BYZANTINE CATHOLIC SEMINARY
of
SAINTS CYRIL and METHODIUS
PITTSBURGH, PENNSYLVANIA

ACADEMIC CATALOG

Effective: June 5, 2019
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STATEMENT OF INSTITUTIONAL PURPOSE

OUR IDENTITY:

We are the Byzantine Catholic Seminary of Saints Cyril and Methodius – a community of mentors, teachers, and students forming leaders for the Church in an environment of Christian unity, integrity, and missionary spirit, with a commitment to ecumenism.

OUR 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)

OUR VISION:

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 and resource for lifelong 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 to engage the world in theological reflection, dialogue, and witness.

OUR COMMITMENT:

Endowed with the gifts of faith, hope, and love, and living a life of labor, study, prayer, and joy, our seminarians, theology students, staff, faculty, and all others who share in our life are united in a fervent commitment to make manifest the Kingdom of God on earth in the one, holy, catholic, and apostolic Church, established in apostolic tradition, scripture, the holy mysteries, and ascetical discipline.

OUR MANDATE:

Founded in 1950, we are a free-standing, English speaking theological seminary, welcoming all those seeking the knowledge possessed by the Eastern ecclesial traditions. We are authorized to grant graduate degrees by the Commonwealth of Pennsylvania and accredited by the Commission on Accrediting of the Association of Theological Schools*. We offer the following degree programs approved by the Commission on Accrediting: Master of Divinity; Master of Arts in Theology.

We operate as a non-profit 501(c)(3) organization incorporated in Pennsylvania, and are governed by a Board of Directors under the leadership of the Metropolitan Archbishop of Pittsburgh.

*AT.S. Address: 10 Summit Park Drive; Pittsburgh PA 15275-1110; www.ats.edu; 412-788-6505

Approved by Board of Directors May 9, 2019; reviewed biennially by Seminary community and approved in January of odd-numbered years.
FORMULATION 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**.

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

Preparation for the diaconate typically consists of a four year formation program. Our **School of Diaconate Studies** has as its focus the intellectual pillar of formation while maintaining reference with the human, spiritual, and pastoral pillars. The Seminary’s academic program is a certificate program that includes two weeks of intensive classes on campus in the month of June for each of the four years. These classes are followed, each year, by a program of distance learning through guided reading and the writing of papers. The Seminary provides guidelines for pastors, mentors, and spiritual directors who provide for the remaining areas of formation as determined by the deacon student’s eparchy. Details are on the Seminary website.

The Seminary welcomes clergy who have their Ordinary’s permission to join us in a variety of ongoing formation experiences. Those priests seeking bi-ritual faculties in the Byzantine tradition and who live at or near the Seminary are recognized as members of our **Community of Ongoing Formation**. Also included in this community are priests living with us during Sabbatical. Details on this program are found on the website.

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

APPLICATION

The Byzantine Catholic Seminary offers two distinct graduate degree programs, the M.Div. and the M.A.T. Both programs are fully accredited by the Association of Theological Schools. Seminarians are generally enrolled in the M.Div. program. However, for those seminarians who are deacons, who have been through a deacon formation program, and who have been serving proficiently in the diaconate for an adequate number of years, a special two-year M.A.T. program may be employed at the discretion of the seminarian’s Ordinary.

The Seminary also welcomes qualified students who wish to pursue our academic degree program, the Master of Arts in Theology.

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

- At least 21 years of age by time of entry.
- An accredited bachelor 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). See below for additional requirements.
Completed application packets must be received by the Seminary before May 1 for seminarians and before July 20 for M.A.T. students (both on-campus and online M.A.T. applicants) for fall admission, or before December 1 for the spring M.A.T. admission, or before April 20 for the summer M.A.T. admission. The Seminary Admissions Committee will review all applications and make recommendations to the Rector. The Rector’s decision to admit or reject an application will be communicated to the applicant in writing. It is important to note that M.A.T. students will require at least five semesters to complete their program. M.Div. students (i.e. seminarians) are enrolled in a four year program.

**ADMISSION PROCESS FOR DEGREE PROGRAMS**

**ADMISSION PROCESS FOR PRIESTLY DISCERNMENT AND FORMATION**

An individual does not choose to serve Christ, but rather is chosen by 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 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, it will usually be the applicant’s vocation director who submits the application to the Seminary.

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 in the Community of Aspirants, 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 the sponsoring eparchy, in strict accordance with the norms of the *Program of Priestly Formation* (see Addendum A).

The Admissions Committee will consider each case on its own merits. Ordinarily, seminarians are expected to participate in the formation program of the Byzantine Catholic Seminary for at least two full years before the Seminary will make a recommendation for ordination (minor or major orders) to the sponsoring 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 seminarian who does not demonstrate a way of life consistent with the expectations for an ordained minister of the Church or who does not otherwise exhibit gifts or potential for ordained ministry.
ADMISSION CHECKLIST FOR SEMINARY APPLICANTS

With the exception of the Miller Analogies Test results and official electronic transcripts, 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 documents and information listed below are required for admission to the Byzantine Catholic Seminary as an M.Div. or M.A.T.-Ministerial Leadership focus student. Applications will not be considered complete without all the following elements (except Miller Analogies Test results which are submitted directly to the Seminary from the examiner) sent from the bishop or his vocations office. When indicated in italics, submitted materials may not be dated beyond the time given. Items in bold are the only required elements for applicants to the Community of Aspirants:

- Letter of sponsorship from the Ordinary; this letter is in response to the petition letter which an applicant writes to his Ordinary seeking admission as a student for formation (1 month)
- **Completed application form (6 months)**
- Photograph (6 months)
- Autobiographical sketch that includes, but is not limited to, overview of personal spiritual journey
- 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)
- Professional resume and/or curriculum vitae (current)
- **Copies of Baptismal, Chrismation, & First Divine Eucharist certificate(s) (baptismal within 6 months)**
- Complete academic transcripts (undergraduate and above) – these must be official from the academic institutions and not copies (current, if e-sent must be directly from university to Seminary)
- Miller Analogies Test (not required if applicant has completed at least two graduate-level credited courses each with a grade of B or higher; [http://www.pearsonassessments.com/postsecondaryeducation/graduate_admissions/mat.html](http://www.pearsonassessments.com/postsecondaryeducation/graduate_admissions/mat.html); should be submitted directly from examination site)
- Psychological Evaluation (2 years)
- Physical Examination Report incl. test results for drugs and H.I.V. (1 year)
- **Proof of medical insurance (current)**
- Documentation of Criminal Background and Child Abuse History Clearance (4 years)
• **References:** an academic mentor, (former) employer, or fellow employee; a fellow parishioner (other than a relative); 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
• 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 (6 months).

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

<table>
<thead>
<tr>
<th>Eparchy</th>
<th>Vocation Director</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruthenian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>Rev. Kevin Marks</td>
<td><a href="mailto:kevmarks@hotmail.com">kevmarks@hotmail.com</a></td>
</tr>
<tr>
<td>Ruthenian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Passaic</td>
<td>Rev. Michael Kerestes</td>
<td><a href="mailto:mkerestes@aol.com">mkerestes@aol.com</a></td>
</tr>
<tr>
<td>Ruthenian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parma</td>
<td>Very Rev. Archpriest Marek Visnovsky</td>
<td><a href="mailto:marekvisnovsky@yahoo.com">marekvisnovsky@yahoo.com</a></td>
</tr>
<tr>
<td>Ruthenian</td>
<td></td>
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</tr>
<tr>
<td>Phoenix</td>
<td>Rev. Michael Mandelas</td>
<td><a href="mailto:vocations@ephx.org">vocations@ephx.org</a></td>
</tr>
<tr>
<td>Melkite</td>
<td></td>
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</tr>
<tr>
<td>Newton</td>
<td>Archimandrite John Azar</td>
<td><a href="mailto:vocations@melkite.org">vocations@melkite.org</a></td>
</tr>
<tr>
<td>Romanian</td>
<td></td>
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<tr>
<td>Canton</td>
<td>Very Rev. Iuliu Muntean, V.G.</td>
<td><a href="mailto:iulium@rcdcanton.org">iulium@rcdcanton.org</a></td>
</tr>
<tr>
<td>Slovak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Toronto</td>
<td>Bishop Marián Andrej Pacák, CSsR</td>
<td><a href="mailto:Marianessr@gmail.com">Marianessr@gmail.com</a></td>
</tr>
</tbody>
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An application for the Seminary Community of Formation is not considered complete without all elements listed above.
SCHOOL OF THEOLOGY

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

The degree of Master of Arts in Theology (M.A.T.) is a graduate academic program of Eastern Christian theological and pastoral studies. The Seminary offers this degree through both on-campus and online delivery systems. It prepares students for leadership apostolates, including education and chaplaincy, by providing a systematic theological framework. The Ministerial Leadership focus area is available only to deacons in the Seminary’s Community of Formation and is not offered online. Applicants for the Ministerial Leadership focus follow the admissions procedures for Seminary applicants as given above. The Seminary is willing to waive some of the date requirements for submitted materials in the applications of deacons applying for the M.A.T. Ministerial Leadership focus.

Application for the Master of Arts in Theology includes:

- Completed application form.
- Completed essays.
- Professional resume and/or curriculum vitae (if any work history)
- Official transcripts of undergraduate degree and all other undergraduate or graduate studies (must be sent directly from university registrar to Seminary registrar).
- Miller Analogies Test (not required if applicant has completed at least two graduate-level credited courses each with a grade of B or higher; 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).

An application is not considered complete without all elements.

M.A.T. applicants (except for Ministerial Leadership focus), both in-house and online, should go to http://www.bcs.edu/mat-admissions-%20process/ for the application form.

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

NON-MATRICULATING STUDENTS AND AUDITORS

The Seminary welcomes qualified persons who wish to study without matriculating into one of the degree programs. Non-matriculating students enroll in courses of their choice for academic credit and are responsible for all course assignments and examinations.
The option to audit a course is meant to accommodate interested individuals seeking general exposure to a subject or who may lack the time or resources necessary to complete all the work required for academic credit. Audited courses are counted as part of the student’s load, but do not count toward any degree requirements.

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

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

An application is not considered complete without all elements.

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

### BYZANTINE ONLINE – our VIRTUAL COMMUNITY

The Byzantine Catholic Seminary offers credit courses and an M.A.T. degree (see above) through Byzantine Online. The admissions process as well as course requirements for online degree students is the same as on-campus degree students. All credit courses successfully completed online count towards degree fulfillment 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.

### SCHOOL OF DIACONATE STUDIES

#### ORDER OF THE DIACONATE

Deacons are part of a permanent order in the Church and important for the life of the Church. This major order is not to be considered simply a stepping-stone to the priesthood. Deacons form a visible sign of the working of the Holy Spirit through their life of service in the Church. The diaconate is largely a parish-based ministry, but always with the challenge to broaden its service. Deacons allow for the liturgical services to be conducted in their fullest form. They provide additional ministry such as visiting the sick, elderly, and bereaved, maintaining the parish’s finances and property, and assisting in sacramental preparation. The diaconate is an ecclesial ministry of service that can deepen a man’s own spiritual life and give him a more powerful sense of purpose and place in life.
FORMATION
Preparation for the diaconate typically consists of a four year formation program. The Byzantine Catholic Seminary’s School of Diaconate Studies has as its focus the intellectual pillar of formation while maintaining reference with the human, spiritual, and pastoral pillars. The Seminary’s academic program is a certificate program that includes two weeks of intensive classes on campus in the month of June for each of the four years. These classes are followed, each year, by a program of distance learning through guided reading and the writing of papers. The Seminary provides guidelines for pastors, mentors, and spiritual directors who provide for the remaining areas of formation as determined by the deacon student’s eparchy.

APPLICATION
Entry into the program is every four years. Individual eparchies handle the application process in a manner similar to that for priestly formation applicants. Before the 1st of February, approximately four and a half months before the program begins at the Seminary, applications are due at the Seminary office from the sponsoring hierarchs’ vocations office. Applications are not sent to the Seminary by the applicant. For deacon students the Seminary need not be sent the entirety of the application packet as its focus is the intellectual pillar of formation. What the Seminary requires for the admissions of each deacon student is:

- Letter of sponsorship from the Ordinary;
- Completed Application/Information Form including name and address of assigned mentor (if not the student’s pastor) and name and address of the spiritual director;
- Photograph;
- Brief essay on diaconal ministry;
- Curriculum vitae;
- Academic transcripts;
- Documentation of Criminal Background and Child Abuse History Clearance; and
- Letter of Recommendation from the applicant’s pastor.

All of the above must be received in the Seminary office by the 31st of January, approximately four and a half months before the beginning of a new program. New programs begin every four years.

SCHEDULE
The 2019-2023 class of the School of Diaconate Studies meet at B.C.S. according to the following schedule:

- June 16 to 29, 2019
- June 15 to 28, 2020
- June 13 to 26, 2021
- June 19 to July 2, 2022.
**TUITION**

Annual tuition for the duration of the four-year program (2019-2023) is $2,750. This annual tuition does not change in the course of a four-year program. Tuition covers:

- Room and board for two weeks (three meals Monday through Friday);
- Four classes per week;
- Access to all the instructors/professors throughout the year;
- Written responses from all the instructors/professors for all the work submitted throughout the year; and
- The use of all Seminary facilities (library, chapel, recreation facilities, etc.).

**CURRICULUM OUTLINE**

**First Year Certificate Studies**

<table>
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<tr>
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<tr>
<td>DSPT 101</td>
<td>Introduction to Byz. Spirituality</td>
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<td>DSST 100</td>
<td>Introduction to Liturgy &amp; Sacram.</td>
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<tr>
<td>DSMT 100</td>
<td>Introduction to Moral Theology</td>
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<td>DSC 501</td>
<td>Liturgical Chant</td>
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**Second Year Certificate Studies**

<table>
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<tr>
<td>DSSS 101</td>
<td>Old Testament I</td>
</tr>
<tr>
<td>DSMT 102</td>
<td>Marriage, Sexuality, &amp; Bioethics</td>
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<tr>
<td>DSDT 103</td>
<td>Dogmatics to Chalcedon</td>
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<tr>
<td>DSC 502</td>
<td>Liturgical Chant</td>
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**Third Year Certificate Studies**

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<td>DSDT 104</td>
<td>Post-Chalcedonian Dogmatics</td>
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<tr>
<td>DSLT 101</td>
<td>Theology of the Holy Mysteries</td>
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<td>DSPR 501</td>
<td>Liturgical Practicum I</td>
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**Fourth Year Certificate Studies**

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<td>DSSS 102</td>
<td>Old Testament II</td>
</tr>
<tr>
<td>DSMT 103</td>
<td>End of Life Issues</td>
</tr>
<tr>
<td>DSPR 503</td>
<td>Liturgical Practicum III</td>
</tr>
<tr>
<td>DSPR 203</td>
<td>Pastoral Leadership I</td>
</tr>
</tbody>
</table>

**COMMUNITY OF ONGOING FORMATION**

When most people hear the word “Seminary,” they properly envision a building occupied by men who are being formed to serve as ordained priests. Our mission, however, includes our being a theological center of learning with men and women who study with us both on campus and online.

Priests, themselves, are in need of ongoing formation. Saint John Paul II in his post-synodal exhortation *Pastores Dabo Vobis* (“I will give you shepherds”) wrote that “permanent formation is a requirement of the priest’s own faithfulness to his ministry, to his very being. It is love for Jesus Christ and fidelity to oneself. But it is also an act of love for the People of God, at whose service the priest is placed.” The
Byzantine Catholic Seminary invites to join us for a period of time those priests desiring a sabbatical or a time and place to do academic research, or any Roman Catholic priests seeking bi-ritual faculties.

Please review details on the Seminary website about the following programs:

- Formation for Priests seeking Bi-ritual Faculties
- Sabbatical Program for Priests
- Research Sabbatical for Alumni
- Take an online class.

**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. This would include those men completing an undergraduate degree, in need of pre-theological studies, or in need of 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 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 and can be found above.

**MASTER OF DIVINITY DEGREE (M.Div.) CURRICULUM**

Candidates for the M.Div. degree must complete a program including 105 (or 103) 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 M.Div. degree.
# M.DIV. CURRICULUM OUTLINE

105* total credits; 43 cumulative formation hours

## First Year Theology

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>LC 100 Introduction to Music</td>
<td>2</td>
</tr>
<tr>
<td>LC 601 Vocal Technique (30 min)***</td>
<td>P/F</td>
</tr>
<tr>
<td>LG 101 Biblical Greek, Part 1</td>
<td>2</td>
</tr>
<tr>
<td>LT 100 Introduction to Liturgy &amp; Sacram.</td>
<td>3</td>
</tr>
<tr>
<td>PH 101 Sources from Antiquity I</td>
<td>2</td>
</tr>
<tr>
<td>PR 103 Catechetics</td>
<td>2</td>
</tr>
<tr>
<td>SP 101 Foundations of Spirituality I</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>13</td>
</tr>
</tbody>
</table>

## First Summer

| WR 101** Research Methods (seven weeks) | (students exempted who were admitted before May 10, 2017) | 2 |

## Second Year Theology

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH 100 Introduction to Church History</td>
<td>2</td>
</tr>
<tr>
<td>CL 100 Introduction to Canon Law</td>
<td>2</td>
</tr>
<tr>
<td>DT 100 Introduction to Dogmatics</td>
<td>3</td>
</tr>
<tr>
<td>DT 101 Patristics I</td>
<td>2</td>
</tr>
<tr>
<td>LC 502 Chant II: Matins &amp; Vespers (1 hr)***</td>
<td>P/F</td>
</tr>
<tr>
<td>LC 603 Vocal Technique (30 min)***</td>
<td>P/F</td>
</tr>
<tr>
<td>LG 201 Biblical II</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>14</td>
</tr>
<tr>
<td>SS Cycle Old Testament</td>
<td>3</td>
</tr>
</tbody>
</table>

## Second Summer

| PR 106 CLINICAL PASTORAL EDUCATION (ten weeks) | 1 |

## Third Year Theology

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>CH Cycle</td>
<td>2</td>
</tr>
<tr>
<td>DT 104 Post-Chalcedonian Dogmatics</td>
<td>3</td>
</tr>
<tr>
<td>LC 605 Vocal Technique (30 min)***</td>
<td>P/F</td>
</tr>
<tr>
<td>MT 100 Introduction to Moral Theology</td>
<td>3</td>
</tr>
<tr>
<td>PR 501 Liturgical Practice I (2 hrs)***</td>
<td>P/F</td>
</tr>
<tr>
<td>PR 102 Pastoral Care &amp; Counseling II</td>
<td>2</td>
</tr>
<tr>
<td>PR Cycle Pastoral Leadership</td>
<td>2</td>
</tr>
<tr>
<td>SS Cycle Old Testament</td>
<td>3</td>
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</table>

## Fourth Year Theology

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
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</thead>
<tbody>
<tr>
<td>CH Cycle</td>
<td>2</td>
</tr>
<tr>
<td>DT 201 Vatican II Documents, Part 1</td>
<td>2</td>
</tr>
<tr>
<td>LC 607 Vocal Technique (30 min)***</td>
<td>P/F</td>
</tr>
<tr>
<td>MT 100 Introduction to Moral Theology</td>
<td>3</td>
</tr>
<tr>
<td>PR 503 Liturgical Practice III (2 hrs)***</td>
<td>P/F</td>
</tr>
<tr>
<td>PR 202 Homiletics II***</td>
<td>2</td>
</tr>
<tr>
<td>PR Cycle Pastoral Leadership</td>
<td>2</td>
</tr>
<tr>
<td>SS Cycle Old Testament</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>11</td>
</tr>
</tbody>
</table>

*103 credits for those seminarians exempted from WR101

**To be taken before the beginning of the 2nd year of theology; only available online

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

June 5, 2019
**Non-academic formational hours (normative for all seminarians, each year)**

<table>
<thead>
<tr>
<th>Non-academic Formational Hours</th>
<th>Normative Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formational Meetings (Rector's and Spiritual Conferences)</td>
<td>1 hour per week</td>
</tr>
<tr>
<td>Personal Formational Advising</td>
<td>Average 20 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 1 hour, 40 min. per week</td>
</tr>
</tbody>
</table>

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

**M.DIV. OUTCOMES**

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

1. Integrate theological and pastoral concepts for effective ministry in the modern world focused on sanctification, renewal, and evangelization of the People of God;
2. Articulate the Church’s teaching on faith and morals with an acute understanding of Scripture, Dogmatics, Liturgy, and Pastoral Practice;
3. Demonstrate ministerial gifts through cooperation with superiors, collaboration with colleagues, mindfulness of self-presentation and personal health, competency in leadership, and commitment to the People of God;
4. Engage a professional style in practical ministry with the ability to share, teach, and preach the faith and the Word, employ managerial skills, understand administrative tasks, and commit to life-long spiritual, intellectual, pastoral, and human growth.
MASTER OF ARTS IN THEOLOGY (M.A.T.) CURRICULUM

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

Each candidate chooses one of the following focus areas:
- Eastern Dogmatics
- Byzantine Liturgy
- Sacred Scripture
- Chaplaincy
- Ministerial Leadership (Community of Formation).

The Ministerial Leadership focus area is limited to seminarians who are ordained deacons and who have completed a deacon formation program. This focus area is not offered online. Based on the chosen focus area, M.A.T. students will choose either comprehensive exams or a thesis project in consultation with an advisor in fulfillment of the M.A.T. degree.

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

Cross-registration is allowed, but only with the permission of the Academic Dean. Students can petition for no more than 9 hours of compatible graduate-level theological credits completed at other institutions. Any grade below a B- is not accepted.
## M.A.T. CURRICULUM OUTLINE
(Eastern Dogmatics, Byzantine Liturgy, or Sacred Scripture focus) 37 Credits

<table>
<thead>
<tr>
<th>First Year</th>
<th>Fall</th>
<th></th>
<th>Spring</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>CL 100</td>
<td>Introduction to Canon Law</td>
<td>2</td>
<td>DT 100</td>
<td>Introduction to Dogmatics</td>
</tr>
<tr>
<td>LT 100</td>
<td>Introduction to Liturgy &amp; Sacram.</td>
<td>3</td>
<td>DT/LT/SS</td>
<td>Focus Elective</td>
</tr>
<tr>
<td>MT 100</td>
<td>Introduction to Moral Theology</td>
<td>3</td>
<td>SP 101</td>
<td>Foundations of Spirituality I</td>
</tr>
<tr>
<td>SS 100</td>
<td>Introduction to Sacred Scripture</td>
<td>3</td>
<td></td>
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<td></td>
<td></td>
<td>11</td>
<td></td>
<td>10</td>
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<table>
<thead>
<tr>
<th>Summer</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>DT 105</td>
<td>Ecumenism</td>
</tr>
<tr>
<td>WR 101</td>
<td>Research Methods</td>
</tr>
<tr>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Final Year</th>
<th>Fall</th>
<th></th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>DT 102</td>
<td>Patristics II</td>
<td>2</td>
<td>DT/LT/SS</td>
</tr>
<tr>
<td>DT/LT/SS</td>
<td>Focus Elective</td>
<td>3</td>
<td>DT/LT/SS</td>
</tr>
<tr>
<td>MT 102</td>
<td>Marriage, Sexuality, &amp; Bioethical Problems</td>
<td>2</td>
<td>WR 201</td>
</tr>
<tr>
<td>SS 100</td>
<td>Introduction to Sacred Scripture</td>
<td>3</td>
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</table>

## M.A.T. CURRICULUM OUTLINE
(Chaplaincy focus) 37 Credits

<table>
<thead>
<tr>
<th>First Year</th>
<th>Fall</th>
<th></th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>LT 100</td>
<td>Introduction to Liturgy &amp; Sacram.</td>
<td>3</td>
<td>DT 100</td>
</tr>
<tr>
<td>PR 100</td>
<td>Introduction to Religious Education</td>
<td>2</td>
<td>DT 101</td>
</tr>
<tr>
<td>PR 203</td>
<td>Pastoral Leadership I</td>
<td>2</td>
<td>PR 101</td>
</tr>
<tr>
<td>SS 100</td>
<td>Introduction to Sacred Scripture</td>
<td>3</td>
<td>PR 204</td>
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<td></td>
<td></td>
<td>10</td>
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</table>

<table>
<thead>
<tr>
<th>Summer</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>DT 105</td>
<td>Ecumenism</td>
</tr>
<tr>
<td>PR 106</td>
<td>Clinical Pastoral Education (C.P.E.)*</td>
</tr>
<tr>
<td>WR 101</td>
<td>Research Methods</td>
</tr>
<tr>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Final Year</th>
<th>Fall</th>
<th></th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>DT 102</td>
<td>Patristics II</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>MT 102</td>
<td>Marriage, Sexuality, &amp; Bioethical Problems</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>PR 102</td>
<td>Pastoral Care &amp; Counseling II</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>SP 102</td>
<td>Foundations of Spirituality II</td>
<td>2</td>
<td>SP 101</td>
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<td>SS ___</td>
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<td></td>
<td>WR 201</td>
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<td>8</td>
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</tbody>
</table>

*C.P.E. can be at an approved hospital in the student’s geographical area or in Pittsburgh with seminarians. The Academic Advisor would assist with lodging for those M.A.T. students coming to Pittsburgh.
M.A.T. CURRICULUM OUTLINE
(Ministerial Leadership focus) 37 Credits; 24.5 cumulative formation hours

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

**First Year Theology**

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>CL 100 Introduction to Canon Law</td>
<td>CL 102 Parish Ministry and Marriage*</td>
</tr>
<tr>
<td>LC 100 Introduction to Music</td>
<td>LC 503 Chant III: Special Services (1 hr)**</td>
</tr>
<tr>
<td>LC 601 Vocal Technique (30 min.)**</td>
<td>LC 602 Vocal Technique (30 min.)**</td>
</tr>
<tr>
<td>LT 100 Introduction to Liturgy &amp; Sacram.</td>
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</tr>
<tr>
<td>PR 501 Liturgical Practicum I (2 hrs)**</td>
<td>PR 502 Liturgical Practicum II (2 hrs)**</td>
</tr>
<tr>
<td>PR Cycle Pastoral Leadership</td>
<td>PR 101 Pastoral Care &amp; Counseling I</td>
</tr>
<tr>
<td>SP 101 Foundations of Spirituality I</td>
<td>PR 201 Homiletics I**</td>
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<td><strong>11</strong></td>
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</tbody>
</table>

**Summer**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>PR 106 CLINICAL PASTORAL EDUCATION (ten weeks)</td>
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**Final Year Theology**

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>DT 100 Introduction to Dogmatics</td>
<td>DT 103 Dogmatics to Chalcedon</td>
</tr>
<tr>
<td>MT 100 Introduction to Moral Theology</td>
<td>LC 608 Vocal Technique (30 min.)**</td>
</tr>
<tr>
<td>PR 503 Liturgical Practicum III (2 hrs)**</td>
<td>PR 504 Liturgical Practicum IV (2 hrs)**</td>
</tr>
<tr>
<td>PR 102 Pastoral Care &amp; Counseling II</td>
<td></td>
</tr>
<tr>
<td>PR 202 Homiletics II**</td>
<td></td>
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<tr>
<td>PR Cycle Pastoral Leadership</td>
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<tr>
<td></td>
<td>WR 201 Thesis Writing***</td>
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<td><strong>12</strong></td>
<td><strong>4</strong></td>
</tr>
</tbody>
</table>

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

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

**available online

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

<table>
<thead>
<tr>
<th>Formational Meetings (Rector’s and Spiritual Conferences)</th>
<th>1 hour per week</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Formational Advising</td>
<td>Average 20 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 1 hour, 40 min. per week</td>
</tr>
<tr>
<td></td>
<td>3.5 hours on average per week</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cycle:</th>
<th>Subject</th>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoral Practice</td>
<td>Pastoral Leadership I (203)</td>
<td>Pastoral Leadership II (204)</td>
<td></td>
</tr>
</tbody>
</table>
M.A.T. OUTCOMES

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

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

ELECTIVES AND DIRECTED INDEPENDENT STUDY

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

Students in our M.A.T. programs may elect to pursue an area of particular interest as a Directed Independent Study (D.I.S.). Circumstances may necessitate the need for D.I.S. for students in either M.Div. or M.A.T. programs. All D.I.S. courses are considered exceptional and for the purpose of meeting unique educational and student needs. They must be approved by the Academic Dean upon presentation of a written description of the area and goals of the investigation, together with a bibliography. Such courses are not permitted in semesters when the course is offered in the Seminary’s regular curriculum. The course may be directed by a core or adjunct member of the academic faculty or, extraordinarily, by another qualified professional who must be approved by the Academic Dean. A D.I.S. may be designed for one, two, or three credit hours. The work is to involve both one-on-one instruction and student work comparable to on-campus and online courses of the same credit load. Evaluation of the work by the director should normally be based on one or more papers, projects or examinations. A student may take only two D.I.S. courses per degree program.
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
- Media fee per semester $500
- Graduation fee (final semester) $50
- Retreat fees t.b.d.
- C.P.E. (mid-summer only) t.b.d.
- Professional counseling (if needed) t.b.d.

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

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

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

Graduation Fee is part of the process of applying for graduation. Students must fill out a Graduation Form. The $50.00 fee covers the cost of one official transcript as well as the diploma.

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

- Registration Fee (one-time fee) $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 keeps the candidate’s enrollment active and is renewable for only two consecutive semesters.

**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 Director of Seminary Operations at the beginning of each semester. Evening food service is not available to non-resident students. Food service observes the traditional fasts of the Byzantine Catholic Church.

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

**Financial Aid:** 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 sponsoring 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 M.A.T. and non-matriculating students:** Unless other arrangements have been made with the registrar, M.A.T. 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 the Seminary’s learning management system, *Populi*.

Inactive M.A.T. students who wish to re-register after non-payment must, for the future term, pay via online payment system all current term tuition and fees, a late fee of $50, and any outstanding balance due. Once activated, they will be reactivated in *Populi* and able to register for courses with the academic advisor. M.A.T. 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. Students who remain inactive for more than one semester may be required to formally re-apply to the M.A.T. program for any future term.
GRADUATION REQUIREMENTS

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

To graduate, students must:
- satisfactorily complete all academic requirements for the M.Div. or the M.A.T. degree;
- obtain the recommendation of the Academic Dean;
- file the Application for the Degree with the Office of the Registrar;
- fulfill all financial obligations with the Seminary.

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

All graduating M.Div./M.A.T. candidates must also present one of the following as evidence of their integration of the curriculum:

COMPREHENSIVE EXAM

In their final semester, graduating M.Div. or M.A.T. 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. The Comprehensive Exam is available online only with the permission of the Academic Dean.

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:

1. Successfully synthesize their academic study through a standardized norm.
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 three written exams over two days.
b. On the first day of the exam, students are given two questions from their chosen focus area. 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, students are given one question from each of their other areas and given 90 minutes per question.

d. The Registrar proctors comprehensive exams. They are usually taken in the library study room.

OR

**THESIS PAPER**

M.Div./M.A.T. candidates can design and submit a research 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, selected by the student and approved by the Academic Dean, will judge this project on a pass/fail basis.

OR

**INTEGRATIVE PASTORAL RESEARCH PROJECT**

Candidates who have completed CPE can expand upon their pastoral experience and develop a theological application from a dogmatic, scriptural, liturgical, or moral perspective. The theme and scope of the project must be under the direction of a faculty member in Pastoral Practice. This project will be judged on a pass/fail basis by a committee of two faculty members selected by the student and approved 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>
<td>86-90</td>
</tr>
<tr>
<td>B</td>
<td>3.0</td>
<td>81-85</td>
</tr>
<tr>
<td>B-</td>
<td>2.7</td>
<td>76-80</td>
</tr>
<tr>
<td>C+</td>
<td>2.3</td>
<td>71-75</td>
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<tr>
<td>F</td>
<td>0</td>
<td>60 and below</td>
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<tr>
<td>I</td>
<td>Incomplete</td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>Withdraw</td>
<td></td>
</tr>
</tbody>
</table>
Any C grade (C or C+) or lower results in zero credit hours earned. A student who receives this grade in a required course must repeat that course and earn a B- or higher. The higher grade earned will appear on the student’s transcript.

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

**ACADEMIC HONORS**

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

- 3.5 Cum Laude
- 3.75 Magna Cum Laude
- 3.9 Summa Cum Laude

**INCOMPLETE**

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

Two or more allowances for an incomplete in one semester or a third allowance any time during a student's enrollment at the Seminary requires the explicit permission of the Academic Dean.

All incomplete courses must be completed within 30 days; otherwise, the incomplete grade (I) becomes a failing grade (F).

**GRADE CHANGES**

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

All programs must be completed within six academic years of matriculation. Normally, all degree requirements are completed within the four years of resident, full-time priestly formation (M.Div.). The M.A.T. program takes a minimum of five semesters.

ACADEMIC CALENDAR

2019-2020 year

Spring Semester 2019 (14-week courses)
- On-campus courses begin: January 11, 2019
- Online courses begin: January 14, 2019
- Pascha Vacation: April 16-28, 2019
- On-campus courses end: May 3, 2019
- Final exams (on-campus): May 7-8, 2019
- Online courses end: May 13, 2019

Summer Semester 2019 (7-week courses)
- Online courses Session I begin: June 3, 2019
- Online courses Session II begin: July 8, 2019
- Online courses Session I end: July 19, 2019
- Online courses Session II end: August 23, 2019

Fall Semester 2019 (14-week courses)
- On-campus courses begin: August 29, 2019
- Online courses begin: September 9, 2019
- Thanksgiving Vacation: November 26-December 1, 2019
- On-campus courses end: December 17, 2019
- Final exams (on-campus): December 19-20, 2019
- Online courses end: December 20, 2019

Spring Semester 2020 (14-week courses)
- On-campus courses begin: January 10, 2020
- Online courses begin: January 13, 2020
- Pascha Vacation: April 14-19, 2020
- On-campus courses end: May 1, 2020
- Online courses end: May 1, 2020
- Final exams (on-campus): May 5-6, 2020

Summer Semester 2020 (7-week courses)
- Online courses Session I begin: June 1, 2020
- Online courses Session II begin: July 6, 2020
- Online courses Session I end: July 17, 2020
- Online courses Session II end: August 22, 2020

June 5, 2019
ATTENDANCE

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

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

TRANSFER CREDITS

For the M.Div./M.A.T. programs, the Seminary will accept no more than 15 credits as transferable. Only academic credits from an accredited Master’s program will be considered for transfer. Credits earned in the last six years prior to application are eligible for transfer. Any grade below a B- does not transfer.

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

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

ONLINE CROSS-REGISTRATION

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

- Catholic University of America, School of Theology
- Howard University School of Divinity
- Pontifical Faculty of the Immaculate Conception at the Dominican House
- John Leland Center for Theological Studies
- Reformed Theological Seminary
Students in good academic standing who wish to cross-register must first obtain the permission of their personal formational or academic advisors. With the advisor’s approval, a cross-registration form must be signed and filed with the online registrar who will facilitate the process with W.T.C.

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

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

**FINAL EXAMS**

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

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

**TEST-OUT OPTION**

For most but not all required courses, the option exists for well-prepared students to test-out and earn credit if their competency exam grade is equal to or surpassing a B- for the course. 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 a letter grade that will be awarded along with the credits toward fulfilling the student’s degree.
requirement at B.C.S. Students who do not receive a B- or higher are required to take the course to meet their degree program. There is no re-testing.

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/COURSE WITHDRAWAL/REFUNDS**

Courses may be dropped or added during the first two calendar weeks after the first class without penalty (during the first week for the accelerated seven-week summer terms). The student must inform both the instructor and the registrar of the withdrawal. A full tuition refund will be granted. The course will not be listed on the student’s transcript.

Students withdrawing after the end of the second week but before the fifth week (after the first week but before the third week of the accelerated summer terms) will be offered a refund of half the tuition, and a "W" will be recorded on the student’s transcript.

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

**SUSPENSION AND WITHDRAWAL FROM SEMINARY**

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

To withdraw completely from the Seminary, a student must formally resign via written letter to the Rector and, if receiving federal financial aid, submit the School Withdrawal Form to the Registrar. Seminarians should write such a letter to the Rector only after consultation with their vocation director. There is no cost associated with withdrawal.
To reenter the Seminary after withdrawal requires readmission. Students who are readmitted can potentially assume their academic record prior to withdrawal, depending on the intervening time period.

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

**Title IV Refunds (Stafford Loans)**

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

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

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

1) Unsubsidized FFEL loans
2) Subsidized FFEL loans
3) Other federal, state, private, or institutional financial assistance
4) Student
PROBATION AND DISMISSAL

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

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

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

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

Dismissal is to be considered permanent.

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

Note: There is no reimbursement of tuition and fees with dismissal from the Seminary.

READMISSION

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

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

Readmission of seminarians has greater limitations and is allowed, when possible, after consultation with a student's bishop.

**NON-DISCRIMINATION POLICY**

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

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

All members of the Seminary community are prohibited from engaging in unlawful discrimination. This policy applies to all terms and conditions of employment, including, but not limited to, recruiting, hiring, compensation, benefits, transfers, training, promotions, demotion, leave of absence, termination, opportunities for advancement, and upgrading promotion and other terms and conditions of employment, and student admission policies. However, under applicable law, the Seminary may give employment preference to individuals who share our Byzantine Catholic faith. In some cases, a “ministerial exception” may bar employees who perform essentially religious functions, namely those whose primary duties consist of engaging in church governance, supervising a religious order, or conducting religious ritual, worship, or instruction from bringing some types of employment discrimination claims.

Inappropriate discrimination is to be reported immediately to the Rector, the Human Resources Administrator, the Grievance Facilitator, or the Metropolitan.
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)
   Writing (WR)
Introductory/Pastoral subjects
   Languages (LG)
   Liturgical Chant (LC)
   Pastoral Practice (PR)
   Spirituality (SP)

CANON LAW

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

This department seeks to help students:
1. Learn the basic structure of the Code of Canons of the Eastern Churches and how it is a true pastoral guide.
2. Understand the general norms of Eastern Canon Law and how they relate to the People of God and the teaching office of the Church.
3. Describe the roles of the basic divisions of the institutional Church.
4. Find the pertinent sections in the Codex Canonum Ecclesiarum Orientalium to evaluate a difficult pastoral situation.
5. Make fruitful use of the basic research tools for the analysis of canonical questions.
CL 100: INTRODUCTION TO CANON LAW
This course is designed to familiarize students with the law of the Byzantine Church. Students will learn principles of interpretation and the canonical implications of membership in the Church, the notion of governance, the teaching office, the administration of temporal goods, as well as sanctions and penalties. The students will learn the following:
• The history of canon law in the Christian East from the New Testament and Roman law to the provisions of Pius XII and the modern code.
• Preliminary canons and canons concerning sui juris churches.
• Canons on the supreme authority of the Church and on the patriarchal churches.
• Canons on major archbishops, metropolitans, eparchies.
• Canons on clerics, lay persons, monks, and religious.
• Canons on the Magisterium.
• Canons on the temporal goods of the Church.
• Canons on the penal sanctions in the Church.
2 hours; 1 semester

CL 101: SACRAMENTAL MINISTRY AND CANON LAW
The canons governing the celebration of the sacraments of the Byzantine Church will be studied in detail and students will learn their relevance to pastoral ministry in a multicultural and inter-ritual Church. Also the canons on sacramentals, sacred times and places, and funerals will be examined. The students will learn the following:
• The history of sacrament in canon law in the Christian East.
• The canons on the seven sacraments.
• The canons on the calculation of time.
• The canons on sacred places.
• The canons on the sacramental.
Prerequisite: CL 100
2 hours; 1 semester

CL 102: PARISH MINISTRY AND MARRIAGE CASES
This course intends to explore the various kinds of matrimonial cases encountered in parish ministry. The pastoral challenges of ministering to persons with previous marriages will also be addressed. Students will be exposed to matrimonial jurisprudence and will learn the requirements for presenting a petition for a declaration of nullity. The other kinds of marriages cases will also be explained. The students will learn the following:
• The various kinds of marriage as defined by the canons.
• The difference between annulled, dissolved, and indissoluble marriages.
• The nature of a sanatio in radice, convalidation, and canonical form.
• The process of applying for dispensation and annulments.
• The practical canonical questions and problems encountered in pastoral ministry.
Prerequisite: CL 100
2 hours; 1 semester
Students receive a general overview of the story of the universal Church, with a particular focus on the history and experience of the Eastern Churches, especially the Greek, Syriac, and Slav Byzantine Churches. Students acquire a better knowledge of the cultures in which the Gospel has had to live and grow. The writing of history was both a secular and sacred affair. The church historian Luke the Evangelist is often thought of as combining methods of traditionally Greek historiography with the style of the inspired histories of the Old Testament. Through a similar investigation of both the essential and the transitory elements of inculturated Christianity, the enduring truths of salvation history are identified so that—while diversity of Christianized cultures is anthropologically appreciated in its own right—the transcendent core of the Christian message may be carried on.

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

CH 100: INTRODUCTION TO CHURCH HISTORY
This course constitutes a survey of the history of the Church from the time of Christ through Constantinople IV (869–870) and V (879–880). This course will consider the early apostolic and sub-apostolic Church and the various traditions arising therefrom (Armenian, Ethiopian, Alexandrian, Latin, Syrian, Chaldean, Constantinopolitan, etc.), missionary activity, the development of monasticism, the development of Church structures, the relationship between Church and Empire (especially the development of the Christian Roman Empire), tensions between East and West, the Ecumenical Councils and their resulting schisms, the rise of the Islam and its expansion into Byzantium and Rus, and the Holy Roman Empire in relation to Byzantium. Students will study the following facets of history:
• An account of apostolic and post-apostolic church history, the historicity of the New Testament, the Jewish and Gentile milieu of the early Church, the early development of church orders, the persecution of the early Church, and the Church’s encounter with paganism, philosophy and early heresies.
• The effect of imperial recognition on the Church’s life in the conversions of Armenia, Georgia, and Ethiopia, the story of Constantine, the tensions arising from the new relation between Church and State, the figure of Justinian, the iconoclastic controversy, the emergence of the Holy Roman Empire, and the tetragamy affair.
• An account of the emergence and development of monasticism and its various forms and role in shaping the early Church.
• The historical importance of early Christological schisms of the miaphysite and dyophysite Christians.
• The differing early centers of Christianity: Alexandria, Rome, Seleucia/Baghdad, Antioch, and Constantinople and their eventual encounters with Islam.
• The complexities and circumstances surrounding the Photian Schism and historical causes for growing estrangement between East and West.

2 hours; 1 semester

CH101: HISTORY OF THE BYZANTINE CHURCH
This course begins with Ss. Cyril and Methodius’ mission, the later conversion of the Volodymyr and the Rus, and concludes with the fall of Constantinople in 1453. The course will consider the Slavic missions and early Christian identity of the Slavs, the Gregorian Reforms of the papacy, the crusades, the history of the Byzantine Empire, the mendicant and scholastic developments in the West, the development of the hesychast tradition and the Palamas affair, the Avignon papacy, the Council of Florence, and the fall of Constantinople. The course focuses on the Byzantine heritage of the Church, tracing the development and expression of the church from the rise of Byzantium (324-1453) to modernity. Special emphasis is given first to the Slav missions, to Cyril and Methodius, and the conversion of St. Vladimir and the decline of Kievan Rus. Students will be able:
• To understand the nature, circumstances, and effect of the conversion of the Slavs, taking into account both the mission Ss. Cyril and Methodius and the conversion of St. Volodymyr.
• To account for the causes and effects of the Gregorian reforms of the papacy.
• To understand the causes and effects of the Crusades especially and their effect on the relations between Byzantine and Latin Christians.
• To explain the history and importance (or lack thereof) of the mutual excommunications of 1054.
• To account for the development of the mendicant orders and scholasticism in the West.
• To understand the tensions and issues surrounding both Palamism and the politics of the so-called Palaiologian Renaissance.
• To understand the organization of the Kievan Church prior to the Moscow Patriarchate.
• To identify the Avignon Papacy, to account for the causes, accomplishments and failures of the Council of Florence, the issues of Conciliarism, and the fall of Constantinople.

2 hours; 1 semester

CH 103: MODERN CHURCH HISTORY
The course begins with a focus on the Reformation and the Counter-Reformation and concludes with the reemergence of the Eastern Catholic Churches in Eastern Europe after the fall of communism. The students will engage the following facets of history:
• The Reformation, the Counter-Reformation, the effect of the Reformation on the Christians in Eastern Europe.
• The effect of Ottoman occupation on the Church of Constantinople, the rise of the Moscow Patriarchate, the factors that led to the reunion of the Ukrainian, Ruthenian, Romanian, and Melkite Churches with Rome.
• Questions of Latinization, the missionary expansion of the Western Church, the experience of Eastern Christians in light thereof (i.e., India and Middle East).
• The Enlightenment and its effect on the Church, the development of the Eastern Churches in America (including controversy of married clergy).
• The suppression of the Moscow Patriarchate, the fall of the papal states and rising ultramontanism.
• The experience of the Eastern Churches during the twentieth century with a focus on Orthodox development of national Church identity.
• Eastern Catholic persecution and reemergence after the fall of communism as well as the effects of Vatican II on Eastern ecclesial identity.

2 hours; 1 semester

DOGMATIC THEOLOGY

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

This department seeks to help students:
1. Investigate the historical context and concepts behind dogmatic canons and decrees of the Seven Ecumenical Councils of the undivided Church and ulterior development in subsequent Ecumenical or General Councils of the East/West in dialogue with the Living Tradition of the Orthodox Church and official Magisterium of the Catholic Church.
2. Locate the basis for dogmas in topoi: (a.) Scripture, (b.) Tradition, (c.) Liturgy, (d.) sensus fidelium, (e.) Councils, (f.) popes and patriarchs, (g.) Fathers, (h.) Canonists, and (i.) Ecclesiastical Historians.
3. Read primary sources as the basis for critical engagement with modern and contemporary theologians.
4. Learn to think systematically and make distinctions and analyses of canons and texts in light of the Eastern Christian Tradition and Magisterium of the Church as two legitimate approaches to theology.
5. Develop a comfort, familiarity, and confidence in engaging the full range of magisterial texts and Orthodox sources for dogmatics.
DT 100: INTRODUCTION TO DOGMATICS
This introductory course will examine the foundations of Christian dogma. The course will explore divine revelation, the mystery of the Triune God, creation and anthropology, the person of Christ, the Holy Spirit, the nature and mission of the Church, the Church’s eschatological dimension, and the Church’s ethos as it encounters our civilization and relates its doctrinal beliefs to the world. Students will engage the following:
• The basic themes of dogmatic theology from Trinity, creation, and the incarnation, to grace, sacraments, and the last things.
• The ranking and interrelationship among the various magisterial teachings of the Catholic Church, as well as the levels of solemnity among the dogmas and the doctrines within Eastern Orthodoxy.
• The nature of the papacy and its function within the Catholic communion and according to Eastern Orthodox theories.
• Infallibility and inerrancy as applied to Scripture, Church, and Fathers.
• The manner or methods available for solving theological puzzles.
• The nature of loci theologici or authoritative texts and teachers in relation to human reason and secular sciences.
3 hours; 1 semester

DT 101: PATRISTICS I
This course will concentrate on the texts and doctrines of the pre-Nicene Fathers, from the death of the apostles to Nicaea I and its aftermath. This course will provide an overview of both the theological thought of the Fathers of the Church (patristics in the strict sense) and their life and writings (patrology). The rich ethnic and cultural diversity of early Christian thought will be highlighted through study of primary sources. Students will learn the following:
• Exegesis of primary texts from patristic authors representing a variety of themes, not to coincide with patristic readings in DT 100, 103, & 104.
• Modes of interpreting patristic authors for contemporary purposes and within their own historical context.
• A range of patristic concerns, from Biblical exegesis, hymnody, and liturgical compositions, to dogmatic and moral treatises.
• Familiarity with representative Fathers of the Greek Church, or Latin authors who exercised an influence on the Eastern Church.
2 hours, 1 semester

DT 102: PATRISTICS II
This course will introduce the history, theology, and spirituality of post-Nicene Fathers, from St. Athanasius to St. Gregory Palamas (d. 1357). This course will provide an overview of both the theological thought of the Fathers of the Church (patristics in the strict sense) and their life and writings (patrology). The rich ethnic and cultural diversity of Christian thought will be highlighted through study of primary sources. Students will learn the following:
• Exegesis of primary texts from patristic authors representing a variety of themes, not to coincide with primary texts read in DT 100, 103, & 104.
• An account of key patristic figures in the Byzantine tradition from 325 AD until 1357 AD, describing their historical situation, particular achievements, key works, and distinctive theological style.
• Modes of interpreting patristic authors (especially with sensitivity to the original Greek texts, when possible) for contemporary purposes and within their own historical context.
• A range of patristic concerns, from Biblical exegesis, hymnody, and liturgical compositions, with a special focus on liturgical honors to the Theotokos.
• A range of important considerations from the relation between apophatic and cataphatic theology, the monastic and married life, the theology of icons, to patristic teachings on the Theotokos and approaches to hagiography.
• Familiarity with representative authors of the Greek Church, or Latin and Syriac authors in Greek translation who exercised influence on the Byzantine Church.
• Criteria for defining an author as a Father of the Church.

2 hours, 1 semester

DT 103: DOGMATICS TO CHALCEDON
This course will encompass an historical and dogmatic study of Triadology, Christology, and Pneumatology until the Council of Chalcedon with special emphasis on the theological trends culminating in the Tome of Leo. Biblical, patristic, and conciliar texts, along with opposing heretical texts, will also be studied. Students will engage the following:
• Pre-Nicene Triadology, from prefigurations in the Septuagint and Intertestamental literature to the New Testament.
• Pre-Nicene Triadology from sub-apostolic authors to Nicaea.
• Post-Nicene Triadology by recourse to primary authors such as Athanasius the Great, Basil the Great, Gregory of Nyssa, and Gregory Nazianzen, and Apollinaris of Laodicea.
• Trinitarian and Christological canons and decrees of all Ecumenical Councils up to and including Chalcedon.
• The Pneumatology of authors such as Basil the Great and Gregory of Nazianzen.
• Selections of primary texts from Diodore of Tarsus, Theodore of Mopsuestia, Nestorius of Constantinople, and Theodoret of Cyrus.
• Primary texts of Cyril of Alexandria, of the Council of Ephesus 449, and of Augustine along with the adoption of his anti-Pelagianism at Ephesus 431.
• The Tome of Leo and Christology of Chalcedon.

3 hours, 1 semester

DT 104: POST-CHALCEDonian DOGMATICS
This course will encompass the development of Triadology, Christology, and Pneumatology from the Council of Chalcedon to the modern era. Students will develop an understanding of doctrinal development with an eye to practical application that may be used, applied, and relied upon as a guide in the contemporary Christian experience. Students of this course will engage the following:
• The ecclesiastical history in the aftermath of Chalcedon, especially the relevant works of Leontius of Byzantium and Leontius of Jerusalem.
• The relevant works of Severus of Antioch and formation of the miaphysite doctrine of Christ.
• The relevant works of Emperor Justinian I on Christology and the ecumenical councils from Constantinople II until Nicaea II.
• The relevant works of Sophronius of Jerusalem and of Maximus the Confessor.
• The principal works of the monothelites and dyothelites.
• The history of the iconoclast conflict and readings in the iconodule works of Damascene, along with the Christology and Pneumatology of Damascene as received in the late Byzantine period. The history of reception of Damascene into Latin Scholasticism and Greek Palamism.
• Modern problems in Triadology, Christology, and Pneumatology, including the essence & energies of God, knowledge of Christ and his beatific vision, and role of Holy Spirit in divinization.
• The joint declarations of Orthodox and Catholic churches on Christology.

Prerequisite: DT 103
3 hours; 1 semester

DT 105: ECUMENISM – Orientale Lumen
This online course offers perspectives on Catholic-Orthodox/East-West relations in hopes, “that they all may be one” (John 17:21). Students enrolled in this class for credit will virtually prepare a paper in conjunction with faculty-led readings, including primary ecumenical statements as well as current publications highlighted in the lectures and discussions which focus on ecumenism. Students will learn the following:
• Engagement with current state of Catholic-Orthodox dialogue.
• Familiarity with primary ecumenical readings.
• Critical thinking concerning modern ecumenical topics.
• Modes of dialogue with significant theological issues from Catholic and Orthodox perspectives.
1 hour; 1 semester

DT 201: DOCUMENTS OF VATICAN II, PART ONE: ECCLESIOLOGY
Developing ecclesiology of the Catholic Church will be the focus. Vatican II documents are the center the study. In the first semester, the course will focus on Lumen Gentium: the Church as a sacrament, communion, Mystical Body of Christ, and People of God. The relation of the Church to the communion of saints and the Theotokos (LG no. 9) will be discussed, as well as the question of the universal call to holiness and the respective roles of laity, clergy and religious, and the missionary character of the Church. The course will also treat the question of Eucharistic ecclesiology in comparison with Fathers, modern Orthodox theologians, and later magisterial statements. Students will engage the following:
• Primary documents of Vatican II: Lumen Gentium, Gaudium et Spes, and Dei Verbum, and Sacrosanctum Concilium.
• Accounts by the subsequent Magisterium (especially John Paul II, the Congregation for the Doctrine of the Faith, and Pope Benedict XVI).
• The Catholic doctrines of soteriology, ecclesiology, and liturgiology, as they apply to the Eastern Churches.
• The Catholic doctrine of Scripture.
• Contemporary Catholic approaches to ecclesiology.

2 hours; 1 semester

DT 202: DOCUMENTS OF VATICAN II, PART TWO: ECUMENISM AND INTERRELIGIOUS DIALOGUE
The Church in a pluralistic world marks the major focus of the second semester. Emphasis will be on praxis, stemming from doctrinal developments applied to the Church in her contemporary experience. The course will consider the sui iuris Churches of the East and will focus on ecumenism and interreligious dialogue with a special emphasis on how to understand the concept of “Sister Churches.” The students will engage the following:
• Primary documents of Vatican II: Orientalium Ecclesiarum, Unitatis Redintegratio.
• The concept of jurisdiction as expressed by Vatican I and developed by Vatican II, distinguishing the office and exercise of the papacy.
• The role for patriarchates and different views of Eastern ecclesiology.
• The teaching on the relation between the particular (both eparchial and sui iuris) Churches and the universal Church.
• Vatican II’s teaching on “no salvation outside the Church” in terms of doctrinal development and explanation of what this means for non-Catholics of various beliefs.
• The meaning of the claim that the Church of Christ “subsists” in the Catholic Church and the status of the Eastern Orthodox “Sister Churches.”

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 an elective of 1-3 credits depending on enrollment, students’ needs and interests, faculty availability and approval of the Dean.

DT 302: THE THEOTOKOS IN ECUMENICAL PERSPECTIVE
This elective course intends to look at the Christian doctrines on the Theotokos from a broad ecumenical perspective. Catholic and Orthodox approaches will be explored. Students will investigate Scriptures and Tradition concerning Mary, especially as expressed by Byzantine Fathers and theologians.

2 hours; 1 semester

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

2 hours; 1 semester
LANGUAGES

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

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

LG 101/102: BIBLICAL GREEK I
The purpose of this course is to introduce students studying theology to the fundamental basics of Hellenistic, or Biblical, Greek. The course offers an introduction to the Greek alphabet, grammar, and syntax of this ancient language, simultaneously exposing students to the morphology of New Testament Greek and its vocabulary, supplemented by liturgical texts. The expected outcomes for the students are:
• To develop adequate reading and writing skills in Biblical Greek.
• To identify the grammatical and syntactical structure of the given texts and comprehend their meaning.
• To attain sufficient knowledge to read and understand Greek liturgical texts, confidently and fluently, and to work intelligibly with original language texts and sources from the Bible and the Fathers.
• To cultivate a deeper appreciation and awareness of this important Classical language as an indispensable tool in the advanced study of patristic theology and liturgy.
2 hours; 2 semesters
LG 201: BIBLICAL GREEK II
The purpose of this second-year course in Biblical Greek is to assist students studying theology, after they have successfully completed the first-year introductory course, to build upon the fundamental basics of the language. The course will further explore the grammar and syntax of this ancient language through a rich exposure to Biblical, patristic, and especially liturgical texts. Class activities will rely heavily on building vocabulary, reading skills, and translation methodologies. The expected outcomes for students are:
• To further develop adequate reading and writing skills in Biblical Greek.
• To identify the grammatical and syntactical structure of the given texts and comprehend their meaning, as well as deepen their vocabulary.
• To attain sufficient knowledge to read, understand, and translate Greek liturgical texts, confidently and fluently, and to work intelligibly with original language texts and sources from the Bible and the Fathers.
• To cultivate a deeper appreciation and awareness of this important Classical language as an indispensable tool in the advanced study of patristic theology and liturgy.
2 hours; 1 semester

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

LITURGICAL CHANT

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

This department seeks to help students:
1. Gain the basic knowledge of music theory and sight singing that will then be applied to the chant of the Eastern Church Tradition.
2. Experience proper use of their own voices to develop a good singing voice with which to chant the liturgical services of the Eastern Church Tradition.
3. Cantor any services of the Eastern Church using basic music theory, good vocal techniques, and sight singing skills.
LC 100: INTRODUCTION TO MUSIC
In this course the students will study the basic symbols of music. Students will be given the tools to be able to sing, write and perform single-line musical notation. Students will be able to apply sight-singing and good vocal technique to the chant repertoire of the Byzantine Catholic Church. Students will become proficient in the following skills:

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

2 hours; 1 semester

LC 501R(RUTHENIAN): LITURGICAL CHANT I – DIVINE LITURGY
Using the basic skills developed in Introduction to Music (LC 100), Chant I begins the study of Chant in the Byzantine Catholic Church with the singing of Divine Liturgies and the eight Resurrection tones. Students will be prepared to cantor the traditional melodies of the Divine Liturgies as well as the chanting of the epistle in the Byzantine Catholic Church. Students will become proficient in the following:

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

Prerequisite: LC 100
1 hour; 1 semester (Pass/Fail)

LC 501M(MELKITE): LITURGICAL CHANT I – DIVINE LITURGY
Using the basic skills developed in Introduction to Music (LC 100), Chant I begins the study of Chant in the Byzantine Catholic Church with the singing of Divine Liturgies and the eight Resurrection tones. Students will be prepared to cantor the traditional melodies of the Divine Liturgies as well as the chanting of the epistle in the Byzantine Catholic Church. Students will become proficient in the following:

- Ability to sing all 8 Resurrection Tones with correct pitch and good diction (Troparion, Theotokion, Doxa, and Megalynarion for each).
- Ability to sing, without accompaniment, the responses of the Divine Liturgy of St. John Chrysostom with correct pitch and good diction.
- Ability to chant the Epistle reading with correct pitch, good diction and good vocal projection.
- Ability to chant the psalm verse using the correct pitch(es).
Prerequisite: LC 100
1 hour; 1 semester (Pass/Fail)

LC 502R: LITURGICAL CHANT II – MATINS AND VESPERS
Chant study continues with the preparation for singing the responses for the
services of Matins /Orthros and Vespers. All eight tones will be studied. The Liturgy
of the Hours and The Divine Liturgy of the Presanctified Gifts will be studied using
the traditional melodies of the Byzantine rite. Students will become proficient in the
following:
• Ability to sing all 8 Samohlasen Tones with correct pitch and good diction.
• Ability to sing, without accompaniment, the responses for the service of Vespers.
• Ability to sing, without accompaniment, the responses for the service of Matins.
• Ability to sing, without accompaniment, the responses for the Divine Liturgy of the
Presanctified Gifts.
Prerequisite: LC 501
1 hour; 1 semester (Pass/Fail)

LC 502M: LITURGICAL CHANT II – MATINS AND VESPERS
Chant study continues with the preparation for singing the responses for the
services of Matins /Orthros and Vespers. All eight tones will be studied. The Liturgy
of the Hours and The Divine Liturgy of the Presanctified Gifts will be studied using
the traditional melodies of the Byzantine rite. Students will become proficient in the
following:
• Ability to sing The Lamplighting Psalms in all 8 tones with correct pitch and good
diction.
• Ability to sing The Lord is God and Let Everything that has Breath in all 8 tones
with correct pitch and good diction.
• Ability to sing the responses for the service of Vespers with correct pitch and good
diction.
• Ability to sing the responses for the service of Matins with correct pitch and good
diction.
Prerequisite: LC 501
1 hour; 1 semester (Pass/Fail)

LC 503R: LITURGICAL CHANT III – SPECIAL SERVICES
Chant III continues the study of singing the traditional melodies of the Byzantine
Catholic Church. Students will learn to chant the responses of the Occasional
Services. These include: The Celebrations of the Holy Mysteries, Liturgical services
for the Great Fast and Pascha, Compline, and The Services of Burial. Students will
gain the ability to sing, without accompaniment, the Cantor’s, the Deacon’s and the
Priest’s parts for:
• The Ceremony of Crowning (Marriage).
• The Office of Christian Burial (Funeral), Parastas and Panachida.
• Great and Holy Friday Strasti (12 Gospels) and Great and Holy Friday Vespers.
• Holy Saturday Vespers.
• Resurrection Matins.
Prerequisite: LC 100
1 hour; 1 semester (Pass/Fail)
LC 503M: LITURGICAL CHANT III – SPECIAL SERVICES
Chant III continues the study of singing the traditional melodies of the Byzantine Catholic Church. Students will learn to chant the responses of the Occasional Services. These include: The Celebrations of the Holy Mysteries, Liturgical services for the Great Fast and Pascha, Compline, and The Services of Burial. Students will gain the ability to sing, without accompaniment, the Cantor's, the Deacon's and the Priest's parts for:
  • Hajme-Orthros-Divine Liturgy Great and Holy Pascha.
  • The Divine Liturgy of the Presanctified Gifts.
  • Orthros for Holy Friday.
  • The Epitaphias Service Great and Holy Friday Evening.
  • The Ceremony of Crowning (Marriage).
  • The Office of Christian Burial (Funeral).
Prerequisite: LC 100  
1 hour; 1 semester (Pass/Fail)

LC 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 both the Byzantine Chant and selected repertoire. According to the needs of each student, the lesson will prepare them to cantor any services that they have been assigned. Students will be expected, to the best of their abilities, to employ in the following skills for successful completion of Vocal Technique:
  • Ability to sing, using correct breathing and vocal projection.
  • Ability to sing using correct pitch and a relaxed tone.
  • Ability to sing using good diction and correct phrasing.
  • Ability to interpret the music and words to sing with understanding.

LITURGICAL THEOLOGY

*Divine worship is natural to the human being, in that, after seeking out its cause and parent, it lauds the creator's glory, discovering its cause to be the greatest good of the highest beauty. Therefore, God is most worthy of its praise and industry of art. Culturally, this common desire to praise the divinity leads to ritual, as the natural corollary to express by signs these sometimes ineffable divine realities. Consequently, the courses below guide the student into a spiritual and reflective understanding of the historical development and the theological synthesis of the Divine Liturgy, the Liturgy of the Hours, and the sacramental mysteries, enriching individual participation in these rites by penetrating into their deeper mystical meaning.*
This department seeks to help students:

1. Become conversant with the Ordo, as well as the liturgical sources, books, objects, and actions used in liturgical worship.
2. Attain a level of proficiency with regard to liturgical and sacramental language, needed to not only pursue further research and studies but also to engage in meaningful dialogue with others on both the academic and parochial levels.
3. Acquire a methodology of critical thinking and basic insight into liturgical concepts, liturgical history, and liturgical theology.
4. Relate liturgy as the rule of prayer (lex orandi) to faith and belief (lex credendi) and to life (lex vivendi), and specifically, to the historical, anthropological, sociological, and spiritual realities lived by Christians in every age.
5. Assume a place as a relevant interlocutor in the ongoing dialogue between various Christian liturgical traditions, and to cultivate an appreciation for them as unique and relevant expressions of the Mystery of Christ.

LT 100: INTRODUCTION TO LITURGY AND THE SACRAMENTAL MYSTERIES
This course presents a historical, theological, and methodological introduction to the study of Byzantine liturgical prayer and worship in general, with a particular emphasis on the Eucharistic Liturgy, and a systematic introduction to the Sacraments of the Church. By engaging in the learning activities of this basic introductory course on the Liturgy and the Sacraments, the students will:
• Acquire a methodology of critical thinking and basic insight into liturgical concepts, the historical development of liturgy, and liturgical theology, which will allow them to ask relevant questions and pursue further research in this area.
• Relate liturgy to life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by Christians.
• Attain a level of proficiency with regard to liturgical and sacramental language needed to pursue research and further liturgical studies.
• Become conversant with the liturgical sources, books, objects, and actions used in liturgical worship.
• Deepen their familiarity with the Eastern Christian liturgical tradition, which will form a foundation for the other liturgical courses in the students’ respective programs, and to enhance both their scholarly and ministerial vocations.
3 hours; 1 semester

LT 101: SACRAMENTAL MYSTERIES OF INITIATION
This course will explore the three Mysteries of Initiation (Baptism, Chrismation, and the Eucharist) according to the ancient liturgical Tradition of the Eastern Church, from a historical, theological, and pastoral perspective. Highlighted in detail will be the scriptural and theological origins of the rites of Baptism and Chrismation, as well as associated initiation rites, and the intimate association of the Eucharist to the Initiation Mysteries as the very fulfillment and perpetual reenactment of Christian initiation. The expected outcome for students is:
To acquire a methodology of critical thinking and insight into liturgical concepts related to the Eastern Rites of Initiation, their historical development, and their theology, which will allow them to ask relevant questions and pursue further research in this area as needed or desired.

To analyze critically, historically and theologically, the rites of Baptism and Chrismation in all Christian traditions and to adopt a particular perspective that will enhance their vocational endeavors.

Relate Baptism, Confirmation, and the Eucharist to life and, specifically, to historical, anthropological, sociological, and spiritual realities lived by the Christian daily.

To attain a level of proficiency with regard to the relevant sacramental language needed in order to pursue research and further liturgical studies.

To become conversant with other students and theologians familiar with the Initiation Mysteries and attain an understanding and appreciation of other liturgical traditions.

Prerequisite: LT 100
3 hours; 1 semester

LT 102: SACRAMENTAL MYSTERIES OF VOCATION AND PENANCE
This course investigates in comprehensive detail the historical origins, development, and theological significance for the Eastern Church of the Mysteries of Marriage, Holy Orders (including monastic tonsure), Holy Confession, and Holy Unction. A unique emphasis will also be laid on the mystery of death and resurrection as expressed and celebrated within the various funeral services of the Church. The class will focus on how and why these rites developed, the social and cultural forces that shaped them, and how these mysteries transform the person receiving them into a participant of the grace of the Holy Trinity. The expected outcomes for students are to:

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

Prerequisite: LT 100
3 hours; 1 semester
LT 103: THEOLOGY OF THE DIVINE LITURGY
This course exclusively probes the Divine Liturgy of the Church within its historical and theological dimensions. Students will explore the origins and development of the Eucharistic Liturgy within Sacred Scripture and Sacred Tradition, engage in an exhaustive theological analysis of the Eucharistic Liturgy, and discuss modern-day challenges to the implementation of a liturgical theology that can profoundly affect daily life and inform one’s understanding of cosmic redemption and personal salvation. The expected outcomes for students are to:

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

Prerequisite: LT 100
3 hours; 1 semester

LT 104: THEOLOGY OF THE DIVINE OFFICE
This course examines the historical development and theology of the daily cycle of liturgical worship in the life of the Christian Church. Particular emphasis will be placed on daily liturgical prayer as expressed in the services of Vespers, Matins, Hours, and related rites, including a survey of how these rites evolved over time and how the various Typika, or Ordo’s, have regulated them. The course will establish a theology of the Divine Office, affirming how the daily cycle serves as the Church’s school of prayer and expounding upon the significance of praying the Liturgy of the Hours for the Christian today. The expected outcomes for students are:

• To acquire a historical and theological knowledge of the daily services that will hopefully enhance their own personal rule of prayer.
• To become more conversant with the Divine Office in regard to the texts and rubrics themselves, their theological interpretations, and especially their roots in the prayer life of the ancient Church.
• To understand and appreciate the distinction between the asmatic cathedral rite services and the monastic corpus but also to form a logical sensitivity to and tolerance for the complex Byzantine Office, a tradition that incorporates both forms in an oftentimes confusing and uncomfortable symbiosis.
• To develop a practical ability to reflect on the structure and texts of the Divine Office as celebrated in community or prayed in private.

Prerequisite: LT 100
3 hours; 1 semester
LT 106: WORDS AND GESTURES
This course is a survey of the theology of liturgy from a practical viewpoint. The rituals (gestures) and prayers (words) of the Divine Liturgy, the Presanctified Divine Liturgy, and Vespers with the Divine Liturgy are described in detail, as a corporate service of priests, deacons, servers, cantors, and congregation. The rationale of this ritual is then discussed from a theological and historical perspective. The student then can learn not only the “how to” but also the “why” of the words and gestures we use. The expected outcomes of the students are:
- To enhance the service of priests, deacons, servers, cantors, and congregation.
- To progress to a better integrated presence in the liturgical worship of the Byzantine Catholic Church in America.
2 hours; 1 semester

LT 300: SPECIAL TOPICS IN LITURGICAL THEOLOGY
This elective course studies particular themes, periods, or texts within the field of liturgical history and theology, at the discretion of the professor. This particular course will function as a directed study, which will involve weekly reading and writing assignments, the completion of a research paper at the end of the semester, and regular interaction with the professor. The expected outcomes for students taking this course are:
- To gain deeper historical and theological insights into the various topics under discussion
- To familiarize themselves with the scholarly literature available in the area of liturgical studies and to develop the ability to critically analyze primary and secondary texts.
- To learn independent research techniques in liturgical studies.
- To become conversant with specific theological and pastoral areas in liturgy that will enhance their scholarly pursuits and pastoral ministry as future leaders of the Church.

LT 301: TYPICON OF THE BYZANTINE CHURCH
This elective course provides a comprehensive description of the Byzantine Typikon or Ordo, its history and principles, along with a detailed analysis of the arrangement of propers, particularly in the Divine Office. The expected outcomes for students are:
- To attain an understanding of the logic and spirit of the Ordo governing the liturgical services of the Eastern Church.
- To develop an appreciation for the historical origins and development of the Typikon and to affirm the theological centrality of the Typikon for Byzantine worship.
- To understand and discern the similarities and differences between the Byzantine and Slavonic Typika.
- To appreciate the Typikon as a dynamic force not only in regulating liturgical worship but also in enhancing the majestic beauty and logical progression of this worship in the Byzantine Church.
2 hours; 1 semester
LT 302: HISTORY OF LITURGICAL REFORM IN EASTERN CHURCHES
This elective serves as a historical survey of liturgical reform and development primarily in the Eastern Churches, drawing some comparisons with the West. Areas of concentration will be the Constantinian reform, the Studite reform, the NeoSabbaite synthesis, the Niconian reforms of Russia, and the Eastern Catholic and pre-Vatican II liturgical reforms. The expected outcomes for students are:
• To compare and contrast the various liturgical reforms throughout history.
• To familiarize themselves with the necessity of liturgical reform as a movement of the Holy Spirit within the Church to make worship intelligible and relevant.
• To understand the challenges of sound liturgical reform, which take under consideration historical, sociological, cultural, and theological influences.
• To consider liturgical reform as never innovative but more so as a sacred activity of the Church carried out in “creative continuity” with her revered past.
2 hours; 1 semester

LT 303: EXORCISM IN THE EASTERN CATHOLIC TRADITION
This elective course studies the concept of evil as both an ontological force (demonology) manifested in possessions and mass hysteria, the voluntary rejection of God, and the absence of divine good. Following a historical survey of ancient and indigenous approaches to evil, possession, and exorcisms through the Judaeo-Christian Scriptures and other religious cultures (magic, witchcraft, etc.), attention will be given to the Eastern Church’s practice of baptismal and non-baptismal exorcisms, inherent challenges and dangers of exorcisms as well as employed techniques, and theological insights into the long-standing warfare between the powers of good and evil. The expected outcomes for students are:
• To attain a theoretical but also practical familiarization with evil and exorcism, which will complement their pastoral ministry as needs arise and place into perspective difficulties and challenges that arise with individuals and circumstances.
• To acquire a thorough understanding of how the notion of evil developed historically in various parts of the world and to determine common but also differing theological perspectives on evil, especially among the three monotheistic religions.
• To familiarize themselves with the various means of coping with and addressing evil through religious rituals and to cultivate an appreciation for Christian exorcism rites, both in terms of their functionality and theological expression.
• To probe the appropriateness (or not) of the traditional execution of exorcism in modern society, and how evil, as an ontological power, can be subdued and defeated in a post-modern, non-religious world.
2 hours; 1 semester
MORAL THEOLOGY

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

This department seeks to help students:
1. Relate all topics covered in various courses to the central theme of theosis as guiding all discussions of moral theology; likewise, stress the unity of theology as a discipline.
2. Have a grasp of the distinction among (as well as the ontological, and epistemic foundations of) moral discourse as: personal-prudential, pastorally persuasive guidance, moral-philosophical reflection, moral-theological reflection, casuistic study, and mystical theology (as related to moral theological reflection).
3. Understand the historical development of moral problem solving in the Byzantine tradition, paying heed to the broader context of Catholic thought (both theological and magisterial), as well as other Christian traditions as relevant.
4. Be equipped to discuss and resolve moral problems based on principles derived from biblical and Patristic ressourcement in dialogue with Catholic virtue ethics, in harmony with the magisterial statements of the Church and the broader ecclesiastical tradition of theological discourse.
5. Attain a clear pastoral awareness concerning culpability, taking care to discuss the psychological-emotional aspects of human agency for moral analysis.
6. Approach moral problems (especially particular topics concerning contemporary bioethics, sexual ethics, and social ethics) from a perspective that gives priority a personalist perspective affirming the inherent and inalienable dignity of the human person, both in himself and especially in relation to the vocation to theosis. In particular, stress will be placed on contrasting such a perspective to the instrumentalizing of human persons by contemporary ideologies.
7. Understand, in treating Catholic social doctrine, the nature of the political common good as well as the duties falling to individuals, economic systems, and nations in relation to the common goods of particular nations and the entire oikumenê of nations.
MT 100: INTRODUCTION TO MORAL THEOLOGY
This course introduces the tradition of moral theology of the Byzantine East into the greater context of the Western ethical tradition. It includes material representing the Eastern Catholic moral tradition and an in-depth understanding of the foundations of Eastern Christian morals. Students will analyze theological principles and provide appropriate pastoral application. By means of the readings, class discussions, and other coursework, at the end of the semester students will be able:
• To articulate and explain foundational concepts of Christian Ethics with special emphasis throughout the course given to the notion of theosis/divinization as a unifying theme for moral theological reflection. In light of the Christian vocation to the divine life, the following topics will be discussed: virtue, the cardinal and theological virtues, precepts, counsels, beatitudes, happiness, freedom, passions, law, natural law, conscience, the components of a human action (as expressed by both Scholastic thinkers and the Eastern Monastic tradition), discernment, the foundations of man’s moral capacity, and the monastic ideal and ascetical virtues.
• To recognize and utilize the sources and teachers of Christian Ethics as a basis for ethical reflection: Scripture, the Patristic (especially Eastern) witness, the liturgical life of the Church, and the Magisterium (especially Veritatis Splendor).
• To evaluate moral actions in terms and concepts utilized by the modern Magisterium: object, circumstances, species, intrinsic evil, etc. Likewise, to integrate this discussion into a framework of ethics that is not act-centric but, instead, is virtue-centric and ultimately centered on the life of grace and theosis.
• To undertake extensive discussions of the role of conscience in forming moral objects and provide the student with tools for applying these discussions to difficult case-studies in contemporary ethical problems.
• To account for what Christian ethics is, why it is necessary, and to know how to respond to some Christian objections to systematic Christian ethics, but in a way that takes into account Eastern monastic and patristic traditions.
3 hours; 1 semester

MT 102: MARRIAGE, SEXUALITY, and BIOETHICAL PROBLEMS
This course examines, in a holistic manner, the basic elements of the Catholic Church’s teaching on marriage and sexuality. The Biblical foundations, historical and theological development of the Catholic tradition of marriage and sexuality will be presented with special attention to Church documents on these subjects. In addition, questions pertaining to sexuality will be considered as related to particular contemporary bioethical topics such as abortion, fertility technologies, and the ethics of genetic modification technologies. The pastoral dimensions of premarital counseling and evaluation will also be considered. The student will engage:
• Primary source material on marriage, chastity, and sexual morals in Biblical texts and in Byzantine patristic tradition.
• Primary sources on marriage and sexuality: Humanae Vitae, Familiaris Consortio, Evangelium Vitae, Donum Vitae, and Dignitatis personae.
• The philosophical underpinnings for the definitions, goods, and obligations of marriage and sexual ethics, as foundations for moral reasoning on the topics found in revelation.
• Magisterial understanding of marriage, the family, and natural sexual acts.
• The components of Natural Family Planning and reproductive technologies. In doing this, particular care will be given to showing the connection of contraception with other contemporary bioethical issues, whether at the beginning or the end of life. These topics will be considered primarily from the perspective of individual morality.
• Magisterial teachings and contemporary theories on homosexuality.
• In the contextualization of medical questions and their resolutions with pastoral sensitivity while retaining respect for human life from natural conception to natural death.
2 hours; 1 semester

MT 103: CATHOLIC SOCIAL TEACHING
This course examines the basic elements of Catholic social and moral teaching as well as specific themes related to Catholic social teaching in dialogue with expressions of social teaching from other Eastern Churches. The historical and theological development of the Catholic tradition will be presented along with the pastoral dimensions of Catholic social doctrine for the Church today. By means of the readings, class discussions, and other coursework, at the end of the semester students will be able:
• To articulate, interconnect, and apply the following principles of Catholic social teaching: the dignity of the human person (esp. Dignitatis Humanae), the common good, the origin, purpose, and limits of civil authority, subsidiarity (beginning with the family), the relationship of Church and state, true and false notions of freedom, personal rights, especially the right to religious liberty, private property, and the universal destination of goods, the responsibilities of lay Catholics, and solidarity in community. The topic of retributive justice and the death penalty will also be addressed.
• To relate the Christian view of individual and communal perfection to secularism, naturalism, liberalism, and utopianism characteristic of modern thought.
• To give particular reflection to the social implications of the Christian familial order and to gain the tools necessary for critiquing contemporary anti-familial trends as being especially anti-human and contrary to social life.
• To compare and contrast the Roman Magisterium’s social doctrine with the modern expressions of the Russian Orthodox Church (Bases of Social Concept), and the Patriarchate of Constantinople (the latter, especially in terms of ecological awareness).
• To articulate the common thread and the development of the Church’s teaching on wealth from Scripture to the present.
2 hours; 1 semester
PASTORAL PRACTICE

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

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

PR 100: INTRODUCTION TO RELIGIOUS EDUCATION
This introductory course is a practical introduction to religious education focusing on ministries of learning and teaching in Catholic communities. It explores the dynamics of individual and communal faith formation in diverse contexts, drawing on a range of perspectives from theology and the philosophy of education. Students will:
- Identify the role of catechists as twofold – to help others grow in their knowledge and love of God and to recognize how they as catechists continue to grow in spiritual formation.
- Apply teaching approaches appropriate to the Catholic faith.
- Design educational strategies appropriate to the different age groups in the catechetical program.
• Describe how to plan lessons that address the different learning styles and methods for different age groups.
• Construct effective ways to use the Bible in catechesis.
• Express how our encounters with Christ experienced through the Holy Mysteries help us become one with Christ.
• Recognize that the goal of our faith development program is to help all of us become Christ-like in all that we do.

2 hours; 1 semester

PR 101: PASTORAL CARE AND COUNSELING I
The goal of this semester course is to study the pastoral tradition of the Church and its development from the Greek Fathers, transitioning to the Enlightenment, and harmonizing the former with the teachings of Vatican II. The first semester will examine pastoral ministry formed by the Word of God and assisted by contemporary psychological developments. The student will be able:
• To investigate the origins of pastoral care in the patristic church, in the Reformed churches, and in secular counseling schools.
• To understand the content and rhythm of the pastoral encounter.
• To discern the proclamation of the forgiveness of sins, or the assessment and application of the need for “healing of the soul,” in the pastoral encounter.
• To understand what boundaries are, why they exist, and how they are established and are operative, and how to uphold their integrity.
• The pastoral encounter identified by its inherent power, authority, balances, and imbalances in the pastoral interaction.
• To identify mental health and spiritual sicknesses, i.e., to define and to recognize each.
• To refer for illness: neuroses, psychoses, addiction, congenital-inherited deficiency, spiritual struggles, and possession.

2 hours; 1 semester

PR 102: PASTORAL CARE AND COUNSELING II
The goal of the second semester will be to apply the ministry of the word, the power of the sacraments, and professional competencies, especially those gained from the Hospital Chaplaincy Program (C.P.E.). The student will be able:
• To identify the content surrounding situations of sickness, death, conflict abuse, crises, addiction, marriage, divorce.
• To map a sound process of treatment from the secular psychological sciences, or from proven praxis within the patristic tradition.
• To discuss the clinical verbatim on hospital visitations.
• To process goals and to present problems of the hospital visit.
• To learn to identify, discuss, and evaluate the chaplains’ presence.
• To address issues pertaining to personal pastoral life of the unhealthy pastor and burnout versus the healthy pastor.

Prerequisites: PR 101 and PR 106

2 hours; 1 semester
PR 103: CATECHETICS
This introductory course examines the history, process, and methodology of catechetics and presents techniques and skills for the catechist for various age levels from primary to adult learners. It also explores the role of the priest in the overall faith formation in pastoral ministry. Students will obtain:
• The ability to integrate theological studies with the practice of pastoral ministry and religious education in church-related settings.
• The knowledge of foundational areas of Catholic theology, as determined by national certification standards for parish leaders in pastoral ministry and religious education.
• The ability to develop goals and supervise religious education.
• The ability to engage in analytical thinking to bridge the gap between academic and practically oriented theology of the church classroom.
2 hours; 1 semester

PR 106: CLINICAL PASTORAL EDUCATION
During the summer between the second and third year of theological studies, B.C.S. seminarians are enrolled in the UPMC Presbyterian Shadyside CPE Program. From late May to early August, seminarians receive clinical training and supervision in pastoral education and care in an interfaith setting according to the CPSP accreditation Standards. Upon successful completion of the program, performance evaluation is conducted and one credit hour of CPE is earned.
Prerequisite: PR 101
1 credit

PR 201: HOMILETICS I
In this course, the students learn how to develop preaching skills based on their own life as well as their knowledge of dogma and scripture. Practical instruction is given in the basic construction of the sermon and its delivery, concentrating on the Sunday Gospel and Epistle readings throughout the liturgical year. Seminarians, being candidates for ordination, will be able:
• To write with good grammar, clear sentence structure, smooth paragraph development, and to write with attention to how their composition sounds to the ear, since a sermon by nature is oral.
• To demonstrate the ability to do basic exegesis, including the use of commentaries and the incorporation of the spiritual and dogmatic traditions of Eastern Catholics.
• To apply the fruits of their study to the living church (hermeneutics).
• To demonstrate the ability to preach the sermon they have prepared.
2 hours; 1 semester
PR 202: HOMILETICS II
In this course, the student learns how to develop preaching skills based on their own life as well as his knowledge of dogma and scripture. Practical instruction is given in the basic construction of the sermon and its delivery, concentrating on the Sunday Gospel and Epistle readings throughout the liturgical year. Seminarians, being candidates for ordination, will be able:
• To write with good grammar, clear and varied sentence structure, paragraph development that flows smoothly, and is addressed to the ear rather than the eye.
• To engage in basic exegesis, including the use of commentaries at the right point in the process, and to incorporate the tradition and teachings of Eastern Catholic communities.
• To include appropriate stories and other illustrative material.
• To apply the fruits of study to the living church, especially by speaking to our common humanity, so that ancient texts may comfort, challenge, teach, inspire, and bear witness to the faithful of God’s present day people.
• To demonstrate the ability to memorize for the delivery of sermons 2 hours; 1 semester.

PR 203/204: PASTORAL LEADERSHIP I & 2
Future clergy will be called upon to lead the people of God; manage church resources; manage church finances; develop budgets; engage in planning; manage church property; etc. Students will be prepared to embark upon a life of pastoral ministry and to possess necessary knowledge about leadership skills and administrative management. In order to successfully discharge those administrative duties, students must acquire a variety of skills. This course is designed to build a foundation for successful pastoral leadership. This course will provide students with the necessary knowledge to discharge effectively their administrative duties in pastoral ministry in order to become successful leaders. The main objective of this course is to provide students with the necessary administrative and pastoral leadership skills:
• To act professionally and use best practices in the administrative activities in their pastoral ministry.
• To understand legal principles applicable to pastoral ministry.
• To understand financial principles applicable to pastoral ministry.
• To use electronic and written sources essential for pastoral leadership.
2 hours; 1 semester

PR 501: LITURGICAL PRACTICUM I – Divine Liturgy
This course reviews and practices the presbyteral and diaconal rubrics for the celebration of the Divine Liturgy. This includes a brief review of the Hierarchical Divine Liturgy. The seminarian will be able to:
• Explain confidently his understanding of the structure of the Divine Liturgy.
• Properly celebrate the Divine Liturgy in the role of deacon.
• Properly celebrate the Divine Liturgy in the role of priest.
• Show prayerfulness, grace, and confidence in the performance of ritual.
• Be clear and prayerful in the chanted recitation of liturgical texts.
2 hours; 1 semester (Pass/Fail)

PR 502: LITURGICAL PRACTICUM II – Vesper, Matins and Presanctified
This course reviews and practices the presbyteral and diaconal rubrics for the
celebration of Vespers, Matins, and the Liturgy of the Presanctified Gifts, including
their unique orders in Holy Week and Bright Week. The seminarian will be able to:
• Explain confidently his understanding of the structure of the Divine Praises.
• Properly celebrate Great Vespers and Festal Matins in the role of deacon.
• Properly celebrate Vespers and Matins in the role of priest.
• Show prayerfulness, grace, and confidence in the performance of ritual.
• Be clear and prayerful in the chanted recitation of liturgical texts.
Prerequisite: PR 501
2 hours; 1 semester (Pass/Fail)

PR 503: LITURGICAL PRACTICUM III – Sacramental Mysteries
This course reviews and practices the presbyteral and diaconal rubrics for the
celebration of the Sacramental Mysteries, with the exception of Penance, which is
conducted in Liturgical Practicum IV. This course also includes a brief review of the
Typikon. The seminarian will be able to:
• Explain confidently his understanding of the structure of the Holy Mysteries.
• Properly celebrate the Holy Mysteries in the role of deacon.
• Properly celebrate the Holy Mysteries in the role of priest.
• Show prayerfulness, grace, and confidence in the performance of ritual.
• Be clear and prayerful in the chanted recitation of liturgical texts.
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 course allows for role-playing and analysis. The seminarian will be
able to:
• Explain confidently his understanding of the structure of funeral services.
• Properly celebrate the funeral in the role of deacon.
• Properly celebrate the funeral, the mystery of repentence, and the akathist in the
role of priest.
• Show prayerfulness, grace, and confidence in the performance of ritual.
• Be clear and prayerful in the chanted recitation of liturgical texts.
Prerequisite: PR 501
2 hours; 1 semester (Pass/Fail)
Byzantine philosophy provides the student with profound insights from celebrated figures of influence in antiquity and late antiquity. The course aids the students to detect underlying philosophies within the works of Fathers of the Church. Students will find that philosophy profoundly contributed to theology and official Church doctrine. Hellenic, Hellenistic, antique, and late antique philosophy had all served as handmaidens of Byzantine theology in late antiquity and beyond, just as scholastic philosophy of the Latins following the so-called Palaiologian Renaissance was later to do as well.

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

PH 101: SOURCES FROM ANTIQUITY I
This course introduces the philosophies that shaped Western and Byzantine civilization and how their thought was taken up by the Church Fathers to be developed in dialogue with Judaeo-Christian doctrine. This course will examine contemporary Greco-Roman approaches to philosophy that influenced a variety of patristic authors and their theologies. The student of this course will encounter the following:
• Primary philosophical schools during the New Testament period.
• Doctrines of Stoics, Epicureans, Skeptics, and Roman philosophers, who exercised an influence on the New Testament and early Christianity.
• Primary texts from the Platonic and Aristotelian tradition that were influential on patristic and Byzantine writers.
• Neo-Platonic texts used in patristic and Byzantine authors.
• Selections from Greek and Byzantine Fathers under the influence of the aforementioned philosophies.
• The question of Byzantine philosophy and the interplay between philosophy and theology in historic Byzantium.
• The intra-Christian debates about the utility or truth of philosophy.
2 hours; 1 semester
PH 102: SOURCES FROM ANTIQUITY II

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

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

2 hours; 1 semester

SACRED SCRIPTURE

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

This department seeks to help students:

1. Advance the critical, spiritual, intellectual and devotional study of the Bible.
2. Perform exegetical tasks using modern methodologies as well as those from Church Tradition.
3. Develop an Eastern Catholic view of revelation, inspiration and canonicity.
4. Identify important issues in contemporary Eastern Christian Biblical study.
5. Apply the theological truths of Sacred Scripture to the modern context.
SS 100: INTRODUCTION TO SACRED SCRIPTURE
This introductory course examines the foundations for the study of the Bible. It will introduce methodologies like the historical-critical method as well as typology, allegory and other interpretive methods as well as a thoroughgoing introduction to the various genres of Scripture. The building blocks of Biblical work (academic as well as homiletic) will be achieved through a word study. Students of this course will develop the following skills:
• Read the Bible spiritually and historically as well as critically.
• Understand and explain the role of Scripture as witness to God’s revelation for both Old and New Testament communities.
• Identify important issues in contemporary Eastern Christian Biblical study.
• Begin to articulate the Catholic view of revelation, inspiration and canonicity.
3 hours; 1 semester

SS 101: THE PENTATEUCH
This course surveys the content of the Pentateuch with special emphasis upon themes and passages of great historical as well as theological import. Comparisons of the life, laws, literature, customs, and institutions of Israel with those of the Ancient Near East will be made. The place of the Pentateuch in the religion of Israel, the totality of Scripture, and in current life will be discussed in light of historical-critical analysis, as well as current modes of analysis harmonious with the Catholic tradition and faith. Students in this course will develop the following skills:
• Read the Pentateuch spiritually and historically as well as critically.
• Understand the Pentateuch in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Critically read and write about important issues in contemporary Eastern Christian Biblical study.
• Begin to articulate the Catholic view of Pentateuchal themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester

SS 102: THE HISTORICAL AND PROPHETIC BOOKS
This course surveys the phenomenon of prophecy in ancient Israel and the prophetic literature in the Hebrew Bible/Old Testament. Students do this through a general survey of the prophetic books and their main topics in chronological order, paying special attention to the contemporary political events in the Near East and Israel, as well as their literary genre and theological emphases. Thematically, students will consider the role of oracles, prophetic literature and women, the theology of prophecies, social justice in the prophets, and how different faith communities read the prophetic literature, among other things. Students in this course will develop the following skills:
• Reading the historical books and prophets spiritually and historically as well as critically.
• Understanding prophetic literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of prophetic themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester

SS 103: WISDOM LITERATURE AND PSALMS
The course will engage in a literary, historical, and theological study of the wisdom books of Job, Proverbs, Ecclesiastes, the Wisdom of Solomon and Sirach as well as selected Psalms and the Song of Songs. The broader context of Ancient Near Eastern Wisdom will also be explored. Students will follow a thematic approach through sapiential literature and its concerns for suffering, virtue, decision making, life priorities, childrearing, illness and death. The course is intended to foster students’ development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading wisdom literature spiritually and historically as well as critically.
• Understanding wisdom literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of Old Testament wisdom themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester

SS 201: SYNOPTIC GOSPELS
The course focuses not only on the basic content of the Synoptic Gospels (Matthew; Mark and Luke) but also the analytical skills required to read, interpret, discuss and assess critically these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to the various perspectives on Jesus found in each of these gospel accounts in order to enrich our understanding of Jesus in the early church as well as today. The course is intended to foster the students’ development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading the Synoptic gospels spiritually and historically as well as critically.
• Understanding the Synoptics in their historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of Synoptic themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester
SS 202: PAULINE LITERATURE
The course focuses not only on the basic content of the Pauline writings (Acts as well as 13 New Testaments letters attributed to the Apostle Paul) but also the skills required to read, interpret, discuss and critically assess these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to Paul’s unique perspective on the nature and person of the resurrected Jesus in order to enrich our understanding of Jesus in the early church as well as today. The course is intended to foster the students’ development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading Pauline literature spiritually and historically as well as critically.
• Understanding Pauline literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of Pauline themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester

SS 203: JOHANNINE LITERATURE
The course focuses not only on the basic content of the Johannine writings (John’s gospel, his three letters and the book of Revelation) as well as touching on the historical issues beyond the Bible. Students will also develop the skills required to read, interpret, discuss and critically assess these passages in a manner appropriate to intelligent people of faith. Students pay particular attention to John’s unique perspective on the nature and person of the resurrected Jesus in order to enrich their understanding of Jesus in the early church as well as today. The course is intended to foster the students’ development of a personal, loving relationship with God, while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading Johannine literature spiritually and historically as well as critically.
• Understanding Johannine literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of Johannine themes in the current context.
Prerequisite: SS 100
3 hours; 1 semester

SS 300: SPECIAL TOPICS IN SACRED SCRIPTURE
Studies of particular Biblical books, genres or themes may be offered as electives of 2 or 3 credits.
SS 301: APOSTOLIC WRITINGS
This elective course presents an historical-critical investigation from the Biblical books of James and Peter and the Pastoral Epistles to the earliest evidence of Christian origins. Special attention is paid to the varieties of first-century Hellenistic and Palestinian Judaism and the emergence of various Christian writings within the Greco-Roman world. Issues pertaining to canon formation, heresy, and martyrdom come into focus as students consider the theological struggles found within the earliest Christian writings. The course is intended to foster the students’ development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading Johannine literature spiritually and historically as well as critically.
• Understanding Johannine literature in its historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of Johannine themes in the current context.
3 hours; 1 semester

SS 302: WOMEN IN THE BIBLE
Focusing on women from both the Old Testament, as well as the New Testament, this elective course explores how women are represented as theologically complex characters in this ancient literature. The focus in the course will be on students’ close engagement with literary, as well as theological, analysis of the Biblical texts and their response to that material in light of God’s divine economy. The course is intended to foster students’ development of a personal, loving relationship with God while at the same time providing a solid scriptural foundation for later pastoral ministry or academic study. Students in this course will develop the following skills:
• Reading the diverse stories of Biblical women spiritually and historically as well as critically.
• Understanding Biblical women in their historical and theological context through an historical-critical lens as well as with the eyes of faith.
• Reading critically and writing about important issues in contemporary Eastern Christian Biblical study.
• Beginning to articulate the Catholic view of biblical/theological anthropological themes in the current context.
3 hours; 1 semester
SPIRITUALITY

In the classical threefold division of Dionysian theology, the symbolic or cataphatic discipline relied on revelation and rational discourse, while the apophatic discipline was concerned with removing any notions of imperfection in human concepts so as to attribute to God only what was surpassing in excellence. The last elements of the sacred discipline actually relied on the mystical subject or the students' experience of God in liturgical and personal encounters with God. The courses below survey Eastern Christian literature on the major themes of Eastern Christian mysticism, providing the student with the sources and key concepts for ascending the divine ladder of mystical theology for their own vocation of divinization, and for aiding their neighbor in the same.

This department seeks to help students:
1. Learn the official concepts and definitions found in the Eastern and Western Spiritual Tradition of the Church.
2. Learn the universal structure and forms of the Mystical-Spiritual Tradition, both West and East and how they both describe the same experience and goal.
3. Gain knowledge of the long process of the spiritual journey with critical defined theological terms and its described experiential understanding found in the writings of the Saints.
4. Gain the capability to assess spiritual progress, critically, with secure and experiential understanding established by the Official Church, its Tradition and by its saints and practitioners.
5. Be equipped to engage in mature spiritual development, personally.

SP 101/102: FOUNDATIONS OF SPIRITUALITY I & II
This two-semester introductory course surveys the foundational themes of the spiritual life in the Byzantine Tradition. Through readings, lectures, and class discussions, the themes of creation in the divine image and likeness, life in the Trinity, the nature of the human person, deification, asceticism, and growth in the spiritual life will be explored. 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. Other readings will enable students to develop the ability to explain the concepts and terminology of the tradition using the categories of contemporary culture. By the end of the course, students should be able:
• To articulate the major themes of Byzantine spiritual tradition.
• To explain patristic ascetical psychological terms like “passions,” “apatheia,” “watchfulness,” and “thoughts” to a contemporary audience.
• To explain the created, fallen, and redeemed states of human nature using such categories as “the image and likeness of God,” “sin,” “repentance,” “regeneration,” and “deification.”
• To explain the sacramental mysteries of the Church (Baptism, Chrismation, Eucharist, etc.) in relation to such dimensions of the spiritual life as purification, illumination, and union.
• To draw upon liturgical texts as sources for teaching the spiritual and ascetical elements of the Byzantine tradition.
• To outline the history and distinctive practices of Hesychasm and the Prayer of the Heart.
• To show the dependence of Byzantine teachings and practices regarding the spiritual life on the Christological and Trinitarian dogmas of the Church.

2 hours; 2 semesters

SP 300: SPECIAL TOPICS IN SPIRITUALITY
Studies of particular themes, periods, or texts in spirituality may be offered as electives of 2 credits. By the end of such a topics course, students should be able:
• To do research grounded in (translations of) the primary sources of Byzantine spiritual theology.
• To interpret the spiritual doctrine of classic exponents of the tradition (such as Origen, Gregory of Nyssa, Basil the Great, Pseudo-Macarius, et alia) within the broader context of their philosophical and theological principles and assumptions.
• To do research in secondary literature pertaining to Byzantine spirituality.
• To compare and contrast distinctively Byzantine themes with other traditions of spirituality.

SP 301: INTRODUCTION TO ICONOLOGY
This elective course is an exploration of the historical background of Christian art and its theological issues that lead to the veneration of the holy icons in the Eastern Church. In particular, visual aids help illustrate the twelve great feasts of the Byzantine tradition. By the end of the course, students should be able:
• To explain the elements of Christological doctrine that underlie Nicea II’s teaching regarding the Orthodox veneration of images.
• To defend this teaching against accusations that the Orthodox practice of veneration is idolatry.
• To explain the philosophical implications of the relationship between an image and its prototype.
• To explain the symbolic forms, structures, and conventions that distinguish theologically authentic Byzantine icons.
• To describe and explain the various traditional forms of icons of Christ and the Theotokos.
• To explain the meaning of the composition and elements of the icons of the Twelve Great Feasts.

2 hours; 1 semester
SP 302: THE CHURCH FATHERS ON MINISTRY
This elective course explores the lives and thought of the Fathers of the Church with special attention to their role as pastors and their perennial witness as models of the integration of spiritual, pastoral, and dogmatic theology. By the end of the course, students should be able:
• To identify major patristic texts devoted specifically to the ministry and responsibilities of pastors (especially those of Basil the Great, Gregory of Nazianzus, Ambrose, Augustine, John Chrysostom, Gregory the Great).
• To use letters and orations of the Fathers to show the interdependence of dogmatic theology and pastoral concerns.
• To describe the ways in which the Fathers bridged the gap between monastic and lay Christian lifestyles.
• To compare and illustrate Augustine’s teaching regarding preaching and teaching in De doctrina Christiana with actual sermons and letters of the Fathers.
2 hours; 1 semester

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

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

WR 101: RESEARCH METHODS
This research class provides the basics for successfully performing graduate-level research as well as developing skills for critical reading and writing. This includes analysis and evaluation of print primary as well as secondary resources, online databases, Internet sources and proper research sources and authorities. In addition, students will learn the basics of formatting a document in Microsoft Word including pagination, table of contents, use of linked headings, footnotes and endnotes, inserting images, and captioning. Short lessons on PowerPoint and Excel as research aids are also included. By the end of this course, the learners should be able to:
• Summarise, paraphrase and quote useful data from a variety of sources.
• Critically evaluate data/information.
• Format complex Word documents.
• Successfully utilize PowerPoint and Excel in support of research.
• Analyse, comment on and critique scholarly theological literature.

2 hours; 1 semester

WR 201: THESIS WRITING
This is intended as the first semester research class to prepare students to identify and research their thesis topic. Guidance is provided for research design, synthesis of information and constructing an appropriate research methodology. By the end of this course, the learners should be able to:
• Identify and formulate researchable topic or question.
• Write research proposals; identify relevant resources for research.
• Construct an appropriate research design.

1 hour; 1 semester

WR 202: THESIS WRITING ELECTIVE
This is intended as a second semester research class where students continue to edit and refine their thesis for eventual submission. By the end of this course, the learners should be able to:
• Acknowledge used sources accurately.
• Implement the design to collect primary data.
• Synthesise relevant data from different sources.
• Write an academic research report.
• Revise/rewrite/edit with confidence.
• Present their research in an oral format.

1 hour; 1 semester
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ACADEMIC FACULTY
Please refer to listing online at http://www.bcs.edu/faculty

BOARD OF DIRECTORS

The Byzantine Catholic Seminary is governed by a Board of Directors under the leadership of the Metropolitan Archbishop of Pittsburgh. At present the members of the Board are:
  Most Rev. William C. Skurla, Metropolitan and President of the Board
  Very Rev. Robert M. Pipta, Rector
  Mr. Robert Grip, Chair
  Cathy Chromulak, Esq.
  Deacon John Evancho
  Ms. Helenanne Hochendoner
  Mr. George N. Juba
  Mrs. Helen Kennedy
  Right Rev. Philip Raczka
  Rev. Thomas G. Schaefer
  Mr. Christopher Singel

STRATEGIC PLAN

The Seminary’s Strategic Plan consisting of comprehensive goals, is available on the Seminary website (www.bcs.edu) in “About Us” and “Governance.” A Strategic Planning Committee reviews the goals on an ongoing basis to ensure the goals continue to be relevant to further the mission of the Seminary. Ongoing recommendations for new goals are invited and may be submitted to the Director of Accreditation (see above).
The statements made in this catalog are for information only and do not constitute a valid contract between the student and the Byzantine Catholic Seminary. The Metropolitan, the Board of Directors, and the Rector reserve the right to change the information, regulations, requirements and procedures announced in this catalogue; to change the requirements for admission for individual programs; to change the arrangement, scheduling, credit or content of courses; to change the fees charged.

This catalog is true and correct in content and policy.

(Very Rev.) Robert M. Pipta
June 5, 2019