is located in St. Luke's Hall, is also committed to providing access to information resources that promote lifelong learning.

As a Catholic institution of higher education, we strive to preserve our Catholic heritage through carefully defined resource acquisition and collection development policies. The reference and circulating book collections reflect this mission. These collections contain more than 60,000 print volumes with an emphasis on theology, philosophy, bioethics, and the humanities. We retain unique materials in our established special collections and archives departments, including the Pope Francis Collection, the Pope Benedict XVI Collection, the Pope John Paul II Bioethics Collection, The Fr. Eusèbe Henri Ménard, O.F.M. Archives, the Archives of the Missionaries of the Holy Apostles, and our Holy Apostles College and Seminary Archives.

The Library subscribes to over 200 print and electronic newspapers and serial collections, as well as to specialized Catholic and theological databases and eBooks. The Library also benefits from the digital resources available through the ResearchIT CT database program of the Connecticut State Library. This unique state-funded service permits our students and faculty to access electronic resources in a variety of subject areas beyond our core collections.

Housed within the Library is a computer classroom. The Library is committed to providing the technology necessary to support the intellectual and spiritual activities of our students and faculty. Continuous upgrades of our computer classroom facility enable our students to conduct research and produce reports on-site. Our wireless networked environment allows students to utilize their own laptops and portable devices to access our library resources. The Library also provides ongoing reference services, as well as information and computer literacy programs, to our on-campus and online learning communities.

As a resource center for the Magisterial documents of the Catholic faith, the Library also recognizes its value to the surrounding communities and places great care in the cultivation of resource sharing. To support this commitment, Holy Apostles College and Seminary Library participates in several interlibrary lending programs. Through the CT Statewide Interlibrary loan service, ReQuestIT, we share resources with over 300 participating Connecticut Libraries. As members of the American Theological Library Association (ATLA), we also enjoy reciprocal borrowing privileges with member libraries.

THE SEMINARY

In its preparation of men for the priesthood, Holy Apostles Seminary is committed to providing solid formation in all aspects of seminary life, in accord with the directives of the Catholic Church. It is guided by the norms established by the Holy See, notably in the Apostolic Exhortation of Pope John Paul II, Pastores Dabo Vobis (1992), and by the norms established by the U.S. Bishops in the Program of Priestly Formation Sixth Edition

Each of the areas of priestly formation specified in the Program of Priestly Formation is emphasized:

A formation team, assisted by counseling professionals, serves growth toward human maturity in the important qualities needed for leaders in the Church today, especially chaste celibate living. The Spiritual Director, under the guidance of the Rector, shapes a rich spiritual program which nourishes the entire seminary program.

The faculty provides an excellent academic program suited to meet the complex circumstances of our time.

A variety of pastoral courses and field education placements enable the seminarians to acquire pastoral skills needed to serve the Church effectively today.

A. Seminary Life at Holy Apostles

It is a special aim of this seminary to provide priestly education in a Catholic spirit. This means not only that Catholic teaching informs all our instruction and all our formational work, but also that it is reflected in the concern to provide personal and spiritual formation in a Catholic spirit, stressing the Gospel ideals. The life of the seminary is centered around the Eucharist, especially daily Mass; it is nourished by the Liturgy of the Hours and by personal prayer. The traditions of seminary life here encourage Eucharistic worship, frequent use of the Sacrament of Reconciliation, devotion to Mary, love for the Church, respect for human life, concern for the poor, and a commitment to a priestly life of sacrifice and service.

B. Language Policy for All Resident Seminarians and On-Campus Students

Students who are not in the ESL Pathways Program are required to speak English in all public and private areas of the Holy Apostles campus. English immersion is essential to becoming fluent in reading, writing, understanding and speaking English. Moreover, fluency in English is essential for academic success while at Holy Apostles.

ESL Pathways Program students are to do their best to communicate in English and to speak their language only when necessary. Permission to speak one's own language is given from 5:30 P.M. on Friday through Saturday as well as for emergencies and other

common-sense occasions such as confession, spiritual direction, counseling, greeting guests, etc.

Resident students who fail to adhere to the English Language Policy are subject to disciplinary action. Repeated violations will be filed and will be reported to the President-Rector, who will then notify the sponsoring diocese, community, or possible sponsor.

C. Admission Procedure

Those applicants seeking admission to the seminary program must furnish the following.

All required items should be linked to the online application in their respective locations except for the psychological evaluations. Psychological evaluations should be sent directly to Fr. Peter Kucer, President-Rector.

Required Documentation for Seminarian Applicants (new and additional programs)		
Legal Name:		
Religious Name (if applicable):		
Mobile Number:		
Email Address:		
Admissions documents required *BEFORE* approval:		
	1	**Holy Apostles Online Seminarian Application**
	2	**Sponsorship Letter and Attendance Request** from Arch/Bishop or Superior stating desired degree, and agreement by sponsor to pay the tuition rate – letter is requested through application and auto-loaded into application once completed.
	3	**Passport-size photo –** upload into application

	4	**Baptismal Certificate** with **Official Seal –** upload into application
	5	**Confirmation Certificate** with **Official Seal –** upload into application
	6	**Official Transcripts** with **Official Seal –** emailed to admissions@holyapostles.edu or mailed to Holy Apostles College & Seminary with an attention to the "Admissions Office"
	7	**Statement on Suitability Form** from Arch/Bishop/Superior **–** complete and upload into application
	8	**Background Check Authorization Form –** upload into application
	9	**Called to Protect Form –** upload into application (Training will be done at Holy Apostles)
	10	**Letters of Recommendation**: from your pastor (Directions are in application)
	11	**Letters of Recommendation**: from your religious superior or vocation director (Directions are in application)
	12	**Letters of Recommendation**: from at least one other priest or academic reference (Directions are in application)
	13	**Pastoral Code of Conduct Form –** upload into application
	14	**Autobiography** (3-4 pages single space, typewritten) **–** upload into application (if 2nd degree – follow essay instructions)
	15	**Additional essay (1):** What does the priesthood mean to me? **–** upload into application
	16	**Additional essay (2):** Discuss your concept of celibacy and what makes you confident that you can live it.
	17	**(2) MMR (measles, mumps, and rubella) immunizations 1st and 2nd** (required by Connecticut) **–** upload into application

	18	**(2) Varicella 1st and 2nd immunization** (Required by Connecticut) **–** upload into application
	19	**Meningococcal vaccination** (must have been given within 5 years) (required by Connecticut) **–** upload into application
	20	**Psychological Evaluation** - Send directly to our Rector, Fr Peter Kucer at *pkucer@holyapostles.edu*
	21	**Certification and Authorization Form for Release of Psychological and Medical Information –** upload into application
Please provide the following information and or documents if applicable:		
	22	If you have previously studied at another seminary, please provide a letter(s) of evaluation from the Rector(s) of any seminary previously attended (Letter of Recommendation link is in application)
	23	If widowed, include a copy of your marriage certificate and wife's death certificate (upload into application)
	24	List of all children if you have children (entered into application)
	25	If divorced, candidate must request official documentation of the annulment to be sent directly to the President-Rector from the Tribunal
International Students		
	26	**TB screening** – upload form to application
	27	**I-20 SEVIS Info/F-1 Nonimmigrant Student Form**
	28	**Copy of Passport –** scanned into application (include a scan of your US visa if you already have one)

	29	**English Proficiency Test -** if English is not your first language and you have not attended an English-speaking school for the duration of a full degree (see application for approved tests and requirements)

Documents required upon acceptance and *BEFORE* arrival: *(send to dvnguyen@holyapostles.edu in one email)*		
	1	**Statement from a licensed physician** - attesting you are free from contagious disease and adequate health to undertake seminary studies. (Dated within the last six months)
	2	**Drug screening** (Dated within one year)
	3	**HIV testing** (Dated within one year)
	4	**Signed Dental Examination Form** with ***Official Seal***
	5	**Copy of Passport and Student Visa** (for international applicants) – send directly to *rdavis@holyapostles.edu* **and** *dvgnguyan@holyapsotles.edu*

*Highlighted boxes indicate items are not needed **if** you are applying for a second degree with us.*

For more information please reach out to the Admissions Department at:

Holy Apostles College and Seminary
Admissions Department
33 Prospect Hill Road Cromwell, CT 06416-2005
admissions@holyapostles.edu
+1-860-632-3000

a. Sponsorship

All seminarians are to be sponsored by a Diocese, Religious Community or Society of Apostolic Life at the time of application. The reason for this sponsorship is that seminary formation entails a partnership between a sponsoring bishop or religious ordinary and the seminary formation team.

b. English Proficiency Test

All applicants whose native language is not English and have yet to take a four year program taught in English need to take an English proficiency test before applying to Holy Apostles College and Seminary. Students may choose to take the TOEFL iBT (internet-based test), TOEFL Ess., the Academic IELTS, or the Duolingo English Test (DET).

D. Stages in Holy Apostles College and Seminary Formation Program

Formation According to Stages

Stages in Holy Apostles College and Seminary Formation Program
A seminarian for priestly formation is a man who wants to grow in holiness and sincerely desires to serve God and His people. He must be baptized, confirmed, and practicing the Catholic faith. He should be a man in good health physically, mentally, and spiritually. He must be free to enter the state of celibacy, which means not being married or having any dependents.

At Holy Apostles College and Seminary, the Seminary Formation Program is a seven and a half year program divided into the following stages:

- **Propaedeutic Stage:** This stage is one year. The focus is on human and spiritual dimensions (PPF6, no. 125).
- **Discipleship Stage:** This stage is two years. It includes the Study of Philosophy (PPF6, no. 132). If a seminarian lacks an undergraduate degree, the discipleship stage will be longer.
- **Configuration Stage:** This stage is three and a half to four years. It includes the Study of Theology. "[D]iaconate ordination upon successful completion of the configuration stage (including four full years of theological studies)" (PPF6, no. 147).
- **Vocational Synthesis Stage:** This stage is six months (minimum) in a parish ministry assignment "outside the Seminary building" (PPF6, no. 139).

Benchmarks for Each Stage of Formation

HUMAN FORMATION BENCHMARKS (PPF6 191-201)

PROPAEDEUTIC STAGE HUMAN FORMATION BENCHMARKS

191. Self-knowledge and awareness are key themes in the area of human formation during the propaedeutic stage. Before he begins the discipleship stage, it is important that the seminarian, with the help of formators, be able to reflect upon his personal history (e.g., family of origin, use of technology, personal habits) and his needed areas of growth. Other aspects of the human dimension necessary for beginning the discipleship stage include relational skills (e.g., capacity for healthy and deep friendships, basic social skills and good manners, flexibility, adaptability, a basic capacity for empathy); self-discipline (e.g., capacity for hard work, awareness of the appropriate use of time, basic self-control); a

trusting relationship with formators (e.g., openness to correction, awareness of the importance of transparency in formation, growing sense of accountability); and healthy habits of self-care (e.g., beginning an exercise regimen, good personal hygiene, beginning to address any health concerns or unhealthy habits).

DISCIPLESHIP STAGE HUMAN FORMATION BENCHMARKS

192. The discipleship stage places special emphasis on human formation[1] and on the necessity of self-awareness and pastoral correction on behalf of the seminarian's formators for continued growth in affective maturity. It is a period marked by the understanding of and growth in the human virtues, informed and perfected by charity. "This process of formation is intended to educate the person in the truth of his being, in freedom and in self-control. It is meant to overcome all kinds of individualism, and to foster the sincere gift of self, opening him to generous dedication to others."[2]

193. During the discipleship stage, the seminarian continues to learn how to integrate his own self-awareness into a desire to grow in affective maturity as he relates to others in the seminary community. Self-awareness can lead to self-acceptance, self-possession, and eventually to self-gift, as seen in his relational skills.

194. In addition to demonstrating appropriate boundaries, by the end of this stage he will have the ability to self-reflect on and communicate appropriately emotions surrounding conflict and stress; he exhibits deepening friendships with other seminarians and manifests growth in the virtues of prudence, justice, fortitude, and temperance. He demonstrates growth in the admirable human qualities of humility, chastity, constancy, sincerity, patience, good manners, truthfulness, keeping his word, gratitude, affability, liberality, meekness, magnanimity, and perseverance. He exhibits racial sensitivity in his words and actions.

195. Regarding self-discipline, he develops the tools to manage stress and maintain balance in his life, as well as the ability to use freedom with prudence and discretion. He has greater awareness of the dynamics of his family of origin, and he shares that knowledge appropriately. He exhibits growing transparency with his formators, an openness to formation, and accountability regarding seminary expectations.

196. The Church needs and deserves healthy priests. By the completion of the discipleship stage, the seminarian demonstrates discipline with his personal and communal *horarium* (e.g., having a regular bedtime and being on time to events) and is developing an exercise regimen or participating in some form of communal exercise. He has demonstrated growth in addressing any health concerns, such as unhealthy weight or unhealthy habits.[3] By the end of the discipleship stage, the seminarian is able to regulate his personal use of social media, gaming, and the internet, and he understands and practices healthy alternatives to the overuse of media.

197. By the end of the discipleship stage, the seminarian will determine with firm resolve whether God is calling him to present himself for the priesthood. His transition to the configuration stage is marked by a level of self-knowledge that permits ongoing growth, especially in his relationships with others. God's grace will then build upon a human nature that is more mature.

CONFIGURATION STAGE HUMAN FORMATION BENCHMARKS

198. The seminarian shows evidence of affective maturity in his ability to take direction from another in a healthy manner, especially from those in authority; he also exercises authority and leadership well among his peers. He demonstrates that he deals appropriately with conflict and stress. The completion of the configuration stage is marked by continued growth in interiority and communion; in other words, he demonstrates interior freedom, self-possession, self-motivation, direction, and the capacity for self-donation. The seminarian has internalized seminary expectations and is an example for younger seminarians. He demonstrates this, for example, in his willingness to volunteer for additional responsibilities in the seminary and in his avoidance of gossip and cynicism. The seminarian's life in the community should reveal his ability for selfless leadership and the relational qualities of solidarity, compassion, empathy, and attentive listening. Continued growth in self-discipline means that he can plan and follow through on assignments, academic and pastoral; that he sets appropriate priorities in his schedule and resolves scheduling conflicts; and that he possesses a strong work ethic.

199. The seminarian further consolidates the healthy habits of self-care in the configuration stage that he began in the discipleship stage. By the end of the configuration stage, he can be described as a man who cares for, respects, and has vigilance over his body. He exhibits continued growth in addressing any health concerns, and he demonstrates balanced habits of exercise and rest. He has also developed a workable strategy for handling psychological issues in his life. As part of his overall health and well-being, he has well-established habits regarding the proper use of technology (meaning that he limits the entertainment uses of technology and demonstrates appropriate accountability with peers and formators regarding his use of technology). Also, through evaluations, apostolic work, and community living, the seminarian demonstrates an awareness of and capacity to manage appropriate boundaries.[4]

VOCATIONAL SYNTHESIS STAGE HUMAN FORMATION BENCHMARKS

200. The personality of the transitional deacon is to be a bridge, not an obstacle, to pastoral ministry, such that he can relate to and accompany the many diverse peoples living in various states of life and different cultures. During this stage he works to overcome any human fears, and he grows in the freedom of natural self-confidence to be able to bring the Gospel to all those who need it.[5] To that end, during this stage it is evident that

he is capable of having and invested in maintaining wholesome friendships with priests and others and that he willingly participates in presbyteral gatherings. He is committed to mentoring relationships with men and women who assist in his pastoral placement. He demonstrates appropriate transparency in his relationships with his supervisor and staff and is accountable to them regarding his responsibilities and schedule. Being a healthy member of a presbyterate also includes the ability to initiate and spend time with priests and people from diverse generations, ethnicities, and viewpoints; it demonstrates the ability to live the communal nature of the priesthood.

201. As the transitional deacon transitions to full-time ministry, it is important that he shows the ability to maintain regular habits of prayer, rest, exercise, and study and that he exercises good stewardship in a rectory or other communal setting. Having already established healthy habits and strategies of addressing any ongoing health concerns, in this stage he identifies (if necessary) and completes visits to long-term health care professionals (e.g., physician, dentist, and so on). He recognizes the need for and demonstrates ongoing vigilance regarding the use of technology, and he exhibits appropriate accountability with peers and his supervisor regarding the use of technology.

SPIRITUAL DIMENSION BENCHMARKS (PPF6 235-245)

PROPAEDEUTIC STAGE SPIRITUAL FORMATION BENCHMARKS

235. One of the primary objectives of the propaedeutic stage is to provide an introduction to the spiritual life and to develop a solid foundation in the seminarian's life of prayer. Those elements in the spiritual dimension to be achieved prior to beginning the discipleship stage include growth in prayer and the spiritual life (e.g., elementary discipline in public and private prayer, interest in and attention to spiritual direction, understanding of the importance of silence, and a growing habit of silence), growth in an understanding of the celibate life (e.g., ability to articulate the Church's understanding of the promise of celibacy and the spiritual motivation for celibacy, growth in the virtue of chastity, and growth in the habit of healthy solitude), growth in the understanding of the priestly vocation, the ability to articulate a relationship with Jesus Christ, and growth in reading and meditating on Sacred Scripture.

DISCIPLESHIP STAGE SPIRITUAL FORMATION BENCHMARKS

236. In the discipleship stage, the seminarian demonstrates a growing openness to the Holy Spirit as the primary agent of formation in his life; he recognizes God's grace enabling him to grow and discern with the grateful assistance of his formators. The seminarian continues to learn from Christ the Good Shepherd to do as he does. His deepening friendship with Jesus Christ and his understanding of the Good Shepherd's call to ordained ministry will allow him to enter the next stage confident in his vocation to the priesthood.

He develops greater insight into why he feels God is calling him to the priesthood and why he desires priesthood.

237. Spiritual benchmarks related to prayer and the spiritual life that the seminarian should achieve by the end of the discipleship stage include consistent participation in communal spiritual exercises and liturgies, including prayerful participation in the Mass and Divine Office (or the Divine Praises, in the Eastern Catholic Churches); a demonstrated habit of regular spiritual reading; the ability to speak with facility about God's work in his life; and a habit of personal prayer, spiritual direction, and participation in the Sacrament of Penance.

238. By the end of the discipleship stage, the seminarian is able to articulate his understanding and awareness of God's call to him of a lifelong commitment to celibate chastity. 307 He continues to grow in the virtue of chastity. He has the ability to articulate and demonstrate appropriate boundaries with others, relating to all persons as beloved children of the Father, and possesses a solid understanding and desire of a habit of healthy solitude. He demonstrates a growing transparency in his relationship with Jesus Christ through his ability to describe this relationship to others in a meaningful way; he nurtures this relationship through a well-established habit of reading and meditating on Sacred Scripture.

CONFIGURATION STAGE SPIRITUAL FORMATION BENCHMARKS

239. The well-established friendship between the seminarian and Jesus Christ, which is necessarily characteristic of the man by the end of the configuration stage, is reflected in an internalized habit of reading and meditating on Sacred Scripture, as well as the ability to identify and communicate connections between meditation on Sacred Scripture, his relationship with Christ, and his personal spiritual growth. This friendship can be seen in his ability to live a simple life and articulate the reasons for it. He is able to recognize and articulate concretely God's grace active in his life and the lives of others, identifying in common life that *communio* which enriches and deepens his life with Christ for the sake of others.

240. He demonstrates an ability to maintain fidelity to the Liturgy of the Hours (or the Divine Praises, in the Eastern Catholic Churches), daily Mass, and personal prayer, both in the seminary or religious house and away from those structures. Thus he demonstrates that his spiritual life has been internalized and that he is not only fulfilling external requirements. He can assist others in their spiritual growth through a prayerful familiarity with God's Word and the spiritual Tradition of the Church.

241. By the end of the configuration stage, the seminarian can live the virtue of chastity and can communicate a free and joyful lifelong commitment to celibate chastity. With the ever-deepening awareness of his own humanity, with its gifts and limitations, he can

recognize common and personal causes of loneliness and can develop a habit of healthy approaches to these challenges.

242. From the standpoint of his vocation, the seminarian can communicate a presumption of permanence to priesthood and share his joyful desire for lifelong priestly life and ministry, as well as a desire to live the sacramental life of a priest. He understands the importance of the evangelical counsels for priestly life. He manifests the identity of the priesthood—Head and Shepherd, Servant and Spouse.

VOCATIONAL SYNTHESIS STAGE SPIRITUAL FORMATION BENCHMARKS

243. In this stage, the transitional deacon continues to grow in the solid foundations of prayer, discernment, and solitude as he moves to full-time ministry in the parish. It is important that during the vocational synthesis stage he continues to maintain his regular habits of spiritual direction, daily Mass, and personal prayer, demonstrating the ability to integrate into his own internal spiritual and prayer life his pastoral experiences and the people to whom he ministers. A formal process of theological reflection will aid this effort.

244. His continued growth in the pursuit of holiness, essential to his priesthood, is aided through his faithful pursuit of ministry. 309 Demonstrating an obedient heart in his pastoral assignment and in his relationship with his bishop and pastor, or with the competent authority of an institute of consecrated life or society of apostolic life, is necessary for his future happiness as a priest. So too, his recognizing the need for appropriate and regular communication with his bishop, vicar general, and other diocesan officials or competent superiors is a way of demonstrating that he understands the spirit of an obedient priestly heart.

245. To continue his growth in the virtue of chastity and strengthen his celibate commitment, it is vital that the transitional deacon demonstrate the ability to recognize and discuss potentially unhealthy relationships in ministry, not simply in generic terms but personally. This will assist him in having the necessary ability to maintain appropriate boundaries and safeguards in pastoral settings. Demonstrating the ability to spend time alone in his pastoral setting and continuing to master a healthy habit of fruitful solitude with himself and God are necessary benchmarks to achieve prior to ordination to the priesthood.

INTELLECTUAL DIMENSION BENCHMARKS (PPF6 271-294)

THE PROPAEDEUTIC STAGE INTELLECTUAL FORMATION BENCHMARKS

271. Gaining an initial understanding of Christian doctrine and anthropology as well as an initial familiarity of the Bible in its various parts are benchmarks that should be reached prior to embarking on philosophical studies in the discipleship stage. 340 Benchmarks

related to intellectual formation in preparation for the study of philosophy and theology include basic habits of study, signs of intellectual curiosity, and love of learning. Finally, if necessary, the propaedeutic stage can help to make up for anything that is missing in a seminarian's general education. 341

THE DISCIPLESHIP STAGE INTELLECTUAL FORMATION BENCHMARKS

289. His study of philosophy helps the seminarian to learn the first truths of the natural order, deepens his understanding of the human person, and gives him the framework upon which to build once he concentrates on the study of theology during the configuration stage. Philosophical insights, language, and concepts will enable him to engage with the pastoral reality of the people he is called to serve. During the discipleship stage, it is important that the seminarian begins to learn how to articulate the Christian understanding of the Creator and his creation, especially the human person, and understands how this differs from the ideologies that have shaped popular conceptions of the human person, the world, and its Creator. As a result of his studies during this stage of formation, the seminarian has the ability to understand the issues surrounding the intersection of faith and modern science, as well as the ability to articulate how faith and science can support one another. 360 In addition to manifesting sufficient philosophical competence for the later study of theology in the configuration stage, the seminarian at the completion of the discipleship stage is also able to demonstrate a working knowledge of Sacred Scripture and the Catechism of the Catholic Church. Given the multicultural reality of the Catholic Church in the United States of the twenty-first century, the seminarian also should possess an adequate knowledge of languages necessary for ministry; the possession of this knowledge, which was introduced in the propaedeutic stage, deepens in this and subsequent stages.

290. By the completion of the discipleship stage, the seminarian demonstrates the ability to communicate clearly in both the written and spoken word. He is also able to analyze modern and postmodern philosophy relative to basic Church teaching and the perennially valid philosophical heritage that is in harmony with it.

THE CONFIGURATION STAGE INTELLECTUAL FORMATION BENCHMARKS

292. It is expected that by the end of the configuration stage the seminarian demonstrates a well-established habit and desire to explore the Word of God and theological Tradition. He also can demonstrate the ability to uphold the truths of faith by the light of reason. He demonstrates the ability to integrate academic development with the spiritual and pastoral dimensions (e.g., the growth in knowledge about Jesus Christ deepens his friendship with Christ, his understanding of Christian anthropology influences his approaches to pastoral ministry). He also demonstrates fidelity to the Magisterium in his speech and actions. He can exercise the Ministry of the Word by proclaiming, explaining, and defending the Catholic faith.

THE VOCATIONAL SYNTHESIS STAGE INTELLECTUAL FORMATION BENCHMARKS

294. As the deacon nears completion of initial formation for the priesthood, the intellectual dimension of formation in this stage focuses on demonstrating competency in pastoral theology and its application in preaching, sacramental and pastoral ministry, and liturgical praxis. Regardless of whether continued meetings or seminars are required during limited visits to the seminary, it is important that the deacon demonstrate a commitment to continued growth in intellectual formation through personal study, workshops, and conferences. It is also important that he recognize and articulate areas for his personal ongoing intellectual growth.

PASTORAL DIMENSION BENCHMARKS (PPF6 373-398)

PROPAEDEUTIC STAGE PASTORAL DIMENSION BENCHMARKS

373. Seminarians in the propaedeutic stage should develop "the dynamic of self-giving through experiences in the parish setting and charitable works." 452. Hands-on experiences that include contact with the poor are appropriate at this stage. Benchmarks in the pastoral dimension include an awareness of the pastoral situation of the local community or ecclesiastical entity, as well as an awareness of the multicultural reality of the Church in the United States and the nature of the Universal Church. Priests serving in the United States, regardless of their cultural background, often serve in a multicultural setting. Working toward cultural competency, including language competency, to meet pastoral needs in his diocese should be part of the formation a seminarian receives during the propaedeutic stage, so as to lay a solid foundation for continued formation in cultural competency in later stages. 453. Pastoral charity is at the heart of the Church and the priesthood; so demonstrating a genuine concern for others, a spirit of generosity, and a developing habit of self-donation are also necessary benchmarks to be achieved prior to the seminarian's acceptance into the discipleship stage.

DISCIPLESHIP STAGE PASTORAL DIMENSION BENCHMARKS

374. "As the Second Vatican Council reminds us, the nature and mission of priests must be understood within the Church, the People of God, the Body of Christ, the Temple of the Holy Spirit, for the service of which they consecrate their lives." 454 The foundation in pastoral knowledge, pastoral skills, and pastoral charity, which is laid during the discipleship stage, will enable the seminarian in the following stages to continue to develop the skills necessary for a life of service in the Church. Pastoral knowledge acquired in the discipleship stage includes competency in the performance of liturgical roles in the seminary community as well as knowledge gained by actively participating in formation seminars. Pastoral skills adequately demonstrated by the end of the discipleship stage include relating well with others, both in the seminary and in pastoral settings; freedom

from prejudices against any class or group of individuals; a willingness to work with people of diverse cultural backgrounds; demonstrated generosity to the poor given his limited means; demonstrated accompaniment of the poor; the ability to tithe; and a willingness and ability to work collaboratively as a member of a team. It is necessary that seminarians demonstrate that they relate well to women in authority and in peer situations. Seminarians demonstrate good stewardship of personal and communal property. They demonstrate the capacity to take initiative in leadership situations and express a missionary spirit with a zeal for evangelization.

375. Pastoral knowledge and pastoral skills are meaningless if they are not accompanied by pastoral charity. To aid in the development of pastoral charity, it is necessary for the seminarian to demonstrate by the end of the discipleship stage a commitment to apostolic works of Christian charity and an awareness of issues surrounding global poverty.

CONFIGURATION STAGE PASTORAL DIMENSION BENCHMARKS

376. Pastoral opportunities in the seminary and in pastoral ministry allow the seminarian, with the trusting guidance of his formators, to recognize and hone his pastoral leadership skills. As a servant leader he is called constantly to look to Jesus as his model. “Jesus, the Son of God, has assumed the condition of a slave even unto death (cf. Phil 2:6-8). Before dying on the cross, he washed the feet of his disciples, commanding them to do the same (cf. Jn 13:1-17).” 455 As a human instrument of Jesus, he can demonstrate that he is articulate, good at listening, and capable of public speaking. He can take on the role of a public person in the Church. His intensive study of theology during the configuration stage is integrated with his pastoral skills and provides the intellectual tools to become an effective homilist and teacher.

377. In his pastoral assignments, the seminarian demonstrates availability to commit his life to priestly ministry, growing to demonstrate the same compassion, generosity, understanding, love for all (especially the poor), and zeal for the Kingdom that characterized the ministry of the Son of God. “This can be summed up as pastoral charity.” 456 The seminarian demonstrates pastoral charity in his sensitivity and prudence with behavior and language in pastoral settings. He demonstrates multicultural sensitivity and openness to people of all ages, religious backgrounds, and social status in speech and action. He demonstrates the ability to collaborate with both men and women. He demonstrates the capacity to abide prudently by safe environment guidelines and to maintain proper boundaries in all relationships, especially with minors and other vulnerable individuals. If a seminarian violates appropriate boundaries with adults or minors, including the sexual abuse of a minor, immediate action must be taken in accordance with diocesan or eparchial policies, the Charter for the Protection of Children and Young People, and Canon and civil law.

378. By the end of the configuration stage the seminarian can organize a homily around a central point. He can reflect theologically on pastoral issues. He learns that offering his life in service to the Church involves understanding and following the will of Christ in the person of his diocesan bishop or the competent authority of an institute of consecrated life or society of apostolic life. The seminarian's continued growth in confidence allows him to discern and continue to discover how God will use his unique talents in ordained ministry. Given that he will be entrusted with the temporal goods of the Church, he also demonstrates the ability to manage his own personal finances. He also remains free from unnecessary debt.

VOCATIONAL SYNTHESIS STAGE PASTORAL DIMENSION BENCHMARKS

379. As in the other stages, during this stage the pastoral dimension of formation can be presented in terms of pastoral knowledge, pastoral skills, pastoral discernment, and pastoral charity. Regarding pastoral knowledge, the deacon demonstrates "a capacity for critical observation" so that he "can discern true and false values, since this is an essential requirement of establishing a constructive dialogue with the world of today." 457 It is essential that he demonstrates the ability to celebrate the sacraments and liturgies of the Church validly, licitly, and confidently, and that he also develops a knowledge about and understanding of the role of various movements and apostolates that are so essential to the pastoral life of the Church. He understands and knows how to encourage and support consecrated life. He sees the importance of various ecclesial movements in the evangelistic life of the Church. He understands the centrality of the apostolate of Catholic education. He is open to the various unique and beautiful ways the Holy Spirit is working to bring about a new evangelization in our time.

380. The pastoral skills he demonstrates prior to ordination to priesthood include the ability to craft and successfully deliver homilies, 458 the ability to plan and execute pastoral projects, the ability to accompany engaged couples (e.g., marriage preparation) and newly married couples, 459 the ability to assist those seeking a declaration of matrimonial nullity, and the ability to work in an ecumenical and interreligious context in the United States.

381. Central to the vocational synthesis stage is learning the prudence of discernment. This discernment is twofold, both personal and pastoral. 460 Having first experienced how God leads him interiorly as he has sought his own conversion and grown in a life of prayer, the transitional deacon must now learn how God will lead him in his pastoral ministry, learning "to listen to the conscience that judges his movements and the interior urges that motivate his actions. In this way, the priest learns to govern himself using the spiritual and mental powers of mind and body. He grasps the sense of what can be done and what it would be better not to do, or what should not be done."461 Ultimately, he learns to coordinate the many obligations of his office by growing in union with Christ's pastoral charity. 462

382. This personal discernment moves to pastoral discernment, through which the future priest learns to "listen deeply to real situations and [is] capable of good judgment in making choices and decisions." An "evangelical style of listening. . . . frees the pastor from the temptation to abstraction, to self-promotion, to excessive self-assurance, and to that aloofness, that would make him a 'spiritual accountant' instead of a 'good Samaritan.'" 463 This discernment is especially important today because of the complexity of situations in which people come needing the help of the Church. "The gaze of the Good Shepherd, who seeks out, walks alongside and leads his sheep, will form a serene, prudent and compassionate outlook in him. He will exercise his ministry with a disposition of serene openness and attentive accompaniment in all situations, even those that are most complex, showing the beauty and the demands of Gospel truth, without falling into legalistic or rigorist obsessions." 464

383. Finally, pastoral formation must lead the transitional deacon to the desire to make a gift of his life for his people in pastoral charity, in imitation of Christ, the Good Shepherd. This will lead to an ability to convey the teachings of the Church in pastoral settings (e.g., teaching, preaching, and pastoral counseling) with charity and zeal at all times and to embrace a preferential option for the poor in pastoral settings. This desire will strengthen him, over the years of priestly ministry, to make a generous gift of himself without counting the cost.

384. This stage, which leads to the transitional deacon's public expression of his free, conscious, and definitive intention for the priesthood, must also encourage him to find a suitable time for his spiritual preparation to priestly ordination 465 and to show his positive disposition for ongoing formation with his future brother priests after ordination.

385. Every seminary is required to offer a coordinated program of pastoral formation that forms seminarians who are able, as shepherds of Christ's flock, to serve men and women in answering their call to holiness.466

386. The pastoral formation program should be an integral part of the seminary curriculum.

387. The goals and objectives of the pastoral formation program must be clearly stated and must serve as the basis for the evaluation of seminarians in this area. This statement should also include a description of professional ministerial ethics.

388. The coordinator of pastoral formation must be a priest, possess the requisite parochial experience and professional expertise, and participate in professional organizations in the area of seminary pastoral formation. The coordinator must model a love for priestly ministry in the Church.

389. The pastoral formation program should provide seminarians with a broad exposure to supervised pastoral service, with primary emphasis on parish ministry.

390. Determinations about the concurrent or intensive residency (onsite) program should be made by the seminary in collaboration with the ecclesiastical entity it serves. Seminaries and ecclesiastical entities that make provision for onsite experiences are also responsible for ensuring that these experiences help seminarians develop skills and attitudes that will enhance their future priestly ministry and that when ecumenical in nature—for example, clinical pastoral education (CPE)—these experiences are respectful of Catholic teaching, especially on moral or ethical issues. It is the responsibility of the competent authority to ensure that the Catholic, sacramental dimension of pastoral care is integral to all such programs in which seminarians participate.

391. Supervision, theological reflection, and evaluation are necessary components of an effective pastoral program. Although theological reflection can help the development of pastoral skills, its primary purpose is to interpret pastoral experience or activity in light of Sacred Scripture, Church teaching, personal faith, and pastoral practices. Reflection of this kind should become a lifelong habit in priestly ministry.

392. Onsite supervisors should be carefully selected with an eye to their dedication to the Church and respect for the priesthood. They should be taught the skills of pastoral supervision and evaluation. In choosing pastoral internships, summer placements and their supervisors, bishops and vocation personnel should consider carefully the particular needs of individual seminarians and the available time and supervisory skills of the supervisors.

393. In addition to onsite supervisors, others collaborating in the various ministries, as well as those served, should be asked to participate in the evaluation of seminarians in ministry.

394. The pastoral formation program should provide the seminarians with experience in working with and for the poor. Participation in ecumenical and interreligious programs of social action and outreach is also helpful. 467

395. The program should include placements in which seminarians will experience the richness and diversity of the various cultural, racial, and ethnic groups that compose the Catholic Church in the United States. Such placements can also provide opportunities to sharpen language skills.

396. However the pastoral formation program is organized, it must pay attention to the seminarians' need to root a life of service in personal prayer. Seminarians need supervision in developing the habit of prayer in the context of pastoral activity and in learning to establish a rhythm of life that provides an appropriate balance of prayer, service, study, exercise, and leisure. Priest supervisors and mentors should be chosen who model this

balance in their own life and ministry. Evaluation of seminarians in ministerial placements should include observations leading to a growing accountability in these areas.

397. The seminary should keep before its diocesan seminarians the prospect of their future incardination into a particular diocese and its presbyterate. Seminarians should have opportunities and receive encouragement to learn about their diocesan structures and offices as well as to become acquainted with the priests who compose the presbyterate.

398. During the discipleship stage, seminaries should provide a required program of apostolic activity, under the direction of a qualified coordinator who is a priest. Evaluation of seminarians should include consideration of their apostolic zeal in pastoral formation programs. They should be encouraged to understand the relationship of their apostolic activity to their personal, spiritual, and academic formation as well as their ongoing discernment of a priestly vocation.

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[1] See *Ratio Fundamentalis*, nos. 62-63.
[2] *Ratio Fundamentalis*, no. 63.
[3] Some examples of unhealthy habits are the poor use of time; excessive engagement with social media, gaming, television, or other forms of entertainment; and lack of discipline regarding monetary spending habits.
[4] In formulating criteria for evaluating candidates, seminaries will find the 1997 *Scrutinies* from the Congregation for Divine Worship and the Discipline of the Sacraments an invaluable and authoritative resource.
[5] See *Ratio Fundamentalis*, no. 119.

E. Evaluation of Seminarians

The Rector, together with the Formation Team, annually evaluates each seminarian's growth in his embrace of a chaste celibate life and in his performance in all components of the seminary program. The report consolidates evaluations by members of the faculty, the Priestly Formation Advisor, and the seminarian's own evaluation of his progress in achieving the goals he sets for himself each year. This confidential evaluation is reviewed with the seminarian and is available only to his sponsoring bishop, vocation director or religious superior, and external formator.

F. Certificate of Propaedeutic Studies - Undergraduate Online

The "Certificate of Propaedeutic Studies – Undergraduate (Online)" is an 18-credit undergraduate program for seminarians in their propaedeutic year of study who do not have a Bachelor's degree.

This program is for students who, upon completion of the Certificate of Propaedeutic Studies, want to enter the Discipleship Stage of formation for Catholic priesthood, which consists of philosophical studies such as the Certificate of Philosophical Studies

or a BA in Philosophy. Ultimately seminarians would enter the Master of Divinity (Seminary) program in preparation for ordination to the priesthood.

In accordance with the PPF6 guidance, the following courses are recommended for propaedeutic year seminarians. Note that only three courses for a total of nine credit hours, in general education or non-general education (such as introduction to scripture, spirituality, and the Catechism), are permitted each semester. Course selections are flexible to accommodate the needs of each student and the direction of the diocese or religious order. No courses in Philosophy may be taken in the propaedeutic year.

The program objectives are as follows:

- Understand and be able to communicate the basic themes of the Catechism of the Catholic Church, including doctrine, liturgy, sacraments, morality, prayer and Sacred Scripture, as aligned with diocesan guidelines and the PPF6.
- Understand and be able to communicate the basic elements of Catholic spirituality and the life of prayer, as aligned with diocesan guidelines and the PPF6.
- Understand and be able to communicate overarching themes in Church History and the development of Western Civilization as aligned with diocesan guidelines and the PPF6.

Admission requirements for the “Certificate of Propaedeutic Studies – Undergraduate (Online)” are that students are prepared for undergraduate work by means of a high school education or its equivalent.

Students may transfer or apply up to 9 credits from an accredited Bachelor’s program or other undergraduate coursework, with approval of the Propaedeutic Certificate Program Director. Coursework may be from an external college or university or from HACS. The final 9 credits of the program must be earned at HACS.

The following courses comprise 18 semester hours of the “Certificate of Propaedeutic Studies – Undergraduate (Online)” Program.

Certificate of Propaedeutic Studies – Undergraduate (Online) Degree Plan

Undergraduate Program
Year I Fall Semester Recommended: PAS 161 Foundations of Theology I ENG 115 Writing and Composition SAS 101 Sacred Scripture Alternatives: ENG 400 Catholic English Literature HIS 101 Western Civilization I SCM 101 College Mathematics
Year 1 Spring Semester Recommended: PAS 162 Foundations of Theology II LLT 300 Introduction to Liturgy DTH 512 Spiritual Life in the Classics Alternatives: CHH 300 Church History HIS 102 Western Civilization II ENG 221 Novels, Short Stories, Literary Research

G. Certificate of Propaedeutic Studies - Graduate Online

The “Certificate of Propaedeutic Studies – Graduate (Online)” is an 18-credit graduate program for seminarians in their propaedeutic year of study who have a Bachelor’s degree.

This program is for students who, upon completion of the Certificate of Propaedeutic Studies, want to enter the Discipleship Stage of formation for Catholic priesthood, which consists of philosophical studies such as the Certificate of Philosophical Studies or a BA in Philosophy. Ultimately seminarians would enter the Master of Divinity (Seminary) program in preparation for ordination to the priesthood.

In accordance with the PPF6 guidance, the following courses are recommended for propaedeutic year seminarians. Note that only three courses for a total of nine credit hours, in general education or non-general education (such as introduction to scripture, spirituality, and the Catechism), are permitted each semester. Course selections are flexible to accommodate the needs of each student and at the direction of the diocese or religious order. No courses in Philosophy may be taken in the propaedeutic year.

The program objectives are as follows:

- Understand and be able to communicate Catholic teachings, including doctrine, liturgy, sacraments, morality, prayer and Sacred Scripture at the graduate level, as aligned with diocesan guidelines and the PPF6.
- Understand and be able to communicate Catholic spirituality and the life of prayer at the graduate level, as aligned with diocesan guidelines and the PPF6.
- Understand and be able to communicate overarching themes in Church History and the development of Western Civilization at the graduate level, as aligned with diocesan guidelines and the PPF6.

Admission requirements for the “Certificate of Propaedeutic Studies – Graduate (Online)” are that students are prepared for graduate work by means of a Bachelor’s degree from an accredited institution. Exceptions may be made on a case by case basis.

Students may transfer or apply up to 9 credits from an accredited Master’s program or other graduate coursework, with approval of the Propaedeutic Certificate Program Director. Coursework may be from an external college or university or from HACS. The final 9 credits of the program must be earned at HACS.

The following courses comprise 18 semester hours of the “Certificate of Propaedeutic Studies – Graduate (Online)” Program.

Certificate of Propaedeutic Studies – Graduate (Online) Degree Plan

Graduate Program
Year I Fall Semester Recommended: MTH 840 Catholic Social Teaching SAS 761 Gospels CHH 700 Church History Alternatives: Greek, Latin, Hebrew I PAS 511 Mission and Evangelization SAI 510 Introduction to Sacred Music
Year 1 Spring Semester Recommended: APO 631 Social Media and the New Evangelization DTH 512 Spiritual Life in the Classics CHH 881 Patristics Alternatives: Greek, Latin, Hebrew II PAS 507 Contemporary Youth Culture SAS 718 St. Paul

H. Certificate of Philosophical Studies

The Certificate of Philosophical Studies is a 60-credit undergraduate program for students who do not have a Bachelor's degree. This certificate contains the same courses as the HACS Discipleship Program, except for field education.

The program objectives are as follows::

- Understand and be able to communicate the history of philosophy in ancient, medieval, modern and contemporary periods.
- Understand and be able to communicate the basic principles of logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology and ethics.

- Understand and be able to communicate the basic themes of the Catechism of the Catholic Church, including doctrine, liturgy, sacraments, morality, prayer and Sacred Scripture.

The Certificate of Philosophical Studies is for students who want to enter the Master of Divinity (Seminary) program, Option 2 or 3, but do not have a bachelor's degree. It could also appeal to students who want to enter the Master of Divinity (Seminary) program, Option 1, for sisters on campus and other lay people. Please see the Master of Divinity description in the new catalog for an understanding of Options 1, 2 and 3.

Admission requirements for the Certificate of Philosophical Studies are that students are prepared for upper-level undergraduate work by means of an Associate's degree or 60 undergraduate credits from an accredited institution. Exceptions may be made on a case by case basis.

The following courses comprise 60 semester hours of the Certificate of Philosophical Studies Program. Courses may be offered every two years.

Certificate of Philosophical Studies Degree Plan

Year 1 - Fall Semester				**Year 1 - Spring Semester**		
Course Name	**Credits**	**Completed**		**Course Name**	**Credits**	**Completed**
ENG 115 Writing and Composition	3			LLT 300 Liturgy	3	
PAS 161 Foundations of Theology I	3			PAS 162 Foundations of Theology II	3	
PHH 301 History of Ancient Philosophy	3			PHH 304 History of Medieval Philosophy	3	
PHS 421 Philosophy of Nature	3			PHS 450 Philosophical Anthropology	3	
PHS 121 Logic	3			PHS 541 Natural Theology or PHS 492 Philosophy of God	3	
Total Credits	15			Total Credits	15	

Year 2 - Fall Semester				Year 2 - Spring Semester		
Course Name	**Credits**	**Completed**		**Course Name**	**Credits**	**Completed**
PHH 401 History of Modern Philosophy	3			PHE 450 Ethics	3	
PHS 490 Metaphysics	3			PHH 404 Contemporary Philosophy	3	
PHS 414 Epistemology	3			MTH 300 Introduction to Moral Theology	3	
SAS 101 Sacred Scripture	3			LAT 502 Latin II or Greek 501 Greek 1*	3	
LAT 501 Latin I	3			Elective: PHE 425 Fundamental Bioethics - Recommended	3	
Total Credits	15			Total Credits	15	

I. Certificate of Theological Studies (On-Campus only)

Objectives

The Certificate of Theological Studies (CTS) is a 96-credit graduate certificate program for men who wish to enter the Seminary who do not have a Bachelor's degree. This certificate contains the same courses as the HACS Master of Divinity program, "Priestly Formation" Option.

The CTS is designed for men preparing to be ordained to the Catholic Priesthood. Successful completion of the CTS program attests to the recipient's competency for exercising priestly ministry gained from a thorough grounding in Sacred Scripture, Dogmatic and Moral Theology, Spiritual and Pastoral Theology, Canon Law, Liturgy, Homiletics and Church History.

a. HACS Seminarian CTS Program Learning Outcomes (PLOs)

The following three PLOs are based on the three duties (munera) of a priest as stated in Canon law (Canons 528-529).

Munus docendi (Teaching) In fidelity to the Magisterium, accurately teach and preach the Catholic faith as revealed in Sacred Scripture and Tradition with empathy and pastoral sensitivity.[1]

[1] See Code of Canon Law 528 §1. "A pastor is obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith, especially by giving a

Munus sanctificandi (Sanctifying) Reverently celebrate liturgies and minister the Sacraments in accordance with liturgical principles and norms.[2]

Munus regendi (Governing) Demonstrate the ability to be a priestly spiritual father who effectively and effectively leads pastoral ministry that includes discernment, delegation, oversight, and respectful collaboration especially with the laity.[3]

Admission Requirements

Admission requirements for the CTS are that students are prepared for graduate work by means of the equivalent of a Bachelor's degree (120 credits of relevant undergraduate work) from an accredited institution or the equivalent. Exceptions may be made on a case by case basis.

Applicants for the CTS program should follow the Seminary Division Admissions Procedures. Before being admitted to the CTS program, applicants must have completed the prior stages: the Propaedeutic Stage and the Discipleship Stage. Applicants must have the equivalent of a Bachelor's degree (120 credits of relevant undergraduate work) from

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homily on Sundays and holy days of obligation and by offering catechetical instruction. He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice. He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith."

[2] See Code of Canon Law 528 §2. "The pastor is to see to it that the Most Holy Eucharist is the center of the parish assembly of the faithful. He is to work so that the Christian faithful are nourished through the devout celebration of the sacraments and, in a special way, that they frequently approach the sacraments of the Most Holy Eucharist and penance. He is also to endeavor that they are led to practice prayer even as families and take part consciously and actively in the sacred liturgy which, under the authority of the diocesan bishop, the pastor must direct in his own parish and is bound to watch over so that no abuses creep in."

[3] See Code of Canon Law 529 §1-2. "In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas. With generous love he is to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties. He is to work so that spouses and parents are supported in fulfilling their proper duties and is to foster growth of Christian life in the family. §2. A pastor is to recognize and promote the proper part which the lay members of the Christian faithful have in the mission of the Church, by fostering their associations for the purposes of religion. He is to cooperate with his own bishop and the presbyterium of the diocese, also working so that the faithful have concern for parochial communion, consider themselves members of the diocese and of the universal Church, and participate in and sustain efforts to promote this same communion."

an accredited institution. They must also have the equivalent of 24 credits in 8 pre-requisite philosophy courses as given in the BA Theology program requirements. Exceptions may be made on a case by case basis.

In cases where an applicant has been a seminarian in another accredited theologate, 60 graduate credits with at least a “C” grade may be transferred toward the CTS.

b. Degree Requirements

The CTS follows the degree plan of the on-campus M.Div., “Priestly Formation” Option (96 cr.).

Graduate theology credits must include:

DTH 731 One and Triune God
DTH 751 Christology
MTH 611 Fundamental Moral Theology I
SAS 716 Gospels

A minimum of nine credits must be earned in each of the areas of Moral Theology, Sacred Scripture, Dogmatic Theology, Pastoral Theology and Church History

c. Academic Requirements

CTS (Same as M.Div. - Priestly Formation Option (96 cr.))

The CTS is a graduate certificate designed for seminarians preparing to be ordained and serve as Catholic priests. In this program, seminarians are trained to be pastoral leaders who are well versed in theology, prayerful, humanly mature, and pastoral effective.

Year 1 – Fall Semester:	**Credits**
SAS 602 Soul of Theology	3
SAS 712 Pentateuch	3
DTH 600 Faith and Revelation	3
MTH 611 Fundamental Moral Theology I	3
LLT 602 Lector Practicum	0
PAS 715 I Field Education	0
Total Credits	12

Year 1 – Spring Semester:	
SAS 713 Historical Books	3
DTH 731 One and Triune God	3

DTH 645 Nature and Grace	3
CLA 702 Canon Law I: General Norms	3
PAS 715 II Field Education	0
Total Credits	12

Year 2 – Fall Semester:

SAS 715 Prophets	3
DTH 751 Christology	3
LLT 506 Introduction to Liturgy	3
MTH 612 Fundamental Moral Theology II	3
LLT 702 Acolyte Practicum	0
PAS 716 I Field Education	0
Total Credits	12

Year 2 – Spring Semester:

SAS 716 Gospels	3
DTH 641 First Things and End Times	3
DTH 655 Sacraments of Initiation	3
CLA 715 Canon Law of Marriage	3
PAS 716 II Field Education	0
Total Credits	12

Year 3 – Fall Semester:

SAS 714 Wisdom Books	3
CHH 881 Patristics	3
DTH 890 Spiritual Theology	3
PAS 751 Homiletics I	3
LLT 812 Liturgical Practicum I: Diaconate Ministries	0
PAS 717 I Field Education	0
Total Credits	12

Year 3 – Spring Semester:

SAS 717 Luke and Acts of the Apostles	3
MTH 841 Catholic Social Teaching	3
DTH 760 Theology of the Church (Ecclesiology and Ecumenism)	3
CHH 700 Church History	3
PAS 717 II Field Education	0
Total Credits	12

Year 4 – Fall Semester:

SAS 718 St. Paul	3
DTH 871 Priesthood and Celibacy	3
DTH 766 Mary, Mother of God and Mother of the Church	3
PAS 752 Homiletics II	3
LLT 813 Liturgical Practicum II: Presbyterial Ministries	0
PAS 718 I Field Education	0
Total Credits	12

Year 4 – Spring Semester:

SAS 719 Catholic Epistles and Revelation	3
DTH 865 Penance and Anointing	3
PAS 725 Missiology	3
PAS 599 Parish Management and Operations	3
PAS 718 II Field Education	0
Total Credits	12

J. Discipleship Program

Candidates for the Seminary program who have not completed a Discipleship stage at another seminary will be enrolled in the Discipleship Program, which must last at least two years. A seminarian may complete his Discipleship Program while completing his undergraduate degree. If a seminarian has an undergraduate degree, even in philosophy, he is still required to be enrolled in the discipleship program. According to the Program of Priestly Formation Sixth Edition, “In the discipleship stage, which must not last less than two years, there is a systematic and rigorous formation that has as its core the goal of growing in an intimate relationship with Jesus Christ through the life of meditation and contemplation, as well as the training of one’s character in Christian virtue, so as to lay a solid foundation for future stages. The study of philosophy occurs during the discipleship stage” (PPF6, 132). This Discipleship stage of formation prepares the seminarian for admission to the Configuration stage, during which theology is studied. With respect to academic requirements, a minimum of 30 credits of Philosophy (*PPF6,* 306) and a minimum of 12 credits of Undergraduate Theology are Required (*PPF6,* 308). “The philosophical curriculum must include the study of the history of philosophy (ancient, medieval, modern, and contemporary), logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology, and ethics” (*PPF6*, 306). The undergraduate theology should include studying “the themes of the Catechism (doctrine, liturgy and sacraments, morality, prayer) as well as Sacred Scripture” (PPF6, 308). “The philosophy program must include substantial studies in the history of philosophy, treating of ancient, medieval, modern, and contemporary

philosophy" (PPF6, 282). "The philosophy program must include the study of logic, epistemology, philosophy of nature, metaphysics, natural theology, anthropology, and ethics" (PPF6, 283). "...should extend for at least two calendar years, regardless of previous academic or life experiences" (PPF6, 307). "A minimum of twelve semester credit hours must be required in appropriate courses of undergraduate theology. These courses should study the themes of the Catechism of the Catholic Church (doctrine, liturgy and sacraments, morality, prayer) as well as Sacred Scripture" (PPF6, 308).

The following courses comprise 60 semester hours of the Discipleship Program. Courses may be offered every two years.

Discipleship Program of Studies[1]

Discipleship Stage 1 - Fall Semester		
Course Name	**Credits**	**Completed**
ENG 115 Writing and Composition	3	
PAS 161 Foundations of Theology I	3	
PHH 301 History of Ancient Philosophy	3	
PHS 421 Philosophy of Nature	3	
PHS 121 Logic	3	
PAS 501 I Field Education	0	
Total Credits	15	

Discipleship Stage 1 - Spring Semester		
Course Name	**Credits**	**Completed**
LLT 300 Liturgy	3	
PAS 162 Foundations of Theology II	3	
PHH 304 History of Medieval Philosophy	3	
PHS 450 Philosophical Anthropology	3	
PHS 541 Natural Theology or PHS 492 Philosophy of God	3	
PAS 501 II Field Education	0	
Total Credits	15	

Discipleship Stage 2 - Fall Semester		
Course Name	**Credits**	**Completed**
PHH 401 History of Modern Philosophy	3	
PHS 490 Metaphysics	3	
PHS 414 Epistemology	3	

Discipleship Stage 2 - Spring Semester		
Course Name	**Credits**	**Completed**
PHE 450 Ethics	3	
PHH 404 Contemporary Philosophy	3	
MTH 300 Introduction to Moral Theology	3	

SAS 101 Sacred Scripture	3			LAT 502 Latin II or Greek 501 Greek 1*	3	
LAT 501 Latin I	3			Elective: PHE 425 Fundamental Bioethics - Recommended	3	
PAS 502 I Field Education	0			PAS 502 II Field Education	0	
Total Credits	15			Total Credits	15	

** Enrolling in a 500-level course requires the seminarian advisor's permission.*

** **A Minimum of 30 credits of Philosophy** (*PPF6,* 306) **and a Minimum of 12 credits of Undergraduate Theology** are Required (*PPF6,* 308). "The philosophical curriculum **must include the study of the history of philosophy (ancient, medieval, modern, and contemporary), logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology, and ethics**" (*PPF6*, 306). The undergraduate theology should include studying "the themes of the Catechism (doctrine, liturgy and sacraments, morality, prayer) as well as Sacred Scripture" (PPF6, 308). "The philosophy program must include substantial studies in the history of philosophy, treating of ancient, medieval, modern, and contemporary philosophy" (PPF6, 282). "The philosophy program must include the study of logic, epistemology, philosophy of nature, metaphysics, natural theology, anthropology, and ethics" (PPF6, 283).

> "should extend for at least two calendar years, regardless of previous academic or life experiences" (PPF6, 307). "A minimum of twelve semester credit hours must be required in appropriate courses of undergraduate theology. These courses should study the themes of the Catechism of the Catholic Church (doctrine, liturgy and sacraments, morality, prayer) as well as Sacred Scripture" (PPF6, 308).

K. Master of Divinity Degree Program (On-Campus only)

a. Objectives

The Master of Divinity (M.Div.) is a professional degree designed for men preparing to be ordained to the Catholic Priesthood. Successful completion of the Master of Divinity program attests to the recipient's competency for exercising priestly ministry gained from a thorough grounding in Sacred Scripture, Dogmatic and Moral Theology, Spiritual and Pastoral Theology, Canon Law, Liturgy, Homiletics and Church History.

Some students who apply at a later age and do not have a Bachelor's degree may, with the permission of their diocese or religious society, earn a Certificate of Preparation for Ordination for the Priesthood upon the satisfactory completion of four years of theology.

b. HACS Seminarian M.Div. Program Learning Outcomes (PLOs)

The following three PLOs are based on the three duties (munera) of a priest as stated in Canon law (Canons 528-529).

Munus docendi (Teaching) In fidelity to the Magisterium, accurately teach and preach the Catholic faith as revealed in Sacred Scripture and Tradition with empathy and pastoral sensitivity.[4]

Munus sanctificandi (Sanctifying) Reverently celebrate liturgies and minister the Sacraments in accordance with liturgical principles and norms.[5]

Munus regendi (Governing) Demonstrate the ability to be a priestly spiritual father who effectively and effectively leads pastoral ministry that includes discernment, delegation, oversight, and respectful collaboration especially with the laity.[6]

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[4] See Code of Canon Law 528 §1. "A pastor is obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith, especially by giving a homily on Sundays and holy days of obligation and by offering catechetical instruction. He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice. He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith."

[5] See Code of Canon Law 528 §2. "The pastor is to see to it that the Most Holy Eucharist is the center of the parish assembly of the faithful. He is to work so that the Christian faithful are nourished through the devout celebration of the sacraments and, in a special way, that they frequently approach the sacraments of the Most Holy Eucharist and penance. He is also to endeavor that they are led to practice prayer even as families and take part consciously and actively in the sacred liturgy which, under the authority of the diocesan bishop, the pastor must direct in his own parish and is bound to watch over so that no abuses creep in."

[6] See Code of Canon Law 529 §1-2. "In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas. With generous love he is to help the sick, particularly those close to death, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the poor, the afflicted, the lonely, those exiled from their country, and similarly those weighed down by special difficulties. He is to work so that spouses and parents are supported in fulfilling their proper duties and is to foster growth of Christian life in the family. §2. A pastor is to recognize and promote the proper part which the lay members of the Christian faithful have in the mission of the Church, by fostering their associations for the purposes of religion. He is to cooperate with his own bishop and the presbyterium of the diocese, also working so that the faithful have concern for parochial communion, consider themselves members of the diocese and of the universal Church, and participate in and sustain efforts to promote this same communion."

c. Admission Requirements

Applicants for the “Non-Seminarians” option of the Seminary M.Div. program must have a Bachelor's degree from an accredited college or university. Applicants should follow the Seminary Division Admissions Procedures.

Applicants for the “Priestly Formation” option or the “Advanced Priestly Formation” option of the Seminary M.Div. program should follow the Seminary Division Admissions Procedures.

Before being admitted to the “Priestly Formation” option or the “Advanced Priestly Formation” option of the Seminary M.Div. program, applicants must have completed the prior stages: the Propaedeutic Stage and the Discipleship Stage. Applicants must have a Bachelor’s degree or its equivalent from an accredited college or university and 24 credits in 8 pre-requisite philosophy courses as given in the Theology program requirements.

In cases where an applicant has been a seminarian in another accredited theologate, 60 graduate credits with at least a “C” grade may be transferred toward the Seminary M.Div. degree.

In cases where an applicant has been a seminarian in another accredited theologate, 60 graduate credits with at least a “C” grade may be transferred toward the M.Div. degree.

d. Degree Requirements

There are three options for the on-campus M.Div. Each option has a different number of credits based on the goal for that option, as follows:

- The “Non-Seminarians” option is for non-seminarians (90 cr.).
- The “Priestly Formation” option is the ordinary option for most seminarians (96 cr.).
- The “Advanced Priestly Formation” option is more academically rigorous and needs the permission from the seminarian's Ordinary that is to be sent directly to the Vice-Rector (105 cr.).

Graduate theology credits must include:

DTH 731 One and Triune God
DTH 751 Christology
MTH 611 Fundamental Moral Theology I
SAS 716 Gospels

A minimum of nine credits must be earned in each of the areas of Moral Theology, Sacred Scripture, Dogmatic Theology, Pastoral Theology and Church History

e. Academic Requirements

Master of Divinity - Non-Seminarians Option (90 cr.)

As a professional degree, the Master of Divinity - Non-Seminarians option prepares non-seminarians in a practical manner by educating students in theology and pastoral skills to serve competently in a ministry.

CO-REQUISITES	Credits
PHS 607 Philosophy for Theologians	3
SAS 602 Soul of Theology	3
DTH 600 Faith and Revelation	3

SUBJECT AREA COURSES

Field Education Courses:

One Per Semester Field Education Non-Credit Courses:	3

Sacred Scripture Courses:

SAS 712 Pentateuch	3
SAS 713 Historical Books	3
SAS 714 Wisdom Books	3
SAS 715 Prophets	3
SAS 716 Gospels	3
SAS 717 Luke and Acts of the Apostles	3
SAS 718 St. Paul	3
SAS 719 Catholic Epistles and Revelation	3

Dogmatic Theology and Church History Courses:

DTH 731 One and Triune God	3
DTH 641 First Things and End Times	3
CHH 881 Patristics	3
DTH 645 Nature and Grace	3
DTH 751 Christology	3
DTH 800 The Seven Sacraments	3
CHH 700 Church History	3
DTH 760 Theology of the Church	3
DTH 766 Mary, Mother of God & Mother of the Church	3

Moral Theology Courses:

MTH 611 Fundamental Moral Theology I	3
(Note: Must complete MTH 611 before taking MTH 612).	
MTH 612 Fundamental Moral Theology II	3
MTH 841 Catholic Social Teaching	3
BIE 625 Catholic Bioethics	3

Canon Law Courses:

CLA 702 Canon Law I: General Norms	3
CLA 715 Canon Law of Marriage	3

Pastoral Studies Courses:

PAS 725 Missiology	3
PAS 621 Pastoral Care of Marriage & Family	3

Spiritual and Liturgical Theology Courses:

LTH 653 Liturgical Theology	3
DTH 890 Spiritual Theology or DTH 512 Spiritual Life in the Classics	3

Summative Evaluation (0 credit)

Practicum project, report, and comprehensive exam	0

Total Credits Required for MDiv For Non-Seminarians: 90

Master of Divinity - Priestly Formation Option (96 cr.)

The second M.Div. option is a professional degree designed for seminarians preparing to be ordained and serve as catholic priests. In the program, seminarians are trained to be pastoral leaders who are well versed in theology, prayerful, humanly mature, and pastorally effective.

Year 1 – Fall Semester:	**Credits**
SAS 602 Soul of Theology	3
SAS 712 Pentateuch	3
DTH 600 Faith and Revelation	3
MTH 611 Fundamental Moral Theology I	3
LLT 602 Lector Practicum	0
PAS 715 I Field Education	0
Total Credits	12

Year 1 – Spring Semester:

SAS 713 Historical Books	3
DTH 731 One and Triune God	3
DTH 645 Nature and Grace	3
CLA 702 Canon Law I: General Norms	3
PAS 715 II Field Education	0
Total Credits	12

Year 2 – Fall Semester:

SAS 715 Prophets	3
DTH 751 Christology	3

LLT 506 Introduction to Liturgy	3
MTH 612 Fundamental Moral Theology II	3
LLT 702 Acolyte Practicum	0
PAS 716 I Field Education	0
Total Credits	12

Year 2 – Spring Semester:

SAS 716 Gospels	3
DTH 641 First Things and End Times	3
DTH 655 Sacraments of Initiation	3
CLA 715 Canon Law of Marriage	3
PAS 716 II Field Education	0
Total Credits	12

Year 3 – Fall Semester:

SAS 714 Wisdom Books	3
CHH 881 Patristics	3
DTH 890 Spiritual Theology	3
PAS 751 Homiletics I	3
LLT 812 Liturgical Practicum I: Diaconate Ministries	0
PAS 717 I Field Education	0
Total Credits	12

Year 3 – Spring Semester:

SAS 717 Luke and Acts of the Apostles	3
MTH 841 Catholic Social Teaching	3
DTH 760 Theology of the Church (Ecclesiology and Ecumenism)	3
CHH 700 Church History	3
PAS 717 II Field Education	0
Total Credits	12

Year 4 – Fall Semester:

SAS 718 St. Paul	3
DTH 871 Priesthood and Celibacy	3
DTH 766 Mary, Mother of God and Mother of the Church	3
PAS 752 Homiletics II	3
LLT 813 Liturgical Practicum II: Presbyterial Ministries	0
PAS 718 I Field Education	0
Total Credits	12

Year 4 – Spring Semester:

SAS 719 Catholic Epistles and Revelation	3
DTH 865 Penance and Anointing	3

PAS 725 Missiology	3
PAS 599 Parish Management and Operations	3
PAS 718 II Field Education	0
Total Credits	12

Total Required Credits for M.Div. - Priestly Formation Option: 96

Master of Divinity - Advanced Priestly Formation Option (105 cr.)

Like the second option, the third M.Div. option is a professional degree designed for seminarians preparing to be ordained and serve as catholic priests. In the program, seminarians are trained to be pastoral leaders who are well versed in theology, prayerful, humanly mature, and pastoral effective. The third option is distinguished from the second option in that it is more academically rigorous and therefore requires additional permission from the sponsoring Ordinary.

Year 1 – Fall Semester:	**Credits**
SAS 602 Soul of Theology	3
SAS 712 Pentateuch	3
DTH 600 Faith and Revelation	3
MTH 611 Fundamental Moral Theology I	3
LLT 602 Lector Practicum	0
PAS 715 I Field Education	0
Total Credits	12

Year 1 – Spring Semester:	
SAS 713 Historical Books	3
DTH 731 One and Triune God	3
DTH 645 Nature and Grace	3
CLA 702 Canon Law I: General Norms	3
PAS 715 II Field Education	0
Total Credits	12

Year 2 – Fall Semester:	
SAS 715 Prophets	3
DTH 751 Christology	3
LLT 506 Introduction to Liturgy	3
MTH 612 Fundamental Moral Theology II	3
LLT 702 Acolyte Practicum	0
PAS 716 I Field Education	0
Total Credits	12

Year 2 – Spring Semester:	
SAS 716 Gospels	3

DTH 641 First Things and End Times	3
DTH 655 Sacraments of Initiation	3
CLA 715 Canon Law of Marriage	3
PAS 716 II Field Education	0
Total Credits	12

Year 3 – Fall Semester:

SAS 714 Wisdom Books	3
CHH 881 Patristics	3
DTH 890 Spiritual Theology	3
PAS 751 Homiletics I	3
LLT 812 Liturgical Practicum I: Diaconate Ministries	0
PAS 717 I Field Education	0
Total Credits	12

Year 3 – Spring Semester:

SAS 717 Luke and Acts of the Apostles	3
MTH 841 Catholic Social Teaching	3
DTH 760 Theology of the Church (Ecclesiology and Ecumenism)	3
CHH 700 Church History	3
PAS 717 II Field Education	0
Total Credits	12

Year 4 – Fall Semester:

SAS 718 St. Paul	3
DTH 871 Priesthood and Celibacy	3
DTH 766 Mary, Mother of God and Mother of the Church	3
PAS 752 Homiletics II	3
LLT 813 Liturgical Practicum II: Presbyterial Ministries	0
PAS 718 I Field Education	0
Total Credits	12

Year 4 – Spring Semester:

SAS 719 Catholic Epistles and Revelation	3
DTH 865 Penance and Anointing	3
PAS 725 Missiology	3
PAS 599 Parish Management and Operations	3
PAS 718 II Field Education	0
Total Credits	12

Optional Electives:

BIE 625: Catholic Bioethics	3
PAS 641: Methods in Counseling	3

PAS 671: Spiritual Direction: Skills and Practice	3
LLT 603: Ecclesiastical Spanish Practicum	0
Total Credits	9

Total Credits for the MDiv - Advanced Priestly Formation Option: 105

L. Master of Arts Degree in Theology for Seminarians

With the permission of the Academic Faculty and the seminarian's ecclesiastical or religious superior, an exceptional student may be allowed to enroll in the Master of Arts degree in Theology after completing the requirements for the seminary M.Div. degree.

The Master of Arts degree in Theology requires 36 semester hours of graduate coursework beyond the M.Div. requirements. All students must complete four core courses and complete a summative evaluation of either the Comprehensive Exam or Master's Thesis as described in the Master of Arts degree section of the Academic Catalog.

The degree concentration may be in one of the following areas: Bioethics, Dogmatic Theology, General Studies, Moral Theology, Sacred Scripture, or Thomistic Studies. Please see the Master of Arts degree in Theology section of the Academic Catalog for details of the Master of Arts degree program. Students in the Seminary Program should consult the Academic Calendar for registration dates.

THE COLLEGE

The Second Vatican Council reaffirmed the essential role of the laity in the mission of the Church. Holy Apostles College and Seminary is dedicated to cultivating lay catholic leaders through providing strong integrated liberal arts undergraduate degrees and three graduate academic programs in Philosophy, Theology, and Pastoral Studies.

For the convenience of students, a variety of courses on the undergraduate and graduate levels are offered Monday through Thursday evenings, in addition to the day classes. Some courses are also offered during the Summer Session and through Online Learning.

A. Degree Programs

- **Associates of Arts** with majors available online in Theology and Liberal Arts – 60 credits
- **Bachelor of Arts** with majors available online in Philosophy, Theology, English in the Humanities, History in the Social Sciences, Liberal Arts and Sacred Art – 120 credits
- **Take Credit!** is a dual-enrollment honors track available to current high school and homeschool juniors and seniors to earn college credit before high school graduation - 60 credits
- **Accelerated Track** Bachelor of Arts and Master of Arts degrees available online to earn separate BA and MA degrees in as little as five years by allowing up to four MA courses (12 credits) to count as dual-credit courses for both the BA and MA degrees - 150 credits
- **Master of Arts in Theology** on campus or online with concentrations in Bioethics, Church History, Dogmatic Theology, General Studies, Moral Theology, Sacred Scripture, and Thomistic Studies – 36 credits
- **Master of Arts in Philosophy** online with concentrations in Christian Wisdom, Ethics, General Studies, History of Philosophy, and Systematic Philosophy – 36 credits
- **Master of Arts in Pastoral Studies** online or hybrid with concentrations in Apologetics, General Studies, Spiritual Direction, Pastoral Counseling, Youth and Young Adult Ministry, Marriage and Family Studies, Catechetical Ministry – 36 credits
- **Master of Sacred Scripture** online – 39 credits
- **Masters of Divinity in the New Evangelization** online – 72 credits
- **PhD in Theology** is online with four tracks in Sacred Scripture, Thomistic Studies, Moral and Spiritual Theology, and Dogmatic and Historical Theology**.**

B. Certificates

- **Certificate of Theological Studies** Post-Baccalaureate Graduate Certificates in Christian Wisdom, Youth and Young Adult Ministry – 15 credits
- **Graduate Professional Certificates** in Catholic Pastoral Counseling for Mental Health Professionals - 18 credits

- **Post Master's Certificate in Pastoral Studies** with concentrations in Apologetics, Marriage and Family Studies, Pastoral Counseling, Spiritual Direction, Youth and Young Adult Ministry, and Catechetical Ministry - 30 credits
- **Post Master's Certificate in Philosophy** with concentrations in Christian Wisdom, Ethics, History of Philosophy, and Systematic Philosophy – 30 credits
- **Post Master's Certificate in Theology** with concentrations in Bioethics, Church History, Dogmatic Theology, Moral Theology, Sacred Scripture, and Thomistic Studies - 30 credit

C. Student Life

Holy Apostles College and Seminary attracts a diverse body of students. Among the College Division programs, laity and religious attend courses on full and part-time schedules. Being a smaller institution enables Holy Apostles to maintain an excellent student-teacher ratio. Holy Apostles College and Seminary encourages interaction between laity, religious, seminarians and priests. Through opportunities for community worship and social activities and events (e.g., Christmas parties, study groups, cultural experiences, and trips), the student body is provided with a variety of events to promote a community atmosphere. Online students also engage in extra curricular activities through various student-led groups. Student moderators in these online groups will need to have completed at least 3 credits and have a minimum cumulative GPA of 3.0.

a. Support Staff

An academic advisor is assigned to each student enrolled in a degree or certificate program. The advisor's role is to help students with course selection and program planning. Prior to registration, students should schedule a meeting with their academic advisor.

b. Other Areas of Interest

The Offices of the President-Rector, Vice-Rector, Vice-President of Academic Affairs, Student Affairs, Registrar, Admissions, Financial Aid, Alumni Affairs, Associate Vice-President of Institutional Development, Business, and Development are located in St. Peter's Hall.

The refectory is also located in St. Peter's Hall. To purchase meals, students must buy tickets from the Business Office. Tickets are to be turned in to the cafeteria staff at meal time. A small voluntary donation is appreciated for drinks and refreshments which are available at all times.

c. Parking

In addition to the main parking lot, ample parking is available along the drive on the east side of Prospect Hill Road. There is no on-street parking, nor is parking permitted in the turn-around in front of St. Peter's and St. Andrew's Halls.

TUITION & FINANCIAL AID INFORMATION

A. Tuition and Fee Schedule

The following tuition and fees apply during the 2026-2027 academic year.

Seminarian Fees

Tuition (includes Formation) per semester	$ 9,094
Room and Board (per semester)	$ 7,499
Seminarian Review Fee	$ 500

Tuition fee of $ 9,094 per semester allows up to 18 credits per semester and includes formation. Any additional credits are charged at the standard program billing rate. Billing for credits may not be transferred from one semester to another.

Commuters/On-Campus/Online Student Fees
Religious Residential

Undergraduate Tuition - per semester	$ 7,200
Graduate Tuition - per semester	$ 8,082
Room & Board - per semester	$ 7,499

Undergraduate

Tuition per credit	$ 395
Tuition per 3-credit course	$ 1,185
Audit per regular course	$ 595

Graduate

Tuition per credit	$ 449
Tuition per 3-credit course	$1,347
Audit per regular course	$ 674
Graduate Application Fee	$ 50

PhD

Tuition per credit	$ 606
Tuition per 3-credit course	$1,818
Comp (per semester)	$1,818
Dissertation (per semester)	$1,818
PhD Application Fee	$ 100

Additional Fees

Registration Fee (per semester - non-refundable)	$ 50
Late Registration Fee (non-refundable)	$ 50
Payment Plan Fee (per semester - non-refundable)	$ 50
Late Payment Plan Fee (per month - non-refundable)	$ 25
Late Payment Fee	$ 50
Returned Check Fee	$ 30
Current Format MA Comp and PhD Language Exam Fee (each)	$ 200
ENGS-890-1 (Theology) Professional Paper Fee	$ 500
Post Master's Paper/Continuation Fee (per sem.)	$ 1,347
Transcript Fee - Paper	$ 10
Transcript Fee - Digital	$ 5
MDiv/NE & MA-PS Formation Requirements	$ 150
Thesis/MDiv-NE Project/PMC Paper Continuation Fee (per semester)	$ 1,347
Graduation/Certification Fee	$175

Take Credit! Program

Tuition per credit	$ 198
Tuition per 3-credit course	$ 594

B. Payment and Time and Method

Tuition and additional fees are to be paid at the time of registration, by cash, check, or major credit cards to the Business Office. Other payment arrangements should be made with the Business Office. Transcript and Thesis fees must be paid at the time of request. Any student who fails to make payment in the specified timeframe will be ineligible to receive grades, register for classes, or have transcripts released.

C. Refund Policy

15-Week Courses: Holy Apostles College and Seminary grants tuition refunds to students who have officially withdrawn from class(es) on the following schedule:

- By the first Friday of classes, 100% refund
- By the second Friday of classes, 75% refund

- By the third Friday of classes, 50% refund
- After the third Friday of classes, no refund
- Students who reside in the state of Maryland may refer to their refund policy, click here.

To officially withdraw from a course, please follow the Course Withdrawal Policy under the Academic Policies and Regulations section of this catalog. Students must notify HACS of the intent to withdraw from a course. Not logging into a course does not automatically withdraw a student from the course. Students who fail to notify HACS of an intent to withdraw from a course remain financially responsible for tuition and fees.

Refunds are granted through the Business Office only. Upon receipt of the proper documentation, the Business Office will issue the refund.

Because Holy Apostles College and Seminary is subject to the U.S. Department of Education's federal aid refund formula, financial aid recipients who withdraw from a course(s) during the tuition refund period may not receive a refund of their payment as defined by the school's refund policy stated above. Students should speak with the financial aid office before withdrawing from a course.

D. Veterans (VA) Military (TA) Benefits

This college has 15 programs approved by the State Approving Agency for purposes of educational assistance from the US Department of Veterans Affairs (VA). These include undergraduate degrees, graduate degrees and graduate certificate programs.

Full time enrollment in a graduate program at HAC is two courses or 6 credits. **50% or half time enrollment is one course or 3 credits.**

New students need to contact VA at 1-888-422-4551 (press 1 for touchtone and then 0 to reach a benefits counselor) or at www.gibill.va.gov to obtain information on benefits, to submit a question, to apply initially for benefits or to file a Request for a Change of Place of Training.

Students who are registered for courses in an approved program for an upcoming term need to contact the School Certifying Official (SCO) at 860-632-3020 to identify the part of the law under which they are claiming VA benefits, to provide their VA file number (and payee number if claiming benefits under Dependents Educational Assistance), and to request that the SCO certify their enrollment to VA for the upcoming term.

VA Chapters that remit payment to the student must pay up front prior to the beginning of each semester.

Active military personnel should be advised that we have an up-to-date Memo of Understanding (MOU) on file with the Department of Defense and process benefits for all branches of the military. Military TA Tuition & Refund Policy here. Contact is the SCO as noted above.

Any student receiving benefits must successfully complete all degree or certificate requirements within the allotted time span noted elsewhere in this catalog.

To ensure that a student receiving VA/Military Benefits is making the prescribed progress, the Office of the Registrar together with the SCO shall assess such progress at least once during each semester of enrollment. Grades, as required, will be uploaded within the required 30 day timeframe at the end of each period of enrollment. Students should speak with the SCO before withdrawing from any courses.

E. Financial Aid

Financial aid is available to qualified students. For more information, please contact the Financial Aid Office directly at 860-632-3020 or 860-632-3056 or by email at finaid@holyapostles.edu.

a. Types of Financial Aid Available

Eligible undergraduate students may be awarded Federal PELL Grants and/or Federal Direct Loans. Graduate students may receive Federal Direct Loans.

b. Applying for Financial Aid

In order to receive Federal Financial Aid, a student must be half-time, enrolled in a degree or approved certificate program, and be making satisfactory academic progress as defined in the catalog.

All students wishing to be considered for Federal Title IV Financial Aid must fill out the Free Application for Federal Student Aid (FAFSA), which is located online at studentaid.gov.

Students must contact the Financial Aid Office prior to registration to ensure that all forms and related documents are in order. The student will receive an Award Letter after registration that must be accepted prior to disbursement of funds. Mandatory Entrance Counseling, Master Promissory Note, and Annual Student Loan Acknowledgment can be completed at www.studentaid.gov.

c. Enrollment History Used in Financial Aid Decisions

Holy Apostles College and Seminary reserves the right to use a potential student's enrollment history as part of the Admissions process. If the Financial Aid Department sees that a student's FAFSA reveals some cause for concern, the Financial Aid Office may look-up a student's previous loan history on the National Student Loan Data System (NSLDS). Based on the information that it finds, the Financial Aid Office may reduce the amount of Federal Student Aid offered and even decline Federal Student Aid.

Holy Apostles College and Seminary will not release any Federal Student Aid until all transcripts have been provided that are requested from a review of NSLDS.

Graduating students who have borrowed Federal Student Loans are required to complete Exit Counseling before diplomas are awarded.

The directions for this action are contained in a letter that comes to the graduating student during the student's last semester at Holy Apostles College and Seminary. Exit Counseling must be completed one month prior to a student's graduation date.

d. How Funds are Disbursed

All funds awarded are disbursed electronically in batches of students generally one week apart, starting after the add/drop week. Funds are credited to each student's account. Any credit balances are refunded to the student within the time prescribed by the Federal Regulations and sent via the regular postal service. Any questions regarding overage checks should be directed to the Business Office.

e. Financial Aid Refund Policy

All students are subject to the Holy Apostles College and Seminary Refund Policy depending upon their situation. In addition, all students receiving Federal Financial Aid are subject to the Federal Return of Title IV Refund Formula to determine earned aid as of the withdrawal date.

- If the student earned less funds than received, the student must return unearned funds to the Title IV Programs.
- If the student earned more funds than received, the student must offer a post-withdrawal disbursement.

This pro-rata calculation applies to students who begin and then cease attendance in all classes prior to the scheduled end of the semester..

This does not apply to students who drop hours, even to less than half-time enrollment.

This does not apply to students who never begin attendance.

Triggers for the timeframes:

- Performing the Federal calculation (30 days)
- Returning unearned funds (30 days)
- Offering student a post-withdrawal disbursement (30 days)
- Notifying student of overpayment due (30 days)
- Delivering a post-withdrawal disbursement (120 days)

f. VA Pending Payment Compliance

In accordance with Title 38 US Code 3679 subsection (e), this school adopts the following additional provisions for any students using U.S. Department of Veterans Affairs (VA) Post 9/11 G.I. Bill® (Ch. 33) or Vocational Rehabilitation & Employment (Ch. 31) benefits, while payment to the institution is pending from the VA. This school **will not**:

- Prevent the student's enrollment;
- Assess a late penalty fee to the student;
- Require the student to secure alternative or additional funding;
- Deny the student access to any resources (access to classes, libraries, or other institutional facilities) available to other students who have satisfied their tuition and fee bills to the institution.

However, to qualify for this provision, such students may be required to:

- Provide the VA Certificate of Eligibility (COE) by the first day of class;
- Provide a written request to be certified;
- Provide additional information needed to properly certify the enrollment as described in other institutional policies.

MATRICULATION AND PREVIOUS CREDITS

A. Personal Interest Students

Holy Apostles College & Seminary welcomes students who enroll in courses for personal interest. Students may enroll for credit or audit in the Personal Interest Program at the Undergraduate or Graduate level. Every personal interest student who does not intend to seek a degree or certificate may take as many credits as he or she wishes, provided that he or she meets the basic requirements of academic performance.

B. Matriculation Policy

To matriculate into a degree program, current Personal Interest students must apply online, complete all admissions requirements, and be accepted into the new academic program. Undergraduate Personal Interest students who intend to seek a degree should complete the application form to matriculate into their degree program no later than upon completion of 30 credits or one year, whichever comes later. Graduate Personal Interest students who intend to seek a degree should complete the application form to matriculate into their degree or certificate program no later than upon completion of 9 credits or one year, whichever comes later. No one may matriculate immediately prior to graduation. Students must be in a program for at least one year before graduation.

A student's status toward program requirements is based upon the program requirements stated in the current catalog at the time a student matriculates as a degree-seeking student.

C. Transfer Students

a. Transfer Credit Policy

Holy Apostles College & Seminary accepts transfer credits from accredited colleges and universities towards all of our degree and certificate programs, provided the credits are in courses applicable to the particular degree program being pursued. Transfer credits used to replace HACS courses must be from courses substantively similar to the HACS course they are replacing. Transfer credits are accepted at Holy Apostles College & Seminary at the discretion of the Vice-President of Academic Affairs (VPAA). The VPAA may delegate to Program Directors for graduate and doctorate programs and the Director of Admissions for undergraduate programs to review applicant's transcripts for award of transfer credits. Applicants intending to transfer credits to Holy Apostles into a degree or certificate program must submit all official transcripts and "Course-by-Course Evaluation(s)" from a company approved by the Admissions Department as required during the application process. Details are in the applications.

The number of transfer credits that may be accepted into each degree program is as follows:

Undergraduate Programs:

Associate of Arts	45
Bachelor of Arts	90

Graduate Programs:

Master of Arts	6
Post Master's Certificates	6
Master of Divinity (On-campus for Seminarians Only)	60
Certificate of Theological Studies (Seminarians)	60
Master of Divinity in the New Evangelization (online)	36
Non-Degree Graduate Certificate	0

In addition, applicable transfer credits that were used in previous degrees or certificate programs may be used towards a degree at Holy Apostles College & Seminary. See "Shared Credit Policy" below. Students who wish to complete a second Bachelor's degree may transfer up to 90 credits from their previous Bachelor's degree as "shared credit,"provided that the new Bachelor's is in a different subject area.

- **Core curriculum:** Courses that are not an exact match for an HACS core class may be accepted if they teach the same subject (i.e., Art History as equivalent to Art Appreciation).
- **Requirement using fewer credits:** A course worth 2/3 of a required HACS course may satisfy that course requirement, but the student still has to complete all credits. A two-credit course in a subject means that the student does not have to re-take a 3-cr. version of that subject, but it is still only worth two credits transferred in.
- **Final and major coursework at HACS:**
  - **Bachelor of Arts:** Students must complete their final 30 consecutive credits at HACS, and they must also complete at least 12 upper-level credits in their major at HACS if their major is Philosophy or Theology.
  - **Associate of Arts:** Students must complete the final 15 consecutive credits at HACS, and they must also complete at least 6 upper-level credits in their major at HACS.

To transfer credits from courses from another academic institution simultaneously with a program at Holy Apostles College & Seminary, the student must have the prior permission of the Vice-President of Academic Affairs for graduate or PhD programs. Official transcripts must be sent to Holy Apostles College & Seminary as soon as the courses are completed.

Grades earned for transfer credits at other institutions will not be calculated into a student's grade point average at Holy Apostles College & Seminary. For transfer students enrolling for the first time in the academic year 2021-2022 and onward, transfer credits will appear on the student's transcript.

b. Evaluation of Transcripts for Transfer Credits

For applicants or students wishing to transfer credits into any of the programs offered at Holy Apostles, all transfer credits are at the discretion and approval of the Vice-President of Academic Affairs.

Undergraduate course grades must be a letter grade of "C" or higher for transfer. Graduate course grades must be a letter grade of "B" or higher for transfer. Courses with grades less than these minimums cannot be used for transfer credit. Course grades cannot be pass/fail/audit. Undergraduate courses less than the 100-level are considered remedial and are non-transferrable. Courses must fit with the particular degree program being pursued. Transfer credit courses used to replace HACS courses must be substantively similar in content to the HACS course. Courses must have been completed within the last ten years. Courses completed more than ten years before the date of the request cannot be accepted for transfer credit.

After transfer credits have been evaluated and approved, a personalized degree plan will be created by the applicable Program Director or Academic Advisor. A copy of the degree plan will be sent to the student and posted in the student's record in Populi.

c. Shared Credit Policy

Academic credits are intended to support creativity and integrity of academic programs. They are the basis to measure achievement in terms of engaged learning time of students in the classroom. Whereas transfer credits are obtained at another institution, shared credits are those that qualify from previously earned degrees either at our institution or at another institution. Per the Association of Theological Schools (ATS) guidelines for reduced-credit Master's degrees, a "school utilizing any combination of these reduced-credit options requires that at least one-third of any degree it grants be from credits earned at that school in that degree" (Guidelines for Reduced-Credit Master's Degrees, 3.13).

d. Advanced Standing Pathways

We offer Advanced Standing Pathway options for our Master of Arts in Pastoral Studies and Master of Divinity in the New Evangelization degree programs. You must have an applicable completed degree or certificate to be considered. Refer to each program listed in this catalog for further details.

STANDARDIZED TEST AND ACCEPTANCE POLICY

To be eligible to receive Financial Aid at Holy Apostles College & Seminary, a student must be:

A. Standardized Test Codes for Holy Apostles College & Seminary.

Please use the following standardized testing codes and college level credit exam codes below during the admissions process.

Standardized Test Codes	College Level Credit Courses and Exams
ACT College Code: 7951	AP Exam College Code: 0921
SAT College Code: 0921	CLEP Exam College Code: 3439
CLT - Select Holy Apostles College	

B. College Level Examination Program (CLEP) Test Policy

Students who take and pass CLEP testing for subjects in which Holy Apostles College & Seminary offers undergraduate courses may transfer 3-credits per exam (6 credits for Spanish) for a maximum of 15 credits towards either the Associate of Arts degree or the Bachelor of Arts degree programs of study. CLEP credits count towards the maximum number of transferable credits allowed.

If the number of CLEP credits combined with the credits transferred from other programs exceeds the maximum number of transferable credits allowed, Holy Apostles College & Seminary may instead waive the requirement for the student to take a course in the CLEP subject area and allow the student to replace it with a different course within the program. All CLEP transfer credits are at the discretion and approval of the Vice-President of Academic Affairs.

The following CLEP exams and scores will be accepted for transferable credit at Holy Apostles College & Seminary.

Business:

Name of Test	Min. Score
Financial Accounting	55
Information Systems	55
Introductory Business Law	55
Principles of Management	55

Principles of Marketing	55

Composition and Literature:

Name of Test	**Min. Score**	**Additional Notes**
American Literature	55	Essay Required
Analyzing and Interpreting Literature	55	
College Composition	55	
English Literature	55	Essay Required
Humanities	55	

Math and Science:

Name of Test	**Min. Score**
Biology	55
Calculus	55
Chemistry	55
College Algebra	55
College Mathematics	55
Natural Science	55
Pre-Calculus	55

History and Social Sciences:

Name of Test	**Min. Score**
American Government	55
History of the United States I and II	55
Human Growth and Development	55
Introduction to Educational Psychology	55
Introduction to Psychology	55
Introduction to Sociology	55

Principles of Macroeconomics	55
Principles of Microeconomics	55
Social Sciences and History	55
Western Civilization I and II	55

C. Advanced Placement (AP) Exam Policy

Undergraduate applicants and students completing AP exams must submit official scores for all exams taken and send them to Holy Apostles College & Seminary for review. Students earning a score of 4 or 5 on an AP Exam will receive 3-credits per exam for a maximum of 15 credits applied towards their Associate of Arts degree or their Bachelor of Arts degree. The AP credit placement on the student's degree plan will be individualized based on the major the student pursues. AP credits count towards the total number of transferable credits allowed. If the number of AP credits combined with the credits transferred from other programs exceeds the maximum number of transferable credits allowed, Holy Apostles College & Seminary may instead waive the requirement for the student to take a course in the AP subject area and allow the student to replace it with a different course within the program. All AP Exam transfer credits are at the discretion and approval of the Vice-President of Academic Affairs.

The following AP exams will be accepted for transferable credit at Holy Apostles College and Seminary.

Subject Area: Art	**Exams:**: AP Art History
Subject Area: English	**Exam:** AP English Language and Composition
Subject Area: History and Social Science	**Exams**: AP Comparative Government and Politics AP European History AP Macroeconomics AP Microeconomics AP US Government and Politics AP United States History AP World History
Subject Area: Math	**Exams:** AP Calculus AB AP Calculus BC

	AP Statistics
Subject Area: Sciences	**Exams:** AP Biology AP Chemistry AP Physics C: Electricity and Magnetism AP Physics C: Mechanics AP Physics 1: Algebra-Based AP Physics 2: Algebra-Based
Subject Area: World Languages and Cultures	**Exams:** AP Latin AP Spanish Language and Culture AP Spanish Literature and Culture

PRIOR LEARNING ASSESSMENT FOR ACADEMIC CREDIT

Holy Apostles College & Seminary recognizes that students sometimes gain learning from outside the traditional classroom setting. The Prior Learning Assessment (PLA) program allows students the opportunity to earn credit from other than traditional classroom work. The PLA portfolio program is for students who have developed college-level or graduate-level knowledge, skills, and abilities, and are able to demonstrate that these skills meet the learning objectives of an academic course. This prior learning may result from:

- Work experience
- Formal corporate or military training
- Business ownership
- Volunteer work
- Civic leadership
- Hobbies
- Independent study

Students must meet the requirements explained below to participate in the PLA program:

Undergraduate Students must:

- be a fully matriculated, active student not on any sort of probationary acceptance, academic discipline, or financial hold;
- have received a completed Transfer Credit Evaluation from HACS if the student has credit to transfer or potential credit via training evaluation;
- have earned a minimum grade point average (GPA) of 2.0 for courses taken to date and are not on academic probation or warning;
- have a student financial account balance up-to-date;
- have not yet applied for graduation.

Graduate Students must

- be a fully matriculated, active student not on any sort of probationary acceptance, academic discipline, or financial hold;
- have received a completed Transfer Credit Evaluation from HACS if the student has credit to transfer or potential credit via training evaluation;
- have a minimum grade point average (GPA) of 3.0 for courses taken to date and are not on academic probation or warning;
- have a student financial account balance is up-to-date;
- have not yet applied for graduation or registered for a summative evaluation option.

To be awarded credit for prior learning, the student must be able to demonstrate that the student has met the learning objectives required in a HACS academic course applicable to the student's program (the courses listed on the student's degree plan). This is done by creating a portfolio.

The prior learning portfolio is a collection of materials or artifacts compiled to demonstrate previous college-level learning relevant to the student's academic degree plan. A portfolio consists of multiple required components. Each component plays a role in demonstrating mastery of course objectives. The components that make up a portfolio include:

- **Educational Goal Statement** – This gives the student the opportunity to examine personal motivation in the context of learning and application of knowledge. This document provides prior learning evaluators with insight and helps them provide appropriate feedback to facilitate life-long learning.
- **Autobiography** – The autobiography focuses on the student's professional and personal learning endeavors since high school. In writing the autobiography, the student will analyze past experiences in terms of critical incidents that led to learning. This part of the portfolio helps the evaluator understand when, how, and why the learning has occurred.
- **Resume** – A resume allows the student to highlight more detail about responsibilities and accomplishments that have supported learning. The resume provides the evaluator with a timeline and demonstrates the progression of learning.
- **Narrative** – This component is unique for every portfolio because the focus is on the learning objectives for a specific course. The student must address each course objective found on the course syllabus and demonstrate that the student has mastered the objectives to the same extent as students who have completed the course. The narrative may be lengthy, depending on the course.
- **Documentation** – The student will need to supply documentation to support the narrative. Documentation is as individual as the learner. It may include items such as sample work products, training certificates, workplace evaluations, letters of recommendation, and/or photographs.

Students must submit a separate portfolio for each course where the student seeks to petition for PLA credit. Some components of the original portfolio may be used in multiple submissions. We strongly encourage students to work on one portfolio at a time, as this allows students to use feedback from the initial portfolio to inform the development of additional portfolios.

The portfolio review fee is $395 for each undergraduate portfolio review and $410 for each graduate portfolio review. The portfolio review fee is non-refundable even if the review does not result in the award of academic credit.

Credit petitioned via PLA must be for a specific course within the student's academic program course plan. HACS awards credit for college-level/graduate-level learning that can be assessed and documented. Credit is awarded for learning, not experience. Evidence is critical for a successful portfolio. The student's prior learning must be:

- related to the student's current educational goals and objectives.

- college-level/graduate-level and be relevant to a specific course for which HACS grants academic credit.
- transferable to situations other than that in which it was gained.
- accompanied by the application of appropriate theories.
- include evidence to support having achieved course learning objectives. Samples include:
    - certifications/training certificates
    - professional evaluations
    - awards/commendations

PLA credits are considered "non-traditional" transfer credits. HACS limits the amount of non-traditional credit applied toward degree completion as follows:

- Graduate programs: No more than 6 credits
- Associate's degree: No more than 9 credits
- Bachelor's degree: No more than 15 credits (Note: Any PLA credits applied to the AA program are deducted from those available for the BA program)

Credit received for prior learning will be posted to the academic transcript in fulfillment of the course petitioned as PLA credit and counted toward transfer credit limits. There is no letter grade assigned, and it is not factored into the GPA. Note: PLA credit awarded cannot duplicate previously awarded credit.

Prior Learning Assessment Program Process

The following is the process for the PLA program:

- Students wishing to submit a portfolio for the PLA program will contact their Academic Advisor.
- The Academic Advisor will review the PLA program with the student to determine if the student's experience is applicable to the PLA program.
- If the Academic Advisor believes that the student's experience meets the PLA program requirements, the Advisor will direct the student to submit the PLA portfolio to the applicable Program Director.
- Upon receipt of the student's PLA portfolio, the Program Director will notify the Registrar to invoice the student for the PLA portfolio review fee. The fee must be paid upon submission of the PLA portfolio before the review takes place.
- The Registrar will notify the Program Director once the student pays the PLA portfolio review fee.
- The Program Director will review the PLA portfolio to determine if it adequately demonstrates prior learning equivalent to the requested course.
- The Program Director will notify the Registrar and Academic Advisor of the results of the review.

- If the Program Director determines that PLA portfolio does not meet the requirements of the requested course, the student may appeal for a review to the Vice-President of Academic Affairs, whose decision is final.
- If the Program Director determines that the PLA portfolio meets the requirements of the requested course, the Academic Advisor will update the student's degree plan noting the PLA course replacement (one copy will be posted in Populi and one copy will be sent to the student), and the Registrar will add the PLA transfer credit in Populi as equivalent to the requested course (the PLA transfer credit will be listed a P for Pass and will not count towards the student's GPA).

ACADEMIC REQUIREMENTS FOR FINANCIAL AID (SAP POLICY)

To be eligible to receive Financial Aid at Holy Apostles College & Seminary, a student must be:

- Matriculated into degree/certificate program
- Enrolled as a half-time student at the minimum
- Making Satisfactory Academic Progress (SAP)

Listed below are the credit completion requirements for each enrollment status for undergraduate and graduate students:

Undergraduate Students

Credits Attempted/Enrollment Status	**Credit Completion Requirement**
12+ credits = full-time	12 credits
6-8.5 credits = half-time	6 credits

Graduate Students

Credits Attempted/Enrollment Status	**Credit Completion Requirement**
6 credits = full-time	6 credits
3 credits = half-time	3 credits

A. Satisfactory Academic Progress (SAP) Policy

To remain eligible to receive federal financial aid, students must meet Satisfactory Academic Progress (SAP) standards as defined by current federal regulations, which require that academic progress be monitored for all periods of enrollment **whether or not students have received financial aid.**

Federal regulations require that we measure academic progress towards completion of a degree/certificate program by federal, state, and school standards. Recipients of student loans are subject to these standards for renewal of their financial aid eligibility.

- SAP evaluation is based on cumulative Holy Apostles course work as it appears on the student's official academic transcripts as well as all accepted transfer credits.
- The review of academic progress will take place at the conclusion of each academic year for all students; however, for those receiving financial aid, this review will be conducted at the conclusion of each semester.

- Students taking classes during the summer session following the academic year will be reviewed at the conclusion of the summer semester.

B. Three Standards of Progress

There are three standards of progress: one is grade-based (qualitative) and the other two are time-based (quantitative). A student must maintain all three standards to continue receiving financial aid:

- **Grade Point Average (GPA)** - Students must meet a minimum cumulative grade point average based on their total attempted credits as follows:
    - Undergraduate students must maintain a minimum cumulative GPA of 2.0 (C)
    - Graduate students must maintain a minimum cumulative GPA of 3.0 (B)

- **Pace of Completion Rate Percentage** - All students must successfully complete at least 67% of their attempted credits, including transfer credits, as appears on their official academic transcripts. This measurement ensures that students will graduate within the maximum time frame explained below. To be counted as successfully completed or earned credits, students must receive a grade of A, B, C, D or P (Pass). Pace is calculated by dividing:

$$\frac{\text{Total number of credits successfully completed}}{\text{Total number of credits attempted}}$$

- **Maximum Time Frame** - Students must complete their educational program of study within a maximum time frame no longer than 150% of the published length of their educational program of study measured by credit hours. This is measured by credits attempted and includes transfer credits. Thus, for example, a program of 36 credits must be completed within 54 attempted credits.

The following factors are considered when evaluating a student's SAP:

ESL courses do not count in the SAP analysis.

Remedial courses taken as credit equivalences do not count in the SAP analysis.

Repeated courses are counted in attempted credits and, if successfully completed, earned credits. The highest grade received in the course will be used in the cumulative GPA. A student is allowed to repeat a passed course only once and still receive financial aid for it.

Withdrawals (W) and Incompletes (I) are counted in the attempted credit hours but are not successfully completed or earned.

Transfer courses including credits received during consortium study and applicable to the program of study will be counted as attempted and earned credits. These credits will be used in both the quantitative standards, but not in the calculation of the GPA.

Consortium Studies entered into, once a student at Holy Apostles College & Seminary, will be counted in all three components of the SAP standards.

Audited Courses are not considered attempted credits or earned credits.

Program Changes - all attempted credits and earned credits (including transfer credits) that can be applied to the new program of study will be considered in calculating the maximum time frame requirements for the new program.

C. SAP Reviews - Warning and Probation Status

A SAP review is not complete until both the qualitative and quantitative measures have been completed. An institution must review the SAP measurements at least annually at the end of the academic year. At Holy Apostles College & Seminary, the SAP review is conducted at the END OF EVERY TERM in order to utilize the Financial Aid Warning status which current regulations leave optional for each institution.

Warning Status - Any student who fails to meet any one of the minimum standards will be placed on Financial Aid Warning.

- This Warning period will be the student's next semester of enrollment.
- Holy Apostles College & Seminary will communicate the warning status to the student and inform the student that he/she must improve academically to meet the minimum SAP standards by the end of the following semester in order to maintain eligibility for financial aid.
- No action is required of the student.
- Students remain eligible to receive financial aid during this Warning term.
- Only one Warning period is allowed.
- It is possible that a student regains SAP in the following term only to be placed back in a Warning status for the subsequent term. The student could NOT have successive periods in financial aid Warning status.

A student who has **not met the minimum benchmark** of academic progress **after their Warning term** will automatically **lose their financial aid eligibility** unless they successfully Appeal and are placed on Probation. For those students NOT on financial aid, the process is the same to ensure their academic success and that they graduate on time.

D. Appeal and Probation Status

A student who has not met SAP requirements at the end of this Warning Period may petition Holy Apostles for reconsideration of his status as a student and/or his eligibility for financial aid. This appeal is used if the student experienced conditions that affected his academic progress such as illness, injury, death of a relative, or other special circumstances.

Specifications of an Appeal Letter:

- The Appeal Letter should be addressed to the Vice-President of Academic Affairs.
- The Letter should provide details as to why the student failed to meet SAP after his Warning term.
- The Letter should specify what has changed in the student's circumstances that would allow him to meet SAP at the next evaluation.
- The school has the right to ask for documentation, and any obvious documentation should be provided without asking.
- Holy Apostles College & Seminary may develop an Academic Plan specific to the student if it is clear that it may take more than one term to regain SAP standards.
- Holy Apostles College & Seminary will respond to an Appeal Letter within 10 business days. A successful appeal places the student in Probation for the following term if it is determined that the student should be able to meet academic requirements in that term or, with an Academic Plan in place, within a specified time frame.

Financial aid eligibility continues during Probation.

Students who fail to meet SAP after their probationary term will lose their financial aid eligibility until they regain the minimum SAP requirements.

There is only one appeal per student. Appeals are not automatically approved and will only be considered for extenuating circumstances. A student may also appeal to his or her Academic Plan. However, all students must graduate within the 150% maximum time frame.

Warning and Probation are suspensions of academic standards for a minimum period of time. Grades and credits are not eliminated or disregarded in the SAP calculation even though, for a time, a student may fall below Holy Apostles College & Seminary's SAP standard. Students are encouraged and guided at all times to take a manageable course load that will allow them to be successful in their studies and achieve the goal of graduation from Holy Apostles College & Seminary.

CAMPUS HEALTH AND SAFETY

A. Campus Safety Disclosure

In accordance with the Connecticut Safety Act (Public Act 90-259), the Holy Apostles College and Seminary Campus Security Policy and Crime Statistics are available upon request from the Office of the Assistant Director of Campus Operations.

B. Safe Environment Policy

Due to the power differential between students and faculty/staff, Holy Apostles College and Seminary adapts a standard from the Norwich Diocese Office of Safe Environments. This HACS standard applies to how faculty and staff are to relate to students, regardless of their age. According to the Norwich Diocese standard, “Excessive familiarity or a purely social relationship between adults and minors are not appropriate. Adults must recognize that there is a difference between being ‘friendly’ and being ‘friends’ with children. Minors are not peers of an adult who works with him in a parish/school/institution.” Similarly, faculty and staff are to avoid excessive familiarity with students especially in respect to social gatherings. For this reason, private on-campus residences of faculty and staff are not suitable for celebrations or social gatherings with students, whether alcohol is present or not.

C. Measles, Mumps, Rubella, Meningitis and Varicella Immunization Policy

Connecticut state law requires that all full-time or matriculated students born after December 31, 1956 must have been:

- Inoculated against Rubella (German Measles) after they were one year old;
- Inoculated against Measles also after they were one year old, but after January 1, 1969: and
- Inoculated against Mumps and Varicella.

Students must also have received a second inoculation against Measles, at least one month after the first inoculation but after 1979.

Students who attend class on campus must present official documentation of immunity before they can begin. Students who graduated from a Connecticut high school may be exempt from providing proof.

Proof of immunity to **Measles** (Rubella) means students must provide proof of one of the following:

- Documentation of two measles (or MMR) immunizations (one after the student's first birthday and after January 1, 1969, and one at least 28 days later).
- Documentation of positive measles titer (blood test).
- Documentation of date of measles disease by the student's healthcare provider.
- Completion of the form that states that the student will not receive vaccines because of religious, strong moral or ethical convictions.
- Completion of the form signed by a healthcare provider that indicates that vaccination is medically inadvisable and the reasons for the same.
- Date of birth is prior to January 1, 1957.

Proof of immunity to **Mumps** means students must provide proof of one of the following:

- Documentation of two mumps (or MMR) immunizations (one after the student's first birthday and after January 1, 1969, and one at least 28 days later).
- Documentation of positive mumps titer (blood test).
- Documentation of date of mumps disease by the student's healthcare provider.
- Completion of the form that states that the student will not receive vaccines because of religious, strong moral or ethical convictions.
- Completion of the form signed by a healthcare provider that indicates that vaccination is medically inadvisable and the reasons for the same.
- Date of birth is prior to January 1, 1957.

Proof of immunity to **Rubella** means students must provide proof of one of the following:

- Documentation of two rubella (or MMR) immunizations (one after the student's first birthday and after January 1, 1969, and one at least 28 days later).
- Documentation of positive rubella titer (blood test).
- Documentation of date of rubella disease by the student's healthcare provider.
- Completion of the form that states that the student will not receive vaccines because of religious, strong moral or ethical convictions.
- Completion of the form signed by a healthcare provider that indicates that vaccination is medically inadvisable and the reasons for the same.
- Date of birth is prior to January 1, 1957.

Proof of immunity to **Varicella** (Chicken Pox) **ONLY THOSE STUDENTS WHO WERE BORN AFTER JANUARY 1, 1980 ARE REQUIRED** to provide proof of one of the following:

- Documentation of two varicella (chickenpox) immunizations (one on or after the student's first birthday, and one at least 28 days later).

- Documentation of positive varicella titer (blood test).
- Documentation of date of varicella disease by the student's healthcare provider.
- Completion of the form that states that the student will not receive vaccines because of religious, strong moral or ethical convictions.
- Completion of the form signed by a healthcare provider that indicates that vaccination is medically inadvisable and the reasons for the same.

Holy Apostles College and Seminary does not require proof of measles and rubella immunization before enrolling any full-time or matriculating students who (1) have graduated from Connecticut public or private high schools in 1999 or after, (2) were exempt from providing proof of immunization when enrolled in those schools for religious reasons or because immunizations would be medically contraindicated, (3) are enrolled in the Online Learning program and are pursuing a degree entirely online.

For additional information and/or to obtain immunization forms, contact the Admissions Office at (860) 632-3000.

COLLEGE DIVISION ADMISSIONS PROCEDURES

The Admissions Office serves prospective students who are applying to the following programs:

1. Undergraduate Degree Programs
2. Graduate Degree Programs
3. Graduate Certificate Programs
4. Post-Master's Certificate Programs
5. Personal Interest (Undergraduate) Programs
6. Personal Interest (Graduate) Programs
7. High School/Homeschool Programs
    a. Take Credit! Program
    b. Angelicum Academy – Holy Apostles Partnership Program

Applicants who belong to a diocese or a religious order and are applying for an online degree program or personal interest program at Holy Apostles should also apply through the Admissions Office.

A. Application Process

Applicants must complete the admissions process online and provide all required admissions materials (www.holyapostles.edu/admissions). In general, these include:

1. Complete Online Application Form
2. Official Transcripts
    a. Undergraduate applicants must submit all official transcripts (high school and college, if applicable) and standardized testing scores.
    b. Graduate applicants must submit their official undergraduate transcript and official transcripts for any graduate or post-graduate work.
3. Personal Statement
    a. Undergraduate applicants must write a 300-500 word personal statement in the application itself.
    b. Graduate applicants must upload a 500-word personal essay in the application.
4. Letters of Recommendation
    a. Undergraduate, Take Credit! and all Personal Interest applicants do not need to submit a letter of recommendation.
    b. Graduate applicants must request one letter of recommendation through the application portal.
        i. It is suggested that this letter be from a priest, religious, academic reference, mentor, or supervisor.
    c. Doctorate applicants must request three letters of recommendation through the application portal.

   i. The first one must be from a priest, or religious, academic reference, mentor, or supervisor.
   ii. The second and third references should be from a professor, supervisor, or mentor.
5. Application Fee
   a. **Undergraduate and Take Credit!:** There are no application fees.
   b. **Graduate:** The application fee is $50.

Commuter Applicants must also:

- Submit an updated Immunization Form

If English is not an applicant's first language, one of the following must be submitted to confirm an applicant's command of English. Recommended scores are included below.

- A certificate or diploma confirming the completion of a secondary school where the classes were delivered in English
- A diploma confirming the completion of English Studies
- A document confirming graduation from a higher educational institution where English was the language of instruction
- An International Baccalaureate Diploma delivered in English
- SAT score of 510+ on the Evidence-Based Reading and Writing
- ACT score of 24+ on the English, Reading, and Composite
- Internet-based Test of English as a Foreign Language (TOEFL iBT) with a score of 79+
- Pearson Test of English (PTE) Academic with a score of 58+International English Language Testing System (IELTS) with a score of 6.5

- Undergraduate Admissions Recommended GPA: GPA: 2.0+ (on a 4.0 grading scale)

Undergraduate Admissions Testing Scores are not required. Applicants may choose to submit scores. Recommended scores are:

- SAT: 1100+ Combined Total (out of 1600)
- ACT: 22+ Combined Average (out of 36)
- CLT: 73+ (out of 120)

Graduate Admissions Recommended GPA:

- GPA: 3.0+ (on a 4.0 grading scale)

B. Recommended Admissions Deadlines

Holy Apostles College & Seminary offers rolling Admissions. Approximate deadlines for each term are below. Visit the website for current deadline dates.

- For the Fall Semester, before the middle of July;
- For the Spring Semester, before the end of November;
- For the Summer Semester, before the end of March.

C. Other Admissions Policies

Deliberately omitting information or providing false information to Holy Apostles College & Seminary can result in the refusal of admission to, or the dismissal from, Holy Apostles College & Seminary.

Students seeking to transfer credits into one of Holy Apostles College and Seminary's degree programs should follow the same admissions procedures as explained above.

High School Graduation or Attendance Attestation Policy

Holy Apostles College & Seminary ordinarily requires applicants to submit an official high school transcript (or recognized homeschool documentation) as part of the admissions process.

Recognizing that some applicants may face extraordinary circumstances beyond their control, we may consider the submission of an Attestation of High School Graduation or Attendance when an official transcript cannot reasonably be obtained. Examples include, but are not limited to, the destruction or closure of a school due to natural disaster, armed conflict, civil unrest, governmental instability, or other exceptional circumstances. Applicants seeking this accommodation must submit a request to the Office of Admissions.

When appropriate, the Office of Admissions may request additional supporting documentation that is reasonably available, such as scans of report cards, examination results, diplomas, ministry or diocesan records, affidavits from school officials, or other educational records, to assist in evaluating the application.

Acceptance of an attestation in lieu of an official transcript is granted solely at the discretion of the Office of Admissions. It is intended only to satisfy the official documentation requirement for admission. Submission or acceptance of an attestation does not guarantee admission to the College. If this attestation is found to be false or misleading, the applicant may be denied admission or dismissed from Holy Apostles College & Seminary.

D. High School/Homeschool Programs

Admissions policy for Take Credit! program: Applicants to the Take Credit! program must demonstrate the ability to take college courses. A minimum high school GPA of 2.5 is required. A FERPA Release form is also required as part of the admissions process. Once accepted, the student's high school transcript must be sent to Holy Apostles each academic year to stay in the program.

The Take Credit! program is open to rising high school juniors and seniors. Take Credit! students may enroll in a maximum of two courses per semester (100 or 200 level only, or with the special permission of the Vice-President of Academic Affairs for a higher level).

Academic concerns about Take Credit! and Angelicum Take Credit! students should be communicated to the Take Credit! and Angelicum Liaison, who will notify the student's Primary High School Advisor for appropriate action. Take Credit! students and their Primary High School Advisor are notified by the Take Credit! and Angelicum Liaison. The responsibility to academically assist the Take Credit! students is the responsibility of the Primary High School Advisor.

Take Credit! students must maintain a minimum GPA of 2.0 at Holy Apostles. Take Credit! students who do not maintain the minimum GPA of 2.0 after one semester will be academically dismissed. Take Credit! students will not be allowed to enroll in future semesters at Holy Apostles. A dismissal letter will be sent from the Take Credit! and Angelicum Liaison to the student and his/her Primary High School Advisor.

E. Admissions Contact Information

Please contact the Admissions Office below:

Holy Apostles Admissions Office
Main Line: 860-632-3000
Undergraduate Phone: 860-632-3000
Graduate Phone: 860-632-3026
Email: admissions@holyapostles.edu

Holy Apostles College & Seminary
ATTN: Admissions
33 Prospect Hill Road
Cromwell, CT 06416

ACADEMIC POLICIES AND REGULATIONS

A. Academic Calendar

The latest version of the Academic Calendar is available online at: http://www.holyapostles.edu/academic-calendar/.

B. Registration

As part of the admission process, students may be required to take placement tests in reading, writing and comprehension before registering for courses. A semester's full-time tuition and fees are paid at the time of registration. Tuition is refundable in accordance with the procedures outlined in the Refund Section. Tuition and general fees are subject to increase without notice. Registration dates for each semester can be found in the online Academic Calendar at http://www.holyapostles.edu/academic-calendar. During each semester's registration period, course offerings along with registration instructions can be viewed online by scrolling down to the COURSE REGISTRATION area of https://holyapostles.edu/student-resources/.

C. Course Audit Policy

With the permission of the student's advisor and the course instructor, students who wish to take a course at Holy Apostles College and Seminary for personal interest and are not interested in receiving credit may audit courses. Students auditing a course are expected to regularly attend class and do all relevant readings. Any auditing student who does not meet such requirements may be withdrawn from the course at the instructor's request. Since audited courses do not record grades, they can never be used towards fulfillment of program requirements since they cannot count for credit. Students must register to audit courses during the course registration period for the semester they plan to audit the course.

No student may audit more than two courses in a given semester. Audits are recorded on transcripts.

D. Consortium Policy

Holy Apostles College & Seminary may, at the discretion of the Vice President of Academic Affairs, enter into a Consortial Agreement with another accredited institution of higher education for the purpose of a student's taking courses at that institution for transfer credit per the allowances made in Holy Apostles' Transfer Policy.

E. Directed Study Policy

A Directed Study is a course taught by one instructor to one student when that course is not scheduled to be offered in the semester during which the Directed Study takes place. With VPAA approval, Holy Apostles College and Seminary may offer a Directed Study

when a student needs a particular course for graduation but that course is not being offered in the semester when the student must take it. In general, a student's Academic Advisor will look for an appropriate course substitution before recommending a Directed Study. Directed Studies will only be used to create courses normally offered by HACS, except with a recommendation from the VPAA and approval by the President-Rector. If a Directed Study is approved, the following policies apply.

A student who desires to take a Directed Study must contact his/her Academic Advisor. The Academic Advisor will have the student complete the Directed Study Request Form. The Academic Advisor will endorse the form and forward the request to the Associate Dean of Online Learning. The Associate Dean may approve a course substitution in place of a Directed Study. If the Associate Dean concurs with the Directed Study request, he/she will forward the form with a recommendation for approval to the VPAA. The student's Academic Advisor will inform the student of acceptance or denial of the Directed Study request.

If Holy Apostles College and Seminary grants the student's request for a Directed Study,a course number and title will be assigned to the Directed Study, and the student will be provided with instructions regarding how to register for the Directed Study. The cost to the student for taking a Directed Study is the same cost as other three-credit courses at Holy Apostles College and Seminary.

The general responsibilities of an instructor for a Directed Study are the same as the general responsibilities of an instructor for any other course offered at Holy Apostles College and Seminary. The requirements in terms of readings and assignments for a Directed Study are the equivalent of the requirements for a three-credit course.

Before the semester begins, the instructor, in consultation with the student and applicable Program Director, must develop a 15-week syllabus for the course. The student may propose course requirements. The instructor, however, retains final discretion regarding course requirements. The instructor will send the completed syllabus to the Associate Dean of Online Learning for approval and filing in the Academic Affairs office.

The syllabus must clearly indicate the type and the length of all assignments required for the course. The syllabus also must indicate the manner in which the student and the instructor will communicate on a weekly basis. The syllabus must be sent to the Associate Dean of Online Learning before the semester begins. The college may cancel a Directed Study if a satisfactory syllabus is not submitted in a timely manner.

A student may not take more than two Directed Studies toward the course-credit requirements of any one degree program at Holy Apostles College and Seminary.

F. Class Attendance

For lay-undergraduate and lay-graduate programs, there is no college-wide attendance policy that applies to all classes. Each instructor develops and distributes to students his or her own attendance policy during the first week of each semester. The instructor notifies the Associate Dean of Online Learning for online courses or the Assistant Dean of Academic Affairs for on-campus courses if a student's absence is excessive. Excessive absenteeism may result in the student being withdrawn from the course. The student must notify the class instructor if he or she is going to be absent for an extended period because of personal emergencies.

Immediately upon returning to classes, a student should discuss with the instructor the academic work missed because of absences. It may be the case, depending upon the extent of the absence, that the work cannot be made up within the semester and an incomplete has to be given. It is the responsibility of any student withdrawn from a course due to poor attendance to contact the Office of the Registrar immediately, so as not to receive a grade of "F". The Business Office handles any refunds which may be due to the student.

There is a uniform class attendance policy for seminarian students detailed in the Seminarian Handbook.

Veterans are required by the Veterans' Administration to attend classes on a regular basis regardless of the attendance policy of the instructor. Poor attendance or lack of attendance by a veteran will result in termination of benefits.

G. Absence Policy

More than three unexcused absences in an on-campus course is considered excessive, and students who have more than three unexcused absences may receive from their instructor a reduced grade for the term.

Students taking courses online must check in with their instructor within the first week of the semester. Assignments must be submitted per the deadlines provided by the instructor.

Students with excessive tardiness or absence are subject to the penalties outlined in the course syllabus, up to and including the professor requesting the student be dismissed from the course with the grade of "F". Instructors must notify the student's Academic Advisor of any prolonged absences or concerns about a student's ability to successfully complete a course as soon as the instructor has those concerns, so that Academic Advisors may proactively offer assistance.

H. Accommodating Students with Disabilities

Holy Apostles College and Seminary is committed to the goal of achieving equal educational opportunities and full participation in higher education for persons with

disabilities who qualify for admission to the College. Most of the facilities are accessible, and special accommodations may be made in modes of answering and time allotted for testing.

It is the responsibility of the student to notify the institution of any special accommodations he/she requires. Students with documented disabilities requiring special accommodations should request information and/or receive a copy of our Handbook for Student Accessibility Services from the Student Accessibility Coordinator.

Requests for academic accommodations must be made prior to the application deadline to allow the institution sufficient time to make any necessary adjustments.

Federal law requires that institutions of higher education provide reasonable classroom (and other) accommodations to students with disclosed disabilities.

Under federal law, i.e., the Americans with Disabilities Act (ADA), students at the collegiate level must self-disclose with respect to any disability and must request accommodations with respect to any such disclosed disability. To comply with the ADA, new students are informed at Orientation about Holy Apostles' Disability Resource Center. In addition, all instructors will include an ADA statement on their syllabi so that students know where to go for assistance.

Students must complete a disclosure form and submit it to the Student Accessibility Coordinator along with a copy of his/her most recent evaluation. The age of the most recent evaluation can be no older than 3 years (an ADA minimum requirement). Once reviewed, the Student Accessibility Coordinator will schedule a meeting with the student to discuss the accommodations that will be granted, and an accommodation agreement is completed and signed. At this meeting, the student should bring documentation of the disability, as well as any other supporting documentation. The documentation must specifically identify the disability and describe the academic limitations associated with it. It must be on letterhead and signed by a certified professional with expertise in the field of the disability. Documentation look-back period cannot exceed three years. All medical records and learning assessments will be kept confidential. Once signed, both the student and the Student Accessibility Coordinator receive a copy of that agreement, as do the student's instructors for the semester. Students may be asked to submit new medical documentation every January 1st to continue receiving their accommodations.

Grievance policies and procedures are documented in detail in the Handbook for Student Accessibility Services.

If accommodations are refused, a refusal form is completed and sent to the student. The student may then initiate a grievance process using the standard grievance procedures.

The Handbook for Student Accessibility Services is available for download on our website in the Student Resources page.

I. Definition of a Credit Hour and Time-Value of a 3-Credit Course

Holy Apostles follows the federal definition of a credit hour. The federal definition of "credit hour" is based on the Carnegie unit of academic credit and is defined in 34 CFR 600.2 (and further modified in 34 CFR 668.8 (k) and (l)) as "an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutionally established equivalency that reasonably approximates not less than:

1. "one hour of classroom or direct faculty instruction and a minimum of two hours of out of class student work each week for approximately fifteen weeks for one semester or trimester hour of credit, or ten to twelve weeks for one quarter hour of credit, or the equivalent amount of work over a different amount of time; or
2. "at least an equivalent amount of work as required in paragraph (1) of this definition for other academic activities as established by the institution including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours."

Based on the federal definition of a clock hour of fifty minutes, each 3-credit course requires 2.5 hours of direct faculty instruction and 5 hours of outside readings and assignments for a total of 7.5 hours per week over a period of fifteen weeks, the equivalent of 112.5 hours of engagement with each 3-credit course. This means a student should plan to commit around 7.5 hours per week for each 3-credit course.

This credit hour policy applies to all courses at all degree program levels that award academic credit, regardless of the mode of delivery. The Vice-President of Academic Affairs is responsible for ensuring that credit hours are awarded only for work that meets the requirements outlined in this policy.

J. Course Withdrawal Policy

This Course Withdrawal Policy applies to both undergraduate and graduate students. The student should contact his/her Advisor to discuss withdrawing from a course. If the student decides to withdraw from a course, the Advisor will assign the student the Add/Drop Form to complete inside Populi. Seminarians must receive approval from their Advisor and the Rector to withdraw from a course. The appropriate refund as seen on the Tuition Refund webpage will be followed.

Students wishing to withdraw from a course must notify HACS. Failing to attend class or participate in an online course does ***not*** automatically withdraw the student from the course. **Students who fail to follow the course withdrawal policy to notify HACS of an intent to withdraw from a course remain financially responsible for tuition and fees.**

The following will show as the course "grade" in the Populi "Student" tab and on the student's transcript depending on the date of the withdrawal request:

a. During the First Week of the Semester (Add/Drop Week)

If a student drops a course during the first week of classes, no notation on the transcript will be made. The course is removed from the student's record.

b. After the First Week of the Semester

For 15-week courses, if a student drops a course:
After the end of 1st week to the end of the 11th week of the semester:

- A notation of "W" (Withdrawal) will appear on the student's transcript.

For 8-week courses, if a student drops a course:
After the end of 1st week to the end of the 4th week of the semester:

- A notation of "W" (Withdrawal) will appear on the student's transcript.

No withdrawals are permitted after the end of the 11th week of the semester for 15-week courses or after the end of the 4th week for 8-week courses.

A student who does not attend classes and does not submit a properly completed Course Add/Drop Form to the Registrar before the end of the 11th week of the semester (for 15-week courses) or the end of the 4th week (for 8-week courses) will receive a grade of "F" for the course. **The student remains financially responsible for tuition and fees.**

Withdrawals are considered official as of the date the completed and signed Add/Drop form is submitted.

Failure to follow these procedures will result in a grade of "F" and forfeiture of any refund.

c. Notifications

If applicable, the Registrar is required to notify the VA Coordinator and/or the Financial Aid Office of any reduction of course load that affects a student's full-time/part-time status. The VA Coordinator and/or the Financial Aid Office will be notified of the number of credit hours dropped, the effective date of drop, and the student's status after the reduction in course load.

K. Grading Policy

Holy Apostles College and Seminary uses the grading system listed below:

Grading System

Numerical Grade Range	Letter Grade	Grade Points	
94-100	A	4.00	Excellent
90-93	A-	3.67	Superior
87-89	B+	3.33	Very Good
84-86	B	3.00	Good
80-83	B-	2.67	Better than Average
77-79	C+	2.33	Average
74-76	C	2.00	Satisfactory
70-73	C-	1.67	Less than Satisfactory
60-69	D	1.33	Unacceptable but passing
0-59	F	0.00	Failure
	P		Pass within Pass/Fail framework
	I		Incomplete
	AUD		Audit
	W		Withdrawal

a. Grade Finalization

Final Grades
The academic transcript reflects all attempts and grades. All grades become final when they have been assigned and reported to the Registrar. A grade becomes officially recorded when the Registrar so stipulates.

Appeal of Grade
A student who thinks that a grade has been unfairly awarded may appeal to the course instructor. If not resolved, an appeal may be made to the student's Academic Advisor. Appeals for grade changes must be made within six weeks after grades have been officially released. If, as a result of an appeal of grade, a grade change is deemed appropriate, such change shall be initiated by either the instructor or Academic Affairs officer by submitting a completed grade change form to the Registrar.

Grade Change Due to a Clerical Error or Satisfaction of an Incomplete
Except where a grade change is warranted following an appeal of grade, final course grades may be changed only by the instructor of the course and then only if there has been an error in computation, to remove an incomplete or, in highly exceptional circumstances, in response to a request for a Retroactive Grade change (see below). The instructor must submit an official grade change form to the Registrar. Upon recording a grade change, the Registrar shall send the student a student copy of the revised academic transcript.

Course Re-take Policy

Students who earn less than a C in a course, including failing a course, are allowed a maximum of two re-attempts to earn a C or better in the course. The highest course grade will replace the previous course grade for GPA calculation. However, all attempts at the course will show on the student's transcript. If a student fails a course after two re-attempts, the student must write an appeal letter to the Vice-President of Academic Affairs to request permission for a third re-attempt. If approved, the third re-attempt would be the student's final opportunity to re-take the course. Students who earn at least a C in a course may ***not*** retake the course. A student unable to pass a course required for the student's program after the initial attempt and two re-attempts (three re-attempts if an appeal is approved by the VPAA) will be administratively disenrolled from the program for failure to maintain satisfactory academic progress.

b. Incomplete Policy

Eligibility

An "incomplete" allows students who completed most course assignments but encountered serious extenuating circumstances before completing the course to request a four-week extension to finish the remaining coursework. The following requirements must be met for a student to request an "incomplete":

- The student encountered serious extenuating serious circumstances (illness, family emergencies, military deployment, etc.) that prevent the student from finishing coursework before the final day of the semester.
- Satisfactory completion of ***at least 50%*** of all course assignments
- Ability to satisfactorily complete the remaining work during the four-week extension
- The course instructor must approve the "incomplete" request.

Students who complete little or no work during a semester are ***not*** eligible for an "incomplete." Students who are unable to complete most of the work for a course should instead follow the procedures for withdrawing from the course by the Week 11 course withdrawal deadline.

Process

Students desiring to request an "incomplete" must first discuss the situation with their course instructor. If the instructor concurs with the "incomplete" request, the student must download and complete the "Course Incomplete Form" from the "Students" section of the college's website (https://holyapostles.edu/student-resources/). The student emails the form to the course instructor *before* the end of the semester. Students ***cannot*** retroactively request an "incomplete" after the semester ends.

The course instructor completes the section of the form documenting the remaining work the student must submit and signs the form indicating instructor approval of the request.

The course instructor then sends the form via email to the Registrar. The Registrar cannot accept forms that do not include a list of the missing work the student must submit.

The Registrar verifies that the student has completed at least 50% of the coursework. If not, the Registrar notifies the course professor that the student is not eligible for an "Incomplete." If the student is eligible for an "Incomplete," the Registrar posts the Course Incomplete Form in the student's "Activity Feed" in Populi, sets the student's status in the course to "Incomplete," and sets the course to remain open for the student for an additional four weeks.

The student on an incomplete is responsible for submitting any missing work per the agreement on the Incomplete Form. The student must complete all remaining work no later than the last day of the four-week extension. At the end of the four-week extension, all missing work will be scored as zero credit and the student's grade finalized.

The course instructor is responsible for keeping track of students on incomplete status. The course instructor must finalize the student's grade within one week of the final day of the four-week extension and ensure the course is finalized. The course instructor will notify the Registrar after finalizing the student's grade. The Registrar will remove the "Incomplete" complete tag and course status and verify that the course instructor correctly finalized the student and course

c. At-Risk Student Policy

Identification of At-Risk Students

The college's goal is to identify students at risk of failing a course as soon as possible to help provide resources for student success. Any time a professor is concerned about a student's ability to pass a course, the instructor must contact the student and notify the student's academic advisor. The instructor should explain to the student the steps necessary for improvement in the course. The advisor will contact the student to check on the student's status and help the student develop a plan of action.

At the end of the first week of the semester, instructors will notify the Associate Dean of Online Learning or the Associate Dean of On Campus Learning of any students who did not participate during the first week of the course (submitting an assignment, posting in the "introductions" discussion forum, etc.). The Associate Dean of Online Learning or the Associate Dean of On Campus Learning will notify the students' academic advisors. The academic advisors will contact each student to verify the student's intention to participate in the course.

Follow-Up on At-Risk Student

Course instructors are the primary persons responsible for early identification and follow-up of at-risk students. Instructors must proactively contact students any time a student fails to submit an assignment without making prior arrangements and if the student's course grade begins to fall below minimum requirements (C average for undergraduate courses and B average for graduate courses). The instructor should help the student develop a plan of action for improvement in the course. The instructor will also notify the student's advisor so the advisor can also follow up and work with the student. The advisor will use the student's "activity feed" in Populi to document contact and assistance offered. The student's advisor will also notify the Financial Aid Office for any at-risk students using financial aid.

d. Latin Honors

Students in the A.A. (with at least 30 credits from Holy Apostles College and Seminary) or B.A. programs (with at least 60 credits from Holy Apostles College and Seminary), or in the M.A., Post Master's Certificate in Theology, M.Div., or Certificate of Theological Studies programs will be considered by the Vice-President of Academic Affairs for Graduation with Honors when they complete all degree qualifications with the following cumulative G.P.A.'s:

3.50 - with honors, or cum laude;
3.67 - with high honors, or magna cum laude;
3.80 - with highest honors, or summa cum laude.

Honors will be noted on transcripts and on diplomas.

e. St. John Henry Newman Honors Scholars

St. John Henry Newman Scholars is the College's undergraduate honors community, recognizing students who demonstrate sustained academic excellence and a commitment to intellectual formation. Named in honor of St. John Henry Newman – newest Doctor of the Church – the Scholars designation provides meaningful academic recognition, tangible student benefits, and a structured pathway into graduate study.

Eligibility

Students are inducted into the St. John Henry Newman Scholars upon meeting all of the following criteria:

- Third-year undergraduate standing (minimum 60 total earned credits)
- At least 12 earned credits completed at Holy Apostles
- Minimum cumulative GPA: 3.50
- Good academic and disciplinary standing

Program Benefits

- Recognition and designation as a St. John Henry Newman Scholar and inclusion in a shared scholars Populi group for communications and engagement
- Commencement Recognition: Formal recognition at commencement and eligibility to wear a distinctive Scholars cord
- Priority Registration: One-day priority registration each term
- Accelerated Track: Eligibility to the College's Accelerated Track, allowing approved graduate coursework during undergraduate study requires preliminary admission.
  Good Standing & Completion
  To remain in good standing, students must maintain the required cumulative GPA and remain in good academic standing. Students who graduate while in good standing earn the permanent designation of St. John Henry Newman Scholar.

L. Diplomas

Graduating students receive their diplomas in the mail. There is a mailing charge which is included in the Graduation Fee. Diplomas may be withheld for students who have not paid all outstanding charges or submitted the required copies of their theses or professional papers.

The degree of students will be noted as "Associate of Arts" or "Bachelor of Arts," with major and honors (if earned); "Master of Arts Philosophy," "Master of Arts Theology," "Master of Arts Pastoral Studies," or "Doctor of Philosophy in Theology" with concentration and honors (if earned).

M. Time Limit for Degree Completion

All requirements for a Master of Arts degree must be completed within ten (10) years and of the date of initial matriculation in the program. Credits earned prior to the established degree time limit will not be applied toward the degree unless approved by the program director or Vice President of Academic Affairs. All degree requirements for Associate of Arts and Bachelor of Arts degrees have no time limit.

Program Catalog Year

Students are subject to the degree requirements stated in the catalog in effect at the time of their initial matriculation, provided they remain in good standing and stay in active status. Students who are readmitted after withdrawal or a lapse in active status are subject to the catalog in effect at the time of readmission. The time limit is not reset by readmission and continues to run from the original date of matriculation, unless an exception has been made by the Vice President of Academic Affairs.

Active Status and Leave of Absence

Students must stay in active status which constitutes being enrolled in at least one course every three consecutive semesters until all degree requirements are met. Students who

need to interrupt their studies may request an approved leave of absence for up to one year. An approved leave does not change the program catalog year and does not count toward the ten-year limit. Students who do not enroll and have not received an approved leave will be considered withdrawn and must apply for readmission.

Discontinued or Revised Courses

If a required course is discontinued or substantially revised while a student is completing the program, the program director will approve an appropriate substitution so that the student can complete the degree without undue delay.

Extensions and Exceptions

Requests for an extension of time limit must be submitted in writing to the Vice President of Academic Affairs. Extensions are granted only for extenuating circumstances, examples may include military service, serious illness, or family commitments, and are limited to a defined period set at the time of approval.

Programs with Specialized Requirements

Programs subject to licensure or professional accreditation requirements may establish shorter time limits or additional requirements, which will be published in the program section of the catalog.

N. Commencement and Degree Conferral

Holy Apostles confers degrees three times per academic year: at the end of each semester (Summer, Fall, and Spring). A commencement ceremony is held in Cromwell, CT, once per academic year, usually in late April (see the Academic Calendar for the specific date). Those who are on track to complete their work that April and those whose degrees were conferred in December or September are invited to take part in the commencement ceremony.

Those who believe they are on track to graduate should discuss it with their advisor and fill out a Graduation Application by the fifth week of the semester in which they intend to graduate (please refer to the Academic Calendar for exact dates).

The Spring commencement ceremony date and the spring degree conferral date are separated by several weeks to allow time for academic review and administrative processing. A degree cannot be conferred if grades or program requirements are missing or if there are outstanding financial obligations, regardless of participation in the commencement ceremony.

O. Academic Warning, Academic Probation, and Dismissal Policy

Minimum Grades for Satisfactory Academic Progress: Undergraduate students must maintain a minimum cumulative GPA of at least 2.0. All students in graduate programs must maintain a minimum cumulative G.P.A. of 3.0. Students in the on-campus M.Div. or Certificate of Theological Studies must maintain a cumulative GPA of at least 2.0.

Process: Any student whose cumulative GPA falls below the minimum requirement will be placed on Academic Warning by the Registrar for the following semester. The Registrar will inform the appropriate advisor who will conduct monthly performance checks for students on Academic Warning status. The advisor will ensure that the student's current academic progress is satisfactory and offer assistance if not. The advisor will document these checks in the student's Populi "activity feed."

A student will remain in Academic Warning status for as long as the student's cumulative GPA remains below the minimum requirement. If the student's cumulative GPA does not show improvement after the first semester of Academic Warning, the student will be continued in Academic Warning for another semester. If the student's cumulative GPA does not show improvement after the second semester in Academic Warning, the student will be placed in Academic Probation status for the following semester by the Registrar. If the student's cumulative GPA does not reflect satisfactory improvement after one semester in Academic Probation, the student will be subject to academic dismissal at the end of that semester.

The Registrar prepares a list of all students on Academic Warning or Academic Probation status at the end of each semester. The Registrar shares this list with the Vice-President of Academic Affairs. The Registrar also sets (and removes as appropriate) the Academic Warning or Academic Probation flags in the student's Populi record.

P. Academic Grievance Policy and Procedures

a. Coverage

1. Any Holy Apostles College and Seminary's undergraduate or graduate student who believes that he or she has been subjected to an improper decision on an academic matter other than matters related to grading is entitled to file a grievance to obtain an independent review of the allegedly improper decision, followed by corrective action if appropriate. A grievance is a complaint in writing made to an administrative officer of Holy Apostles concerning an academic decision by a person or group of persons acting in an official capacity at Holy Apostles College and Seminary that, it is alleged, directly and adversely affects the student as an individual in his or her academic capacity.

2. Grievance procedures apply only in those cases involving a perceived academic impropriety arising from a decision taken by: (1) an individual instructor; (2) the Registrar, the Associate Dean of Online Learning, the Vice-President of Academic Affairs, the Academic Faculty, or a person charged to administer academic policies of

Holy Apostles College and Seminary. They do not pertain to complaints expressing dissatisfaction with a policy of general application challenged on the grounds that the policy is inadvisable. Such procedures also do not apply to matters regarding assigned grades.

b. Grievance and Appeal Procedures

1. Informal Attempts at Resolution: the student first should discuss the matter, orally or in writing, with the individual most directly responsible. If no resolution results, the student should then consult with the student's Academic Advisor. Efforts should be made to resolve the issues at an informal level without the complaint escalating to the status of a formal grievance.

2. The Filing of the Grievance:

   If informal means of resolution prove unsatisfactory, the student should set forth in writing a statement of the decision that constitutes the subject matter of the dispute, the grounds on which it is being challenged, and the reasons why the grievant believes that the decision was improperly taken. The statement should also include a description of the remedy sought and the informal efforts taken to date to resolve the matter.

   It is at this point that the complaint becomes a formal grievance. The grievance should include an allegation of any adverse effects on the grievant, known to the grievant at the time of filing.

   The grievance document should be submitted to the Vice-President of Academic Affairs (VPAA). A grievance must be filed in a timely fashion, that is, normally within 30 days of the end of the academic semester in which the adverse decision occurred or should reasonably have been discovered. A delay in filing a grievance may, taking all circumstances into account, constitute grounds for rejection of the grievance.

   a. The Response to the Grievance:

      i. The VPAA shall consider the grievance and may attempt to resolve the matter informally or make whatever disposition of the grievance that he or she deems appropriate. The VPAA may, in appropriate cases, remand the grievance to a lower administrative level (including to the level at which the grievance arose) for further consideration.

      ii. The VPAA has the discretion to appoint another individual (the "grievance officer") who is not involved in the complaint to investigate the grievance. The grievance officer shall investigate the matter and provide a report and recommendation for resolution to the VPAA. The VPAA shall inform the grievant (and the party against whose decision the grievance has

been filed) in writing of any referral of the matter to a grievance officer and shall specify the matters referred, the directions to the grievance officer (including the time frame within which the person is to report back to the VPAA), and the name of the grievance officer.

iii. In undertaking the review, the VPAA or the grievance officer may request a response to the issues raised in the grievance from any individuals believed to have information considered relevant, including faculty, staff and students.

iv. iv. Should attempts to resolve the matter informally not be successful, the VPAA shall decide the grievance and notify the grievant (and the party against whose decision the grievance has been filed) in writing of the disposition made of the grievance and the grounds for the disposition at the earliest practicable date after his or her receipt of the grievance.

v. v. Normally, no more than 60 days should elapse between the filing of a grievance and the disposition by the VPAA.

If, because of absence of key persons from the campus or other circumstances or exigencies (including those due to breaks in the academic calendar), the VPAA decides that disposition on that schedule is not possible, he or she shall inform the grievant (and the party against whose decision the grievance has been filed) of that in writing, giving the grounds therefore and an estimate of when a disposition can be expected.

b. The Filing of an Appeal:

i. If the grievant is dissatisfied with the disposition of the grievance at the VPAA level, either on substantive or on procedural grounds, he or she may appeal in writing to the President-Rector.

The appeal must specify the particular substantive or procedural basis of the appeal (that is, the appeal must be made on grounds other than general dissatisfaction with the disposition) and must be directed only to issues raised in the grievance as filed or to procedural errors in the grievance process itself, and not to new issues. The appeal shall contain the following:

1. A copy of the original grievance and any other documents submitted by the grievant in connection therewith.

2. A copy of the determination made by the VPAA on that grievance.

3. A statement of why the reasons for the determination of the VPAA are not satisfactory to the grievant, which should specifically address the matters set forth in the Standards for review in Section D below.

ii. The grievant shall file his or her appeal at the earliest practicable date after the grievant's receipt of the determination by the VPAA. Normally no more than 30 days should elapse between the transmittal of the VPAA's decision on the grievance and the filing of the appeal. A delay in filing an appeal may, taking all circumstances into account, constitute grounds for rejection of the appeal.

c. The Response to the Appeal

i. The President-Rector may attempt to resolve the matter informally or refer the appeal, or any issue thereof, to any person (the "grievance appeal officer") who shall consider the matter and report to the President-Rector as the latter directs. The President-Rector may also, in appropriate cases, remand the matter to a lower administrative level (Including to the level at which the grievance arose) for further consideration.

ii. The President-Rector shall inform the grievant (and the party against whose decision the grievance has been filed) in writing of any referral of the matter and shall specify the matters referred, the directions to the person to whom the referral is made (including time frame within which the person is to report back to the President-Rector), and the name of that person.

iii. Should attempts made to resolve the matter informally not be successful, the President-Rector shall decide the appeal and notify the grievant (and the party against whose decision the grievance has been filed) in writing of the disposition made of the grievance and the grounds for the disposition at the earliest practicable date after his or her receipt of the appeal. The decision of the President-Rector shall be final.

iv. Normally no more than 45 days should elapse between the filing of the appeal and the disposition by the President-Rector. If, because of absence of key persons from the campus or other circumstances or exigencies (including those due to breaks in the academic calendar), the President-Rector judges that disposition on that schedule is not possible, he or she shall inform the grievant (and the party against whose decision

the grievance has been filed) of the fact in writing, giving the grounds therefore and an estimate of when a disposition can be expected.

c. Grievances Concerning Decisions of the Associate Deans of Academic Affairs

a. For a grievance concerning a decision of the Associate Deans, the grievant shall file his or her grievance with the Vice-President of Academic Affairs. The Vice-President of Academic Affairs shall handle that grievance in accordance with the procedures set forth in Section B(3) above.
b. If the grievance involves the Vice-President of Academic Affairs, the grievant shall file the grievance with the President-Rector in accordance with Section B(3) above.
c. There shall be no appeal of the President-Rector's disposition of that grievance.

d. Standards for Review and Procedural Matters

a. The review of grievances or appeals shall usually be limited to the following considerations:
    i. Were the proper facts and criteria brought to bear on the decision? Were improper or extraneous facts or criteria brought to bear that substantially affected the decision to the detriment of the grievant?
    ii. Were there any procedural irregularities that substantially affected the outcome of the matter to the detriment of the grievant?
    iii. Given the proper facts, criteria, and procedures, was the decision one that a person in the position of the decision maker might reasonably have made?
b. The time frames set forth herein are guidelines. They may be extended by the relevant administrative officer in his or her discretion for good cause.
c. Questions concerning the filing and/or appeal of grievances should be directed to the Office of the President/Rector.

If all institutional avenues in this grievance process have been exhausted, and the student's concern has remained unaddressed, students are encouraged to contact the complaint office in their state. The most comprehensive list of student complaint information contact information was compiled by the National Council for State Authorization Reciprocity Agreements (NC-SARA) and is available here:
https://www.nc-sara.org/content/sara-and-students#student-complaint

Additionally, students have the right to file a complaint with the U.S. Department of Education concerning alleged failures by Holy Apostles College and Seminary to comply with the requirements of FERPA. The name and address of the office that administers FERPA is:

Family Policy Compliance Office
U.S. Department of Education 400 Maryland Avenue, S. W.
Washington, DC 20202-4605

Questions regarding FERPA and the procedures followed by the College to comply with the act may be referred to the office of the Vice-President of Academic Affairs or of the registrar.

Q. Leave of Absence Policy

Holy Apostles College and Seminary allows students in good standing, as defined by Holy Apostles College and Seminary's uniform suspension policy, and not subject to disciplinary action to request an academic leave of absence. The academic leave of absence is for students who must be away from academic studies at Holy Apostles College and Seminary for two or more semesters but intend to return to their studies. Reasons for which students may request a leave of absence include health issues, financial difficulties, study abroad opportunities, familial obligations, and personal issues. The program completion deadline for students on an approved leave of absence is extended for the amount of time equal to the length of the leave of absence.

Students who take only one semester off do not need to request a leave of absence as long as they have time remaining to complete their program by the completion deadline. Students who need to take more than one semester off should contact their respective Program Director to discuss a leave of absence. If the Program Director and student agree a leave of absence is appropriate, the student will complete the Leave of Absence request form and submit it to the Registrar. The Registrar will post the form and note the leave of absence in the student's Populi record. The Registrar will notify a student's advisor of the leave of absence. A Student Success Advisor will contact the student shortly before the leave expires to help the student transition back into academic studies. A leave of absence may be granted for up to one year. The Associate Dean of Academic Affairs must approve any leave of absence request for up to two years. The college cannot approve a Leave of Absence request greater than two years. In this case, a student must withdraw and follow the re-admittance policy below when able to return.

R. Military Leave of Absence Policy

Holy Apostles College and Seminary supports its students who are on active duty or members of a military reserve unit or the National Guard and are called into active military service by the United States. To assist them as well as protect and safeguard their status as students, Holy Apostles College and Seminary has adopted the following guidelines:

Military Leave of Absence from Holy Apostles College and Seminary:

- A student in good standing should immediately file a request for a leave of absence with the appropriate Program Director along with a copy of the military orders for approval by the Associate Dean of Academic Affairs.

- If granted, the leave of absence generally will be granted for one year. The Associate Dean of Academic Affairs may grant requests to extend the leave of absence should military service require more than one year. To facilitate the return process, the Associate Dean of Academic Affairs will notify the Registrar, and the student's record will be flagged as a leave of absence for military service.

- The student will receive a full refund of tuition and fees paid to Holy Apostles if the request for a leave of absence/withdrawal for military service is filed prior to the last day to drop classes.

- The student will have a choice of three options if the request for a leave of absence/withdrawal is received after the last day to drop classes:

  a. A full refund of tuition and fees, no credit awarded for work completed during the semester

  b. An Incomplete grade in all courses with the right to complete all coursework at a future date without further payment of tuition or fees, and a designation that the incomplete was incurred due to active military service

  c. A grade in each course, if the professor of each class believes sufficient work has been completed

  Options b and c may be combined should circumstances warrant.

All applicable financial aid awards will be refunded to the appropriate agencies, and repayments of federal student loans will be calculated in accordance with federal guidelines.

While Holy Apostles College and Seminary will make every effort to accommodate students returning from active duty, placement in certain programs cannot be guaranteed.

Students will be required to return university property, such as keys, computer equipment, and library books, in order to receive a refund or re-enroll.

Re-enrollment for Military students:

- A student shall be guaranteed a place in a class at the beginning of the semester in which they seek to re-enroll.
- If a student elected to take an incomplete in a course, the student upon re-enrollment should complete the courses within the first six weeks. If the course is no longer offered or if the faculty member is no longer with Holy Apostles, the returning student will receive a full tuition credit for a replacement course.

A policy cannot address every circumstance that may arise when students are called to active duty. A student should consult with the appropriate Program Director and Associate Dean of Academic Affairs. Appeals of a decision by the Associate Dean of Academic Affairs may be made to the Vice-President of Academic Affairs.

S. Readmittance and Reinstatement Policy

Readmission is the act of restoring active-student status to former students who have withdrawn from Holy Apostles College and Seminary or had their student matriculation interrupted by a lapse of their student status (for failure to pay fees, failure to satisfy the entry level writing requirement, failure to enroll in future semesters, or failure to graduate).

Readmission and Reinstatement Criteria

A student who left Holy Apostles College and Seminary in good standing and is seeking to return must contact the Admissions Office for instructions to do so. Students may be asked to complete a new application form, submit official transcripts or a personal essay, or request letters of recommendation, among other possible documents. Students who are readmitted follow the degree plan under the degree requirements for the year of readmittance. Previous HACS courses may apply towards the readmission/reinstatement if they apply to the program for which the student is granted readmission/reinstatement and if the student completed the HACS courses within the last ten years from the date of readmission/reinstatement. Courses completed greater than ten years from the date of readmission/reinstatement cannot count for credit unless approved by the Vice President of Academic Affairs.

Reinstatement is the act of restoring active-student status to former students who left Holy Apostles College and Seminary in academic difficulty (academic probation, special probation, subject to disqualification, or academically dismissed). The student must contact the Admissions Office to petition for reinstatement. The reinstatement application must include a letter from the student explaining how the student's situation has changed to allow the student to succeed in academic studies. The student must also submit official transcripts from other institution(s) with course work for any courses completed after leaving Holy Apostles with the reinstatement application. To be eligible for reinstatement, all coursework completed since leaving Holy Apostles must have a minimum cumulative GPA of at least 2.0 for undergraduate courses or at least 3.0 for graduate courses. A student whose coursework does not meet these minimums is ineligible for reinstatement at Holy Apostles. Students are reinstated to their former program (or its current equivalent as decided by the Vice-President of Academic Affairs). Reinstated students must follow the program requirements in place at the time of reinstatement, not former program requirements. Former students wishing to enter a different program from their former program must follow the current admissions requirements for the new program.

A student dismissed from the Seminary Division program will not be considered for re-admittance for a minimum of two years.

No petition for reinstatement will be considered if a student is academically dismissed for a second time at any time after initial reinstatement.

STUDENT CODE OF CONDUCT

Holy Apostles College and Seminary has adopted a Student Code of Conduct Policy to protect the rights of students, faculty, and staff at Holy Apostles. This code ensures that the learning community at Holy Apostles is one characterized by mutual respect, civility, and good citizenship.

As members of the academic community, all Holy Apostles College and Seminary's students, both residential and online, are expected to accept and adhere to these high standards of personal conduct.

Students shall:

- Treat all members of the academic community with courtesy, respect, and dignity, including refraining from disrespectful, unprofessional, or accusatory language when addressing others.
- Comply with directions of College and Seminary officials acting in the performance of their duties.
- Treat the campus itself with respect, including buildings, grounds, and furnishings.
- Respect the rights and property of other members of the academic community.
- Fulfill their obligations through honest and independent effort and integrity in academic and personal conduct.
- Accept responsibility for and the consequences of their actions and encourage responsible conduct in others.
- Respect the prohibition of possession, consumption, distribution, and provision of alcohol on campus and the illegal possession, use, distribution, and provision of controlled substances.
- Abide by all published policies including but not limited to those that appear in Holy Apostles' Catalog and Student/Seminarian Handbooks.
- Refrain from any contact with firearms on campus and from tampering with fire safety equipment in campus buildings.
- Have no firearms, weapons, or any other item designed to inflict harm or damage on campus.

The Student Code of Conduct, as well as the guidelines outlining the adjudication of conduct-related offenses provided below, applies to all Holy Apostles College and Seminary's students and seminarians.

A. Reinstatement Policy

See *R. Readmittance and Reinstatement Policy* under *Academic Policies and Regulations* above.

B. Academic Integrity

Holy Apostles expects students to fulfill their academic obligations through honest and independent effort. In a community of scholars committed to truth, dishonesty violates the code of ethics by which we live and is considered a serious offense subject to strong disciplinary actions. Academic misconduct includes but is not limited to the following:

- Knowingly furnishing false or misleading information.
- Falsification, alteration or misuse of college forms or records.
- Any joint effort in examinations, assignments or other academic activity unless authorized by the instructor.
- Plagiarism in any form; using another's phrase, sentence or paragraph without quotation marks; using another's ideas or structure without properly identifying the source; or using the work of someone else and submitting it as one's own. For more detailed information, please consult Holy Apostles College and Seminary's *Policy on Plagiarism and Cheating,* which is incorporated by reference herein.
- Violating any provision contained in Holy Apostles College and Seminary's *Information Technology Appropriate Use Policy.*
- Willfully aiding another in any act of academic dishonesty. Holy Apostles College and Seminary is equally concerned about the interpersonal social relationships that affect the learning environment. Respect for the conditions necessary to enhance learning is, therefore, required.
- Regarding Artificial Intelligence (AI), please see the Artificial Intelligence policy, below.

C. Multiple Submissions Policy

Course work must be submitted only to the class in which it was assigned. Because all work in every class must be new work for that class, no assignments may be submitted to multiple classes for credit.

However, portions of a previously written assignment may be presented to a professor for consideration in a different class, in order to allow a portion of the previous work to be expanded upon. This requires the permission of the professor.

Work that is substantially the same content presented in different formats (e.g., once as an essay for one class and then as a PowerPoint for a different class) is considered a multiple submission and is not allowed.

D. In-Class Conduct (On-Campus and Online)

Students are expected to conduct themselves on campus and in class so others are not distracted from the pursuit of learning. Discourteous or unseemly conduct may result in a student being asked to leave the classroom. Persistent misconduct on the part of a student

is subject to disciplinary action. Some examples of classroom misconduct that will not be tolerated include, but are not limited to, the following:

a. Disorderly conduct, including use of inappropriate or disrespectful language
b. Harassment
c. Verbal or written abuse
d. Assault
e. Interference with the educational opportunity of other students
f. Attending class under the influence of alcohol or other drugs

E. Use of Artificial Intelligence Including Generative-Text AI

Artificial intelligence (AI) tools may not substitute for the student's work. It is solely the student's responsibility to make all submitted work his/her own, maintain academic integrity, and avoid plagiarism. The unethical use of AI is a violation of Holy Apostles' academic integrity policy.

Use of any artificial intelligence tools must be properly cited following the citation formatting guidelines promulgated by the College. Questions about proper formatting are found on the College's library website.

What is Artificial Intelligence?

Artificial intelligence (AI) is technology that enables computers and digital devices to learn, read, write, talk, see, create, play, analyze, make recommendations, and do other things humans do.

Artificial intelligence is used across all industries and academic subjects. The term is used to describe a variety of functions, such as finding the best route on Apple and Google Maps, self-driving cars, algorithms to display a list in a certain order on a website or in a social media app, and facial recognition software to unlock a smartphone. It is part of our everyday lives, at work, in school, and at home.

Artificial Intelligence (AI) has taken the world by storm. AI tools, such as ChatGPT, can create content in response to prompts that users type in. ChatGPT can, for example, write a draft of an assignment, create works of visual art, write computer code, and much more. Because AI is so new and powerful, Holy Apostles has developed policies and guidelines regarding AI and how students might be able to use it ethically and safely.

Interacting with AI Tools

Critically thinking about the responses of the AI tool is extremely important. Because it is not easy to see where this information is coming from or to know the algorithms used to organize it, there is a risk the information is incorrect or is spreading misinformation about

a topic. Consequently using AI is akin to relying on a Wikipedia article, which can be changed at any time by anyone.

It is sometimes difficult to spot incorrect information, because tools like ChatGPT may answer in a manner that seems authoritative and will have a certain feeling of "truthiness" in its answer that can fool humans, even when it is wrong.

Guidelines for using AI

For Holy Apostles College & Seminary, Artificial Intelligence tools such as ChatGPT may be used for the following purposes:

- Brainstorming
- Idea generation
- Research finding tool
- Grammar and spelling review

AI is not authoritative; it cannot be cited as a source in the same fashion as a primary source, a peer-reviewed source, or other data. AI cannot be used in a way that replaces a student's own original research and writing; for example, it is an unethical use of AI to feed a discussion prompt to generative AI and then copy and paste the AI response as if it is one's own work. Any reference to AI-generated text must be properly cited as being AI-generated.

AI Statement in Course Syllabi

The effective and ethical use of artificial intelligence (AI) tools to teach and learn at Holy Apostles College and Seminary must align with its mission to form missionary disciples, servant leaders, and "co-workers in the vineyard." While using AI in some stages of your assignments will help to prepare you for your vocation, the College's integrity policy applies in all cases.

In general, HACS permits using AI tools to help brainstorm assignments or projects or revise existing work you have written. You are responsible for making all submitted work your own, maintaining academic integrity, and avoiding plagiarism. Be aware that the accuracy or quality of AI-generated content may not meet the standards of this course, even if you only incorporate such content partially and after substantial paraphrasing, modification, and/or editing. Also, remember that AI-generated content may not provide appropriate or clear attribution to the author(s) of the original sources, while most written assignments in this course require you to find and incorporate highly relevant quality publications. You must cite your use of AI following guidelines promulgated by the College.

Before using AI in a course, check with the instructor for any restrictions on AI usage. Please be aware that HACS uses AI and plagiarism detection applications for assignments, including discussion posts. Inappropriate use of AI violates academic integrity and will be treated accordingly.

F. Personal Conduct

Students may be disciplined for conduct that constitutes a hazard to the health, safety, or well-being of members of the College community or that is deemed detrimental to the interests of the College and Seminary. These sanctions apply whether or not such conduct occurs on campus, online, off campus, at college-sponsored, or non-college- sponsored events. Disciplinary action may be taken regardless of the existence of any criminal proceedings that may be brought against the student.

G. Reporting Violations and Judicial Procedures

All alleged violations should be reported by students, faculty members, or staff to the Assistant Dean of Academic Affairs for on-campus incidents or to the Associate Dean of Online Learning for online incidents. The appropriate Dean will notify the Vice President of Academic Affairs (VPAA) of the incident. The VPAA oversees the investigation and adjudication of reports of Student Code of Conduct violations.

Where cheating is discovered or suspected, the instructor should inform the student(s) involved and undertake an investigation of the matter. If the instructor is then convinced that a violation did occur, the following procedure should be used:

If the student admits a violation, the instructor may assign a grade of “0” or “F” to the examination or assignment on which cheating, plagiarism, or other academic dishonesty occurred. If the student admits a violation of this Code not involving dishonesty (e.g. talking during an exam but not sharing answers), the faculty member may assign an appropriate grade penalty. In either case, the name of the student and a brief description of the incident should be reported to the appropriate Dean for determination of the appropriate disciplinary penalty. Reporting is essential to assure that repeat offenders are penalized accordingly.

If the student does not admit a violation, the instructor should refer the case to the appropriate Dean who will attempt to resolve the matter informally and, if necessary, arrange for adjudication by a faculty-student committee.

Any contested accusation of cheating, plagiarism, or other academic misconduct in an examination or assignment submitted by a student to satisfy course requirements will be adjudicated by a faculty-student committee appointed by the appropriate Dean in consultation with the Vice-President of Academic Affairs and the President/Rector of Holy

Apostles College and Seminary. In this case, the instructor should withhold the student's grade until after adjudication.

If, after adjudication, the student is found in violation, the assignment or exam will be assigned a "0" or "F" by the faculty member. If the committee determines the violation is severe or is a repeated instance of academic dishonesty, the committee may recommend an overall failing course grade.

If there is no violation, the instructor shall assign a grade based on the quality of the work completed. A student who is dissatisfied with the decision in his or her hearing may appeal the decision.

Grades are an evaluation of academic performance, and their assignment is a responsibility resting solely with the faculty consistent with the authority granted to the Academic Faculty by the Regents. The assignment of "0" or "F" to work or tests in which academic dishonesty or other academic misconduct has occurred is based on the premise that the examination or assignment cannot be regarded as the student's own work and thus is invalidated and/or the student's violation is unfair and/or disruptive and thus harmful to the instructor and others in the class. The instructor shall not apply a more severe grade adjustment than recording a "0" or "F" on the specific assignment or test on which misconduct occurred. Where an instructor has referred a case for adjudication but has not received a report confirming a violation at the time that the course grades are due, submit a grade of "I" for the student on the grade report form.

Specific procedures to be followed in the adjudication of cases of academic misconduct have been established by Holy Apostles College and Seminary. Procedural fairness is basic to the proper enforcement of Holy Apostles College and Seminary's policies and campus regulations. Procedures must ensure fairness not only for students accused of academic dishonesty but also for victims of dishonest acts, e.g., other students. The confidence of students and instructors in the procedures must be maintained.

STUDENT RECORDS

A. Transcript Request Policy

Transcripts may be requested from the Office of the Registrar. The request can be made through Holy Apostles' website at: https://holyapostles.edu/registrar/. The request can also be made in writing in a letter. Please include your full legal name and past names, dates of attendance, degree program, date of birth, and the name and address of the recipient of the transcript. The fee for transcripts must be paid with the request. The request will be processed within 3 weeks (15 business days).

Official transcripts bear the signature of the Registrar and the School Seal; they are typically sent to potential employers or schools. Unofficial transcripts do not bear the signature of the Registrar or the School Seal; they are issued directly to the student.

B. Privacy of Academic Records

The Family Educational Rights and Privacy Act (FERPA) affords students certain rights with respect to their education records. They are:

1. The right to inspect and review the student's education records within 45 days of the day the College receives a request for access

Students should submit written requests to the Registrar that identify the record(s) they wish to inspect. The Registrar will make arrangements for access and notify the student of the time and place where the records may be inspected.

If the records are not maintained by the Registrar, that official shall advise the student of the correct official to whom the request should be addressed.

2. The right to request the amendment of the student's education records that the student believes are inaccurate or misleading

Students may ask Holy Apostles College and Seminary to amend a record that they believe is inaccurate or misleading. They should write to the Registrar, or other official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading.

If Holy Apostles College and Seminary decides not to amend the record as requested by the student, Holy Apostles will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. The right to consent to disclosures of personally identifiable information contained in the students' education records, except to the extent that FERPA authorizes disclosure without consent

One exception that permits disclosure without consent is disclosure to school officials with legitimate educational interests. A school official is a person employed by Holy Apostles College and Seminary in an administrative, supervisory, academic or research, or support staff position; a person or company with whom Holy Apostles College and Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the board of trustees; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks.

A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility. Upon request, Holy Apostles College and Seminary discloses education records without consent to officials of another school, upon request, in which a student seeks or intends to enroll.

Another exception that permits disclosure without consent is the disclosure of directory information, which the law and Holy Apostles College and Seminary define to include the following: a student's name, home and campus address, email address, telephone listing, parents' name and address(es), date and place of birth, major field of study, participation in officially recognized activities, dates of attendance, degrees and awards received, photograph and the most recent previous educational agency or institution attended. This information is generally disclosed only for school purposes, such as news releases, and not to outside vendors.

This exception is subject to the right of the student to object to the designation of any or all of the types of information listed above as directory information in his or her case, by giving notice to the Registrar on or before September 15 of any year. If such an objection is not received, Holy Apostles will release directory information when appropriate.

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by Holy Apostles College and Seminary to comply with the requirements of FERPA. The name and address of the office that administers FERPA is:

Family Policy Compliance Office
U.S. Department of Education 400 Maryland Avenue, S. W.
Washington, DC 20202-4605

Students and alumni who voluntarily wish to grant access to their academic data to other specific individuals or parties may submit a FERPA Waiver Form through the website at:

https://holyapostles.edu/ferpa-waiver/.

Questions regarding FERPA and the procedures followed by the College to comply with the act may be referred to the office of the Vice-President of Academic Affairs or of the registrar. For more information, see also:
http://www2.ed.gov/policy/gen/guid/fpco/brochures/parents.html.

C. Record Retention Policy

The following is the policy for record retention for both on-campus and online student files. The Registrar is the ultimate authority on student records and their retention. The Registrar will train and supervise employees who deal with records. When there is doubt as to what should be done with particular records, the Registrar should be contacted.

a. Current Students – Record Retention

For students who are currently enrolled in a degree program or as personal interest, the following information must be maintained in the student's file. Status is determined from the date of entry into their degree program which can vary 6-10 years.

- Application for Admission
- Letters of Reference / Essays
- Letter of Acceptance
- All Semester Course Registration Forms
- All Course ADD / DROP Forms
- All Loan Deferment Forms
- All Transcript request forms / dated and signed Official Transcripts
- Any HA Policy Forms – (e.g., Disability, FERPA, Leave of Absence)
- Immunization forms
- Other institutional transcripts / High School Record
- HACS transcripts – per semester until graduation. Once checked, just keep the graduated final transcript.
- Testing Monitor Information
- Proof of Passing MA Comprehensive Exam or MA Thesis
- Copies of any payments
- Emails / phone messages / memos

b. Digitalization

To minimize the amount of file storage required, some type of digital or electronic format will be considered for storage. This is particularly important for student records that pre-date Scholar, as the Registrar's Office only has paper files.

c. Incomplete Application Form

Due to the large volume of admissions applications, applicant records may be destroyed after a year of being received.

d. Accepted Student – Never Enrolled

By default, students are accepted for the term for which they apply. If, however, a student would like to defer his/her enrollment, he/she must contact the Admissions Office to do so. A student may defer enrollment by two additional semesters from the one for which he/she had applied and must alert the Admissions Office regarding the semester he/she will be enrolling in.

Accepted applicants who do not formally defer their enrollment and simply never enroll will be contacted by the Admissions Office. If a student wishes to reapply, Holy Apostles College & Seminary is not required to maintain previously submitted documents.

UNDERGRADUATE PROGRAMS

A. Associate of Arts Program

Program Director: Prof. Benedict Hince

a. Summary of the Associate of Arts Program

The Associate of Arts (A.A.) degree program is a 60-credit undergraduate course of study designed to fundamentally form the student in the major disciplines of the Catholic intellectual tradition. The A.A. degree program includes majors in Theology and Liberal Arts. It is designed specifically for the person who has an interest in a liberal arts education and wants to work towards a Bachelor's degree at a future date. The A.A. program will help the student gain an understanding of theology, philosophy, humanities, social science, mathematics, and the physical sciences.

A maximum of forty-five credit hours with a grade of C or higher can be accepted for transfer into the program, provided credits are from accredited colleges and are applicable to the A.A. degree. This includes credits that qualify from previously earned degrees. Only nine transfer credits may apply towards the student's concentration area. Acceptance of transfer credits is at the discretion of the Vice-President of Academic Affairs. All degree requirements for Associate of Arts's degrees have no time limit. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

b. A.A. Program Learning Outcomes

Our two-year program requires 60 credit hours and provides foundational education as a step toward a B.A. degree or for entry into certain vocations. Students may choose a Theology or Liberal Arts major.

Students earning the A.A. degree will be able to:

1. Explain and defend foundational theology and philosophy, rooted in Christocentric teaching and fidelity to the Magisterium, as well as demonstrate basic understanding of English, history, and the natural sciences, enabling them to articulate and apply Catholic principles in their roles as missionary disciples and servant leaders.
2. Articulate how the various disciplines of the program are integrated toward forming the whole person in truth, love, goodness, and beauty with intellectual rigor, spiritual growth, and practical application.
3. Acquire the basic skills and knowledge necessary to evangelize effectively, demonstrating servant leadership inspired by the missionary charism of the Society of the Missionaries of the Holy Apostles.

4. Uphold respect for the inherent dignity of all persons, fostering communion with God and others through academic inquiry, ethical decision-making, and service-oriented practices consistent with the Catholic intellectual tradition.

c. Admission Requirements for the A.A. Program

Applicants for the A.A. program should follow the College Division Admissions Procedure. Refer to the admissions section for details.

d. Core Curriculum for A.A. Degrees

Our core curriculum is not an add-on or a set of isolated requirements. It is the heart of the undergraduate experience. The liberal arts are taught through a Catholic lens, forming students intellectually, spiritually, and morally. Philosophy, theology, history, literature, and the human sciences are integrated into a coherent vision of truth, one that recognizes faith and reason as partners, not competitors.

Theology
PAS 161 Foundations of Theology I
PAS 162 Foundations of Theology II

Philosophy
PHS 121 Logic
PHS 201 Philosophy of Nature

English in the Humanities
ENG 115 Writing and Composition
HUM 125 Sacred Humanities

History in the Social Sciences
HIS 101 Western Civilization I
HIS 102 Western Civilization II

Mathematical and Natural Sciences
SCM 100 Our Physical World
SCM 101 College Mathematics

e. A.A. in Theology Degree Requirements

In addition to the courses in the A.A. core curriculum, students must also complete:

- 2 Theology electives
- 8 general electives

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses plus required courses for the A.A. in Theology degree will total 20 courses at three credits each to achieve the 60-credit requirement for graduation.

f. A.A. in Liberal Arts Degree Requirements

In addition to the courses in the A.A. core curriculum, students must also complete:

- 1 Theology elective
- 1 Philosophy elective
- 1 English in the Humanities elective
- 1 History in the Social Sciences elective
- 1 Natural Science elective
- 5 general electives

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses plus required courses for the A.A. in Liberal Arts degree will total 20 courses at three credits each to achieve the 60-credit requirement.

B. Bachelor of Arts Program

Program Director: Prof. Benedict Hince

a. Summary of the Bachelor of Arts Degree Program

The Bachelor of Arts (B.A.) degree program is a 120-credit undergraduate course of study designed to deeply form the student in the major disciplines of the Catholic intellectual tradition. The B.A. degree program includes majors in Theology, Philosophy, English in the Humanities, History in the Social Science, Sacred Art, and Liberal Arts. It is designed specifically for the person who has an interest in a liberal arts education and wants the proper preparation for graduate work in a related area or to fulfill a vocation in teaching or ministry. The B.A. program will provide the student a solid understanding of theology, philosophy, humanities, social science, mathematics, and the natural sciences.

A maximum of ninety (90) credit hours with a grade of C or higher can be accepted for transfer into the program, provided credits are from accredited colleges and are applicable to the B.A. degree. This includes credits that qualify from previously earned degrees. Only 15 transfer credits may apply towards the student's concentration area. Acceptance of transfer credits is at the discretion of the Vice-President of Academic Affairs. All degree requirements for Bachelor of Arts degrees have no time limit. Please

refer to the “Time Limit for Degree Completion” section in “ACADEMIC POLICIES AND REGULATIONS.”

b. B.A. Program Learning Outcomes

Our four-year program requires 120 credit hours and provides a comprehensive education, including advanced coursework and electives specializing in one of six majors: Theology, Philosophy, English in the Humanities, History in the Social Sciences, Sacred Arts, or Liberal Arts.

Students earning the B.A. degree will be able to:

1. Explain and defend theology and philosophy, rooted in Christocentric teaching and fidelity to the Magisterium, as well as demonstrate competency in English, history, and the natural sciences, enabling them to articulate and apply Catholic principles in their roles as missionary disciples and servant leaders.
2. Evaluate how the various disciplines of the program are integrated toward forming the whole person in truth, love, goodness, and beauty with intellectual rigor, spiritual growth, and practical application.
3. Demonstrate competency with the skills and knowledge necessary to evangelize effectively, exemplifying servant leadership inspired by the missionary charism of the Society of the Missionaries of the Holy Apostles.
4. Uphold respect for the inherent dignity of all persons, fostering communion with God and others through academic inquiry, ethical decision-making, and service-oriented practices consistent with the Catholic intellectual tradition.

c. Admission Requirements for the B.A. Program

Applicants for the B.A. program should follow the College Division Admissions Procedure. Refer to the admissions section for details.

d. Core Curriculum for B.A. Degrees

Our core curriculum is not an add-on or a set of isolated requirements. It is the heart of the undergraduate experience. The liberal arts are taught through a Catholic lens, forming students intellectually, spiritually, and morally. Philosophy, theology, history, literature, and the human sciences are integrated into a coherent vision of truth, one that recognizes faith and reason as partners, not competitors.

<u>Theology</u>
PAS 161 Foundations of Theology I
PAS 162 Foundations of Theology II
SAS 201 Sacred Scripture [pre-requisiste PAS 161]
DTH 200 Dogmatic Theology [pre-requisiste PAS 162]
MTH 300 Moral Theology [pre-requisiste SAS 201, DTH 200]

Philosophy
PHS 121 Logic
PHS 201 Philosophy of Nature
PHS 202 Metaphysics
PHS 450 Philosophy of Man
PHE 450 Ethics

English in the Humanities
ENG 115 Writing and Composition
HUM 125 Sacred Humanities
ENG 100 Rhetoric

History in the Social Sciences
HIS 101 Western Civilization I
HIS 102 Western Civilization II
SOC 275 Economics
POL 253 Political Science

Mathematical and Natural Sciences
SCM 100 Our Physical World
SCM 101 College Mathematics
SCM 171 Biology, SCM 220 Chemistry, or SCM 201 Physics

e. B.A. in Theology Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- MTH 425 Theology of the Body
- DTH 400 Sacramental Theology
- 3 Theology electives
- 15 general electives

Additional requirements include:

- A minimum of 30 credits are required to be completed in the student's major.
- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in

Theology degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

f. B.A. in Philosophy Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- PHH 301 History of Ancient Philosophy
- PHH 304 History of Medieval Philosophy
- PHS 492 Philosophy of God
- 2 Philosophy electives
- 15 general electives

Additional requirements include:

- A minimum of 30 credits are required to be completed in the student's major.
- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in Philosophy degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

g. B.A. in English in the Humanities Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- ENG 131 Poetry
- ENG 151 Drama
- ENG 181 Research and Writing
- ENG 221 Novels, Short Stories, & Literary Research
- 4 English in the humanities electives
- 12 general electives

Additional requirements include:

- A minimum of 30 credits are required to be completed in the student's major.
- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in English in the Humanities degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

h. B.A. in History in the Social Sciences Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- PYS 200 Psychology
- 5 History in the social sciences electives
- 14 general electives

Additional requirements include:

- A minimum of 30 credits are required to be completed in the student's major.
- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in History in the Social Sciences degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

i. B.A. in Sacred Art Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- HUM 115 History of Western Art
- SAI 213 Theology of Icon
- SAI 214 History of Christian Iconography
- SAI 323 Sacred Architecture
- SAI 427 Hagiography from Sacred Art to Liturgy
- SAI 471 Aesthetics in Sacred Art
- SAI 510 Introduction to Sacred Music
- 2 sacred art electives
- 11 general electives

Additional requirements include:

- A minimum of 30 credits is required to be completed in the student's major.

- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in Sacred Art degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

j. B.A. in Liberal Arts Degree Requirements

In addition to the courses in the B.A. core curriculum, students must also complete:

- 1 Theology elective
- 1 Philosophy elective
- 1 English in the humanities elective
- 1 History in the social sciences elective
- 2 Natural science electives
- 3 language electives
- 11 general electives

Additional requirements include:

- A minimum of 30 credits is required to be completed in the student's major.
- Of the elective credits, 9 should be upper-level (300-level or above) courses.
- 6 credits of language electives (GRK, LAT) are highly recommended.
- If a second major is pursued, some electives will re-allocate to that major.

These electives can be chosen with the assistance of the Academic Advisor from the undergraduate course offerings. Undergraduate students must maintain a minimum cumulative GPA of 2.0. All core curriculum courses, plus required courses for the B.A. in Liberal Arts degree, will total 40 courses at three credits each to achieve the 120-credit requirement for graduation.

C. Take Credit! Dual Enrollment Track

The Take Credit! dual enrollment track is open to rising high school juniors and seniors. Take Credit! students may enroll in a maximum of two courses per semester (100 or 200 level only, or with the special permission of the Vice-President of Academic Affairs for a higher level). By doing so, they may earn an A.A. degree while still in high school. See the A.A. degree program for a summary, learning outcomes, core curriculum courses, and degree requirements.

Take Credit! students must maintain a minimum GPA of 2.0 at Holy Apostles. Take Credit! students who do not maintain the minimum GPA of 2.0 after one semester will be academically dismissed and not be allowed to enroll in future semesters at Holy Apostles.

Applicants for the B.A. program should follow the College Division Admissions Procedure specifically for Take Credit! high school students.

D. Undergraduate Accelerated Track

Holy Apostles College & Seminary offers the Accelerated Track, which allows qualified undergraduate students to begin graduate-level coursework while completing their bachelor's degree. Through this track, students may complete up to 12 graduate credits during their undergraduate program that may later be applied toward a Holy Apostles graduate degree.

The Accelerated Track is designed to allow qualified undergraduate students from any major to begin graduate-level coursework in any graduate program offered by the institution.
Participation in the Accelerated Track provides preliminary admission to the selected graduate program. Students remain classified as undergraduate students until the bachelor's degree is awarded.

Eligibility and Admission

Students in St. John Henry Newman Scholars are invited to apply to the Accelerated Track by completing a short graduate application before enrolling in graduate-level coursework.

The application includes:

1. Identification of the graduate program the student intends to pursue
2. One reference provided by the Student Success Advisor
3. A brief personal statement describing the student's academic interests and goals

The appropriate Program Director of the intended graduate program, in collaboration with the Admissions Office, will review the application for admission. Admission to the Accelerated Track constitutes Preliminary Admission to the selected graduate program. Preliminary Admission permits students to enroll in approved graduate-level courses during their undergraduate studies but does not constitute full admission to the graduate program.

Students admitted to the Accelerated Track may attempt up to 12 graduate credits during their undergraduate studies.

Graduate courses taken through the Accelerated Track:

a. Must be approved by the Undergraduate Student Success advisor.

b. May apply toward both the bachelor's degree and the graduate degree, where appropriate.

c. Charged at the standard undergraduate tuition rate.

Full admission to the graduate program is granted upon completion of the Bachelor of Arts degree, provided the student meets the usual admissions requirements for the desired graduate program and/or through graduate work that has demonstrated the ability to be successful in graduate study. Once the bachelor's degree has been awarded, the student may continue in the graduate program and complete the remaining coursework required for the degree.

GRADUATE PROGRAMS

A. Master of Arts in Theology Program

Program Director: Dr. Joshua Madden

a. Summary of the Master of Arts in Theology Program

The Master of Arts in Theology program is a course of study designed to give both a broad acquaintance with the major theological disciplines, and the opportunity to choose a concentration. It is a flexible program designed to prepare men and women for ministry, teaching religion or theology, a subsequent Post Master's Certificate, licentiate or doctoral work, or for integrating their existing life and profession with a theological component. A student may concentrate in Bioethics, Church History, Dogmatic Theology, General Studies, Moral Theology, Sacred Scripture, or Thomistic Studies.

The student must take 36 credits of graduate coursework and complete the degree requirements with a cumulative G.P.A. of 3.0 or better. All students must take four core courses and complete a summative evaluation. The comprehensive examination is the normal summative evaluation. Students may request permission to write a thesis. If approved to write a thesis, the thesis directed study counts as 3 credits towards the degree program. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

Apologetics Concentration Change

The Apologetics concentration switched from a Master of Arts in Theology concentration to an online Master of Arts in Pastoral Studies (MAPS) concentration effective January 2020. All students choosing the Apologetics concentration starting in the Spring 2020 semester and going forward will do so as a MAPS student.

Students who began the program or were accepted into the Apologetics concentration in the Fall of 2019 or before will complete their studies as an MA in Theology student.

b. Admission Requirements

- Applicants for the M.A. program in Theology should follow the Graduate Division Admissions Procedure. Applicants must be able to show proficiency in English, either evidenced by previous college experience or by proficiency exam.
- The M.A. program is designed for the student who is prepared to do graduate work. Candidates should have an interest in Theology, be well versed in Christian principles and be able to articulate them readily.
- Applicants to the M.A. program must have a Bachelor's degree with a cumulative G.P.A. of at least 3.0 (B).

- Students must complete the foundational courses, PHS 607 Perennial Philosophy and DTH 600 Faith and Revelation. The Program Director may waive the foundational courses only as outlined below:
    - A student entering the M.A. in Theology program with a B.A in Theology from a Catholic institution is exempt from *DTH 600 Faith and Revelation*, if that student has a scholastic background indicated in the student's previous transcripts or syllabi.
    - A student entering the M.A. in Theology with a B.A. in Philosophy from a Catholic institution is exempt *PHS 607 Perennial Philosophy* if that student has a scholastic background in Thomistic philosophy indicated in the student's previous transcripts or syllabi.
    - The Program Director ***may*** waive both foundational courses for a student entering the M.A. in Theology with a double-major of Philosophy and Theology from a Catholic institution if that student has a scholastic background indicated in the student's previous transcripts or syllabi meeting the above requirements.
    - A student who is exempt from one or both of the foundational courses must take an additional elective course or two to complete a total of 36 credit hours.
    - Based on a review of the student's previous coursework, the Program Director may require students with undergraduate degrees in Theology or Philosophy to complete the foundational courses if the coursework from the previous institution follows a substantively different approach to Catholic theology or philosophy than HACS.
- Applicants for the M.A. program must provide proof, established by official college transcripts, of the ability to succeed in graduate studies.
- A maximum of six graduate credits toward the M.A. degree will be accepted by Holy Apostles College and Seminary for transfer. These credits must be from accredited colleges and must be applicable to the M.A. degree as outlined.

c. M.A. Theology Program Goals

1. To educate students in the discipline of Catholic theology, attending to the biblical, historical, philosophical, and systematic roots of Catholic life and belief in a manner that is critical, accurate, and informed by current scholarship;
2. To develop in students a coherent and detailed knowledge of their theological concentrations, including classical and current problems and insights in those concentrations, their developing methodologies, and their current scholarly literature, together with the ability to articulate this knowledge in speech and writing;
3. To train students in the skills of theological research, including the use of traditional library resources and new media resources, as well as in the normal methods and style of theology; and

4. To foster in students sound habits of study, dialogue, and discerning theological judgment, especially with a view to their roles in the work of evangelization and/or their further academic work in theology.

d. M.A. Theology Program Learning Outcomes

Students earning the M.A. in Theology will be able to:

1. Explain and defend the foundation of Sacred Doctrine in Scripture and Tradition, the principal articles of faith, the sacramental and liturgical structure of the Catholic religion, and the essential architecture of that moral order derived from our supernatural end.
2. Demonstrate expertise in their area of concentration, as well as the place of each of these within the unified whole of Sacred Doctrine.
3. Conduct theological research using sources appropriate to academic theology in an effective and ethical manner.
4. Communicate Catholic doctrine to both a specialized and popular audience, while addressing the most prevalent challenges to Catholic truth.

Holy Apostles College and Seminary requires M.A. candidates to complete six credits of foundational study and a twelve-credit core curriculum within the program.

e. Core Curriculum for Students Enrolling Fall 2024 and After

The foundational courses are as follows:

PHS 607 The Perennial Philosophy
DTH 600 Faith and Revelation
SAS 716 Gospels

The core courses are:

DTH 731 One and Triune God
MTH 611 Fundamental Moral Theology I
MTH 614 Theological Virtues
DTH 751 Christology

Note that DTH 731 is a prerequisite for DTH 751 and should not be taken in the same term. Four courses must then be taken within the area of concentration as follows in the concentration descriptions below.

Note: Students enrolled before the Fall 2024 semester continue to follow the degree plan assigned at the time of their registration.

f. Areas of Study for the Master of Arts in Theology Degree

A candidate for the M.A. in Theology is required to complete course work from appropriate areas of graduate study. Theology students must choose from one of eight areas of concentration for their studies: Bioethics, Church History, Dogmatic Theology, General Studies, Moral Theology, Sacred Scripture, or Thomistic Studies.

The following descriptions provide an overview of each area of graduate study and specify course work normally required for the M.A. in Theology.

Bioethics through our Partnership with the NCBC

Courses articulate authentic Catholic teaching with respect to bioethical issues. They provide students with a solid Magisterial foundation in medical ethics and bioethical science. Some of the topics discussed in an interdisciplinary model are technological reproduction, the criteria for brain death, genetic engineering, end-of-life decisions, "living wills," fetal tissue research, cloning and various legal issues pertaining to bioethical procedures.

Note: Students seeking HACS credit for the National Catholic Bioethics Center (NCBC) bioethics certification seminars must choose the research paper option for the seminars from NCBC. Students who choose the quiz option with the NCBC cannot earn graduate credit from HACS for those seminars.

Concentration Goals

1. To teach students a fully Catholic understanding of bioethical principles and issues as concerns life issues, in their diversity and changes.
2. To teach students biological, medical, legal (e.g., advance directives), and ethical terminology and how to interpret what members of these different disciplines are saying when using this terminology.

Concentration Outcomes

1. Students will demonstrate an ability to explain, to a popular audience, the fully Catholic approach to bioethics on a variety of life and death issues.
2. Students will demonstrate a capacity to understand and interpret developing medical, biological, and legal approaches to life and death issues in a fully Catholic manner.

<u>Foundational Courses for Theology:</u>

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

<u>Theology Core:</u>

1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I

3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

NCBC Concentration Core:
1. BIE 653 Guiding Principles of Catholic Medical Ethics
2. BIE 661 Biology and Biotechnologies for Ethicists
3. BIE 673 Catholic Bioethics and the Dignity of the Human Person
4. BIE 675 Case Studies and Applied Topics

NCBC Concentration Electives (Choose one of the following):
1. BIE 639 Bioethics and the Law
2. BIE 796 Bioethics in the Post Christian Culture
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation
1. Comprehensive Exam or Thesis

Bioethics Independent of the Partnership with the NCBC

Courses articulate authentic Catholic teaching with respect to bioethical issues. They provide students with a solid Magisterial foundation in medical ethics and bioethical science. Some of the topics discussed in an interdisciplinary model are technological reproduction, the criteria for brain death, genetic engineering, end-of-life decisions, "living wills," fetal tissue research, cloning and various legal issues pertaining to bioethical procedures.

Concentration Goals
1. To teach students a fully Catholic understanding of bioethical principles and issues as concerns life issues, in their diversity and changes.
2. To teach students biological, medical, legal (e.g., advance directives) and ethical terminology and how to interpret what members of these different disciplines are saying when using this terminology.

Concentration Outcomes
1. Students will demonstrate an ability to explain, in a popular way, the fully Catholic approach to bioethics on a variety of life and death issues.
2. Students will manifest a capacity to understand and interpret developing medical, biological, and legal approaches to life and death issues in a fully Catholic manner.

Foundational Courses for Theology:
1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation

3. SAS 716 Gospels

Theology Core:
1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Non-NCBC Concentration Core:
1. BIE 625 Catholic Bioethics
2. BIE 651 Medical Ethics
3. BIE 661 Biology and Biotechnologies for Ethicists
4. BIE 639 Bioethics and the Law

Non-NCBC Concentration Electives (Choose one of the following):
1. MTH/PHE/PAS 680 Marriage and Theology of the Body
2. BIE 796 Bioethics in the Post Christian Culture
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation
1. Comprehensive Exam or Thesis

Church History

Courses offer a comprehensive study of the Church from its foundation to the Second Vatican Council. They include the teachings of the Church Fathers as well as the history of the Church in America. The courses provide students with an understanding of the role of Catholics in knowing the times and interpreting them in light of the Gospel.

Concentration Goals
1. Graduates will know a basic outline of the Western Church and the Church's involvement in the formation of western civilization.
2. Graduates will learn how to use primary sources, examine the relevant secondary sources, and, from this background, become critical thinkers in evaluating historiography through properly composed assignments, research papers, and presentations.
3. In forming a genuine Catholic leader, the Church history concentration will lead students especially in the historical circumstances of the development of doctrine and how it was expressed in light of the Church's missionary activity.

Concentration Outcomes

1. Students will understand the foundational "language" of Church history and thus be able to express in spoken word and writing its relevant events and ideas, while being formed for a more profound study.
2. With evangelization in mind, students will express Church history in a convincing prose based upon scholarly research done in light of Christ, having examined various forms of historiography and their philosophical, theological, and methodological foundations.
3. Graduates can convey profoundly the historical circumstances of the Church's Faith while clearly delineating a tradition of ideas, mission, liturgy, art, and culture in light of a reflection upon the needs of contemporary culture

Foundational Courses for Theology:

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:

1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:

1. CHH 881 Patristics
2. CHH 712 Medieval Church History
3. CHH 713 Modern Church History
4. CHH 709 Ecumenical Councils

Concentration Electives (Choose one of the following):

1. CHH 661 The Church's Response to Catholic Modernism
2. CHH 620 The Reformation and Counter-Reformation
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:

1. Comprehensive Exam or Thesis

Church History Concentration Note

The previous (pre-Fall 2023) Church History Concentration Core consisted of CHH/DTH 671, CHH 661, CHH 700, and CHH 881. The college retired CHH 700 in the Fall 2023 semester. With the exception of CHH 700, students under the previous Church History Concentration Core may continue under that plan or substitute the revised Church History Concentration Core courses by notifying the Graduate Theology Program Director. Since CHH 700 is

retired, students following the old concentration core may substitute any CHH course for CHH 700 with the approval of the Graduate Theology Program Director.

Dogmatic Theology

Courses are designed to examine the doctrine of the Catholic Church. Topics covered include Trinity, Christology, Ecclesiology, the Sacraments, Mariology and Grace.

Concentration Goals

1. To teach students the principles, sources, and methods of the science of theology and its relationships to, and distinctions from, philosophy and reason.
2. To educate students in the major dogmatic disciplines using Thomistic and magisterial sources and fully Catholic theologians.

Concentration Outcomes

1. Students will demonstrate a familiarity with, and the ability to explain in detail, major dogmatic teachings of the Catholic Church.
2. Students will demonstrate competence in distinguishing between fully Catholic approaches to doctrine and other approaches and be able to communicate the correctness of the former and the incorrectness of the latter.

Foundational Courses for Theology:

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:

1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:

1. DTH 645 Nature and Grace
2. DTH 800 The Seven Sacraments
3. DTH 760 Ecclesiology and Ecumenism
4. CHH/DTH 671 Documents of Vatican II

Concentration Elective (Choose one of the following):

1. DTH 890 Spiritual Theology
2. DTH 765 Mariology
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:
1. Comprehensive Exam or Thesis

General Studies

Courses are designed to provide a broader awareness of theology in general through an interdisciplinary concentration core. Students must select at least one course from each of the six concentrations following completion of their co-requisite courses and program core.

Concentration Goals
1. To educate students in a broad range of Catholic theological disciplines, depending on the student's interests, attending to the foundations of Catholic life and belief in a manner that is critical, accurate, and informed by current scholarship.
2. To develop in students a broad knowledge of theological disciplines of interest, and within them, developing methodologies and their current scholarly literature.
3. To develop in students their ability to articulate this knowledge in speech and writing.
4. To train students in the skills of theological research, including the use of traditional library resources and new media resources, as well as in the normal methods and style of theology.
5. To foster in students sound habits of study, dialogue, and discerning theological judgment, especially with a view to their roles in the work of evangelization and/or their further academic work in theology.

Concentration Outcomes
1. Students will demonstrate, in writing and speaking, an understanding of primary theological concepts and principles in a range of theological disciplines.
2. Students will be able to explain these concepts and principles and apply them in concrete situations in a reasoned way to help others understand Catholic teaching.
3. Students will demonstrate competence in distinguishing between fully Catholic approaches and other approaches and be able to communicate the correctness of the former and the incorrectness of the latter.

Foundational Courses for Theology:
1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:
1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:
1. Any Sacred Scripture (SAS) Course
2. Any Bioethics (BIE) Course
3. Any Church History (CHH) Course
4. Any Dogma (DTH) or Morals (MTH) Course

Concentration Electives:
1. Any two graduate-level theology courses
2. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:
1. Current Format Comprehensive Exam or Thesis

Moral Theology

Courses place in perspective the philosophical and theological tools with which the complex issues of morality are theoretically and practically evaluated. They help the student to discover the theological and moral virtues within the context of human activity. Canon Law is covered by courses in this area. The required course is MTH 611 - Fundamental Moral Theology I.

Concentration Goals
1. Establish the moral experience of the human being from personal morality and its relationship with the ethos.
2. We live in a world where fundamental rights such as life, family, and distributive justice seem to be in great challenge. The study of knowledge, freedom, and responsibility will help to have a coherent view.
3. Christian values must be submitted with coherence and as an aid to discover our humanity and respond to the most sublime man's search: the truth. It is what is called the dialogue between faith and reason.
4. Jesus Christ yesterday, today, and always is the concrete response to the deepest aspirations of the human being, Christian morality seeks to present this reality with a new language to the present culture.

Concentration Outcomes

1. To be able to identify and explain the biblical, historical, ethical, and systematic foundations of Catholic Moral Life and belief in a manner that is critical, accurate, and informed by current scholarship.

2. To be able to exhibit, in speech and writing, a coherent and detailed knowledge of their theological moral concentration, its developing methodologies, its current literature, its major theoretical constructs, and its classical and current problems and insights.
3. To be able to manifest the skills of theological research, including facility with traditional library resources and new media resources, as well as the ability to recognize and correctly cite materials appropriate to academic theology.
4. To be able to exhibit a critical understanding of diverse theological moral discourses and positions, assessing them critically and charitably in the light of the Catholic faith.
5. To be able to demonstrate competence in communicating Catholic Moral doctrine accurately at a popular level, in a practical and commonly accessible way, whether by ordinary speech and writing or via the new media of social communication.

Foundational Courses for Theology:

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:

1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:

1. DTH 645 Nature and Grace
2. MTH 612 Fundamental Moral Theology II
3. MTH/PAS/PHE 680 Marriage and the Theology of the Body
4. MTH/PAS/PHE 841 Catholic Social Teachings

Concentration Electives (Choose one of the following):

1. DTH 890 Spiritual Theology
2. MTH 851 Contemporary Moral Issues
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:

1. Comprehensive Exam or Thesis

Sacred Scripture

Courses are designed to provide the student with a comprehensive understanding and love of Scripture, the soul of theology. Courses will include books of the Old and New

Testaments, particularly the Gospels as the heart of the Scriptures. Methods of patristic interpretation, as well as modern methods of interpretation, will be utilized.

Concentration Goals

1. To enable students to understand biblical vocabulary and themes.
2. To immerse students into biblical history.
3. To enable students to interpret Sacred Scripture

Concentration Outcomes

1. Students will employ various scriptural methods of interpreting Sacred Scripture.
2. Students will demonstrate the ability to interpret Sacred Scripture in keeping with the Tradition of the Church.

Foundational Courses for Theology:

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:

1. DTH 731 One and Triune God
2. MTH 611 Fundamental Moral Theology I
3. MTH 614 Theological Virtues
4. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:

1. SAS 661 Gospel of John
2. SAS 671 Letters of St. Paul
3. SAS 602 Soul of Theology
4. SAS 621 Prophetic Literature

Concentration Electives (Choose one of the following):

1. SAS 681 Hebrews
2. SAS 631 Wisdom Literature
3. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:

1. Comprehensive Exam or Thesis

Thomistic Studies

Courses are designed to provide the student with an understanding of the philosophical preambles to theological studies. The courses help students understand the teaching of St.

Thomas in specific areas of theology (e.g., God, Christ, Morals) and his place as the Common Doctor of the Catholic Church in church teaching. This concentration in Thomistic Studies is available either On Campus or 100% Online.

Concentration Goals

1. To enable the student to understand the theology of St. Thomas in a systematic way.
2. To give the student an appreciation of the theology of St. Thomas in the larger theology of the Catholic Church.
3. To enable the student to access and understand both the style of St. Thomas and how the various schools of thought concerning the doctrine of St. Thomas do justice or not to the text of St. Thomas himself.

Concentration Outcomes:

1. Students will be able to demonstrate an understanding of the philosophical preambles to Theology studies.
2. Students will be able to demonstrate an understanding of the teaching of St. Thomas in specific areas of Theology (e.g., God, Christ, morals).
3. Students will be able to demonstrate an understanding of the place of St. Thomas as the Common Doctor of the Catholic Church in Church teaching.

Foundational Courses for Theology:

1. PHS 607 The Perennial Philosophy
2. DTH 600 Faith and Revelation
3. SAS 716 Gospels

Theology Core:

2. DTH 731 One and Triune God
3. MTH 611 Fundamental Moral Theology I
4. MTH 614 Theological Virtues
5. DTH 751 Christology (Prerequisite is DTH 731)

Concentration Core:

1. DTH 645 Nature and Grace
2. DTH 641 First Things & End Times
3. MTH 613 Cardinal Virtues
4. DTH 800 The Seven Sacraments

Concentration Electives (Choose one of the following):

1. DTH 766 Mary, Mother of God & Mother of the Church
2. DTH 890 Spiritual Theology
3. PHS 741 St. Thomas Aquinas on Being and Nothingness
4. PHS 751 The True, the False, the Lie, and the Fake

5. ENG 891 Academic Research Design and Writing (Students who wish to request permission to write a thesis must complete this course.)

Summative Evaluation:

1. Comprehensive Exam or Thesis

g. Course Requirements by Concentration for the M.A. in Theology

Three foundational courses: PHS 607 Philosophy for Theologians, DTH 600 Faith and Revelation, and SAS 716 Gospels.

Bioethics Concentration NCBC Certification	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Bioethics	4
Elective	1

Bioethics Concentration Non-NCBC Certification	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Bioethics	4
Elective	1

Church History Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Church History	4
Elective	1

Thomistic Studies Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Dogmatic Theology	1
–Moral Theology	1

Moral Theology Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Moral Theology	4
Elective	1

Sacred Scripture Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Sacred Scripture	4
Elective	1

Dogmatic Theology Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Dogmatic Theology	4
Elective	1

General Studies Concentration	
Foundation	3
Theology Core	
–Dogmatic Theology	2
–Moral Theology	2
Concentration Core	
–Apologetics	1
–Bioethics	1

–Philosophy	2	–Church History	1
Elective	1	–Dogmatic, Morals, or Scripture	1
		Elective	1

While it is recommended that students take the electives within their chosen concentration, students may take electives outside of the concentration if a reason exists to do so and they receive permission from the Program Director. They must stay within the Theology program in their choices. Students who meet the exemption requirements for one or both foundational courses may substitute those courses for graduate theology electives of their choice.

h. Summative Evaluation Requirement

Please see the Summative Evaluation Requirements section of this catalog.

- Students enrolled in the M.A. in Theology program starting in the Fall 2019 semester through Summer 2024 must complete ENG 890 Summative Evaluation: Comprehensive Exam and Professional Paper (Theology) as their only comprehensive exam option.
- Students enrolled in the M.A. in Theology program in the Summer 2019 semester and prior will take the Old Format Comprehensive Exam.
- Students enrolled in the M.A. in Theology program from the Fall 2024 semester and beyond will take the New Format Comprehensive Exam.

Please see the Student Handbook for tuition and fees and the Handbook for Faculty for stipends for advisors and readers.

B. Master of Sacred Scripture Program

Program Director: Dr. Joshua Madden

a. Summary of the Master of Sacred Scripture Program

The Master of Sacred Scripture (M.S.S.) program is a course of study designed to provide students with the skills and knowledge necessary to interpret with accuracy and fidelity the whole of the biblical canon in the fullness of the Catholic spiritual and intellectual tradition. It is a flexible program designed to prepare men and women for teaching religion/theology, for ministry, or for subsequent licentiate or doctoral work. It can also serve as enrichment for persons in other professions who want to deepen their understanding of Sacred Scripture and integrate that knowledge into their daily lives.

The student must take 39 credits of graduate coursework and complete the degree requirements with a cumulative GPA of 3.0 or better. The normal summative evaluation entails submitting a Capstone Research Paper (under the guidance of an academic advisor) and an oral comprehensive examination. There is a ten-year time limit from entry

into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

b. Admissions Requirements

Applicants for the Master of Sacred Scripture program should follow the Graduate Division Admissions Procedure.

- Applicants must have a Bachelor's degree with a minimum cumulative G.P.A. of 3.0.
- Applicants must be able to demonstrate proficiency in English, either through previous college experience or a proficiency exam.
- Applicants for the M.S.S. program must provide proof, established by official college transcripts, of the ability to succeed in graduate studies.
- A maximum of six graduate credits toward the M.S.S. degree will be accepted by Holy Apostles College and Seminary for transfer. These credits must be from accredited colleges and must be applicable to the M.S.S. degree, as outlined.

c. M.S.S. Program Goals

1. To cultivate in students a rich knowledge of the whole canon of Sacred Scripture, with an emphasis on unlimited inerrancy, biblical languages, patristic interpretations of the sacred text, and the core principles of Catholic biblical exegesis;
2. To initiate students into the contemporary discipline of Sacred Scripture Studies/Biblical Studies, familiarizing them with classical and current problems and insights, changing methodologies, and current scholarly literature;
3. To train students in the skills of biblical research, including the use of traditional library resources and new media resources, as well as in the academic practices and styles common in the discipline;
4. To foster in students sound habits of study and discerning biblical and theological judgment, together with an ability to articulate the knowledge they gain in this program through speech and writing.

d. M.S.S. Program Learning Outcomes

Upon completion of the Master of Sacred Scripture degree, students will be able to:

1. Uphold and defend the seventy-three books of the biblical canon as the inspired and inerrant Word of God, addressing the most prevalent challenges to their divine origin and veracity.
2. Explain with clarity the essential context, content, and meaning of Sacred Scripture in a Christocentric manner congruent with Catholic doctrine and the unanimous agreement of the Fathers.
3. Read and translate Sacred Scripture in at least one of the two original languages (Greek or Hebrew).

4. Conduct effective and ethical biblical research, utilizing appropriate tools for exegesis and applying the core principles of Catholic biblical interpretation.

e. Core Curriculum

Holy Apostles College and Seminary requires M.S.S. candidates to complete six credits of foundational study, nine credits of biblical language study (either Hebrew or Greek), and a twenty-four credit core curriculum covering the entire canon of Sacred Scripture. The M.S.S. program does not include a choice of concentrations.

Students will take six credits of foundational study. The foundational courses are as follows:

PHS 607 Perennial Philosophy
SAS 602 Soul of Theology

Students will elect to take either nine credits of Hebrew (the primary language of the Old Testament) or nine credits of Greek (the language of the New Testament). The biblical language courses are as follows:

HEB 501 Hebrew I
HEB 502 Hebrew II
HEB 503 Hebrew Exegesis

or

GRK 501 Greek I
GRK 502 Greek II
GRK 503 Greek Exegesis

Students will take a twenty-four-credit core curriculum covering the entire canon of Sacred Scripture. The twenty-four-credit core curriculum is as follows:

Old Testament
SAS 712 Pentateuch
SAS 713 Historical Books
SAS 714 Wisdom Books
SAS 715 Prophets

New Testament
SAS 716 Gospels
SAS 717 Luke and Acts of the Apostles
SAS 718 Letters of St. Paul
SAS 719 Catholic Epistles and Revelation

Summative Evaluation
Submission of Capstone Research
Comprehensive Exam

f. Summative Evaluation Requirement

Please see the Summative Evaluation Requirements section of this catalog.

- Students enrolled in the M.S.S. from the Fall 2024 semester and beyond will take the New Format Comprehensive Exam.

Please see the Student Handbook for tuition and fees and the Handbook for Faculty for stipends for advisors and readers.

g. Course Waiver Policy

A maximum of two course waivers (up to 6 credits) may be granted to a student if that student has completed equivalent academic coursework at HACS or elsewhere prior to enrollment in the Master of Sacred Scripture program. Any courses waived must be replaced by Sacred Scripture electives, such that the total number of credits in the program remains 39.

Note: Not all courses in the Master of Sacred Scripture program may be waived.

The conditions for course waivers are as follows:

- The Program Director ***may*** waive the foundational courses, *SAS 602 Soul of Theology* and *PHS 607 Perennial Philosophy* under certain circumstances. These circumstances are outlined below:

    - A student entering the Master of Sacred Scripture program with a B.A in Theology from a Catholic institution is exempt from *SAS 602 Soul of Theology* if that student has a scholastic background indicated in the student's previous transcripts or syllabi.
    - A student entering the Master of Sacred Scripture with a B.A. in Philosophy from a Catholic institution is exempt from *PHS 607 Perennial Philosophy* if that student has a scholastic background in Thomistic philosophy indicated in the student's previous transcripts or syllabi.
    - The Program Director ***may*** waive both foundational courses for a student entering the Master of Sacred Scripture with a double-major of Philosophy and Theology from a Catholic

institution if that student has a scholastic background indicated in the student's previous transcripts or syllabi meeting the above requirements.
- Based on a review of the student's previous coursework, the Program Director may require students with undergraduate degrees in Theology or Philosophy to complete the foundational courses if the coursework from the previous institution follows a substantively different approach to Catholic theology or philosophy than HACS.

- As noted above, Master of Sacred Scripture students must complete **either** three semesters of Greek (*GRK 501 Greek I, GRK 502 Greek II, GRK 503 Greek Exegesis*) **or** three semesters of Hebrew (*HEB 501 Hebrew I, HEB 502 Hebrew II, HEB 503 Hebrew Exegesis*). The Program Director ***may*** waive *GRK 501* and *GRK 502* or *HEB 501* and *HEB 502* if the following conditions are met:

    - A student has already taken *GRK 501* and *GRK 502* or *HEB 501* and *HEB 502* as a Holy Apostles undergraduate student prior to enrolling in the Master of Sacred Scripture program.
    - A student has already studied the *equivalent* of *GRK 501* and *GRK 502* or *HEB 501* and *HEB 502* at another academic institution or independently. However, in such cases, waivers will only be considered if the student successfully passes the Greek or Hebrew **placement exam.** Please see the Tuition and Fee schedule for the current placement exam fee.
    - GRK 503 Greek Exegesis and HEB 503 Hebrew Exegesis may <u>not</u> be waived. All M.S.S. students must complete one or the other.

- **Note:** Under normal circumstances, students who have already studied Greek extensively (prior to enrollment in the MSS) will be required to study Hebrew, and students who have already studied Hebrew extensively (prior to enrollment in the MSS) will be required to study Greek. Waiver requests and/or placement exam requests will only be granted at the discretion of the Program Director on a case-by-case basis.

C. Master of Arts in Pastoral Studies Program

Program Director: Dr. Edward Trendowski

a. Summary of the Master of Arts in Pastoral Studies Program

The Master of Arts (M.A.) in Pastoral Studies (or MAPS) program is a professional degree program designed to prepare students to serve competently and effectively in contemporary ecclesial ministries and lay leadership, especially within parish and diocesan settings. This includes but is not limited to religious education at all levels, catechetical

leadership, marriage and family ministries, evangelization, spiritual guidance, pastoral counseling, and youth ministry. A primary objective of the program is to develop in students an understanding of their ministry within the life and mission of the Roman Catholic Church.

The student must take 36 credit hours of graduate coursework, fulfill the human, spiritual, and pastoral formation requirements, and obtain a GPA of 3.0 or better. All students must complete two co-requisite courses, four core courses, four courses within the chosen concentration area, and two electives. All students are required to take the Comprehensive Examination as their Summative Evaluation. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

b. Admission Requirements for the M.A. in Pastoral Studies Program

Applicants should follow the Graduate Division Admissions Procedure.

1. Applicants must have a Bachelor's degree. A minimum of a 3.0 GPA is strongly recommended. See the application section for further details.
2. The MAPS co-requisites PAS 602 Fundamentals of Practical Theology and DTH 645 Nature and Grace are foundational to the MAPS program. They may only be waived based on substantively similar graduate-level work and with the permission of the MAPS program director. If either or both are waived, the student will replace each waived course with any MAPS course not already part of the student's degree plan requirements.
3. The Pastoral Counseling concentration requires a letter of recommendation from a priest or bishop confirming the applicant is a "Catholic in good standing with the Church."

***NOTE**: Those students who have completed the Graduate Certificate for Mental Healthcare Professionals through Holy Apostles College and Seminary can apply for the MAPS Pastoral Counseling concentration through the Advanced Standing Pathway (ASP). These students would then have the following course requirements waived: PAS 602, PAS 641, PAS 660, PAS 683, PAS 684, and PAS 791. These courses are not replaced by electives. Therefore, a student with this Graduate Certificate, if accepted into the MAPS program with the concentration in Pastoral Counseling, would only be required to take 18 credits of coursework (instead of 36 credits). All other requirements for the Pastoral Counseling concentration remain.

c. M.A. in Pastoral Studies Program Goals

1. To educate students in the discipline of pastoral theology, with attention to Catholic sacramental, spiritual, social and missiological teaching, sound morals and doctrine, and worthy contemporary scholarship;
2. To equip students with current knowledge of relevant pastoral resources of all kinds and with a practical familiarity with those resources most likely to be useful to each student's own role of service in the Church; and

3. To foster in students a love for pastoral ministry and an appropriate confidence in their own vocations to participate in the Church's mission.

d. M.A. in Pastoral Studies Program Learning Outcomes

Students completing the MAPS program will be able to:

1. Apply Catholic doctrine and morals in a pastoral setting such as prayer, evangelization, catechesis, adult faith formation, and apologetics.
2. Articulate and employ mature pastoral reflection in the context of diverse pastoral situations.
3. Evaluate human challenges, losses, and traumas in a pastorally sensitive manner that encourages growth in holiness among those being ministered.
4. Demonstrate competence in one of the program specializations, namely (a) apologetics (b) catechetical ministry (c) general studies (d) marriage and family (e) pastoral counseling (f) spiritual direction or (g) youth and young adult ministry.
5. Engage in guided human, spiritual, and pastoral formation through field experience.

e. Concentrations of Study for the Master of Arts in Pastoral Studies

The following descriptions provide an overview of each area of graduate study and specify course work normally required for the M.A. in Pastoral Studies.

Apologetics

The Apologetics concentration provides students with the basis for the key Catholic teachings and customs. Topics include an introduction to apologetics, Catholic norms, nature and grace, and non-Catholic beliefs.

The Apologetics Concentration is an excellent fit for those desiring to share their faith among their family and friends, in the classroom, in public speaking, in written form, and through various forms of social media.

<u>Concentration Goals</u>

1. To demonstrate that arguments given by atheists are not compelling, especially concerning the existence of God, the "problem" of evil, and the holiness of the Church.
2. To demonstrate how philosophical ethics can articulate with convincing reasons that what Catholics know by faith to be immoral is also immoral by reason.
3. To demonstrate that Catholic dogma and faithful practice is a fulfillment of the yearnings of non-Christians and non-Catholic Christians.

<u>Concentration Outcomes</u>

1. That students exhibit an ability to speak truth with love and respect in addressing intellectual falsehoods and historical misrepresentations.

2. That students demonstrate an ability to articulate, in practical and popular ways, philosophical doctrines that are particularly useful or even essential to giving an account of the doctrines of Catholic faith, whether by ordinary speech and writing or via new media of social communication.

Foundational Courses for All Areas of Concentration
1 PAS 602 Fundamentals of Practical Theology
2. DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Apologetics Area Concentration
1. APO 535 Moral Apologetics
2. APO 540 The New Atheism
3. APO PAS 511 Mission and Evangelization
4. APO 631 Social Media and the New Evangelization

Apologetics Electives
*Select any two courses from the following or consult the MAPS Program Director to approve your alternate selection.
1. APO 620 Evolution and Catholic Thought
2. APO 621 Climate Science and Catholic Thought
3. PAS 511 Mission and Evangelization
4. PAS 505 Intercultural Competencies
5. PAS 660 Thanatology
6. CHH 881 Patristics

Catechetical Ministry

The MAPS Catechetical Ministry Concentration provides learners with the abilities and skills necessary to teach others about the Catholic Faith and to administer catechetical and/or religious education programs in both parishes and diocesan capacities, including Catholic schools. The Catechetical Ministry Concentration is an excellent fit for those who wish to:

1. Direct a religious education/faith formation program in a parish.
2. Pursue a career in diocesan catechetical ministry.
3. Pursue a career in a Catholic grade school or high school.
4. Coordinate a religion program in a Catholic school.
5. Be more effective as a catechist or religion teacher.

Concentration Goals:

To equip students with the skills needed:

1. To demonstrate that the biblical-theological foundations of the Trinity, Jesus Christ, missiology, and morality are essential for sound catechetics.
2. To enable students to identify major milestones in the history and development of catechesis, as well as in the cognitive, social, and moral development of childhood and adolescence and to show how these milestones relate to catechesis.
3. To articulate and apply key principles from foundational catechetical documents to developmentally-appropriate methodologies for teaching the faith to children and teens.
4. To adapt catechetical materials and programs for special populations, including persons with disabilities and persons of diverse cultural and linguistic backgrounds.

Concentration Outcomes:

Students with a concentration in Catechetical Ministry will be able to:

1. Effectively administer a program of faith formation or religious education in a parish, school, or diocesan setting.
2. Foster personal growth in faith, discipleship, and spirituality in one's self and contribute to forming a community of intentional disciples.
3. Craft developmentally-appropriate catechetical experiences for learners of all ages.
4. Coordinate programs of sacramental preparation for children, adolescents, and adults.
5. Effectively meet the needs of special populations that present themselves for catechesis, including individuals with disabilities and persons from diverse cultural and linguistic backgrounds.
6. Collaborate with other ministry and/or educational leaders in a parish or school.

Foundational Courses for All Areas of Concentration

1. PAS 602 Fundamentals of Practical Theology
2. DTH 645 Nature and Grace

Core Courses for the MAPS Degree

1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Catechetical Ministry Area Concentration

1. PAS 651 History and Foundations of Catechesis
2. PAS 653 Child and Adolescent Catechesis
3. PAS 660 Thanatology
4. PAS 511 Mission and Evangelization

Catechetical Ministry Electives

*Select any two courses from the following, or consult the MAPS Program Director to approve your alternate selection.

1. APO 535 Moral Apologetics
2. APO 540 The New Atheism
3. PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage, Family Life and Spirituality
4. CHH 881 Patristics

General Studies

The MAPS General Studies Concentration provides learners with a broad overview of pastoral ministry in the Church. Courses provide the students with a strong general understanding of pastoral issues in the areas of marriage and family life, pastoral counseling, spiritual guidance, and apologetics, as they affect the activity of the Church in the pursuit of its missionary mandate.

The General Studies Concentration prepares students to provide direct assistance to others in the work of the salvation of souls. In addition, the General Studies Concentration is an excellent fit for people who wish to acquire the skills needed to support and educate others in the primary issues pertaining to a variety of pastoral ministries and to assist them in fostering strong family bonds.

Concentration Goals

1. To educate students in the fundamental principles of pastoral theology.
2. To enable students to respond to family and life issues with Faith and sound pedagogy.

General Studies Concentration Outcomes

Students with a concentration in General Studies will be able:

1. To foster in students an appreciation of the Church's pastoral ministries.
2. To enkindle in students a desire to serve the Church.

3. To demonstrate an understanding of relevant pastoral ministry texts, including Sacred Scripture, Sacred Tradition, and Magisterial documents of the Church.

Foundational Courses for All Areas of Concentration
1. PAS 602 Fundamentals of Practical Theology
2. DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Core Courses for the General Studies Area Concentration
*Select any one course from each of the following four areas.

1. Marriage and Family Life
CLA 715 Canon Law of Marriage
PAS 621 Pastoral Care of Marriage and Family
PAS 653 Child and Adolescent Catechesis
PAS 660 Thanatology
PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage, Family Life and Spirituality
PAS 780 Spiritual Psychology of Addiction and Habits of Recovery

2. Spiritual Direction
CHH 631 Mystical Theology and the Church Fathers
DTH 890 Spiritual Theology
PAS 660 Thanatology
PAS 671 Spiritual Direction: Skills and Practice
PAS 700 Intellectual Impairments
PAS 705 Hospital Spiritual Care

3. Pastoral Counseling
MTH 851 Contemporary Moral Issues
PAS 641 Methods in Counseling
PAS 660 Thanatology
PAS 700 Intellectual Impairments
PAS 780 Spiritual Psychology of Addiction and Habits of Recovery
PAS 791 Morals and Psychology

4. Apologetics, Youth and Young Adult Ministry

APO 535 Moral Apologetics
APO 540 The New Atheism
MTH 851 Contemporary Moral Issues
PAS 507 Contemporary Youth Culture
PAS 660 Thanatology

General Studies Electives
*Select any two courses from the lists above that you have not already taken or consult the MAPS Program Director to approve your alternate selection.

Marriage and Family Studies

The MAPS Marriage and Family Studies concentration provides learners with a strong understanding of both the role of the family in the life of the Church and society and the responsibilities involved in living out the covenantal relationship between God, man, and woman.

The Marriage and Family Studies concentration is an excellent fit for those learners who wish to:

1. Serve as both diocesan and parish-based marriage and family life ministers.
2. Conduct effective marriage preparation and enrichment programs.
3. Promote the relational and spiritual well-being of spouses and families.
4. Provide front-line pastoral support for spouses and families in crisis.
5. Practice as Marriage & Family Life Mentors.

Concentration Goals
To equip students with the skills needed:

1. To rediscover the meaning and values of marriage and family life.
2. To articulate a theoretical and practical understanding of marriage and family life through Sacred Scripture, Natural Law, Sacred Tradition, and the Magisterium of the Church.
3. To equip the students with both spiritual and pastoral help to be offered to those going through the trauma of abortion, terminal illness, death, and other crisis situations.
4. To facilitate a marital and family spirituality according to the Catholic vision of the home as the “domestic church.”
5. To be an effective first line of support to couples and families who are struggling under the weight of internal and/or external pressures.

Concentration Outcomes
Students with a concentration in Marriage and Family will be able:

1. Demonstrate marriage as a means for growth in holiness.
2. Show mastery for preparing those to embrace the sacrament of matrimony during remote and proximate preparation.
3. Prudently offer support to spouses and families in every stage of life.
4. Provide pastoral support and develop first-line interventions for spouses and families in crisis.

Foundational Courses for All Areas of Concentration
PAS 602 Fundamentals of Practical Theology
DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Core Courses for the Marriage and Family Area Concentration
1. CLA 715 Canon Law of Marriage
2. PAS 621 Pastoral Care of Marriage and Family
3. PAS 660 Thanatology
4. PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage, Family Life and Spirituality

Marriage and Family Electives
*Select any two courses from the following or consult the MAPS Program Director to approve your alternate selection.

1. APO 535 Moral Apologetics
2. APO 540 The New Atheism
3. MTH 851 Contemporary Moral Issues
4. PAS 511 Mission and Evangelization
5. PAS 700 Intellectual Impairments
6. PAS 780 Spiritual Psychology of Addiction and Habits of Recovery

Pastoral Counseling*

The pastoral counseling MAPS concentration gives learners the skills they need to help people cultivate healthy and holy relationships and to lead peaceful lives. Students will acquire the skills necessary for fostering the emotional, spiritual, and relational development of people-of-faith, in addition to being able to develop ethical and effective psycho-spiritual interventions to assist people in crisis.

The Pastoral Counseling MAPS Concentration concentration is an excellent fit for:

1. Persons in church ministry who would like to sharpen their psycho-spiritual intervention skills and be more effective first-line responders to people needing emotional and relational support.
2. Any person who wishes to practice as a Christian Life Coach and/or Board Certified Professional Life Coach after the program (certification is not part of the program).
3. Licensed mental health counselors who wish to engage in ethical and effective faith- integrated approaches to professional counseling.

This program is a professional, ministerial degree that enables learners to pursue the additional paths required by the state in order to practice as state-licensed mental health professionals. Upon graduation, one holds a professional degree and not any professional credentialing or licensing. As with any ministerial program, those who wish to pursue a career in pastoral counseling after obtaining their degree are advised to research credentialing and licensing programs in their state of residence.

Concentration Goals

To equip students with the skills needed:

1. To equip students with technical skills and practice for pastoral counseling.
2. To educate students on the role of social sciences, especially psychology in pastoral counseling.
3. To foster in students the integration of human emotion.
4. To empower students to provide faith-integrated counseling/coaching services in an ethical and effective manner.

Concentration Outcomes

Students with a concentration in Pastoral Counseling will be able to:

1. Respectfully guide others in effective goal planning and decision-making skills.
2. Guide the people of God on how to cope with various crises in life by using spiritually integrated approaches to counsel/coach in an ethical and effective manner.
3. Facilitate the emotional, relational, and spiritual well-being and development of the people they serve.

***NOTE**: Those students who have completed the Graduate Certificate for Mental Healthcare Professionals through Holy Apostles College and Seminary can apply for the MAPS Pastoral Counseling concentration through the Advanced Standing Pathway (ASP). These students would then have the following course requirements waived: PAS 602, PAS 641, PAS 660, PAS 683, PAS 684, and PAS 791. These courses are not replaced by electives. Therefore, a student with this Graduate Certificate, if accepted into the MAPS program with the concentration in

Pastoral Counseling, would only be required to take 18 credits of coursework (instead of 36 credits). All other requirements for the Pastoral Counseling concentration remain.

Foundational Courses for All Areas of Concentration
PAS 602 Fundamentals of Practical Theology
DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Core Courses for the Pastoral Counseling Area Concentration
1. PAS 641 Methods in Counseling
2. PAS 683 Pastoral Counseling I: Spiritual Helping and Accompaniment (Pre-req., PAS 641)
3. PAS 684 Pastoral Counseling II: Spiritual Diagnosis and Accompaniment (Pre-req., PAS 641; PAS 683)
4. PAS 791 Morals and Psychology

Pastoral Counseling Electives
*Select any two courses from the following or consult the MAPS Program Director to approve your alternate selection.

1. MTH 851 Contemporary Moral Issues
2. PAS 621 Pastoral Care of Marriage and Family
3. PAS 660 Thanatology
4. PAS 705 Hospital Spiritual Care
5. PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage, Family Life and Spirituality
6. PAS 780 Spiritual Psychology of Addiction and Habits of Recovery

Spiritual Direction

The MAPS Concentration in Spiritual Direction is intended to give learners the skills they need to help people experience God and their Catholic faith in a more meaningful, dynamic, and integrative manner. Learners will develop the skills necessary to assist the faithful in discerning God's will, growing in virtue, developing a more intimate relationship with God, and experiencing the Holy Spirit at work in the blessings and challenges of everyday life. This concentration does not guarantee one can serve as a spiritual director in a parish or diocesan setting. It is best to check with one's local diocesan policy regarding spiritual direction.

The Spiritual Direction Concentration concentration is an excellent fit for:

1. Those who are currently engaged in ministry work but who wish to make a more effective use of the mystical and spiritual traditions of the Catholic faith in order to facilitate spiritual growth and healing in the people they serve.
2. Persons interested in pursuing a career in various diocesan and parish ministries, faith formation, spiritual care, grieving and bereavement ministries, and other lay ministry careers.
3. Licensed mental health professionals who wish to add a dimension of spiritual guidance services to their current practice.

Concentration Goals
To equip students with the skills needed to:

1. To enable learners to apply insights from Catholic mystical theology to the challenges of everyday life.
2. To cooperate more efficiently with the movement of grace in their lives and in the clear discernment of spirits.
3. To enable learners to facilitate spiritual growth and maturity in their own lives and the lives of the faithful.

Concentration Outcomes
Students with a concentration in Spiritual Direction will be able to:

1. Engage in the practice of spiritual guidance in an ethical and effective manner.
2. Assist the faithful in discerning God's will for their lives.
3. Employ the skills necessary to exercise the discernment of spirits.
4. Facilitate the development of virtue and spiritual maturity in the lives of the faithful.

Foundational Courses for All Areas of Concentration
PAS 602 Fundamentals of Practical Theology
DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Core Courses for the Spiritual Direction Area Concentration
1. CHH 631 Mystical Theology and the Church Fathers
2. PAS 660 Thanatology
3. DTH 890 Spiritual Theology

4. PAS 671 Spiritual Direction: Skills and Practice

Spiritual Direction Electives
*Select any two courses from the following, or consult the MAPS Program Director to approve your alternate selection.
1. MTH 851 Contemporary Moral Issues
2. PAS 621 Pastoral Care of Marriage and Family
3. PAS 700 Intellectual Impairments
4. PAS 705 Hospital Spiritual Care
5. PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage, Family Life and Spirituality
6. PAS 780 Spiritual Psychology of Addiction and Habits of Recovery

Youth and Young Adult Ministry*

The MAPS Youth & Young Adult Ministry Concentration provides learners with the ability to help teens and young adults apply their Faith to the difficult emotional, spiritual, and relationship challenges that accompany the high school, college, and young adult years. The Youth & Young Adult Ministry Concentration enables practitioners, catechists, and evangelists to be more effective in connecting with teens and young adults through encouraging meaningful experiences of their Catholic Faith. This concentration is an excellent fit for those learners who wish to pursue a career in:

1. Parish and diocesan youth and young adult ministries
2. Catholic grade schools or high schools
3. Campus ministry
4. Family life ministries

Concentration Goals
To equip students with the skills needed:
1. To foster in students the attitudes, skills, and habits that are useful for ministering to young people.
2. To educate students to apply the wisdom of their Catholic faith to the needs of young people today, particularly in light of the universal call to holiness and of the importance of the family.
3. To assist teens and young adults enjoy healthy, Godly, and chaste peer relationships and prepare to participate in Godly marriage and family lives and other healthy adult relationships.
4. To empower teens and young adults to discover their mission and charisms and to discern God's will for their lives.

Concentration Outcomes
Students with a concentration in Youth and Young Adult Ministry will be able to:

1. Articulate the Catholic Church's core teachings on pastoral ministry for youth through thoughtful dialogue.
2. Demonstrate an understanding of relevant pastoral ministry texts focused on youth and young adults, including Sacred Scripture, Sacred Tradition, and Magisterial documents of the Church.
3. Distinguish various approaches to youth ministry, such as offering guidance, promoting positive growth, providing care during difficult times, fostering parish participation, engaging in advocacy.
4. Positively influence various forms of ministry relationships (mentoring, friendship, peer, co-workers, fellow disciples).

***NOTE**: Those students who have completed the Graduate Certificate for Youth and Young Adult Ministry through Holy Apostles College and Seminary can apply for the MAPS Youth and Young Adult Ministry concentration through the Advanced Standing Pathway (ASP). These students would then have the following course requirements waived: APO 540, APO 535, PAS 602, PAS 507, PAS 511 (elective), and PAS 780 (elective). These courses are not replaced by electives. Therefore, a student with this Graduate Certificate, if accepted into the MAPS program with the concentration in Youth and Young Adult Ministry, would only be required to take 18 credits of coursework (instead of 36 credits). All other requirements for the Youth and Young Adult Ministry concentration remain.

Foundational Courses for All Areas of Concentration
PAS 602 Fundamentals of Practical Theology
DTH 645 Nature and Grace

Core Courses for the MAPS Degree
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Core Courses for the Youth and Young Adult Ministry Area Concentration
1. APO 535 Moral Apologetics
2. APO 540 The New Atheism
3. PAS 507 Contemporary Youth Culture
4. PAS 660 Thanatology

Youth and Young Adult Ministry Electives
*Select any two courses from the following, or consult the MAPS Program Director to approve your alternate selection.

1. MTH 851 Contemporary Moral Issues

2. PAS 505 Intercultural Competencies
3. PAS 641 Methods in Counseling
4. PAS 780 Spiritual Psychology of Addiction and Habits of Recovery
5. CHH 881 Patristics

Diaconate Studies

Introduction

This section describes how Holy Apostles College and Seminary (HACS) will provide for the intellectual formation of permanent deacons in the United States. The primary resource for defining the formation of permanent deacons in the United States is the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America, 2nd edition,* published by the United States Conference of Catholic Bishops (USCCB). This document emphasizes the deacon's role in the Church in light of the outpouring of the Holy Spirit, which "constitutes the deacon as a sacred minister by the Sacrament of Holy Orders." The deacon has "a distinct identity and integrity in the Church that marks him as neither a lay person nor a priest; rather, the deacon is a cleric who is ordained to *diakonia,* namely, a service to God's People in communion with the diocesan bishop and his body of priests."[1] The various stages and dimensions of the formation of permanent deacons, and the particular role of intellectual formation, are described below.

Stages and Dimensions of Permanent Diaconate Formation

Diaconate formation consists of three stages: 1) aspirant, 2) candidate and 3) post-ordination. Each of the three stages consists of formation activities in four dimensions: 1) human, 2) spiritual, 3) intellectual and 4) pastoral.[2]

In this program, HACS provides for the intellectual formation of permanent deacons in the aspirant and candidate stages. For the aspirant stage, recommendations are given to allow aspirants who may not have bachelor's degrees to prepare for graduate courses during the candidate stage. For the candidate stage, a program of graduate study in theological topics is provided, along with suggested practical activities to support the intellectual learning.

HACS leadership works with the diocesan ordinary to support the overall goals of each diocesan program, to provide intellectual formation for each permanent deacon fully aligned with the Magisterium of the Church, and to contribute to the process of evaluation of each candidate's readiness for ordination as a permanent deacon. The permanent diaconate formation process is situated in specific dioceses and parishes and is led by the bishop in each location.[3] The selection of men for the program overall is accomplished by the directors of permanent diaconate formation in their local contexts. The HACS program for permanent diaconate intellectual formation supports and contributes to each

person's overall formation by working closely with the diocesan ordinary throughout the formation process.

HACS Program of Intellectual Formation of Permanent Deacons

Program Objectives

The *National Directory* lists a number of guiding principles and objectives for the intellectual formation of permanent deacons. Sacred Scripture is central to the program. Other areas that should be given prominence include liturgical studies, sacraments, preaching and "missiology" (evangelization).[4]

Aspirancy Stage

The Aspirancy or propaedeutic period is a time of discernment and preparation prior to admission to the candidacy stage.[5] During this stage, the HACS PDF program offers three 15-week undergraduate courses:

- SAS 101 – Sacred Scripture
- ENG 181 – Research and Writing
- PHS 450 – Philosophical Anthropology

These courses are specifically recommended for men who may not have Bachelor's degrees or who have been out of school for a long time. After these courses, candidates take the graduate courses listed below for the Candidacy Stage. After completing the complete set of courses, the candidate is awarded a Certificate of Diaconate Studies, since without a Bachelor's degree these candidates are not eligible for the MA in Pastoral Studies.

Candidacy Stage

According to the *National Directory,* the candidacy stage should take at least three years.[6] The HACS PDF program recommends a four-year program of 15-week, 3-credit graduate courses from our Master of Arts Pastoral Studies degree program. Candidates would take only one course at a time, which allows them to focus their attention on a specific topic in the midst of their other formation activities and daily lives.

Candidates who are accepted into the program with a previously earned Bachelor's degree and complete the program are awarded a MA in Pastoral Studies – Diaconate Concentration. Without a Bachelor's degree, candidates receive a Certificate in Diaconate Studies upon completion of the program. The program consists of 12 courses, listed below, plus a Summative Evaluation Portfolio requirement.

A sample schedule of courses for the HACS Permanent Diaconate Formation Program are as follows:

Year	Term	Course	Semesters Course is Usually Offered
Year 1			
	Fall	PAS 602 Practical Theology	Fall, Spring, Summer
	Spring	DTH 645 Nature and Grace	Fall, Spring
	Summer	SAS 716 Gospels	Fall, Spring, Summer
Year 2			
	Fall	APO 512 Apologetics	Fall, Spring, Summer
	Spring	PAS 805 Trinity and Incarnation	Spring, Summer
	Summer	CLA 703 Canon Law and the Sacraments	Summer
Year 3			
	Fall	PAS 621 Pastoral Care of Marriage and Family	Fall, Summer
	Spring	PAS 511 Mission and Evangelization	Spring
	Summer	DTH 512 Spiritual Life in the Classics	Fall, Summer

Year 4			
	Fall	PAS 641 Methods in Counseling	Fall
	Spring	DTH 760 Theology of the Church	Fall, Spring
	Summer	MTH 841 Catholic Social Teachings Summative Evaluation Portfolio	Fall, Spring, Summer

Course Format

Online HACS courses are asynchronous, fully online courses. There are discussion boards online most weeks, and papers and/or quizzes and exams are the usual assignments. There may be some variation depending on a professor's approach or the content that is being provided. Most courses are taught by regular Holy Apostles faculty. Some courses may also be offered on campus at HACS's Cromwell, CT, campus.

Program Format

The HACS PDF program is designed to be fully online and able to be completed in a fully remote context. For in-person practicum experiences, there may be opportunities in the future to participate in summer programs offered on campus. Practical experiences in tasks such as liturgy and sacraments may also be offered at the (arch)diocese or parish level.

There is some flexibility to add or change courses as needed to tailor the program to a specific need of a parish or diocese. Continuing education opportunities are offered post-ordination through additional courses or certificate programs online.

Summative Evaluation Portfolio

The Summative Evaluation Portfolio consists of a portfolio of practical parish activities created by the candidate, which reflect what the candidate has learned throughout the program. The portfolio reflects practical, real-world applications of course learning outcomes that may be implemented in a parish, diocese or related context.

Admission

HACS will be in contact with each (arch)diocese to determine the applicants who are approved for admission to the HACS PDF program. Applicants should have been accepted into the Candidacy stage of their permanent diaconate formation program through the (arch)diocese or the religious community, which has the appropriate authority to designate candidates for the permanent diaconate. Applicants must submit transcripts of prior academic work. If applicants do not have prior academic work and/or do not have a bachelor's degree, they should take the three courses listed in the Aspirancy stage before beginning their graduate work at HACS.

Wives of Married Applicants

The wives of married applicants to the program are encouraged to participate with their husbands. The admission requirements for college classes are the same as those for their husbands, including submission of transcripts and completing any preparatory classes if they do not have a Bachelor's degree.

Wives of the married men are welcome to participate because "the participation of a wife in her husband's formation program strengthens their awareness of the husband's diaconal vocation and helps the wife to accept the challenges and changes that will take place." Wives need to give informed consent to their husbands becoming deacons. However, "care must simultaneously be taken to keep clear the essential distinction between ordained and familial life and the clear independence of diaconal ministry. The level of expected participation of the wife in the formation process should consider her responsibilities to family and work."[7]

Cost

The cost of the program is the same as the current price per graduate credit hour for HACS Graduate Courses, or price per undergraduate credit hour for undergraduate courses taken during the Aspirancy stage.

Evaluation of Candidates

The HACS PDF formation team works with the diocesan ordinary to provide feedback on each candidate's academic progress. Since graduate credit is earned for each course, grades are assigned to evaluate each individual's progress. Papers, quizzes and exam results can provide additional insight into each candidate's grasp of the intellectual components of the program. The portfolio project (Summative Evaluation) at the end of the program provides an opportunity for candidates to create real-world applications of parish or diocesan programs based on concepts and activities learned throughout the program.

Advising

The MAPS Program Director and the PDF Program Director are the primary advisors for the academic work of permanent diaconate candidates. They may call upon other members of the formation team as needed to assist with any issues. They are also available to meet with diocesan formation teams for periodic consultation and updates, as well as for evaluation of candidates' progress.

Summer Residency Opportunities

In the future, HACS may offer permanent diaconate formation residency opportunities during the summer, with special retreat topics and an opportunity to meet others in the program. This program may be expanded to include "practicum" classes in liturgy, sacraments and homiletics. Pre-ordination retreats for candidates and wives' retreats for the wives of married candidates may also be arranged. In addition, continuing education opportunities may be provided post-ordination on campus or online.

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[1] USCCB, *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America,* 2nd ed. (Washington DC: USCCB, 2021), no. 30, p. 23.
[2] *National Directory,* 2nd ed., no. 112, p. 65.
[3] *National Directory,* 2nd ed., no. 43, p. 33.
[4] *National Directory,* 2nd ed., no. 128, pp. 73-73.
[5] *National Directory,* 2nd ed., no. 190, p. 106.
[6] *National Directory,* 2nd ed., no. 214, p. 117.
[7] *National Directory,* 2nd ed., no. 149, p. 82.

f. Core Curriculum

As the above list describes, two foundational classes are required of all students when they first matriculate into the Master of Arts in Pastoral Studies program; these are PAS 602 Fundamentals of Practical Theology and DTH 645 Nature and Grace.

The 12-credit hour core curriculum and 12-credit concentration curriculum required for the M.A. in Pastoral Studies Program include the following:

Core
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. DTH 512 Spiritual Life in the Classics
4. PAS 785 Pastoral Issues Concerning Human Sexuality

Concentrations
- Apologetics – 4 courses within the concentration
- General Studies – 4 courses within the concentration
- Marriage and Family Studies – 4 courses within the concentration
- Spiritual Direction – 4 courses within the concentration
- Pastoral Counseling – 4 courses within the concentration

• Youth and Young Adult Ministry – 4 courses within the concentration
• Catechetical Ministry – 4 courses within the concentration

Electives
Please refer to suggested electives under each concentration area.

As part of the 36-credit core course curriculum, students in the M.A. in Pastoral Studies Program must successfully complete either a comprehensive examination.

g. Course Requirements by Concentration for the M.A. in Pastoral Studies

Apologetics Concentration	
Foundation	2
Apologetics Core	4
Concentration	4
Additional Courses	2
Catechetical Ministry Concentration	
Foundation	2
Catechetical Ministry Core	4
Concentration	4
Additional Courses	2
General Studies Concentration	
Foundation	2
General Studies Core	4
Concentration	4
Additional Courses	2
Marriage & Family Studies Concentration	
Foundation	2
Marriage & Family Studies Core	4
Concentration	4
Additional Courses	2

Apologetics Concentration	
Foundation	2
Pastoral Counseling Core	4
Concentration	4
Additional Courses	2
Spiritual Direction Concentration	
Foundation	2
Spiritual Direction Core	4
Concentration	4
Additional Courses	2
Youth & Young Adult Ministries Concentration	
Foundation	2
Youth & Young Adult Ministries Core	4
Concentration	4
Additional Courses	2

h. Human, Spiritual, and Pastoral Formation Requirement

A student is required to complete 5 hours of human, spiritual, and pastoral formation (each) via field experiences. A student is required to submit a formation accountability form within 72 hours after completing the field experience. This form is sent directly to the MAPS program director for review. The following are some considerations and examples for each of the areas of formation.

Human Formation

“Human formation seeks to develop the [person’s] human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service” (Co-Workers in the Vineyard, 36).

Elements of Human Formation (Co-Workers in the Vineyard)
- A basic understanding of self and others
- Psychological health
- A mature sexuality which cultivates chastity in relation to one’s state in life
- Physical health
- Knowledge of one’s personal gifts and special charisms
- Recognition of the traits and abilities one lacks
- Understanding of family systems and dynamics
- Ability to learn from both praise and criticism
- Appreciation and valuing of racial, ethnic, and cultural diversity
- Virtues of Christian discipleship

Examples of Opportunities for Human Formation
- Attend a webinar or live event on the virtue of chastity or Catholic anthropology (Theology of the Body, etc.)
- Attend a Charism Discernment Workshop (ex. through the Catherine of Siena Institute)
- Participate in a Temperaments Assessment workshop or exercise
- Attend a workshop or live event on the foundations of the domestic church
- Attend a multi-cultural event in a parish or diocesan setting
- Attend a workshop or live event on virtue ethics

Spiritual Formation
“Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one’s life. Openness to this ongoing conversion is a prerequisite for
fruitful spiritual formation” (Co-Workers in the Vineyard, 38).

Elements of Spiritual Formation (*Co-Workers in the Vineyard*)
- A living union with Christ
- Spiritual formation built on the word of God
- Spiritual formation built on the Liturgy
- An incarnational spirituality of presence and a paschal spirituality of loving service
- An awareness of sin
- A spirituality of suffering
- A Marian spirituality
- Love for the Church

- Devotion to the Eucharist
- An ecumenical spirit

Examples of Opportunities for Spiritual Formation
- Attend a Bible study in a parish or diocesan setting
- Pray the Liturgy of the Hours
- Attend a Parish Lenten Mission
- Attend a diocesan Men's or Women's Conference
- Attend an Advent Day or Reflection or Retreat
- Attend a retreat or event on the Blessed Mother Mary
- Attend Eucharistic Adoration
- Attend an event for the Week of Prayer for Christian Unity (January)

Pastoral Formation

"Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry" (Co-Workers in the Vineyard, 47).

Elements of Pastoral Formation (Co-Workers in the Vineyard)
- Methods of providing formation for others
- Leading of community prayer and preaching
- Pastoral ministry skills
- Family mission and family perspective
- Effective relationship and communication skills
- Collaboration
- Discernment of the signs of the times
- Gift discernment and volunteer ministry management
- Change and conflict management skills
- Basic counseling skills
- Culture and language studies
- Administration skills
- Leadership and organizational development
- Applicable civil law
- Ministerial code of ethics

Examples of Opportunities for Pastoral Formation
- Teaching religious education/faith formation at a parish or in a diocesan setting
- Teaching OCIA or Marriage Preparation or other Adult Faith Formation
- Serving as a Campus Minister
- Serving as a Youth Minister
- Leading a Group Bible Study or Prayer Group
- Leading a Retreat
- Teaching a parenting class in a Catholic context

- Serving as a Director of Religious Education
- Hospital chaplaincy
- Prison ministry
- Visiting the homebound

i. Summative Evaluation Requirement

Please see the Summative Evaluation Requirements section of the catalog.

- Students enrolled in the M.A. in Pastoral Studies program may only take the Old Format Comprehensive Exam.

Please see the Student Handbook for tuition and fees and the Handbook for Faculty for stipends for advisors and readers.

D. Master of Divinity in the New Evangelization Program

Program Director: Dr. Edward Trendowski

a. Summary of the Master of Divinity in the New Evangelization Program

The Master of Divinity in the New Evangelization (M.Div.-N.E.) is a professional, ministerial degree that offers students theology immersed in Sacred Scripture, Catholic spirituality, pastoral studies, apologetics dogma, and moral theology. The program is designed to equip students to answer the call to a new evangelization through service to God, Church, family, and neighbor effectively and efficiently in a variety of contemporary ecclesial ministries. Graduates are prepared for positions of lay leadership in parish and diocesan settings. As a result, our graduates effectively respond to Pope Saint John Paul II's call for new "ardor, methods and expression" in evangelization (John Paul II, Address to CELAM, 1983).

The student must take 72 credit hours of graduate coursework, fulfill the human, spiritual, and pastoral formation requirements, and complete the degree requirements with a G.P.A. of 3.0 or better. All students must complete two co-requisite courses, two spiritual theology courses, four Sacred Scripture courses, three pastoral theology courses, five moral theology courses, five dogmatic theology courses, and two courses of one's choice within the list of electives. All students are required to submit a Summative Evaluation project at the conclusion of their studies. Students are also required to take a Comprehensive Exam. There is a ten-year time limit from entry into the program for completion of the degree requirements. For extenuating circumstances, the student may obtain an extension from the Program Director.

The 72-credit Master of Divinity in the New Evangelization prepares lay men and women and permanent deacons for ministry. Additionally, it prepares individuals for further studies, such as a Doctor of Ministry (D.Min.), other Doctoral programs, Licentiate,

Graduate Certificate, or Post Master's Certificate. The Master of Divinity in the New Evangelization is 100% available online.

The Master of Divinity in the New Evangelization (M.Div.-N.E.) degree is especially for:

- Those working in ministry or those desiring to pursue work in various forms of ministry
- Catholic school teachers and other educators
- Homeschooling parents
- Catholic professionals
- Nurses, therapists, and other health care professionals
- Counselors, life coaches, grieving ministers, and spiritual directors
- Marriage and family coordinators
- Youth ministers
- Coordinators of diocesan and parish-based religious education programs
- Seminary formators
- Single and married laity and those living the evangelical counsels
- Everyone wanting to grow in knowledge and love of the Catholic Faith
- Anyone wishing to pursue a doctoral degree in the future.

b. Advanced Standing Pathway for the M.Div.-N.E. Program

If a student has COMPLETED either a Master's Degree in Theology, a Master's Degree in Pastoral Studies (or similar degree) through Holy Apostles College and Seminary or another Catholic College, University, or Seminary, that student can apply to the Master of Divinity in the New Evangelization through the Advanced Standing Pathway (ASP). Students can enter the M.Div.-N.E. Concentration via the ASP.

The ASP allows a student to pursue the 72 credit M.Div.-N.E. in as few as 48 credits. The ASP allows 8 courses (24 credits) to be granted toward this degree. The student will be responsible for letting Admissions and the M.Div.-N.E. Program Director know of his or her intention to pursue the M.Div.-N.E. via the ASP process.

The MDiv.-NE Program Director will review the student's transcript to determine potential courses to replace existing program requirements. The Program Director may ask for course syllabi to determine if the courses from another institution are substantively similar to current M.Div.-N.E. course requirements.

When a student pursues an M.Div.-N.E. degree through the ASP, if a course is waived, the student does not have to take that course or a replacement course. The course requirement is waived completely. This will be reflected on the student's degree plan. However, the student transcript will only show the courses that the student took with Holy Apostles College and Seminary, not through a previous degree or other institution. For questions on the Advanced Standing Pathway, please contact the M.Div.-N.E. Program Director.

c. Admission Requirements for the M.Div.-N.E. Concentration Programs

Description of Process

1. Applicants should follow the Graduate Division Admissions Procedure. Applicants must have a Bachelor's degree. A minimum of a 3.0 GPA is strongly recommended. See the application section for further details.
2. The Master of Divinity in the New Evangelization requires a letter of recommendation from a priest or bishop confirming the applicant is a "Catholic in good standing with the Church."

d. M.Div.-N.E. Program Goals

1. To rediscover the meaning and urgency of a New Evangelization for today's Catholic
2. To educate students in pastoral, dogmatic, moral, spiritual, and missiological theology for a New Evangelization
3. To equip students with methods and tools of evangelization
4. To prepare students for evangelization and ministry by engaging relevant pastoral resources and practical evangelization projects
5. To foster in students a love for a New Evangelization and an appropriate confidence and desire to participate in the Church's mission of evangelization, which is her "most profound identity" (Paul VI, Evangelii Nuntiandi #14).

e. M.Div.-N.E. Program Outcomes

Students completing the Master of Arts in the New Evangelization program will be able to:

1. Apply Catholic doctrine and morals in a theological and pastoral setting.
2. Articulate and employ mature pastoral-theological evangelization and reflection, demonstrating prudence, knowledge of the Faith, and a realistic appraisal of concrete pastoral circumstances.
3. Conduct pastoral-theological research in an effective and ethical manner.
4. Develop strategies to foster growth in holiness and fidelity to the truth within those ministered to within the context of the new evangelization and in other pastoral situations.
5. Collaborate effectively with others in the work of ministry and evangelization.
6. Engage in guided human, spiritual, and pastoral formation through field experience.

f. Course Requirements for the M.Div.-N.E. Program

Foundational Courses 2 courses / 6 credits

PAS 602 Fundamentals of Practical Theology
PHS 607 Philosophy for Theologians

Sacred Scripture 4 courses / 12 credits

SAS 638 Torah and Old Testament Historical Books
SAS 716 Gospels
SAS 561 Gospel of John
CHH 881 Patristics

Moral Theology 5 courses / 15 credits

APO 535 Moral Apologetics
BIE 625 Catholic Bioethics
MTH 611 Fundamental Moral Theology I
MTH 612 Fundamental Moral Theology II
MTH 851 Contemporary Moral Issues

Dogmatic Theology and Church History 5 courses / 15 credits

DTH 731 One and Triune God
DTH 751 Christology
DTH 760 Ecclesiology and Ecumenism
DTH 800 The Seven Sacraments
Church History Course – Choose one of the following:

CHH 709 Ecumenical Councils
CHH 712 Medieval Church History
CHH 713 Modern Church History

Note: CHH 700 Church History was retired and replaced with the choice of Church History courses listed above.

Pastoral Theology 3 courses / 9 credits

APO 512 Apologetics
PAS 511 Mission and Evangelization
Choose one of the following:
–PAS 621 Pastoral Care of Marriage and Family
–PAS 785 Pastoral Issues Concerning Human Sexuality

Spiritual Theology 2 courses / 6 credits

DTH 512 Spiritual Life in the Classics
DTH 766 Mary, Mother of God and Mother of the Church

Electives 2 courses / 6 credits (student selects two of the courses listed below)

APO 520 Accommodating Students' Faith Needs through Cultural Understanding (Formerly: Adapting Evangelization to Hispanic Cultural Contexts)
CHH 635 The Syriac Fathers of the Church
CHH 636 History of the Maronite Church
PAS 605 Intercultural Competencies
PAS 660 Thanatology
PAS 651 History and Foundations of Catechesis
PHE 610 Ethics
PHS 781 Thomistic Personalism: Knowledge and Love

g. Human, Spiritual, and Pastoral Formation Requirement

All M.Div.-N.E. students are required to complete 10 hours of human, spiritual, and pastoral formation (each) via field experiences. A student is required to submit a formation accountability form within 72 hours after completing the field experience. This form is sent directly to the M.Div.-N.E. program director for review. The following are some considerations and examples for each of the areas of formation. **NOTE:** Students should complete all formation requirements prior to beginning the Summative Evaluation Process (Comprehensive Exam and Summative Evaluation Project).

Human Formation
"Human formation seeks to develop the [person's] human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service." (Co-Workers in the Vineyard, 36).

Elements of Human Formation (*Co-Workers in the Vineyard*)
- A basic understanding of self and others
- Psychological health
- A mature sexuality which cultivates chastity in relation to one's state in life
- Physical health
- Knowledge of one's personal gifts and special charisms
- Recognition of the traits and abilities one lacks
- Understanding of family systems and dynamics
- Ability to learn from both praise and criticism
- Appreciation and valuing of racial, ethnic, and cultural diversity
- Virtues of Christian discipleship

Examples of Opportunities for Human Formation
- Attend a webinar or live event on the virtue of chastity or Catholic anthropology (Theology of the Body, etc.)
- Attend a Charism Discernment Workshop (ex. Through the Catherine of Siena Institute)
- Participate in a Temperaments Assessment workshop or exercise
- Attend a workshop or live event on the foundations of the domestic church
- Attend a multi-cultural event in a parish or diocesan setting

- Attend a workshop or live event on virtue ethics

Spiritual Formation
"Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation" (Co-Workers in the Vineyard, 38).

Elements of Spiritual Formation (*Co-Workers in the Vineyard*)
- A living union with Christ
- Spiritual formation built on the word of God
- Spiritual formation built on the Liturgy
- An incarnational spirituality of presence, and a paschal spirituality of loving service
- An awareness of sin
- A spirituality of suffering
- A Marian spirituality
- Love for the Church
- Devotion to the Eucharist
- An ecumenical spirit

Examples of Opportunities for Spiritual Formation
- Attend a Bible study in a parish or diocesan setting
- Pray the Liturgy of the Hours
- Attend a Parish Lenten Mission
- Attend a diocesan Men's or Women's Conference
- Attend an Advent Day or Reflection or Retreat
- Attend a retreat or event on the Blessed Mother Mary
- Attend Eucharistic Adoration
- Attend an event for the Week of Prayer for Christian Unity (January)

Pastoral Formation
"Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry" (Co-Workers in the Vineyard, 47).

Elements of Pastoral Formation (Co-Workers in the Vineyard)
- Methods of providing formation for others
- Leading of community prayer and preaching
- Pastoral ministry skills
- Family mission and family perspective
- Effective relationship and communication skills

- Collaboration
- Discernment of the signs of the times
- Gift discernment and volunteer ministry management
- Change and conflict management skills
- Basic counseling skills
- Culture and language studies
- Administration skills
- Leadership and organizational development
- Applicable civil law
- Ministerial code of ethics

Examples of Opportunities for Pastoral Formation

- Teaching religious education/faith formation at a parish or in a diocesan setting
- Teaching OCIA or Marriage Preparation or other Adult Faith Formation
- Serving as a Campus Minister
- Serving as a Youth Minister
- Lead a Group Bible Study or Prayer Group
- Lead a Retreat
- Teaching a parenting class in a Catholic context
- Serving as a Director of Religious Education
- Hospital chaplaincy
- Prison ministry
- Visiting the homebound

h. Summative Evaluation Requirement

Please see the Summative Evaluation Requirements section of the catalog.

- Students enrolled in the M.Div.-N.E. program will take a written comprehensive exam and complete the M.Div.-N.E. Project.

Please see the Student Handbook for tuition and fees and the Handbook for Faculty for stipends for advisors and readers.

E. Master of Arts in Philosophy Program

Program Director: Dr. Timothy Smith

The Master of Arts in Philosophy can be completed Online only.

a. Summary of the Master of Arts in Philosophy Program

The Master of Arts in Philosophy program is a course of study designed to give a broad acquaintance with the major philosophical disciplines. It is a flexible program, with a ten-year time limit from entry into the program to completion of the degree requirements.

The program is designed to prepare men and women for ministry, teaching philosophy, religion or theology, for a subsequent Post-Master's Certificate in Theology, or for licentiate or doctoral work. Classes also serve as enrichment for persons in other professions wanting to deepen understanding of their faith or seeking to integrate their faith into their daily lives.

Students may pursue one of five concentrations within the philosophy program: Christian Wisdom, Ethics, General Studies, History of Philosophy, and Systematic Philosophy.

b. Admission Requirements

- Applicants for the M.A. program in Philosophy should follow the College Division Admissions Procedure. Applicants must be able to show proficiency in English, evidenced either by previous college experience or by proficiency exam.
- The M.A. in Philosophy program is designed for the student who is prepared to do graduate work.
- Applicants to the M.A. program must have a Bachelor's degree with a cumulative G.P.A. of at least 3.0 (B).
- Students must complete the foundational courses, PHH 605 Ancient & Medieval Philosophy and PHH 620 Modern & Contemporary Philosophy. The Program Director *may* waive the foundational courses as outlined below:
    - The student has a B.A. in Philosophy from a Thomistic-based philosophy program at a Catholic institution and the following criteria are met: (1) the student has a scholastic background indicated in the student's previous transcripts or syllabi where the degree was earned, and (2) the student has taken the following undergraduate courses: Ancient Philosophy, Medieval Philosophy, Modern Philosophy, and Contemporary Philosophy.
    - A student who is exempt from the co-requisites must take two additional elective courses to complete a total of 36 credits.
    - Based on a review of the student's undergraduate transcripts, the Program Director may require a student with an undergraduate degree in philosophy to complete the foundational courses if the approach to philosophy at the previous institution is not Thomistic-based.
- A maximum of six graduate credits toward the M.A. degree will be accepted by Holy Apostles College and Seminary for transfer. These credits must be from accredited colleges and must be applicable to the M.A. degree as outlined.

c. M.A. Philosophy Program Goals

The M.A. in Philosophy at Holy Apostles College and Seminary serves the following goals:

1. to educate students in the history, major topics, and intellectual habits of Western philosophy, especially:
    a. in the rich diversity of the Catholic tradition,

   b. in the distinctively Catholic ways of understanding the relationship between faith and reason, and
   c. with consistent attention to the work of St. Thomas Aquinas;
2. to develop in students a coherent and detailed knowledge of their philosophical concentration, its developing methodologies, its current literature, its history, its major theoretical constructs, and its classical and current problems and insights;
3. to train students in the skills of academic research in philosophy, including the use of traditional and new media resources, as well as in the academic practices and styles common in the discipline; and
4. to foster in students a deep comprehension of contemporary cultures and their philosophical roots, for the purposes of constructive dialogue, sound critical discernment, and participation in the work of Catholic evangelization.

d. M.A. Philosophy Learning Outcomes

Students earning the MA in Philosophy will be able to:

1. Explain and connect topics in the western history of ideas from antiquity to the contemporary period at an advanced level in philosophy of nature, epistemology, philosophical anthropology, metaphysics, natural theology, and ethics.
2. Evaluate claims in philosophy of nature, epistemology, philosophical anthropology, metaphysics, natural theology, and ethics in light of key Thomistic insights, as well as their role in developing, or undermining, Christian teaching.
3. Demonstrate a coherent and detailed knowledge of their philosophical concentration, its developing methodologies, its current literature, its history, its major theoretical constructs, and its classical and current problems and insights.
4. Research and expound an argument from within the perennial philosophical tradition.

The following descriptions provide an overview of each area of graduate study and specify course work normally required for the M.A. in Philosophy.

e. Areas of Study for the Master of Arts in Philosophy

Christian Wisdom

Courses provide the student with a comprehensive understanding of metaphysics. Topics include the One and the Many and the transcendentals of Beauty, Truth, and Goodness.

<u>Concentration Goals</u>

1. To teach students about St. Thomas Aquinas's metaphysical teaching as a philosophy, science, and especially regarding what students of St. Thomas often call the "transcendentals" of being, unity, truth, good, and beauty.

2. To enable students to understand how these subjects of study relate to habits of an acting person to comprise distinct, but essentially connected, principles of philosophy as a science.
3. To allow students to study texts that lay out the main metaphysical teachings of St. Thomas related to the transcendentals and their opposites and how these essentially relate to his teachings about the nature of philosophy as a science. Metaphysical truths related to these transcendental principles that underlie Catholic Church teaching will be explained.

Concentration Outcomes

1. Students will be able to identify St. Thomas's teaching about each of the transcendentals and their respective opposites (for example, non-being, multiplicity, evil, ugliness).
2. Students will be able to explain St. Thomas Aquinas's teachings about faculties and habits of the person and the transcendentals and their opposites, opposition; possession, privation, principles; causes; quantity; quality; virtual quantity; relation; measures; abstraction; and how all the preceding relate to his teaching about science, philosophy, and its unity, divisions, methods, and foundation in sense wonder; how to identify the subject of a science, or division of philosophy; will understand his teaching about predication; analogy; the nature of genera and species; and understand how and why the genus that the philosopher, scientist, studies differs from that of a logician.
3. Students will show that they understand the pros and cons of major issues in St. Thomas related to all the preceding topics; how philosophical, metaphysical truths, including truths about the human person, underlie philosophy, science, and Catholic teachings; and the damaging effects that can result for a culture from failure to take into account certain metaphysical foundations.
4. Students will demonstrate an understanding of similarities and differences between the teaching of St. Thomas and a phenomenological approach to reality, especially regarding crucial dimensions of human experience such as religion, language, art, education, and technology.

Foundational Courses for Philosophy

1. PHH 605 Ancient and Medieval Philosophy
2. PHH 620 Modern and Contemporary Philosophy

Philosophy Core

1. PHS 611 Logic and Epistemology
2. PHS 610 Philosophical Anthropology
3. PHE 610 Ethics
4. PHS 621 Philosophy of Nature and Metaphysics

Concentration Core

1. PHS 731 The One and the Many
2. PHS 741 Saint Thomas on Being and Nothingness
3. PHS 751 The True, the False, the Lie and the Fake
4. PHS 761 The Good, the Bad, the Beautiful and the Ugly

Note: It is recommended but not required that students complete PHS 731 before taking PHS 751/761.

Recommended Concentration Electives
1. PHS 583 Dante's Divine Comedy: Thomistic Philosophy in Narrative
2. PHS 660 Natural Theology

Ethics

Courses provide the student with a comprehensive understanding of Aristotelian and Thomistic ethics. Topics include the fonts of morality, natural law, the nature of virtue, medical ethics, and sexual ethics.

Concentration Goals

1. To teach students about the main ethical theories concerning acts and virtues in Western philosophy, with a special emphasis on Thomistic ethics.
2. To examine and understand the consequences of ethical skepticism and relativism.
3. To allow for the study of texts that lay out some of the main arguments surrounding such ethical issues as abortion, sexual ethics, war and peace, and claims made regarding social justice.
4. To explain philosophical truths underlying Catholic Church teachings.

Concentration Outcomes

1. Students will be able to identify the theories behind popular opinions about ethical norms.
2. Students will be able to explain the problems with theories of skepticism and relativism.
3. Students will show that they understand the arguments surrounding major issues of our times and how philosophical ethical truths underlie Catholic teachings.

Foundational Courses for Philosophy
1. PHH 605 Ancient and Medieval Philosophy
2. PHH 620 Modern and Contemporary Philosophy

Philosophy Core
1. PHS 611 Logic and Epistemology
2. PHS 610 Philosophical Anthropology

3. PHE 610 Ethics
4. PHS 621 Philosophy of Nature and Metaphysics

Concentration Core
1. PHE 663 Natural Law
2. PHE 615 Nicomachean Ethics
3. PHE 775 Political Philosophy
4. MTH 841 Catholic Social Teachings

Recommended Concentration Elective
1. PHE 505 Narrative and the Moral Life

General Studies

Courses are designed to provide a broader awareness of philosophy in general through an interdisciplinary concentration core. Students must select at least one course from each of the other four concentrations following completion of their co-requisite courses and program core.

Concentration Goals

1. To enable students to cultivate a general philosophical awareness.
2. To provide students with an understanding of their own identity as individual substances of a rational nature.
3. To enable students to understand their relationship to one another, to the world in which they live, and to God.

Concentration Outcomes

1. Students will demonstrate an awareness of the relationship between their reason and their appetites.
2. Students will demonstrate an awareness of the relationship between themselves and God/Nature/Neighbor.

Foundational Courses for Philosophy
1. PHH 605 Ancient and Medieval Philosophy
2. PHH 620 Modern and Contemporary Philosophy

Philosophy Core
1. PHS 611 Logic and Epistemology
2. PHS 610 Philosophical Anthropology
3. PHE 610 Ethics
4. PHS 621 Philosophy of Nature and Metaphysics

Concentration Core

1. Any course from Christian Wisdom (PHS 731, PHS 741, PHS 751, PHS 583, PHE 617)
2. Any course from Ethics (Any PHE course except PHE 617)
3. Any course from History of Philosophy (Any PHH course)
4. Any course from Systematic Philosophy (Any PHS course except those listed for Christian Wisdom)

Concentration Electives

1. Any two graduate-level philosophy courses.

History of Philosophy

Courses provide the student with a comprehensive understanding of the history of philosophical thought from the pre-Socratic period to the present day. Emphasis is placed on Ancient, Arabic, Medieval, Modern, and Contemporary philosophy.

Concentration Goals

1. To enable students to understand philosophical themes and arguments in their proper historical context.
2. To enable students to understand the development of ideas from one epoch to another.
3. To enable students to interpret historical philosophical texts with accuracy and charity.

Concentration Outcomes

1. Students will demonstrate the ability to think critically within the discipline.
2. Students will connect historical trends to contemporary issues.

Foundational Courses for Philosophy

1. PHH 605 Ancient and Medieval Philosophy
2. PHH 620 Modern and Contemporary Philosophy

Philosophy Core

1. PHS 611 Logic and Epistemology
2. PHS 610 Philosophical Anthropology
3. PHE 610 Ethics
4. PHS 621 Philosophy of Nature and Metaphysics

Concentration Core

1. PHH 651 Aristotle

2. PHH 781 Philosophy of St. Thomas Aquinas
3. PHH 681 St. Thomas and Arabic Philosophy
4. PHH 650 Recent Catholic Philosophy

Suggested Concentration Electives
1. PHH 792 Philosophy of Edith Stein
2. PHH 593 Plato's Republic

Systematic Philosophy

Courses provide the student with a comprehensive understanding of nature, human nature, and human thought from a Roman Catholic perspective.
Topics include epistemology, metaphysics, categorical logic, philosophy of nature, and the study of the soul.

Concentration Goals

1. To educate students in the major thematic branches of Western Philosophy.
2. To cultivate within students intellectual habits and methodologies appropriate to the various areas of systematic philosophy.

Concentration Outcomes

1. Students will demonstrate advanced familiarity with the major thematic branches of Western philosophy: metaphysics, natural theology, logic, epistemology, philosophy of nature, anthropology, and various related topics.
2. Students will demonstrate a facility with the methods of philosophical inquiry.

Foundational Courses for Philosophy
1. PHH 605 Ancient and Medieval Philosophy
2. PHH 620 Modern and Contemporary Philosophy

Philosophy Core
1. PHS 611 Logic and Epistemology
2. PHS 610 Philosophical Anthropology
3. PHE 610 Ethics
4. PHS 621 Philosophy of Nature and Metaphysics

Concentration Core
1. PHS 660 Natural Theology
2. PHS 641 Reason in the Theology of St. Thomas
3. PHS 721 Philosophy of Science
4. PHS 781 Thomistic Personalism: Knowledge and Love

Suggested Concentration Electives
1. PHS 657 Phenomenology
2. PHS 731 The One and the Many

f. Core Curriculum

As noted in the list above, two foundational classes are required of all students when they first matriculate into the Master of Arts in Philosophy program; these are PHH 605 Ancient and Medieval Philosophy and PHH 620 Modern and Contemporary Philosophy. If students enter the MA in Philosophy program with a Bachelors of Arts in Philosophy from a Catholic institution faithful to the teachings of the Magisterium, they may petition to have the foundational courses waived by the Vice-President of Academic Affairs and be free to substitute them for any graduate philosophy two electives. The 36-credit hour curriculum required for the M.A. in Philosophy Program is as follows:

Core
PHE 610 Ethics
PHS 610 Philosophy of Man
PHS 611 Logic and Epistemology
PHS 621 Philosophy of Nature and Metaphysics

Concentrations (4 courses within each concentration)
Christian Wisdom
Ethics
General Studies
History of Philosophy Systematic Philosophy

Electives
Any two courses within the graduate philosophy program, preferably also within the concentration

g. Course Requirements by Concentration for the M.A. in Philosophy

Christian Wisdom Concentration	
Foundation	2
Philosophy Core	
–Ethics	1
–Systematic	3
Concentration Core	
–Systematic	4
Electives	2

History of Philosophy Concentration	
Foundation	2
Philosophy Core	
–Ethics	1
–Systematic	3
Concentration Core	
–History	4
Electives	2

Ethics Concentration	
Foundation	2

General Studies Concentration	
Foundation	2

Philosophy Core	
–Ethics	1
–Systematic	3
Concentration Core	
–Ethics	4
Electives	2
Systematic Philosophy Concentration	
Foundation	2
Philosophy Core	
–Ethics	1
–Systematic	3
Concentration Core	
–Systematic	4
Electives	2

Philosophy Core	
–Ethics	1
–Systematic	3
Concentration Core	
–Christian Wisdom	1
–Ethics	1
–History	1
–Systematic	1
Electives	2

h. Summative Evaluation Requirement

Please see the Summative Evaluation Requirements section of the catalog.

- Students enrolled in the M.A. in Philosophy program prior to the Fall 2025 semester will take the Old Format Comprehensive Exam.
- Students enrolled in the M.A. in Philosophy program from the Fall 2025 semester and beyond will take the New Format Comprehensive Exam.
- M.A. Philosophy students have the option to switch to the New Format Comprehensive Exam.

Please see the Student Handbook for tuition and fees and the Handbook for Faculty for stipends for advisors and readers.

F. Summative Evaluation Requirements

All students in the Master of Arts programs must complete a summative evaluation. The summative evaluation options available to students depend on the program.

Summative Evaluation by Graduate Program		
Graduate Program	**Summative Evaluation Type**	**See Section**
M.A. in Theology	ENG 890, Old Format, New Format, Thesis	a, b, c, d
M.S.S	New Format	c
M.A. in Pastoral Studies	Old Format	b
M.A. in Philosophy	Old Format, New Format, Thesis	a, b, d

Summative Evaluation by Graduate Program		
M.Div-NE	Comp Exam + Summative Evaluation Project	e

The various M.A. summative evaluation options are briefly outlined below. Please see the Holy Apostles Summative Evaluation webpage for complete details and summative evaluation handbooks: https://holyapostles.edu/summative-evaluation/.

a. ENG 890 Comprehensive Exam and Professional Paper

This comprehensive exam is only for M.A. in Theology students who began their studies from the Fall 2019 semester through the Summer 2024 semester.

ENG 890 Eligibility

All M.A. in Theology students matriculated into the program from the Fall 2019 semester through the Summer 2024 semester must take ENG 890 Summative Evaluation: Comprehensive Exam and Professional Paper (Theology) as their Summative Evaluation unless granted permission to write a thesis (see below for the thesis process). ENG 890 is a two-semester process. During the first semester, the student prepares for and takes an oral exam on the theology core. In the following semester, the student writes a 10-page professional paper to peer-reviewed academic journal standards under the guidance of a faculty advisor on a topic in the student's concentration area.
Students enroll in ENG 890 the semester before their last planned final semester. ENG 890 counts as a required 3-credit course for all concentrations in the M.A. in Theology. For students enrolled before the Fall 2019 semester who opt to take ENG 890, it counts as a 3-credit Theology elective.
Students who matriculated into the M.A. in Theology program from the Fall 2024 semester and after must take the New Format Comp Exam or receive permission to write a thesis. M.A. in Theology students matriculating into the program in the Fall 2024 semester and after may ***not*** enroll in ENG 890.

ENG 890 Process

During the student's first semester of the ENG 890 process, the student completes a series of instructor-led exercises to prepare for an oral exam on the theology core and to prepare for writing the professional paper. At the end of the semester, the student completes an oral exam on the theology core. The following semester, the student writes a 10-page professional paper to peer-reviewed academic journal standards under the guidance of a faculty advisor on a topic in the student's concentration area. Once the faculty advisor approves the paper, a reader also reviews and must approve the paper. The paper is graded pass/fail.

Fee Structure

Since ENG 890 is a 3-credit course, the tuition fee is the same as the current 3-credit graduate course tuition fee. For the professional paper portion the following semester, the student must pay the current faculty advisor and reader fee, along with the graduation fee.

b. Old Format Comprehensive Exam

This comprehensive exam is only for M.A. in Philosophy students who began their studies prior to the Fall 2025 semester and all M.A. in Pastoral Studies students. M.A. Philosophy students have the option to switch to the New Format Comprehensive Exam.

Eligibility

All M.A. in Philosophy students entering prior to the Fall 2025 semester and all M.A. in Pastoral Studies students must take the Old Format Comprehensive Exam unless granted permission to write a thesis (see below). M.A. in Theology students who matriculated into the program *before* the Fall 2019 semester may opt to take the New Format Comp exam instead of the ENG 890 process. M.A. in Theology students matriculating into the program in the Fall 2024 semester and after *must* take the New Format Comp Exam or receive permission to write a thesis.

Students may take the New Format Comprehensive Exam concurrently with the student's final semester of coursework or the semester after completing all coursework.

The Old Format Comprehensive Exam is a non-credit course. There is no instructor-led review. Students must apply knowledge learned throughout their course of studies. Therefore, students should review past course syllabi and notes as a refresher on important points and topics.

The fee for the Current Format Comprehensive Exam pays the exam fee and graduation fee.

Format of the Exam

The Current Format Comprehensive Exam consists of two parts: a written exam and an oral exam. For the written exam, the student has 3 ½ hours to provide a critical assessment of a text related to the student's concentration area. Students in the General Studies concentration are generalists expected to have some knowledge of each concentration area in their program; therefore, their exam reading (or MAPS scenario) can focus on any concentration area in their program. The intent of the written exam is for the student to apply knowledge learned through the course of the student's masters-level program. Theology and Philosophy students can expect a reading expressing a position contrary to

Catholic theology and/or Thomistic philosophy requiring a critical response. M.A. in Pastoral Studies students receive a scenario related to their concentration area to address critically. After passing the written exam, the student sits for a 1-hour online oral exam with two faculty members.

The Written Exam Process

1) All students taking the Current Format Comprehensive Exam are grouped as a semester cohort in the Comp Exam Resource in Populi. At the start of the semester, the Summative Evaluation Administrator will post the scheduled exam weekend. The exam weekend will normally be held approximately five weeks before the end of the semester. Unless granted an exception, all students taking the exam during the given semester will take it sometime during the exam weekend. The exam weekend runs from 12:01 am Eastern on Friday through 11:59 pm Eastern on Sunday. The student is free to choose any time during the exam weekend window to take the exam.

2) At the start of the exam weekend, the Summative Evaluation Administrator provides readings in the Comp Exam Resource for each program and concentration area of students taking the exam.

3) When the student is ready to take the exam, he/she will open the appropriate exam reading in the Populi Comp Exam Resource. Opening the reading begins the student's 3 ½ hour time limit. The exam is open-book. Students must cite appropriate and relevant scholarly sources in their responses.

4) After the comp exam weekend, the Summative Evaluation Administrator sends each response to an appropriate faculty member who serves as praeses. The praeses grades the written response. Upon the praeses' passing the written response, the Summative Evaluation Administrator then sends the response to a second faculty member who serves as reader. If the reader passes the exam, the student is notified to select a day and time for the online oral exam with the praeses and reader. The written exam is graded HIGH PASS, PASS, or FAIL.

The Oral Exam Process

For online students, the one-hour oral exam uses an online conferencing number, which only requires the student to call a teleconference phone number. The student does not need to use a computer for the oral exam. On-campus students may take the oral exam on-campus if the faculty members are also located on-campus.

The hour is parsed in this way:

1. The praeses of the examining board begins with a brief prayer and proceeds to questions based on a list of core program topics, along with topics in the student's area of concentration or emphasis.
2. The praeses and reader may each question the student for up to 30 minutes, after which the student will be invited to leave the conference. The oral exam will discuss the student's written response, along with general questions from the student's program core (theology, philosophy, or MAPS) and the student's concentration area.
3. When the examiners have agreed on the results, the praeses will call the student back (into the room or into the conference call) and announce the results.
4. The oral exam is graded HIGH PASS, PASS, or FAIL.
5. Upon successful completion of the oral exam, the Summative Evaluation Administrator will notify the student and appropriate administration members to record the student's completion of the comprehensive exam.
6. If the praeses and reader are dissatisfied with the results of either the written exam or oral exam, they will provide the student with an explanation and feedback for improvement. The student may then re-take that portion of the exam. A third and final chance can be scheduled at the discretion of the appropriate Vice-President of Academic Affairs.

Guidelines for Faculty on Oral Exam Questions

The examiners will draw their oral examination questions from the program core and from the student's concentration area. During the oral exam, students must demonstrate a working knowledge of all major topics in their program core and in their concentration area.

Examiners may also ask questions concerning pastoral application consonant with our mission to cultivate Catholic leaders for evangelization.

c. New Format Comprehensive Exam

This comprehensive exam is for M.A. in Philosophy students who began their studies in the Fall 2025 semester and later and M.A. in Theology and M.S.S students who began their studies in the Fall 2024 semester and later.

Written Comprehensive Exam

Throughout their time in the M.A Philosophy, M.A. Theology, or M.S.S. program, students will complete research papers in most of their courses. Each of these papers will seek to deepen the student's understanding of the primary texts and controversies in each area of study. As the student nears completion of the program, the student will select one of their papers from his/her portfolio to "professionalize" under the guidance of an assigned faculty advisor. Students are responsible for finding their own advisor, but will be appointed one if needed. The goal is to bring the paper to peer-reviewed academic journal

standards. Once the faculty advisor approves the paper, a reader also reviews and must approve the paper. When the paper has been approved, the advisor and reader will also be responsible for conducting the oral comprehensive exam (see next section). On rare occasions, other faculty members may be assigned to serve as the examiners for the oral comprehensive exam.

If the student would like to select a different paper to professionalize or compose an entirely new paper, the student will need to receive special permission from both the Program Director and the assigned faculty advisor. The paper must pertain to the concentration area of study chosen for the degree plan.

This Capstone Research Paper is not given a final grade of pass/fail until after the oral comprehensive exam is complete.

Oral Comprehensive Exam

The one-hour oral exam will be conducted by means of video conference. If a student does not have access to the necessary equipment, an online conferencing number may be used (i.e., telephone conferencing).

The hour is parsed in this way:

1. The primary examiner begins with a prayer and proceeds to ask questions based on (a) the student's submitted Research Paper and (b) a list of core program topics. After the primary examiner has concluded, the secondary examiner may ask additional questions.
2. The primary and secondary examiners may each question the student for up to 30 minutes, after which the student will be invited to leave the conference.
3. When the examiners have agreed on the results, the primary examiner will call the student back (into the video conference) and announce the results.
4. The Research Paper is graded HIGH PASS, PASS, or FAIL.
5. The oral exam is graded HIGH PASS, PASS, or FAIL.
6. Upon successful completion of the oral exam, the Comprehensive Exam Administrator will notify the student and appropriate administration members to record the student's completion of the Research Paper and comprehensive exam. The student will prepare a cover page for the paper signed by the advisor and reader and then submit a digital copy of the paper to the HACS Library.
7. If the examiners are dissatisfied with the results of any portion of the exam, they will provide the student with an explanation and feedback for improvement. The student may then re-take that portion of the exam. A third and final chance can be scheduled at the discretion of the Vice-President of Academic Affairs.

d. Master's Thesis Process

NB: Only M.A. in Theology and M.A. in Philosophy students may request permission to write a master's thesis. M.A. in Pastoral Studies, M.S.S., and M.Div.-N.E students must complete the summative evaluation specific to their programs only.

Statement of Purpose

Students who aspire to continue for more advanced degrees (e.g., a licentiate, Ph.D., or S.T.D.) may wish to write an M.A. thesis. The M.A. thesis is a major research paper of approximately 50-60 pages. If a student is granted permission to write an M.A. thesis, it serves as the student's Summative Evaluation instead of the comprehensive exam, with completion of the M.A. thesis noted on the student's transcripts.

The Master of Arts thesis indicates scholarly competence in a topic in the student's area of concentration. If approved to write an M.A. thesis, the Thesis Directed Study counts as a 3-credit elective toward completion of the 36 credit hours degree requirement.

Requirements for M.A. Thesis Direction

The comprehensive exam is the normative summative evaluation. Students wishing to write an M.A. thesis must receive approval based on the thesis application, proposal, and availability of appropriate faculty to serve as an advisor. Application to write a thesis is not a guarantee of being approved to write a thesis. Students not approved to write a thesis must complete a form of the comprehensive exam, as outlined above, as their Summative Evaluation.

Students must complete ENG 891 Academic Research, Design, and Writing *before* submitting a thesis application and proposal. ENG 891 is a 3-credit course that counts as a theology or philosophy elective. A student must complete at least 18 credits before enrolling in ENG 891. No special permission is required to take ENG 891 as an elective – any M.A. in Theology or M.A. in Philosophy student may take ENG 891 as an elective. However, completion of ENG 891 does not guarantee permission to write a thesis. Students who completed a master's thesis or doctoral dissertation in the humanities may request a waiver of ENG 891. To request a waiver, the student must submit an electronic copy of the thesis or dissertation to the Summative Evaluation Administrator (currently the Assistant to the Chief Academic Officer). A student must earn at least a 3.5 (B+) in ENG 891 to submit a thesis application and proposal.

A student must have at least a 3.5 cumulative GPA to submit a thesis application and proposal. The student must submit the thesis application and proposal in the semester before the student wants to begin the Thesis Directed Study. The thesis application and proposal must include a sample of the student's academic writing completed while a HACS graduate student, such as a research paper completed during one of the student's program courses. Since a master's thesis is a capstone paper, the student may only enroll

in the Thesis Directed Study concurrently with the student's final semester of coursework or within one semester after completing all coursework.

The student submits the thesis application, proposal, and graduate academic writing sample to the Summative Evaluation Administrator (SEA). The SEA will inform the student if the application is approved or denied. If approved, the SEA will direct the Registrar to enroll the student in the Thesis Directed Study with the faculty advisor.

The student has the initial semester of Thesis Directed Study plus up to three *consecutive* semesters of Thesis Directed Study Continuation to defend the thesis successfully. If the student does not defend the thesis by the end of the third Thesis Direct Study Continuation, the student must take the comprehensive exam the following semester instead, along with any other coursework needed to earn 36 credits.

For M.A. in Theology students enrolled from the Fall 2019 semester through the Summer 2024 semester, if granted permission to write a thesis, the Thesis Directed Study replaces ENG 890.

Guidelines

Upon a student's completion of the thesis, the student will engage in an oral defense of the work either on campus or via teleconferencing. The oral defense may be completed on campus only if both the thesis advisor and reader are on-campus faculty. Otherwise, the thesis defense must be completed via online teleconference.
On-campus only, after obtaining the clearly expressed consent of both the Advisor and the Reader or Reviewer, the student may invite one or more guests to attend the Oral Defense Session. If guests attend the Oral Defense Session, they must do so as silent auditors. Any guests along with the student must be dismissed when the Advisor and the Reader or Reviewer confer regarding final evaluation of the Summative Evaluation. Guests are not to be readmitted when the Advisor informs the student of the final evaluation.

Fee Structure

The cost of the Thesis Directed Study is the same as that for a three-credit course. A continuation fee is added for each additional semester of thesis directed study continuation up to the maximum of three consecutive semesters of continuations after the initial thesis directed study. These fees are itemized in the Tuition and Fee Schedule section of this catalog.

e. M.Div.-N.E. Comprehensive Exam and Project

All M.Div.-N.E. students will complete a written Comprehensive Examination and a Summative Evaluation Project. Students will normally take the exam first prior to beginning the Summative Evaluation Project. However, students can request permission to begin the

Summative Evaluation Project during the same semester as the Comprehensive Exam, if the student has completed all coursework and human, spiritual, and pastoral formation.

Comprehensive Examination (0 credits)
The Comprehensive Exam includes questions that are taken from course content that was covered during the program. Responses are given in short essay format. Instructions and more details are given to students during the semester they are registered to take the Comprehensive Examination.

Summative Evaluation Project (3 credits)

The Summative Evaluation Project is a research project that results in an academic paper that is similar to a thesis. Students will consider a topic relating to evangelization or catechesis where they believe a need can be met. For example, a student can devise a plan to run adult faith formation courses, sacramental preparation such as Marriage Preparation, youth ministry event series, etc. Students will discern where there is a need in parish or diocesan life. A student will be given the Summative Evaluation Project Handbook when he or she begins this process.

First, the student will reach out to the M.Div.-N.E. program director to ensure that other program requirements have been met. A student must meet prior requirements before registering for the MDiv. NE project. It is important to note that the student will register for the MDiv. NE project in similar fashion to registering for a course. NOTE: A student can complete the Summative Evaluation Project in one semester. However, some students take more than one semester.

With the permission of the M.Div.-N.E. program director, the student will be given an application form for the Summative Evaluation Project, which includes a space for the student to give a general summary for what he or she plans to research for the project. Once the application is approved, the student will then identify a project advisor. Once the advisor has been selected, the student will then work with the advisor on completing the Summative Evaluation Project Proposal. Completion of this proposal is a vital component to the process as a whole, since it helps to ensure the student has a project that is both worthwhile and within the scope of what is intended for the project. Once the proposal is complete, the student begins working on the project.

Please see the M.Div.-N.E. Summative Evaluation Handbook for more details of the M.Div.-N.E. summative evaluation project.

G. Doctor of Philosophy (Ph.D.) in Theology Program

Program Director: Dr. Joshua Madden

a. Summary of the Ph.D. in Theology Program

1. The Ph.D. in Theology at Holy Apostles functions as a terminal degree for those seeking to transmit the science of sacred theology to graduate and undergraduate students. As a consequence, the program (including its prerequisites) necessarily treats whatever belongs to this science in such a way as to equip its graduates for the task of instruction.
2. The doctoral program serves laity, clergy, and religious alike. The program is attractive not only for those who have completed graduate degrees with HACS but also for outside students nationally and globally who have previously studied Theology at the graduate level and who are looking to complete their academic studies for both personal and academic reasons. The programming is delivered through the fully developed online format at HACS. The first six courses are offered to Ph.D. candidates through existing Master's level courses with additional work for Ph.D. students, which also provides opportunities for student teaching. The next (final) six courses are offered through synchronous Zoom seminars, providing students with an opportunity to connect with fellow students in a collegiate atmosphere online.
3. Theology in both its positive form (identifying and drawing from the sources of the faith) and its dogmatic and moral form—systematizing the elements of the deposit of faith into an intelligible whole that can be appropriated and communicated to others—is necessarily taught according to the order of the subject matter, avoiding unnecessary duplication or the omission of any key elements.
4. The student must take 36 credits of graduate coursework. Coursework is followed by a comprehensive evaluation and the writing of a dissertation on a topic agreed upon by the student and the dissertation director. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

b. Admission Requirements

Applicants to the PhD program will be expected to possess an MA in Theology or a related discipline (or equivalent), Master of Divinity, or a Licentiate in Sacred Theology l (STL) and are asked to submit the following:

1. Curriculum vitae with academic and professional experience,
2. Official transcripts from all institutions previously attended,
3. Statement of intent (1200-1400 words), outlining the student's intellectual and academic history, spiritual formation and commitment, research interests, and possible dissertation topics,
4. Three letters of recommendation,
5. Academic writing sample (~10-25 pages),
6. TOEFL score (for international students whose mother tongue is not English).

c. Ph.D. Theology Program Learning Outcomes

Upon successful completion of the Ph.D. program, graduates are able to treat of whatever belongs to the Christian religion in such a way as may tend to the instruction of beginners, specifically:

1. To uphold the Catholic teaching on the inspiration and inerrancy of Sacred Scripture as defined and expounded by the Magisterium of the Catholic Church and in accord with Catholic doctrine and the *regula fidei*, in a manner that is congruent with the unanimous interpretation of the Church Fathers.
2. To be conversant with the whole span of the Tradition—as treated by major figures in the Patristic, Medieval, and Modern periods—and to be capable of integrating the sacramental and liturgical structure of the Church into their work.
3. To comfortably read and utilize sources in several foreign languages, both ancient and modern, appropriate to their concentration.
4. To conduct effective and ethical biblical and theological research suitable for academic publication, utilizing appropriate tools for exegesis—and applying the core principles of Catholic biblical interpretation—while demonstrating expertise in their area of concentration and research with an understanding of its place within the unified whole of Sacred Doctrine, assisted by the disciplines of philosophy and the natural sciences.
5. To conduct theological research in such a way that it becomes wisdom in teaching, learning, and formation and to be capable of making original contributions to scholarship and the academy without seeking novelty for novelty's sake.

d. Program Structure

Concentration tracks

1. The four tracks (listed below) have been strategically chosen to serve Holy Apostles in allowing students to engage a very wide range of topics and sub-fields of theology while building on the strength of its already existing programs (especially in Sacred Scripture and Thomistic Studies):
    a. Sacred Scripture
    b. Thomistic Studies
    c. Moral and Spiritual Theology
    d. Dogmatic and Historical Theology

2. The candidate's concentration is determined by three factors:
    a. Their coursework
    b. Their comprehensive exams
    c. Their topic of research and dissertation

3. Thus, the Ph.D. program is capable of a) great flexibility and b) adapting itself to a wide variety of student interests and specialties.

e. Coursework

1. Each student participates in the Ph.D. specific seminars described below and is required to craft all remaining course requirements in line with their chosen concentration—taking their previous academic history into account—in consultation with the Program Director and/or the VPAA.
2. Excluding any language courses, which may be necessary on a case-by-case basis (and which would not count directly to the degree itself), the course component of the Ph.D. consists of courses drawn from the current catalog at the graduate level but taken at 900 level. The 900-level version of the classes require:
    a. More extensive reading
    b. Longer research papers with significantly enhanced bibliographies
    c. Use of sources in original languages
    d. Class presentation requirement for their original research
3. The additional reading and assessed material will provide training in research methods relevant to theology as a discipline and will produce a development of research skills to the end of developing a strong independent research capacity.
4. If the Theology Program Director (TPD) judges that a student who has not previously studied at Holy Apostles, or who (for example) completed a graduate degree that has not sufficiently prepared them for doctoral level work—but may be ready, or nearly ready, to enter directly in the Ph.D. program—the TPD shall appoint such supplementary courses from the existing programs as he or she judges necessary.
5. Continuance in the doctoral program of studies is subject to faculty review on a yearly basis; students must remain in good academic standing, and any student determined to be performing below standards may be subject to academic probation or dismissal. Any student who needs to take a leave of absence must apply for such status and have their request approved.

Table 1. Coursework Scaffolding

<table>
<tr><td colspan="3">Every student will participate in the following (36 credits):</td></tr>
<tr><td>5 courses in their concentration track</td><td rowspan="2">- These courses are individually curated from existing HACS graduate Theology course offerings for each student, according to 1) their chosen track and 2) their educational needs and research interests.
- This aspect of the program is unique to each student.</td><td rowspan="2">Asynchronous classes</td></tr>
<tr><td>1 elective</td></tr>
<tr><td>6 Ph.D. seminars</td><td>- These seminars are run during the school year (e.g. one per semester) and are the aspect of the program that unites the Ph.D. student community both</td><td>Synchronous, live seminar meetings</td></tr>
</table>

	intellectually and personally, providing a common undergirding foundation to the program.	

f. Ph.D. Exclusive Seminars

1. In addition to the 900-level version of the classes, the Ph.D. program contains six dedicated and synchronous doctoral-level seminars exclusively reserved for Ph.D. students.
2. Each constitutes a three-credit course with the same volume and level of reading and assessed work as are required in the other 900-level classes of the Ph.D. program.
    a. One of these seminars is run every semester in a recurring cycle.
    b. Each seminar will consist of 150 minutes of live instructor-student contact per week, in accord with standard Carnegie unit requirements for a 3-credit class.
3. The seminars will be held synchronously via Zoom (or such platform as deemed appropriate) and will include a research essay and oral examination.
    a. Seminars will be capped at a maximum of 15 students per section; if more students desire to be enrolled in a particular seminar, a second section will be created to ensure an appropriate student-to-teacher ratio.

Table 2. Description of Ph.D. Exclusive Seminars

Title	**Description**	**Examples of Texts** (for illustrative purposes)
"Foundations of Biblical Theology" (aka the Biblical Seminar)	Focuses on the detailed reading and discussion of a work of biblical exegesis written by a Father or Doctor of the Church. *The assigned reading may be different each time it is offered, and all Ph.D. students who had not yet taken the class would be required to attend.*	St. Augustine, *Homilies on 1st John* St. Jerome *Commentaries on the Minor Prophets*
"Patristic Readings" (aka the Patristic Seminar)	Focuses on the detailed reading and discussion of a philosophical or theological work by a Father of the Church. *Assigned reading and attendance as above.*	Dionysius the Areopagite *Ecclesiastical Hierarchy* Maximus the Confessor

		The Ambigua
"The Medieval Synthesis" (aka the Scholastic Seminar)	Focuses on the detailed reading and discussion of some work by St. Thomas, St. Albert, St. Bonaventure, or a later eminent member of the Thomistic or Franciscan commentatorial tradition. *Assigned reading and attendance as above.*	St. Bonaventure *Journey of the Mind Into God* John of St. Thomas *The Gifts of the Holy Spirit*
"Dialectics in Modernity" (aka the Modern Topics Seminar)	Focuses on the detailed reading and discussion of one or more works of Early Modern/Modern philosophy, theology, or biblical studies that illustrates the epistemological turn after the rise of Nominalism and Voluntarism and the shift in perspective on the nature of Sacred Scripture and the politicization of biblical interpretation. *Assigned reading and attendance as above.*	Sigmund Freud *Civilization and Its Discontents* Henri de Lubac *The Drama of Atheist Humanism* Baruch Spinoza *Theologico-Politica l Treatise*
"Special Topics in Theology" (aka the Special Topics Seminar)	Focuses on the detailed reading and discussion of a special topic, text, or figure. This seminar is designed to be flexible for the specific needs and desires of the doctoral program (both students and faculty) and will take advantage of the special interests and research topics of our faculty. *Assigned reading and attendance as above.*	"Predestination in Catholic Tradition" "Biblical Thomism" "Augustine's *City of God* and Catholic Political Philosophy"

"Pedagogy and the Intellectual Life" (aka the Pedagogy Seminar)	This seminar provides doctoral candidates with readings, discussion, and practical application opportunities that allow participants to acquire and develop best teaching practices. This seminar will include a "field experience" aspect (i.e. student teaching element) as part of the assessment criteria. Additionally, participants will be introduced to classic texts treating the intellectual life and how to continue developing as a scholar, teacher, and communicator. *Assigned reading and attendance as above.*	Augustine, *The Teacher* Stratford Caldecott, *Beauty in the World: Rethinking the Foundations of Education* Scott Crider, *The Office of Assertion* A.G. Sertillanges, *The Intellectual Life* Lovett, Bridges, et al., *How Learning Works* James Arthur, *A Christian Education in the Virtues*
All seminars are conducted by a nominee of the Theology Program Director or Director of the M.S.S. (as appropriate).		

Coursework Plan

Each student participates in the Ph.D. specific seminars (six seminars) and is required to craft the remaining course requirements in line with their chosen concentration—taking their previous academic history into account—in consultation with the Program Director.

Language Requirements:

1. A student entering the stage at which they are preparing for their comprehensive exams is required to attain good reading proficiency in several foreign languages (proper to their chosen concentration), demonstrated by taking a language exam (e.g. translation of a selection of texts in the target language).
    - Language competency can also be demonstrated by taking language classes with Holy Apostles. In lieu of taking a competency exam, participation in courses in the target language will suffice for proof of competency (with a grade of B- or higher).
    - Any individual language exam may be taken up to two times.

        - Any exception to this must be approved by the Program Director.
    - Competency exams are taken under the oversight of a specifically designed, online learning proctoring system (e.g. Respondus) and will be graded by a member of the HACS faculty appointed to the task by the Program Director.
2. The quantity and specification of necessary language proficiency is provided in the table below:
    - Sacred Scripture: 3—Latin, Greek, and Hebrew
    - Thomistic Studies: 2—Latin, and one modern (French strongly recommended)
    - Moral & Spiritual Theology: 2—one ancient, and one modern
    - Dogmatic & Historical Theology: 2—one ancient, and one modern
3. The expectation for language competency is not that each candidate becomes an expert in each language but that each candidate be able to conduct research using and referring to primary sources in those languages and that each candidate is able to easily further their language acquisition as they see fit.

<table>
<tr><td>Track</td><td>Latin</td><td>Greek</td><td>Hebrew</td><td>Modern</td></tr>
<tr><td>Sacred Scripture</td><td>Level: Equivalent of 3 courses</td><td>Level: Equivalent of 3 courses</td><td>Level: Equivalent of 3 courses</td><td>Not required</td></tr>
<tr><td>Thomistic Studies</td><td>Level: Equivalent of 2 courses</td><td colspan="2">Not required</td><td>Level: Equivalent of 2 courses (recommend French)</td></tr>
<tr><td>Moral & Spiritual Theology</td><td colspan="3" rowspan="2">Level: Equivalent of 2 courses in any one of the three ancient languages</td><td>Level: Equivalent of 2 courses</td></tr>
<tr><td>Dogmatic & Historical Theology</td><td>Level: Equivalent of 2 courses</td></tr>
</table>

g. Track Specific Ph.D. Learning Outcomes

Sacred Scripture

A. To instill a properly Catholic habit of reading and interpreting Sacred Scripture, which is “the soul of sacred theology” (*DV*, §24), such that the candidate will not only contribute to the appropriate realm of scholarship and research but also to “pastoral preaching, catechetics, and all Christian instruction” (*DV*, §24).
B. To purify any hermeneutical approach towards Scripture that would privilege a particular epoch or school based on secondary characteristics—contemporary disputes

over the meaning and truth of Scripture are primarily philosophical rather than historical—and building a hermeneutic that privileges the union of faith and reason in synthesizing truth from each era of the Church's history.

Thomistic Studies

A. To form candidates in the philosophical, theological, and methodological framework of St. Thomas Aquinas and his later interpreters in the commentatorial tradition, so that candidates will be conversant with both the "Thomistic" and "Thomasian" architecture of sacred theology.

B. To introduce candidates to the various subfields of Thomistic studies (e.g. Thomistic ethics, biblical Thomism, etc.), allowing them to focus on a particular specialty within the field.

Moral and Spiritual Theology

A. To instill the proper vision of moral theology according to the vision of the Catholic Church, that human acts are to be ordered to their supernatural end of loving communion with the Triune God not simply out of obedience and justice but due to the intrinsic character of human nature to desire a happiness that can only be fulfilled by participation in the divine nature (2 Peter 1:4).

B. To reunite the modern division between moral and spiritual theology such that spiritual theology will be seen in its organic relation to the broader discipline of moral theology and in its perfective character of all theology as being that discipline that has for its object the perfection of the human person in grace and divine charity.

Dogmatic and Historical Theology

A. To furnish candidates with the appropriate historical vision to understand the specific circumstances in which dogmatic formulations and clarifications arise, avoiding simplistic and inert readings of conciliar documents or dogmatic definitions that would avoid the historical process that brought them to light as necessary formulations of the Church's Magisterium.

B. To guide candidates in their understanding of dogmatic development, seeing the phenomenon of development as consonant with the progressive revelation of the divine pedagogy revealed in the Old and New Testaments of Christian Scripture and as ordered specifically to the manuductio required by human nature (and which the divine condescension has deigned most fitting, as revealed again by the historical testimony of Sacred Scripture).

h. Comprehensive Exams

1. Upon completion of their coursework, students develop a reading list in discussion with their director for their comprehensive exams, which is then submitted to the Ph.D. committee for approval.

2. Examinations are based on each student's curated list of texts and assess the student's capacity in 1) the knowledge of theology generally and 2) the sub-discipline of their concentration track.
3. The exam consists of a written exam, followed by an oral exam.
4. The comprehensive exam period is expected to take up to 2 semesters.
5. Upon passing both exams, the student is admitted officially to Ph.D. candidacy.

i. Conducting Research

1. Students are encouraged to begin directing the research they conduct in their coursework towards the eventual goal of writing their dissertation.
2. Upon successful completion of their coursework and language competency requirements, each student should progress to finalize their choice of dissertation director, with whom they will also work to curate their comprehensive exam list.
    a. NB: it is to be hoped that a general idea of a possible director should be under consideration well before this point.
3. A dissertation proposal is composed by the student under the supervision of their director and is then submitted to the doctoral committee for final approval.
    a. The final dissertation must reach 70-90,000 words in length, subject to dispensation by the TPD.
    b. It should constitute an original contribution to the field of scholarship, and the topic must be approved by both the Theology Program Director and the dissertation director.
    c. Dissertation topics that directly translate, comment on, or otherwise engage patristic, medieval, or early modern texts are encouraged, particularly those that have heretofore never been translated into a modern language.
        i. NB: Not only does this contribute to the ongoing service of making the treasures of the Church's patrimony more widely accessible, but it also provides a very practical outcome for the student: a desirable monograph for publication.
4. The research (dissertation) phase is expected to take up to 5 semesters but may be extended with approval of the dissertation director.
5. The faculty of HACS is under no obligation to accept a dissertation submitted for defense more than ten years after the initial point of matriculation.

Expectations for directors (comprehensive exams and dissertation)

1. A student's comprehensive exams and dissertation director must be a faculty member associated with Holy Apostles College & Seminary.
2. The examining board for a student's comprehensive exams consists of three persons: the student's director and two other faculty members.
    a. Reading lists for comprehensive exams must also be approved by the Theology Program Director (TPD), if the TPD is not already a member of the dissertation committee.

   b. Comprehensive exam reading lists must be approved by the end of the student's first semester in the comprehensive exam stage or earlier.
3. It is the expectation that a student's dissertation committee consist of at least three members: the student's dissertation director and at least two others (one of whom may be an invited, outside reader).
   a. Dissertation proposals must also be approved by the Theology Program Director, if the TPD is not already a member of the dissertation committee.
   b. Dissertation proposals must be approved by the end of the student's first semester in the dissertation stage (though it may be approved earlier should the circumstance arise).
   c. Upon completion of the dissertation, it is presented to the dissertation committee, who evaluates it for accuracy, thoroughness, scholarly content, resources, and other factors. It is expected that the chairperson of the committee will retain notes on the outcome and quality of the student's work for assessment purposes.
4. It is the expectation that directors be consistently in contact with the students whom they are supervising.
   a. Directors must be able to show evidence that they have initiated (or responded to) contact with their advisees at least twice per semester, once students have reached the stage in which they are preparing for comprehensive exams and writing their dissertation.

j. Residency Requirements

None

CERTIFICATE PROGRAMS

A. Graduate Certificates Program

a. Program Requirements

The Certificate Program is a flexible program in which the student completes five graduate courses (15 credit hours) in an area of specialization. Four of these courses are identical to the concentration core of any of the MA programs, and one course is an elective of the student's choosing. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS."

b. Areas of Study

A Philosophy student may specialize in Christian Wisdom. A Pastoral Studies student may specialize in *Youth and Young Adult Ministry or the Professional Certificate in Catholic Pastoral Counseling for Mental Health Professionals* by completing the requirements with a G.P.A. of 3.0 or better.

c. Admission Requirements

Applicants for the Graduate Certificate Program should follow the Graduate Division Admissions Procedure. They must possess a B.A. Applicants must be able to show proficiency in English, either evidenced by previous college experience or by a proficiency exam.

d. Graduate Certificate in Christian Wisdom

The Post-Baccalaureate Certificate in Christian Wisdom is a 15-credit program grounded in the Aristotelian-Thomistic synthesis of faith and reason based on Catholic metaphysics. The courses are as follows: "Ancient and Medieval Philosophy," "The One and the Many," "St. Thomas Aquinas on Being and Nothingness," "The True, the False, the Lie and the Fake," and "The Good, the Bad, the Beautiful and the Ugly."

Course of Study
PHH 605 Ancient and Medieval Philosophy
PHS 731 The One and the Many
PHS 741 St. Thomas on Being and Nothingness
PHS 751 The True, the False, the Lie, and the Fake
PHS 761 The Good, the Bad, the Beautiful, and the Ugly

Note: It is recommended but not required that students complete PHS 731 before taking PHS 751/761.

e. Graduate Certificate in Youth and Young Adult Ministry

Holy Apostles College and Seminary's Graduate Certificate in Youth and Young Adult Ministry helps students develop the knowledge and skills needed to make a difference in the lives of teens and young adults. This fully online, 15 credit certificate program enables students to:

- Understand the unique challenges today's teens and young adults face.
- Develop the pastoral counseling/coaching skills needed to support teens and young adults and help them their faith to common personal and spiritual struggles.
- Feel confident responding to the questions teens and young adults have about faith, life, and relationships.
- Develop programs that can help provide a faithful community of support for adolescents and young adults.
- Enter the MA in Pastoral Studies/Youth & Young Adult Ministry program with advanced standing.

*The following five courses are required and constitute the totality of the program.

1. APO 540 The New Atheism
2. MTH 851 Contemporary Moral Issues
3. PAS 602 Fundamentals of Practical Theology
4. PAS 607 Contemporary Youth Culture
5. PAS 780 Spiritual Psychology of Addiction and Habits of Recovery

f. Graduate Professional Certificate in Catholic Pastoral Counseling

Holy Apostles College and Seminary's Graduate Professional Certificate in Catholic Pastoral Counseling for Mental Health Professionals is for Catholics who are either a professional psychologist, clinical social worker, counselor, marriage and family therapist, or other state-licensed mental health professions. The Graduate Professional Certificate in Catholic Pastoral Counseling helps these professionals meet this growing unmet need for Catholic-integrated mental health services.

The Graduate Professional Certificate in Catholic Pastoral Counseling for Mental Health Professionals is an 18 credit, fully online, professional certificate program that enables students to:

- Confidently evaluate the spiritual dimensions of emotional, behavioral, and relational problems.
- Diagnose spiritual disorders and develop interventions that foster healthy spiritual and faith development.

- Develop effective, empirically-valid, faith-based interventions for emotional, behavioral, and relational problems.
- Employ Catholic-integrated mental health interventions in an ethical, systematic, and professional manner.
- Identify as a Certified Catholic Pastoral Counselor (CCPC).
- Enter the MA in Pastoral Studies/Pastoral Counseling with advanced standing.

*The following six courses are required and constitute the totality of the program.

1. PAS 602 Fundamentals of Practical Theology
2. PAS 641 Methods in Counseling
3. PAS 791 Morals and Psychology
4. PAS 683 Pastoral Counseling I: Spiritual Helping and Accompaniment

(prereq., PAS 641)

5. PAS 684 Pastoral Counseling II: Spiritual Diagnosis and Accompaniment

(prereq., PAS 641; PAS 683)

6. PAS 660 Theology of Suffering (Thanatology)

B. Post Master's Certificate in Theology

The Post Master's Certificate in Theology program is a thirty-credit course of study designed to give students, who already hold a Master of Arts degree in theology, an opportunity to advance their academic standing and concentrate on an area of theology. This certificate program may be completed 100% online. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS." This is a flexible program designed to prepare students for subsequent licentiate or doctoral work or for integrating a theological component into their lives and professions.

a. Coursework

The candidate for the Post Master's Certificate in Theology may compose his or her program from any graduate level courses he or she wishes, as long as four core courses are included (see Academic Guidelines). This includes the option for students to incorporate a biblical language component and to register for up to nine credits of Greek, Hebrew, or Latin if their degree plan allows for this (either in the elective slots or in the contingent elective slots opened up by having other courses waived). In the case of a student who intends to pursue licentiate or doctoral work, careful attention must be paid to compose his or her program from coursework that will fulfill admissions requirements for the intended future college or university program. In some cases, it may be advisable for a student to approve each semester's course selection(s) with the future institution of study to ensure a smooth transition from Holy Apostles College

and Seminary Post Master's Certificate in Theology program into a licentiate or doctoral program.

b. Degree Requirements

- The Post Master's Certificate Program in Theology requirements must be completed with a G.P.A. of 3.0 or better. For purposes of retaining consistency and integrity in its Post Master's Certificate in Theology program, Holy Apostles College and Seminary requires that a twelve-credit core curriculum be completed within the program by each candidate.
- All Post Master's Certificate candidates must integrate the following core courses into their program:

    - DTH 731 One and Triune God
    - DTH 751 Christology (Must complete DTH 731 before taking DTH 751)
    - MTH 611 Fundamental Moral Theology I
    - SAS 716 Gospels

Course requirements for areas of concentration are identical to those of the residential M.A. in Theology program. In cases where a student has already taken any of these core courses or comparable courses on the graduate level, the requirement may be waived by the Vice-President of Academic Affairs.

A maximum of six graduate credits toward the Post Master's Certificate in Theology will be accepted by Holy Apostles College and Seminary for transfer. These credits must be from accredited colleges, must not have been applied to a degree, and must be applicable to the Post Master's Certificate Program in Theology.

Acceptance of 6 transfer credits is at the discretion of the Vice-President of Academic Affairs.

The student must write a culminating capstone research paper of 30 pages under the guidance of an academic advisor.

c. Areas of Study

Post-Masters Certificates in Theology are available in the following concentrations: Bioethics, Church History, Moral Theology, Dogmatic Theology, Sacred Scripture, and Thomistic Studies.

C. Post Master's Certificate in Philosophy

The Post Master's Certificate in Philosophy program is a thirty-credit course of study designed to give students, who already hold a Master of Arts degree in Philosophy, an opportunity to advance their academic standing and concentrate on an area of

Philosophy. This certificate program may be completed 100% online. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS." This is a flexible program, designed to prepare students for subsequent licentiate or doctoral work or for integrating a philosophical component into their lives and professions.

a. Coursework

The candidate for the Post Master's Certificate in Philosophy may compose his or her program from any graduate-level courses he or she wishes, as long as four core courses are included (see Academic Guidelines). NB: The Post Master's Certificate is not available for MA Philosophy graduates from Holy Apostles for the same concentration with which they graduated.

In the case of a student who intends to pursue licentiate or doctoral work, careful attention must be paid to compose his or her program from coursework that will fulfill admissions requirements for the intended future college or university program. In some cases, it may be advisable for a student to approve each semester's course selection(s) with the future institution of study to ensure a smooth transition from Holy Apostles College and Seminary Post Master's Certificate in Philosophy program into a licentiate or doctoral program.

b. Degree Requirements

- The Post Master's Certificate Program in Philosophy requirements must be completed with a G.P.A. of 3.0 or better. For purposes of retaining consistency and integrity in its Post Master's Certificate in Philosophy program, Holy Apostles College and Seminary requires that a twelve-credit core curriculum be completed within the program by each candidate.
- All Post Master's Certificate candidates must integrate the following core courses into their program:

    - PHE 610 – Ethics
    - PHS 610 – Philosophical Anthropology
    - PHS 611 – Logic and Epistemology
    - PHS 621 – Philosophy of Nature and Metaphysics

In cases where a student has already taken any of these core courses or comparable courses on the graduate level, the requirement may be waived by the Vice-President of Academic Affairs.

A maximum of six graduate credits toward the Post Master's Certificate in Philosophy will be accepted by Holy Apostles College and Seminary for transfer. These credits

must be from accredited colleges, must not have been applied to a degree, and must be applicable to the Post Master's Certificate Program in Philosophy.

Acceptance of transfer credits is at the discretion of the Vice-President of Academic Affairs.
The student must write a culminating capstone research paper of 30 pages under the guidance of an academic advisor.

c. Areas of Study

Post Masters Certificates in Philosophy are available in the following concentrations: Christian Wisdom, Ethics, History of Philosophy, and Systematic Philosophy.

D. Post Master's Certificate in Pastoral Studies

The Post Master's Certificate in Pastoral Studies program is a 30-credit hour course of study designed to give students, who already hold a Master's degree in Pastoral Studies, an opportunity to advance their academic standing and concentrate on an area of Pastoral Studies. This certificate program may be completed 100% online. There is a ten-year time limit from entry into the program for completion of the degree requirements. Please refer to the "Time Limit for Degree Completion" section in "ACADEMIC POLICIES AND REGULATIONS." This is a flexible program, designed to prepare students for subsequent licentiate or doctoral work or for integrating a pastoral component into their lives and professions.

a. Coursework

The candidate for the Post Master's Certificate in Pastoral Studies may compose his or her program from any graduate level courses he or she wishes, as long as four core courses are included (see Academic Guidelines). In the case of a student who intends to pursue licentiate or doctoral work, careful attention must be paid to compose his or her program from coursework that will fulfill admissions requirements for the intended future college or university program. In some cases, it may be advisable for a student to approve each semester's course selection(s) with the future institution of study to ensure a smooth transition from Holy Apostles College and Seminary Post Master's Certificate in Pastoral Studies program into a licentiate or doctoral program

b. Degree Requirements

The Post Master's Certificate Program in Pastoral Studies requirements must be completed with a G.P.A. of 3.0 or better. For purposes of retaining consistency and integrity in its Post Master's Certificate in Pastoral Studies program, Holy Apostles College and Seminary requires that a fifteen-credit core curriculum be completed within the program by each candidate.

All Post Master's Certificate candidates must integrate the following core courses into their program:

Core Courses for the Post-Master's Certificate in Pastoral Studies
*The following five courses are required for each area of concentration.
1. PAS 805 Trinity and the Incarnation
2. APO 512 Apologetics
3. APO 535 Moral Apologetics
4. DTH 512 Spiritual Life in the Classics
5. PAS 602 Fundamentals of Practical Theology

Course requirements for each concentration are identical to those of the online M.A. in Pastoral Studies program. Please see the sample degree plans posted on the Holy Apostles website for details. In cases where a student has already taken any of these core courses or comparable courses on the graduate level, the requirement may be waived by the Vice-President of Academic Affairs.

A maximum of six graduate credits toward the Post Master's Certificate in Pastoral Studies will be accepted by Holy Apostles College and Seminary for transfer.
These credits must be from accredited colleges, must not have been applied to a degree, and must be applicable to the Post Master's Certificate Program in Pastoral Studies. Acceptance of transfer credits is at the discretion of the Vice-President of Academic Affairs.

The student must write a culminating capstone research paper of 30 pages under the guidance of an academic advisor.

c. Areas of Study

Post-Masters Certificates in Pastoral Studies are available in the following concentrations: Marriage and Family Studies, Pastoral Counseling, Spiritual Direction, Youth and Young Adult Ministry, Catechetical Ministry, and Apologetics.

COURSE DESCRIPTIONS FOR ALL DEGREE PROGRAMS

A. Course Classification and Description

Classification and description follow a simple pattern, for example:

CLA 702 Canon Law I: General Norms

The course introduces students to ecclesiastical law through a systematic presentation and study of the 1983 Code of Canon Law, reflecting on the purpose, nature, content, history, background, and consequences of what ecclesiastical law achieves in the life of the Church.

Every course has (1) a prefix, (2) a 3-digit number, (3) a short descriptive title, and (4) a short description of course content.

B. Course Prefixes

The course prefixes are drawn from the following list, which has been chosen to match the divisions of seminary courses envisioned in *Optatam totius* and the Program of Priestly Formation. In other words, for ecclesiastical subjects, it sorts courses in the way common to ecclesiastical faculties.

APO	Apologetics
BIE	Bioethics
CHH	Church History
CLA	Canon Law
DTH	Dogmatic Theology
EDU	Education
ENG	English
ESL	English as a Second Language
FPA	Fine and Performing Arts
GRK	Greek
HUM	Humanities
LAT	Latin
LLT	Liturgy and Liturgical Theology
MTH	Moral Theology
PAS	Pastoral Theology
PHE	Philosophical Ethics
PHH	Historical Philosophy
PHS	Systematic Philosophy
POL	Political Science
PSY	Psychology
SAI	Sacred Art Institute

SAS Sacred Scripture
SCM Science and Mathematics
SOC Social Sciences

C. Course Offerings

a. Apologetics (APO)

APO 512 Catholic Apologetics
This course introduces the student to the art of fulfilling this biblical mandate to cogently and convincingly explain and defend Christian truth, and focuses on the "what" and "how" of apologetics to present a compelling defense of the Faith. *Online and on campus.*

APO 535 Moral Apologetics
The Church's moral teachings, especially those related to life and sexuality, are constantly under attack so Catholics must be ready to provide a gracious and compelling defense of these doctrines. In the first part of this course we will learn how to defend the Church's teachings on marriage and sexuality and how to refute objections to those teachings. In the second part of this course we will tackle life issues like abortion, euthanasia, and embryo research and learn how to provide a rational defense of the Church's teachings on these issues. *Online and on campus.*

APO 540 New Atheism
This course focuses on the nature of New Atheism and the attempt it is making to secure political power in its assault against the faith. *Online only.*

APO 620 Evolution & Catholic Thought
This course blends instruction on the theory of evolution with Catholic thought on this much-debated topic. Students will study scientific topics along with relevant articles from Church teachings. The course will also provide discussion on Intelligent Design and Creationism. *Online only.*

APO 621 Climate Science and Catholic Thought
This course blends instruction on the science of ecology with Catholic thought on the much debated topic of climate science. Students will study the scientific topics of population and community ecology, ecosystems and the biosphere, and conservation and biodiversity. In concert with the science, students will explore the two magisterial documents from Pope Francis on climate science, Laudato si' (May 24, 2015) and Laudate Deum (October 4, 2023) along with the proceedings from the 2024 summit at the Pontifical Academy of Sciences, "From Climate Science to Climate Resilience," with a focus on how these teachings tie into the intellectual tradition of the Catholic Church. The purpose of the course is to guide the student into a deeper consideration of the call to stewardship and to equip the apologist for dialogue on this topic. *Online only.*

APO/PAS 631 Social Media and the New Evangelization
This course explores the history, trends, and issues related to the Catholic Church and its use of media for social communications. Students discuss how the media is "social" and how this can be used to "introduce people to the life of the Church and help our contemporaries to discover the face of Christ" (Pope Benedict XVI, Message for 44th World Communications Day, 2010). Online only.

b. Bioethics (BIE)

BIE 625 Catholic Bioethics
This interdisciplinary course prepares students for pastoral service through an intensive review of the teachings of the Catholic Church regarding the sanctity and dignity of human life from the moment of conception until natural death. Topics include the most challenging and difficult moral and medical issues in the field of contemporary bioethics. *Can also be used for credit in MTH 625. Online and on campus.*

BIE 639 Bioethics & the Law
This course introduces basic constitutional, statutory, and regulatory law related to bioethics. United States Supreme Court case law is a central component of the course. The course will examine the development of constitutional substantive due process, privacy, individual autonomy, and equal protection. The structure of American constitutional government, the separation of powers, the protection of individual liberties, and related political and philosophical foundations are examined. *Online and on campus.*

BIE 651 Medical Ethics
This course begins with the background out of which the Catholic Medical Ethics grew, and then explores the modern situation and its failure will be described and the contemporaneous need for the religious traditions to exercise their appropriate influence will be affirmed. *Online and on campus.*

BIE 653 Guiding Principles of Catholic Medical Ethics
This course explores the extraordinary challenges, both medical and moral, currently facing Healthcare in the U.S. The Ethical and Religious Directives for Catholic Health Care Services, will be used to overview critical topics in Catholic medical ethics. Requires separate enrollment with the National Catholic Bioethics Center. *Online only*.

BIE 661 Biology & Biotechnologies for Ethicists
This course focuses on the basic biological principles related to ethical issues such as in vitro fertilization and other reproductive technologies, embryonic and adult stem cells, artificial contraception, and genetic engineering from the standpoint of the Catholic faith. *Online only.*

BIE 673 Catholic Bioethics & the Dignity of the Human Person

This course examines key areas of modern bioethics, and is able to articulate the major ethical concerns raised by these issues and areas where ethical ambiguity may still exist from the vantage point of Catholic teaching. *Requires separate enrollment with the National Catholic Bioethics Center. Online only.*

BIE 675 Case Studies & Applied Topics
This course examines a number of bioethical topics and critically analyzes case studies from a Catholic perspective, including research ethics, ethics committee process topics, beginning and end- of-life ethical issues, and selected clinical issues. *Online only.*

BIE/MTH 750 Magisterial Teaching Related to Major Catholic Bioethics Issues
This course is a study of Magisterial and Church documents that provide the basis of many Catholic Church bioethics teachings. By taking this course, students will understand the continuity of Church teaching over time on matters of chastity, marriage, and respect for life as well as have an opportunity to synthesize their understanding for their own appreciation, for future study and for their work in evangelizing the culture. *Online only.*

BIE 796 Bioethics in the Post Christian Culture
This course examines the relationship between Catholic bioethics and secular culture. *Online only.*

c. Church History and Historical Theology (CHH)

CHH 263 Catholic Response During World War II
This course examines the Catholic response during World War II. Topics include a review of the Papal response, including Pius XI and Pius XII; the martyrdom of St. Maximilian Kolbe and St. Teresa Benedicta of the Cross; and exposure to the holocaust in literature and film. *Online only.*

CHH 300 Church History
This course examines the history of the Catholic Church as a point of evangelization. Topics to be examined will include development of the early Church, the Age of the Fathers, the Dark Ages, the Middle Ages, the Reformation period, and the Modern Era. *Online and on campus.*

CHH 501 Historical Knowledge and Human Good
This course explores the relationship between historical knowledge and human flourishing, both temporally and eternally. What key historical events, figures, controversies and concepts should an adult retain after having left college? How ought a mature, Christian adult view history? What role does historical knowledge play in establishing a flourishing social life? Is there a connection between a proper historical consciousness and eternal salvation? *Online only.*

CHH 620 The Reformation and Counter-Reformation
This course explores the period of Church history known as the Catholic Reformation. Topics explored include: 1) the Catholic Reformation as a proactive reform movement within the Church; 2) the challenge of Protestantism and its impact upon the reform; 3) the Council of Trent; and 4) the various religious orders that emerged during the period and their various apostolates. *Online only.*

CHH 631 Mystical Theology in the Church Fathers
This course focuses on selected writings of representative Eastern and Western Church Fathers to gain a better understanding of and appreciation for their teachings on contemplative prayer and the journey of the soul to Divine Union. *Online and on campus.*

CHH 635 The Syriac Fathers of the Church
This course is an introduction to the Syriac Fathers of the Church, from the first century until the seventh. It provides an overview of the life and writings of four Syriac Fathers: Aphrahat the Persian Sage, Ephrem the Syriac, Jacob of Serugh, and Isaac the Syrian. In addition, this course analyzes the theological thought of each of these Fathers. The course will immerse learners in early Syriac theology in its context, taking into consideration the particularities of the Semitic method of expression. Throughout lessons, learners will discuss texts, allowing them to value the richness of this old tradition, and to identify its influence on Eastern, as well as Western liturgies, theology, spirituality, and sacred art. *Online only.*

CHH 636 History of the Maronite Church
This course immerses the student in the history of the Maronite Church, tracing its journey from the Antiochian Christian tradition to its present-day role in Lebanon and the global diaspora. Through a dynamic exploration of theological controversies, monastic traditions, political alliances, and cultural resilience, it will uncover how the Maronites adapted to the changing tides of Byzantine, Islamic, Crusader, and Ottoman rule. *Online only.*

CHH/DTH 671 Documents of Vatican II
This course introduces the history of Vatican II and the content of the documents. Topics include the background of the Council, the nature of the Church, inner spiritual renewal, the Church and the world, and the effects of the Council. *Online and on campus.*

CHH 700 Church History
This course surveys Church history, studying the major forces, events and persons shaping the growth and development of Christianity in the East and West. *On campus only.*

CHH 706 Highlights of Church History
This course will trace and highlight major developments in the history of the Catholic Church, from the Apostolic Period to the present day. Emphasis will be placed upon central historical figures, movements, institutions, controversies, and councils, with special attention paid to their importance for ministry and evangelization today. *On campus only.*

CHH 709 Ecumenical Councils
This course discusses the Twenty-One Ecumenical Councils recognized as such by the Roman Catholic Church. Its purpose is two-fold. Most importantly, it is designed to present the Magisterial Teachings of these councils, integral as they are to the Deposit of the Faith. Secondly, by placing each of these councils in their historical context, it also introduces students to the many factors---intellectual, socio-political, and often all too personal--seeking to influence conciliar decisions and the consequent need to be aware of secular pressures upon what are ultimately issues of supernatural, eternal significance. *Online only.*

CHH 712 Medieval Church History
In this course, we will follow the history of the Church from the end of the Roman Empire to the eve of the Reformation. You will discover the major developments in the Catholic Church and the historical events that affected her, and in which the Church's leaders often played major roles. We will cover the conversion of Europe, the Crusades, the development of the Papacy, and the remarkable culture of Medieval Christendom. You will also encounter some of the people who shaped the Church and the world of the Middle Ages. This course will build on your study of Patristics and the Early Church, and prepare you to study the Reformation era and modern Church history. It will also complement your study of the Ecumenical Councils of the Church. *Online Only.*

CHH 713 Modern Church History
In this course, we will follow the history of the Church from the eve of the Reformation to the present day. We will strive to attain a sense of the broad outlines of modern Church history, of how the Church became distinguished and then separated from organized society in the West, and how she sought to resist and then manage this separation. We will cover the three main phases of secularization: the Reformation, the Enlightenment, and the Revolution. We will examine how the Church continued to teach, sanctify, and govern during these upheavals. This course will build on your study of the Early and Mediaeval Church and complement your study of the Ecumenical Councils. *Online Only.*

CHH 881 Patristics
This course surveys selected writings from the principal Fathers of the Church. The focus is on the development of Catholic Doctrine from the Apostolic Fathers to St. Gregory the Great, with emphasis on the Trinitarian and Christological questions. *Online and on campus.*

d. Canon Law (CLA)

CLA 601 Fundamentals of Canon Law (Canon Law I)
The course introduces students to ecclesiastical law through a systematic presentation and study of the 1983 Code of Canon Law, reflecting on the purpose, nature, content,

history, background, and consequences of what ecclesiastical law achieves in the life of the Church. *On campus only.*

CLA 702 Canon Law I: General Norms
After an overview of the philosophy, theology and history of Canon Law this class covers the general norms of the Code of Canon Law. Students will gain an understanding of the principles of the legal system that governs the Catholic Church and how to interpret the laws of the Church in ministry and life. *Online only.*

CLA 703 Canon Law and the Sacraments
This course reviews the theological and philosophical foundation of Church Law and Sacraments and their practical application. It concentrates on the needs of the deacon, focusing on parish ministry. The course will emphasize the law of the Latin (Western) Church, but will recognize the laws of the Eastern Catholic Churches, and the need for Latin ministers to be sensitive to the rights of Eastern Catholics. The course will outline the theological underpinnings of the law and sacraments of the Church, their content and their practical application, "bearing in mind the health of souls, which in the Church must always be the supreme law." (c. 1752). *Online only*.

CLA 715 Canon Law of Marriage
This course introduces student(s) to the canon law of marriage through a systematic presentation and study of the 1983 Code of Canon Law, reflecting on the sacred canons themselves (cc. 1055-1165 and 1671-1707), their purpose, nature, context, history, and theological meaning. *Online and on campus.*

CLA 801 The Code of Canons of the Eastern Church
This course explains the importance of the Code of Canons of the Eastern Churches due to the Code of Canon Law and Pastor Bonus forming one juridical body of the Catholic Church. *On campus only.*

e. Dogmatic, Systematic, and Fundamental Theology (DTH)

DTH 101 Fundamental Theology
This course introduces the sources, topics, and history of theology as a foundation for further study. Attention is given to the origins of doctrine and its form, important to almost all branches of theology. *Online only.*

DTH 210 Introduction to the Theology of the Trinity
This course considers the mystery of the Most Holy Trinity as the Communion of the Divine Persons, Father, Son and Holy Spirit. Drawing on Sacred Scripture, the Fathers of the Church, St. Thomas Aquinas, and Conciliar and Magisterial teachings, the course will include such topics as the divine essence, the notions of procession, relation and person, perichoresis, and the missions of the Son and the Holy Spirit. *On campus only.*

DTH 512 Spiritual Life in the Classics
This course provides a study of the great spiritual writers with an emphasis on how the beautiful images and concepts in such classics can help us grow in our own union with God, and in our love of those we encounter in friendship, family, work and mission. *Online and on campus.*

DTH 600 Faith and Revelation
This course will provide an exploration of the teachings of the Church on the mysteries of faith and revelation, through the study of related Magisterial documents and various writings of St. Thomas Aquinas. Topics include: the meaning of Revelation; the relationship between Sacred Scripture, Tradition, and the Magisterium; the relationship between faith and reason; the necessity, character, and effects of grace; the object, act, and virtue of faith; sins against faith; and the nature and mission of theology. *Online only.*

DTH 601 Faith, Revelation & Grace
This course focuses on God's call to man (supernatural revelation, the nature of theology as science; Scripture, Tradition and Magisterium), man's response in faith (the natural desire to see God; the states of human nature; the Old and New Law), and the role of grace (its necessity, character and effects as perfecting human nature). *On campus only.*

DTH 637 Syriac Theology of the Sacraments
This course in sacramental theology allows one to delve into the meaning of the Sacraments, their relationship to the Trinity, and their effects on the faithful. The Syriac Fathers of the Church have written extensively on this topic in their homilies and treatises. This course will explore these writings through primary sources and scholarly articles and books. *Online only.*

DTH 641 First Things and End Times
This course studies God as the Creator of all things and the relation of created things to Him. The four last things (death, judgment, heaven and hell) are related to Him as the fulfillment of man and nature, the end of His saving plan. *Online and on campus.*

DTH 645 Nature & Grace
This course is designed to give the student a comprehensive view of the Catholic teaching on nature and grace, especially as presented by St. Augustine, St. Thomas Aquinas, and Matthias Scheeben. Topics to be covered include: the nature of the human person; the natural desire to see God; the biblical presentation of the mystery of divine grace; the mystery of predestination; Aquinas on law; the Council of Trent on the mystery of grace against the reformers; the modern controversies on the relation between nature and grace and the supernatural; etc. *Online and on campus.*

DTH 646 Theological Anthropology

This course examines human nature in relation to God as creator and as supernatural end, with attention to twentieth-century controversies and developments in Catholic theological anthropology. *On campus only.*

DTH 650 Sacraments of Initiation and Pneumatology
This course begins with an introduction to the study of the Holy Spirit and His work within the Church. It moves on to a classical Thomistic sacramentology and examines the theology of Baptism, Confirmation, and the Most Holy Eucharist, attending to the Scriptural foundations, patristic development, medieval synthesis, and modern presentation of the material. Special care is taken with the theology of the Real Presence and Eucharistic Sacrifice. *On campus only.*

DTH 651 God as Father, Priests as Bridegrooms/Fathers

This course examines the priesthood from a personal understanding in two parts, first, by reflecting on the mystery of the priesthood from the perspective of father, and then by reflecting on the priesthood from the viewpoint of the bridegroom. In these sections, what Revelation teaches us regarding priests as fathers, brothers, bridegrooms and disciples will be presented and clarified by Catholic wisdom throughout the ages, including from modern times. In addition, the historical contexts in which these terms were first used in Revelation and the Church will also be touched upon to better understand the unique Christian difference. *On campus only.*

DTH 655 Sacraments of Initiation
Building on the knowledge of the Sacraments, students in this course will study the words and rituals of the Sacraments of Initiation for a deeper appreciation of their continuing effects in our lives. *On campus only.*

DTH 731 One and Triune God
This course is a doctrinal study of the nature and attributes of God as known by revelation and reason. The God we know and love is One and Three. Topics in this course address both the unity of God and the three-ness of God. The work of St. Thomas Aquinas is used to expose students to these truths to be believed and to form a foundation for further growth and study. This course is a pre- requisite to DTH 751 Christology. *Online and on campus.*

DTH 751 Christology
This course considers the person of Jesus Christ and the theology of the Incarnation, with particular attention to the development of Christological doctrine and to the theology of Thomas Aquinas. Students registering for Christology must have already completed DTH 731 One and Triune God. *Online and on campus.*

DTH 757 The Holy Spirit (Previously: Pneumatology)

This course studies the Person and work of the Holy Spirit, including the power and presence of the Holy Spirit in the Old Testament, the life of Jesus, the New Testament, and the Church, with emphasis on the Spirit's primary role in the New Evangelization. *Online and on campus.*

DTH 760 Theology of the Church (Previously: Ecclesiology & Ecumenism)
This course investigates the nature and characteristics of the Church, its attributes, its structures, its mission and its relation to the world, and the development of Catholic thought concerning ecumenical and interreligious dialogue. *Online and on campus.*

DTH 765 Mariology
This course studies how Marian theology has developed in time. This historical approach to Marian Theology will be supplemented with careful study of Fr. Reginald Garrigou-Lagrange's classical text on Mary, Mother of the Savior: And Our Interior Life. Online and on campus.

DTH 766 Mary, Mother of God & Mother of the Church
This course examines Marian doctrine in its scriptural, historical, and modern contexts using infallible statements, *Lumen gentium*, and post-conciliar documents. *Online and on campus.*

DTH 800 The Seven Sacraments
This course explores the concept and nature of "sacrament" in general and then each of the seven sacraments of the Church in particular (the fundamentals of each sacrament's doctrine and theology, the rites for celebrating the sacraments, the historical development of each sacrament and current issues and debates surrounding the sacraments). *Online only.*

DTH 865 Penance & Anointing
This course treats sacramental confession and pastoral ministry to the sick, the dying and the bereaved, particularly Penance, Viaticum, Anointing of the Sick and the Mass and Rite of Christian Burial. *On campus only. Seminarians only.*

DTH 871 Priesthood & Celibacy
This course studies the theology of the priesthood and the discipline of priestly celibacy. *On campus only. Seminarians only.*

DTH 890 Spiritual Theology
This course is designed to give the student a working knowledge of what is traditionally called ascetical and mystical theology but which implements the call of the Second Vatican Council to the various experiences and stages of growth in prayer in the universal call to holiness. *Online and on campus.*

f. English (ENG)

ENG 100 Rhetoric
This course teaches the principles and methods of classical rhetoric, which is the art of communicating truth, including both composition and public speaking. Students study exemplary orations that are historically and socially significant, and they compose and deliver their own orations. Truth and virtue are held in esteem, as students cultivate skills of logical persuasion and eloquence: *vir bonus, dicendi peritus* ("the good person speaking well"). *Online only.*

ENG 115 Writing and Composition
This course is designed to give students the knowledge and skills necessary to compose college- level academic papers. It will begin with instruction in grammar, paragraph structure, and other foundational skills. Students will then gain experience writing autobiographical essays, theological reflections, and a research paper. Assignments will be tailored to students' abilities. *Online and on campus*.

ENG 131 Poetry
This course introduces students to classics in poetry. Special focus will be given to close-reading and interpretive skills of representative authors. *Online and on campus.*

ENG 151 Drama
This course studies significant works of drama. Particular attention will be paid to Western dramatists. *Online and on campus.*

ENG 181 Research and Writing
This course is designed to instruct students to plan, research, and write a term paper. Students will be guided through the research phase and given a review of the fundamentals of composition. Extensive use of the library and Internet will be a part of the course.

ENG 221 Novels, Short Stories, & Literary Research
This course examines select novels and short stories. Each student will write a paper on a work of literature with guidance through the research and drafting processes. *Online and on campus.*

ENG 400 Catholic English Literature
This course examines the thoughtful and beautiful works of select English playwrights, poets, and novelists, including William Shakespeare, G.M.Hopkins, T.S. Eliot, Graham Greene, and Evelyn Waugh. Each student writes a paper on the literature with guidance through the research and drafting. *Online only.*

ENG 410 The Works of J.R.R. Tolkien & C.S. Lewis

This course will explore the literary works of Tolkien and Lewis, delving into the deeper theological, philosophical, historical, and intertextual dimension of Middle-earth and Narnia. *Online and on campus.*

ENG 550 Advanced Academic Writing:
This course prepares students to write clearly and strongly at the graduate level. The course walks through the stages of designing, drafting, formatting, and revising a research paper. Common writing issues will be addressed. Online only.

ENG/PHS 583 Dante's Divine Comedy: Thomistic Philosophy in Narrative
This course examines Dante's Divine Comedy, one canto a day for one hundred days with breaks following the Inferno and the Purgatorio. The work is read as a narrativization of the works of St. Thomas Aquinas, a way to experience a successful merger of theology and philosophy. *Online only.*

ENG 890 Summative Evaluation: Comprehensive Exam & Professional Paper (Theology)
This course prepares M.A. Theology students to pass the oral-comprehensive exam in Dogmatic and Moral Theology during Final Exam Week and to write a ten-page professional paper in the student's concentration. The professional paper will be written under the direction of an advisor the semester after passing the ENG 890 oral exam. *Online and on campus.*

ENG 891 Academic Research, Design, & Writing
This course walks through the process for producing quality academic research papers, beginning with topic selection, research, and writing. The course culminates in the production of an academic research paper and thesis proposal. *Online only.*

g. Fine and Performing Arts (FPA)

FPA 311 Fine Arts: Western Art History: Painting, Sculpture, Architecture, Music, and Dance
Students study western civilization through the medium of important art. The studies are supported by visual graphics. The class emphasizes oral questioning, working in groups, student presentations, and linking what is taught to the student's background and life experiences. *Online and on campus.*

h. Greek (GRK)

GRK 501 Greek I
This course equips you with the knowledge and skills you need to make a confident start in reading the New Testament in Greek. It introduces the most relevant grammar and syntax, and 80% of all vocabulary used in the New Testament, in a step-by-step fashion. Using

material drawn from the New Testament itself, students will have the opportunity to begin to use their knowledge of Greek to study the New Testament Scriptures in depth. *Online and on campus.*

GRK 502 Greek II
This course is designed to develop the student's knowledge of the basics of koine Greek (the Greek of the New Testament). It is the second of three courses designed to give the student the skills necessary to read the New Testament and other ancient Greek texts with pleasure and understanding. It will also provide the linguistic basis to pursue more advanced scholarly work in New Testament studies. **Prerequisite: Greek I** *Online and on campus.*

GRK 503 Greek III
In this course, building on our first-year grammar of NT Greek, we will advance to the next level: learning how to use Greek to interpret NT texts. The first half of the course will take us to an intermediate-level proficiency with Greek grammar and syntax, continuing to build vocabulary and familiarizing us with more advanced concepts. In the second half of the course we will walk step-by-step through the full process of exegesis, using our improved Greek skills to methodically draw out meaning from various passages from the book of Ephesians. As we do so, we will become acquainted with and gain experience utilizing the subdisciplines, tools and contemporary methodologies that enable serious exegetical work in the New Testament. **Prerequisites: Greek I-II** *Online and on campus.*

i. Hebrew (HEB)

HEB 501 Hebrew I
This course is designed to introduce the students to the basics of biblical Hebrew. It is the first of three courses designed to give the student the skills necessary to read the Old Testament with pleasure and understanding. It will also provide the linguistic basis to pursue advanced scholarly work in Old Testament studies. *Online only.*

HEB 502 Hebrew II
This course is designed to develop the student's knowledge of the basics of biblical Hebrew. It is the second of three courses designed to give the student the skills necessary to read the Old Testament with pleasure and understanding. It will also provide the linguistic basis to pursue advanced scholarly work in Old Testament studies. **Prerequisite: Hebrew I** *Online only.*

HEB 503 Hebrew Exegesis
This course is an introduction to the methods and tools used in Old Testament exegesis. Students will use their mastery of biblical Hebrew grammar and vocabulary to develop the skills of critical interpretation as they now read the Old Testament more fluently and competently. Using a variety of Old Testament passages, and following the sound rules of interpretation, students will gain experience of working towards a better understanding and explanation of the meaning of Sacred Scripture. **Prerequisites: Hebrew I-II** *Online only.*

j. History (HIS)

HIS 101 Western Civilization I
This course covers the history of Western civilization from the dawn of civilization through the Council of Trent. The intent of this course is for the student to develop an understanding of both the flow of history as an integrated whole, as well as an understanding of the significant part played by the Catholic Church in building Western civilization.*Online and on campus.*

HIS 102 Western Civilization II
This course continues the study of Western Civilization and covers the Thirty Years' War as nations fought to restore a united Christendom, the Enlightenment, the French Revolution, the American War for Independence, the Napoleonic Age, the two world wars, the Communist Revolution, Vatican II, and more recent events. *Online and on campus.*

HIS 201 American History I
This course will provide an introduction to the experiment in democracy known as the United States of America. As a survey course, it will focus on periods in American history: the colonial period, the revolution, the early republic, the Civil War, the Gilded Age, and the modern period. *Online only.*

HIS 351 Eastern Civilization I
This course covers the foundational thought and beliefs of Eastern Civilization stemming from its ancient history. These essential concepts and beliefs will be studied from a Catholic perspective with special reference to magisterial documents and papal writings. *Online and on campus.*

HIS 352 Eastern Civilization II
This course complements Eastern Civilization I by chronologically tracing the history of East and Southeast Asia from ancient times to modern times. In so doing, students learn about cultures, philosophies, and religions of East Asia. The course pays special attention to the role of Catholicism in East Asian history. *Online and on campus.*

k. Humanities (HUM)

HUM 103 Humanities in the Ancient World
This course is an introduction to the origin and development of the humanities of the pre-Christian world. Students will be introduced to the various cultures of the ancient world that prepared for the fullness of time when God the Father in his infinite wisdom sent his only begotten son Jesus into the particular human culture of Judaism. *Online and on campus.*

HUM 104 Humanities in the Early Christian & Medieval WorldT
This course covers the emergence and spread of Christianity as primary cultural phenomena from the time of Christ until the late middle ages, and introduces the major branches of the humanities-- for example, the literature, philosophy, arts, and architecture. *Online and on campus.*

HUM 115 The History of Western Art
This course provides a general introduction to the history of art in the Western world. It explores the themes of western art in relation to their historical, geographical, anthropological, and sociological contexts, and will include a theological reflection upon the significance of these themes. Focus is on visual art: painting, sculpture, and architecture*. Online only.*

HUM 125 Sacred Humanities
This course provides an introduction to the history of Western art and music as it developed throughout Christendom. It explores the importance of sacred art as it emerged within the history of the Catholic tradition, from the early Church to the contemporary period, exploring themes, religious symbolism, and the role of art in communicating the faith. Simultaneously, this course will explore the emerging musical traditions and styles of the Western civilization. Special focus will be given to those composers and pieces that were shaped by, and contributed to the Catholic Church, and the role of sacred music in the liturgy. *Online only.*

HUM 220 A Joyful Noise: Psalms, Hymns and Spiritual Songs
Singing the praise of God is a prominent theme throughout the Bible. This course will explore the development of liturgical musical forms. Through active listening, readings and projects, we will examine the rich history of Psalms, hymns and other liturgical songs in both Western and Eastern churches. *Online only.*

HUM 230 The Church Music Program
This course will serve as a practical guide to developing a vibrant sacred music program. Topics will include the roles of the music director, the organist and the cantor, how to develop, grow and maintain a church choir, rehearsal techniques, and choosing music for the liturgical year. *Online only.*

l. Latin (LAT)

LAT 501 Latin I
This course introduces the student to the basics of Latin, with the aim of enabling the student to approach medieval and modern ecclesiastical Latin texts. It is the first of three courses designed to give the student the skills to read modern ecclesiastical Latin. *Online only.*

LAT 502 Latin II
This course builds on Latin I and familiarizes the student with the majority of Latin grammar and a significant amount of theological and philosophical Latin vocabulary. It is the second of three courses designed to give the student the skills to read modern ecclesiastical Latin. *Online only.*

LAT 503 Latin III: Advanced Latin
This course transitions from learning the grammar and basic vocabulary to translating significant texts of ecclesiastical Latin. This course builds on LAT 501 and LAT 502. *Online only.*

m. Liturgy and Liturgical Theology (LLT)

LLT 506 Introduction to Liturgy
This course demonstrates how the Liturgy is the source and summit of the Christian Life as found in Sacrosanctum Concilium, 10. It will examine liturgical theology especially in terms of its theological and spiritual aspects, while integrating pastoral and canonical applications. *Online and on campus.*

LLT 603 Ecclesiastical Spanish Practicum
This course is designed to provide students with the language abilities needed for pastoral ministry and other ecclesiastical contexts in which Spanish is the principal language. The focus of the course is on gaining proficiency in the liturgical rites, sacramental rites, and pastoral discussions in Spanish. A special emphasis is given to pronunciation, the proper use of ecclesiastical terminology, and a greater understanding of the culture of Hispanic ministerial work. Students will participate in a variety of activities role-playing, including practice in speaking the liturgical readings in Spanish, as well as the simulation of pastoral interactions, to increase their capacity to effectively serve the Spanish-speaking community. *On campus only.*

LLT 812 Liturgical Practicum I: Diaconate Ministries
A liturgical tutorial for third year theology seminarians preparing for ordination to the diaconate, which gives them the liturgical training necessary to function as a deacon at

Mass, preside over the celebration of the Liturgy of the Hours and conduct Exposition and Benediction. No Credit. Seminarians only. *On campus only*.

LLT 813 Liturgical Practicum II: Presbyterial Ministries
A liturgical tutorial for third year theology seminarians preparing for ordination to the diaconate, which gives them the liturgical training necessary to function as a deacon at Mass, preside over the celebration of the Liturgy of the Hours and conduct Exposition and Benediction. *No Credit. Seminarians only. On campus only.*

LLT 820 Ordinary Form of the Mass Practicum, Part 1
This course will review the Rites of the Church with particular focus on the Sacraments of Baptism, Penance, Confirmation, Matrimony and the Anointing of the Sick. The principal objective of the practicum course is a "How to." How to say what's in “black.” How to do what's in “red.” The presumption of this course is that students have received the necessary philosophical, theological, sacramental, canonical and liturgical formation to understand the deeper nature of the "saying" and "doing." Therefore, the focus is on ”getting it right/the rubrics.” *On campus only.*

LLT 821 Ordinary Form of the Mass Practicum, Part 2
This course will review the Rites of the Church with particular focus on the Sacraments of Baptism, Penance, Confirmation, Matrimony, the Anointing of the Sick and the Holy Eucharist. The principal objective of the practicum course is a "How to." How to say what's in “black.” How to do what's in “red.” The presumption of this course is that students have received the necessary philosophical, theological, sacramental, canonical and liturgical formation to understand the deeper nature of the "saying" and "doing." Therefore, the focus is on “getting it right/the rubrics.” *On campus only.*

LLT 831 Extraordinary Form of the Mass Practicum, Part 2
A liturgical tutorial for deacons on how to properly celebrate the Extraordinary Form of the Mass, which will familiarize the student with the 1962 Roman Missal, as well as special liturgical aspects of the Extraordinary Form of the Mass. *No Credit. Seminarians only. On campus only.*

n. Moral Theology (MTH)

MTH 300 Moral Theology
This course introduces the foundational concepts of Catholic moral theology, and seeks to provide a mastery of the questions: What is moral theology? What are its underlying precepts? How can we use these to help ourselves and others lead a moral life? *Online and on campus.*

MTH 425 Theology of the Body

This course covers the biblical foundations for the Theology of the Body as expressed in the works of St. John Paul II, and seeks to relate the Theology of the Body in the practical encounters of life, love and Marriage. Online and on campus.

MTH 611 Fundamental Moral Theology I
This course presents fundamental moral principles from the perspective of the classical Catholic moral tradition especially as represented by Thomas Aquinas and John Paul II. Primary questions include the end of man, human acts, moral determinants, freedom, sin, moral responsibility, and conscience. *Online and on campus.*

MTH 612 Fundamental Moral Theology II
This course examines the nature of moral habit, virtue, and sin with the purpose of preparing priests and religion teachers, spiritual advisors, or other Christians to engage accurately in moral evaluation and formation. *Online and on campus.*

MTH 613 Cardinal Virtues
The cardinal virtues play a decisive role in the life of the human person and in the study of moral theology.This course follows St. Thomas Aquinas' treatment of the cardinal virtues in his Summa Theologiae II-II with supplementary readings from the Thomist philosopher Josef Pieper. The virtue of Religion receives special treatment in connection with the virtue of Justice alongside the other cardinal virtues of Prudence, Fortitude, and Temperance. *Online only.*

MTH 614 Theological Virtues
This course leads students further in the area of Moral Theology by beginning to treat matters in detail, having already learned the more fundamental and universal principles of morals. The details of moral life treat actions in particular and are ordered according to the virtues. It will cover the three Theological Virtues of Faith, Hope, and Charity, which are at the very heart and center of the Christian life. *Online only.*

MTH 680 Marriage & Theology of the Body
This course approaches marriage from an interdisciplinary perspective, covering the biblical foundations for the Theology of the Body as expressed in the works of St. John Paul II, seeking to relate the Theology of the Body in the practical encounters of life, love and Marriage, and introduces Catholic sexual ethics using the work of John Paul II, and examines the significant philosophical thought of Karol Wojtyla on this topic in his Love and Responsibility and Theology of the Body. *Online and on campus.*

MTH 841 Catholic Social Teachings
This course traces major themes in the Church's 'social doctrine' through the whole of the Tradition. Starting in Sacred Scripture, continuing through the ages of the Church Fathers and the Medieval Schoolmen, and passing through into modernity, this course will survey what the Church has taught on social matters as an organic whole, for while the Church is not a "social institution," it is nevertheless a "society," and in dealing with the human race

she has a necessary interest in human flourishing. Nevertheless, there will be a certain prominence of the Church's response to the challenges posed by modernity, and texts from the last two centuries will make up the bulk of the course readings. *Online and on campus*.

MTH 851 Contemporary Moral Issues
This course researches and evaluates selected significant moral questions confronting the Church and the world today, including such issues as abortion and euthanasia in their contemporary aspects, pressing issues in social justice, issues in business, environment, and media ethics, and critical issues in sexual ethics. *Online and on campus*.

MTH 891 Moral Virtues in Confession
The purpose of this course is to locate the moral virtues within the context of confessional practice. Special attention is given to the virtue of justice and the material sins needed to fully help penitents and encourage a thorough examination of conscience. *For Seminarians only. On campus only.*

o. Pastoral Theology and Pastoral Studies (PAS)

PAS 161 Foundations of Theology I
This course presents an overview of the *Catechism of the Catholic Church*. Students study the first two parts, "The Profession of Faith" and "The Celebration of the Christian Mystery" to grasp its presentation of truth in the light of Vatican Council II. *Online and on campus.*

PAS 162 Foundations of Theology II
This course presents an overview of the *Catechism of the Catholic Church*. Students study parts three and four of the *Catechism*, "Life in Christ" and "Christian Prayer," to grasp its presentation of truth in the light of Vatican Council II. *Online and on campus.*

PAS 325 Human Formation
This course focuses on self-knowledge, formation in Christ and cooperation with the grace of God. To that end, it draws on work on attachment, human development, boundaries, homosexuality, trauma, addiction and the essence of masculinity and femininity. *On campus only*.

PAS 505 Intercultural Competencies
This course explores the nature of intercultural competencies and engages the learner in methods concerning their development and cultivation within a community of faith. *Online only*.

PAS 507 Contemporary Youth Culture
This course explores the culture of contemporary youth and its ramifications for catechesis. Students prepare to encounter the learner who is immersed in the secular,

post-modern milieu. Families in contemporary culture, peer expectations, and the influence of media are addressed. *Online only*.

PAS 511 Mission & Evangelization
This course explores biblical-theological foundations of mission, the forms of evangelization, education for evangelization, specific missionary vocation, challenges in evangelization and an exploration of St. John Paul II's call for new ardor, expression, and method in evangelization. *Online and on campus.*

PAS 581 History and Foundations of Catechesis
This course will examine the roots and history of catechesis, starting from early foundations of faith formation in the Jewish tradition, exploring the teaching of the faith in the New Testament and early Church, and continuing through the modern era. Students will become acquainted with the foundational documents of catechesis and their application to religious education in parishes and schools. Offered online every other fall during the even years. *Online only.*

PAS 599 Principles of Parish Management and Operations
This course focuses on developing an effective personal management style that is consistent with all principles of the Catechism of the Catholic Church, best serves the non-sacramental needs of parishioners, affords responsible custodianship of parish assets, and demonstrates best practices in leadership of lay and volunteer personnel. On campus only.

PAS 602 Fundamentals of Practical Theology
Practical, or pastoral theology is the "practical application of scientific theology to the care of souls in the sacred ministry" (John A. Hardon, *Modern Catholic Dictionary*). Unfortunately, in today's world, the "unrestricted application of scientific methods to matters of faith appears to be sheer presumption, whereby man oversteps his limits and undermines his own foundations" (Joseph Ratzinger, *The Nature and Mission of Theology*, 8). Consequently, *practical* theology must first be grounded in theology itself.

Firmly rooted in "scientific theology," the course seeks to apply the doctrinal truths of the Faith to various pastoral situations confronting today's minister. Since Sacred Scripture is to "inspire all pastoral work," this course copiously invokes it (Benedict XVI *Verbum Domini* #73). *Online only.*

PAS 621 Pastoral Care of Marriage & Family
This course will explore marriage as a spousal covenant from the biblical and traditional perspectives and consider how to minister to families, using as a basic text, John Paul II's Magisterial Document, *Familiaris consortio*. Modern challenges to marriage will also be addressed. *Online and on campus.*

PAS 622 Field Education

This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 623 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 624 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 625 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 626 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 627 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 628 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 629 Field Education
This course will involve engagement in a given field. *No credit. Seminarian only. On campus only.*

PAS 641 Methods in Counseling
This course presents appropriate methods in pastoral counseling. *Online and on campus.*

PAS 653 Child and Adolescent Catechesis
This course explores the culture of contemporary youth and its ramifications for catechesis. Students prepare to encounter the learner who is immersed in the secular, post-modern milieu. Families in contemporary culture,peer expectations, and the influence of media are addressed. *Offered online every other spring during the odd years.*

PAS 660 Theology of Suffering (Previously: Thanatology)
This course examines the topic of suffering, dying and death from doctrinal, pastoral, spiritual, and human dimensions. The psychological and social aspects of dying and death will also be considered, along with a brief study on end of life issues. This course enables

one in any ministry to address concerns and questions that arise in life, especially with a view to family and youth ministry, hospital chaplaincy, grief ministry, the elderly, and care for the physically and mentally challenged. *online Only.*

PAS 661 Catechism I
This course presents an overview of the *Catechism of the Catholic Church*. Students study the first two parts, "The Profession of Faith" and "The Celebration of the Christian Mystery" to grasp its presentation of truth in the light of Vatican Council II. *On campus only.*

PAS 662 Catechism II
This course presents an overview of the *Catechism of the Catholic Church*. Students study parts three and four of the *Catechism*, "Life in Christ" and "Christian Prayer," to grasp its presentation of truth in the light of Vatican Council II. *On campus only.*

PAS 668 Missionary Discipleship: Evangelization & Catechesis
This course will consider evangelization, new evangelization and catechesis as "a remarkable moment in the whole process of evangelization" (John Paul II, *Catechesi Tradendae*) based on the mission of her Founder, "Go, teach . . ." (Matthew 28: 19). *Online and on campus.*

PAS 671 Spiritual Direction: Skills and Practice
This course equips the participants with the technical skills for spiritual direction, skills which enable the participants to go through personal discernment and help others in both personal and communitarian discernment for discovery of personal vocation and decision making. *Online and on campus.*

PAS 681 Pastoral Counseling
This course will instill in the students the basic skill of a counselor, which is active listening. This involves not only listening to what the client says but more importantly to what he does not say. To attend to this basic skill of listening, the students should be equipped with the basic personal qualities of a counselor: Empathetic understanding, acceptance and genuineness. *On campus only.*

PAS 683 Pastoral Counseling I: Spiritual Helping and Accompaniment
This course explores the theology of suffering and how to properly frame common spiritual, emotional and relational problems, help the faithful discover paths for addressing these problems using solution-focused questioning techniques, spiritual resources, and basic pastoral interventions. *Online only.*

PAS 684 Pastoral Counseling II: Spiritual Diagnosis and Accompaniment
This course explores how to diagnose and treat spiritual disorders as well as how to recognize and treat the spiritual dimensions of psychological, relational, and medical problems. *Online only.*

PAS 700 Intellectual Impairments (Formerly: Christian Life Together in the Presence of Human, Physical, and Intellectual Impairments)
This course will draw us into a deeper understanding of Christian faith, vocation, catechesis, ministry & ecclesiology – in light of the presence and reality of physical & intellectual impairment among disciples. As part of the core of Christian life or ministry, our focus is pastoral & ecclesial; rather than clinical, medical, legal or psychological. *Online only.*

PAS 701 Pastoral Theology I
This course covers practical and theological topics for future pastors, including current resources, major pastoral challenges, boundaries and special settings such as prisons and hospitals. The course will examine the pastoral shift from Vatican Council I to Vatican II designing a new pastoral methodology. *4th year seminarians only. On campus only.*

PAS 702 Pastoral Theology II
This course addresses issues of need in the pastoral realm with directives as to the shepherding tasks of the parish priest together with a description of the necessary skills. This part II of Pastoral Theology will focus more on the concrete pastoral situations. *4th year seminarians only. On campus only*.

PAS 705 Hospital Spiritual Care
This course locates the place of spiritual care in health-care management/services. Spirituality forms a significant piece of the puzzle in the holistic care of a person who happens to be sick. Discussed are the ethical issues, professional expectations, philosophical and theoretical bases. *Online only.*

PAS 706 Auto-Formation in Light of Pastores Dabo Vobis
This course emphasizes personal involvement in appropriating formation and promotes freedom with responsibility for human maturity cannot materialize without a strong training in freedom (*Pastores Dabo Vobis* 44). *On campus only.*

PAS 720 Nurturing the Domestic Church: Facilitating Authentic Marriage and Family Life and Spirituality
This course explores the pastoral minister's role in facilitating the emotional, psychological, relational and spiritual well-being of couples and families. Special emphasis will be given to the building blocks of an authentic, dynamic, marriage and family spirituality. *Online only.*

PAS 751 Homiletics I
This course develops preaching skills for ordination to the diaconate and priesthood with attention on the spiritual formation of the preacher. Students develop public speaking skills through constructive critique. Reserved for the ordained or those preparing for ordination. *Seminarians only. On campus only*.

PAS 752 Homiletics II
This course builds on, and develops the skills learned in Homiletics I, so the student can prepare and deliver homilies with passion and conviction. *Pre-requisite PAS 751 Homiletics. Seminarian only. On campus only.*

PAS 780 Spiritual Psychology of Addiction and Habits of Recovery
In this course, we approach the issue of addiction primarily from the perspective of a Spiritual Psychology of Addiction and Recovery. In the first part of the course, we construct this psychology basically from the work of Thomas Aquinas on the healing powers of the soul and the work of the Contemporary Christian psychiatrist, Gerald May, M.*D., Addiction and Grace, Love and Spirituality in the Healing Addictions*, especially in recovery programs. In the second part of the course, we focus on a predominant factor in the journey to recovery from alcoholic, drug, and behavioral addiction, i.e., the *Escaping of Anxiety, Along the Road to Spiritual Joy*. *Online only.*

PAS 785 Pastoral Issues concerning Human Sexuality
This course addresses the meaning of human sexuality, education and integration of emotion, sexual aberrations, relationship skills such as intra- and inter-personal skills, personal freedom skills, sexuality and spirituality, human sexuality and eschatology. *Online and on campus.*

PAS 791 Morals & Psychology
This course concerns the mutual influence of the life of reason and the emotions on moral practice with emphasis on the nature of emotions, repressive and affirmation neuroses, freedom of the will in neurotics, and the influence of moral practice on the prevention of neuroses. *Online and on campus*.

PAS 795 Fundamental Human Formation
This course focuses on self-knowledge, formation in Christ and cooperation with the grace of God. To that end, it draws on work on attachment, human development, boundaries, homosexuality, trauma, addiction and the essence of masculinity and femininity. *Seminarians only. On campus only.*

PAS 805 Trinity and the Incarnation
This course provides a pastoral understanding of two central mysteries of the Catholic Faith: the Holy Trinity and the Incarnation of our Lord, Jesus Christ. Since pastoral ministry concerns putting people in “communion with the Person of Christ” and helping others to follow Him, this course focuses upon Jesus Christ as the Way to the Father (John Paul II, Catechesis Tradendae #5). A second pastoral focus highlights the practical dimensions by which we can live our communion with the Blessed Trinity in family life, pastoral settings, and in the various ministries in the Church. *Online only.*

PAS 891 Methods in Teaching

This course is designed to engage students in the study of teaching methods for face-to-face and online learning environments. *Online only.*

p. Philosophy of Ethics (PHE)

PHE 422 Christian Social Ethics
This course is an application of basic Christian principles to the political, economic and social spheres. It includes analysis of questions of wealth and poverty, cultural development, war and peace, and Christian involvement in government. *On campus only.*

PHE 425 Fundamental Bioethics
This course studies the philosophical foundations for several ethical viewpoints concerning human life and the use of medical technologies, focusing primarily on the Catholic position rooted in personalistic principles. *Online and on campus.*

PHE 450 Ethics
This course studies the principles of ethics from a Thomistic and phenomenological perspective including criteria for making moral choices and a refutation of situation ethics, and addresses social justice, abortion, war and peace and sexual ethics. *Online and on campus.*

PHE 505 Narrative & the Moral Life
This course examines the ethical influence of stories by focusing on philosophical analyses of narrative and moral life. Topics may include: the sources and limits of narratives' moral power; their nature and structure; principles for the ethical evaluation of stories and their readers; and stories in Catholic spirituality. *Online only.*

PHE 610 Ethics
This course studies the principles of ethics from a Thomistic and phenomenological perspective including criteria for making moral choices and a refutation of situation ethics, and addresses social justice, abortion, war and peace and sexual ethics. *Online and on campus.*

PHE 615 Nicomachean Ethics
The course will consist of large selected portions of The Nicomachean Ethics of Aristotle The intent is to show the pagan material which aided St. Thomas Aquinas in his formulation of his Christian Moral Theology and Moral Philosophy. *Online only.*

PHE 663 Natural Law
This course includes topics such as enlightenment jurisprudence and the "Culture of Death," the foundations of the natural law, how the natural law works, natural law as a basis for good laws, and natural law in Catholic moral teaching. *Online only.*

PHE 775 Political Philosophy

This course seeks to introduce students to political philosophy by undertaking a critical historical study of the most influential works (ancient, medieval, and modern) of the Western tradition. Students will study and analyze the fundamental issues that have shaped the debate throughout the centuries, including the nature of justice, law and liberty, power and authority, political equality, human rights, and the relation of Church and the state. *Online only.*

q. Historical Philosophy (PHH)

PHH 301 History of Ancient Philosophy
This course studies the most representative thinkers of ancient philosophy, beginning with Plato, Socrates and Aristotle and ending with St. Augustine and Boethius. *Online and on campus.*

PHH 304 History of Medieval Philosophy
This course will introduce students to medieval philosophy and, in addition to focusing on major thinkers such as Augustine, Boethius, Anselm, Thomas Aquinas, Bonaventure, Duns Scotus, and William of Ockham, examine its importance today in such topics as the nature and existence of God, the relationship between faith and reason, and the human soul and its faculties. *Online and on campus.*

PHH 401 History of Modern Philosophy
This course examines the classical modern philosophers beginning with Descartes, Spinoza, Hobbes, and ending with the 19th century idealist, Hegel. *Online and on campus.*

PHH 404 History of Contemporary Philosophy
This course examines the views of various 20th and 21st century philosophers on issues in ethics, epistemology, metaphysics, and other areas of thought. *Online and on campus.*

PHH/SAI 560 Medieval Christian Wisdom and Sacred Art
This course will explore medieval philosophies of art and beauty, their classical beginnings and their influence on artistic expression. Delving into medieval sacred art and music, students will examine how the arts reflect society and offer us a deeper knowledge of the transcendent aspects of the human experience. *Online only.*

PHH 593 Plato's *Republic*
This course provides a Catholic investigation of one of the great seminal works of philosophy. The Church has a tradition of faith and reason by which man flies to the fullness of truth, we will be trying to give the wing of reason a good work out. *Online only.*

PHH 605 Ancient & Medieval Philosophy
This course covers some of the most important figures and themes of Ancient & Medieval philosophy, including Plato, Aristotle, Aquinas, the nature of man, education, the ultimate

end of human activity, the meaning of life, God, Providence, and faith and reason. *Online only.*

PHH 620 Modern & Contemporary Philosophy
This course is an historical introduction to the thought and texts of principal modern philosophers from Descartes to Hegel and of principal contemporary philosophers from Kierkegaard to the present. *Online only.*

PHH 650 Recent Catholic Philosophy
This course introduces important Catholic philosophers of the nineteenth and twentieth-centuries who responded to the cultural, scientific, philosophical, and theological ideas of the times, and defended the philosophical underpinnings of the Catholic faith. *Online only.*

PHH 651 Aristotle
This course is an examination of Aristotle's thought. Aristotle is an especially important figure in the Catholic philosophical tradition, given his prominence in the works of St. Thomas Aquinas. The course seeks to understand his philosophical positions and his way of doing philosophy. The main text is Aristotle's On the Soul (De Anima), along with significant selections from Categories, Nicomachean Ethics, and Poetics. *Online only.*

PHH 681 St. Thomas and Arabic Philosophy
This course examines the historical and systematic development of philosophy as an aid to theology produced in the Arabic-speaking world during the classical period of Arabic scholasticism from al- Kindi (in the early 9th century) to Ibn Rushd (in the late 12th century). *Online only.*

PHH 781 Philosophy of St. Thomas Aquinas
This course covers Aquinas on medieval education, the rise of universities, faith and reason, Aristotelian thought, Aquinas on the world and man, man as a moral agent, the meaning of life, the ultimate end of human action, difference between knowledge and faith; God. *Online only.*

PHH 792 Philosophy of Edith Stein
This course examines the intellectual life and writings of Edith Stein, or as she was later called, Sister Teresa Benedicta of the Cross, including her attempt to relate the phenomenological and Thomistic traditions of philosophy and her analysis of human personhood, her account of the nature and vocation of woman, and her discussion of the ways in which we can know God. *Online only.*

r. Systematic Philosophy (PHS)

PHS 121 Logic

This course introduces the basic structures of sound thinking, analytic reading, and the evaluation of arguments, the latter through practice in Aristotelian logic and examination of the three acts of the mind in Aristotelian-Thomistic philosophy. *Online and on campus.*

PHS 414 Epistemology
This course gives an insight into answers to Aristotelian, Socratic, and Platonic questions concerning the philosophy of knowledge and gives students the tools to devise their own responses. *Online and on campus.*

PHS 421 Philosophy of Nature
This course explores the fundamental aspects of the natural world knowable to philosophy and science, including a discussion of the methodology and limits of the scientific and philosophical methods. *Online and on campus*.

PHS 450 Philosophical Anthropology
This course will study human nature from two perspectives: 1. We will begin with an examination of humanity in light of the twentieth century Catholic philosophical tradition, one which begins its examination of the human person in light of lived experience. We will then proceed to understand human nature as developed in the Medieval Catholic tradition, especially as it is presented through the work of St. Thomas Aquinas, the Angelic Doctor. *Online and on campus*.

PHS/SAI 471 Aesthetics in Sacred Art
This course explores the various elements of Aesthetics in “Sacred Christian Art”, in comparison with secular Christian Arts of religious themes, and in comparison with Art in general. We learn the specifics of Christian theological, doctrinal, theosophical and philosophical thought foundations as they relate to Aesthetics in Sacred Arts and examine their evolution through the ages. (SAI 471) *Online only*.

PHS 490 Metaphysics
Metaphysics is that most general investigation of philosophy that attempts to arrive at reasoned judgments about how things really are. This course presents a comprehensive introduction to Aristotelian and Thomistic metaphysics. Topics included are the nature of metaphysics as a science and its subject matter; the distinction between being and essence; and the analogy of being. *Online and on campus*.

PHS 492 Philosophy of God
This course is an examination of the existence of God, His nature and relation to the world and man. (Prerequisites are PHS 450 and PHS 490) *Online and on campus.*

PHS 607 Perennial Philosophy (Formerly: Philosophy for Theologians)
This is a foundational philosophy course for the graduate student of theology. While various philosophical concepts will be presented, the majority of the course material will

point toward the application of philosophy to the theology of the Catholic Church. For the student who has some philosophical background, this course remains essential for understanding the terminology used in Catholic theology (e.g., cause, effect, form, matter, substance, accident, nature, essence, existence, relation, science, wisdom). Topics include why philosophy is necessary for theology, the history of philosophy, anthropology, ethics, logic, metaphysics and social philosophy.
Online and on campus.

PHS 610 Philosophical Anthropology
This course studies human nature from the perspective of the perennial tradition of Catholic philosophy, as well as that of Catholic phenomenological and existential insights. *Online and on campus.*

PHS 611 Logic and Epistemology
This course surveys twin foundations upon which all philosophy depends, relying on Aristotelian insights as developed by the great Christian philosophers of the Middle Ages, and develops these in the light of contributions from modern and contemporary philosophy. *Online only.*

PHS 621 Philosophy of Nature & Metaphysics
This course explores the fundamental aspects of the natural world knowable to philosophy and science, including a discussion of the methodology and limits of the scientific and philosophical methods, along with the metaphysics of Aristotle; presuppositions of metaphysics, the subject matter of metaphysics, the scandal of generality, substance and essence, from finite to Infinite Being, the nature of existence, the names of God. *Online only.*

PHS 641 Reason in the Theology of St. Thomas
This course explores and applies as a solution to some of the most acute problems discussed in modern theology Aquinas's third way, expressed in the *Summa Theologica* (I, q. 32 a. 1), of using reason in sacred theology, the first two ways being explained in the *Summa Contra Gentiles* involving Natural Theology and a movement from principles of Faith revealed through Jesus Christ. *Online only.*

PHS 657 Phenomenology
This course introduces phenomenology as a way of doing philosophy, and in particular, as a study of human experience. *Online and on campus.*

PHS 660 Natural Theology
This course examines arguments for the existence of God, His nature and relation to the world and man. *Online only.*

PHS 721 Philosophy of Science

The course examines the purpose of science and the reliability of scientific theories as these overlap with metaphysics and epistemology and consider the historical origins, methods and implications of "science" in both its ancient and its modern sense as well as the sociocultural implications of scientific claims within the history of ideas and of appeals to "science" for philosophical anthropology and ethics. *Online only.*

PHS 731 The One & the Many
This course is a study of the teaching of St. Thomas Aquinas concerning the nature of the metaphysical principles of unity and multiplicity and the essential role that these principles play in the existence of things and all other principles of being, becoming, and knowing, including those of experience, art, philosophy, science. *Online only*.

PHS 741 St. Thomas Aquinas on Being & Nothingness
This course will help students to learn the most important metaphysical doctrines of St. Thomas. It presents an understanding of reality from Being itself (God) to nothingness (complete absence of being). We shall mostly focus on primary texts from Aquinas, but, when appropriate, we shall read selections from other thinkers who have influenced Aquinas, such as Aristotle. *Online only*.

PHS 751 The True, the False, the Lie & the Fake
This course is a s study the teaching of St. Thomas Aquinas about truth and its opposites, the false, the lie, and the fake in relationship to unity and multiplicity, being and non-being, and good and evil; and different kinds of falsehood, considered in themselves and in relation to their existence within human knowing faculties, appetites, and in relationship to God. *Online only*.

PHS 761 The Good, the Bad, the Beautiful & the Ugly
This course is a study of the metaphysical teaching of St. Thomas Aquinas, with a focus on the transcendentals. Through these lenses, we will consider, among other things, what Aquinas has to say concerning the nature of the metaphysical and moral principles of the good, bad, beautiful, and ugly. *Online only*.

PHS 781 Thomistic Personalism: Knowledge & Love
The course seeks to demonstrate that personalism can be effectively grounded in the philosophy of St. Thomas Aquinas. It presents Thomistic personalism as that which successfully addresses all the essential issues concerning the human person. *Online Only.*

s. Political Science (POL)

POL 253 Political Science
The course surveys ideas in the study of government and politics, examines the perennial questions in political life (*Who should rule?* and *Is it good to have power?* and *Do truth and*

right change in the course of history?), and explores the various fields of political science. *Online and on campus*.

t. Psychology (PSY)

PSY 103 The Collapse & Restoration of the Family
This course explores the dissolution of the nuclear family and its current renovation. The world wars, existentialist movements and the sexual revolution will inform us about the weakening of the father, the assumption of the woman of masculine roles, and the autonomy of children. *On campus only.*

PSY/HUM 110 The Psychology and Humanities of the 1950's in America
A study of the artifacts from 1950-1960 to explore the response to the intense anxiety from two World Wars, a Depression, the cold war and nuclear threat from the first half of the 20th century, and how to best deal with anxiety in and through Christ. *On campus only.*

PSY 200 Psychology
This course studies the mind, will, soul, behavior, character of the human person and the relation of the person to others. In doing so, it examines areas of cognitive and behavioral approaches, emotion, development, psychoanalytic and humanistic theories, personality and motivation. Assessment and cultural diversity are studied in each area. *Online and on campus.*

u. Sacred Art Institute (SAI)

SAI 171 Sacred Art, Research and Documentation
This course prepares students to conduct academic research and documentation within a sacred arts context. Through written assignments and projects, students will practice research, writing and formatting skills culminating with a final research paper. *Online only.*

SAI 213 Theology of the Icon
This course explores the canonical Scriptures and Apocrypha and their influence on Christian iconography and analyzes various Christian artworks from both the pseudo-canonical and scriptural standpoints, enabling students to understand the Bible as main source of inspiration fundamental to Christian iconography, as well as the Apocrypha and their enduring significance in Christian art both in rhetorical and pictorial forms. *Online only*.

SAI 214 History of Christian Iconography
This course explores Christian iconography since its origins, surveying major historical developments of Christian iconography, and highlights the styles, themes, materials and process that an iconographer uses to write an icon. It also focuses on learning to read iconographical symbolism in relation to Scripture and liturgy in particular within a

Byzantine ichnographical church program, and emphasizes the notion of aesthetics as they relate to the theology of the icon and its meanings. *Online only*.

SAI 222 Christian Arts through the Ages
This course explores different forms of Christian Art, from its stylistic beginnings in early Jewish and Roman art through to the present. Students will learn to appreciate, identify and interpret sacred art and to observe how art changes and reflects the theological, philosophical and cultural context of the time. *Online only*.

SAI 323 Sacred Architecture
This course examines Christian archaeology, art, and architecture and also investigates religious heritage sites. The course highlights the multidisciplinary nature and function of archaeology as it relates to Christian art and architecture. *Online only.*

SAI 330 History of Calligraphy and Illumination
The art of the illuminated manuscript is a distinct branch of Christian art. This course surveys the evolution of Christian calligraphy, manuscripts, illumination and miniatures. We will explore the techniques of producing manuscripts, as well as examining the development of calligraphy and illumination styles in their historical and cultural contexts. *Online only.*

SAI 427 Hagiography from Sacred Art to Liturgy
This course explores the life of saints through their representation in figurative sacred artwork. It explains the relation between iconographic hagiography in its liturgical and scriptural contexts. Its main purpose is to enable the students to understand, appreciate, study and interpret hagiographic iconography and its meaning and uses in sacred space and time within liturgy. *Online only*.

SAI 437 History of Mosaics, Murals and Stained Glass
This course is a general survey of the development of mosaics, murals (frescoes), and stained glass. We will examine the specific techniques and evolution of these art forms as well as their theological and historical contexts. *Online only.*

SAI 510 Introduction to Sacred Music
Throughout Church history, liturgical music has been a source of prayerful beauty and mysticism. By listening to sacred music, reading essays, and discussing and studying musical trends during different time periods, students will explore the historical and religious forces that have shaped Christian liturgical music in Western Europe and the United States. *Online only.*

v. Sacred Scripture and Biblical Theology (SAS)

SAS 101 Intro to Scripture

This course treats in detail the Biblical inspiration, canonicity, texts, versions, hermeneutics, literary genre, and the ongoing sanctifying activity of the Holy Spirit through the use of the Holy Scripture both by individuals and by the Church officially. *Online and on campus.*

SAS 211 The Old Testament
This course surveys the principal books of the Old Testament, following the history of Israel as an outline including literary and cultural forms essential to an understanding of ancient Hebrew writings. *On campus only.*

SAS 251 The New Testament
This course surveys all the principal works of the New Testament, emphasizing the historical, literary, and theological background necessary for a fruitful reading of the texts. Special emphasis is placed on the problem of historicity and on Pauline and Johannine literature. *On campus only.*

SAS 300 Wisdom Literature
This course views sapiential literature (Job, Proverbs, Sirach, Qohelet, Psalms and Song of Songs) as an expression of Israel's spirituality both at the time of its writing and today. *Online and on campus.*

SAS 451 Synoptic Gospels
This course explores the stylistic and literary characteristics of Matthew, Mark, and Luke. Students study the Synoptic Gospels' theological, spiritual, and historical background. *Online and on campus.*

SAS 471 Letters of St. Paul
The letters of St. Paul dramatically changed the course of Roman, Western, and World history. The fourteen letters traditionally attributed to him constitute a little more than half of the New Testament. They describe Paul's conflict with evil cosmic forces, schismatics, false prophets, and Satan, as Paul fought to preach Christ's Gospel to a world torn apart by sin, slavery, and ethnic strife. In this course, we will read the letters of this brilliant mind in thematic rather than chronological order: after introducing the course and ancient Judaism (Unit 1), Prof. Sonna will discuss Paul's teaching on salvation (Unit 2), his ethics and theology of the Church (Unit 3), and Prof. Sonna will close the course by examining the legacy of Paul, especially the debates over which letters he truly authored (Unit 4). *Online*.

SAS 510 Introduction to the Old Testament
This course is a study of the background, purpose, composition, structure, and theological content of the various books of the Old Testament. Students will be introduced to a variety of patristic, medieval, and contemporary exegetical approaches to the Old Testament as found in the rich Catholic tradition. Emphasis will be placed upon the narrative of salvation history and how the divine pedagogy of God among his people Israel finds its fulfillment in Jesus Christ. *On campus.*

SAS 540 Synoptic Gospels
In addition to shaping the three-year lectionary cycle of the Church, the Synoptic Gospels (Matthew, Mark, and Luke) make up the majority of what we know about the first-century life, ministry, death, and resurrection of Jesus Christ. Contrasted with the Gospel of John, the Synoptic Gospels possess a shared historical and literary outlook, as well a great deal of shared written material ("synoptic" means "seeing together"). This course is a study of the background, purpose, composition, structure, and theological content of each of the three Synoptic Gospels, as well as of traditional and contemporary methods of interpretation applied to them. The course will examine each of the gospels as individual works while simultaneously surveying and analyzing key parallel passages. *On campus.*

SAS 561 Gospel of John
This course studies the Gospel of John considering the historical, religious, and cultural background of this gospel and major themes such as covenant, Kingdom of God, grace, redemption, wisdom, prophecy, creation, Trinity, faith, angels, resurrection and priesthood. *Online only.*

SAS 571 Letters of St. Paul
This course studies the life and mission of St. Paul. It will also examine the composition, structure, purpose, historical background and theological themes of the Pauline letters with special concentration on Galatians, Corinthians, Philippians, and Romans. *On campus only*.

SAS 602 Soul of Theology
Sacred Scripture is the soul of theology. This course lays the foundation for the study of the Sacred Page by examining the most important concepts for a theological understanding of Scripture, by establishing firm principles for its interpretation, and by considering its use in the science of Theology. Central topics include divine revelation, tradition, magisterium, inspiration, inerrancy, literal and spiritual senses, development of the canon, texts and editions, and the use of Scripture in theology and in prayer (*lectio divina*). *Online only*.

SAS 621 Prophetic Literature
This course examines the phenomenon of prophecy in Israel, and surveys early "non-writing" prophets, and classical prophets in their historical contexts to uncover their theological message and understand the development of prophecy into eschatology and apocalypse. *On campus only*.

SAS 631 Wisdom Literature
This course views sapiential literature (Job, Proverbs, Sirach, Qohelet, Psalms and Song of Songs) as an expression of Israel's spirituality both at the time of its writing and today. *Online and on campus*.

SAS 638 Torah and Old Testament Historical Books
This course is a study of the composition, structure, purpose, background, and theological themes of the Torah and historical books of the Bible. Students will be introduced to a variety of patristic, medieval, and contemporary exegetical approaches to the Old Testament as found in the rich Catholic tradition. Emphasis will be placed upon the narrative of salvation history and how the divine pedagogy of God among his people Israel finds its fulfillment in Jesus Christ. *Online only.*

SAS 643 Method and Pentateuch/Historical Books
This course surveys the Pentateuch and the Historical Books in light of commentary from ancient times through modern times while remaining always guided by the Magisterium of the Church. Jesus Christ will be presented as the main key that unlocks the ultimate meaning of the texts being studied. *On campus only.*

SAS 649 The Prophetic and Wisdom Books
This course surveys the Prophetic and Wisdom Books in light of commentary from ancient times through modern times while remaining always guided by the Magisterium of the Church. Jesus Christ will be presented as the main key that unlocks the ultimate meaning of the texts being studied. *On campus only*.

SAS 681 Hebrews
This course teaches the Theology of the Priesthood in the Letter to the Hebrews. The first two modules illuminate the *Sitz im Leben*, the third is a meditation via *lectio divina*, and the fourth relates the Priesthood of Jesus Christ to the Priesthood in the Catholic Church. *Online only.*

SAS 712 Pentateuch
This course is a study of the content, background, purpose, composition, and structure of the books of the Pentateuch. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to the Pentateuch as found in the rich Catholic spiritual and intellectual tradition. Emphasis will be placed upon the historical, theological, legal, and ceremonial aspects of the Pentateuch, as well as upon themes of creation, sin, and the redemption of Jesus Christ both promised and foreshadowed in the lives of the Patriarchs and in the precepts of the Law. *Online only.*

SAS 713 Historical Books
This course is a study of the content, background, purpose, composition, and structure of the Old Testament historical books. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to the historical books as found in the rich Catholic spiritual and intellectual tradition. Emphasis will be placed upon the outworking of God's divine covenants despite, and through, human fallibility, as well as upon Jesus Christ as the ultimate interpretive "key" and culmination of ancient Israelite history and monarchy. *Online only.*

SAS 714 Wisdom Books

This course is a study of the content, background, purpose, composition, and structure of the Old Testament wisdom books. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to wisdom literature as found in the rich Catholic spiritual and intellectual tradition. Emphasis will be placed upon the relationship between "wisdom" and Torah, the practical instruction wisdom literature offers to those who seek God in the face of suffering and death, and Jesus Christ as the ultimate source, goal, and embodiment of the wisdom tradition. *Online only.*

SAS 715 Prophets

This course is a study of the content, background, purpose, composition, and structure of the Old Testament prophetic books. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to prophetic literature as found in the rich Catholic spiritual and intellectual tradition. Emphasis will be placed upon the nature of prophecy, the dramatic actions of the prophets, prophetic commentary on the meaning and fulfillment of the Law, and the eschatological dimension of prophecy which finds its fulfillment in the person and work of Jesus Christ. *Online only.*

SAS 716 Gospels

This course is a study of the content, background, purpose, composition, and structure of the Four Gospels (Matthew, Mark, Luke, and John). Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to the gospels as found in the rich Catholic spiritual and intellectual tradition. The course will examine the Gospels as individual works while simultaneously highlighting their historical and theological unity, centered in their common proclamation of the life, death, and bodily resurrection of Jesus Christ. *Online and on campus*.

SAS 717 Luke and Acts of the Apostles

This course is a study of the content, background, purpose, composition, and structure of the Gospel of Luke and the Book of Acts (with emphasis on the latter), and thus of the birth and growth of the early Church. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to Luke and Acts as found in the rich Catholic spiritual and intellectual tradition. The course will examine Luke and Acts as individual works while simultaneously highlighting their chronological, literary, and theological unity. *Online and on campus*.
Note: This course replaces SAS 657 Luke and Acts of the Apostles.

SAS 718 St. Paul

This course studies the life and mission of St. Paul. It will also examine the content, composition, structure, purpose, and historical background of the Pauline epistles (Romans, I-II Corinthians, Galatians, Ephesians, Philippians, Colossians, I-II Thessalonians, I-II

Timothy, Titus, Philemon, Hebrews). Students will be introduced to a variety of patristic, medieval, and contemporary interpretations of St. Paul's letters as found in the rich Catholic spiritual and intellectual tradition. *Online only.*

SAS 719 Catholic Epistles and Revelation

This course is a study of the content, background, purpose, composition, and structure of the Catholic Epistles (James, I-II Peter, I, II, III John, Jude) and the Book of Revelation. Students will be introduced to a variety of patristic, medieval, and contemporary interpretive approaches to these books as found in the rich Catholic spiritual and intellectual tradition. *Online only.*

w. Science and Mathematics (SCM)

SCM 101 College Mathematics

This course is a survey of contemporary mathematical topics for liberal arts majors. Students will study problem solving skills, voting theory, apportionment, scheduling, growth models, finance, statistics, describing data, probability, sets, historical counting systems, fractals, cryptography, and logic. The content in this course is focused on math that citizens use in society and the applicability of each topic. Most of the course is non-algebraic. Emphasis is on the gift of intelligibility in the human person made in the image and likeness of God. *Online and on campus*.

SCM 171 Biology

This course is an introduction to the biological sciences directed toward non-science majors. Topics include elements of biochemistry, cell structure and function, reproduction, genetics, evolutionary theory, plant and animal diversity, elements of physiology, and a brief examination of ecology. *Online only*.

SCM 201 Physics

This course will introduce students to the concepts, principles and fundamentals of physical science, including the study of motion, Newton's law of motion, the conservation of energy and momentum, waves, basic concepts of fluids, thermodynamics, electricity and magnetism, and modern physics. *Online and on campus.*

SCM 220 Chemistry

This course introduces students to the fundamentals of chemistry. Students will describe the concept of chemical change, compute equations that represent that change, and use knowledge of quantities to understand the behavior of matter. *Online only*.

SCM 301 Anatomy and Physiology I

This course presents a systemic approach to the study of the human body. Lecture topics include an introduction of anatomical terminology and an overview of cellular processes

and tissue classification. Students then learn the gross and microscopic anatomy of the following
systems: integumentary, skeletal, and muscular system. *Online and on campus.*

SCM 303 Anatomy and Physiology II
This course presents a systemic approach to the study of the human body. Lecture topics include discussions of the nervous, circulatory, respiratory, digestive, urinary, and reproductive systems. *Online and on campus.*

x. Social Science (SOC)

SOC 103 Sociology
This course surveys the methods of sociology and their application to contemporary society. *Online and on campus.*

SOC 209 Emergence and Development of the Social Sciences
This course examines the development of the social sciences, looking first to the enlightenment and then to the 19th and 20th centuries, and develops a better understanding of both the benefits and limits of sociology, psychology,and anthropology. *On campus only.*

SOC 275 Economics
This course will introduce students to the basic principles of macroeconomics and microeconomics from a Catholic perspective while paying close attention to the following Catholic principles: human dignity, solidarity, subsidiarity, and the common good. The economic theories and Catholic principles that will be presented will be complemented by demonstrating their practical applications. *Online and on campus*.

SOC 325 Catholic Formation & New Media
This course examines Catholic spiritual formation in light of new forms of media, including social media and online communication. Approaches to Catholic spiritual direction and spiritual formation are introduced, and the promise and problem of online approaches to formation are examined. *Online only.*