BYZANTINE CATHOLIC SEMINARY

of

SAINTS CYRIL and METHODIUS

PITTSBURGH, PENNSYLVANIA

ACADEMIC CATALOG

Effective: 28 September 2016
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INTRODUCTION

IDENTITY

Founded by God’s grace in 1950, the Byzantine Catholic Seminary of Saints Cyril and Methodius is the official seminary of the Byzantine Catholic Metropolitan Church of Pittsburgh, is open to all the North American Eastern Eparchies, and welcomes all those seeking the knowledge possessed by the Eastern ecclesial traditions.

As a school of theology, we are authorized by the Pennsylvania Department of Education and Accredited by the Association of Theological Schools.

MISSION

As the Byzantine Catholic Seminary, we continue the mission mandate of our Lord Jesus Christ, “…teaching them to observe all things that I have commanded you…” (Matthew 28:20).

As a Catholic community of formation, we discern and nurture the gift of vocation granted by the Holy Spirit to those men called to a life of ordained ministry.

As a theological center of learning, we hand on the Tradition of the Christian East for those men and women who seek to serve and enrich the life of the Church and world today.

FORMATION AND THE CALL TO HOLINESS

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

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

Even in the Seminary, it is understood that all members of the community – board, staff, faculty and students – are in a “program of formation.” At the same time, the Seminary sees as one of its most important goals the forming of holy and capable priests. In describing its five specific programs, the Seminary generally uses the term “formation” in reference to the formal Program of Priestly Formation. Those in this program are seminarians and they constitute a Community of Formation.
Those men and women pursuing Master degrees or taking post-graduate level theology courses make up our School of Theology.

When men are discerning formation and a priestly vocation and, for whatever reason, are not yet ready to enter theological studies, they join in the life of the Seminary as part of our Community of Aspirants.

The Seminary welcomes clergy who have permission to join us in a variety of on-going formation experiences. Those priests seeking bi-ritual faculties in the Byzantine tradition and who live at the Seminary are recognized as members of our Community of On-going Formation. Also included in this community are priests living with us during Sabbatical.

Our Virtual Community extends the Seminary experience to those who are unable to physically join us but still wish to continue to expand their understanding of Eastern Christianity. Various faith traditions, cultures and experiences comprise Byzantine Online’s global community.

COMMUNITY OF FORMATION

The goal of priestly formation is the development not just of a well-rounded man, a prayerful man, or an experienced pastoral practitioner, but rather one who understands his human development within the greater context of his call to advance the mission of the Church, his spiritual development within the context of his call to service in the Church, his intellectual development as the appropriation and “custody” of the Church’s teaching and tradition, and his pastoral formation as participation in the active ministry of the Church (Program of Priestly Formation, #71). The Byzantine Catholic Seminary addresses these needs in four distinct but integrated programs, often referred to as the “pillars” of formation. All these are brought together in the crucible of spiritual direction in the internal forum and in the assessment process in the external forum.

Those in the Community of Formation reside in the Seminary complex. Married seminarians residing with their wives (and children) are encouraged to rent near the Seminary. Staff can provide listings and neighborhood recommendations or, if available, make a request to the Archbishop for the renting of a vacant rectory.

Many days in the life of a seminarian are extremely full, potentially extending from arrival in chapel at 6:30 AM until departing an evening class at 9 PM.
APPLICATION

The Byzantine Catholic Seminary offers two distinct graduate degree programs, the MDiv and the MAT. Seminarians are generally enrolled in the MDiv program. However, for those seminarians who are married deacons, who have been through a deacon formation program, and who have been serving proficiently in the diaconate for an adequate number of years, a special two-year MAT-Formation program may be employed at the discretion of the seminarian's Ordinary.

The Seminary welcomes, in addition to seminarians, qualified students who wish to enroll in individual courses or to pursue a program of studies leading to an advanced degree with a specialization in Byzantine Catholic Theology.

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

- At least 21 years of age by time of entry.
- A bachelor's degree or its equivalent from an accredited undergraduate program.
- An official transcript showing all undergraduate work and degree(s) earned.
- A completed application form including essays.
- Professional resume.
- Recommendation letters.
- Miller Analogies Test (http://www.pearsonassessments.com/postsecondaryeducation/graduate_admissions/mat.html).
- Recent photograph.

Completed application packets must be received by the Seminary before May 1 for seminarians and July 20 for MAT students for fall admission or December 1 for the spring MAT admission. The Seminary Admissions Committee will review all applications and make recommendations to the Rector. The Rector's decision to admit or reject an application will be communicated to the applicant in writing. It is important to note that M.A.T. students who begin their course work in Spring semester will require at least two and half years to complete their program.
ADMISSION PROCESS FOR DEGREE PROGRAMS

ADMISSION PROCESS FOR PRIESTLY DISCERNMENT AND FORMATION

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

The Byzantine Catholic Seminary welcomes prospective seminarians that have been accepted as candidates in formation by their respective bishops to apply for admission. While the Seminary application process is technically a separate process from the application to the local ordinary, there is rarely anything additional required by the Seminary for application once accepted by the bishop.

Applicants who do not possess the proper background to begin theological studies according to the norms laid down by the *Program of Priestly Formation* (2006) may be admitted as Pre-Theologians, as determined by the Admissions Committee.

Applicants who have previously attended another seminary will be considered for admission only after consultation with that seminary and with the sponsoring eparchy. The Admissions Committee will consider each case on its own merits. Ordinarily, seminarians are expected to participate in the formation program of the Byzantine Catholic Seminary for at least two full years before the Seminary will make a recommendation for ordination to the sponsoring bishop.

All seminarians must conform to the accepted moral and academic standards as outlined in the Seminary Honor Code. The Seminary reserves the right to dismiss any student who does not demonstrate a way of life consistent with the expectations for an ordained minister of the Church.
ADMISSION CHECKLIST FOR SEMINARY APPLICANTS

With the exception of the Miller Analogies Test results, applicants for Seminary Formation are not to forward any portion of the application directly to the Seminary. Completed applications are submitted to the local ordinary (usually his vocations office), and, upon acceptance and a letter of sponsorship from the bishop, are forwarded to the Seminary for the final portion of the application process. The following documents and information are required for admission to the Byzantine Catholic Seminary as an MDiv or MAT-Formation student. Applications will not be considered complete without all the following elements (except Miller Analogies Test results which are submitted directly to the Seminary from the examiner) sent from the bishop or his vocations office. Items in bold are the only required elements for applicants to the Community of Aspirants:

- Letter of sponsorship from the Ordinary; this letter is in response to the petition letter which an applicant writes to his Ordinary seeking admission as a student for formation
- Completed application form
- Autobiographical sketch that includes, but is not limited to, overview of personal spiritual journey
- Professional resume and/or curriculum vitae
- One-page essay entitled “What does the Presbyterate (or Diaconate) mean to me?” (i.e. your perception of ministry in the Byzantine Catholic Church, local community, and world)
- Copies of Baptismal, Chrismation, and First Divine Eucharist certificate(s) and parents’ marriage certificate
- Complete academic transcripts (undergraduate and above) – these must be official from the academic institutions (if e-sent must be directly from university to Seminary)
- Miller Analogies Test (not required if applicant has earned a Master’s degree from an accredited institution) (http://www.pearsonassessments.com/postsecondaryeducation/graduate_admissions/mat.html; to be submitted directly from examination site)
- Documentation of Criminal and Child Abuse History Clearance
- Psychological Evaluation
- Physical Examination Report including test results for drugs and H.I.V.
- Proof of medical insurance
- References: an academic mentor, (former) employer, or fellow employee; a fellow parishioner (other than a relative); and applicant’s pastor and all priests who have been significantly involved in applicant’s spiritual growth and discernment who could give an honest assessment of fitness for public Church service
- **Recent photograph**
- **Documents of Transfer of Ritual Church** (if applicable)
- **Marriage, annulment, ordination, and/or vow dispensation certificates** (as applicable)
- **If previously sponsored by a bishop for formation and/or enrolled in a seminary/institute/society**, all documentation according to the applicable addendum of the *Program of Priestly Formation* must be submitted
- **If married**, copy of wife’s required documentation, particularly a letter of consent for her husband’s formation and ongoing discernment

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

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<th>Eparchy</th>
<th>Vocation Director</th>
<th>Email</th>
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<tr>
<td>Ruthenian</td>
<td>Archpriest Dennis Bogda</td>
<td><a href="mailto:dmbsjbc@comcast.net">dmbsjbc@comcast.net</a></td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>Fr. Michael Kerestes</td>
<td><a href="mailto:mkerestes@aol.com">mkerestes@aol.com</a></td>
</tr>
<tr>
<td>Passaic</td>
<td>Archpriest Dennis Hrubiak</td>
<td><a href="mailto:frdhrubiak@parma.org">frdhrubiak@parma.org</a></td>
</tr>
<tr>
<td>Parma</td>
<td>Very Rev. Michael O’Loughlin</td>
<td><a href="mailto:michaelpauloloughlin@gmail.com">michaelpauloloughlin@gmail.com</a></td>
</tr>
<tr>
<td>Phoenix</td>
<td>Archimandrite John Azar</td>
<td><a href="mailto:vocations@melkite.org">vocations@melkite.org</a></td>
</tr>
<tr>
<td>Melkite</td>
<td>Hiermonk Frederick Peterson, OSB</td>
<td><a href="mailto:byzmonk@minister.com">byzmonk@minister.com</a></td>
</tr>
<tr>
<td>Newton</td>
<td>Bishop John Stephen Pazak, C.Ss.R.</td>
<td><a href="mailto:eparchjohn@gmail.com">eparchjohn@gmail.com</a></td>
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ADMISSION PROCESS FOR MASTER OF ARTS IN THEOLOGY DEGREE (MAT)

The degree of Master of Arts in Theology (MAT) is a theological program of Eastern Christian studies at the graduate level. It prepares students for lay leadership by providing a systematic theological framework and is seen as a necessary prerequisite for future doctoral level studies. The MAT degree program prepares candidates for further study, research and teaching who will be able to:

- read the primary sources of Byzantine Catholic Tradition contextually and critically;
- employ appropriate methodologies in the study of Sacred Scripture, Dogmatic Theology, Liturgical Theology and Pastoral Theology;
- undertake independent theological research;
- engage in clear theological discourse both in writing and in speech;
- integrate various theological disciplines and methods into a coherent and relevant vision of Byzantine Catholic faith.

Application for the Master of Arts in Theology (MAT) includes:

- Completed application form.
- Professional resume (if any work history).
- Completed essays.
- Official transcripts of undergraduate degree and all other undergraduate or graduate studies (if e-sent must be directly from university to Seminary).
- Miller Analogies Test (not required if applicant has earned a Master’s degree from an accredited institution)
  (http://www.pearsonassessments.com/postsecondaryeducation/graduate_admissions/mat.html; should be submitted directly from examination site)
- Two letters of recommendation (one should be from pastor).
- Recent photograph.

An application will not be considered complete without all elements.

MAT applicants may contact the Seminary Registrar for an application packet.
NON-MATRICULATING STUDENTS AND AUDITORS

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

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

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

Auditors must submit the following:
- Completed application form.
- Professional resume (if any work history).
- Two letters of recommendation (one should be from pastor).
- Recent photograph.

An application will not be considered complete without all elements.

Applicants may contact the Seminary Registrar for an application packet or go to http://www.bcs.edu/mat-application/.

COMMUNITY OF ASPIRANTS

When men are discerning formation and a priestly vocation and, for whatever reason, are not yet ready to enter theological studies, they join in the life of the Seminary as part of our Community of Aspirants.

In the Seminary’s Community of Aspirants, we embrace those men in discernment as well as those men whose goal is academic and pastoral formation in order to serve as theology instructors, catechists, and cantors. With that in mind, male non-seminarians who voluntarily agree to formation as part of the communal life of the seminarians can petition for housing within the Seminary residence halls as space permits. These men may be completing an undergraduate degree, may be in need of pre-theological studies, or may need a “spirituality year.” They must be 21 years of age or older.
By agreeing to live in community, one accepts the common identity of the community and, as such, consents to living within the strict confines of the Seminary residence halls. The only activities from which non-seminarian residents are exempt are Rector’s conferences. All other house duties and obligations are incumbent upon those living in community as a sincere expression of one’s desire to be formed by the experience of fully participating in Seminary life. Those in the Community of Aspirants wear the cassock only when serving in the sanctuary and at no other times.

The Director of Human Formation, in consultation with the Rector, has final authority for enforcing the rules of Community Life, which includes the Honor Code, and can dismiss a non-seminarian from residential life if he feels that their commitment to living in community is not in keeping with the rules as outlined.

The cost for resident non-seminarians is computed per semester at the same room and board rate as resident seminarians. The admissions requirements are based on those for seminarian applicants.

**BYZANTINE ONLINE – our “VIRTUAL COMMUNITY”**

The Byzantine Catholic Seminary offers credit courses through its distance education arm, Byzantine Online. All credit courses successfully completed from Byzantine Online count and are recorded in the same manner as on-campus courses. Non-credit “certificate” courses are also offered online. Further details may be found at [http://online.bcs.edu](http://online.bcs.edu).

**MASTER OF DIVINITY DEGREE (MDiv) CURRICULUM**

Candidates for the MDiv degree must complete a program including 106 credits plus 47 formation hours or, four years of full-time study (approximately 13 credits per semester). Students must also complete either comprehensive exams or thesis project in consultation with their advisor to fulfill the MDiv degree.
## MDIV CURRICULUM OUTLINE

### 106 total credits; 47 cumulative formation hours

#### First Year Theology

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<td>LC 501 Chant I: Offices (1 hr)</td>
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<tr>
<td>LC 601 Vocal Technique (30 min)</td>
<td>LC 602 Vocal Technique (30 min)</td>
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<td>LT Cycle Sources from Antiquity, Part 2</td>
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<td>PH 101 Sources from Antiquity, Part 1</td>
<td>PH 102 Sources from Antiquity, Part 2</td>
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<td><strong>LC 605</strong></td>
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<td><strong>PT 100</strong></td>
<td><strong>PR 501 Liturgical Practicum IV (2 hours)</strong>*</td>
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<td><strong>LC 100</strong></td>
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<td><strong>DT 100 Introduction to Dogmatics</strong></td>
<td><strong>PT 100</strong> Pastoral Care and Counseling, I*</td>
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#### Second Year Theology

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<td>DT 102 Patristics II</td>
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#### Second Summer

**CLINICAL PASTORAL EDUCATION (10 weeks)**

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#### Third Year Theology

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Hours per Week</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formational Meetings (Rector's and Spiritual Conferences)</td>
<td>1 hour, 15 minutes per week</td>
</tr>
<tr>
<td>Personal Formational Advising</td>
<td>Average 15 minutes per week</td>
</tr>
<tr>
<td>Spiritual Direction</td>
<td>Average 30 minutes per week</td>
</tr>
<tr>
<td>Field Education</td>
<td>Average 2 hours per week</td>
</tr>
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</table>

4 hours on average per week
<table>
<thead>
<tr>
<th>Cycles:</th>
<th>Subject</th>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Canon Law</td>
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<tr>
<td>Church History</td>
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<tr>
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<td>Pauline Literature (202)</td>
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<tr>
<td></td>
<td>Wisdom Literature and Psalms (103)</td>
<td>Johannine Literature (203)</td>
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</tr>
</tbody>
</table>

**MDIV OUTCOMES**

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

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

Candidates for the MAT degree must complete the required curriculum of 53 credits with a cumulative GPA of at least 3.0.

Each candidate chooses a focus (at least 3 courses) of either Dogmatic Theology, Liturgical Theology, Pastoral Theology (plus CPE), or Sacred Scripture. Based on this focus, MAT students will choose either comprehensive exams or a thesis project in consultation with an advisor in fulfillment of the MAT degree.

The degree can be completed in two years with full time study. Part-time students have a six year limit to complete the program. With the permission of the Academic Dean, a total of 15 hours of compatible graduate-level theological studies may be completed at other institutions. Any grade below a B- does not transfer.

MAT Curriculum Outline
53 Credits

<table>
<thead>
<tr>
<th>First Year Theology</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fall</strong></td>
<td></td>
</tr>
<tr>
<td>CH 100</td>
<td></td>
</tr>
<tr>
<td>Introduction to Church History</td>
<td>2</td>
</tr>
<tr>
<td>Focus Course</td>
<td></td>
</tr>
<tr>
<td>LT Cycle; SS DIS*; DT 103; PT 101</td>
<td>3</td>
</tr>
<tr>
<td>DT 100</td>
<td></td>
</tr>
<tr>
<td>Introduction to Dogmatics</td>
<td>3</td>
</tr>
<tr>
<td>DT 101</td>
<td></td>
</tr>
<tr>
<td>Patristics I</td>
<td>2</td>
</tr>
<tr>
<td>LT 100</td>
<td></td>
</tr>
<tr>
<td>Introduction to Liturgy/Sacraments</td>
<td>3</td>
</tr>
<tr>
<td>PH 101</td>
<td></td>
</tr>
<tr>
<td>Sources from Antiquity, Part 1</td>
<td>2</td>
</tr>
<tr>
<td>SP 101</td>
<td></td>
</tr>
<tr>
<td>Foundations of Spirituality, Part 1</td>
<td>2</td>
</tr>
<tr>
<td>PH 102</td>
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<tr>
<td>Sources from Antiquity, Part 2</td>
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<tr>
<td>SP 102</td>
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<td>SS 100</td>
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<tr>
<td>Introduction to Sacred Scripture</td>
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<table>
<thead>
<tr>
<th>Final Year Theology</th>
<th>Spring</th>
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<tbody>
<tr>
<td><strong>Fall</strong></td>
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<tr>
<td>CL 100</td>
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</tr>
<tr>
<td>Introduction to Canon Law</td>
<td>2</td>
</tr>
<tr>
<td>DT 102</td>
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</tr>
<tr>
<td>Patristics II</td>
<td>2</td>
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<tr>
<td>DT 201</td>
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<tr>
<td>Vatican II Documents, Part 1</td>
<td>2</td>
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<tr>
<td>Focus</td>
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<tr>
<td>CH Cycle/ DT 104**/ PT 102</td>
<td>2 /3</td>
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<tr>
<td>Elective</td>
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<tr>
<td>MT 100</td>
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<tr>
<td>Introduction to Moral Theology</td>
<td>2</td>
</tr>
<tr>
<td>SS Cycle</td>
<td></td>
</tr>
<tr>
<td>Old Testament</td>
<td>3</td>
</tr>
<tr>
<td>Elective</td>
<td></td>
</tr>
<tr>
<td>New Testament</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15/16</strong></td>
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</table>

<p>| <strong>Spring</strong>         |        |
| MT Cycle           |         |
| LT Cycle           |         |
| MT Cycle           |         |
| SS Cycle           |         |
| Elective           |         |
| New Testament      |         |
| <strong>Total</strong>          | <strong>14</strong>  |</p>
<table>
<thead>
<tr>
<th>Cycles:</th>
<th>Subject</th>
<th>Fall</th>
<th>Spring</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Canon Law</td>
<td></td>
<td>Sacramental Ministry Canon Law (101)</td>
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<tr>
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<td>Parish Ministry and Marriage (102)</td>
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<tr>
<td></td>
<td>Church History</td>
<td>History of the Byzantine Church (101)</td>
<td>Sacramental Mysteries of Initiation (101)</td>
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<td>Synoptic Gospels (201)</td>
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<tr>
<td></td>
<td></td>
<td>Wisdom Literature and Psalms (103)</td>
<td></td>
</tr>
</tbody>
</table>

* Directed Independent Study
** Prerequisite DT 103 (N.B. DT 103 and DT 104 required for Dogmatic Theology focus)

**MAT OUTCOMES**

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

1. Develop critical thinking skills in both reading and writing in order to pursue research suitable for peer-reviewed publications or pertinent to entering a higher degree program.
2. Be equipped to do advanced research in areas germane to the Eastern Christian tradition.
3. Analyze Biblical, doctrinal, pastoral and liturgical issues through Eastern Christian foundations.
4. Acquire and demonstrate mastery of content in order to hand on the Tradition of the Christian East.
MASTER OF ARTS IN THEOLOGY-FORMATION (MAT-F)
CURRICULUM

For those seminarians who are married deacons, who have been through a deacon formation program, and who have been serving proficiently in the diaconate for an adequate number of years, a special two-year MAT-Formation program may be employed at the discretion of the seminarian’s Ordinary.

MAT-F CURRICULUM OUTLINE
54 total credits; 26.5 cumulative formation hours

<table>
<thead>
<tr>
<th>First Year Theology</th>
<th></th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fall</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CH Cycle</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>LC 100 Introduction to Music</td>
<td>2</td>
<td>LC 503 Chant III: Special Services (1 hr) P/F</td>
</tr>
<tr>
<td>LC 601 Vocal Technique (30 min.)</td>
<td>P/F</td>
<td>LC 602 Vocal Technique (30 min.)</td>
</tr>
<tr>
<td>LT 100 Introduction to Liturgy/Sacrments</td>
<td>3</td>
<td>PH 102 Sources from Antiquity, Part 2</td>
</tr>
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<td>PH 101 Sources from Antiquity, Part 1</td>
<td>2</td>
<td>PR 502 Liturgical Practicum II (2 hrs)*</td>
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<td>PR 501 Liturgical Practicum I (2 hrs)*</td>
<td>P/F</td>
<td>PT 101 Pastoral Care &amp; Counseling, I*</td>
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<tr>
<td>SP 101 Foundations of Spirituality, Part 1</td>
<td>2</td>
<td>PT 201 Homiletics I*</td>
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<tr>
<td></td>
<td></td>
<td>SS 100 Foundations of Spirituality, Part 2</td>
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<tr>
<td><strong>Summer</strong></td>
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<td>11</td>
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<tr>
<td>CL 100 Introduction to Canon Law</td>
<td>2</td>
<td>CL 102 Parish Ministry and Marriage</td>
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<tr>
<td>DT 100 Introduction to Dogmatics</td>
<td>3</td>
<td>DT 103 Christological Dev. to Chalcedon</td>
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<td>MT 100 Introduction to Moral Theology</td>
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<td>MT Cycle</td>
</tr>
<tr>
<td>PR 503 Liturgical Practicum III (2 hrs)*</td>
<td>P/F</td>
<td>PR 504 Liturgical Practicum IV (2 hrs)*</td>
</tr>
<tr>
<td>PT 102 Pastoral Care &amp; Counseling, II</td>
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<td>PT 204 Pastoral Leadership II*</td>
</tr>
<tr>
<td>PT 202 Homiletics II*</td>
<td>2</td>
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<td>PT 203 Pastoral Leadership I*</td>
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<tr>
<td>SS Cycle Old Testament</td>
<td>3</td>
<td>SS Cycle New Testament</td>
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<tr>
<td></td>
<td>16</td>
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</tbody>
</table>

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

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

| Formational Meetings (Rector’s and Spiritual Conferences) | 1 hour, 15 minutes per week |
| Personal Formational Advising | Average 15 minutes per week |
| Spiritual Direction | Average 30 minutes per week |
| Field Education | Average 2 hours per week |
|                       | 4 hours on average per week |

18
<table>
<thead>
<tr>
<th>Cycles:</th>
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<th>Fall</th>
<th>Spring</th>
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</table>

**ELECTIVES AND DIRECTED INDEPENDENT STUDY**

Elective courses are regularly offered to allow professors and students to explore particular questions in detail or to approach issues and fields not covered in the core curriculum. Academic progress normally does not allow MDiv students to enroll in electives until their third or fourth years.

Students in all degree programs may elect to pursue an area of particular interest as a Directed Independent Study (DIS). All DIS courses must be approved by the Academic Dean upon presentation of a written description of the area and goals of the investigation, together with a bibliography. The course may be directed by a core- or adjunct member of the academic faculty or, extraordinarily, by another qualified professional who must be approved by the Academic Dean. A DIS may be designed for 1, 2 or 3 credit hours. Evaluation of the work by the director should normally be based on one or more papers, projects or examinations. A student may take only two DIS courses per degree program.
**COSTS AND FEES**

**SEMINARIANS**

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

- Room charge per semester $4,000 (n/a to non-resident married seminarians)
- Board charge per semester $2,000
- Tuition per credit (on-campus/online) $375
- Tuition per formation hour $275
- Audit fees per course-hour $275
- Test-out fee per credit $50
- Tuition per credit (online) $410
- Media fee per semester $400
- Graduation fee (final semester) $50
- Retreat fees tba
- C.P.E. (mid-summer only) tba

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

**Board** includes a meal program including five complete hot noon meals and daily self-service breakfast and dinner is included as part of the room and board package for seminarians. Cooking facilities are also available for seminarian use. Food service observes the traditional fasts of the Byzantine Catholic Church.

**Media fee** includes 500 pages of free printing per semester as well as unlimited use of library resources including wireless access, scanning, online databases and computers. If student exceeds 500 printed pages per semester, he will be billed at the rate of 8 cents per page.

**Graduation Fee** is part of the process of applying for graduation. Seminarians must fill out a Graduation Form and a charge will be made of $50.00 which covers the cost of one official transcript as well as their diploma.

**MAT AND NON-MATRICULATING STUDENTS**

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

- Registration Fee (one-time fee) $50
- Late Registration Fee $15
- Tuition per credit (on-campus) $375
- Tuition per credit (online) $410
- Audit fees per course-hour (on-campus) $275
- Audit fees per course-hour (online) $310
- Directed Independent Study per credit $1,000
- Test-out fee per credit $50
- Continuation fee $50
- Graduation fee (final semester) $50
**Late Registration Fee:** A $15.00 late registration fee will be assessed for students who do not register and pay their fees before the add/drop period.

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

**Graduation Fee:** As part of the process of applying for graduation, students must fill out a Graduation Form along with a check for $50.00 which covers the cost of one official transcript as well as their diploma.

**OTHER FEES**

- Audit fees per course-hour $275
- Lunch fee per meal *(payable by semester)* $20
- Print services per page *(auditing students only)* $.08

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

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

**Financial Aid:** Students should confer with the Financial Aid Consultant for questions concerning loans, loan status, and education grants.

These costs and fees are subject to change. Financial aid arrangements may be available for priests. Please check with the local chancery.
NON-PAYMENT POLICIES

For seminarians: Unless other arrangements have been made with the registrar by the sending eparchy, seminarians whose tuition and fees are not paid by the end of each semester will face the possibility of dismissal from the M.Div. program and/or the Community of Formation. In addition, a late fee of $50 will be assessed.

For MAT and non-matriculating students: Unless other arrangements have been made with the registrar, MAT students who have not paid tuition, fees, and any outstanding balance within 2 weeks of the end of the add/drop period for that semester will be dropped from all courses and removed from Populi. In addition, a late registration fee of $50 will be assessed. MAT students who wish to re-register after having been dismissed for non-payment must, for the future term, pay via online payment system all current term tuition and fees, the late fee, and any outstanding balance due. Once activated, they will be reactivated in Populi and able to register for classes with the academic advisor. MAT students who choose to withdraw from the current term or not to be re-activated for the future term are still responsible for current term tuition, fees, and any outstanding balance due. If their future term is not re-activated, they may be required to formally re-apply to the MAT program for any future term.

GRADUATION REQUIREMENTS

In order to graduate, students must satisfactorily complete all academic requirements for the MDiv or the MAT degree, have the recommendation of the Academic Dean, filed the Application for the Degree with the Office of the Registrar as announced, and have fulfilled all financial obligations with the Seminary. To assist in fulfilling the graduation requirements, a Graduation Packet should be obtained from the Academic Dean, the Registrar, or the Director of Information Services.

Graduating MDiv/MAT candidates must present one of the following as evidence of their integration of the curriculum:

COMPREHENSIVE EXAM

In their final semester, graduating MDiv or MAT students can elect to sit for written comprehensive examinations in Sacred Scripture, Dogmatic Theology and Liturgical Theology, with special emphasis on their area of focus.

Objectives:

1. Assure that students leave the Seminary program with a strong knowledge of foundational texts in some of the different areas of theological study.
2. Provides student with opportunity to show integration of academic as well as applied knowledge.
Outcomes:

As a result of successfully completing the examination, students will have:

1. Reviewed both the academic content as well as his or her own experiences as presented over their Seminary career.
2. Integrated theories, practices and research as demonstrated through their exams.
3. Demonstrated the capacity to analyze information into an organized response and clearly communicate that through standard academic writing.

Structure:

a. The comprehensive exam includes 3 written exams over 2 days.
b. On the first day of the exam, students are given two questions from the focus area that they have chosen. One question is required; the student can pick the second question from several available choices. Students have three hours to answer all these questions.
c. The second day, the student is given one question from each of their other areas and given 1.5 hours per question.
d. The Registrar proctors comprehensive exams. They are usually taken in the library study room.

OR

THESIS PAPER / PROJECT

MDiv/MAT candidates can design and submit a research project (thesis), which demonstrates a significant synthesis of theological research relating to Eastern Christian topics. The Academic Dean must approve the theme and scope of the project as well as the project director. A committee of two faculty members, approved by the Academic Dean, will judge this project on a pass/fail basis.

OR

INTEGRATIVE PASTORAL RESEARCH PROJECT

Candidates who have completed CPE expand upon their research and develop a theological application from a dogmatic, scriptural, liturgical, or moral perspective. The theme and scope of the project must be approved by faculty in Pastoral Theology as well as the Academic Dean. This project will be judged on a pass/fail basis by a committee of two faculty members appointed by the Academic Dean.
GRADING

Grades are awarded according to the following scale.

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Quality Points</th>
<th>On 100 Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.0</td>
<td>96-100</td>
</tr>
<tr>
<td>A-</td>
<td>3.7</td>
<td>91-95</td>
</tr>
<tr>
<td>B+</td>
<td>3.3</td>
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<td>B</td>
<td>3.0</td>
<td>81-85</td>
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<td>F</td>
<td>0</td>
<td>60 and below</td>
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<tr>
<td>W</td>
<td>Withdraw</td>
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</tbody>
</table>

Any C grade (C-, C or C+) or lower results in zero credit hours earned. A student who receives this grade in a required course must repeat that course and earn a B- or higher. The higher grade earned will appear on the student's transcript.

Written assignments are held to standards of language appropriate to a graduate school, following the latest edition of *A Manual for Writers* by Kate Turabian – the Chicago style for students and researchers (ISBN: 0-226-82337-7).

ACADEMIC HONORS

Academic honors are awarded to graduates in the MDiv and MAT programs who earn a cumulative GPA of 3.5 or better:

3.5    Cum Laude
3.75   Magna Cum Laude
3.9    Summa Cum Laude

INCOMPLETE

An incomplete (I) will be given in place of a grade when a student has not completed all the assignments and then only at the discretion of the instructor. Students must therefore request this accommodation from the instructor and should have a good reason. All incomplete courses must be completed within 30 days; otherwise, the incomplete grade (I) becomes an 'F.' Two or more incompletes in one semester or a third incomplete any time during a student's enrollment at the Seminary requires the explicit permission of the Academic Dean.
GRADE CHANGES

Grade changes are made only for exceptional reasons. For all students, the grades submitted by faculty at the end of each semester are considered final unless the faculty member has granted the student an Incomplete to provide time to finish his or her course work. Such Incompletes are only granted for serious reasons, e.g., illness, and only when the student has been able to complete most of the course work but is missing a specific assignment, e.g., a final paper, an examination, etc. Incompletes are not granted to allow the student to complete a major portion of the course work after the end of the semester.

DURATION

All programs must be completed within six years of matriculation. Normally, all degree requirements are completed within the four years of resident, full-time priestly formation (MDiv) or two years for full-time MAT.

TRANSFER CREDITS

For the MDiv/MAT programs, the Seminary will accept 15 credits as transferable. Only academic credits from an accredited Master's program will be considered for transfer. Credits earned in the last six years prior to application are eligible for transfer. Any grade below a B- does not transfer.

Applicants who have already achieved a Master's Degree cannot use credits from the previous program towards a second Master's Degree at BCS. BCS will only consider transferring credits which were not used towards the awarding of a degree.

Formal application for consideration of transfer credits is made to the Academic Dean.

TEST-OUT OPTION

For most but not all required courses, the option exists for well-prepared students to “test-out” and earn credit for the course. Students accomplish this by successfully passing a course competency exam. All examinations are intended to demonstrate a student’s comprehensive knowledge of the subject matter.
A student wishing to employ this option approaches the instructor who is responsible for developing and proctoring the exam, which is to be requested and administered prior to or within two weeks of the beginning of a semester. This exam can either be the final exam for the course or another that assesses a student’s knowledge of the course content. These examinations result in either a Pass or Fail assessment. If the student reaches the performance level of Pass, the student receives the course credit. Students who do not pass the exam are required to take the course to meet their degree program. There is no re-testing.

A fee of $50 per credit is charged for the test. Any paid tuition for the course from which a student has successfully tested out will be refunded.

Students may earn no more than nine credits by demonstrating subject area competency in this fashion. The instructor is to consult with the registrar at the time of the student’s request and upon completion of the exam so that all is recorded properly and that all tuition and fees are properly calculated. The instructor is to inform the academic dean as well.

**ADD/DROP/WITHDRAWAL**

Courses may be dropped or added during the first two weeks after the first class without penalty. The student must inform both the instructor and the registrar. Generally, the add/drop allowance does not apply to the standard curriculum of seminarians.

Students may withdraw from any course without grade penalty until the end of the fifth week of a term. This deadline is strictly held. Students must notify both the Registrar and the professor teaching the course in writing no later than the end of the fifth week of a term. The course is not listed on the student’s transcript.

Withdrawal after the end of the second week but before the end of the fifth week means that students must pay one half of course tuition. Courses dropped after the fifth week of term require full payment and recording of a failing grade.

Withdrawal from a course can affect financial aid. The Registrar notifies the Business Office and the Financial Aid Office. Students are encouraged to consult with the Financial Aid Consultant before withdrawing from a class.
PROBATION AND DISMISSAL

Students must maintain a cumulative grade point average (GPA) of 3.00. If a student has a semester where their cumulative GPA drops below 3.00, they will be placed on academic probation. If after two semesters, the cumulative GPA does not rise above 3.00, they are subject to dismissal on the recommendation of the faculty. Students with two or more grades of C or lower, or who earn more than one “I” in any semester are subject to academic probation. Violations of the Honor Policy are also ground for immediate dismissal by the faculty.

Students can appeal dismissals for academic reasons. The appeal is reviewed and decided by a committee of the Rector, the Academic Dean, and one faculty member not directly involved in the case. There is no reimbursement of tuition and fees with a dismissal.

COURSE OFFERINGS

Department Classifications:
- Theology subjects
  - Liturgical Theology (LT)
  - Dogmatic Theology (DT)
  - Sacred Scripture (SS)
- Applied Theology subjects
  - Church History (CH)
  - Canon Law (CL)
  - Moral Theology (MT)
- Auxiliary Subjects
  - Philosophy (PH)
- Introductory/Pastoral subjects
  - Languages (LG)
  - Liturgical Chant (LC)
  - Pastoral Practice (PR)
  - Pastoral Theology (PT)
  - Spirituality (SP)
CANON LAW

These courses familiarize students with Church polity through knowledge of the norms and an understanding of what they mean to the life of the community. Future ministers learn to explain, adapt and apply the Code of Canons of the Eastern Churches for the benefit of God’s people.

CL 100: INTRODUCTION TO CANON LAW
This course is designed to familiarize students with the law of the Church. Students will learn principles of interpretation and the canonical implications of membership in the Church, the notion of governance, the teaching office, the administration of temporal goods, as well as sanctions and penalties. 2 hours; 1 semester

CL 101: SACRAMENTAL MINISTRY AND CANON LAW
The canons governing the celebration of the sacraments will be studied in detail and students will learn their relevance to pastoral ministry in a multi-cultural and inter-ritual Church. Emphasis will be given to the sacrament of marriage, its canonical implications and pastoral care. Also the canons on sacramentals, sacred times and places, and funerals will be examined. 2 hours; 1 semester

CL 102: PARISH MINISTRY AND MARRIAGE CASES
This course intends to explore the various kinds of matrimonial cases encountered in parish ministry. The pastoral challenges of ministering to persons with previous marriages will also be addressed. Students will be exposed to matrimonial jurisprudence and will learn the requirements for presenting a petition for a declaration of nullity. The other kinds of marriages cases will also be explained. 2 hours; 1 semester

CL 300: SPECIAL TOPICS IN CANON LAW
Selected topics in canon law may be offered as electives of 1 or 2 credits under the direction of the instructor depending on enrollment, students’ needs and interests, faculty availability and approval of the Dean.
CHURCH HISTORY

Students receive a general overview of the story of the universal Church, with a particular focus on the history and experience of the Eastern Churches, especially the Greek and Slav Byzantine Churches. The student acquires a better knowledge of the culture in which the Gospel has had to live and grow. In this way, the student’s understanding of humanity and its experiences, what is important to remember and what is essential and what is transitory in the teaching of the faith is enhanced.

CH 100: INTRODUCTION TO CHURCH HISTORY
A survey of the history of the Church from the time of Christ until the present. Includes period from the death of Christ through the Renaissance and Reformation, the Age of Enlightenment, the industrial revolution to the rise of liberalism and the modern world. Special emphasis on the Eastern Christian experience and specifically the formation of the Eastern Catholic churches.
2 hours; 1 semester

CH101: THE HISTORY OF THE BYZANTINE CHURCH
The course focuses on the Byzantine heritage of the Church, tracing the development and expression of the church from the Byzantine Empire (324-1453), and to the present. Special emphasis on the first Slav missions, then those of Saints Cyril and Methodius and St. Vladimir to the present.
2 hours; 1 semester

CH 102: THE HISTORY OF THE EASTERN CHURCHES IN AMERICA
The course traces the history of Eastern Christianity in America, with a particular focus on the development of ethnic jurisdictions, both Catholic and Orthodox. Eastern Churches both Catholic and Orthodox are examined, with special emphasis on the struggle over a married clergy, and the resulting divisions as well as the cultural questions that remain for Eastern Churches.
2 hours; 1 semester

DOGMATIC THEOLOGY

Under various aspects these courses consider how the mystery of God’s plan for humanity has been expressed by authentic voices of Holy Tradition and how this mystery may be explored, preached, taught and lived by the Church today.

DT 100: INTRODUCTION TO DOGMATICS
This introductory course will examine the soteriological foundations of Christian dogma. The class will explore divine revelation, the mystery of the Triune God, creation and man, the person of Christ, the Holy Spirit, the nature and mission of the Church, the Church’s eschatological dimension, and the Church’s ethos as it encounters our civilization and relates its doctrinal beliefs to the world.
3 hours; 1 semester
DT 101/102: PATRISTICS I & II
This course will introduce the history, theology, and spirituality of the patristic period from the death of the apostles until Saint John Damascene (d. 753). This course will provide an overview of both the theological thought of the Fathers of the Church (“patristics” in the strict sense) and their life and writings (“patrology”). The rich ethnic and cultural diversity of early Christian thought will be highlighted through study of primary sources.
2 hours; 2 semesters

DT 103: CHRISTOLOGICAL DEVELOPMENTS TO CHALCEDON
A study of the Christological developments up to the Council of Chalcedon, with special emphasis on the dogmatic confessions of the Church and the nature of Jesus Christ. Biblical, Patristic, Trinitarian and Conciliar texts as well as the various heresies which confronted the early Christian faith will also be studied.
3 hours; 1 semester

DT 104: CHALCEDON AND BEYOND
This course deals with the development of Christological thought from the Council of Chalcedon to the modern era. Students will develop an understanding doctrinal development with an eye to practical application that may be used, applied, and relied upon as a guide in the contemporary Christian experience.
3 hours; 1 semester

DT 201: DOCUMENTS OF VATICAN II, PART ONE
The course will introduce students to the sixteen documents of the Second Vatican Council over the period of two academic semesters. The first part will examine the four constitutions of the council: On the Church (Lumen gentium); The Church in the Modern World (Gaudium et spes); On the Sacred Liturgy (Sacrosanctum concilium) and On Divine Revelation (Dei verbum).
2 hours; 1 semester

DT 202: DOCUMENTS OF VATICAN II, PART TWO
This second part is a continuation of DT 201 and will introduce students to the nine decrees: On Mass Media (Inter mirifica); On the Catholic Eastern Churches (Orientalium ecclesiarum); On Ecumenism (Unitatis redintegratio); On Bishops (Christus Dominus); On the Renewal of Religious Life (Perfectae caritatis); On the Training of Priests (Optatam totius); On the Apostolate of the Laity (Apostolicam actuositatem); On Missionary Activity (Ad gentes) and On the Ministry and Life of Priests (Presbyterorum ordinis); as well as the three declarations: On Christian Education (Gravissimum educationis); On Non-Christian Religions (Nostra aetate) and On Religious Freedom (Dignitatis humanae).
2 hours; 1 semester
DT 300: SPECIAL TOPICS IN DOGMATIC THEOLOGY
Studies of particular themes, periods or texts in dogmatic theology may be offered as electives of 1-3 credits depending on enrollment, students’ needs and interests, faculty availability and approval of the Dean.

DT 301: INTRODUCTION TO ECUMENISM
This elective course will give the students an opportunity to research the Catholic teaching on ecumenical and inter-faith dialogue. Against the background of the mark of unity, the students will recognize both the richness of diversity and the disfigurement of disunity, which are visible in the Church.
2 hours; 1 semester

DT 302: MARY IN ECUMENICAL PERSPECTIVE
This elective course intends to look at the Christian doctrines on the Mother of God in a broad ecumenical perspective. Catholic and Orthodox approaches will be explored. Students will investigate the Scriptures, the Tradition, the Reformation, and the Modern Age in the imaging of Mary.
2 hours; 1 semester

DT 303: THE CHURCH: ECUMENICAL ECCLESIOLOGY
This elective course attempts to outline a theology of the Church for the 21st century. It takes full account of the contemporary manner of reading Scripture, and it sees the Tradition as an unfinished forward movement. The eccumenical dialogues, fruit of Vatican II, will contribute to the discussion.
2 hours; 1 semester

DT 304: INTRODUCTION TO PATRISTIC READING
This elective course is to serve both as an introduction to the writers of the ancient Church and as a stimulus to the students to continue on their own to become more familiar with these Fathers. Major theological themes will be studied in the context of the perennially valid patristic contribution.
2 hours; 1 semester

DT 305: HOLY SPIRIT IN ECUMENICAL PERSPECTIVE
This elective course deals with the biblical, patristic and contemporary theological views on the nature and work of the Holy Spirit in the Churches and the world. A particular emphasis will be given on the ways in which the Holy Spirit works outside of the Churches for the sustenance of creation and the unity of mankind. Attention will also be given to the contemporary spiritual movements within the Eastern Churches.
2 hours; 1 semester

DT 306: HAGIOGRAPHY
An elective course dealing with the history of essential hagiography and its sources; textual criticism and literary genres; anthology of hagiographical texts; various lives of saints from original literary works.
2 hours; 1 semester
LANGUAGES

Basic command of a biblical language will permit students to make use of original language resources for research and as background for teaching and preaching. Eight hours of Biblical Greek are required of all MDiv candidates.

LG 101/102: BIBLICAL GREEK I
This course introduces students to the basics of Hellenistic Greek, including an introduction to the Greek alphabet, grammar, and syntax. The student will develop effective reading and translating skills, including the morphology of Biblical Greek and its vocabulary. Pericopes from the Gospel of St. John and the Divine Liturgy will supplement each lesson to reinforce the material studied.
2 hours; 2 semesters

LG 201/202: BIBLICAL GREEK II
A continuation of Biblical Greek I, this course offers a solid basis for reinforcing Hellenistic Greek grammar and syntax. Students will expand their Greek vocabulary and deepen their comprehension of the language as reading and translating Eastern patristic and liturgical texts.
2 hours; 2 semesters

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

LITURGICAL CHANT

These courses give students the basic skills to sing the Byzantine divine services with competence and confidence, and permit them to enter more deeply into the historical sources of the Byzantine liturgical music experience.

LC 100: INTRODUCTION TO MUSIC
This course will cover the basic facts and rudiments of music. Students will be able to read, write and perform single-line musical notation. Students will be able to apply sight-singing and good vocal technique to the chant repertoire of the Byzantine Catholic Church. This introductory course is a prerequisite for all other music courses of study.
2 hours; 1 semester
LC 501: LITURGICAL CHANT I: OFFICES
The Byzantine Catholic Church is rich with musical tradition. The Liturgical Services in the Eastern Rite are sung without accompaniment. It is therefore necessary for students wishing to serve in the Byzantine Catholic Church as cantor, deacon, or priest to be trained in the singing of traditional melodies of Byzantine Church music. Using the basic skills developed in Introduction to Music (LC 100), Chant I begins the study of Chant in the Byzantine Catholic Church with the singing of Divine Liturgies and the Eight Resurrection Tones. Students will be prepared to cantor the traditional melodies of the Divine Liturgies as well as the chanting of the epistle in the Byzantine Catholic Church.
1 hour; 1 semester (Pass/Fail)

LC 502: LITURGICAL CHANT II: MATINS AND VESPERS
The Liturgy of the Hours and The Divine Liturgy of the Presanctified Gifts will be studied using the Carpatho-Ruthenian plainchant melodies; students will read and perform the ordinary and proper chants for the offices of Matins, Vespers and The Divine Liturgy of the Presanctified Gifts. Students will learn all eight Samohlasen tones with their Prpyiv melodies.
1 hour; 1 semester (Pass/Fail)

LC 503: LITURGICAL CHANT III: SPECIAL SERVICES
Chant III continues the study of Chant in the Byzantine Catholic Church with the singing of the Occasional Services, which include: The Celebrations of the Holy Mysteries, Liturgical services for the Great Fast and Pascha, Compline for the Feast of the Nativity, The Services of Burial and Seasonal Hymns.
1 hour; 1 semester (Pass/Fail)

LC 300: SPECIAL TOPICS IN LITURGICAL CHANT
Studies of particular themes, periods or texts in liturgical chant may be offered as electives of 1, 2 or 3 credits depending on enrollment, students' needs and interests, faculty availability and approval of the Dean.

LC 601-608: VOCAL TECHNIQUE
Each student will study the technical aspects of vocal production including breath control, tone production, intonation and diction using the Byzantine Chant repertoire. According to the needs of each student, the lesson will prepare them to cantor any services that they have been assigned.
LITURGICAL THEOLOGY

These courses guide the student into a spiritual and reflective understanding of the ritual nature, the historical development and the theological synthesis of the Divine Liturgy, the Liturgy of the Hours and the sacramental Mysteries, enriching their participation in, and service of, these rites.

LT 100: INTRODUCTION TO LITURGY/SACRAMENTS
This course presents a historical, theological, and methodological introduction to the study of the Byzantine Christian Liturgy and Sacraments of the Church. The course will examine such themes as the nature of liturgical theology, mystagogy, liturgical prayer, styles and reform as well as the history and theology of the seven sacraments, sacramental symbolism and the understanding of sacraments as mysteries expressing the central Mystery of Christ.
3 hours; 1 semester

LT 101: SACRAMENTAL MYSTERIES OF INITIATION
This course presents the scriptural and theological origins of the rites of baptism, anointing and associated initiation rites as well as the historical development and theology of initiation, the catechumenate, and the rites of churching.
3 hours; 1 semester

LT 102: SACRAMENTAL MYSTERIES OF VOCATION AND PENANCE
This course examines the role of the sacramental mysteries of marriage, ordination, monastic consecration, penance and the anointing of the sick. We will see how and why these rites developed, the social and cultural forces that shaped them, and how they in turn transform the person receiving them into a participant in the grace of the Trinity.
3 hours; 1 semester

LT 103: THEOLOGY OF THE DIVINE LITURGY
This course is an examination of the Divine Liturgy in its theological dimension. We will consider its origins in Jewish ritual structures and its historical and social context as well as the theology of the Prayers of Liturgies of St. Basil the Great, St. John Chrysostom and the Presanctified Liturgy.
3 hours; 1 semester

LT 104: THEOLOGY OF THE DIVINE OFFICE
This course will cover a wide range of topics including prayer in the New Testament and post-apostolic ages; monastic and cathedral structures of daily prayer; the structure and theology of Vespers and Matins; the original "sung office" (asmatikos hesperinos and orthros) in Constantinople as well as specific prayers in The Octoechos, Menaion, Triodion and Pentecostarion.
3 hours; 1 semester
LT 300: SPECIAL TOPICS IN LITURGICAL THEOLOGY
Studies of particular themes, periods or texts in liturgical theology may be offered as electives of 1-3 credits.

LT: 301 TYPICON OF THE BYZANTINE CHURCH
This elective course provides a description of the typicon, its history and principles, with a detailed analysis of the arrangement of propers, particularly in the Divine Praises. The course will focus primarily on Slavonic typicons. 2 hours; 1 semester

LT 302: HISTORY OF LITURGICAL REFORM IN EASTERN CHURCHES
This elective course is a history of liturgical reform and development primarily in the Eastern Churches, with some comparisons to the West. This includes the Constantinian reform, the Studite reform, the Neo-Sabbaite synthesis, the Niconian reform (Russia), the Uniate reforms as well as liturgical reforms since Vatican II. 2 hours; 1 semester

LT 303: EXORCISM IN THE EASTERN CATHOLIC TRADITION
This elective course studies the concept of evil as both an ontological force (demonology) as well as the voluntary rejection and absence of good. Following a historical survey of ancient and indigenous approaches to evil (magic, shamanism, witchcraft, necromancy, mantras, and other rituals), attention will be given to the Eastern Church’s practice of baptismal exorcisms and its theological significance. 2 hours; 1 semester

MORAL THEOLOGY

These courses build upon Sacred Scripture and Church teaching to construct a coherent vision of faithful Christian life, with particular attention to some of the issues facing Christians today, to give priests and deacons the moral tools they will need to minister effectively.

MT 100: INTRODUCTION TO MORAL THEOLOGY
This course introduces Eastern Christian ethics in the context of the Western ethical tradition. It includes material representing the Eastern Catholic moral tradition and an in-depth understanding of the foundations of Eastern Christian ethics. Students will analyze theological principles and provide appropriate pastoral application. 2 hours; 1 semester
MT 101: CONTEMPORARY MORAL ISSUES
This course deals with concerns about Byzantine Catholic moral theology as well as
contemporary moral issues. The historical development of moral theology in the
Catholic and Orthodox traditions will be presented and select themes in that history
examined. Contemporary issues in Catholic moral theology will be considered
including recent magisterial documents on moral matters. Special pastoral
problems in moral theology will be explored.
2 hours; 1 semester

MT 102: MARRIAGE AND SEXUALITY
This course examines the basic elements of the Catholic Church’s teaching on
marriage and sexuality. The Biblical foundations, historical and theological
development of the Catholic tradition of marriage and sexuality will be presented
with special attention to Church documents on these subjects. The pastoral
dimensions of pre-marital counseling and evaluation will also be considered.
2 hours; 1 semester

MT 103: CATHOLIC SOCIAL TEACHING
This course examines the basic elements of Catholic social moral teaching as well as
specific themes related to Catholic social teaching. The historical and theological
development of the Catholic tradition will be presented along with the pastoral
dimensions of Catholic social doctrine for the Church today.
2 hours; 1 semester

PASTORAL PRACTICE

PR 501: LITURGICAL PRACTICUM I – Divine Liturgy
This course reviews and practices the presbyteral and diaconal rubrics for the
celebration of the Divine Liturgy. This includes a brief review of the Hierarchical
Divine Liturgy.
2 hours; 1 semester (Pass/Fail)

PR 502: LITURGICAL PRACTICUM II – Vesper, Matins and Presanctified
This course reviews and practices the presbyteral and diaconal rubrics for the
celebration of Vespers, Matins and the Liturgy of the Presanctified Gifts.
2 hours; 1 semester (Pass/Fail)

PR 503: LITURGICAL PRACTICUM III – Sacramental Mysteries
This course reviews and practices the presbyteral and diaconal rubrics for the
celebration of the Sacramental Mysteries, with the exception of Penance which is
practiced in Liturgical Practicum IV. This course also includes a brief review of the
Typikon.
2 hours; 1 semester (Pass/Fail)
PR 504: LITURGICAL PRACTICUM IV – Special Services
This course reviews and practices the presbyteral and diaconal rubrics for the celebration of the services for the departed, blessings, and akathist and moleben services. A special focus on the priestly role in the Mystery of Repentance is included. This class allows for role-playing and analysis.
2 hours; 1 semester (Pass/Fail)

PASTORAL THEOLOGY

*These courses draw on traditional pastoral sources and a variety of contemporary disciplines, providing both authentic theological foundation and effective practical skills for a variety of ministries to the Church.*

PT 101/102: PASTORAL CARE AND COUNSELING
The goal of this two semester course is to study the Pastoral Tradition of the Church and its development from the Greek Fathers, transitioning to the Enlightenment and established with the teachings of Vatican II. The first semester will examine pastoral ministry formed by the Word of God and assisted by contemporary psychological development. The second semester will apply the Ministry of the Word, the power of the Sacraments and further direct professional competency, especially those gained from the CPE Hospital Chaplaincy Program.
2 hours; 2 semesters

PT 103: CATECHETICS
This introductory course examines the history, process and methodology of Catechetics and presents techniques and skills for the Catechist for various age levels from primary to adult learners. It also explores the role of the priest in the overall faith formation in pastoral ministry.
2 hours; 1 semester

PT 201/202: HOMILETICS I & II
In this course, the student learns how to develop preaching skills based on their own life as well as his knowledge of dogma and scripture. Practical instruction is given in the basic construction of the sermon and its delivery, concentrating on the Sunday Gospel and Epistle readings throughout the liturgical year.
2 hours; 2 semesters

PT 203/204: PASTORAL LEADERSHIP I & II
Leadership is the study of the predictable dynamics manifest in organizational life found in: family, church, and institutions. This two semester course presents church dynamics in an era of change. This course addresses the pastor as the chief steward of the congregation: how he, as leader, cares for, responds to, and oversees the congregation's life together.
2 hours; 2 semesters
CLINICAL PASTORAL EDUCATION
During the summer between the second and third year of theological studies, BCS seminarians are enrolled in the UPMC Presbyterian Shadyside CPE Program. From late May to early August, seminarians receive clinical training and supervision in pastoral education and care in an interfaith setting according to the CPSP accreditation Standards. Upon successful completion of the program, performance evaluation is conducted and one credit hour of CPE is earned. 400 hours; 1 credit

PHILOSOPHY

*Philosophy is designed to introduce the theological student to the thinking of antiquity and demonstrate how the Classical Fathers of the Church transformed philosophical structures into the theology of the Church and its official teaching. A secure grasp of philosophical principles serves as the handmaid to theology in its assistance in the development of the theological mind and critical thinking.*

PH 101/102: SOURCES FROM ANTIQUITY I & II
This two semester course introduces the two minds that shaped Western and Byzantine Civilization, Plato and Aristotle and how their thought was taken up by the Church Fathers in theological development. Course will examine philosophical cosmology, ontology, epistemology and ethics that become Trinitarian Theology, Christology, Pneumatology, Ecclesiology, Spirituality, Morality, and Canon Law. 2 hours; 2 semesters
SACRED SCRIPTURE

These courses model traditional and contemporary methods of approaching the Word of God as it is recorded in the Old and New Testaments and provide a foundation for using Sacred Scripture in theological study and teaching, in preaching and in pastoral ministry.

SS 100: INTRODUCTION TO SACRED SCRIPTURE
This course provides a theological and methodological foundation in Sacred Scripture for students beginning graduate studies in theology but also background and skills required to read, interpret, discuss and critically assess Bible passages in a manner appropriate to intelligent people of faith. The course is intended to provide a solid scriptural foundation for later theology studies.
3 hours; 1 semester

SS 101: THE PENTATEUCH
Questions of introduction and content of the Pentateuch will be addressed with special emphasis upon themes of great theological import. Comparisons of the life, laws, literature, customs and institutions of Israel with those of the Ancient Near East will be made. The place of the Pentateuch in the religion of Israel, the totality of Scripture and a comparative and critical engagement with the history of Pentateuch interpretation in the Rabbis, the Fathers and the Liturgy of the Byzantine Church will be considered.
3 hours; 1 semester

SS 102: THE HISTORICAL AND PROPHETIC BOOKS
The institution of prophecy and the persons, ministries and messages of the individual prophets will be examined against the background of their historical context. Special attention will be given to the moral message of the prophets, to the problems of Messianism and Messianic prophecy. Exegesis will focus on selected passages of importance to Byzantine liturgy and theology.
3 hours; 1 semester

SS 103: WISDOM LITERATURE AND PSALMS
The course engages in a literary, historical and theological study of the wisdom books of Job, Proverbs, Ecclesiastes, the Wisdom of Solomon and Sirach as well as selected Psalms and the Song of Songs. The course follows a thematic approach through sapiential literature and its concerns for suffering, virtue, decision making, life priorities, childrearing, illness and death.
3 hours; 1 semester

SS 201: SYNOPTIC GOSPELS
The course focuses on the basic content of the Synoptic Gospels (Matthew; Mark and Luke), paying particular attention to the various perspectives on Jesus found in each of these gospel accounts in order to enrich our understanding of Jesus in the early church as well as today.
3 hours; 1 semester
Issues pertaining to canon formation, heresy and martyrdom come into focus as we proceed and notice will be taken of the particular context and audience of each letter.  
3 hours; 1 semester

SS 203: JOHANNINE LITERATURE
The course focuses not only on the basic content of the Johannine writings (John’s gospel, his 3 letters and the book of Revelation) but pays particular attention to John’s unique perspective on the nature and person of the resurrected Jesus, thus enriching our understanding of Jesus in the early church as well as today.  
3 hours; 1 semester

SS 300: SPECIAL TOPICS IN SACRED SCRIPTURE
Studies of particular biblical books, genres or themes may be offered as electives of 2 or 3 credits.

SS 301: APOSTOLIC WRITINGS
This elective course presents an historical-critical investigation from the biblical books of James and Peter to the earliest evidence of Christian origins. Special attention is paid to the varieties of 1st century Hellenistic and Palestinian Judaism and the emergence of various Christian writings within the Greco-Roman world. Issues pertaining to canon formation, heresy and martyrdom come into focus as we consider the theological struggles found within the earliest Christian writings.  
3 hours; 1 semester

SS 302: WOMEN IN THE BIBLE
Focusing on women from both the Hebrew Bible (Old Testament) as well as the Christian Bible (New Testament), this elective course explores how women are represented as theologically complex characters in this ancient literature. The focus in the class will be on students’ own close engagement with and literary analysis of the biblical texts and their response to that material.  
3 hours; 1 semester
SPIRITUALITY

These courses survey Eastern Christian literature on the major themes of the spiritual life providing the student with a grasp of both the sources and the key concepts for his/her own spiritual development and for guiding others in spiritual growth.

SP 101/102: FOUNDATIONS OF SPIRITUALITY I & II
This introductory course surveys the foundational themes of the spiritual life in the Byzantine Tradition. Through a series of lectures, the themes of creation in the divine image and likeness, life in the Trinity, the human person, deification, asceticism, and growth in the spiritual life will be explored. The student will be introduced to the standard sources through reading selections from the writings of the Desert Fathers, the ascetical writers, the Philokalia, as well as excerpts from the Fathers of the classical Tradition. The Christian masters will direct this exploration and demonstrate the process of leading a Godly life in union with the Eternal Word. 2 hours; 2 semesters

SP 300: SPECIAL TOPICS IN SPIRITUALITY
Studies of particular themes, periods or texts in spirituality may be offered as electives of electives of 2 credits.

SP 301: INTRODUCTION TO ICONOLOGY
This elective course is an exploration of the historical background of Christian art and its theological issues that lead to the veneration of the holy icons in the Eastern Church. In particular, visual aids help illustrate the twelve great feasts of the Byzantine tradition. 2 hours; 1 semester

SP 302: THE CHURCH FATHERS ON MINISTRY
This elective course reads the ancient Fathers as they sought to bring to an ideal of ministry which has pervaded the Catholic Church for centuries and has recently been reintroduced by Vatican II. Course follows the Fathers through their writings on ministry. 2 hours; 1 semester
**ADMINISTRATIVE STAFF**

Rector

Very Reverend Robert M. Pipta
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Rector’s Council

Director of Human Formation

Very Reverend Robert M. Pipta (pro tem)
E-mail: rupp.william@gmail.com

Director of Spiritual Formation

Reverend William Rupp
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