



MOUNT ANGEL SEMINARY

ACADEMIC CATALOG

2024 – 2025

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1 Abbey Drive, Saint Benedict, OR 97373 | 503-845-3951

Mount Angel Seminary reserves the right to make changes.

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Accreditation

Mount Angel Seminary is accredited by the Northwest Commission on Colleges and Universities (NWCCU) and by the Association of Theological Schools (ATS).

Accreditation of an institution of higher education by the Northwest Commission on Colleges and Universities indicates that it meets or exceeds criteria for the assessment of institutional quality evaluated through a peer review process. An accredited college or university is one which has available the necessary resources to achieve its stated purposes through appropriate educational programs, is substantially doing so, and gives reasonable evidence that it will continue to do so in the foreseeable future. Institutional integrity is also addressed through accreditation.

Accreditation by the Northwest Commission on Colleges and Universities is not partial but applies to the institution as a whole. As such, it is not a guarantee of every course or program offered, or the competence of individual graduates. Rather, it provides reasonable assurance about the quality of opportunities available to students who attend the institution.

Inquiries regarding an institution's accredited status by the Northwest Commission on Colleges and Universities should be directed to the administrative staff of the institution. Individuals may also contact:

Northwest Commission on Colleges and Universities
8060 165th Avenue N.E., Suite 100
Redmond, WA 98052
(425) 558-4224 | www.nwccu.org

Mount Angel Seminary is also accredited by the Commission on Accrediting of the Association of Theological Schools.

The following degree programs are approved by the Commission on Accrediting: Master of Arts (Philosophy), Master of Divinity, Master of Arts (Theology), and Doctor of Ministry.

The Association of Theological Schools
The Commission on Accrediting
10 Summit Park Drive
Pittsburgh, PA 15275-1110
(412) 788-6505 | www.ats.edu

Accreditation of Mount Angel Seminary is based upon the Seminary's status at the time of the printing of this Catalog. Accreditation is subject to periodic review and modification.

Mount Angel Seminary is a member of the National Catholic Education Association (NCEA), National Association of Catholic Theological Schools (NACTS) (formerly Midwest Association of Theological Schools (MATs)), National Association of College Seminaries (NACS), National Federation of Spiritual Directors (NFSD), Catholic Association for Theological Field Education (CATFE), American Association of Collegiate Registrars and Admissions Officers (AACRAO).

The content of this document is provided for the information of all Mount Angel Seminary students. It is accurate at the time of printing but is subject to change as deemed appropriate by the Seminary in order to fulfill its role and mission or to accommodate circumstances beyond its control. Any such changes may be implemented without prior notice and without obligation and, unless specified otherwise, are effective when made.

Mount Angel Seminary tel: 503.845.3951 | fax: 503.845.3128
email: seminaryinfo@mtangel.edu | website: www.mountangelabbey.org/seminary/



Praised Be Jesus Christ!

There are few things as important as the formation of our future priests.

Mount Angel Seminary in the Archdiocese of Portland in Oregon serves many dioceses and religious communities at the undergraduate, graduate, and doctoral levels. Their primary mission is to form priests with the mind and heart of Christ for service to His people. In addition, Mount Angel Seminary is also open to the theological education of lay men and women. They are an invaluable partner with an excellent reputation for academic, spiritual, pastoral and personal formation. Upon graduation, new priests will be prepared to go out and serve the Lord and minister to His people.

I wholeheartedly recommend Mount Angel Seminary and welcome you to open your hearts to Christ and be filled with the Holy Spirit. May the Lord who has begun his good work in you bring it forth to fulfillment!

Most Rev. Alexander K. Sample
Archbishop of Portland in Oregon



I am pleased and proud to offer here for your review our seminary catalog.

In it you will find described the courses of theological and undergraduate studies here at Mount Angel Seminary, a school of priestly formation situated on a lovely butte in Oregon's beautiful Willamette Valley, not far from Portland.

Also present on this same mountain is a Benedictine monastery that has carried on a life of prayer and work for nearly 140 years. This hill is a place of special encounter with the Lord, a place where seminarians and other ministerial students find a program shaped by the Benedictine tradition of love of learning and desire for God.

For almost as long as the monastery has been here, Mount Angel Seminary has been forming priests for the dioceses of the western United States and beyond, as well as priests for this and other monasteries and for other religious orders as well. Well over a century of such work has proven that the traditions of St. Benedict's *Holy Rule* are a wise guide for shaping many forms of priestly ministry in the Church.

Our seminarians and students become imbued with a deep love of the liturgy. They learn to study and think prayerfully. They are schooled in hospitality and openness to the stranger. And they learn to live balanced lives of prayer and work and life together. Join us by coming here to visit or to study or by praying for us in our work. Thank you for your interest.

Rt. Rev. Jeremy Driscoll, O.S.B.

Abbot and Chancellor of Mount Angel Seminary



Greetings from Mount Angel Seminary!

As “a school of the Lord’s service” for nearly 140 years, we have much for which to be grateful and much to celebrate. Founded and sustained by the monks of Mount Angel Abbey, we have now become the oldest and the largest Catholic seminary in the western United States and have been privileged to educate and form thousands of priests – and many religious and lay men and women – with the mind and heart of Jesus Christ for service to His people in nearly 100 dioceses and religious communities across the country and around the world. And we are delighted that you are interested in becoming part of that tradition.



It is with a deep sense of gratitude to all who support us, sustain us and make our common mission possible – the monks of Mount Angel Abbey; the board members, faculty, staff, students and alumni of the seminary; our gracious volunteers, benefactors, friends and co-workers, both on and off the Hill; and the many bishops, religious superiors and vocation directors with whom we collaborate in the formation of their seminarians – that we present this 2024-2025 academic catalog. Here you will find descriptions of our undergraduate, graduate and doctoral programs, which are all fully accredited and meet the requirements of the *Program of Priestly Formation* as well as other ecclesial norms and directives.

But this catalog is more than a listing of academic policies and course descriptions, it is an articulation of a theological vision and understanding of reality: inspired by the Scriptures, faithful to the Tradition and guided by the Magisterium, it is rooted in the Trinity, contemplated in mystery, centered on the Eucharist and lived in communion as members of the Body of Christ, the Church – and all consecrated in prayer so that the goal at every level of study becomes not simply knowledge but union and holiness of life. And our desk becomes an altar at which we learn to offer ourselves to God in loving service for His people.

We hope the programs in this catalog will be of assistance to you in your discernment, formation, and growth in our Lord Jesus Christ. If you have any questions or we can be of service, please do not hesitate to contact us – and let us continue to pray for one another as well.

As we celebrate the past and look to the future, may the Lord continue to bless us with His grace, unite us in His love and bring to fulfillment the good work He has begun in all of us.

Very Rev. Jeff Eirvin
President-Rector of Mount Angel Seminary

Mission Statement

Mount Angel Seminary, an apostolate of the Benedictine monks of Mount Angel Abbey, is a school whose primary purpose is the human, spiritual, intellectual and pastoral formation of men for the Roman Catholic priesthood. The Seminary is comprised of a College of Liberal Arts and a Graduate School of Theology, which also offers theological education to qualified laymen and women. The Seminary's programs adhere to the norms established by the Holy See and the United States Conference of Catholic Bishops as stated in the Program of Priestly Formation.

Approved by the Seminary Board of Directors



Explanation of Seal

The seal consists of a shield divided into three panels, each with a bearing. The shield connotes "protection, dignity and power". The upper part of the shield is the American eagle with outstretched wings facing uncharacteristically eastward. Although no specific information can be found for this direction, it makes sense that the face of the eagle, symbolic of America, is oriented towards the direction of the rising sun, a cosmic symbol of the Resurrection and Second Coming. Such an explanation would make the point that America will find her ultimate destiny in the death and resurrection of Jesus Christ. The lower right part of the shield bears a section of the American flag. The lower left part contains the superimposed Greek letters X (chi) and P (rho), the first two letters in the Greek word for "Christ". A cross tops the entire shield. The shield is flanked by two additional symbols: a sword and a pen. It is thought that these symbols are meant to express the proverb, "The pen is mightier than the sword." With this seal Mount Angel Seminary wishes to impress on the student that on leaving his alma mater he enters the world with the symbols of the Gospel and the best traditions of American culture. From their time of formation at Mount Angel Seminary, graduates are formed by God in Christ and equipped with learning (the pen) to bring the saving Gospel of Jesus Christ to the people of the United States. It is thought that the seal was designed by Frs. Urban Fischer, OSB, and Dominic Waedenschwyler, OSB, and was in use by 1891.

(cf. *Catalogue of Mt. Angel College and Seminary*, 1897; explanation by Fr. Maurus Snyder, OSB, in *Pacific Star*, 1941, Feb. 7, p. 6)

History of Mount Abbey and Seminary

In central Italy, sometime in the first half of the sixth century, an abbot, known to posterity as St. Benedict, wrote down his rule for monks. By that time Christian monasticism had been developing for over two hundred years. Christian monks had written many books of maxims, rules, and theology, explaining their way of life as hermits or as monks and nuns living in community. St. Benedict was familiar with this earlier monastic tradition. With a discerning eye he selected the ideas and regulations he wished to retain; then he wove these into a rule that was destined to have an enormous influence in the history of Western Christianity.

St. Benedict's insistence that his monks learn to read in order to celebrate the liturgy of the Church and meditate on the Sacred Scriptures (*lectio divina*) helped to keep literacy alive. The monks' copying of manuscripts preserved the classical literary tradition of the ancient world. Openness to the world through hospitality, the reception of youth into the monastery to be trained as monks and spiritual direction necessitated a living awareness of the riches of the Church's biblical and patristic tradition. During much of the Middle Ages, Benedictine monks were the schoolmasters of Europe, and a Benedictine monk, Anselm of Canterbury, is rightly considered one of the founders of scholasticism.



In the high Middle Ages monasteries were eclipsed by the rise of the mendicant orders (Franciscans, Dominicans, *etc.*) who occupied places of honor in the developing universities and included in their numbers St. Thomas Aquinas and St. Bonaventure, among the greatest of the Church's theologians. Nonetheless, monasteries continued their quiet witness of prayer, hospitality, and learning. Like most religious communities in Europe, however, Benedictines suffered greatly from the devastation caused by the Protestant Reformation, the French Revolution and the Napoleonic wars. By the middle of the nineteenth century, few remained of the thousands of Benedictine houses that once filled Europe.

Among the few to survive was a monastery nestled in a beautiful Alpine valley in Switzerland: Engelberg, “Mount of Angels.”

In 1882, during the *Kulturkampf*, religious houses in the German-speaking world found themselves in danger. In 1882, a small group of Benedictine monks from Engelberg arrived in Oregon to found an abbey similar to the one they had left behind in Switzerland. They chose a large hill at the edge of the Willamette Valley as its site, a hill the local Native Americans called Tapalamaho, “Mount of Communion.” In earlier times the Native Americans had come often to pray within its thick fir forest. The monks settled on that hill, built their monastery, and continued their own ancient traditions of work and prayer.

One of the works was a school. The monks opened Mount Angel College in 1887. In 1889, Archbishop William H. Gross, C.Ss.R. of Oregon City asked the monks to establish a seminary in conjunction with the college. Gradually the school became more specialized, its focus the education of young men for the Roman Catholic priesthood.

As the Church’s needs, expectations, and ideas about ministry have changed, so has the seminary. Although the primary focus is still the education of priestly ministers for (arch)dioceses and religious communities, once again the school is open to non-seminarians who are looking for an excellent education in preparation for some aspect of ministry within the Church. Tapalamaho looks very different today. Its fir forest has been transformed into open spaces surrounded by buildings and gardens. Monks and students hasten to class, and visitors arrive to view the church and museum, yet the natural beauty and the feeling of God’s presence that attracted its first inhabitants still inspire all who live and visit here.



The Abbey Guesthouse is an important witness to the Benedictine tradition of Christian service through hospitality. Organized and private retreats take place year-round, and in the spirit of ecumenism, people of all faiths are welcomed. Family and friends of seminarians may stay at the Guesthouse when they visit. The seminary also uses the facility for faculty in-service days and various meetings.

St. Joseph Chapel, located under the Abbey Church, is the primary site of seminary liturgies. It is used for Morning Prayer, Eucharist, and Evening Prayer, as well as for conferences, days of recollection, the annual retreat and small group and private prayer. Chapels in the residence buildings, Aquinas Hall and Anselm Hall, are available to the residents for private and small group prayer.

Mount Angel Abbey Library, designed by Finnish architect Alvar Aalto, speaks of the Benedictines' long commitment to learning. The library is also essential to the intellectual and spiritual life of the seminary. Home to over 220,000 volumes and periodicals, the library stands at the center of the learning task, its collection an invitation to the student to study in breadth and in depth.

Aquinas Hall and Anselm Hall, both recently renovated, are situated on either side of the library. Together they provide housing for all seminarians except monks, who are invited to live within the monastery. Both halls offer comfortable private living quarters, spaces for community gathering and for prayer.

In 2006 the hilltop celebrated the completion of Annunciation Hall, a national award winning state-of-the-art "green" building that houses administrative and faculty offices, lecture theaters, student areas, and a dedicated preaching room.

The Damian Center contains excellent facilities for athletics, including a basketball court, a racquetball court, weight and cardio rooms, and locker facilities.

In 1982, Mount Angel Abbey celebrated its first centennial. The Third Millennium finds us confident in God, trustful of His merciful Providence, and sure of His guidance.

Academic Calendar 2024-2025*

Summer 2024

July 7-August 21 - Propaedeutic Summer Program
July 28-August 18 - Intensive Spirituality Program (ISP)

Fall 2024

August 22-23 - New Seminarian/Student Orientation (arrive August 21)
August 26 - Mass of the Holy Spirit
August 27 - Fall semester classes start
September 2 - Labor Day (no classes)
September 6 - Last day of add/drop
September 17 - Constitution Day
September 20 - Last day for refund
October 4 - No classes
October 11-12 - Discipleship Beach Weekend
October 23 - Mass of Candidacy
November 1 - Solemnity of All Saints (no classes)
November 4 - Day of Recollection (no classes)
November 27-29 - Thanksgiving break
December 2-3 - Safe Environment Conference (no classes)
December 6 - Last day of classes
December 10-13 - Final Exams
December 27 - Fall semester grades due
January 27 - Fall semester incompletes due

Spring 2025

January 6-10 - Diocesan Seminarians' Retreat
January 13 - Spring semester starts
January 24 - Last day of add/drop
February 7 - Last day for refund
February 17 - No classes
March 1 - Midterm Grades Due
March 5 - Ash Wednesday/Day of Recollection (no classes)
TBA - Theological Symposium (no classes)
March 21 - Feast of the Transitus of St. Benedict (no classes)
March 24-28 - Spring break
April 16-21 - Triduum and Easter break
May 2 - Last day of classes
May 6-8 - Final Exams
May 10 - Baccalaureate Mass and Commencement
May 23 - Spring semester grades due
June 23 - Spring semester incompletes due

Summer 2025

June 9-27 - Doctor of Ministry Program
July 6-August 20 - Propaedeutic Summer Program
July 27-August 17 - Intensive Spirituality Program (ISP)

***calendar is subject to change**

Institutional Goals

Human Formation

Human formation, through a process of accompaniment, develops men of communion who relate well with others and demonstrate maturity, integrity, respect for the human person, self-knowledge, commitment to the Gospel values of simplicity of life, obedience, and life-long celibate chastity, and growth in virtue.

Spiritual Formation

Spiritual formation accompanies students in their spiritual growth in communion with God, the Church, and one another so that they develop continuously and progressively in their personal relationship with Jesus Christ the Good Shepherd and docility to the Holy Spirit, in conversion and holiness of life, in their commitment to the Church as shepherd, head, servant, and spouse, and in living their priestly vocation with virtue and integrity.

Intellectual Formation

Intellectual formation offers a “school of the Lord’s service” promoting an ever-deeper knowledge of the divine mysteries where students’ study of liberal arts, philosophy, theology, and related areas, including their historical and cultural context, takes the form of “faith seeking understanding” that is theologically informed, solidly grounded in Sacred Scripture and Catholic Tradition, faithful to the Magisterium, and oriented toward effective pastoral ministry as formation for missionary discipleship and configuration to Christ.

Pastoral Formation

In pastoral formation, students are provided with support, training, and opportunities to develop a priestly identity as shepherds with the mind and heart of Jesus Christ, Teacher, Priest, and Shepherd, and the pastoral knowledge, pastoral skills, and pastoral charity essential to effective pastoral ministry in the Church, especially preaching and teaching the Gospel, in Word, sacrament and service.

Codes of Conduct

Mount Angel Seminary has adopted Codes of Conduct to protect the rights of students, faculty, and staff. These codes promote a learning environment that is characterized by mutual respect, civility and good citizenship.

All Mount Angel students, as members of the academic community, are expected to accept and adhere to these high standards of personal conduct. Accordingly, students shall:

- Treat all members of the academic community with courtesy, respect, and dignity.
- Comply with directions of Seminary officials acting in the performance of their duties.
- Treat the campus itself with respect, including buildings, grounds, and furnishings.
- Respect the rights and property of other members of the community.
- Fulfill their obligations through honest and independent effort and integrity in academic and personal conduct.
- Accept responsibility for and the consequences of their actions and encourage responsible conduct in others.
- Respect the prohibition of possession, consumption, distribution, and provision of alcohol where prohibited on campus as well as the illegal possession, use, distribution, and provision of controlled substances.
- Abide by all published policies including but not limited to those that appear in Mount Angel Seminary's *Academic Catalog*, *Rule of Life*, and other pertinent publications.
- Refrain from tampering with fire or other safety equipment in campus buildings.
- Have no firearms, weapons or any other item designed to inflict harm or damage on campus.
- Always seek to act in ways that demonstrate mutual respect and charity, avoiding inappropriate profane, vulgar, offensive, and sexually explicit language or conduct.
- Seek to exhibit Gospel virtues and conduct themselves in ways that avoid even the reasonable impression of impropriety or inappropriate behavior or interest in another, including complying with the Seminary's policies on safe environment, harassment, and appropriate conduct.

All Mount Angel faculty, as members of the academic community, are expected to accept and adhere to these high standards of personal conduct. Accordingly, faculty and staff members shall:

- Avoid asking students for personal favors.
- Meet with students in their offices or other public spaces during normal office/business hours and avoid having students in their room, living spaces or other private areas.
- Avoid any behavior that would reasonably give an impression of preference for or preferential treatment of a student, such as frequently socializing individually or in self-selected groups with students.

- Always seek to act in ways that demonstrate mutual respect and charity, avoiding inappropriate profane, vulgar, offensive, and sexually explicit language or conduct.
- Avoid drinking with or providing alcohol to students, except in Seminary group organized activities where alcohol is available to all over 21.
- Avoid giving gifts to or receiving gifts from students, except for gifts of de minimis value to show appreciation on a particular occasion, which should be rare.
- Avoid engaging with students on social media with personal social media accounts.
- Model the virtues desired to be instilled in the students and conduct themselves in ways that avoid even the reasonable impression of impropriety or inappropriate behavior or interest in a student, including complying with the Seminary's policies on safe environment, harassment, and appropriate conduct.

Academic Policies and Procedures

Mount Angel Seminary provides its educational services in compliance with applicable federal, state, and non-discrimination laws. The Seminary's admissions criteria and programs adhere to the norms established by the Holy See and the United States Conference of Catholic Bishops as stated in the *Program of Priestly Formation*.

It is the prerogative of the Seminary to determine which applicants will be admitted. The Seminary administration reserves the right to determine the conditions under which students may continue in the Seminary programs or be required to withdraw.

All records submitted at the time of application become the property of Mount Angel Seminary and will not be returned to the applicant.

Acceptance and entrance into any of Mount Angel Seminary's academic programs indicates that the student agrees to abide by the [*Release and Indemnity Policy*](#) in this Catalog.

All application materials must be received by July 1 for the fall semester admission and by November 1 for admission to the spring semester. Admissions will be based on the application materials and the applicant interviews. Normally, applications for initial placement beyond the second year of theology will not be accepted.

In compliance with the Praesidium Child Protection Program, a background check is required of each individual applying for classroom work. The cost of the background check is billed to the student or to the (arch)diocese/religious community.

Seminarian Admissions

Seminarians must have an affiliation with an (arch)diocese or religious community at the time of entering the Seminary.

The seminarian must provide the following documents in order to complete the application process. Only when the Office of Admissions has received all these items from the applicant's Director of Vocations is the application ready to be processed.

- The application and supplemental application forms of Mount Angel Seminary, which may be obtained [online](#)
- A typed autobiography of not more than 8 double-spaced pages which covers the applicant's faith, vocational discernment, family, work, social life, achievements earned, and education history.

- Signed release forms (*Attestation of Truthfulness, Release of Information, Permission to Procure an Investigative Report, and Social Media Background Check* form). The Seminary will do the required background checks.
- Three recommendation questionnaires or letters of recommendation from people who know the applicant. One must be from a pastor or priest.
- If applicable, a recommendation letter from the Rector of the applicant's former seminary.
- Photocopy of legal photo identification (driver's license or passport).
- Official transcripts from the applicant's high school and from all colleges or universities previously attended, even if no credit was earned. These transcripts must be issued directly to Mount Angel Seminary. Students entering either the undergraduate or graduate program must possess a high school diploma or equivalent.
- Baptismal and Confirmation certificates, as well as certificates of candidacy and instituted ministries, if applicable
- Letter of endorsement and financial sponsorship from his sponsoring (arch)diocese or religious community.
- Health form, immunization record, and other associated required documents such as TB and blood work test results.
- Professional psychological assessment.
- Passport size and quality photograph of the applicant.

Seminarian applicants should send the completed application form, and other documents, to their Director of Vocations. The materials will then be forwarded to the Seminary.

Mount Angel Seminary is authorized to enroll nonimmigrant alien students under F-1 visa status. International students needing a visa must submit the form: *Supplemental Application for Nonimmigrant Alien Students*.

Non-Seminarian Admissions

Non-seminarian students may enroll in the M.A. and D.Min. degree programs at Mount Angel Seminary. Thus, non-seminarian students must have already completed a bachelor's degree or its equivalent as determined by the Academic Dean before admission to graduate studies at Mount Angel Seminary.

Non-seminarians must provide the following documents in order to complete the application process. Only when the Director of Admissions has received all these items is the application ready to be processed.

- The non-seminarian application form of Mount Angel Seminary, obtained [online](#)
- A letter from the applicant requesting admission to Mount Angel Seminary.

- A letter affirming good standing for an applicant in a religious community or a letter of suitability for an applicant in Orders.
- Two letters of recommendation from the applicant's pastor/priest, school official, or employer concerning the applicant's character and suitability for the program.
- Official transcripts of the applicant's previous academic history, including certification of completion of a bachelor's degree or equivalent. These transcripts must be issued directly to Mount Angel Seminary.
- Signed *Permission to Procure an Investigative Report* and *Social Media Background Check* forms.
- Completed measles immunization form or an acceptable waiver as required by the State of Oregon. Requirement applies to all applicants born after January 1, 1957.
- A non-refundable application fee.

The non-seminarian applicant may be asked to submit a short writing sample according to guidelines provided and be interviewed. Following evaluation of all the admissions materials, the applicant may be admitted directly into the relevant graduate degree program, or may be required to take one or more background courses in philosophy and/or theology prior to admission into the relevant graduate degree program, or may be advised to look at another program.

Admission to the graduate school does not automatically assure acceptance for degree candidacy.

English Language Admission Requirements

A strong understanding of English is important to student success at Mount Angel Seminary.

An applicant that cannot provide an approved four-year high school diploma transcript or a four-year undergraduate degree transcript from an accredited educational institution where English is the principal language of instruction, regardless of residency status, must demonstrate English language proficiency.

Applicants to Mount Angel Seminary who are bilingual speakers and primarily speak a second language in their homes, and who may have even attended high schools at accredited educational institutions where English is the principal language of instruction, are still strongly encouraged to take these English language exams.

Students who need to demonstrate English language proficiency to gain acceptance into Mount Angel Seminary's academic programs must do so by achieving a minimum score of:

- 550 on the paper-based Test of English as a Foreign Language (TOEFL); or
- 213 on the computer-based TOEFL; or
- 80 on the Internet-based TOEFL (TOEFL iBT) including a minimum score of 20 in each skill area ; or
- 6.5 on the IELTS Band (International English Language Testing System).

Mount Angel Seminary accepts only current scores.

With a TOEFL score of 80, including minimum scores of 20 in each skill area, or an IELTS score of 6.5, applicants may enter the Seminary without restriction. Mount Angel Seminary reserves the right to require specific classes deemed to be in the best interest of furthering the student's future academic success. And, students may be asked by their instructors or the formation team to use campus-based services, such as the Writing Center, to further develop their language skills.

If an applicant's English language exams scores are below the entrance requirement identified above, they may seek provisional acceptance with if they achieve a minimum score of 60 on the Internet-based TOEFL (TOEFL iBT) or 6.0 on IELTS Band (International English Language Testing System)

Candidates scoring less than these minimum scores should develop their English abilities prior to applying for Mount Angel Seminary.

For more information:

TOEFL iBT: <https://www.ets.org/toefl/test-takers/ibt/about.html>

IELTS: <https://ielts.org/>

Transfers and Readmission

When a student seeks to transfer credits to Mount Angel Seminary, the Academic Dean or delegate will evaluate the official transcript(s) submitted in the admission or readmission process. Transfer credit may be granted if the requirements of the Seminary's academic program; namely, similarity in level, content, and depth to the equivalent course at the Seminary, are met. The transferring student may be required to provide the Seminary with either a catalog or syllabus giving adequate descriptions of the courses in question. It is the prerogative of the Academic Dean to determine which courses are acceptable for transfer. Any exceptions to the following norms are made by the Academic Dean.

- Coursework completed more than six (6) years ago will not normally be accepted for graduate transfer credit.
- Coursework completed more than twelve (12) years ago will not normally be accepted for undergraduate transfer credit.

- Mount Angel Seminary requires official transcripts (i.e. records forwarded directly from institution to institution). Personal or photocopied copies are not acceptable either for admission or for transferable credits.
- Undergraduate transfer students must earn a minimum of 24 credits (one full year of study) at Mount Angel Seminary before being granted a BA degree.
- Graduate transfer students must earn a minimum of one-third of the required credits in core classes at Mount Angel Seminary before being granted a Master's degree (e.g. 39 for an MDiv).
- A student who has not completed a class at Mount Angel Seminary for two consecutive semesters and who wishes to resume studies at Mount Angel Seminary must reapply and will then be under the academic requirements in force at the time of readmission. As a rule, graduate credits earned more than six (6) years prior to readmission will not be applicable to the degree program, and undergraduate credits earned more than twelve (12) years prior to readmission will not be applicable to the degree program.

Transfer of Credits

Transfer of credits earned in college or graduate level courses from other accredited schools or seminaries with appropriate ecclesiastical endorsement may be accepted by Mount Angel Seminary at its sole discretion (cf. Transfers and Readmission). Mount Angel Seminary does not normally accept transfer of credits from completed degree programs at other institutions. However, at its sole discretion, Mount Angel Seminary may waive required courses in its program for similar courses taken in other completed degree programs. Course credits being considered for transfer in place of those offered at Mount Angel must be in keeping with the requirements of the Seminary's academic program and be similar in level, content and depth to the equivalent course at the Seminary.

Undergraduate courses not equivalent to courses offered at Mount Angel Seminary may be accepted for transfer to fulfill elective requirements of the undergraduate program if they would reasonably be part of a typical liberal arts curriculum, are in keeping with seminary program goals and requirements and would not compromise the integrity of the program. Similarly, graduate level theology/philosophy courses not equivalent to courses offered at Mount Angel Seminary in the respective theology/philosophy programs, may be accepted for transfer to fulfill elective requirements if they are in keeping with Seminary program goals and requirements and would not compromise the integrity of the program. It is the prerogative of the Academic Dean to determine which courses are acceptable for transfer.

For new students, credit transfers from previous institutions would ordinarily occur at the time of initial enrollment. For students who are currently enrolled, courses taken concurrently at other institutions may be considered for transfer only with prior approval from the Academic Dean. Transfer of credit will ordinarily be allowed only in those courses in which a "C" grade or better has been achieved. Courses more than 6 years old are not ordinarily transferrable in the graduate program. Courses more than 12 years old are not ordinarily transferrable in the undergraduate program.

Should a student desire to contest a decision regarding credit transfer(s), within 10 days of being notified of the decision, he or she must submit a written statement to the Dean indicating the specific nature of the disagreement and the request being made, along with copies of any necessary supporting documents (e.g., course description(s), syllabus(i), testimonial(s) from the professor, sample course work, etc.) The Dean will re-review the decision in light of the statement and documents provided and issue a decision, which will be considered final. Mount Angel Seminary is not obligated to consider appeals made more than 10 days after notification of the initial decision. In keeping with the policy above, it is the prerogative of the Academic Dean to determine which courses are acceptable for transfer.

The transfer and award of academic credit policy is reviewed with each publication of the Mount Angel Seminary Catalog.

Advanced Placement (AP) and International Baccalaureate (IB)

Advanced Placement scores can be accepted for credit towards the Baccalaureate degree replacing one course with a test score of 4 or 5. International Baccalaureate scores of 5, 6, or 7 on a Higher Level test can replace one Baccalaureate course. Determination of course equivalency is at the discretion of the Academic Dean.

Course(s) Waived

If a student wishes to have a core course waived or substituted, the request may be initiated by the student and approval must be granted by the appropriate Dean. Transferred and/or waived credits may not exceed three years' worth of credited academic work; thus, any student must complete one full year of required credit work at Mount Angel Seminary for the specific program before being granted the requisite degree.

Transcripts

Students who wish to request transcripts and other documents necessary for a receiving institution to judge the quality and quantity of their work must fill out and sign a [transcript request form](#). The fee is \$10 for an official or unofficial transcript. Each additional copy furnished at the same time is \$1. Please allow ten business days for delivery of a transcript.

Academic Services

Mount Angel Seminary and Mount Angel Abbey Library provide a variety of services to students to assist them in developing study, research, and communication skills, as well as to extend learning beyond the classroom. These services are available to Mount Angel Seminary students in all academic programs.

Bookstore

The list of required textbooks is posted online and emailed to students. Students are expected to acquire the required textbooks for their courses. They may arrange individually with the Bookstore (located in the Press Building) to purchase their textbooks. The Bookstore also carries basic school supplies and gift items.

Writing Center

The Writing Center provides peer tutoring for students of Mount Angel Seminary who want to improve their writing skills. Writing Assistants work with students on all phases of the writing process such as generating ideas, planning, drafting, developing, revising, and editing. Although Writing Assistants work with students on particular writing tasks (e.g. short papers, research papers, summaries, letters, or resumes), they focus on building skills to create good writers through one-on-one meetings, preferably on a regular basis over a period of time.

The Archbishop Robert J. Dwyer Lecture Series

The Seminary hosts an annual lecture series named for the Most Rev. Robert J. Dwyer, the sixth Archbishop of Portland in Oregon, who led the Church in western Oregon from 1966 to 1974. The lecture series includes the annual symposia described below as well as other lectures as scheduled. A Mass in memory of Archbishop Dwyer is celebrated each year in connection with the lecture series.

Annual Symposia

Each year Mount Angel Seminary sponsors symposia on a range of topics including theology, philosophy, faith and science, spirituality, human formation, and pastoral issues. During the symposia, all classes are canceled so that students, faculty, and formation directors are able to attend. Other guests from the area may be invited.

In addition to the general talks given by the invited speaker, there may be other sessions for processing the lecture material, whether that be general question times, small group discussions, prepared responses, panels, or other ways of audience involvement.

Other Events

Throughout the year, members of the hilltop community as well as visitors to Mount Angel Seminary often offer lectures, musical events, and other opportunities of learning and enjoyment. Notices of these events are posted in Seminary and other hilltop buildings.

Registration

Before registration, each student receives a registration packet from the Registrar. Degree-seeking students are also assigned an academic advisor. The student reviews the program with the advisor who must approve the student's course selection before registration. Non-seminarian students will make financial arrangements with the Business Office.

All registrations must be completed 24 hours prior to the first day of the semester. The add/drop period is for changing courses, not for registration. The advisor helps the student plan his/her course of studies, checks periodically on the student's progress, and is available for additional advising. Advisors are not authorized to change the academic requirements of the Seminary. Students are responsible for assuring that their academic selections comply with degree requirements. The Academic Dean must confirm any advice that varies from established policy.

Pre-registration is held in the fall for the following spring semester and in the spring for the following fall semester. A student must receive the approval of his/her academic advisor at each of these registration periods. Registration changes may be made after consulting with the advisor. A student who wishes to add or drop a class after registration must receive permission from his/her academic advisor and must do so within the first two weeks of the semester if the withdrawal is not to show on the student's record. The same permission and a course withdrawal form is required after two weeks, but the withdrawal is recorded as W on the student's transcript. A course withdrawal without official permission will be marked on the student's transcript as an F. No credit will be recorded for courses if a student has not properly registered.

Students may take courses at other educational institutions with the advanced approval of the Academic Dean. Financial arrangements are worked out on an individual basis, but are the responsibility of the student unless otherwise specified.

Academic Regulations

Satisfactory Academic Progress

Federal regulations require institutions that administer Federal financial aid programs to establish, publish and apply standards to monitor student progress toward degree program completion. These Satisfactory Academic Progress (SAP) standards help ensure that students are successfully completing their coursework and remain eligible to continue receiving financial aid. At Mount Angel Seminary, all students receiving federal financial aid must meet both qualitative and quantitative standards to demonstrate SAP.

Grade Point Average, Completion Rate, and Maximum Timeframe

Qualitative standards: All students must maintain a minimum cumulative GPA of 2.0 for undergraduate programs and 2.5 for graduate programs.

Quantitative standards: A student must progress toward completing degree requirements by successfully completing at least 67% of the credit hours attempted (incremental progress) and not exceeding 150% of the program's specified length in terms of credit hours (maximum timeframe) as well as be on track to be able to complete any remaining required credit hours within the same 150% maximum timeframe (pace). For purposes of this standard, grades of "W" and "Audit", remedial courses, or courses required by the Seminary or sponsoring (arch)diocese/religious community for ministerial competency beyond the degree requirements are not included in the measurement of the standard, but repeated and transferred courses are included.

Student progress is evaluated by the Registrar/Dean and Financial Aid Office at the end of the completion period. Failure to meet either or both of these standards will result in a warning notification to the student, which if not corrected by the end of the following semester, will result in revocation of the student's eligibility to receive Federal financial aid until such time as the student again meets the SAP standards.

Incomplete Coursework

Incomplete coursework must be completed in the following semester. An incomplete grade will not be considered as credits completed toward qualitative or quantitative academic progress until a grade has been assigned. Financial aid may be revoked until a satisfactory letter grade has been assigned.

Appeal Process, Probation, and Suspension

For a just reason, such as the death of a relative, an injury or illness of the student, or other special circumstances, students may appeal the revocation of their Federal financial aid eligibility to the Academic Review Committee. Such appeals must be in writing and specify why the student failed to meet SAP standards, what has changed in the student's situation that will allow the student to demonstrate satisfactory academic progress at the next evaluation, and propose a plan of action to regain SAP standards. If this appeal is approved, the student's eligibility to receive Federal financial aid will be re-established for the semester in question; if at the end of the semester the student has not yet met the SAP standards but has met the conditions of their approved plan, the student may re-appeal for continued eligibility for another semester.

Full-Time and Part-Time Study

A full-time student in the undergraduate division is required to carry a minimum of twelve (12) credit hours. Nine (9) credit hours are required for full-time classification in the graduate degree programs. In the summer propaedeutic term, five (5) credits is full-time. Foreign students attending Mount Angel Seminary with an F-1 Student Visa are required to attend full-time.

Academic Overload

A student may not normally enroll for more than 17 credit hours per semester of credit carrying classes in the College or 16 hours in the Graduate School. Permission to exceed these stipulated limits must be given in writing by an Academic Dean and by the seminarian's formation director.

Directed Study

As a general rule, courses offered as part of the regular curriculum are not available as directed studies. Normally, no student may take more than six (6) semester hours as directed studies in any degree program. All directed studies require the Academic Dean's permission. The student's academic advisor will be informed.

Attendance and Course Work

A credit hour is defined as one hour of class time and two hours of student work per week for approximately 15 weeks.

Classes begin at 9 a.m. and conclude by 4 p.m. Monday through Wednesday and on Friday. Thursday classes conclude at noon, with Thursday afternoons dedicated to ministry at pastoral placements.

Classes may not be scheduled during lunch (11:30-1 p.m.), on Thursday afternoons, on weekends, or after 4 p.m.

Punctual and regular attendance at classes is the required norm. Professors may fail a student for three unexcused absences.

Repeat Course

Students may not retake a course for a new grade in which a passing grade has already been earned. Courses may be repeated one time if a student earned a failing grade in the first attempt, but this does not remove the notation of the previously earned grade on the student's transcript.

Auditing

A student who wishes to audit a course must register for the course as an Audit. Auditors attend classes but do not take quizzes or examinations, write papers, and may not request time for individual appointments with a teacher. Audited classes are counted as part of a student's load, but do not count toward any degree requirements. To change the status from audit to credit, or from credit to audit, the student must talk with the instructor and make these changes through the registration process within the first two weeks of the semester. Regulations applying to credit courses (admission requirements, prerequisites, etc.) apply to audited courses, and students will pay the current audit tuition and fees.

Academic Writing Standards

The written work of all Mount Angel Seminary students must meet the standards of the school. Written assignments must be typewritten, unless otherwise specified, employing correct English language usage for grammar, spelling, punctuation, and form. Unless otherwise specified by the course professor, English standards and format guidelines for Mount Angel Seminary papers are found in the *MLA Handbook for Writers of Research Papers*, current edition. Work deemed unacceptable regarding English standards may be returned to the student ungraded, and the student may be referred to the Writing Center for assistance. The student is responsible for adherence to all requirements and due dates set for the completion of unacceptable work.

Course Numbering

Course numbers are composed of letters and numerals. The letters indicate the discipline or department, and the numbers identify the course within that discipline. The first digit in each course number ordinarily indicates the course level: College I (100 level), College 2 (200 level), College 3 (300 level), and College 4 (400 level).

A 300- or 400-level course number followed by the letter “G” indicates an undergraduate course that may be taken for graduate credit. When a course is cross-listed between two disciplines, e.g. LI/PH 419, it can fulfill requirements in either discipline but not both. With the recommendation of the academic advisor, a student may take a course that is not on the same level with the rest of his courses that year.

MA (Philosophy) courses begin with PH 500 level course numbering. These courses are assigned to the MA (Philosophy) program.

In the MA (Theology) and Master of Divinity (MDiv) programs the courses are noted with a two-digit number. The first digit in each course number ordinarily indicates the course level, ranging from Theology I (50 level), Theology 2 (60 level), Theology 3 (70 level), and Theology 4 (80 level).

The FE 500 level courses are assigned to the Pastoral Year program.

At all levels, odd course numbers generally indicate a course offered in the fall semester, and even course numbers indicate courses that are offered in the spring semester.

The Doctor of Ministry (DMin) course numbers are identified as the 600 series and the course discipline is identified by the lettering within that discipline.

Examinations

The method of examination is left to the discretion of the professor. Any request for a student exemption from the examination schedule must have the written approval of the appropriate faculty member and the Academic Dean.

Challenging a Course

A student may challenge a course by asking to be given a competency test if the student claims to have mastered the knowledge and skills the course is designed to impart. Permission for such a test is to be obtained from the Academic Dean, and the test must be arranged with the instructor teaching the course, prior to the add/drop period of the semester in which the student wishes to be excused from attending the course. The test will normally be comparable to the regular final examination or corresponding evaluation administered in that course. Upon successful completion of the examination the student receives a grade and the academic credit for the course. A maximum of six semester credits of the graduate program and a maximum of 12 semester credits of the undergraduate program may be obtained through competency tests.

Add/Drop

To add or drop a course the student must officially file an Add/Drop form with the Registrar's Office. Ceasing to attend class does not constitute an official withdrawal. Adding a course after the class has started requires the consent by signature of the instructor, academic advisor, formation director, and appropriate Dean on the Add/Drop form. The form is then filed by the student with the Registrar.

Administrative Withdrawal

A student may be administratively withdrawn from classes under the following conditions:

- If the student has not attended the first three class sessions and did not notify the instructor of the student's absence.
- If the student is unable to demonstrate completion of course prerequisite requirements.

Withdrawal from a Course

A "W" will be recorded when the student withdraws from a course after the Add/Drop time, which is the first two weeks of each semester, or when a student formally withdraws from the Seminary. Withdrawal forms are available in the Registrar's Office. This action shall be recorded as "W" on the student's transcript; the "W" carries no adverse connotation of quality of student performance and is not used in calculating grade point averages. Once recorded, a "W" cannot be changed.

Incomplete Grades

Mount Angel Seminary expects students to fulfill all class requirements according to deadlines indicated in the course syllabus. Failure to fulfill class requirements may result in failing the course itself. An Incomplete ("I") may not simply be assumed, but must be requested by the student and granted by the professor only for serious reasons and with the approval of the Academic Dean. An "I" that is not resolved by the calendar deadline will automatically be converted into a failure.

Failed Courses

Students must achieve at least a "C" grade in any course in the Graduate School of Theology or at least a "D" grade in the College for successful completion of the course. An unsatisfactory grade will require a retake of the course or a comparable substitute. The subsequent passing grade does not replace the failed grade on the student's transcript. A failed final examination may be retaken once. If this second examination is failed, an "F" grade will be given for the course and such a course must be repeated in full.

Registration

Registration for courses is held during orientation week for new students. Returning students pre-register for the following semester during the designated pre-registration weeks. This is also the time for academic advising. Students should see to it that they are properly registered and are meeting their program requirements in the proper time.

Leave of Absence

A student who informs the Seminary administration of his/her intention to interrupt their formal education program may be granted an official leave of absence once the reasons for the leave are approved by the President–Rector. The student will be placed on official leave of absence, and may normally resume studies with a minimum of administrative procedures.

Readmission of Former Students

Students who interrupt their program for a full semester or more without obtaining an official leave of absence must apply for readmission. A new application form and supporting documents are required. The last day to apply for readmission is July 1 for the fall semester, and December 1 for spring semester. The requirements of the current Catalog in use at the time of readmission apply to the readmitted student.

Guest Policy

Guests are permitted in the classroom only with prior permission of the President–Rector and/or Academic Dean and the class instructor.

Grades

Unless otherwise specified by the course professor, the quality of undergraduate and graduate academic work is reported for credit courses in the form of a grade point average according to the following grading system.

A	96–100	4.000
A–	93–95	3.667
B+	89–92	3.333
B	86–88	3.000
B–	83–85	2.667
C+	79–82	2.333
C	74–78	2.000
C–	70–73	1.667 (Zero points and no credit for graduate courses)
D	60–69	1.000 (Zero points and no credit for graduate courses)
F	0–59	Zero points and no credit

Additional notations are as follows:

P	Pass	Course satisfactorily completed with credit, no letter grades given
W	Withdraw	Course becomes a Withdraw if dropped after the Add/Drop period
I	Incomplete	Course work must be completed within thirty days of the date that the current semester grades are due or the grade will become an “F”
IP	In Progress	Course continues with the multi-semester schedule
X	Temporary mark	

Audit Attendance at class, no credit awarded

Academic Probation

An undergraduate student must maintain a cumulative GPA of 2.0 or higher to remain in good standing. A student who falls short of this in any semester will be placed on probation. If the student

does not bring the cumulative GPA to 2.0 or above within one semester of being placed on academic probation, the student may be withdrawn from the degree program.

A graduate student who fails to maintain the cumulative GPA of 2.5 will be placed on probation and if the standard is not met within one semester may be withdrawn from the degree program. Other than in language classes, “C” is the lowest grade to earn graduate credit. This also applies to those electives whose course numbers terminate in a “G”: in such cases, graduate students must earn a “C” or above to gain credit for that course. A “C-” is counted as failure, and the student must either arrange with the professor for additional work to satisfy the requirements or repeat the entire course.

Grade Appeal Policy and Procedure

A student who believes that his or her work has been improperly evaluated may seek to appeal the resulting course grade within three weeks of the following semester. Grades may not be appealed solely on the basis of differences in judgment or opinion concerning academic performance. Normally, appealing a grade is permitted when a student can demonstrate that one or more of the following have occurred:

- The grading decision was made on some basis other than academic performance and other than as a penalty for academic misconduct.
- The grading decision was based upon standards unreasonably different from those which were applied to other students in the same course.
- The grading decision was based on an unreasonable departure from previously articulated standards.

First Level of Appeal

A student who feels he or she has received an inaccurate or unfair grade must first consult with the instructor within three weeks after the start of the following semester. If the student is dissatisfied with the decision of the faculty member, he or she has seven calendar days to request, in writing, to the appropriate Associate Dean, to proceed to the second level of appeal.

Second Level of Appeal

If the student wishes to continue the appeal, he or she may do so to the appropriate Associate Dean as prescribed above. The second level of appeal will consist of a meeting with the Associate Dean, the student, and the instructor. Any decision or recommendation resulting from this meeting will be communicated in writing to the student and the instructor within seven calendar days.

Third Level of Appeal

If the student wishes to continue the appeal, he or she may do so by appealing to the Academic Dean. A panel of three teachers, selected from the same or similar academic field or from the same level of study, i.e., the College or the Graduate School of Theology, will review the case. Two instructors will be

chosen by the student, with approval by the Academic Dean. The panel will communicate its judgment in writing to the Academic Dean, the student, and the instructor within ten working days of the panel's review.

The decision of the panel will be considered final.

Dean's List

The Dean's List is compiled by the Registrar at the conclusion of fall and spring semesters. To be eligible students must be full-time and receive at least a 3.5 GPA for the semester.

Academic Advising and Counseling

Faculty advisors are available during the pre-registration and Add/Drop periods, and they are also available by appointment to provide specific information about the student's program of study. Regardless of the degree program, students should work with their academic advisor to be sure the appropriate classes are being taken to meet their academic goals.

Financial Information

Mount Angel Seminary is able to offer its students a quality education at a reasonable price. Students pay only a portion of the actual cost of their education; the rest is met by the donated services of its religious and lay volunteers and by the generous gifts of alumni/alumnae and friends.

Seminary Charges for 2024-2025

Costs and fees are subject to change by the Seminary without notice

Resident Seminarians

	Per Semester	Per Year
Tuition	\$10,980.00	\$21,960.00
Fees	\$1,830.00	\$3,660.00
Formation	\$2,935.00	\$5,870.00
Room	\$4,595.00	\$9,190.00
Board	\$4,260.00	\$8,520.00
TOTAL	\$24,600.00	\$49,200.00

One-time Fees

Intensive Spirituality Program (ISP)	\$4,320.00
Propaedeutic Summer	\$4,300.00
Pastoral Internship	\$3,210.00
Admissions Fee	\$100.00
Background Check Fee	\$25.00
International Students	
Degree/Certificate Fee	\$75.00
Transcripts	\$10.00
Social Media Background Fee	\$35.00

Additional Costs for Resident Seminarians

Besides the cost of room, board, tuition, and fees, resident seminarians should plan approximately \$2,100.00 per year for personal expenses. In addition, full-time seminarians usually spend approximately \$1,000.00 per year on books and related supplies. Tuition, board, room, and fees are to be paid when invoiced for each semester.

Costs for Non-Seminarian Students

Per Credit hour	\$810.00
Per Audit hour	\$686.00
Admissions fee	\$100.00
Background Check Fee	\$25.00

International Students	\$125.00
Degree Fee	\$75.00
Transcripts	\$10.00
Social Media Background fee	\$35.00

Thesis Continuation Fee

A fee of one half the cost of a credit hour will be charged per semester until the thesis is either completed or the student withdraws from the program. The student may withdraw at any time without incurring further fees. If the thesis remains incomplete after the allowed time period, the student will be administratively withdrawn.

Non-Seminarian Tuition Payment Policy

Students are expected to pay their current semester tuition/academic bill in full within 30 days of the billing date for each semester.

If an unusual and unexpected event should arise that leaves the student unable to pay the tuition/academic bill in full within the 30-day period of the current semester, the student is to meet with the Seminary Business Manager within the 30-day period to set up a payment plan/promissory note. No unpaid balances may be carried over to the next semester. All tuition, fees, and other charges must be paid in full by the end of the semester in which they were incurred. Students with unpaid balances at the end of a semester will not be able to register for, or attend, future classes while any balance remains unpaid.

Mount Angel Seminary's policy is, and always has been, to provide a congenial place for study, prayer, and formation in the Faith. We are proud of our tradition of more than one hundred and twenty-five years, and we are pleased that non-seminarians are a part of it.

Work/Study

Seminarians may apply for employment at the Abbey/Seminary. Hired students are on the Mount Angel Abbey payroll and receive a paycheck according to the pay schedule. A list of available positions is posted at the beginning of each school year. So as not to interfere with their education and formation, seminarians are generally limited to five hours of work/study per week.

Refund Policy

It is the purpose of this notice to inform students of the financial implications of withdrawal. If, for any reason, a student withdraws from Mount Angel Seminary before the end of the semester, the Business Office will calculate and make any refund of tuition, room and board that is due. The amount of any refund is based upon how much of the semester has elapsed.

Withdrawal Date

A student withdrawing from Mount Angel Seminary at any time must see the Registrar and complete a Seminarian (nor Non-Seminarian) Withdrawal Form. When a student withdraws from Mount Angel Seminary, the withdrawal date used to determine the refund is the last date of attendance at an academically related activity, or the date of completion of the appropriate Withdrawal Form (whichever is later).

Refund Schedule

For students who withdraw from the seminary tuition and room and board will be refunded according to the following schedule. All other fees are non-refundable.

<u>If a student withdraws:</u>	<u>Refund Percentage</u>
Before the first day of class	100%
By Friday of the second week	75%
By Friday of the third week	50%
By Friday of the fourth week	25%
After conclusion of the fourth week	0%

Payment Considerations

For those students or parents who have received a loan from the William D Ford Direct Loan Program and for those students who have received a Pell Grant, specific program requirements determine how much aid from those programs may be kept when a student withdraws early. In general, those programs assume a student “earns” a Direct Loan or Pell Grant in proportion to the number of days in the semester prior to the student’s withdrawal. Funds are earned in a prorated manner on a per diem basis up to the 60% point in the semester. After that point, such funds are viewed as 100% earned. If a student receives more assistance than is earned, both the student and the Seminary may be responsible for returning “unearned” funds to their source. Any “unearned” funds will be returned to the respective programs in the following order:

1. William D Ford Direct unsubsidized student loans
2. William D Ford Direct subsidized loans
3. Pell Grant.

In the event Pell Grant funds were disbursed directly to the student for education related expenses (rather than applied to the student’s account for tuition, room and board), the “unearned” portion that must be returned by the student is reduced by 50%.

Refund

For those students receiving no financial assistance, the prorated charges will be compared to the payment the parents, student, (arch)diocese or religious community have made and the parents, student, (arch)diocese or religious community will either receive a refund or owe an amount to the Seminary.

For those students receiving financial assistance, the seminary will determine the amount of financial assistance that must be returned to the sources of aid (such as the State of Oregon, the Knights of Columbus or others). Funds received from the William D Ford Direct Loan Program Or Pell Grants are handled separately, as described above.

If, after refunding all amounts required to these resources, the resources remaining exceed the prorated charges, the corresponding excess will be credited first against any other charges owed by the student to the Seminary (e.g. a bookstore bill), and then any remainder will be refunded to the parents, student, (arch)diocese, or religious community as appropriate.

If, instead, there is a balance due, the parents, student, (arch)diocese or religious community are responsible for making payment to the Seminary. Payment must be made within thirty days unless the President–Rector’s Office agrees to other arrangements.

Financial Aid

Mount Angel Seminary recognizes the financial burden that the cost of education can place on students, their families, religious communities, and their (arch)dioceses. To ensure that all qualified candidates, regardless of financial circumstances, might consider enrolling at Mount Angel Seminary, the school offers financial aid services.

Complete information regarding federal, state and other student financial aid information may be obtained from the financial aid office by writing or calling the financial aid office (503-845-3564).

Applying for Financial Aid

Students who wish to be considered for Federal Pell Grants and Federal DirectLoans (subsidized and unsubsidized) must complete the Free Application for Federal Student Aid (FAFSA) annually and release the results to Mount Angel Seminary by including our Federal school code– 003203.

The FAFSA may be completed on the Internet at www.fafsa.ed.gov. If you have any questions about applying for federal financial aid or for more information, look on the Internet at <https://studentaid.gov/h/apply-for-aid/fafsa> or call 1-800-4FED-AID (1-800-433-3243).

Financial Aid has limited coverage of up to 150% of the total credit hours in a program.

The Office of Financial Aid establishes priority deadlines each year, and students will need to meet the deadlines to ensure the best opportunity for financial assistance. Failure to meet the deadlines will result in NO financial aid awarded for the academic year.

Verification

Federal regulations require that designated applicants for financial aid must complete a verification process. Students may be selected for this process by the U.S. Department of Education or, in limited cases, by Mount Angel Seminary. If a student is selected for the verification process, the student is required to provide the Financial Aid Office with supporting documents (i.e. copies of the student's and their parent's, if applicable, federal 1040 form and schedules, verification worksheet, etc.) that confirm the information reported on the Free Application for Federal Student Aid (FAFSA). It is important to provide any requested materials as soon as possible. A student's financial aid offer is not final until all requested materials have been submitted to the Financial Aid Office. The Financial Aid Office will verify the information reported and make any necessary corrections. The student will receive a new student aid report if corrections are made. The financial aid offer is subject to change if verification procedures result in a different calculation of need. If a student is selected for verification, financial aid will not be posted to their billing account until the process has been completed.

Scholarships

Scholarships are available annually for seminarians with limited scholarships available for non-seminarians as well.

Federal Programs

To receive aid from the Federal Pell Grant or Direct Loan programs, a student must:

1. Be enrolled as a regular student in an eligible program. A regular student is someone who is enrolled for the purpose of obtaining a degree.
2. Have a high school diploma or its recognized equivalent or pass a U.S. Department of Education approved test.
3. Be making satisfactory academic progress.
4. Be a U.S citizen or eligible non-citizen.
5. Certify they are not in default on any Federal Student Aid (FSA) loan or owe an overpayment on any FSA grant or loan.
6. Provide a correct Social Security number.

7. File the Free Application for Federal Student Aid (FAFSA). The result yielded from this form is a Student Aid Index (SAI).
8. Provide federal tax forms, verification worksheets, and any other information if requested.
9. Attend class on a regular basis.

Grants

Federal Pell Grants of up to \$7395.00 for the 2024-2025 academic year, (adjusted annually) based on need as defined by federal regulations, may be used for regular academic year expenses at Mount Angel Seminary. The Federal Pell Grant is only available to students who are U.S. citizens or an eligible non-citizen with a valid Social Security number, enrolled in the undergraduate level. The amount a student receives is determined by the number of credit hours they are enrolled in each semester.

Veteran Affairs Education Benefits may be available to eligible students. Prospective students who are eligible for veterans' educational benefits should contact the office of the Financial Aid Liaison Officer at the time application for admission is made. Veterans and other students eligible for educational benefits from the Department of Veterans Affairs (DVA) are subject to the standard of satisfactory progress (SAP) as required by DVA rules and regulations.

Any student receiving Veteran Affairs education benefits while attending Mount Angel Seminary is **required** to obtain transcripts from all previously attended schools and submit them to the school for review of prior credit. Benefit recipients are required to notify the Financial Aid Liaison Officer of any adds, drops, withdrawals, or changes of program of study. The educational records of the students receiving benefits as well as other students not on benefits (for comparison), may be provided to authorized state and federal personnel without prior consent of the student under 45 CFR, Part 99.3 and Part 99.35 (Protection and the Right of Privacy of Parents and Students).

Any individual who is entitled to educational assistance under chapter 31, Vocational Rehabilitation and Employment, or chapter 33, Post-9/11 benefits may attend or participate in the course of education during the period beginning on the date on which the individual provides to Mount Angel Seminary a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 (a "certificate of eligibility" can also include a "Statement of Benefits" obtained from the Department of Veterans Affairs' (VA) website – eBenefits, or a VAF 28-1905 form for chapter 31 authorization purposes) and ending on the earlier of the following dates: The date on which payment from VA is made to the institution. Or, 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility. Unless the individual is disenrolled for disciplinary or other reasons unrelated to VA benefits.

Mount Angel Seminary will not impose any penalty, including the assessment of late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual's inability to meet his or

her financial obligations to the institution due to the delayed disbursement funding from VA under chapter 31 or 33.

If additional guidance is needed, the Financial Aid Liaison Officer can be contacted by telephone at 503-845-3564, or at the Office of Financial Aid. The Federal Department of Veterans Affairs can be reached at 1-800-827-1000.

Oregon Opportunity Grants are Oregon's largest state-funded, need-based grant program for college students. To be eligible a student must meet all of the following criteria: be an Oregon resident and U.S. citizen or eligible noncitizen; be an undergraduate student with no prior baccalaureate degrees; be enrolled at least half time at Mount Angel Seminary; have demonstrated financial need; and, have no defaults on federal loans and owe no refunds on federal student grants. Eligible students must submit a FAFSA after October 1 of each year to be eligible for funding for the following academic year. Funds are limited and estimates of when funds run out cannot be forecast. For more information on the Oregon Opportunity Grant, see:

<https://www.oregonstudentaid.gov/grants/oregon-opportunity-grant>.

State Grants may also be available. Residents of other states and countries should contact the appropriate agencies for information regarding availability of aid, application procedures, and deadlines. The Seminary Financial Aid Office can assist residents of other U.S. states with obtaining the address of the appropriate state agency.

Federal Direct Loan Program

Students may also seek assistance through the *William D. Ford Federal Direct Loan* program. Undergraduate students only are eligible for subsidized loans. The amount an undergraduate student may borrow from the subsidized Federal Direct Loan Program is limited by the student's demonstrated financial need and other financial assistance received by the student. Students not qualifying on the basis of financial need may still be considered for unsubsidized Federal Direct Loans.

Students not qualifying for *subsidized* Direct Loans may be considered for *unsubsidized* Direct Loans. Unsubsidized loans accrue interest while the borrower is in school. Students, following the financial aid application procedures outlined above who do not demonstrate "financial need" as defined by federal regulations, can receive consideration for these unsubsidized loans.

A major difference between the provisions of the subsidized and unsubsidized Direct Loan is that the unsubsidized loan borrower is responsible for paying the interest on the loan during the periods of school enrollment as well as during grace and deferment periods. Interest may be paid monthly or quarterly by the borrower, or may be added no more than quarterly to the principal balance of the loan (capitalized).

The current interest rate is fixed at 6.53% for undergraduate subsidized and unsubsidized loans and 8.08% for graduate unsubsidized loans. Each loan has an origination fee of 1.057% which is subtracted from the loan proceeds.

A dependent student can borrow on a subsidized loan up to: \$3,500 if the student is a first-year student; \$4,500 if the student is a second-year student and \$5,500 for third and fourth year students. Students may borrow up to \$2,000 per academic year on an unsubsidized loan. Graduate level students may borrow up to \$20,500 on an unsubsidized loan per academic year.

If a student is an independent undergraduate student, they can borrow an additional \$4,000 per year if they are considered a first or second year student and \$5,000 per year if they are third or fourth year students.

The total debt the student can have outstanding from all Direct Loans is: \$31,000 for a dependent undergraduate student (no more than \$23,000 of this amount may be in subsidized loans); \$57,500 as an independent undergraduate student (no more than \$23,000 of this amount may be in subsidized loans); \$138,500 as a Professional or Graduate student (no more than \$65,000 of this amount may be in subsidized loans).

The student must complete the required Master Promissory Note and entrance counseling session online. Instructions for these procedures will be sent from the Financial Aid Office.

For more information please contact the Director of Financial Aid, or go online to:

<https://studentaid.gov/understand-aid/types/loans/subsidized-unsubsidized>

Academic Integrity

Mount Angel Seminary is a school that presupposes a commitment to Christian values by teachers and students alike. One such value is honesty. As a result, an honor system governs academic life. Historically, the confidence that the community has placed in the honesty of its members has seldom been betrayed. However, in order to have clear guidelines regarding the application of the ethical expectations of the community in the area of study, the following is the policy of Mount Angel Seminary.

Plagiarism Policy

All work submitted by students as their own work should indicate sources, published and unpublished, which were consulted and/or cited. It is the student's responsibility to know the proper method of citation as well as how to acknowledge sources when not citing directly. Failure to acknowledge source material is plagiarism and will be dealt with accordingly with disciplinary measures ranging from failure of the assignment, the course, or dismissal from the Seminary. In such matters, the judgment of the appropriate Dean and the President–Rector is final.

Academic Review Committee

The Academic Review Committee is made up of two academic faculty members (one college, one theology), two formation directors and three student representatives. This committee makes the final decision when there is an academic dispute that has not been resolved by a meeting of the student, teacher, and Academic Dean.

When the committee reviews a specific case, they will determine which committee members will form the panel to make the decision. Ordinarily, for any specific case, a panel of three committee members (faculty member, formation director and student representative) will review the case and present the decision to the entire committee, who will either ratify the decision or ask for further review.

Petition for Graduation

Students and advisors determine the student's eligibility for graduation by completing and filing the following documents:

- A complete transcript showing any transfer credit(s).
- A tracking sheet showing the completion of Mount Angel Seminary degree requirements.
- A petition for graduation form.

These forms must be filed with the Registrar not less than two full semesters before the expected graduation.

Formal graduation activities are held at the end of the spring semester only. Students who have completed the degree requirements during that spring semester or the preceding semesters, or are within 1 or 2 courses, or equivalent, of completion, and have no outstanding financial liabilities to the Seminary or other departments may participate in the Baccalaureate Mass and Commencement Exercises. No degree will be awarded until all requirements have been completed.

Drug Free Community

Mount Angel Seminary is committed to preventing the use of illegal substances by students, faculty, and staff and to encouraging responsible behavior regarding alcohol and legal addictive substances through policy, needs assessment, education, and treatment. This policy is found in the Seminary's *Rule of Life*, the *Mount Angel Abbey Employee Handbook*, and the *Academic Faculty Policies and Procedures* handbook.

Child Protection

Child Protection and Safe Environment Training

Mount Angel Abbey and Seminary are committed to the USCCB pledge to protect children and young people in all works and ministries. For complete information, see the *Mount Angel Abbey Program for Child Protection* and the Seminary's *Rule of Life*.

All employees, volunteers and students are required to participate every three years in designated aspects of the Instruments of Hope and Healing training by Praesidium, Inc., in conjunction with the monastic community. Instruments of Hope and Healing is a comprehensive program designed by Praesidium, which includes Safe Environment training.

In addition, the Mount Angel Abbey Safe Environment training is offered for new students in the fall, and again in January for new students in the spring. After the Safe Environment training, each new student is required to sign a Knowledge and Compliance Statement.

While sympathetic with the difficulties parents who are employees or volunteers may have in arranging supervisory care for their children, Mount Angel Seminary cannot accommodate children in workplaces, classrooms or in unsupervised circumstances. Students may not bring minors into a classroom while classes are in session without permission of the instructor, the Academic Dean, and the President-Rector. While visiting in other circumstances, children under the age of 18 must be

accompanied at all times by a parent or guardian or properly enrolled in a supervised activity sponsored by Mount Angel Seminary.

Retreats, days of recollection, or other gatherings for minors or adults with minor children sponsored by Mount Angel Abbey and/or Seminary must include the participation of parents or designated guardians. An appropriate ratio of parents or guardians to young people must be maintained during any event. The ratio may vary according to the age of the children and the event. Children under the age of 10 will normally require a higher ratio of adult supervision, e.g., 1–5; children over 10 will normally require a lower ratio, e.g., 1–10. Good judgment must be used in each case by those responsible. Under no circumstance may only one adult supervise such a gathering. (*Program for Child Protection*).

Family Educational Rights and Privacy Act (FERPA)

Mount Angel Seminary maintains an educational record for each student who is or has been enrolled at the Seminary. In accordance with the Family Educational Rights and Privacy Act (FERPA) (20 U.S.C. §1232g; 34 CFR Part 99), as amended (hereafter “Act”), the following student rights are covered by the Act and afforded to all eligible students of Mount Angel Seminary:

- The right to inspect and review information contained in the student’s educational records.
- The right to request amendment of the contents of the student’s educational records if believed to be inaccurate, misleading, or otherwise in violation of the student’s privacy or other rights.
- The right to prevent disclosure without consent, with certain exceptions, of personally identifiable information from the student’s educational records.
- The right to secure a copy of Mount Angel Seminary’s policy on the Act. The right to file complaints with the U.S. Department of Education concerning alleged failures by Mount Angel Seminary to comply with the provisions of the Act.

Each of these rights, with any limitations or exceptions, is explained in the Seminary’s policy statement, a copy of which may be obtained at the Office of the Registrar. Mount Angel Seminary may provide Directory Information in accordance with the provisions of the Act without the written consent of an eligible student unless it is requested in writing that such information not be disclosed (see below).

The items listed below are designated as Directory Information and may be disclosed without the student’s knowledge or consent for any purpose at the discretion of Mount Angel Seminary unless a written request for non-disclosure is on file:

Category I: Name, address, telephone number, dates of attendance, class.

Category II: Previous institution(s) attended, major field of study, awards, honors, degree(s) conferred.

Category III: Date and place of birth.

Current eligible students may prohibit general disclosure of this Directory Information by notifying the Registrar in writing, within ten (10) calendar days after the first scheduled class day of each semester. Mount Angel Seminary will honor the request for one academic year only; therefore, the student must file the request on an annual basis. The student should carefully consider the consequences of a decision to withhold any category of Directory Information. Regardless of the effect upon the student, Mount Angel Seminary assumes no liability that may arise out of its compliance with a request that such information be withheld. It will be assumed that the failure on the part of a student to request the withholding of Directory Information indicates the student's consent to disclosure.

Any questions concerning the student's rights and responsibilities under the Family Educational Rights and Privacy Act should be referred to the Office of the Registrar.

College of Liberal Arts

Mount Angel Seminary's College of Liberal Arts offers programs of study to seminarians seeking ordination in the Roman Catholic Church leading to the Bachelor of Arts with a major in Philosophy, the Certificate in Philosophy, and the Master of Arts (Philosophy). In addition, students may complete the Bachelor of Arts with double majors in: Literature, Theology, and Spanish Studies. Suitably qualified non-seminarian students interested in the Master of Arts (Philosophy) are encouraged to contact the Director of Admissions.

Christian Humanism is the foundation and unifying theme of the liberal arts curriculum at Mount Angel Seminary. This curricular focus provides a vision—a vision of the human person created in the image and likeness of God—which informs and pervades the whole of the College's course offerings and instruction.

Bachelor of Arts

The Mount Angel Seminary undergraduate curriculum offers a liberal arts education in the Benedictine tradition. Saint Benedict envisions the monastery as a “school of the Lord's service,” and the monastic tradition inherited from him places learning within an overarching search for God: a quest for truth, peace and divine wisdom. A sound liberal arts education encourages habits of critical observation and articulate expression, and aids the holistic formation of seminarians by integrating academic, cultural, and personal development. The academic program is directed to students who plan to move into the graduate study of Theology and go on to priestly ministry.

Outcomes of the Bachelor of Arts Degree Program

1. Students will articulate the broad contours of the Western intellectual tradition from the perspective of Christian humanism, discerning its theological orientation and using critical reasoning and situationally appropriate communication skills.
2. In preparation for the graduate study of theology for the Catholic priesthood, students will demonstrate a sound grasp of philosophy and the fundamental beliefs and practices of the Catholic faith, integrating faith and reason.
3. Students will demonstrate an ability to integrate and direct classroom learning towards their formation as Christian disciples, in their personal knowledge and faith in Jesus Christ, their growth in virtue, and the ordering of their learning towards self-giving service.

Bachelor of Arts Degree Requirements

The four-year liberal arts curriculum, leading to a Bachelor of Arts degree, may be completed with a major in Philosophy, a double major in Philosophy and Literature, or a double major in Philosophy

and Theology. In all cases, a minimum of 128 semester hours must be completed. A four-semester interdisciplinary humanities sequence forms the core of the general education curriculum in which students trace the elements of culture through a series of key texts supported by an integrating narrative. Other courses in the curriculum complement the historical chronology of this core while retaining their disciplinary distinctions.

Seminarians in the Bachelor of Arts program participate in the complete program of priestly formation at Mount Angel Seminary, i.e., Human, Spiritual, Intellectual, and Pastoral Formation.

Bachelor of Arts Courses

Philosophy: 30 credits

PH 223/523	Logic I	(2)
PH 226/526	Logic II	(2)
PH 221/521	Ancient Philosophy	(2)
PH 222/522	Medieval Philosophy	(2)
PH 227/527	Epistemology	(2)
PH 228/528	The Thomistic System	(2)
PH 331/531	Modern Philosophy	(2)
PH 333/533	Philosophy of the Human Person	(2)
PH 334/534	Contemporary Philosophy	(2)
PH 336/536	Moral Philosophy	(2)
PH 338/538	Philosophy of Nature	(2)
PH 441/541	Philosophy of Being	(2)
PH 442/542	Philosophy of God	(2)
PH 443/543	Political Philosophy	(2)
SC/PH 419G	Philosophy of Science	(2)

Theology: 12 credits

TH 100	Prayer and the Spiritual Life	(2)
TH 110	Introduction to the Bible	(3)
TH 112	Catechism of the Catholic Church	(3)
TH 411	Historical Introduction to Theology	(2)
TH 414	The Second Vatican Council	(2)

Humanities: 16 credits

HU 111	Christian Humanism I	(2)
HU 112	Christian Humanism II	(2)
HU 211	Humanities I	(2)
HU 212	Humanities II	(2)
HU 311	Humanities III	(2)

HU 312	Humanities IV	(2)
HU 401	History of Music	(2)
HU 402	History of Art	(2)

Literature: 12 credits

LI 211	Ancient Literature	(3)
LI 212	Medieval Literature	(3)
LI 311	Early Modern Literature	(3)
LI 312	Modern Literature	(3)

Language: 12 credits

LA 111	Elementary Latin I	(3)
LA 112	Elementary Latin II	(3)
	Language Electives	(6)

Communications: 10 credits

CO 101	Academic Skills	(1)
CO 112	Writing in the Humanities	(3)
CO 113	Principles of Communication	(3)
CO 311	Advanced Research Writing	(3)

Science: 6 credits

SC 301	Principles of Science	(2)
SC 302	History of Science	(2)
SC/PH 401G	Philosophy of Science	(2*)
SC/TH 402	Faith and Science	(2)

**Credits for Philosophy of Science count in Philosophy*

Mathematics: 3 credits

MH 212	Survey of Mathematics	(3)
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History: 3 credits

HI 112	United States History and Cultures	(3)
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Social Science: 3 credits

SO 111	Psychology of Human Development	(3)
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General Electives: 21 credits

Total Bachelor of Arts: 128 credits

Double Major in Philosophy and Literature Requirements

The Mount Angel Seminary double major in Philosophy and Literature is designed to enhance the college student's successful entry into theology and the flourishing of the seminarian in theology by offering the student sustained opportunities to read and write about great literature. The literature component of the double major complements the analytical and sapiential skills developed in the philosophy component by refining the experiential, homiletic, imaginative, and contemplative skills that a future priest must have.

Double Major in Philosophy and Literature (15 credits)

Required upper division survey courses (6 credits)

LI 311 Early Modern Literature (3 credits)

LI 312 Modern Literature (3 credits)

Required: one of the following (3 credits):

LI 419 Theoretical Issues in Literary Studies (3 credits) OR

LI 421 Poetry and the Human Person (3 credits) OR

LI 400 Metaphysical Poets

Choice of upper division courses (6 credits)

An Honors Thesis in Literature can count for 3 credits

Double Major in Philosophy and Theology Requirements

The double major in Theology provides college-level students with a broad foundation for graduate-level theological studies. Theology electives bring to light religious topics as they relate to philosophy and literature, to the Church's mission, to Christian ethics, and to other topics of interest. As students deepen their understanding of the Catholic faith, they come to realize "the richness and diversity of the Catholic intellectual tradition" (*PPF 277*).

Double Major in Philosophy and Theology (15 credits)

Upper division theology courses (6 credits)

SC/TH 402 Faith and Science course (2 credits)

TH 411 Historical Introduction to Theology (2 credits)

TH 414 The Second Vatican Council (2 credits)

Choice of upper division Theology courses (9 credits)

An Honors Thesis in Theology can count for 3 credits

Double Major in Philosophy and Spanish Studies Requirements

The double major in Spanish Studies is designed to enhance the college student's successful entry into theology and preparation for active ministry in a multi-cultural Church by offering the student sustained opportunities to read, write, speak, and learn about Latino literature, philosophy, history, and culture in both English and Spanish.

Students in the double major complete SP 111/112 (Beginning Spanish I and II) and SP 211/212 (Intermediate Spanish I and II) in continuity with the undergraduate language requirements of the core curriculum.

Double Major in Philosophy and Spanish Studies (15 credits)

Intermediate Spanish (6 credits)

SP 211: Intermediate Spanish I (3 credits)

SP 212: Intermediate Spanish II (3 credits)

Advanced Spanish (6 credits)

SP 311 Advanced Spanish I: Cultural Diversity in the Spanish-speaking World (3 credits)

SP 312 Advanced Spanish II: Introduction to the Study of Hispanic Literature (3 credits)

Spanish Studies elective course (3 credits)

An Honors Thesis in Spanish Studies can count for 3 credits

A student who successfully challenges SP 212 receives 3 credits (3 credits of Spanish are waived). To receive the double major this student would need to take 6 credits of Advanced Spanish and an additional 6 credits of Spanish Studies electives.

Bachelor of Arts Degree Curriculum By Year

Propaedeutic Program

Academic courses equivalent to the typical course load of a first year seminarian in the bachelor of arts degree program are taken during the propaedeutic stage of priestly formation. In keeping with the goals of the propaedeutic stage and the requirements of the *PPF*, the propaedeutic program of study is required for all first-time seminarians, regardless of prior education. It begins with a summer program of courses intended to provide a clear orientation for human and spiritual formation, an orientation that is anchored in the Fall and Spring semesters by the two-part course in Christian Humanism.

Propaedeutic Summer

TH 100	Prayer and the Spiritual Life	2
TH 110	Introduction to the Bible	3
	Credit Hours	5

Propaedeutic Fall

CO 101	Academic Skills	1
CO 113	Principles of Communication	3
SO 111	Psychology of Human Development	3
HU 111	Christian Humanism I	2
LA 111	Elementary Latin I	3
	Credit Hours	12

Propaedeutic Spring

CO 112	Writing in the Humanities	3
HI 112	United States History and Cultures	3
TH 112	Catechism of the Catholic Church	3
HU 112	Christian Humanism II	2
LA 112	Elementary Latin II	3
	Credit Hours	14

Discipleship II

Students are initiated into the four-semester Humanities and Literature sequence, with writing intensive courses centering on the ancient world in the fall semester and the medieval world in the spring. Alongside the Humanities and Literature sequence, the study of Philosophy opens with the history of ancient and medieval philosophy as well as introduction to logic, the theory of knowledge, and the philosophy of Saint Thomas Aquinas.

Discipleship II Fall

HU 211	Humanities I	2
LI 211	Ancient Literature	3
PH 221	Ancient Philosophy	2
PH 223	Logic I	2
PH 227	Epistemology	2
	Language / Elective	4
	Credit Hours	15

Discipleship II Spring

HU 212	Humanities II	2
LI 212	Medieval Literature	3
PH 222	Medieval Philosophy	2
PH 226	Logic II	2
PH 228	The Thomistic System	2
MT 212	Survey of Mathematics	3
	Language / Elective	3
	Credit Hours	17

Discipleship III

The Humanities and Literature sequence continues with a focus on the Renaissance, early modern, and modern periods, a focus that is paralleled in the student's introduction to modern and contemporary Philosophy. The philosophical curriculum expands to include classic themes such as the human person, moral philosophy and the philosophy of Nature. Introductory courses in science complement this focus, and, alongside further training in research writing, establish a foundation for the fourth and final year of the program of study.

Discipleship III Fall

HU 311	Humanities III	2
LI 311	Early Modern Literature	3
PH 331	Modern Philosophy	2
PH 333	Philosophy of the Human Person	2
CO 311	Advanced Research Writing	3
SC 301	Principles of Science	2
	Language / Elective	3
	Credit Hours	17

Discipleship III Spring

HU 212	Humanities IV	2
LI 312	Modern Literature	3
PH 334	Contemporary Philosophy	2
PH 336	Moral Philosophy	2
PH 338	Philosophy of Nature	2
SC 302	History of Science	2
	Language / Elective	3
	Credit Hours	16

Discipleship IV

Having completed the four-semester sequence in the history of Philosophy, Literature, and Humanities, the student is now able to approach the culmination of their philosophical curriculum in the philosophy of being and the philosophy of God, while also devoting more specialized attention to the history of art and music. The study of science is expanded to address philosophical questions as well as questions prompted by faith, and upper-level courses in Theology serve to orient the completion of this program of study toward the theological curriculum of the Configuration stage of priestly formation.

Discipleship IV Fall

PH 441	Philosophy of Being	2
SC/PH 419	Philosophy of Science	2
TH 411	Historical Introduction to Theology	2
HU 401	History of Music	2
PH 443	Political Philosophy	2
	Language / Elective	6
	Credit Hours	16

Discipleship IV Spring

PH 442	Philosophy of God	2
SC/TH 402	Faith and Science	2
TH 414	The Second Vatican Council	2
HU 402	History of Art	2
BA 414	Honors Thesis (or elective)	3
	Language / Elective	5
	Credit Hours	16

Bachelor of Arts Degree Completion

Students complete 128 credit hours of classroom instruction, and with the option of 3 hours of honors thesis workshop, should a proposed honors thesis project be approved.

The Bachelor of Arts degree may be awarded “With Honors” when the student has:

- achieved a 3.6 cumulative GPA for courses taken at Mount Angel Seminary, and
- completed BA 414 Honors Thesis Seminar

The Honors Thesis Committee reviews proposals from students submitted by faculty directors. The committee is composed of the Associate Dean of the College, the Honors Thesis program director, and one other full-time faculty member from the college.

BA 414**Honors Thesis**

3 credits (Pass/No Pass)

This course is for students undertaking the research and writing of an Honors thesis. An Honors thesis is a substantive piece of scholarship involving primary and/or secondary research, which serves to demonstrate mastery over the discourse, methods, and content of one academic topic. A thesis requires students to synthesize knowledge and skills acquired over the course of the undergraduate career with a focus on developing a specific paper from research and coursework into a substantive thesis. All thesis projects must be designed and completed under the supervision of a faculty thesis director and the Honors Thesis program director, and, at the faculty thesis director’s direction, may be reviewed by additional faculty members.

All Honors Thesis students must enroll in BA 414; course requirements include the successful completion of an honors thesis and a public presentation of the thesis.

Eligibility: Students must meet the following requirements:

- Minimum GPA requirement of 3.6
- Acceptance of the Honors Thesis project by a faculty director
- Acceptance of the Honors Thesis proposal by the Honors Thesis committee

Certificate in Philosophy Academic Program

The Certificate in Philosophy at Mount Angel Seminary is designed for seminarians who ordinarily already have an undergraduate degree but require additional academic formation before entering the theology program.

Outcomes of the Certificate in Philosophy

In accord with the *PPF*, Mount Angel Seminary's Discipleship Stage has the comprehensive goal of preparing candidates to participate fully in priestly formation at the Configuration Stage. Because the primary academic goal is to provide a foundation for graduate theology and ministry, Discipleship seminarians take courses in Philosophy, Theology, and other related areas, supplemented by field education placements.

In this program:

1. Students will articulate the broad contours of the Western intellectual tradition from the perspective of Christian humanism, discerning its theological orientation and using critical reasoning and situationally appropriate communication skills.
2. In preparation for the graduate study of theology for the Catholic priesthood, students will demonstrate a sound grasp of philosophy and the fundamental beliefs and practices of the Catholic faith, integrating faith and reason.
3. Students will demonstrate an ability to integrate and direct classroom learning towards their formation as Christian disciples, in their personal knowledge and faith in Jesus Christ, their growth in virtue, and the ordering of their learning towards self-giving service.

Certificate in Philosophy Entrance Requirements

In addition to the general requirements for admission to the Seminary, the following items are required for entrance into the Certificate in Philosophy program:

- A bachelor's degree from an accredited school or seminary with appropriate ecclesiastical endorsement, at the discretion of the Seminary.

Certificate in Philosophy Academic Requirements

The *PPF* requires that seminarians complete a propaedeutic stage and a discipleship stage (30 credits of philosophy and 12 of undergraduate theology) prior to entry into a graduate theology program. The following courses, more completely explained in the Bachelor of Arts course description section of this Catalog, comprise a typical certificate in philosophy.

Propaedeutic: 29 credits

CO 101	Academic Skills	(1)
CO 112	Writing in the Humanities	(3)
CO 113	Principles of Communication	(3)
HU 111	Christian Humanism I	(2)
HU 112	Christian Humanism II	(2)
LA 111	Elementary Latin I	(3)
LA 112	Elementary Latin II	(3)
SO 111	Psychology of Human Development	(3)
TH 100	Prayer and the Spiritual Life	(2)
TH 110	Introduction to the Bible	(3)
TH 112	Catechism of the Catholic Church	(3)

Philosophy: 30 credits

PH 223	Logic I	(2)
PH 226	Logic II	(2)
PH 221	Ancient Philosophy	(2)
PH 222	Medieval Philosophy	(2)
PH 227	Epistemology	(2)
PH 228	The Thomistic System	(2)
PH 331	Modern Philosophy	(2)
PH 333	Philosophy of the Human Person	(2)
PH 334	Contemporary Philosophy	(2)
PH 336	Moral Philosophy	(2)
PH 338	Philosophy of Nature	(2)
PH 441	Philosophy of Being	(2)
PH 442	Philosophy of God	(2)
PH 443	Political Philosophy	(2)
PH	Philosophy Elective	(2)

Theology: 12 credits

TH 100*	Prayer and the Spiritual Life	(2)
TH 110*	Introduction to the Bible	(3)
TH 112*	Catechism of the Catholic Church	(3)
TH 411	Historical Introduction to Theology	(2)
TH 414	The Second Vatican Council	(2)

Latin: 6 credits

LA 111*	Elementary Latin I	(3)
LA 112*	Elementary Latin II	(3)

**Propaedeutic courses*

Literature/Humanities: 8-12 credits

Students in the Certificate program can take *either* the Literature (LI) *or* the Humanities (HU) four semester historical sequence.

General Electives: 12-16 credits**Total Credits:** 87 credits**Certificate in Philosophy Curriculum by Year****Propaedeutic****Propaedeutic Summer**

TH 100	Prayer and the Spiritual Life	2
TH 110	Introduction to the Bible	3
	Credit Hours	5

Propaedeutic Fall

CO 101	Academic Skills	1
CO 113	Principles of Communication	3
SO 111	Psychology of Human Development	3
HU 111	Christian Humanism I	2
LA 111	Elementary Latin I	3
	Credit Hours	12

Propaedeutic Spring

CO 112	Writing in the Humanities	3
HI 112	United States History and Cultures	3
TH 112	Catechism of the Catholic Church	3
HU 112	Christian Humanism II	2
LA 112	Elementary Latin II	3
	Credit Hours	14

Certificate Year 2 Fall

	<i>Literature / Humanities track</i>	3
PH 221	Ancient Philosophy	2
PH 223	Logic I	2
PH 227	Epistemology	2
	Language / PH Elective / Elective	5
	Credit Hours	14

Certificate Year 2 Spring

	<i>Literature / Humanities track</i>	3
PH 222	Medieval Philosophy	2
PH 226	Logic II	2
PH 228	The Thomistic System	2
PH 338	Philosophy of Nature	2
	Language / PH Elective / Elective	3
	Credit Hours	14

Certificate Year 3 Fall

	<i>Literature / Humanities track</i>	3
PH 331	Modern Philosophy	2
PH 333	Philosophy of the Human Person	2
PH 441	Philosophy of Being	2
PH 443	Political Philosophy	2
TH 411	Historical Introduction to Theology	2
	Language / PH Elective / Elective	1
	Credit Hours	14

Certificate Year 3 Spring

	<i>Literature / Humanities track</i>	3
PH 334	Contemporary Philosophy	2
PH 336	Moral Philosophy	2
PH 442	Philosophy of God	2
TH 414	The Second Vatican Council	2
	Language / PH Elective / Elective	3
	Credit Hours	14

Certificate in Philosophy Program Completion

Students complete all PFF requirements for the propaedeutic and discipleship stages of formation, including 30 credit hours of philosophy and 12 credit hours of undergraduate theology, as well as any prerequisites for entrance into the Master of Divinity degree program.

Master of Arts (Philosophy)

The MA (Philosophy) curriculum at Mount Angel is designed for qualified seminarians in the Discipleship Stage who wish to deepen their knowledge of philosophy in preparation for the study of Theology. Suitably qualified non-seminarian students interested in registering for the Master of Arts (Philosophy) degree program are encouraged to contact the Director of Admissions.

Outcomes of the Master of Arts (Philosophy)

1. Student shows a solid grasp of the field of philosophy: different eras in the history of philosophy; the different subdivisions of philosophy; philosophical methodology and philosophical content.
2. Students will demonstrate a capacity for graduate-level research: how to use library/information resources, how to formulate a thesis, and produce a thesis-project outline with bibliography.

Master of Arts (Philosophy) Entrance Requirements

In addition to the general requirements for admission to the Seminary, the following items are required for entrance into the MA (Philosophy) program:

- A bachelor's degree from an accredited school or seminary with appropriate ecclesiastical endorsement, at the discretion of the Seminary.
- A minimum GPA of 3.0. Furthermore, all Master of Arts (Philosophy) degree students must maintain a minimum GPA of 3.0 to remain in the degree program. Decisions in this matter rest with the Academic Dean.

Master of Arts (Philosophy) Degree Requirements

Students complete 34 credit hours of classroom instruction combined with 2 hours of comprehensive examination, and with the option of 2 hours of thesis writing, should a proposed thesis project be approved.

MA (Philosophy) Courses

Core Courses: 26 credits

PH 521	Ancient Philosophy	(2)
PH 522	Medieval Philosophy	(2)

PH 523	Logic I	(2)
PH 526	Logic II	(2)
PH 527	Epistemology	(2)
PH 531	Modern Philosophy	(2)
PH 533	Philosophy of the Human Person	(2)
PH 534	Contemporary Philosophy	(2)
PH 536	Moral Philosophy	(2)
PH 538	Philosophy of Nature	(2)
PH 541	Philosophy of Being	(2)
PH 542	Philosophy of God	(2)
PH 543	Political Philosophy	(2)

Philosophy Electives: 8 credits (8)

Comprehensive exams: 2 credits

PH 900	Philosophy Comprehensive Exams	(2)
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***PH 82 Philosophy Thesis** (2 credits awarded upon completion)

*PH 82 Philosophy Thesis is only required for students seeking ‘Honors’, and its two credit hours count toward the eight required credits of open electives.

Total: 36

Students taking the MA (Philosophy) as seminarians in the Discipleship stage of priestly formation must fulfill *PPF* requirements in addition to MA (Philosophy) requirements, which include: completion of the prerequisite Propaedeutic program of studies (if not already completed); a minimum of 30 credits in Philosophy (PH electives for seminarians pursuing graduate studies in philosophy should include courses such as ‘Thomistic System’ and ‘Philosophy of Science’); and 12 credits in undergraduate theology (specifically: ‘Prayer and the Spiritual Life’; ‘Introduction to the Bible’; ‘Catechism of the Catholic Church’; ‘Historical Introduction to Theology’; and, ‘The Second Vatican Council’). Courses fulfilling *PPF* requirements are marked with an asterisk (*) in the schedule below.

MA (Philosophy) By Year

MA (Phil) Year 1 Fall

PH 521	Ancient Philosophy	2
PH 523	Logic I	2
PH 523	Epistemology	2
PH 533	Philosophy of the Human Person	2

PH elective	2
Credit Hours	10

MA (Phil) Year 1 Spring

PH 522	Medieval Philosophy	2
PH 526	Logic II	2
PH 536	Moral Philosophy	2
PH 538	Philosophy of Nature	2
	PH elective	2
	Credit Hours	10

MA (Phil) Year 2 Fall

PH 531	Modern Philosophy	2
PH 541	Philosophy of Being	2
PH 543	Political Philosophy	2
*TH 411	Historical Introduction to Theology	2
	PH elective	2
	Credit Hours	10

MA (Phil) Year 2 Spring

PH 534	Contemporary Philosophy	2
PH 542	Philosophy of God	2
PH 900	Philosophy Comprehensive Exams	2
*TH 414	The Second Vatican Council	2
	PH elective (or Thesis)	2
	Credit Hours	10

Courses marked with an asterisk (*) are not formally required for the MA (Philosophy) degree, but are typically taken by seminarians in the Discipleship stage of priestly formation in order to meet *PPF* requirements for entrance into the graduate theology programs of the Configuration stage of priestly formation.

Master of Arts (Philosophy) Degree Completion

Ordinarily, all graduation requirements for the MA (Philosophy) degree must be successfully completed within five calendar years of entrance into the degree program.

If the thesis option is taken, students must complete *both* MA Comprehensive Exams *and* the MA Thesis requirements, the latter culminating in an oral presentation of thesis findings where the students' thesis director and reader will officially approve the thesis.

The Master of Arts (Philosophy) degree may be awarded “With Honors” provided that:

- The student has achieved a minimum 3.6 cumulative GPA for courses taken at Mount Angel Seminary, and
- The student’s MA Thesis is recommended for Honors distinction.

PH 802

Philosophy Thesis

2 credits

Degree candidates complete a 50-70 page paper, setting out a clear philosophical thesis and providing arguments in its support. The thesis should demonstrate the student’s ability to do graduate level work in philosophy, as well as the acquisition of research tools essential to later graduate work in theology. The thesis will be supervised by a thesis director and have a reader.

PH 900

Philosophy Comprehensive Exams

2 credits

Degree candidates are examined on key components from across the MA (Philosophy) curriculum. Students will be tested in the core areas and history of philosophy as well as in the perennial tradition in Catholic philosophy. Details regarding the MA (Philosophy) comprehensive examination are available from the Graduate Degrees Completion Coordinator.

College of Liberal Arts Course Descriptions

Communications

CO 101

Academic Skills and Information Literacy

1 credit

The primary focus of Academic Skills and Information Literacy is preparing students for deep intellectual study in philosophy and theology. Basic habits of study, intellectual curiosity, and love of learning are explored with an eye towards deep reading in the Benedictine tradition. The first half of the semester is dedicated to the foundations of general academic skills (time management, reading, note taking, class engagement, test taking, critical thinking, and effective communication) via interactive lectures. Next, information literacy and research skills are introduced via a combination of interactive lectures, active demonstrations of information literacy skills (EBSCO Discovery Service searches), and a monitored active learning component where students apply information literacy skills to find appropriate sources for a thesis statement and annotated bibliography. By the end of the semester students will understand how academic skills integrate into information literacy, which provides the groundwork for continued academic study in philosophy and theology. *This course is required for all first-year college students with no prior college experience. Additionally, students at any level of Academic Probation (including graduate students) will be required to take ASIL. Seminarians can be asked to take this class by their formation director.*

CO 012

Independent Study Skills Development

No Credit/1 hour per week

Individualized instruction to build upon skills from CO 101.

CO 112

Writing in the Humanities

3 credits

This course introduces students to college-level, source-based writing so that they will be able to approach academic essays with knowledge and skill. Short writing assignments help students learn to work with the concepts of academic writing: reading closely to analyze texts and question sources; evaluating with criteria and knowledge; reasoning with evidence; reflecting on ideas and thoughts; and communicating ideas in clear and effective prose. Key concepts of academic writing are introduced and reviewed; students also learn strategies for reading and analyzing complex texts. Through integrative lectures, adaptive quizzes, interpretive close reading experiences, collaborative activities, and student-centered writing engagements, students gain the skills necessary to analyze and respond to texts with respect for the dignity of the human person and openness to the many viewpoints of others. The course also provides learning activities that build skills in holistic seminary formation across the

following propaedeutic formation goals: intellectual curiosity, love of learning, intercultural competency, basic habits of study, and self-giving, knowledge, and awareness.

CO 113

Principles of Communication

2 credits

This course approaches communication as a means to building healthy relationships and communities by uniting communication skills with Catholic habits of wisdom and virtue. Through collaborative class activities, lectures, readings, and online exercises, students gain understanding of key terms and theories of communication. Together, we practice listening and speaking “with the heart” so that together we can participate more fully in what Pope Francis calls “a language of peace.” Class exercises are designed to foster intercultural competency, basic habits of study, intellectual curiosity, love of learning, self-knowledge and awareness, listening and silence, and self-giving. We will improve skills in interpersonal, small group, and intercultural communication, conflict resolution, improvisation, and public speaking. Ultimately, the course helps students experience communication as opportunities for metanoia (transformation and newness of heart, mind, and spirit), mindfulness in the Benedictine tradition, and “humanization” (as creatures made in God’s image and likeness).

CO 115

Fundamental of Communication

1-3 credits

This course builds communicative skills across three modes of communication with the needs of individual students in mind. Students focus on the context and purpose of interpersonal, interpretive, and public styles of communication. Students improve writing, reading, speaking, listening, and critical thinking skills as they actively negotiate meaning in spontaneous verbal, unscripted settings, summarize and analyze written and spoken texts, and practice oral presentations. The course also provides learning activities to promote holistic seminary formation toward several goals, including self-discipline, capacity for work, time management, etiquette, and self-control, listening skills, intercultural competency, intellectual curiosity, and love of learning.

CO 311

Advanced Research Writing

3 credits

In this course, students will consider writing as two modes of intellectual inquiry within various academic disciplines: it is both a process of critical thinking and a product communicating the results of critical thinking. Students hone skills that reveal a mind actively involved in articulating and supporting a position or problem and bringing something new to the reader. As they conduct research projects and complete reflection activities, students explore the assumptions and conventions of scholarship in chosen areas of study, the kinds of questions asked, the type and nature of responses to these questions, the kinds of discourses used, genre expectations, and the relevant research methods employed. This course intensifies preparation for longer research projects and provides learning

activities that build on maturing skills in holistic seminary formation. *Prerequisite: CO 112 or the equivalent.*

CO 496/G

Intercultural Communication

2 credits

In this course, students will work toward the goal of gaining intercultural competence, “a set of cognitive (mindset), affective (heartset), and behavioral (skillset) skills and characteristics that support effective and appropriate interaction in various cultural contexts” (USCCB). Students will read texts by leading scholars in the field and participate in a variety of communication opportunities to become more verbally and nonverbally fluent in intercultural communication. *Prerequisite: CO 113 or permission of the instructor.*

Fine Arts

FA 111/G

Beginning Calligraphy

2 credits

This one semester course is a beginner’s course in Western calligraphy and the art of “good writing”. It is taught in a step-by-step methodology: how to write calligraphy with a fountain and dip pens using historical examples and models which can be used for projects and the student’s own work. This course will use not only a textbook, but additional examples from the instructor as well as books available in the Library. We will also take advantage of the extraordinary collection of manuscripts in the Mount Angel Abbey Library.

FA 112/G

Intermediate Calligraphy

2 credits

Intermediate Calligraphy course building on what was learned in this first semester. The initial classes will review alphabets and pen techniques, especially focusing on perfecting the letterforms covered. We will use not only a textbook, but additional examples from the instructor as well as books available in the Library. We will also take advantage of the extraordinary collection of manuscripts held in the Mount Angel Abbey Library.

FA 213/G

FA 214/G

Keyboard I, II

1 credit each

Individual piano instruction with emphasis on sight-reading, techniques of fingering and counting, and ability to play all major and minor chords. Literature ranges, according to ability, from simple pieces to classics of keyboard literature including Bach, Handel, Mozart, Beethoven, and Chopin.

Techniques of accompaniment are stressed for more advanced students; including practical music theory, lead sheet reading and the opportunity to accompany the Seminary community at Mass, Evening Prayer or Benediction.

FA 215/G

FA 216/G

Vocal Music I, II

1 credit each

This class is an opportunity for students to grow in their knowledge of sacred music by an introduction to the basic components of proper singing technique and the chants of the Roman Missal. Vocal Music I is beginner-focused, though singers of all levels are welcome. This class begins with the Solfège singing method and progresses to basic sight-singing in modern notation, concluding with an introduction to singing the Roman Missal. Concepts covered in this course include breathing, posture, intonation, sight-reading, basic music-reading, singing in groups, vocal range development, and tone quality. This course builds upon the insight that “knowledge of sacred art and music should be integrated into liturgical formation so that it will contribute to the overall formation of seminarians and provide them with another resource in view of evangelization and pastoral endeavor” (PPF 342).

FA 217/G

Introduction to Music Theory

1 Credit

This course introduces rudimentary music theory concepts including notation, scales, intervals, modes and cadences in order to give students the ability to read music. Students will also practice sight-reading both by singing and playing the recorder.

FA 313/G

FA 314/G

Keyboard III, IV

2 credits each

Individual piano instruction for advanced students. Admission is by audition only; the course is a continuation of work done in FA 213 and FA 214. More difficult piano literature is studied, and there is an increased emphasis placed on sight-reading. Techniques of accompaniment are stressed; these include practical music theory, lead sheet reading, and the opportunity to accompany the Seminary community at Mass, Evening Prayer, or Benediction.

FA 315/G

FA 316/G

Organ I, II

2 credits each

This class is open by audition only to students who are already proficient pianists. Emphasis is placed on pedal technique, registration, and such literature as would be used in a monastic or parish setting.

Organ students will be expected to learn both accompanying skills and solo literature. Those preparing for parish ministry will also learn appropriate music for wedding and funeral liturgies. Opportunities to accompany the Seminary assembly at Evening Prayer, Evening of Quiet, Benediction, or Mass will be provided. *Prerequisite: two years of piano.*

FA 415/G

FA 416/G

Seminary Spanish Choir

1 credit each

Similar to Seminary Liturgical Choir below but emphasizing liturgical music in Spanish.

FA 417/G

FA 418/G

Seminary Liturgical Choir I, II, III, IV

2 credits each

The seminary choir leads the liturgical music at all seminary Masses. Repertoire is sacred and broad-ranging, with a focus on Gregorian Chant, polyphony, and other liturgical choral music. Basic healthy vocal production and music-reading skills are central in this course. Participation in seminary liturgies and concerts is required. *Sacrosanctum Concilium* directed that “the treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted” and “great importance is to be attached to the teaching and practice of music in seminaries” (114, 115). To this end, the seminary choir course seeks to train seminarians through practice in discerning appropriate, solemn, and beautiful music for the liturgy.

FA 419/G

Introduction to Chant and Presiding

1 credit

This class is a practical orientation to chant in a liturgical context, especially the Mass and Liturgy of the Hours. Beginning with basic singing technique, such as breathing and vocal production, the class will focus on liturgical chant in the Roman Missal, *Graduale Romanum*, and introductory Gregorian chant, giving them the skills they need to approach singing with confidence.

History

HI 112

United States History and Cultures

3 credits

The course draws on a variety of sources to help students gain a broader view of history, culture, and identity in the United States. Our study provides a basis for understanding the American experience and the shaping of values and viewpoints within cultural groups, time periods, and/or themes. Through integrative lectures, adaptive quizzes, interpretive close reading experiences, collaborative

activities, and student-centered research explorations, students gain the skills necessary to analyze and discuss primary and secondary sources embedded within specific sociocultural contexts. The course also provides learning activities that build skills in holistic seminary formation across the following propaedeutic formation goals: intellectual curiosity, love of learning, intercultural competency, basic habits of study, and self-giving, knowledge, and awareness.

Humanities

The *PPF* insists that “a [sound] liberal arts education” plays an important role in each seminarian’s “preparation for the study of theology” (276). The Humanities block lies at the heart of Mount Angel Seminary’s liberal arts curriculum. It consists of two propaedeutic courses introducing the concept of Christian Humanism and a four-semester, chronologically arranged sequence which invites students to explore aspects of different historical eras in terms of their social and political organization, their cultural production, their religious and philosophical insights, and their evolving understanding of the human person and the natural world.

HU 111

Christian Humanism I

2 credits

As both the home of intellectual formation for the propaedeutic stage and an introduction to Mount Angel Seminary’s curriculum of the Discipleship Stage of formation, the course proposes habits of daily living, develops appropriate skills, such as deep-reading, and offers opportunities that aid in living deeply into one’s Christian humanity. Rather than study Christian Humanism from a philosophical perspective, we will aim to live it, integrating all dimensions of formation. The course provides a specifically *experiential* introduction to the perspective of Christian Humanism as a world-view shaped by a distinctly Catholic culture. In this seminar-style course, we strive to engage each of the benchmarks for intellectual formation in the propaedeutic stage: intercultural competency, initial familiarity with the Bible, initial understanding of Christian doctrine and anthropology, and developing basic habits of study, intellectual curiosity, and a love of learning. Our work together will revolve around the following practices as means of cultivating self-knowledge, self-possession, and self-gift: accompaniment (witnessing), participation, affective development, gratitude, silence, and deep reading. These practices capacitate the seminarian for self-mastery and a deep interior life; both are requisite for an interiorly mature and discerning man. Students read from Augustine’s *Confessions* and Fr. Jacques Philippe’s *Interior Freedom*, among other excerpted texts.

HU 112

Christian Humanism II

2 credits

As both the home of intellectual formation for the propaedeutic stage and an introduction to Mount Angel Seminary’s curriculum of the Discipleship Stage of formation, the course continues the work of HU 111; proposes habits of daily living, develops appropriate skills, such as deep-reading, and offers

opportunities that aid in living deeply into one's Christian humanity. Rather than study Christian Humanism from a philosophical perspective, we will aim to live it, integrating all dimensions of formation. The course provides a specifically *experiential* introduction to the perspective of Christian Humanism as a world-view shaped by a distinctly Catholic culture. In this seminar-style course, we strive to engage each of the benchmarks for intellectual formation in the propaedeutic stage: intercultural competency, initial familiarity with the Bible, initial understanding of Christian doctrine and anthropology, and developing basic habits of study, intellectual curiosity, and a love of learning. Our work together will revolve around the following practices as means of cultivating self-knowledge, self-possession, and self-gift: accompaniment (witnessing), participation, affective development, gratitude, silence, and deep reading. These practices capacitate the seminarian for self-mastery and a deep interior life; both are requisite for an interiorly mature and discerning man. Students read from Augustine's *Confessions* and Fr. Jacques Philippe's *Interior Freedom*, among other excerpted texts.

HU 211

Humanities I: From Prehistory to Late Antiquity (c.10000 B.C.E. - c.500 C.E.)

2 credits

In this first segment of the Humanities sequence, we study the Ancient World. We begin by considering the earliest cultural traces left by the first humans to, subsequently, embark on a journey that takes us from the Neolithic Revolution and the birth of civilization in the Ancient Near East, through Ancient Egypt, Classical Greece, the Hellenistic period, the Roman Republic, to the Roman Empire. In the last part of the course, we consider the transforming effects of Christianization on the late Roman Empire and the emergence of a pan-European Christendom that will be the defining feature of the continent for the next one thousand years.

HU 212

Humanities II: From the Early Medieval Period to the Dawn of the Renaissance (c.500 C.E. - c.1500 C.E.)

2 credits

In this course we study the emergence of the Medieval World, its flourishing, and its waning to make room for what the historians call the Early Modern period. We look at the three civilizations that arose from the spoils of the Roman Empire: the Byzantine, the Islamic and the Western European. We consider the genesis and the gradual formation of modern European nations, while at the same time thinking about the deeper unity that characterized European Christendom under the joint aegis of the Roman Pontiff and the "Roman" Emperor. We also look at the dawn of the Renaissance in Italy and the spread of the new humanistic learning north of the Alps. Finally, we consider the cultural transformations of the XV century leading to the Reformation and the Age of Geographical Exploration and Conquest. *Prerequisite: HU 211.*

HU 311

Humanities III: From Early Modernity to the Enlightenment and Beyond (c.1500 C.E. - 1815 C.E.)

2 credits

This segment of the Humanities sequence is dedicated to the consideration of the Early Modern period. We begin with the XVI century, the Renaissance century *par excellence* which, apart from astonishing advances in arts, new ideas about learning, and a reconsideration of traditional approaches to natural sciences, gave the Europeans their first taste of a global reality (following the early colonial encounters), and a profound sense of ideological disunity (resulting from the shock of the Reformation and the ensuing religious warfare). We consider the XVII century through the prism of its efforts to rebuild some sense of order as expressed in political ideologies (Absolutism vs. Constitutionalism), philosophy (the Cartesian turn, rationalism vs. empiricism), arts (Baroque and Rococo vs. Classicism), and science (the Scientific Revolution). Finally, we look at the XVIII century as both plagued by the old predicaments (the continuing rivalries between European states at home and in the colonies, the consolidation of the Atlantic System and the triangular trade patterns with the concomitant brutalizing effects of slave trade etc.) and offering the promise of a new opening (the Enlightenment, the beginnings of Industrial Revolution in England, the American and the French Revolutions, the Napoleonic era). *Prerequisite: HU 212.*

HU 312

Humanities IV: From the Congress of Vienna to the Contemporary World (1815 C.E. - Present)

2 credits

This course is dedicated to the study of the increasingly complex political, cultural, social, and artistic realities of the XIX, XX, and XXI centuries. We begin with the Congress of Vienna which, rather than restoring the *Ancien Régime* ushered in three decades of almost incessant revolutionary activity in Europe and beyond. We consider the fervent nation building endeavors of the period between 1850 and 1870 and the New Imperialism that characterized the last quarter of the XIX century. We reflect on the opening decade of the XX century as the staging ground for WWI, the Great War itself, and the Interwar Period marked by the advent and consolidation of the totalitarian regimes. We examine WWII and the Bipolar World that emerged from it. We look at the surprisingly precipitous disintegration of the Eastern Bloc initiated in 1989, the short-lived illusion of an “end of history” it gave rise to, and the reconfiguration of the World Order in the following years. Finally, we consider the world as it took shape post-September 11th attacks: the world we live in. *Prerequisite: HU 311.*

HU 401

History of Music

2 credits

In this course, seminarians encounter truths about God and his creation by engaging in a survey of the history of Western music from its pre-Christian beginnings through the 20th century. This course emphasizes both the development of a vocabulary for musical style and the understanding of the place

of music, especially sacred music, in history as it reflects the many aspects of culture. This course is historical and expands on Mount Angel Seminary's humanities program in order to connect the understanding of the social, political, philosophical, and religious spheres in the Western world with the history of music. The course is also musical, equipping students to become knowledgeable about Western music itself with the hope of achieving the attendant benefits of life-enrichment, self-awareness, and a lifelong enjoyment of music. The course work involves both reading and listening, with extensive in-class audio experiences.

HU 402

History of Art

2 credits

This survey of the history of art and architecture in the western world, from Greco-Roman origins to the present, introduces students to the history and fundamentals of western art and architecture. It also offers an overview from a global perspective with the goal of developing an appreciation that will enrich the seminarian's life beyond the academic setting. Through integrative lectures, adaptive quizzes, interpretive multimedia experiences, and student-centered research explorations, students will gain the skills necessary to analyze and critique the formal and aesthetic qualities of art and architecture embedded within specific sociocultural contexts. The course also provides learning activities that build on maturing skills in holistic seminary formation across the following discipleship formation goals: critical thinking; respect for the dignity of the human person and for the diversity of human culture and experience, collaboration, humility, and self-reflection, self-knowledge, and self-gift.

HU 416

Studies in Culture

2 credits

This course explores theories, methods, and ethnographies of cultural anthropology to deepen knowledge of cultural and social variety. Discussions will include concepts of culture, mind, thought, time, space, behavior, language, worldviews, rituals, art, music, and sacred symbols.

Languages

GR 111

Elementary New Testament Greek I

3 credits

This class is open to all students in the discipleship and configuration stages. The class will contribute to "a well-established habit and desire to explore the Word of God and theological Tradition" (*PPF* 292). The primary focus is on acquiring rudimentary reading skills in New Testament Greek so as to proceed towards engagement with the biblical text in the spring semester. Our studies will foster greater appreciation both of the details of God's word and of the nuance and delight of human language.

GR 112

Elementary New Testament Greek II

3 credits each

This class is open to all students in the discipleship and configuration stages. The primary focus is to gain a substantial working knowledge of the Greek New Testament. We will begin to engage with blocks of biblical text and apply our skills to exegesis alongside the development of language skills. We will work to integrate our learning towards effective pastoral ministry, especially preaching and teaching, and to contribute to “a well-established habit and desire to explore the Word of God and theological Tradition” (*PPF* 292).

GR 211

GR 212

Intermediate New Testament Greek I, II

3 credits each

This course involves philological analysis and the translation of substantial portions of the Greek New Testament.

HE 111

Elementary Old Testament Hebrew I

3 credits

This class is open to all students in the discipleship and configuration stages. The primary focus is on acquiring rudimentary reading skills in Biblical Hebrew as presented by the Masoretic tradition, skills which are built upon in HE 112. We may also reflect on some larger implications brought out by our textual work: exegetical, historical, theological, and interfaith. This can help to integrate our learning towards effective pastoral ministry, especially preaching and teaching. This course should foster a greater appreciation of the details of God’s word spoken to and through ancient Israel and contribute to “a well-established habit and desire to explore the Word of God and theological Tradition” (*PPF* 292).

HE 112

Elementary Old Testament Hebrew II

3 credits

This class is open to all students in the discipleship and configuration stages with some Hebrew background. Building on HE 111, the primary focus will be to gain a substantial working knowledge of Biblical Hebrew. Secondly, we will proceed through the Book of Jonah in the original language in short, regular installments. We will work to integrate our learning towards effective pastoral ministry, especially preaching and teaching, and to contribute to “a well-established habit and desire to explore the Word of God and theological Tradition” (*PPF* 292).

HE 211

HE 212

Intermediate Old Testament Hebrew I, II

3 credits each

A study of the grammar, syntax, and vocabulary of ancient Hebrew. The course includes guided reading of selected Old Testament texts.

LA 111

LA 112

Elementary Latin I, II

3 credits each

This interactive lecture course is designed to give students a basic facility with the Latin language, i.e. verb and noun inflection and ecclesiastical pronunciation. It also serves to ground and promote future language acquisition by developing the habit and art of grammar. Students are introduced to various classical, patristic, medieval, and modern magisterial authors. This course serves the human and intellectual dimensions of formation by encouraging students' capacity for hard work, openness to correction, basic habits of study, and love of learning.

LA 211

LA 212

Intermediate Latin I, II

3 credits each

This course continues the development of reading ability in Latin by the study of complex grammatical and syntactical structures. Students will continue to acquire vocabulary knowledge and to explore the relationship between the Latin and English languages. In addition to the textbook, appropriate selections from ancient, patristic and medieval writings will be used to expand the students' grasp of the language. *Prerequisites: LA 111 and LA 112.*

LA 311/G

LA 312/G

Advanced Latin I, II

1 credit each

This course will consist of the reading and translation of selected poetic, prose and liturgical texts. Students must have working familiarity with Latin grammar and facility with reading texts with a dictionary. *Prerequisite: Permission of the instructor is required.*

LA 400/G

Directed Study

1 credit

This course is open to students who have successfully completed LA 311 and LA 312 and who wish to continue the study of Latin.

SP 111

Beginning Spanish I

3 credits

Designed for absolute beginners, this course aims to immerse students in the Spanish language through a communicative approach. In Beginning Spanish I students will engage in interactive activities that promote listening, speaking, reading, and writing skills in a supportive and dynamic classroom environment. Throughout the course, students will: a) learn essential vocabulary and phrases for everyday scenarios, including greetings, introductions, and common expressions, b) develop basic reading and listening comprehension skills through exposure to a variety of authentic materials, c) practice speaking with classmates in pair and group activities, enhancing conversational abilities and confidence, d) produce short written paragraphs, e) explore fundamental grammar concepts, focusing on sentence structure, verb conjugations, and the use of nouns and adjectives, f) gain insight into the diverse Spanish-speaking world, including customs, traditions, and regional variations. By the end of this course students will demonstrate language proficiency roughly equivalent to the Novice Mid Level as specified in the 2024 guidelines of the American Council on the Teaching of Foreign Languages (ACTFL).

SP 112

Beginning Spanish II

3 credits

This course is designed for students who have completed Beginning Spanish I or have similar foundational knowledge of the Spanish language. Building on the skills acquired in the previous course, we will continue our journey towards proficiency in a communicative and engaging classroom environment. In Beginning Spanish 2, students will: a) expand their vocabulary and conversational skills to discuss a variety of topics, such as daily routines, leisure activities, and travel experiences, b) enhance their listening and speaking abilities through interactive dialogues, role-playing, and group discussions that mimic real-world situations, c) dive deeper into Spanish grammar, focusing on the past tenses, direct and indirect object pronouns, and adjective agreement to articulate more complex thoughts and ideas, d) improve reading comprehension through the exploration of short texts, articles, and cultural stories that highlight various aspects of the Spanish-speaking world, e) foster writing skills by composing simple paragraphs and dialogues, allowing for personal expression and harnessing grammar and vocabulary in context. By the end of this course students will demonstrate language proficiency roughly equivalent to the Novice High Level as specified in the 2024 guidelines of the American Council on the Teaching of Foreign Languages (ACTFL).

SP 211

Intermediate Spanish I

3 credits

This course is designed for students who have completed Beginning Spanish II or, otherwise, have a solid foundation in Spanish and are ready to enhance their language skills through a communicative

and interactive approach. Building on the knowledge acquired in previous courses, Intermediate Spanish I focuses on refining language proficiency while expanding vocabulary and cultural understanding. In this course, students will: a) engage in meaningful conversations about a variety of topics, such as cultural perspectives, current events, and personal experiences, to further develop speaking and listening skills, b) explore more complex grammar concepts, including the subjunctive and the conditional, as well as advanced sentence structures, allowing for nuanced expression in both spoken and written forms, c) improve reading comprehension through authentic texts, including literature excerpts, articles, and dialogues that reflect contemporary issues in the Spanish-speaking world, d) develop writing proficiency by composing essays and short narratives that encourage personal reflection and the use of advanced grammatical structures, e) participate in collaborative projects and discussions that promote cultural competence and deepen understanding of the diverse traditions, values, and histories of Spanish-speaking communities. By the end of this course students will demonstrate language proficiency roughly equivalent to the Intermediate Low Level as specified in the 2024 guidelines of the American Council on the Teaching of Foreign Languages (ACTFL).

SP 212

Intermediate Spanish II

3 credits

This course is designed for students who have completed Intermediate Spanish I or have an equivalent level of language proficiency. The general methodology and the overarching goals of the course remain the same as in the previous segments of the Spanish sequence. Students are invited to pursue a higher degree of linguistic and cultural competence in an environment in which emphasis is placed on communication, and making mistakes is viewed as a natural part of the learning process. However, Intermediate Spanish II introduces one novel element, namely an intensified focus on the pastoral uses of Spanish and a more pronounced orientation towards the practical needs of the American priest who will work with parishioners whose first language is Spanish. Students will: a) engage with a variety of authentic liturgical and pastoral materials in Spanish provided in both oral and written form, b) broaden their theological and pastoral vocabulary, c) enhance their speaking proficiency through in-depth class discussions of pastoral and theological topics, d) improve their writing skills through written assignments, including homilies for different occasions, e) cultivate their public speaking skills while presenting their Spanish-language homilies to classmates. By the end of this course students will demonstrate language proficiency roughly equivalent to the Intermediate Mid Level as specified in the 2024 guidelines of the American Council on the Teaching of Foreign Languages (ACTFL).

SP 211A

SP 211B

Spanish Language Conversant

1 credit each

Conversant work will include practice with students of Spanish in directed conversational activities to provide our students with regular practice in hearing and speaking Spanish with native speakers outside of the formal classroom setting. Conversant activities will be conducted exclusively in Spanish,

and will emphasize the use of the language in authentic contexts, rather than the explicit teaching of grammar. Conversant will work under the supervision of the Spanish instructor, who will provide regular written guides for practice with students of different levels.

SP 311/G

Advanced Spanish I

Cultural Diversity in the Spanish-speaking World

3 credits

This course is a content-based advanced Spanish course, with a focus on acquiring cultural competence rather than on a systematic study of thematically organized grammar and vocabulary. Students will interact while discussing readings pertaining to the historical, literary, and cultural patrimony of the Spanish-speaking world. They will work towards strengthening their listening, speaking, reading, and writing skills through a variety of activities centered on the culturally rich and linguistically varied class materials. SP 311 is open to all students who completed SP 212 as well as to heritage speakers wishing to improve reading and writing skills while exploring the history and cultural identity of the various regions that make up the Spanish-speaking world. *Prerequisite: SP 212*

SP 312/G

Advanced Spanish II

Introduction to the Study of Hispanic Literature

3 credits

This course is intended for students who have successfully completed 4 semesters of Spanish and for those heritage speakers wishing to strengthen their reading skills. The aim of the class is to generate the opportunity for students belonging to both groups to develop familiarity with written, literary Spanish, thus creating capable and confident readers. The areas of students' oral and written production will be addressed through class discussion, individual presentations, and the short literary analyses assigned. Students will be expected to have mastered basic literary-critical vocabulary in Spanish and to have gained a measure of understanding of the most important moments of the literary history of the Spanish-speaking world. *Prerequisite: SP 212*

SP 411/G

Selected Themes in the Literary History of Spain and Colonial Latin America up to the XVIII Century

3 credits

This advanced course in the literature and cultural history of the Medieval and Early Modern Spanish-speaking world is taught in Spanish. This is an elective course for students pursuing the double major in Philosophy and Spanish Studies. *Prerequisite: SP 312*

SP 412/G

Selected Themes in the Literary History of Spain and Colonial Latin America from the XIX Century through the Present

3 credits

This is an advanced course in the literature and cultural history of the Spanish-speaking world. Lectures and class activities are in Spanish. It is an elective course for students pursuing the double major in Philosophy and Spanish Studies. *Prerequisite: SP 312*

SP/HU 415/G

Latin American and Latino Studies

3 credits

This course will present the culture, history, and society of Latinos in the United States and of the Latin American region from 1520 to the present. The primary objectives of the course are to promote better understanding; to demonstrate historical, anthropological, sociological, and economic analysis of a region and population; and, to introduce the techniques of historical, sociological, anthropological and economic analysis through assignments that require a critical study of sources and analysis of documents' value to the student.

SP/PH 419/G

Philosophical Themes from the Spanish-speaking World

2 credits

Students will be introduced to some of the central figures and themes within the Spanish-speaking world of philosophy in this course. Possible topics include: the Valladolid Debate (on the rights of the Amerindian peoples), the achievements of the Salamanca School (De Vitoria, De Soto, Suarez), the philosophy of liberation, postcolonial critiques of Eurocentric thinking as well as celebrated thinkers such as Miguel de Unamuno and José Ortega y Gasset.

SP/TH 417/G

The Golden Age of Spanish Mysticism

2 credits

This course provides seminarians "with an understanding of the cultural roots of their faith" (PPF 276) through one of the richest chapters in the history of Christian spirituality and mysticism: the great Spanish mystics of the XVI century. In this course, students will be introduced to the three towering examples of spiritual mentorship of that era through selections of their classic contributions to Christian spirituality: St. Ignatius of Loyola (*Autobiography* and *The Spiritual Exercises*), St. Teresa of Avila (*Book of Her Life*, *The Way of Perfection*, and *The Interior Castle*), and St. John of the Cross (*Ascent of Mount Carmel*, and *The Dark Night of the Soul*). Their writings will be considered as both enduring models of Catholic spirituality and as crucial documents of the Spanish literary and cultural Golden Age. The class will be conducted in English (with the option of completing the readings and written assignments in Spanish). The credits earned in this class can be applied as either an Undergraduate Theology elective or towards the double major in Philosophy and Spanish Studies.

Literature

LI 211

Ancient Literature

3 credits

This interactive lecture-based course explores Ancient Greek and Roman texts composed between approximately 800 BC and 500 AD. Students pay particular attention to developments in narrative art and rhetoric seen in a wide variety of Greek and Latin drama, epic poetry, and other ancient forms. Our study examines how these texts form the basis of our own culture and the foundation of Western thought. We explore significant questions about what it means to be human through the eyes of ancient people in order to think critically about what these questions, and their possible answers, may mean to us. Authors include Homer, Plato, Ovid, and Boethius. Students establish a foundation for their study in the humanities by practicing analytical and critical reading, writing, academic dialogue, and multicultural awareness.

LI 212

Medieval Literature

3 credits

This course is an introduction to medieval literature in Old and Middle English and the contexts in which that literature was produced (AD 500-1500). Students are introduced to the medieval epic and other versed narratives such as *Beowulf* and *Sir Gawain and the Green Knight*, as well as hagiography, morality plays, and poems. In our encounters with diverse genres and perspectives from the medieval period, we come to know the medieval west as a vibrant and quickly developing multicultural world. The class also engages with the rich material culture of the Middle Ages in our study of manuscripts and the Bayeux Tapestry. Our methodological focus in this course is close-reading, introductory poetics, and cross-cultural analysis. Most texts are read in translation, but a few short works will be presented in Middle English, allowing students to glimpse the beginnings of modern English. Together we cultivate an appreciation of a culture that is markedly different from our own in many ways, yet that in other ways serves as the foundation for modern society.

LI 301/G

Selected Topics in Literature II (Drama)

3 credits

This class provides an in-depth look at individual playwrights (e.g. Moliere, Chekhov, Wilde) or dramatic periods (e.g. Medieval, Restoration). *Prerequisite: LI 112, LI 211, and LI 212 or permission of the instructor.*

LI/PH/TH 303/G

Dante's Divine Comedy

3 credits

The Divine Comedy is a classic of world literature, offering Dante's plan for personal, spiritual, and political renewal in the early 14th century, with observations that remain timely today. In this course, we will study the three canticles—Inferno, Purgatorio, and Paradiso—with attention to Dante's political, philosophical and theological themes and to the genius of his poetry.

LI 311

Early Modern Literature

3 credits

This interactive lecture-style course tracks the sweeping philosophical, political, and cultural changes of the 16th and 17th centuries as they are expressed in English poetry and prose. While the course is designed as a survey, students will take a deep dive into several literary moments in which the effects of the Reformation on cultural understandings of the human person, selfhood, and identity are revealed. Students examine the historical and cultural development of the Reformation crisis in England and its public and private consequences. Observing this seismic shift in the Christian world-view through literature, students have the opportunity to connect their philosophical studies to contemporary human experience. Texts include several notable writers including St. Thomas More, Milton, Shakespeare, Donne, Herbert, and Marvell. Foundational skills in close reading and analysis developed in previous courses advance toward synthesis and literary interpretation.

LI 312

Modern Literature

3 credits

This course traces the development of English Literature from the end of the 18th Century to WWI through the examination of representative literary and cultural texts from a diverse range of writers and perspectives. Particular attention is given to the developments of Romanticism; the industrial revolution and Victorian writers; and finally, the devastation of the first World War and the modernist response. Students investigate novels, poetry, and essays to evaluate a rapidly shifting cultural understanding of the human person and concepts of Truth and Beauty. Notable authors in this course include Shelley, Dickens, Forster, Borden, Chesterton, Eliot, and Hopkins.

LI 313/G

Selected Topics in Literature III (Fiction)

3 credits

This class offers the student a detailed examination of fiction as a genre of literature. The particular focus of the course may vary each semester. Novels and short stories may be grouped according to theme (e.g. Catholic fiction, fiction of social realism), region (e.g. American or Latin-American), or some other grouping (e.g. by author or period). *Prerequisites: LI 112, LI 211 and LI 212 or permission of the instructor.*

LI 317/G

Studies in Narrative Film

3 credits

This course guides students in becoming informed and analytical viewers of classic and contemporary films by explaining key vocabulary and concepts of narrative film forms, techniques, and history through viewing, discussing, reading and writing about, and presenting on a variety of narrative films.

Prerequisites: LI 211 and LI 212, or permission of the instructor.

LI 319/G

Literature: Cultural Perspectives

3 credits

Students will explore literary and cultural themes through US American and international novels, plays, short stories, or poetry. Discussions will also include historical, philosophical, mythic, and religious aspects. Seminar-style format.

LI/PH/TH 400/G

Metaphysical Poets

3 credits

This course offers an in-depth perspective of 17th century English Metaphysical poetry - a genre which singularly exhibits the fundamentals of poetics. Students examine works by Donne, Herbert, Marvell, and Crashaw to investigate the crisis of the self as it is expressed in religious poetry of the era. Our inquiry examines how these poets interiorly explored the wider cultural and political shift from Catholicism to Protestantism and what it meant for their understanding of the self in relation to the Divine. We engage the difficulty with which some of these poets encountered this shift as well as the persistence of Catholicism through a time of significant cultural upheaval. Additionally, students examine the ways in which poets of this era developed a poetic rhetoric for exploring metaphysical concepts. Close reading and critical analysis are a key focus, with written expression of poetic reading at the center.

LI 413/G

Shakespeare

3 credits

This class offers the student a close examination of a representative group of Shakespeare's tragedies, comedies, and histories with special attention to elements of plot, characterization, language, theme, and dramaturgy. Plays may include *Hamlet*, *A Midsummer Night's Dream*, *King Lear*, *Much Ado About Nothing*, *Henry V*, *Julius Caesar*, and *The Tempest*. A lab fee may be required. *Prerequisites: LI 211, and LI 212 or permission of the instructor.*

LI/PH 419/G

Theoretical Issues in Literary Studies

3 credits

A literary theory course, if it is to accomplish its goals, is a course in “how to read,” for critical thinkers. Theory is commonly understood as a “lens” through which we read texts; it is a means by which we practice perspective-taking and expanding our methods of understanding texts and the world. Theory develops not what we think, but the ways in which we think. This is the practice of *metacognition*. This course explores these habits of mind through learning about various “schools” of theory, whether philosophical or cultural. Students practice taking multiple perspectives by applying theory to a selection of well-known literary texts. The course also offers an overview of the philosophical and cultural issues concerning the art of literary expression. Finally, students expand and refine critical reading and thinking, imaginative and contemplative skills as well as pastoral- and virtue-development. *Prerequisites: LI 211 and LI 212 or permission of the instructor.*

LI/TH 420/G

Ethics and Literature: Selected Topics in Literature and Catholic Social Issues

3 credits

The study of literature invokes ethical dialogue between writers and their audiences; through their study of literary works, readers are called upon to act. In this course, students will consider this ethical call through the study of literature in view of Catholic social teaching. Particular emphasis will be placed upon developing the Catholic moral imagination as a specific response to the ethical demands of literary works and, by extension, real-world encounters. Students will combine exploration of magisterial teaching in the areas of the life and dignity of the human person (including the Catholic perspective in areas such as race and disability), political and familial organization, the natural environment, and care of the poor and vulnerable with various literary works that engage these areas. Readings will include papal, conciliar, and/or episcopal documents in juxtaposition with a variety of poetry, drama, and prose works. *Prerequisites: LI 211 and LI 212 or permission of the instructor.*

LI/PH 421/G

Poetry and the Human Person

3 credits

In this combination lecture and seminar course, we ask questions about what poems do, how they mean, and what power they contain. This power, we will discover, has an intimate connection to human personality and value. Together, we ask what it is to be a “person” and how poetry expresses personhood and human value. We will imagine and define these concepts together, using mechanisms of meaning that poems especially, and sometimes singularly, teach us. Necessarily, too, this course draws on the philosophy of Christian personalism to frame our readings of both secular and religious poetry. In addition to a breadth of poetic works, students will read philosophy by John F. Crosby, Jacques Maritain, Dietrich von Hildebrand, and Saint Pope John Paul II. It is the ambition of the course that students develop a philosophical and applied foundation for future theological studies and pastoral activity.

LI 422/G

Directed Study in Literature

2 credits

This course is designed to allow students to pursue intensive study of particular authors, periods, or theoretical questions in close collaboration with a Literature Department faculty member.

Prerequisite: Permission of the instructor.

LI 424/G

Selected Questions: Literature in Context

3 credits

This seminar affords interdisciplinary study of a special topic (e.g. Romanticism, The Puritan Experience in American Literature, The Pastoral Tradition), as specified by the professor. *Prerequisites:*

LI 211, LI 212 or permission of the instructor.

LI/TH 426/G

Religion and Literature

3 credits

This course will examine texts that arise from specific religious traditions as well as texts that allude to or evoke religious traditions. The student will read a representative selection of critical material and a broad range of literary texts of different genres and historical periods. *Prerequisites: LI 211, and LI 212 or permission of the instructor.*

Mathematics

MH 212

Survey of Mathematics

3 credits

Students will be introduced to the mathematical concepts commonly used as a foundation for mathematics since the early twentieth century. Topics include propositional logic, definitions and proofs, set theory, topology, and measure theory. This may be supplemented by reading and discussion about the history and motivation behind these and related fields. This course intends to focus on the human side of mathematics rather than necessarily fostering mathematical ability, and so little or no experience with mathematical calculation or derivation is required.

MT 114

Personal Finance

2 credits

The class is designed to provide practical suggestions to the young man about to enter the workforce as a priest. It is primarily aimed at those who have little or no business experience and have not lived “on their own” for any appreciable length of time. Students will prepare documents that will be helpful

guides to financial independence. Some of the topics covered will be: credit rating, bank loans (term vs. credit line), insurance, workable budgets (individual and parish), retirement planning, financial statements (preparation and reading), and cash vs. credit (how to evaluate “a deal”).

Philosophy

PH 209

Art of Philosophy

2 credits

Particular works of art are analyzed for their philosophical significance, as “students acquire a sense of the great human questions and the responses to them presented in the arts” (*PPF* 273). Chosen art forms include films, short stories, and plays. Students are exposed to the nuances of artistic expression, and learn how to listen to, question, and express philosophical ideas.

PH 223

PH 523

Logic I

2 credits

This is Part I of a two-semester introductory course in the art of right reasoning, which is fundamental to philosophical and theological studies [*Fides et Ratio* 4]. Privileging the traditional scholastic logic grounded in the Aristotelian tradition, the course defines basic logical concepts and introduces methods for analyzing the validity of arguments. Students will learn to identify philosophical arguments, present counter arguments, and analyze the positions of different thinkers. A fundamental goal of the course is to help students to become clearer thinkers who are better able to rationally present, discuss, and defend the truths of the faith.

PH 226

PH 526

Logic II

2 credits

This is Part II of a two-semester introductory course in the art of right reasoning, which is fundamental to philosophical and theological studies. Privileging the traditional scholastic logic grounded in the Aristotelian tradition, the course defines basic logical concepts and offers methods for analyzing the validity of arguments. Students learn to spot philosophical arguments, present counter arguments, and analyze the positions of different thinkers, with the aim of helping them to become clearer thinkers who are better able to rationally present, discuss, and defend the truths of the faith.

PH 221

PH 521

Ancient Philosophy

2 credits

Students are introduced to the history of philosophy through the study of ancient philosophical thought, beginning with the Pre-Socratics, continuing through Plato and Aristotle, and finishing with the world of Hellenistic philosophy. Students will also begin their introduction to the historical influence of philosophical thought on the Catholic intellectual tradition. Focus is on reading and analysis of primary texts. Central themes will include the developing relationship between mythical and rational accounts of reality; philosophy as the love of and pursuit of wisdom; and philosophy as a preparation for the Gospel.

PH 222

PH 522

Medieval Philosophy

2 credits

Students study medieval philosophy from St. Augustine to William of Ockham. Emphasis is placed on the great medieval figures, such as Thomas Aquinas, Bonaventure, and Duns Scotus. Some attention is also given to late Medieval/Renaissance thought. The overarching theme is the problematic of faith seeking understanding. The study of medieval philosophy shows especially that “the knowledge of philosophy, with its powerful impact on theology and theologians, is necessary in order to appreciate the richness of our theological tradition” [PPF 282]. *Prerequisite: PH 221/PH 521.*

PH 227

PH 527

Epistemology

2 credits

Students synthesize and evaluate the basic historical issues in the theory of knowledge. What is knowledge? How is it possible? What are current trends in this field? The study of epistemology will be seen to play an important role in fortifying the close relationship between faith and reason. In this course students “come to appreciate the power of reason to know the truth; yet as they confront the limits of the powers of human reason, they are opened to look to Revelation for a fuller knowledge of those truths that exceed the power of human reason” [PPF 283b].

PH 228

PH 528

The Thomistic System

2 credits

Analyzing and evaluating the philosophy of St. Thomas Aquinas as set out in some of his major works, students are introduced to a prime instance of the fruitful relationship between philosophy and theology in the Christian tradition. This course emphasizes the spirit of Thomistic philosophy, and

especially the integration of faith and reason present in his work. This course on St. Thomas offers both a basic understanding of the mysteries of the Catholic faith and assists in explaining and even defending the reasoning that supports these truths.

SC/PH 419/G

Philosophy of Science

2 credits

What is science? How is scientific inquiry conducted? What sort of knowledge is gained through scientific discovery and learning, and how is it gained? What distinguishes science from other human activities? In this course students will examine these and related questions while analyzing and evaluating the various answers offered throughout the Western philosophical tradition. Texts draw primarily from mainstream philosophy of science, though the course will also engage texts from thinkers within the neo-scholastic tradition.

PH 331

PH 531

Modern Philosophy

2 credits

This course will focus on the major philosophical trends and thinkers from the 16th to the 18th century. The overarching theme is the growth of the empiricist and rationalist schools of thought and their decisive impact on the system of Immanuel Kant. Modern philosophy thus lays the groundwork for understanding the final historical period of Contemporary Philosophy. *Prerequisite: PH 222/PH 522.*

PH 333

PH 533

Philosophy of the Human Person

2 credits

In this course the nature of the human person is the focus; it develops and advances the vision of Christian humanism, with its theological orientation, that animates the entire philosophical curriculum. “The study of philosophical anthropology helps seminarians understand ‘the authentic spirituality of man, leading to a theocentric ethic, transcending earthly life, and at the same time open to the social dimension of man’” [PPF 283f]. What does it mean to be the rational animal? Human existence is studied in its manifold dimensions – knowing, feeling, willing – and will provide a foundation for the study of moral philosophy.

PH 334

PH 534

Contemporary Philosophy

2 credits

Students study philosophical paradigms and thinkers from the 19th century to the 21st century. Elements of both the continental and analytic approaches to philosophy will be considered and critiqued. Engaging contemporary thought, seminarians gain insight into the ideas that have informed our current worldview, and will be better prepared to engage contemporary culture and to participate in the “evangelization of culture” that is integral to the new evangelization. *Prerequisites: PH 221/PH 521, PH 222/PH 522, PH 331/PH 531.*

PH 336

PH 536

Moral Philosophy

2 credits

Students study ethical paradigms, such as deontology, consequentialism, virtue ethics, and natural law theory. They also study particular thinkers, such as Aristotle, St. Thomas Aquinas and Kant. Students are challenged to analyze and critique the limits of these ethical systems as well as to identify their use in current affairs. Of particular interest is the extent to which these various theories speak to a corresponding vision of what the human person is, crucially in relation to “the common good and virtue of solidarity” [PPF 283].

PH 338

PH 538

Philosophy of Nature

2 credits

Philosophy of Nature provides the grounding for the study of Metaphysics and eventually, the Philosophy of God, as well as the Philosophy of the Human Person and Moral Philosophy. Beginning with the Aristotelian emphasis on the physical world as the starting-point for reflection, the course takes up a number of questions: what do we mean by the “physical world/nature?” What are the fundamental elements of the natural world? What is the nature of change? After outlining the answers to these questions, the course will consider the relationship of Philosophy of Nature to the contemporary scientific worldview, looking both for points of continuity and change.

PH 347

PH 547

German Idealism

2 credits

German Idealism as an episode in the intellectual tradition of the west stretches from the thought of Kant to the encyclopedic system of Hegel – and includes many other figures in between. In the course, a theme and/or thinkers will be selected and students will be expected to follow up on the readings with

their own further research. Prominent themes include the changing status of religious faith, the nature/attributes of God, human freedom, mythology/symbolism, and the nature of art. *Prerequisites: PH 221/521, PH 212/512, PH 225/525.*

PH 400/G

PH 401/G

Disputed Questions I, II

1 credit each

This seminar explores and analyzes disputed questions in philosophy. Students are challenged to apply their philosophical knowledge to some of the basic problems of philosophy.

PH 402/G

The Gifford Lectures

2 credits

This class, taught in seminar format, takes up one set of the famous Gifford Lectures in natural theology, and offers close reading and discussion of the material. Amongst topics typically considered are the nature/existence of God, the spirituality of different religions, the problem of evil, and the nature of the new atheism. Gifford lecturers have included such figures as William James, Gabriel Marcel, and Alasdair MacIntyre.

PH 403/G

Questions in Phenomenology

2 credits

A thorough introduction to the phenomenology begun by Edmund Husserl in the first decades of the 20th century in Germany. Also treated are existential phenomenology, associated with Martin Heidegger, and realistic phenomenology represented by such figures as Max Scheler and Edith Stein.

PH/TH 404/G

Philosophy of Religion

2 credits

This course offers a philosophical reflection on such topics as the relationship between faith and reason, religious language and symbolism, the nature of religious belief, the question of evil in relation to God, divine intervention in human affairs (including miracles), the nature of religious (and especially mystical) experience, and religious pluralism. Both traditional and contemporary approaches to these themes will be considered.

PH 405/G

Augustine's Confessions

In this seminar students will engage in close reading and discussion of the Confessions of St. Augustine of Hippo. With Augustine as guide, students will consider philosophical questions dealing with such diverse themes as time, freedom, happiness, cosmology, human nature, and the divine nature.

Theological topics such as sin, creation, and the interpretation of Sacred Scripture will be investigated as well. Special attention will be given to the application of the text to the dimensions of formation, and to themes of conversion and friendship.

PH 417/G

Existentialism

2 credits

This course takes an in-depth look at the philosophical approach that has come to be known as “existentialism.” How are we to understand human existence? Is human existence fundamentally different from other ways of existing in reality? If so, how? Emphasis is placed on key themes such as freedom, despair, hope, and death; and on central thinkers such as Kierkegaard, Jaspers, Heidegger, Sartre, Marcel, and Camus. *Prerequisites: PH 334/PH 534.*

PH 441

PH 541

Philosophy of Being

2 credits

This course considers the nature of being as being, a central pillar of the Western intellectual tradition and fundamental point of intersection between philosophical and theological thought and also between faith and reason. Students learn core principles such as the analogy of being, the nature of the transcendentals, and essence and existence. Thus, foundations are laid for philosophy of God, and ultimately theology. Though centered on the Thomistic system, other philosophical perspectives are also considered.

PH 442

PH 542

Philosophy of God

2 credits

Completing the analysis begun in Philosophy of Being, this course offers an extensive reflection on “Natural Theology,” considering rational arguments for the existence of God and regarding his nature and attributes. By examining various historical approaches to these questions and considering the challenges we face in thinking about the nature of God, the course offers a privileged opportunity for a deepened integration of faith and reason, and provides a foundation for the seminarian’s study of theology and the knowledge of God by means of Revelation. *Prerequisites: PH 225/PH 525, PH 441/PH 541.*

PH 443

PH 543

Political Philosophy

The class provides an investigation into the general philosophical principles and concepts of political thought, practices, and institutions, including justice, equality, democracy, power, and community.

Building on the foundations laid by philosophical anthropology and ethics, political philosophy strives “to take into consideration contemporary issues of the day in intellectual, cultural, social, economic and political life” [PPF 277].

PH 488/G

Directed Study

1 credit

The purpose of this course is to allow students and instructors to work more extensively on a philosophical, religious studies topic of interest. Examples might include the status of mathematics in recent logic, contemporary developments in linguistic philosophy, the sense of the presence of God in contemporary religious thought.

PH 544

Classic Texts in Metaphysics

2 credits

The instructor picks a particular classical metaphysical text and students read the original work (translation) in its entirety.

PH 545

Thinkers and Themes from the World of the Renaissance

2 credits

Often neglected in surveys of philosophy, Renaissance thought is now recognized as the crucial link between the medieval and modern world views. Since many of the leading intellectuals of this time wrote in varied genres, readings will not be restricted to philosophy, but will include literary and historical dimensions. Prominent topics include human nature and dignity, changing conceptions of the state, reflections on the Americas, the emergence of individualism, and the conflict between the late scholastics and Renaissance writers.

PH 546

Contemporary Issues in Continental Philosophy

2 credits

This is a course designed to take up one or more themes that are currently the topic of discussion in contemporary European philosophy. While it is difficult to categorize this area, major developments are taking place in how language, ethics, the human being, and even God are conceived. *Prerequisites: PH 525, PH 534.*

PH 548

Issues in Contemporary Thomism

2 credits

At least since the time of the encyclical letter, *Aeterni Patris*, there has been a renaissance of interest in the thought of St. Thomas Aquinas. In this course students will read various contemporary authors

within the Thomistic tradition. Areas of interest include transcendental Thomism, analytical Thomism, as well as philosophers working within a more traditional interpretation. *Prerequisites: PH 514.*

PH 551

Special Topics

1 credit

In this seminar-style course, students will look closely at a particular philosophical topic/question, and will seek to deepen their understanding of it through the reading of a number of divergent texts and thinkers. Themes might include the problem of free will, the notion of inter-subjectivity, the concept of mind.

Theology

TH 100

Prayer and the Spiritual Life

2 credits

This course is an introduction to prayer and the spiritual life designed specifically to the needs of the propaedeutic student. It is a foundational exploration of Christian prayer and spirituality presented in an interactive lecture format, initially building upon the fourth part of the Catechism of the Catholic Church, ‘Christian Prayer,’ before introducing other primary sources. Students explore the biblical, dogmatic, historical, and liturgical foundations of Christian prayer and varied expressions of spiritual life. The course emphasizes the experiential component because spirituality is better understood when experienced and lived. The student will develop skills in personal (*lectio divina*) and liturgical prayer; spiritual journaling; the practice of silence and solitude; and the ability to articulate and integrate one’s relationship with Jesus Christ.

TH 110

Introduction to the Bible

3 credits

This course introduces students to the canonical Scriptures of the Catholic Church. Students will acquire a basic familiarity with the biblical depiction of salvation history (focusing on covenants—for example, Noahide and Abrahamic), the various genres and typical language of key biblical texts, the historical contexts and theological concerns of the major biblical authors, and the manifold relationships between the Old and New Testaments. Additionally, using the modes of *lectio divina* and liturgical spirituality, we will examine how God’s Word continually speaks to us through the Scriptures.

TH 112

Catechism of the Catholic Church

3 credits

This course provides a foundational understanding of the teachings of the Catholic church. Designed primarily for propaedeutic seminarians, the course offers a fundamental introduction to theology through the primary teaching instrument of the church, the Catechism. Keeping in view their eventual formation as missionary disciples of Jesus Christ in service to the Church, students learn to use the Catechism as a resource for the faith. Students engage in careful reading and interaction with the text, develop an understanding of its claims and methodology, and practice charitable defense of Church teaching in written and oral formats. Through prayerful consideration of the Catechism in its four parts (Profession of Faith, Celebration of the Christian Mystery, Life in Christ, and Christian Prayer), the course offers daily occasions for growth in each of the four dimensions of priestly formation.

TH 310/G

Monasticism: The Desert Fathers

2 credits

This course will introduce students to several key teachers, texts and themes of the early monastic tradition in Egypt. The texts will include, among others, St. Athanasius' Life of Antony, the Sayings of the Desert Fathers, the Rules of Pachomius, the Institutes and Conferences of John Cassian. Engaging with these sources will provide students an opportunity to deepen their understanding on a variety of topics (asceticism, prayer, Scripture, faith, orthodoxy, etc.), specifically as seen in the teaching of these "Desert Fathers."

TH 312/G

Monastic Sources II: The Holy Rule

The backbone of this course is the Holy Rule of Saint Benedict. Attention will also be given to earlier monastic rules that influenced the Holy Rule, such as the Rule of Augustine and the Rule of the Master. The Life of Saint Benedict will be studied as well as subsequent monastic texts as it relates to the Holy Rule. In addition, modern commentary on the Holy Rule will be used to gain a fuller understanding of the text.

TH 314/G

History and Geography of the Holy Land

2 credits

This class is an overview of the history and geography of the Holy Land. It is intended to give a context for the Scriptures to enhance the deep reading of Scripture for prayer, for preaching, for the study of Scripture and for understanding the issues of justice and peace in Israel, Palestine and their neighboring countries.

TH 316/G

A History of Saint Paul and his Missionary Activity

2 credits

This class is an overview of the life of Saint Paul and the key cities associated with him. It is intended to give a context for the Scriptures to enhance the deep reading of Scripture for prayer, for preaching, for the study of Scripture and a better understanding of the history of Turkey and its place in the history of the Church.

TH 411

Historical Introduction to Theology

2 credits

This course is a broad historical overview of theology “intended as preparation for further study of theology in the configuration stage” of priestly formation by offering students “an understanding of the historical and cultural context of their faith” [PPF 238, 285]. Representative periods of theological development are examined in light of their role in bringing faith to greater understanding. The course, complementing the study of philosophy and the “Catholic intellectual tradition” [286], explores key developments in the history of theology as well as significant contributions of prominent theologians from the first century to today. *Prerequisite: TH 112*

TH 414/G

The Second Vatican Council

2 credits

Students study Vatican II and the major teachings promulgated in the sixteen Council documents. Emphasis is placed on the four constitutions: the Sacred Liturgy, the Church, Divine Revelation, and the Church in the Modern World. Some attention is given to the implementation of Vatican II teachings from 1965 to the present.

TH 415/G

Mariology

2 credits

This course focuses on the theological origin and development of Mariology in scripture and tradition, with particular emphasis on the theology of Mary in relation to Christology, ecclesiology and the development of doctrine; the significance of Mary as the *Theotokos*, the ever-virgin, the immaculately conceived and in her Assumption; Mary and ecumenism; and guidelines for contemporary Marian devotion found especially in *Lumen Gentium* and *Marialis Cultus*.

TH 417/G

Catholic Social Teaching

2 credits

This course is an introduction to the social teaching of the Roman Catholic Church. It includes a study of the authorship, content, and contributions of major Catholic documents. Emphasis is placed on the teaching promulgated since 1961, beginning with John XXIII's *Mater et Magistra*.

TH 423/G

Comparative Religions

2 credits

According to Pope Benedict XVI, "interreligious and intercultural dialogue are not an option, but a vital necessity of our time." A survey of prominent world religions including Hinduism, Buddhism, Judaism and Islam will enable broader discussion of such topics as the nature of religion as a human phenomenon, possibilities for interreligious dialogue, and implications for Catholic spirituality, apologetics and evangelism.

TH 425/G

Mary in the Liturgy

2 credits

This course provides an overview of Mary in the Liturgy for the purpose of understanding how the Church celebrates the mysteries of Jesus Christ with the Blessed Virgin Mary and how she lives in communion with the Triune God and participates in God's plan of salvation for all humanity as the Mother of the Son of God, Mother of the Church, and Type of the Church. Special attention will be given to: Sacred Scripture and Sacred Tradition, the seasonal cycles of the liturgical year, and the Marian feasts. Art, music and history will be integrated into the classes to enrich the student's experience of Marian liturgy.

TH 426/G

Theology of Art

2 credits

Theology of Art focuses on the scriptural and theological basis for our experience and creation of art, particularly the visual arts, in both secular and sacred contexts. As part of their study, students will take part in hands-on experience with making icons and other visual art.

TH 432/G

Theology of the Body

2 credits

This course will follow the 129 catecheses of Pope St. John Paul II, given between September 5, 1979 and November 28, 1984. As we look at human love in the Divine Plan, attention will be paid to themes of identity and *communio*. We will try to gain an understanding of who man is and for what purpose he is made, applying this meaning of the body to both the married and celibate vocations.

Science

SC 301

Principles of Science

2 credits

This course introduces the science portion of the curriculum. Students become acquainted with various modes of inquiry contributing to the investigation of nature and with fundamental concepts employed in the empirical sciences. As an important part of a liberal arts curriculum, then, scientific inquiry provides seminarians with an insight into a “wider range of human learning” [PPF 275]. The course will emphasize an appreciation of science as a deeply human activity, and thus as an important aspect of “living into one’s Christian humanity” as it is proposed in HU 111.

SC 302

History of Science

2 credits

This course presents a survey of the history of the natural sciences from ancient times to the present day. It builds on and extends the treatment of “the great human questions and the responses to them” (PPF 273) begun in SC 301 Principles of Science by placing such questions and responses in their historical contexts. Through their study of this history, seminarians will become acquainted with the development of science as a way of inquiring into nature through observation and experiment, and thus as a unique mode of intellectual activity, yet one not unrelated to other fields of human endeavor. Thus they will come to “comprehend better the world in which God acts” (PPF 276), learning from the wonder and efforts of those who have undertaken the ordered investigation of nature. Although this survey will be broad in scope, particular attention will be paid to a few salient episodes.

SC/TH 302/G

Science & Faith

2 credits

Building on the foundation provided by the earlier courses in the science curriculum, this course investigates the relationship between religious faith and empirical science, both as modes of knowing and as elements of human culture. The course thus deals with a particular manifestation of the relationship between faith and reason, of which it is “essential that seminarians develop an understanding” (PPF 280). Attention will be given both to perennial factors in this investigation and

to issues of current concern; thus, seminarians will be introduced to the pertinent “richness and diversity of the wisdom attained in the Catholic intellectual tradition” while striving to consider “contemporary issues of the day in intellectual, cultural, and social life as they pertain to moral and religious topics” (PPF 277). This summative course will synthesize various elements of the liberal arts and philosophy curricula while anticipating the theological studies of the configuration stage.

Social Science

SO 111

Psychology of Human Development

3 credits

Major theories and research findings on social, emotional, and cognitive development are covered. Although emphasis is on the time from birth to early adulthood, some research on adulthood and the elderly is included. Attention is given to how different environments enhance or hinder healthy development.

Graduate School of Theology

Mount Angel Seminary's Graduate School of Theology offers programs of study leading to the Master of Divinity (MDiv), open to seminarians seeking ordination in the Roman Catholic Church, and the Master of Arts (Theology), open to seminarians and qualified laymen and women interested in pursuing a theological education. In addition, the Graduate School of Theology also offers a Doctor of Ministry degree program, which is described in a subsequent section of this Academic Catalog.

Communion Ecclesiology is the foundation and unifying factor of the graduate theological curriculum at Mount Angel Seminary. This ecclesiology also provides a vision—a vision of Trinitarian and personal communion—which informs and pervades the entire formational program of the Seminary.

At Mount Angel Seminary, our vision of communion provides a model by which we are able to interpret and understand reality. It is grounded in the sacramental experience of our existence as members of the Church—that is, of the Trinitarian communion of God.

By holding before us the triune communion of God, we grow in our understanding of what it means to be created in God's image and likeness, and even as we continue to grow into the fullness of our stature as persons-in-communion. Our theology thus arises out of life in the Trinity, reflects on that experience, and returns to enrich our lives.

Having been initiated through Baptism and Confirmation into the communion of Father, Son, and Holy Spirit, we are deepened in that communion every time we celebrate the Eucharist.

The "shape" of the Eucharistic celebration images for us who God is and who we are: God is a communion of Father, Son, and Holy Spirit, and we are all together caught up into this communion. Our ongoing formation aims at ever more concretely embodying this image of communion in our way of being, loving, and working together.

Taking on the vision of Communion Ecclesiology will influence and inform all that we do. It does not simply give shape to our theological curriculum, but it also reshapes the way we approach liturgy, spiritual and personal formation, pastoral education, community life, and our interaction with each other in the world.

Master of Divinity

The Master of Divinity program assists students in integrating theological learning with pastoral skills, and their own continuing conversion to Jesus Christ, educating priesthood candidates in their search for “an ever-deeper knowledge of the divine mysteries” (*PDV* 51). Intellectual formation for Master of Divinity candidates is to be “*fides quaerens intellectum*, faith seeking understanding.... The Seminary study of theology begins in faith and ends in faith, as should all true theological inquiry and study” (*PPF* 291).

Outcomes of the Master of Divinity

1. Students will be able to think theologically in a way that is faithful to Sacred Scripture, the Catholic Tradition, and the teaching of the Church, using critical reasoning and appropriate methodologies, and to articulate the Catholic faith from the perspective of communion ecclesiology, demonstrating the connections and coherences of faith’s mysteries by discerning their Trinitarian, Incarnational, and Eucharistic foundations.
2. Students will manifest integration of theological learning with focus on the liturgy, deepening and broadening intellectual insights through prayer and the spiritual life and manifest an ever more profound grasp of their own human condition and respect for the dignity of each person.
3. Students will demonstrate the ability to orient and integrate their learning towards effective pastoral ministry, especially preaching and teaching.

Master of Divinity Entrance Requirements

In addition to the general requirements for admission into the Seminary, the following items are required for entrance into the Master of Divinity program:

- A minimum cumulative GPA of 2.5 from previous undergraduate or graduate degree.
- A bachelor’s degree from an accredited school or seminary with appropriate ecclesiastical endorsement, at the discretion of the Seminary.
- Completion of 6 credits of Latin language study or proof of equivalency (students who have not fulfilled this entrance requirement may be admitted to the degree program, but the requirement must then be completed concurrently with the MDiv program of study).
- Completion of 12 credits in undergraduate theology (as specified by the *PPF*).
- Completion of 30 credits in philosophy (as specified by the *PPF*).

Master of Divinity Degree Requirements

Students complete four years (eight semesters) of full-time study comprising 117 credit hours, which include 8 credit hours of Field Education (FE) and 2 credit hours of Comprehensive Examinations.

A Pastoral Internship (FE 505), normally taken in the summer and fall after Configuration 2, is recommended for all MDiv candidates. Those who do not participate in a Pastoral Internship are normally expected to enroll in a summer Clinical Pastoral Education program or equivalent.

A complete overview of the Pastoral/Field Education requirements is provided in the section entitled [Pastoral Formation Field Education Options](#).

Master of Divinity (MDiv) Courses

An asterisk () indicates courses required by the PPF of priesthood candidates for ordination beyond those required for the MDiv degree.*

Systematic Theology: 32 credits

MDiv: 26 credits

Ordination: 6 credits

ST 53	Fundamental Theology[*]	(3)
ST 54	Theological Anthropology [*]	(3)
ST 55	The Fathers of the Church	(2)
ST 57	Theology of the Liturgy	(2)
ST 65	Christology & Soteriology	(3)
ST 66	The Trinity	(3)
ST 80	Spiritual Theology	(2)
ST 52	Sacramental Theology I: Initiation	(2)
ST 77	Sacramental Theology II: Holy Orders	(2)
ST 81	Sacramental Theology III: Healing	(2)
ST 51	Communion Ecclesiology I: Masterthemes	(2)
ST 70	Communion Ecclesiology II: The Church/Mary	(2)
ST 71	Communion Ecclesiology III: The Eucharist/Mission	(2)
ST 83	Communion Ecclesiology IV: Ecumenism/Dialogue	(2)

Moral Theology: 12 credits

MDiv: 9 credits

Ordination: 3 credits

MT 61	Fundamental Moral Theology[*]	(3)
MT 62	Medical Ethics & Healthcare Issues	(3)
MT 70	Catholic Social Doctrine	(3)
MT 71	Marriage & Sexual Morality	(3)

Sacred Scripture: 19 credits

MDiv: 14 credits

Ordination: 5 credits

SS 53	Matthew & Mark[*]	(2)
SS 54	Luke & Acts	(2)
SS 61	Torah[*]	(3)
SS 64	Prophets & Historical Books	(3)
SS 70	Psalms & Wisdom Literature	(3)
SS 71	Pauline Writings	(2)
SS 80	Johannine Writings	(2)
SS 83	Hebrews & Catholic Epistles	(2)

Historical Theology: 10 credits

MDiv: 6 credits

Ordination: 4 credits

HI 53	The Early Church[*]	(2)
HI 54	The Middle Ages	(2)
HI 63	The Reformation & the Council of Trent	(2)
HI 64	Modern Church History	(2)
HI 80	The Catholic Church in the New World[*]	(2)

Pastoral Theology: 17 credits

PT 51	Cultivating the Priestly Heart of Jesus	(2)
PT 52	Preaching I	(3)
PT 61	Evangelization & Catechetics	(2)
PT 62	Preaching II	(2)
PT 70	Preaching III	(3)
PT 80	Parish Administration & Leadership	(2)
PT 86	Pastoral Counseling	(2)
PT 88	Spiritual Direction	(1)

Pastoral Practicum: 4 credits

PR 80	Diaconate Presiding	(1)
PR 81	Priestly Presiding in English	(1)
PR 83	Priestly Presiding in Spanish	(1)
PR 85	Priestly Healing: Reconciliation & Anointing	(1)

Sacred Music: 3 credits

MU 52	Introduction to Chant & Sacred Music	(2)
MU 71	Chant & Presiding	(1)

Canon Law: 6 credits

CL 70 Introduction to Canon Law (3)

CL 73 Canon Law of Marriage (3)

Electives: 4 credits from Graduate disciplines or language courses

Field Education: 8 credits

FE 51 Field Education I (1)

FE 52 Field Education II (1)

FE 61 Field Education III (1)

FE 62 Field Education IV (1)

FE 70 Field Education V (1)

FE 71 Field Education VI (1)

FE 80 Field Education VII (1)

FE 81 Field Education VIII (1)

Comprehensive Exams: 2 credits

MDiv 81 Written Comprehensive Examination (1)

MDiv 82 Written Comprehensive Examination (1)

MDiv: 99 credits

Ordination: 18 credits

Total: 117 Credits

Master of Divinity Degree: Curriculum by Year

With Communion Ecclesiology as its foundation, Mount Angel Seminary's Master of Divinity (MDiv) curriculum begins by showing how all the master themes of the Catholic theological tradition have their roots in the Eucharistic celebration. They unfold from there into specific disciplines, all under the force and direction of faith seeking understanding.

The first year lays the foundation methodologically, historically, and liturgically. In the second year, the curriculum moves to understanding the nature of the human person, created in the image and likeness of divine communion, with all the moral and spiritual implications of this. Students then explore Christology and Trinity—Christ reveals the Trinitarian communion as well as the divine intention of bringing us into that communion. In the third-year students begin to synthesize the entire theological curriculum in their study of the Eucharist as it makes the Church and of the Church as it makes the Eucharist. In the fourth year the pastoral implications of this vision are explored.

Configuration I

Foundational courses in Theology, Biblical Studies, Historical Theology, Liturgy and Sacraments introduce students to a systematic approach to Theology, to the history and methodology of Biblical interpretation, and to the origins and development of the early Church. Students are introduced to the integrating curricular vision in the first of the Communion Ecclesiology course sequence, are introduced to liturgical and sacred music, and begin to study and practice the art of preaching. All within the context of priestly formation, configuration to the priestly heart of Jesus Christ. Students work with primary Patristic texts, Church documents, and relevant scholarly writings.

Configuration I Fall

FE 51	Field Education I	(1)
HI 53	The Early Church	(2)
PT 51	Cultivating the Priestly Heart of Jesus	(2)
SS 53	Matthew and Mark	(2)
ST 51	Communion Ecclesiology I: Masterthemes	(2)
ST 53	Fundamental Theology	(3)
ST 55	The Fathers of the Church	(2)
ST 57	Theology of the Liturgy	(2)
Total		16

Configuration I Spring

FE 52	Field Education II	(1)
HI 54	The Middle Ages	(2)
MU 52	Introduction to Chant and Sacred Music	(2)
PT 52	Preaching I	(3)
SS 54	Luke and Acts	(2)
ST 52	Sacramental Theology I: Initiation	(2)
ST 54	Theological Anthropology	(3)
Total		15

Configuration II

Having been introduced to the theological disciplines, students engage in the study of Christ and the Trinity, and gaining greater understanding of who Christ is, in his humanity and divinity, in relationship to the Trinity. They expand their study of Theology along with the study of Scripture and the History of the Church. The study of Moral Theology begins, students continue to hone their skills as preachers, even as they reflect upon and engage the challenges of evangelization and catechesis in the contemporary world.

Configuration II Fall

FE 61	Field Education III	(1)
HI 63	The Reformation and the Council of Trent	(2)
PT 61	Evangelization and Catechetics	(2)
SS 61	Torah	(3)
ST 65	Christology and Soteriology	(3)
ST 61	Fundamental Moral Theology	(3)
Total		14

Configuration II Spring

FE 62	Field Education IV	(1)
HI 64	Modern Church History	(2)
MT 62	Medical Ethics and Healthcare Issues	(3)
PT 62	Preaching II	(2)
SS 64	Prophets and Historical Books	(3)
ST 66	The Trinity	(3)
Total		14

Configuration III

In the third-year of study students review and integrate major theological themes, especially in the Communion Ecclesiology course sequence, where they learn what it means to affirm that “the Eucharist makes the Church.” They continue studies of Sacred Scripture, Moral Theology, and Homiletics and are introduced to Canon Law. Moving closer to ordination, they deepen their study of liturgy and the sacraments of vocation, and begin to integrate their theological studies with the responsibilities of liturgical presiding. Configuration III opens for most seminarians in the Spring semester, following a pastoral internship in the summer and fall (more information below in [*Pastoral Formation Field Education Options*](#)).

Configuration III Spring

FE 70	Field Education V	(1)
CL 70	Introduction to Canon Law	(3)
MT 70	Catholic Social Doctrine	(3)
PT 70	Preaching III	(3)
SS 70	Psalms and Wisdom Literature	(3)
ST 70	Communion Ecclesiology II: The Church and Mary	(2)
Total		15

Configuration III Fall

FE 71	Field Education VI	(1)
CL 73	Canon Law of Marriage	(3)
MT 71	Marriage and Sexual Morality	(3)

MU 71	Chant and Presiding	(1)
SS 71	Pauline Writings	(2)
ST 71	Communion Ecclesiology III: Eucharist and Mission	(2)
ST 77	Sacramental Theology II: Holy Orders	(2)
Total		14

Configuration IV

While the pastoral dimensions of theology are integrated throughout the curriculum, the final year addresses more concretely the sacramental, liturgical, and pastoral dimensions of the Church's ministry. Students are brought more concretely into the study and practice of liturgical presiding, pastoral counseling, parish administration and leadership, and the theology and administration of the sacraments of healing. The final course of the Church History curriculum brings the student into a more profound understanding of the American Church's contemporary multicultural context, and the final course in the Communion Ecclesiology sequence prepares the student for the reality of ecumenical dialogue and collaboration. The final courses in Sacred Scripture complement the study of Spiritual Theology by offering students an immersion into the Johannine writings and the Catholic epistles, especially the theology of Jesus Christ our Great High Priest in the book of Hebrews.

Configuration IV Spring

FE 80	Field Education VII	(1)
HI 80	The Catholic Church in the New World	(2)
PR 80	Diaconate Presiding	(1)
PT 80	Parish Administration and Leadership	(2)
PT 86	Pastoral Counseling	(2)
PT 88	Spiritual Direction	(1)
SS 80	Johannine Writings	(2)
ST 80	Spiritual Theology	(2)
MDiv 81	Comps I	(1)
Total		14

Configuration IV Fall

FE 81	Field Education VIII	(1)
PR 81	Priestly Presiding in English	(1)
PR 83	Priestly Presiding in Spanish	(1)
PR 85	Priestly Healing: Reconciliation and Anointing	(1)
SS 83	Hebrews and the Catholic Epistles	(2)
ST 81	Sacramental Theology III: Healing	(2)
ST 83	Communion Ecclesiology IV: Ecumenism & Dialogue	(2)
MDiv 82	Comps II	(1)
Total		11

Master of Divinity Degree Completion

Ordinarily, all graduation requirements for the Master of Divinity degree must be successfully completed within five calendar years of entrance into the degree program.

The Master of Divinity Degree may be awarded “With Honors” provided that:

- The student has achieved a 3.6 cumulative GPA for courses taken at Mount Angel Seminary,
- At least two of the three elements of the student’s MDiv Comprehensive Examination are recommended for Honors distinction.

MDiv 81

MDiv 82

MDiv Comprehensive Examinations I, II

2 credits (1 credit in fall semester/ 1 credit spring semester)

The Master of Divinity Comprehensive examinations involve both oral and written components that examine candidates on their attainment of the goals of the MDiv Degree. In the first semester, students are examined orally based on a submission of their written work with special attention on intellectual formation. In the second semester, students are examined on a case-study under the direction of a member of the faculty with special attention to intellectual formation’s integration with pastoral, spiritual, and human formation.

Master of Arts (Theology)

The Master of Arts (Theology) degree at Mount Angel Seminary, like the Master of Divinity, is founded on Communion Ecclesiology, recognizing that the master themes of the Catholic theological tradition have their roots in the Eucharistic celebration. The program is designed to provide a solid theological foundation in the Roman Catholic tradition and the skills to communicate that knowledge effectively. The program is open to qualified seminarians and religious as well as qualified laymen and women.

Outcomes of the Master of Arts (Theology)

1. Students will be able to think theologically in a way that is faithful to Sacred Scripture, the Catholic Tradition, and the teaching of the Church, using critical reasoning and appropriate methodologies, and to articulate the Catholic faith from the perspective of communion ecclesiology, demonstrating the connections and coherences of faith's mysteries by discerning their Trinitarian, Incarnational, and Eucharistic foundations.
2. Students will demonstrate a capacity for theological research, including the ability to identify a manageable and pertinent research question, to identify and accurately utilize sound theological sources, and to develop and complete a thesis on the basis of that research.

Master of Arts (Theology) Entrance Requirements

In addition to the general requirements for admission to the Seminary, the following items are required for entrance into the MA (Theology) program:

- A bachelor's degree from an accredited school or seminary with appropriate ecclesiastical endorsement, at the discretion of the Seminary.
- A minimum GPA of 3.0. Furthermore, all Master of Arts (Theology) degree students must maintain a minimum GPA of 3.0 to remain in the degree program. Decisions in this matter rest with the Academic Dean.
- Seminarians already in the MDiv program must submit a separate application to complete the MA (Theology), and, if accepted, will be required to write the MA thesis.

Master of Arts (Theology) Degree Requirements

Students complete 34 credit hours of classroom instruction combined with 2 hours of comprehensive examination, and with the option of 2 hours of thesis writing, should a proposed thesis project be approved. To this end, students will:

1. Show a solid grasp of the field of theology, appreciation for a communion ecclesiology approach to theology's central *topoi*, and awareness of subdivisions proper to theology.
2. Demonstrate a capacity for graduate-level research: how to use library/information resources, how to engage in graduate-level reading and writing (with the option of a thesis-project).

Master of Arts (Theology) Courses

An asterisk () indicates MA (Theology) courses that may not be applied toward the MDiv degree*

Systematic Theology: 15 credits

ST 51	Communion Ecclesiology I: Masterthemes	(2)
ST 53	Fundamental Theology[*]	(3)
ST 54	Theological Anthropology[*]	(3)
ST 65	Christology & Soteriology -or- ST 66 Trinity	(3)
ST 70	Communion Ecclesiology II: The Church/Mary	(2)
ST 71	Communion Ecclesiology III: The Eucharist/Mission	(2)

Moral Theology: 3 credits

MT 61	Fundamental Moral Theology[*]	(3)
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Sacred Scripture: 7 credits

SS 53	Matthew and Mark[*]	(2)
SS 61	Torah[*]	(3)
	SS elective	(2)

Historical Theology: 2 credits

HI 53	Early Church[*] -or- HI 80 Church in New World[*]	(2)
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Comprehensive Exams: 2 credits

MA 74	MA Comprehensive Examination[*]	(2)
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Electives:	7 credits	(7)
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MA (Theology) Thesis

MA 72	MA Thesis[*]	(2 credits awarded on completion)
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MA 72 is only required of students seeking honors or of seminarians completing the MA (Theology); the 2 credits of MA 72 may be applied toward the MA (Theology) elective requirements.

Total: 36 credits

MA (Theology) By Year

MA (Theol) Year 1 Fall

ST 51	Communion Ecclesiology I: Masterthemes	(2)
HI 53	The Early Church	(2) (or elective)
SS 55	Matthew and Mark	(2)
ST 53	Fundamental Theology	(3)
	Elective	(2)
<i>Credit Hours: 11</i>		

MA (Theol) Year 1 Spring

ST 54	Theological Anthropology	(3)
HI 80	Catholic Church in the New World	(2) (or elective)
ST 70	Communion Ecclesiology II: The Church/Mary	(2)
SS 61	Torah	(3)
	Elective	(2)
<i>Credit Hours: 11</i>		

MA (Theol) Year 2 Fall

ST 65	Christology & Soteriology	(3) (or elective)
MT 61	Fundamental Moral Theology	(3)
ST 71	Communion Ecclesiology III: Eucharist/Mission	(2)
	SS elective	(2)
<i>Credit Hours: 10</i>		

MA (Theol) Year 2 Spring

MA 74	MA Comps	(2)
ST 66	The Trinity	(3) (or elective)
MA 72	MA Thesis	(2) (or elective)
	SS elective	(2)
<i>Credit Hours: 9</i>		

Master of Arts (Theology) Degree Completion

Ordinarily, all graduation requirements for the MA (Theology) degree must be successfully completed within five calendar years of entrance into the degree program.

If the thesis option is taken, students must complete *both* MA Comprehensive Exams *and* the MA Thesis requirements, the latter culminating in an oral presentation of thesis findings where the students' thesis director and reader will officially approve the thesis.

The Master of Arts (Theology) degree may be awarded “With Honors” provided that:

- The student has achieved a minimum 3.6 cumulative GPA for courses taken at Mount Angel Seminary Graduate Program, and
- The student’s MA Thesis is recommended for Honors distinction.

MA 72

MA Thesis

2 credits (awarded on completion)

Degree candidates may elect to complete a 50-70 page research thesis under the supervision of a director and reader. The thesis demonstrates the student’s ability to do thorough theological research and to integrate pertinent theological material. Additionally, the student gives a formal oral presentation of his/her thesis. Details regarding the MA thesis and how students might seek approval to write one are available from the Graduate Degrees Completion Coordinator. The MA (Theology) candidate may enroll in MA 72 for up to four semesters. If, after four semesters, the thesis is not completed, the MA (Theology) candidate, who elects to continue, may enroll in MA 72/IP.

MA 72/IP

MA Thesis, ongoing registration

No credit

Continuation fee

The thesis writing process is ordinarily completed within 1-2 years. The process may be extended to a total of five years, two in MA 72 and three in MA 72/IP, if the criteria for continuation are met and a petition for continuation is made. Criteria: The Master of Arts (Theology) candidate who has passed MA 74, Master of Arts (Theology) Oral Comprehensive Examination, and whose initial submission for the thesis (working outline, 10 pages of the text, and working bibliography) has been approved, may petition for continuation of the thesis in the fourth semester of formal work on the thesis. A continuation fee of half the cost of one semester credit is billed for each semester, up to a maximum of six semesters, until the thesis is completed. Details regarding MA 72/IP are available from the Graduate Degrees Completion Coordinator.

MA 74

MA Comprehensive Examination

2 credits (awarded on completion)

Master of Arts degree candidates are examined orally on selected topics from the MA curriculum. The goals of the MA (Theology) degree program are the criteria for evaluation of the examinations. Details regarding the MA (Theology) comprehensive examination are available from the Graduate Degrees Completion Coordinator.

Baccalaureate in Sacred Theology

Students at Mount Angel Seminary may earn the Baccalaureate in Sacred Theology (STB) by virtue of the School of Theology's affiliation with the Pontifical Athenaeum of Sant' Anselmo in Rome.

Sant' Anselmo was established as an institute of theological studies for the Cassinese Congregation of the Order of Saint Benedict by Blessed Innocent XI in 1687. Pope Leo XIII reestablished it on 4 January 1887 for students from all of the Benedictine congregations and granted Sant' Anselmo the right to confer academic degrees in 1891. In 1933, Pope Pius XI bestowed the title "Pontifical" upon the "Academic Institute of the International College of Sant' Anselmo in Rome."

The STB degree provides a firm academic foundation for further studies in pursuit of the post-graduate ecclesiastical degrees of License and Doctorate in Sacred Theology. As taught at Mount Angel Seminary, as well as at Sant' Anselmo, the STB curriculum follows the program of studies outlined in the Apostolic Constitution of Pope St. John Paul II, *Sapientia Christiana*, the Apostolic Constitution *Veritatis Gaudium* on ecclesiastical universities and faculties promulgated by Pope Francis (8 December 2017), as well as the *Norms of Application for the Correct Implementation of the Apostolic Constitution "Veritatis Gaudium"* (27 December 2017) and the *Instruction on the Affiliation of Institutes of Higher Studies* (8 December 2020), both promulgated by the Congregation for Catholic Education (now, in light of the Apostolic Constitution *Praedicate Evangelium* [19 March 2022], the Dicastery for Culture and Education).

Sant' Anselmo and Mount Angel Seminary teach theology in the context of the Benedictine tradition: "The monastic practices of the celebration of the Divine Mysteries in the liturgy and of *lectio divina* give the tone for both teaching and study. This is not a theology only for those who lead the monastic life, but a monastic gift to theology's wider dialogue" (*Sant' Anselmo. Benedictine Tradition of Theology*).

The program of studies for the STB is ordinarily completed in either five or three years, and may be pursued concurrently with Mount Angel Seminary's degree programs in Philosophy and Theology.

Admission to the STB Program

Candidates for the STB are first admitted as students to Mount Angel Seminary, as outlined in this Catalog. Only after having first satisfied the admissions criteria of the Seminary are students able to apply for admission to the STB program.

In addition to the admissions criteria of the Seminary already specified, students who are applying to complete the entire five year (or ten semester) program of study in both Philosophy and Theology for the Baccalaureate in Sacred Theology must have a cumulative GPA of no less than 3.0 from previous study.

Students who have already completed a two year course of study in Philosophy and are applying to complete the three year (or six semester) program of study in Theology for the Baccalaureate in Sacred Theology must satisfy the following minimum requirements, in addition to the admissions criteria of the Seminary already specified:

- A two year course of study in Philosophy, comprising a minimum of thirty credit hours, at the graduate or undergraduate level, which has covered the history of philosophy (ancient, medieval, modern, and contemporary), metaphysics (including the philosophy of being and natural theology), philosophy of nature, philosophical anthropology, moral and political philosophy, logic and the philosophy of knowledge.
 - In keeping with *Veritatis Gaudium* article 74.a, it may be necessary for students who have completed a program of studies in Philosophy in a non-ecclesiastical faculty to take further courses in philosophy, to ensure that they have fulfilled all the philosophical requirements of the first cycle of theological studies.
- Latin language proficiency, which may be demonstrated by previous coursework (a minimum of six credit hours) or by the passing of a Latin proficiency exam within the first year of study.
- A cumulative GPA of no less than 3.0 from previous study.

STB Degree Requirements

The plan of studies for the Baccalaureate in Sacred Theology corresponds to the first cycle of theological studies, which may be completed in a five year (ten semester) program that includes both the biennium of Philosophy and the triennium of Theology, as well as a program that includes only triennium of Theology (if the biennium of Philosophy has already been completed elsewhere).

The biennium of Philosophy comprises a minimum of two years (four semesters) of full-time study and includes mandatory courses in Philosophy and Latin. Mandatory courses in philosophy include: the history of philosophy (ancient, medieval, modern, and contemporary), metaphysics (including the philosophy of being and natural theology), philosophy of nature, philosophical anthropology, moral and political philosophy, logic and the philosophy of knowledge.

The triennium of Theology comprises a minimum of three years (six semesters) of full-time study and includes mandatory courses in Theology, a Theology Comprehensive Examination, and a Baccalaureate Thesis. Mandatory courses in theology include courses in Sacred Scripture, Fundamental Theology, Dogmatic Theology, Moral Theology, Spiritual Theology, Pastoral Theology, Liturgy, Church History and Patristics, Canon Law, and Ecumenism.

These STB degree requirements satisfy the norms established by the Apostolic Constitution *Veritatis Gaudium* (article 74.a), as specified in the *Norms of Application* (article 55 §1).

More information regarding the STB program, including how to apply, can be requested from the Academic Dean (or his designated delegate, normally, the Graduate Degrees Coordinator).

Graduate School of Theology Course Descriptions

Systematic Theology

Each of Mount Angel Seminary's Systematic Theology courses focuses upon some aspect of Communion Ecclesiology. First year courses investigate the revealed foundations of theology historically, methodologically and liturgically. Courses taken in the second-year focus upon the nature of the human person, made in the image of God, and the moral and spiritual implications of life in Christ. Students and faculty also explore the nature of Christ and the Trinity, in preparation for third year studies which move to a synthesis of the vision in Eucharistic Ecclesiology: Eucharist as it makes the Church. The final year examines most explicitly ways in which a vision of the Church as the mystery of trinitarian and eucharistic unity impacts pastoral ministry.

ST 51

Communion Ecclesiology I: Masterthemes

2 credits

This course presents the master-themes of the theological disciplines as grounded in "primary theology," that is, in the liturgical experience and the eucharistic celebration that expresses the mystery of the Church. The course introduces the theological vision of communion ecclesiology that implicitly organizes the entire graduate theological curriculum and explicitly frames ST 70, ST 71, and ST 83 in order to demonstrate "the extraordinary capacity that the actual celebration [of the liturgy] has in itself to offer an organic and unified vision of all theological knowledge" [*Desiderio desideravi*, 37]. This course is normally a prerequisite for all other courses in Systematic Theology.

ST 53

Fundamental Theology

3 credits

This course introduces the discipline of Fundamental Theology within the curriculum's theological vision of the Eucharistic celebration. The course explores and develops the major themes of Fundamental Theology in both its dogmatic arm, which provides a common framework for the other theological disciplines, and its apologetic arm, which gives reasons for belief. Themes introduced include the nature of Revelation and faith; the act of faith and the relation between faith and reason; the dynamic relation between Scripture, Tradition, and Magisterium; the interpretation of dogma and the hierarchy of truths; the transmission of Revelation through history and the credibility of the Paschal Mystery and the Church. Special attention is given to important figures, developments, and documents, such as Vatican I's *Dei Filius*, Vatican II's *Dei Verbum*, and the DDF's *Donum Veritatis*.

ST 54

Theological Anthropology

3 credits

This course introduces students to the standard *topoi* of theological anthropology—creation, sin, grace, last things—under the twin conviction that Christ “fully reveals to man himself” and that it is in the Eucharist that the human’s “new being is most completely expressed” [*Redemptor Hominis*]. Students learn to interpret and apply various sources for Catholic theology (scripture, doctrine, tradition, liturgy, contemporary theology) in order to contemplate what exactly it means to be human. *Redemptor Hominis* (1979) and the ITC’s “Theology, Christology, and Anthropology” (1981) receive special attention.

ST 55

The Fathers of the Church

2 credits

This course introduces students to the lives, works, and thoughts of Fathers of the Church, eastern and western, through a close study of their texts. Students will learn to read the Fathers utilizing both the historical-critical method proper to patrology and the theological method proper to patristics. Taking its bearings from the Congregation for Catholic Education’s “Instruction on the Study of the Fathers of the Church in the Formation of Priests” (1990), this course emphasizes how the Fathers’ “fresh breath of wisdom” animates not only the Church’s past, but also its present and future by encouraging students to explore the Fathers’ ongoing relevance for spirituality, homiletics, and pastoral care.

ST 56

2 credits

Priestly Spirituality in the Writing and Thought of Pope John Paul II

This elective course is designed to introduce seminarians to Pope St. John Paul’s spirituality of the diocesan priesthood primarily through a study of his selected writings. The objective of the course is to gain an understanding of Pope John Paul II’s vision of priestly life and ministry through a reading and discussion of the Pope’s own writings on the subject.

ST 57

Theology of Liturgy

2 credits

This course builds upon the conviction that liturgy is the Church’s “primary theology” by introducing students to major themes in liturgical theology. The course surveys the history of liturgy from the Church’s beginnings through Vatican II’s “Constitution on the Sacred Liturgy.” Major themes include the biblical theology of covenant with its fulfillment in the incarnation-death-resurrection of Jesus Christ; an historical survey of the liturgy with particular attention given to the Council of Trent and the modern liturgical movement; modern liturgical theology; liturgical principles of time and space; sacramentals and indulgences; and issues in inculturation.

ST 58

Sacramental Theology I: Initiation

2 credits

St. Paul writes that “as many of you as have been baptized into Christ have put on Christ” [Gal. 3:26]. This course explores precisely what it means for individuals and the whole Church to “put on Christ” by investigating the historical, theological, spiritual, and liturgical aspects of the “sacraments of initiation” [CCC 1212], particularly baptism and confirmation. Special attention will be paid to the theology of these sacraments as it is expressed in the liturgical rites themselves.

ST 59

Mary in the Liturgy

2 credits

This course provides an overview of Mary in Liturgy for the purpose of understanding how the Church celebrates the mysteries of Jesus Christ with the Blessed Virgin Mary and how she lives in communion with the Triune God and participates in the salvation plan for all humanity as the Mother of God the Son, Mother of the Church, and Type of the Church.

ST 65

Christology and Soteriology

3 credits

That God became human so that the human might become God is among the most ancient of Christian affirmations. This course explores that claim’s biblical, historical, and systematic foundations in Catholic teaching. The course aims not only to promote the student’s intellectual intimacy with the person, work, and mystery of Jesus Christ through primary texts; it aims also to facilitate through writing assignments the student’s ability to help “everyone to get to know ‘the unsearchable riches of Christ’, since these riches are for every individual and are everybody’s property” [*Redemptor Hominis*, 11].

ST 66

The Trinity

3 credits

The mystery of Christ is nothing less than the “revelation of the Father and outpouring of the Holy Spirit” [*Redemptor Hominis*, 9]. This course builds upon Christology (ST 65) in order to invite students to wonder at the very life of God. Through seminar discussion and writing assignments, students learn to read and critically engage classic and modern texts on the Trinity in order to appreciate the mystery’s biblical, historical, theological, pastoral, liturgical, and eucharistic dimensions.

ST 67

Studies in Eastern Christianity

2 credits

This course presents an introduction to liturgy, liturgical arts, prayer, and spirituality as important characteristics of the Christian East.

ST 70

Communion Ecclesiology II: The Church and Mary

2 credits

This course further explores communion ecclesiology's approach to theological *topoi* begun in ST 51. On the conviction that the Church as communion occupies a "certain prominence" [DDF, "Some Aspects of the Church Understood as Communion" (1992)], students attend to the historical and systematic development of the Church's self-understanding as "communion" from the New Testament through the Second Vatican Council. "Clothed by the whole reality of the Communion of Saints," the Mother of God is considered as inextricably bound up with the mystery of the Church [*Redemptoris Mater*]. Particular attention is given to *Lumen Gentium* and *Redemptoris Mater* (1982).

Prerequisite: ST 51

ST 71

Communion Ecclesiology III: The Eucharist and Mission

2 credits

This course continues to explore communion ecclesiology's approach to theological *topoi* begun in ST 51 and ST 70. Students read the ordinary of the Mass as an expression of both the traditional Eucharistic doctrines (e.g., sacrifice, real presence, eschatology, etc.), and all the principal doctrines and themes of Christian faith (*Ecclesia de Eucharistia*)—especially the mission of the Church to the world (*Sacramentum Caritatis*). Special attention is given to the historical development of and contemporary theological reflection on the theology of the Eucharist. *Prerequisite: ST 51 & ST 70*

ST 77

Sacramental Theology II: Holy Orders

2 credits

This course introduces students to the historical development and theology of the sacrament of holy orders. A main consideration will be the relational connection of the one ordained—deacon, priest, bishop—to the person and ministry of Jesus the Lord and to His body, the Church, as articulated through such documents as *Presbyterorum Ordinis* and the *Directory on the Ministry and Life of Priests*.

ST 79

Studies in Catholic Spirituality

2 credits each

This is a seminar designed to help deepen our lived experience of faith, with daily encounters with the holy mystery of God. It includes careful, reflective reading and discussion of selected works and topics, for example: the moral universe of novels and poetry, Newman's sermons, reflections on the spiritual journey in Chaucer and Dante, and Catholic devotional life.

ST 80

Spiritual Theology

3 credits

This course acquaints students with spiritual figures, texts, and practices canon to the universal Church across history. Through lecture and seminar discussion, students learn closely to exegete figures, texts, and practices *theologically*—as if, that is, they too make claims about God and his world. Special emphasis is placed on spirituality as the practice of theological freedom, with hopes that “nourished by spiritual reading, under the light of faith, [priests] can more diligently seek signs of God's will and impulses of his grace in the various events of life” [*Presbyterorum Ordinis*].

ST 81

Sacramental Theology III: Healing

2 credits

This course introduces students to the theology of what the Catechism of the Catholic Church calls the “sacraments of healing” [§1421] by setting the sacraments of reconciliation and anointing within a much broader, indeed cosmic, theology of healing from the Lord who “makes all things new” [Rev. 21:5]. The course draws on the Catholic tradition's rich scriptural, patristic, liturgical, spiritual, dogmatic, canonical, and pastoral sources to explore the challenges posed by suffering, sin, and death.

ST 83

Communion Ecclesiology IV: Ecumenism and Dialogue

2 credits

This course introduces students to the Catholic Church's teaching on ecumenism—the quest for full visible communion with all Christians. Following and studying closely the prescriptions offered in the *Directory for the Application of Principles and Norms on Ecumenism* (1993), the course surveys the Church's ecumenical principles, history, and recent bi-lateral dialogue texts. Particular emphasis is given to landmark magisterial texts like *Unitatis Redintegratio* (1964) and *Ut Unum Sint* (1995). The course also provides space for students to discern what ecumenism might look like practically in future ministry.

ST 85

Systematic Theology Seminar

2 credits each

These seminars provide opportunities for systematic engagement with persons, topics and themes in the Catholic tradition, both historical and contemporary. Through careful reading and research, interpretation and analytic discussion, the seminar participants will experience “faith seeking understanding.”

Moral Theology

The moral theology curriculum begins with the mysteries of the faith studied in Sacred Scripture and systematic theology to understand the call to beatitude, the gift of grace, and the Eucharistic response to this call in each moment of a Christian’s life. The curriculum begins with an intensive study of happiness, freedom, human action, and the fundamental concepts of moral theology—virtue, law, and grace. In subsequent courses, students draw on theological understandings of each of these concepts to develop an understanding of virtuous Christian, or Eucharistic, acts at the beginning and end of life, in other medical contexts, in social relations (ecclesial and civil), and in marriage and other interpersonal relationships. The courses emphasize preparation for the effective integration of moral theology with pastoral ministry.

MT 61

Fundamental Moral Theology

3 credits

The course trains students to understand, teach, and proclaim the moral tradition of the Catholic Church as an integral part of the Good News. Adhering to the imperative given in *Optatam totius* (16) students study the scriptural and traditional foundations of the Catechism’s articulation of the moral life as “life in Christ,” animated and directed by charity. Following *Veritatis splendor*, special attention is given to the central place of acts in the moral life and the culmination of those acts, performed under the new law and in the grace of the Holy Spirit, in the beatitude to which God calls us [PPF 322, 331]. By the end of the course students should be able to explain and apply the fundamental concepts of moral theology in terms of Sacred Scripture, Tradition, and the Magisterium within a comprehensive vision of a flourishing life ordered to God. Students should also be able to anticipate how these fundamental concepts will be used in preaching, the Sacrament of Reconciliation, and other pastoral contexts [PPF 332].

MT 62

Medical Ethics and Healthcare Issues

3 credits

This course prepares students to understand, teach, and proclaim Catholic medical ethics in parishes and in healthcare settings. It builds explicitly on the spiritual and moral vision of human life developed in MT 61. Within a theological framework for health and healing established by Jesus’ healing ministry

and the Church's tradition of caring for the sick and suffering and with consistent reference to recent magisterial documents, students study the natural and theological foundations of respect for life from conception to natural death and its implications for Catholic medical ethics, including special attention to beginning-of-life topics (genetic screening and abortion) and end-of-life topics (euthanasia and assisted suicide) [PPF 333].

MT 70

Catholic Social Doctrine

3 credits

This course leads students in a systematic study of select papal social encyclicals, including papal environmental teaching from Paul VI to Francis. The study elucidates the scriptural, kerygmatic, and traditional grounds of Catholic social doctrine. Special attention is given to the central principles, criteria, and norms of the Church's social doctrine and how they guide ecclesial and pastoral judgment and action with respect to exigent social issues. The primary end of this course is to establish understanding and develop skills that will allow students to preach, instruct, and interpret Catholic social doctrine in pastoral, ecclesial, and extra-ecclesial contexts.

MT 71

Marriage and Sexual Morality

3 credits

This course trains students to understand, teach, and proclaim the Church's teachings on marriage and sexual ethics in parishes, marriage preparation, and programs of marriage accompaniment. Students study the scriptural, theological, anthropological, and sacramental foundations of the Church's sexual morality. This forms the basis for the presentation of the authentic teaching of the Church in sexual moral matters. Students are encouraged to think through pastoral strategies for guiding and accompanying couples preparing for marriage as well as couples at different stages of marriage and family life, while also learning to engage the contemporary world on complex issues of sexual morality and gender ideology.

MT 87

Special Questions in Moral Theology

2 credits

This course will explore a contemporary issue in Catholic moral theology.

Sacred Scripture

The words of Sacred Scripture "have been entrusted to the community of believers, to the Church of Christ, in order to nourish faith and guide the life of charity" (*The Interpretation of the Bible in the Church*, Pontifical Biblical Commission, 1993, #10). Accordingly, each of the courses in Sacred Scripture utilizes a variety of contemporary methods of interpretation to open the meaning of the Bible both intellectually and spiritually. The entire Scripture curriculum contributes to effective

preaching so that the community of believers may be nourished more fully at the Table of the Word, as well as the Table of the Eucharist.

SS 53

Matthew and Mark

2 credits

The first of two devoted to the Synoptic Gospels and the Acts of the Apostles, this course focuses on a historical, literary, and theological-spiritual study of the first two Gospels. The course begins with discussion of the Gospel genre and the composition history of these texts (see *Dei Verbum* 19), including the possible relationships between the three Synoptic Gospels. Then the Gospels of Mark and Matthew are studied more closely in order to identify and discuss their distinctive literary and theological features as well as the social-historical contexts of their authors and original audiences. Highlighting our survey of each Gospel will be the evangelists' depictions of Christ, discipleship, the kingdom of God, the Last Supper, and Jesus's passion, death, and resurrection. This course aims not only to deepen students' knowledge of the Matthean and Markan narratives and to build their skills as biblical interpreters and future homilists, but also to help facilitate a more profound "contemplation of the person of Jesus Christ" and thus a "more intimate and personal" relationship with Him [*PPF* 135].

SS 54

Luke-Acts

2 credits

This course, the second of two devoted to the Synoptic Gospels and the Acts of the Apostles, focuses on a historical, narrative-critical, and theological-spiritual study of the Gospel of Luke and its sequel, the Acts of the Apostles. The Third Gospel is studied closely in order to identify and discuss not only its relationships to Matthew and Mark, but also its own distinctive literary and theological features. Highlighting our survey of this Gospel are the evangelist's depictions of Christ and His ministry, discipleship, the kingdom of God (e.g., as manifested in meals), the Eucharist, and Jesus's passion, death, and resurrection. Regarding its companion volume, the Acts of the Apostles, topics to be discussed include its genre, the relationship between Acts and Luke's Gospel, an understanding of the Church and its mission, as well as narratives about (and speeches by) key figures in "the story of the beginnings of the Church and her marvelous growth" [*Dei Verbum* 20]. This course aims to continue both building the students' skills as exegetes and future homilists, and also facilitating a "more intimate and personal" relationship with Jesus Christ [*PPF* 135].

SS 61

Torah

3 credits

This course is a historical, literary, and theological-spiritual survey of the narratives and laws of the Torah, or Pentateuch, understood not only as ancient Israelite literature with a complex history of composition, but also as the beginning of the Christian biblical canon and the story of salvation that unfolds therein, a rich store of types that find their fulfillment in Christ, the Paschal Mystery, and the

Church [*Dei Verbum* 15, 16]. The course emphasizes depictions of various covenantal relationships within the Pentateuch, to be studied as part of an entire constellation of related themes, including creation, redemption, and election. These key concepts and themes will be explored not only using historical-critical and literary-canonical interpretive methods, but also from the perspective of our liturgical experiences as Church—in particular, the Paschal Triduum and the celebration of the sacraments of initiation.

SS 64

Prophets and Historical Books

3 credits

This course is a historical, literary, and theological study of the historical books (i.e., Joshua–Kings, Chronicles, and Ezra–Nehemiah) and prophetic books (i.e., the Major and Minor Prophets) of the Old Testament. The historical books are surveyed not only as possible sources for reconstructing the history of ancient Israel, but also as narrative expressions of the authors’ theological and religious concerns; special attention is devoted to their depictions of kingship, prophecy, and the relationships between them. Survey of the Major and Minor Prophets involves consideration of the social-historical contexts of the prophets, various literary forms, and key themes such as divine judgment and mercy, ethics (including concepts of justice and righteousness fundamental to Catholic social doctrine), and hoped-for redemption. These corpora are also read within the contexts of the entire biblical canon and the liturgy, focusing on ways that the prophetic books proclaim Christ’s coming, the Paschal Mystery, and the advent of “the Messianic Kingdom” [*Dei Verbum* 12, 15].

SS 70

Psalms and Wisdom Literature

3 credits

The Psalms, “a wonderful treasury of prayers” [*Dei Verbum* 15], will be studied in terms of their poetry, various genres, and multifaceted themes (e.g., kingship, Zion and the temple, creation, human finitude, and God’s loving-faithfulness). The course features opportunities for discussion of the Psalter’s relevance to one’s own prayer life and that of the Church [*PPF* 229c, 250], as well as to pastoral ministry; it also discusses the role of the responsorial psalm within the Liturgy of the Word (and the Mass as a whole). A survey of the Wisdom literature (Proverbs, Job, Ecclesiastes, Sirach, and the Wisdom of Solomon) will account for its literary-rhetorical features (including different genres), the social-historical contexts of its authors and first audiences, and comparisons with extra-biblical wisdom traditions, all while focusing on its contributions to reflection on God, creation, the human being (including suffering and death), and ethics. What did it mean to be wise in ancient Israel and Second Temple Judaism, and how is such “sound wisdom about human life” relevant to seminary formation and the life of the Church [*Dei Verbum* 15]?

SS 71

Pauline Writings

2 credits

This course is designed to assist students in identifying recurring theological themes found in Paul's work; the religious, cultural, and political issues vexing the first Christian communities; and Paul's efforts to strengthen ecclesial bonds and to preach Christ crucified. The course aims to help students develop a pastoral sense of how they might do the same in their ministries, applying the richness of Paul's theology in modern pastoral contexts.

SS 80

Johannine Writings

2 credits

This course is a historical, literary, and theological-spiritual exploration of the Gospel of John and the Letters of John. The Fourth Gospel will be studied closely in order to identify and discuss its distinctive literary and theological features (in part, vis-à-vis the Synoptic Gospels). Christology, pneumatology, ecclesiology (including "abiding" or "mutual indwelling"), sacramental theology (especially baptism and Eucharist), the faith journeys of various characters, and depiction of "the Jews" will be among the highlights of this study. The relationship between the Gospel of John and the Johannine Epistles also will be considered, and the epistles themselves will be read with a particular focus on key concepts such as *koinōnia*, "abiding," "children of God," and love. What pastoral situations might lie in the background of the Johannine Writings, and how were they addressed? What might these ancient texts and the history of the Johannine community teach us about the theology and practice of pastoral ministry in our own twenty-first-century contexts?

SS 83

Hebrews and the Catholic Epistles

2 credits

This course offers a critical and prayerful study of the forms, structures, and contents of the Epistle to the Hebrews and the Catholic Epistles, especially James, 1–2 Peter, and Jude, as pastoral-theological addresses to ancient Christians and the twenty-first-century Church. Special attention will be given to Christology, ecclesiology, and theological ethics, as well as ways in which the authors use and interpret Old Testament texts. The course addresses the following questions: from the perspective of communion ecclesiology, how does this literature deepen our understanding of—and draw us more deeply into—the Paschal Mystery? In what ways do these texts reflect and help to shape the liturgical-sacramental life of the Church? Students will continue to hone their interpretive skills and discuss ways to apply their exegeses (and *lectio divina*) to present-day contexts in such forms as homilies and catechesis [PPF 326].

SS 90

Special Topic in Old Testament

2 credits

SS 91

Special Topic in New Testament

2 credits

Historical Theology

Historical Theology provides a narrative with which to understand the institutional history of the Church and its mission, as well as an opportunity for deeper understanding of its life through theological reflection. Special emphasis is given to the lives of the saints, popes, and Church Fathers (*PPF* 338). The study of church history culminates in a focus on the Catholic Church in the United States that clarifies “her multicultural origins and ecumenical context.”

HI 53

The Early Church

2 credits

This course surveys the history of the universal Church from its early beginnings through the seven great councils. The course invites students to adopt a communion ecclesiology approach to history by considering not just political events and theological debates, but also the development of the Church’s diverse styles of worship, spiritual life, art, and discipline. Given the early divisions within the Church, special attention is given to ecumenical concerns. Throughout, students are introduced to important methodological skills proper to history like navigating a research library, critical reading and, per the International Theological Commission’s “Memory and Reconciliation” (1999), discerning the difference between “historical investigation” and “theological evaluation,” each of which will aid them in future study in and beyond the curriculum.

HI 54

The Middle Ages

2 credits

This course continues the survey of the universal Church begun in HI 53. Beginning after Nicaea II and ending with the fall of Constantinople, the course invites students to consider increasing estrangement between East and West, missions to the Slavs, monastic and papal reforms, and tensions between popes, emperors, and councils. In addition to deepening their ability to distinguish between “historical investigation” and “theological evaluation,” students learn “to become more fully conscious of the sinfulness of [the Church’s] children,” especially regarding crusades, violence against Jews, and offenses against Christian unity [“Memory and Reconciliation” 1999].

HI 63

The Reformation and the Council of Trent

2 credits

Following HI 53 and HI 54, this course further explores the history of the universal church from a communion ecclesiology perspective. Students study the principal historical and theological developments from the sixteenth century Reformations through the Peace of Westphalia and the cessation of the Wars of Religion in the mid-seventeenth century. Through charitable readings of primary texts, students encounter and appreciate reformers and their theological convictions, the rise and development of Protestantism(s), the Council of Trent and its reception and implementation, and early modern Catholic missions. Special attention is given to ecumenical concerns throughout.

HI 64

Modern Church History

2 credits

Students will investigate the most profound challenges to the Church from the end of the 17th century to the present: the evangelization of new lands and peoples, the confrontation with 18th century science and the Enlightenment, and the accommodation to the modern secular state. We will conclude with particular attention to the importance of the Catholic Church in a contemporary global context.

HI 71

Studies in Patristic Exegesis

2 credits

This seminar is designed to deepen the *habitus* of reading the scriptures within the interpretive tradition of the Church, familiarizing the student with various ways in which Fathers of the Church used and understood scripture.

HI 80

The Catholic Church in the New World

This course completes the curricular sequence of Church History by focusing attention on the arrival, expansion, and flourishing of Catholicism in the Americas. Through careful study of primary sources, students consider the unique histories of Catholics in North and South America.

2 credits

Pastoral Theology

Pastoral formation “needs to be studied as the true and genuine theological discipline that it is; pastoral or active theology” (*PDV* 57). Courses in pastoral theology contribute to the process of integrating the elements of intellectual, spiritual and human formation so as to minister effectively. The student becomes familiar with pastoral situations and an effective theology of ministry. Further, the seminarian is able to acquire demonstrable knowledge and skills in preparing for and celebrating liturgies,

preaching the Word of God, counseling, spiritual direction, and sensitivity to those who are suffering and marginalized.

PT 51

Cultivating the Priestly Heart of Jesus

2 credits

This course teaches the seminarian to model his life on the self-donation of Jesus Christ, who is Shepherd and Servant, and in this way supports preparation for Holy Orders [PPF 135]. Students are invited to contemplate the person of Jesus Christ, the beloved Son of the Father, Shepherd of the People of God [RF 68] as the model for their own priestly formation. The course places a priority on priestly identity, emphasizing who a priest is—Beloved Son, Chaste Spouse, Good Shepherd, and Spiritual Father—before any discussion of what a priest does. Seminarians will be guided in ways of understanding the priestly vocation as a call to be a man of communion. The course serves as an integrating site for the spiritual, pastoral, and human dimensions of priestly formation that promotes and supports the call for each priest to configure his heart to the Heart of Jesus, the Beloved Son and Good Shepherd.

PT 54

Preaching I

3 credits

This course introduces the student to the theology, science, and art of preaching. Using the “Introduction to the Lectionary,” the the Congregation for Divine Worship’s *Homiletic Directory* and the USCCB’s *Preaching the Mystery of Faith*, students will understand the Sunday homily to be a unique liturgical and revelatory event. Emphasis is placed on correctly conceiving the homiletic task and on the methodology of preparing, writing, and the delivery of the Sunday homily.

PT 62

Preaching II

3 credits

The seminarian models his life on the self-donation of Jesus Christ, Shepherd, and Servant, as he prepares more immediately for Holy Orders (PPF 135). This configuration demands that the seminarian enter profoundly into the contemplation of the person of Jesus Christ, the beloved Son of the Father, sent as Shepherd of the People of God (RF 68). In tandem with PR 80: Diaconate Presiding students will learn how to preach and proclaim effectively and efficaciously the Good News of salvation within the contexts of baptismal, matrimonial, and funeral liturgies, along with the liturgies of daily Mass.

PT 63

Evangelization and Catechetics

2 credits

This course introduces students to the foundations of evangelization and catechesis, offering programmatic reflections on the character of discipleship and the Christian's responsibility to bear witness to the Good News. Students receive an introduction to the principles, methods, and skills of catechesis and pedagogy, as well as a basic orientation to methods of evangelization [PPF 359]. Other themes introduced include the relationship between catechesis and theology, the role of Scripture in catechesis, and the Christocentric character of catechesis. Essential documents, such as the *Catechism of the Catholic Church*, the *Directory for Catechesis*, *Evangelii Nuntiandi*, and *Catechesi Tradendae* serve to ground and orient the course in magisterial teaching.

PT 70

Preaching III

3 credits

This course completes the preaching sequence by focusing special attention on the proclamation of the Good News in the context of Sunday Mass. In conjunction with PR 81: Priestly Presiding, students will refine and enhance the homiletical abilities begun in PT 52 and strengthened in PT 62 in preparation for ordination to the presbyterate. *Prerequisite: PT 62*

PT 80

Parish Administration and Leadership

2 credits

Pastors and parish leaders are called to assume an immensely diverse set of responsibilities. This course takes up various important aspects of parish administration with emphasis on the pastor as leader and an understanding of administration as a participation in the *munus regendi*. As stated in the *Ratio fundamentalis* of 2016 [*The Gift of the Priestly Vocation*], "In order to be better prepared for the demands of priestly ministry, seminarians must receive a careful training in the administration of goods to be carried out according to canonical norms, soberly, with detachment and moral transparency, along with the necessary skill" (180). Specific attention is given to those areas that foster the mission of the Church (the spiritual) and protect the assets of both parish and (arch)diocese (the temporal goods) allowing for a clear Gospel witness "facilitating in this way a more effective pastoral action" (180). Students also gain familiarity with their own diocesan curia and its offices and systems.

PT 86

Pastoral Counseling

2 credits

Students will learn pastoring skills and the theological foundation for engagement in a variety of pastoral counseling situations. Topics include an overview of counseling theories, ethical issues, interviewing skills, crisis and marital counseling issues, and skills for appropriate referral.

PT 87

Homiletics in Spanish

2 credits

The objective of this course is to provide methods and remove any obstacles to delivering the Word of God, most clearly in Spanish from Biblical texts. Both technical aspects (such as reading with clarity and intonation, delivering homilies with priestly presentation, and using tools like microphones effectively) and practical aspects will be covered. Practical aspects included are homiletic elaboration from the Old and the New Testaments and the Gospels, and for specific occasions like Sacraments, graduations, Quinceañeras, etc.

PT 88

Spiritual Direction

1 credit

This course provides an introduction to the ministry of spiritual direction using primarily interactive lecture and role-playing formats. Students will learn spiritual direction skills and the historical, spiritual, theological, and practical foundations for engagement in a variety of spiritual direction situations. Students will be able to articulate the theology of the spirituality of a wide range of spiritual experiences and at introductory level. Students will be able to explain and apply the fundamental ethical issues as they apply to spiritual direction, professional boundaries in spiritual direction, spiritual assessment skills, therapeutic listening skills, specific spiritual direction techniques, selected approaches to prayer and spiritual direction, spiritual direction in individual and group settings, and skills for appropriate referral.

Pastoral Practicum

Each of the following Pastoral Practicum courses are designed to provide seminarians an opportunity to study and practice the skills required for the administration of the sacraments and the exercise of priestly ministry.

PR 80

Diaconate Presiding

1 credit

This course equips deacons, “servant[s] of the mysteries of Christ and the Church” (*Lumen Gentium* 29), with the theological understanding and practical skills necessary for their unique celebration of the Church’s liturgy. The course draws from the *General Instruction of the Roman Missal* (GIRM) and pairs with PT62: Preaching II in order to train students for the diaconal celebration of eucharistic, baptismal, matrimonial, and funeral liturgies. Attention is also given to the rites of Exposition and Benediction.

PR 81

Priestly Presiding in English

1 credit

As the Eucharist is the “source and summit of the Christian life” (*Lumen Gentium* 11) and the highest expression and manifestation of the Church (*Sacrosanctum Concilium* 2), and so the font that offers “an organic and unified vision of all theological knowledge” and formation (*Desiderio Desideravi* 37), this practicum course pairs with to aid those preparing for priestly life and ministry to learn “to celebrate the Church’s sacred rites according to the mind of the Church, without addition or subtraction” (*PPF* 342), so that God is glorified, his people sanctified (*SC* 10), and “the sacred ministers and the faithful taking part in it, according to the proper state of each, may derive from it more abundantly the fruits” of the Eucharistic Sacrifice (*GIRM* 17). The course pairs with PT70: Preaching III to focus attention on the priestly celebration of the Eucharist, baptism, matrimony, and funerals according to the *Roman Missal*, *Ordo*, and other ritual books.

PR 83

Priestly Presiding in Spanish

1 credit

This course will introduce seminarians to the celebration of sacraments and sacramentals in Spanish, teaching students to study, examine, and practice rituals, texts, and gestures from communion ecclesiology’s conviction that Catholic diversity strengthens and indeed constitutes the Church’s unity. Beginning with the Sign of the Cross and proceeding all the way to the final blessing of the tomb, the student will learn essential skills enabling him to provide sacramental and liturgical services to the People of God as a priest serving within a Spanish speaking context. (Fluency in Spanish not required.)

PR 85

Priestly Healing: Reconciliation and Anointing

1 credit

The course pairs with ST81: Priestly Healing to enact and apply the theology of healing and forgiveness as expressed in the Church’s sacraments of Reconciliation and Anointing of the Sick. Special attention is given to the Sacrament of Penance and Reconciliation as the Church’s means of reuniting sinners with the Body of Christ. The power of the Sacrament of Anointing of the Sick helps the infirm by healing and strengthening their bond with the Body of Christ. This practicum prepares seminarians liturgically and pastorally for the celebration of these two sacraments.

Sacred Music

The study of liturgical and sacred music not only enables the seminarian to understand and appreciate the Church’s rich musical patrimony, but also gives them the ability to navigate contemporary liturgical and pastoral questions in a way that serves the communion of the Church and revitalizes her ministry and witness.

MU 52

Introduction to Chant and Sacred Music

2 credits

According to *Sacrosanctum Concilium*, “Great importance is to be attached to the teaching and practice of music in seminaries” [115]. For this reason, MU 52 builds on ST 57 to provide seminarians with a practical and historical orientation to liturgical chant and sacred music in the Catholic Church. The practical orientation begins with basic singing techniques such as breathing and vocal production, an introduction to Gregorian chant and notation, and the chants of the Roman Missal. The historical orientation traces the development of Gregorian chant and sacred music from its beginnings to Vatican II with special attention given to Vatican II’s “Constitution on the Sacred Liturgy.”

MU 71

Chant and Presiding

1 credit

This course is a practical orientation to chant in a liturgical context, especially Mass, but including all liturgical celebrations, with the goal of training presbyters to sing with reverence and confidence. Students will receive practical guides to breathing, posture, vocalizing, and elementary sight-reading, and will practice chanting the Roman Missal, *Graduale Romanum*, and introductory Gregorian chant. Class reading and discussion will explore a deeper understanding of progressive solemnity, music for the liturgy, and parish issues and administration regarding liturgical music.

Canon Law

Within the context of a curriculum based in Communion Ecclesiology, Canon Law is centered on service to the community of faith brought together in the celebration of the Eucharist.

CL 70

Introduction to Canon Law

3 credits

Canon Law structures the communion of the Church, guides its faithful in their mutual relations, and establishes an order that facilitates the development of faith, love, and charisms. This introductory course begins with an overview of law in the Church’s history and theological tradition. It proceeds to a study of general norms (Book I); the Christian faithful and clerics, and pastors and parishes (Book II); and the legal aspects of Baptism, Eucharist, and Penance (Book IV). Practical application of the law for ministry is emphasized through case studies.

CL 73

Canon Law of Marriage

3 credits

This course covers the interpersonal and institutional dimensions of marriage, its purposes, properties, sacramentality; prenuptial instruction, proof of freedom to marry, the right to marry, impediments; the nature of consent, knowledge, intention, freedom, solemnization, recording, effects, convalidation, dissolution, annulment, and jurisprudence. *Prerequisite: CL 71.*

CL 75

Seminar in Canon Law

2 credits

Selected topics in Canon law, determined by professor and students, are discussed in a seminar format.

Field Education

Field education experience enhances and integrates the other dimensions of formation “so that the seminarian has opportunities to experience pastoral life firsthand” (*PPF* 370). On-site assignments in a variety of ministerial situations provide the seminarians with opportunities to acquire collaborative skills and reach a level of personal maturity fitting for a priest who acts in the person of Jesus Christ, Head and Shepherd of the Church.

Each seminarian in the Configuration stage is given a pastoral placement in a supervised situation where he can develop appropriate relational skills and develop his understanding of the mission of the Church. In this placement, he is accountable to his on-site supervisor and to a self-designed learning agreement, as well as to the Pastoral Formation Office. Theological reflections, visits to the site by the Seminary supervisor, as well as evaluations by the on-site supervisor and the seminarian himself provide feedback that encourages continued personal transformation.

FE 51

FE 52

Field Education Placement

1 credit each semester (4-6 hours per week)

Varied assignments, based on individual experience and need.

FE 61

FE 62

Field Education Placement

1 credit each semester (4-6 hours per week)

Typically a parish education related assignment.

FE 70

FE 71

Field Education Placement

1 credit each semester (4-6 hours per week)

Typically settings that require advanced pastoral skills.

FE 80

FE 81

Field Education Practicum

1 credit each semester (8-10 hours per week)

This two-semester placement is for seminarians who are in Configuration IV. The student is placed in a parish setting under the direct supervision of a pastor-supervisor. The student is expected to participate in a wide variety of parish experiences including, where possible, preaching at the Sunday Eucharist. This practicum is governed by a learning agreement drawn up between the student and the pastor-supervisor and with the approval of the Coordinator of Pastoral Formation. A one-day workshop for pastor-supervisors and students may be required before the placement starts. *Prerequisites: FE 51, FE 52, and PT 51 or equivalent education and/or experience.*

FE 505

Pastoral Internship

9 credits

The internship is typically completed in the summer and fall following Configuration II and consists of a placement in an appropriate parish within the seminarian's (arch)diocese or religious community under the direction of a pastor-supervisor; it follows a learning agreement that calls forth an integration of all aspects of formation and clarity of vocation and priestly identity. Pastoral internship fosters a better knowledge of, and identification with, clergy, (arch)diocese or religious community. *Prerequisites: FE 51, FE 52, and PT 51 or equivalent education and/or experience.*

FE 506

Pastoral Internship

9 credits

In certain cases, Pastoral Internship is extended so that the seminarian can further develop and perfect those skills essential for parish leadership. The student's academic program is automatically extended by one year.

Pastoral Formation Field Education Options

The Pastoral Formation program includes Field Education courses earning academic credit, supervised placements in pastoral settings, and guided theological reflection. The Coordinator of Pastoral Formation oversees the program and is assisted by volunteer site supervisors. A complete description of the Pastoral Formation program is available from the Coordinator of Pastoral Formation.

The Pastoral Formation program is required for all seminarians. Those who do not complete the formation program Option A typically follow pastoral formation program Option B.

Pastoral Program Option A

Field Education placements each year, i.e., FE 51/52, FE 61/62, FE 71/72, and FE 81/82

Pastoral Internship (FE 505 with possibility of an additional semester FE 506), usually after Configuration II

Optional CPE

Pastoral Program Option B

Field Education placements each year, i.e., FE 51/52, FE 61/62, FE 71/72, and FE 81/82

Optional CPE

Doctor of Ministry (DMin) Degree Program

The Doctor of Ministry (DMin) degree program at Mount Angel Seminary provides an opportunity for suitably qualified Roman Catholics, whether ordained, religious, or lay, to: deepen their commitment to ministry within their local communities, parishes and (arch)dioceses; enhance their contextual and pastoral competencies; effectively engage contemporary challenges of leadership and ministry with greater theological integration and deeper integration of spiritual and pastoral maturity; enhance the integration of knowledge and skills in pastoral theology and ministry in a vital synthesis that is at once thoroughly biblical in foundation while remaining fundamentally liturgical and sacramental in its orientation.

The DMin is a professional doctoral degree that assists candidates to deepen their theological education and integrate theological learning with pastoral ministry through focused seminars. Students write a dissertation or develop a significant pastoral project to complete the degree, which provides them with an opportunity to demonstrate their achievements with respect to each of the degree program goals. The degree program aims at intellectual, spiritual, and pastoral growth, development, and integration and, as such, incorporates evaluations not only from the program's faculty, but also from the students, and also from the pastoral supervisor(s) of individual degree candidates.

Outcomes of the Doctor of Ministry (DMin)

The DMin program assists candidates in integrating deeper theological learning with their existing and ongoing pastoral skills/experience, and their own continuing conversion to Jesus Christ. It invites and enables “an ever-deeper knowledge of the divine mysteries” (*PDV* 51), especially as this relates to pastoral ministry in the Catholic Church. To this end, the following outcomes—already expected to be in place in some measure—should be met more intensively by the completion of the DMin degree:

1. Students will be able to think theologically in a way that is faithful to Sacred Scripture, the Catholic Tradition, and the teaching of the Church, using critical reasoning and appropriate methodologies, and to articulate the Catholic faith from the perspective of communion ecclesiology, demonstrating the connections and coherences of faith's mysteries by discerning their Trinitarian, Incarnational, and Eucharistic foundations.
2. Students will manifest integration of theological learning with personal and spiritual growth and a deepening and reinvigoration of their vocational calling, with, e.g., starting or restarting initiatives to foster spiritual growth in their local church, exercising new or expanded leadership roles, and/or manifesting a deeper appreciation of and more frequent participation in the liturgy and other spiritual practices like deep reading, Liturgy of the Hours, *lectio divina* and the corporal and spiritual works of mercy.
3. Students will demonstrate the ability to orient and integrate their learning towards effective ministry.

Doctor of Ministry Entrance Requirements

In addition to the admission requirements for non-seminarian students, those wishing to enter the DMin program at Mount Angel Seminary should also:

- Possess the MDiv degree, or an accredited master's degree in a ministry-related field, with a cumulative GPA of not less than 3.00.
- Be proficient in English. If English is not the first language of the candidate, he/she will be required to take appropriate testing in English to verify their ability to engage in studies at the DMin level, demonstrated by a TOEFL score of not less than 80 or an IELTS of at least 6.5 (including a minimum score of 20 in each skill area). Please refer to the '[English Language Admission Requirements](#)' Section of this catalog for more information.
- Have significant ministry experience; normally demonstrated by a minimum of three years of full-time service in pastoral ministry or the demonstrable equivalent.
- Complete the DMin application available on the Seminary website.

DMin Curricular Design

The DMin program consists of three main areas of concentration: Sacred Scripture, Liturgical/Systematic Theology, and Pastoral Theology. These areas correspond to both the main areas of the Seminary's existing academic program and the main areas most applicable to ministry in Catholic parishes.

The DMin courses are offered in a compressed or intensive format: the classroom portion of the DMin courses occur 8 hours per day for 5 days in a given week during the summer (mid-late June) such that the total classroom/contact hours are similar to a normal semester class but done within a single week. This allows students currently serving in parish or other ministry work to attend the classes as the demands of their ministry are typically lower during that time frame.

Three intensive courses, each a week long, will be offered each summer period, one course in each of the three main areas of concentration.

DMin Degree Requirements

The Doctor of Ministry program consists of nine courses of three credits each, and a three credit Dissertation/Final Project, for a total of 30 credits.

Students must successfully complete three courses in each of the three areas of concentration, as well as a Dissertation/Final Project, in order to fulfill the DMin degree requirements.

DMin Areas of Concentration

Sacred Scripture

The words of Holy Scripture “have been entrusted to the community of believers, to the Church of Christ, in order to nourish faith and guide the life of charity” (The Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, 1993, #10). The renewal of Scripture studies within the Catholic Church and the more obvious integration of Scripture with liturgical and pastoral theology have been major consequences of Vatican II.

The courses in Sacred Scripture for the DMin will promote and support the following goals:

- Strengthen and deepen the candidate’s knowledge of Scripture, using a variety of contemporary methods of interpretation.
- Assist candidates in the use of *Lectio Divina*, for their own spiritual growth.
- Forge more carefully the links between Scripture as such and the Liturgy of the Word as this is celebrated in the various sacraments/rites of the Church.
- Draw attention to the liturgical/worship origins of Scripture, and especially of the four canonical Gospels.
- Provide opportunities, for example, through the construction, delivery and evaluation of homilies, to enhance the use of Scripture in liturgical preaching for priests and deacons.
- Encourage lay ecclesial ministers to construct Bible study programs for various groups and/or make appropriate critiques of pre-existing programs.

Liturgical/Systematic Theology

Mount Angel Seminary’s graduate theological education is centered and ordered by its curricular focus of Communion Ecclesiology. This curricular center and focus is continued and deepened in this concentration of the DMin degree program.

The DMin courses in Liturgical/Systematic Theology will promote and support the following goals:

- Promote further understanding of *the* axiom of Communion Ecclesiology: “The Eucharist makes the Church, and the Church makes the Eucharist.”
- Enlarge an understanding of liturgy as “primary theology,” that is to say, that liturgy is best understood as the ontological condition of theology.
- Develop a further appreciation of “systematic theology” as both giving rise to and flowing from this approach to liturgy.
- Build an ecclesiology of “missionary disciples,” shaped by liturgy, and sent by liturgy, conjoining, as it were, Vatican II’s “Constitution on the Sacred Liturgy” (*Sacrosanctum Concilium*) and “Constitution on the Church” (*Lumen Gentium*) with the “Decree on the Church’s Missionary Activity” (*Ad Gentes*) and the “Pastoral Constitution on the Church in the Modern World” (*Gaudium et Spes*).
- Contribute, especially through this ecclesiology of “missionary disciples,” to the “New Evangelization,” especially by examining and developing the best “programs and practices.”

- Make appropriate connections wherever possible to the Church's ecumenical commitment.
- Develop and deepen awareness of and responses to the needs, especially the worship/liturgical needs, of a local multi-cultural Church.
- Develop and deepen awareness of and responses to the needs, especially the worship/liturgical needs, of the global Catholic community.
- Learning from the experience, wisdom and evaluative insights of peers as one grows in appreciation of this area of theological concentration.

Pastoral Theology

All candidates for the DMin, lay and ordained, will already have had extensive and varied pastoral experience, and will normally also be involved in their own ministries concurrently with their studies in this program, and thus will enter the DMin program having already developed a range of practical pastoral skills. Pastoral theology in the DMin program is broadly construed to include a range of disciplines that cumulatively extends and complementarily enriches the range and repertoire of skills already possessed by the degree candidates, even as they continue to engage in pastoral ministry.

The courses in Pastoral Theology for the DMin will promote and support the following goals:

- The recognition of Pastoral Theology as flowing from and woven into the focus on Communion Ecclesiology.
- Using a variety of psychological models and best practices, the further development of the delicate nexus of skills involved in pastoral counseling.
- Constructing and critiquing various models of catechesis and adult faith formation.
- The enhancement of the practical skill-sets of candidates in respect of the details of parish administration.
- The development of leadership skills that are transferable to diverse contexts of pastoral ministry.
- A detailed but appropriate awareness, now informed by the candidates' own pastoral experience, of Canon Law, and its pastoral interpretation and application.
- The use of the imagination (for example, through poetry, novels, movies) to enrich the awareness of needs and the horizon of responses to all manner of human situations and circumstances, not least the complexity (personal, social, political, bioethical, etc.) of moral issues.
- Learning from the experience and the insights of peers as one grows in self-critique and awareness.
- An informed and growing awareness of both the needs and challenges of a multicultural church and ministry, and of how to meet those needs and challenges.
- An informed and growing awareness of and possible responses to both the needs and challenges of the global Catholic community.

DMin Course Offerings

Specific course offerings will vary from year to year, but at least one course from each of the three core areas will be offered each year. The DMin courses are designated as follows:

- PT 601, PT 602, PT 603, etc. are courses in Pastoral Theology
- SS 601, SS 602, SS 603, etc. are courses in Sacred Scripture
- ST 601, ST 602, ST 603, etc. are courses in Liturgical/Systematic Theology
- DMin 600 is the Dissertation / Final Project

The DMin Dissertation / Final Project

The DMin Dissertation or Final Project will proceed as follows:

- A Dissertation/Final Project committee will be established by the program director consisting of: the program director, the director of the Dissertation/Final Project, and one other DMin faculty member. The committee determines the grade: pass with honors, pass, or fail.
- Towards the end of the second residential year of the program, the candidate will propose to the program director a Dissertation or Final Project.
- In concert and in consultation with the candidate, the program director will appoint a member of the DMin faculty as the Dissertation or Final Project director.
- The director will receive the first draft of this project *no later than* (and possibly before) the last week of the third residential year.
- The Dissertation / Final Project director will respond in writing to the program director who will provide to the candidate a summary resumé of their critique and evaluation by the following September 30. The final draft must be approved by January 31 of the year of anticipated graduation, so that a date can be set for the student's oral presentation.
- The Dissertation/Final Project should be about 100 pages.
- In their assessment of the first and final drafts of the project/dissertation, the committee shall measure the project/dissertation by means of the following criteria:
 - The project/dissertation fulfills the program goals as set out above.
 - The project/dissertation is adequately and appropriately inter-disciplinary in terms of the theological areas of concentration.
 - The project/dissertation makes a distinctive contribution to the theory and practice of ministry in the Catholic Church, as defined by the teaching of the Church as well as professional standards of research.
 - The project/dissertation will speak to the ministerial needs and challenges both of the local (diocesan or regional) Church and, where pertinent and possible, the global Catholic Church.
 - After the oral presentation of the project/dissertation and before the final evaluation of the assembled committee, members of the public who are present will be invited to ask questions, make comments and offer critique.

- Upon completion a copy of the project/dissertation will be bound and deposited in Mount Angel Abbey Library.

DMin Grading Policy

DMin courses will be graded as follows:

Pass with Honors

To achieve this grade a candidate must demonstrate *excellence* through the following criteria:

- The provision of accurate information based on appropriately documented research.
- Careful and precise use of theological language.
- Clear, verifiable evidence of substantial, critical reflection, that is, being able to weigh arguments, positions and data with care and courtesy.
- In terms of a pastoral-ministerial project, careful and detailed planning of every sequential stage or phase of the project, including an evaluation of its success.
- A well-developed ability to relate the assignment/project across various theological disciplines.

Pass

To achieve this grade a candidate must demonstrate:

- Accurate information based on appropriately documented research.
- Careful and precise use of theological language.
- Clear, verifiable evidence of critical reflection, that is, being able to weigh arguments, positions and data with care and courtesy.
- In terms of a pastoral-ministerial project, careful and detailed planning of every sequential stage or phase of the project.
- An ability to relate the assignment/project across various theological disciplines.

Fail

Where the above criteria are absent a candidate fails the assignment.

If a student wishes to challenge a course grade, he/she must take up the issue with the appropriate instructor. If there is a failure to resolve the issue at that level, the student may appeal to the program director. If the DMin program is unable to mediate a resolution to the dispute, the director will then take the student's grievance to the DMin committee. The determination of the DMin committee will be final.

DMin Audit Policy

DMin courses may be audited by qualified persons interested in a specific course, and by current DMin students or by alumni of the DMin degree program, only with the permission of the course instructor and the program director. Audited courses cannot be converted to courses taken for credit. Those

wishing to audit courses in the DMin program must apply to the program director to do so. Audit fees are specified in the 'DMin Costs' section below.

DMin Costs

2024 – 2025 (Summer 2025)

Tuition \$2,350.00 per course *or* \$6,000.00 per 3 course summer program

Room \$75.00 per night/\$450 per week

Board \$7.50 per meal*

Degree Fee \$75.00

Thesis Fee \$750.00 (assessed when thesis proposal is approved by director)

Audit Fee (current students/alumni): 30% of course tuition

Audit Fee (qualified external auditor): 50% of course tuition

**Costs associated with Room and Board are accurate at the time of this Catalog's printing. Costs subject to change.*

2025 – 2026 (Summer 2026)

Tuition \$2,500.00 per course or \$6,500.00 per 3 course summer program

DMin Residency

Courses, each one week in length, will take place in the latter part of June and early part of July. Students are expected to be present on campus during the class meeting portion of the courses. Some candidates who are local will wish to commute on a daily basis to the Seminary. Those who are coming from a distance and those who do not wish to commute may be housed in the Aquinas Residence Hall. The dining facilities of Aquinas Residence Hall will cater breakfast, lunch and dinner for those who wish to dine in the hall. The Seminary reserves the right to make changes to the specific fees for these accommodations as needed. In addition, the Abbey's Guesthouse is available and there are approximately two dozen hotels in the area, within a radius of 15 miles, for candidates who might prefer that kind of accommodation. Students would need to make reservations directly for these accommodations and be responsible for the costs involved.

DMin Policies and Procedures

Unless otherwise specified, the policies and procedures in this Catalog also apply to the DMin program. The Seminary reserves the right to further specify or make changes to its policies and procedures at its discretion in order to preserve its mission and/or the integrity of the program. Continued participation in the program constitutes agreement by the student to abide by these revised policies/procedures. Specific policies pertaining to the DMin program include the following:

DMin Credit Transfer

Due to the nature of the program, course credits from other programs or institutions are not normally accepted for transfer into the DMin program. However, for particular circumstances and at its sole discretion, Mount Angel Seminary may grant an exception to this policy. Course credits being considered for transfer must be in keeping with the requirements of the Seminary's DMin program and be similar in level, content and depth to the DMin courses at Mount Angel Seminary. It is the prerogative of the Academic Dean to determine which courses are acceptable for transfer.

Withdrawing from DMin Courses

Students withdrawing from DMin courses are required to complete the proper withdrawal form and submit it to the Office of the Registrar. The official withdrawal date is calculated from the date the withdrawal paperwork is received and approved.

- When a student withdraws on or before the first day of the course, no indication of the course will appear on his or her record or transcript.
- When a student withdraws from courses after the first day of the course, a "W" will appear on the student's record or transcript to indicate official withdrawal.

DMin Refunds

Students who withdraw on or before the first day of the course will be eligible to receive a full refund, less any costs incurred for room and board. Tuition and fees for the Doctor of Ministry program are non-refundable after the first day of classes.

Payment of DMin Tuition, Fees, Room and Board

Students will be billed for all tuition, fees, room and board after registering for courses in Mount Angel Seminary's Doctor of Ministry program. Students are responsible to purchase meal tickets from the Abbey Business Office for any meals eaten in the Seminary dining hall.

Payment must be received in full within 30 days of the invoice date. In particular circumstances, the President-Rector may grant an exception to this policy.

Mount Angel Abbey Library

The School has access to the Mount Angel Abbey Library, which is one of the largest theological libraries in the Northwest region of the United States. The collection of over 240,000 books is ca. 40% theology, 15% philosophy, and 45% literature, history, social science, etc. There are ca. 5,000 rare books and thousands of periodicals in various formats. More than 20 religion and academic full text and citation databases are available, as well as more than 100,000 eBooks. The Mount Angel Abbey Library is in a consortium, OPALL, consisting of itself and four other religiously affiliated educational institutions in Oregon: Western Seminary, Multnomah University, Corban University, and Bushnell University. The total number of volumes available to Mount Angel students through this consortium numbers over 600,000. In addition to the resources mentioned above, the Library offers the following services to the School's faculty and students: reference assistance, online reference, interlibrary loan, purchase of materials requested, and notification of new books and newly published articles.

The Library's website contains an array of resources: information on collections and services, access to databases, bibliographies, a list of new books, etc. Ebsco is currently the main vendor for the Library's online databases, including ATLA Religion Database, ATLA Catholic Periodicals, Academic Search Premier, ERIC, Psychology and Behavioral Sciences Collection, Religion and Philosophy Collection, *et al.* Access to Gale's general interest databases is also available. The Library subscribes to several eBook collections that focus on theology, philosophy, and the humanities. In addition to the resources mentioned above, the Library offers the following services to the Seminary faculty and students: reference assistance, online reference, interlibrary loan, purchase of materials requested, and notification of new books and newly published articles.

Student Services

Food and Beverage Services

Food service is provided by a vendor with breakfast, lunch, and dinner provided in the Seminary dining room. The chef works with students who may have particular dietary needs. Invited guests are welcome to share meals in the dining room and are to use meal tickets, which may be purchased at the Business Office. There is also a range of restaurants in nearby Mount Angel and Silverton.

Physical Fitness and Exercise

Apparatus for various forms of physical exercise and fitness activities are available in the Damian Center on campus.

Health

There are medical offices in both Mount Angel and Silverton (five miles away). There is also a hospital in Silverton. There are pharmacies in both Mount Angel and Silverton. A CNA is on duty and available in the Abbey Infirmary during daytime hours.

Photocopying and Other Personal Needs

Photocopying is available in the Library. There is a post office on campus. A notary public is available in the Business Office. There are two supermarkets (Safeway and Roth's) and a Rite Aid in Silverton, and several banks in both Mount Angel and Silverton.

Recreation

Silver Falls State Park is about 30 minutes away, offering many scenic hikes. Beaches on the Oregon Coast may be reached in about 90 minutes. Many other outdoor recreational opportunities also exist.

Information Technology

Wi-Fi is available throughout the campus. Support for technology use is provided by the Abbey/Seminary's Information Technology (IT) staff. Routine one-on-one support for email and Student Information System use, assistance for faculty and staff, maintenance of networks, servers, classroom technology, AV and peripherals are all provided through this department.

Release and Indemnity Policy

The following Release and Indemnity Agreement Policy is a standard form. By accepting entrance into Mount Angel Seminary as a student, the student agrees to the following:

This policy shall be binding upon and fully enforceable against the Student, his parents, his legal guardian and his family and estate. The beneficiaries of this agreement and those who are entitled to enforce the Agreement and this Policy are Mount Angel Abbey, its officers, directors, members, agents, employees, assignees, and successors in interest, and its divisions and subdivisions, including, but not limited to, Mount Angel Seminary, all archbishops and bishops and the archdioceses and dioceses served by Mount Angel Abbey or Seminary who have students enrolled in the Mount Angel Seminary, and all religious orders and communities, including their major superiors, who have students enrolled in the Mount Angel Seminary, all locations where students are assigned for pastoral formation, internships or CPE (hereinafter collectively referred to in this Agreement as the “Seminary”).

Release of Claims

The Student understands that he has entered into an Agreement which fully and forever releases, discharges, and defends and indemnifies the Seminary of and from any and all claims, liabilities and damages arising out of or related to actions, conduct or failure to act as a Student of or in affiliation with the Seminary. The Student must fully and forever release and discharge the Seminary from any and all claims, liabilities and damages arising out of bodily injury, property damage or losses which the Student incurs as a Student of or in connection with affiliation with the Seminary. The Student will, at all times, conduct himself in such a way as will not cause claims, demands, actions, suits or liabilities to be made against the Seminary or the Student.

No Liability for Student Expenses

The Seminary shall not be obligated or responsible to pay the Student’s expenses, including but not limited to personal, medical, legal expenses or other debts or bills incurred while a Student or related to his affiliation with the Seminary. To the extent that the Seminary incurs such expenses on the Student’s behalf, the Student must agree on his behalf and for his family and estate to reimburse such expenditures.

Indemnity

In the event that claims, demands, suits, actions or liability of any nature whatsoever, are made by third parties against the Seminary, whether rightly or wrongly, whether justly or unjustly, by reason of the Student’s actual or alleged actions, conduct or failure to act, the Student will defend and indemnify the Seminary and pay for the legal defense of the Seminary arising from or related to all such claims,

demands, suits, appeals, actions or liabilities. The Student will fully and completely indemnify and hold harmless the Seminary for the full amount of all judgments, verdicts, settlements, interest, attorneys' fees, litigation expenses, costs and losses incurred by the Seminary or for which the Seminary is otherwise obligated to pay, and arising out of or relating to the Student's conduct, actions, or failure to act, whether negligent, intentional, reckless or otherwise.

Release and Indemnity Policy 6/09 (rev)

Governance and Administration

Board of Directors

Rt. Rev. Jeremy Driscoll, O.S.B.

Abbot of Mount Angel Abbey
Chancellor of Mount Angel Seminary

Most Rev. Alexander K. Sample, DD, JCL

Archbishop of Portland
Chair of the Episcopal Council

Dr. Thomas G. Greene, Ed. D.

Chair of the Board of Directors

Very Rev. Jeff Eirvin

Ex officio: President-Rector of Mount Angel Seminary

Very Rev. Teresio Cadwell, O.S.B.

Prior of Mount Angel Abbey

Most Rev. Daniel Mueggenborg, DD

Bishop of Reno

Dr. Lynne Bissonnette-Pitre, M.D., Ph.D.

Mr. Jim Voss, M.B.A., C.P.A.

Rev. Timothy Kalange, O.S.B.

Rev. John Vianney Le, O.S.B.

Rev. John Kerns

Mr. Dan Jones

Rev. Ralph Recker, O.S.B.

Rt. Rev. Peter Eberle, O.S.B.

Br. Thomas Buttrick, O.S.B.

President-Rector's Council

Very Rev. Jeff Eirvin

President-Rector

Very Rev. Teresio Cadwell, O.S.B.

Prior of Mount Angel Abbey

Dr. Shawn Keough

Vice President of Academics

Academic Dean

Rev. Stephen Clovis

Vice President of Administration

Coordinator of Human Formation

Rev. William Dillard

Coordinator of Spiritual Formation

Rev. Michael Niemczak

Coordinator of Propaedeutic Formation

Rev. Charles Borromeo Gonzalez, O.S.B.

Director of Student Services

Formation Director

Rev. Abn Tran

Interim Coordinator of Pastoral Formation

Dr. Myrna Keough

Associate Professor of Sacred Music

Coordinator of Liturgical Formation

Director of Sacred Music

Mr. Terence Merritt

Associate Vice President for Academic Operations

Registrar/Director of Financial Aid

Director of Admissions

Dimensions of Priestly Formation

Spiritual Formation

The goal of Spiritual Formation is personal union with Christ. Spiritual Formation enables one to take on the mind and heart of Christ, to live and act as a priest after the image of Christ the Good Shepherd, and to cultivate a life of virtue.

The Spiritual formation program implements the mandate of the *Program of Priestly Formation*: “The spirituality that belongs to those who are priests or preparing for priesthood is at one and the same time Trinitarian, Christological, pneumatological and ecclesial. It is a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion” (PPF 227).

This program, on the practical level, oversees the spiritual direction of seminarians, the appointment of confessors, the annual retreat, days of recollection, and other spiritual exercises, as well as the scheduling of daily and special liturgies and those who are to lead the community in particular liturgies. The Coordinator of Spiritual Formation also directs and participates in the yearly Intensive Spirituality Program (ISP) for in-coming seminarians who will be studying theology at Mount Angel Seminary. More information can be obtained in the *Rule of Life* and from the Coordinator of Spiritual Formation.

Rev. William Dillard

Coordinator of Spiritual Formation
Coordinator of The Men of Christ groups
Coordinator of Jesus Caritas groups

Rev. Philip Waibel, O.S.B.

Spiritual Director

Rev. Terry Tompkins

Spiritual Director

Very. Rev. Teresio Caldwell, O.S.B.

Spiritual Director

Rev. Adam Gonzales, O.C.D.

Spiritual Director

Rev. William Hammelman, O.S.B.

Spiritual Director

Rev. John Paul Le, O.S.B.

Spiritual Director

Rev. Timothy Kalange, O.S.B.

Spiritual Director

Rev. John Vianney Le, O.S.B.

Spiritual Director

Rev. Paul Thomas, O.S.B.

Spiritual Director

Rev. Philip Thomas, O.C.D.

Spiritual Director

Rev. Aelred Yockey, O.S.B
Spiritual Director

Rev. Juan Pablo Patiño, M.Sp.S.
Spiritual Director

Rev. Vincent Trujillo, O.S.B.
Spiritual Director

Dr. Myrna Keough
Coordinator of Liturgical Formation

Human Formation

The Human Formation program is concerned with all observable aspects of a seminarian's growth and development. The Coordinator of Human Formation oversees this program and works collaboratively with the other formation directors who look after the personal formation of each seminarian. More information about the program is available in the *Rule of Life* and from the individual formation directors.

Very Rev. Jeff Eirvin
President-Rector

Rev. Stephen Clovis
Coordinator of Human Formation

Rev. Michael Niemczak
Formation Director
Coordinator of Propaedeutic Formation

Rev. Odo Recker, O.S.B.
Formation Director

Rev. Abn Tran
Formation Director

Rev. Charles Borromeo Gonzalez, O.S.B.
Formation Director

Sister Paula Jean Miller, F.S.E.
Assistant to the Coordinator of Human
Formation

Pastoral Formation

The Pastoral Formation program includes pastoral theology and Field Education courses earning academic credit, supervised placements in pastoral settings, and guided theological reflection. The Coordinator of Pastoral Formation oversees the program, and is assisted by the Seminary pastoral formation faculty and volunteer site supervisors. A complete description of the program is available from the Coordinator of Pastoral Formation.

Rev. Abn Tran
Interim Coordinator of Pastoral Formation

Intellectual Formation

Administration

Mount Angel Seminary is committed to holistic formation, which includes a sound theological education, assistance in personal growth and character development, guidance in pastoral skills, and a solid foundation for growth in the spiritual life. The faculties at Mount Angel Seminary work cooperatively in the programs for academic, human, pastoral, liturgical and spiritual formation, with a number of faculty members participating in several aspects of formation.

Dr. Shawn Keough

Vice President of Academics
Academic Dean

Dr. Andrew Cummings

Associate Dean

Rev. Dr. Justin Coyle

Associate Dean

Dr. Katie Jo LaRiviere

Associate Dean

Dr. Liam de los Reyes

Director of Assessment

Terence Merritt

Associate Vice President for Academic Operations
Registrar/Director of Financial Aid
Director of International Student Services
Director of Admissions

Faculty

The academic faculty teaches in the degree programs offered by Mount Angel Seminary's College of Liberal Arts and Graduate School of Theology.

Full-time

Kathryn Akiyama

B.A., Antioch College, 1980
M.A., Columbia University 1986
M.A., Northwestern University, 1989
Associate Professor of English Communications

Rev. Stephen Clovis

B.A., University of Portland, 1984
S.T.B., Pontifical Gregorian University, 1987
S.T.L., Pontifical Gregorian University, 1989
M.Ed. Ad, Lewis and Clark College, 1992
Assistant Professor of Sacred Scripture
Assistant Professor of Pastoral Theology
Vice President of Administration
Coordinator of Human Formation

Dcn. Justin Coyle

B.A., Point Loma Nazarene University, 2012
M.T.S., Duke Divinity School, 2014
Ph.D., Boston College, 2018
Associate Dean
Associate Professor of Church History and Systematic Theology
Associate Professor of Philosophy

Andrew Cummings

B.A., University of Utah, 1998
M.A., University of Leuven, 2001
Ph.D., University of Leuven, 2006
Associate Dean
Professor of Philosophy

Dcn. Owen F. Cummings

B.A., University College, Dublin, 1969
Certificate in Theology, Milltown Institute of Theology and Philosophy, 1973
B.D., University of Dublin, Trinity College, 1975
Higher Diploma in Education, University of Dublin, Trinity College, 1976
M.Th., University of Glasgow, 1982
D.D., University of Dublin, Trinity College, 1995
Distinguished Regents' Chair of Theology
Professor of Systematic Theology

Liam de los Reyes

B.A., University of Virginia, 2009
M.T.S., University of Notre Dame, 2016
Ph.D., University of Notre Dame, 2021
Associate Professor of Moral Theology
Director of Assessment

Very Rev. Jeff Eirvin

B.F.A., Oregon State University, 2000
Cert. in Philosophy, Mount Angel Seminary, 2007
S.T.B., Pontifical University of St. Thomas Aquinas, 2010
S.T.L., Pontifical Gregorian University, 2013
President-Rector

Myrna Keough

B. Mus.Ed., Luther College, University of Regina, 2004
M.A., Mount Angel Seminary, 2017
D.S.M., Graduate Theological Foundation, 2023
D.Min., Mount Angel Seminary, 2024
Associate Professor of Sacred Music
Coordinator of Liturgical Formation
Director of Sacred Music

Shawn Keough

B.Th., Ambrose University, 1999
M.A.R., Ambrose University, 2003
Ph.D., University of St. Michael's College in the University of Toronto, 2007
Postdoctoral Studies, Katholieke Universiteit Leuven, 2007-2011
Academic Dean
Director of the DMin Program
Professor of Church History and Systematic Theology

Katie Jo LaRiviere

B.A., Seattle University, 2008
M.A., Montana State University, 2012
Ph.D., University of Oregon, 2019
Associate Professor of English
Associate Dean

Anna Lesiuk

M.A., University of Warsaw, 2003
Adv. M.A., University of Leuven, 2007
Ph.D., University of Oregon, 2014
Associate Professor of Humanities and Languages

Brian Morin

B.A., College of the Holy Cross, 2002

M.L.I.S., Drexel University, 2014

M.A., Mount Angel Seminary, 2017

D.Min., Mount Angel Seminary, 2020

Library Director

Information Literacy Instructor

Mark Nussberger

B.A., Chaminade University, 1994

M.A., St. John's School of Theology, (St. John's University) 1997

M.T.S., Harvard Divinity School, 2002

Th.D., Harvard Divinity School, 2012

Associate Professor of Sacred Scripture

Joseph T. Papa

M.T.S., Pontifical John Paul II Institute for Studies on Marriage and Family, 2000

S.T.B., Pontifical Lateran University, 2002

Ph.L., Pontifical Atheneum Sant' Anselmo, 2005

Ph.D., Pontifical Atheneum Sant' Anselmo, 2007

Associate Professor of Philosophy

Anna Petrin

B.A., North Carolina State University, 2007

M.Div., Duke Divinity School, 2010

M.T.S., University of Notre Dame, 2012

Ph.D., University of Notre Dame, 2018

Associate Professor of Liturgical and Sacramental Theology

Michael Petrin

B.A., Stanford University, 2009

M.T.S., University of Notre Dame, 2011

Ph.D., University of Notre Dame, 2017

Associate Professor of Church History and Systematic Theology

Accreditation Liaison Officer

Graduate Degrees Coordinator

John F. Rico

B.A., Mount Angel Seminary, 2004

M.A., University of Dallas, 2015

Ph.D, (candidate), University of Dallas

Assistant Professor of Philosophy

Part-time

Br. Thomas Buttrick, O.S.B.

B.A., Brown University, 2003

M.A., Dominican School of Philosophy and Theology, 2011

Adjunct Professor of Biblical Languages

Rev. Raymond P. Carey

B.A., Mount Angel Seminary College, 1965

M.A., University of Oregon, 1969

M.Div., St. Thomas Seminary, 1974

Ph.D., University of Ottawa, 1979

Adjunct Professor, Pastoral Counseling

Rev. William Dillard

B.S., Pacific Western University, 1986

M.A., Mount Angel Seminary, 1997

M.Div., Mount Angel Seminary, 1998

D.Min., Mount Angel Seminary, 2020

Coordinator of Spiritual Formation

Rt. Rev. Jeremy Driscoll, O.S.B.

B.A., Mount Angel Seminary College, 1973

M.Div., Mount Angel Seminary, 1977

M.A., Mount Angel Seminary, 1980

S.T.L., Augustinianum Patristic Institute, 1983

S.T.D., Pontifical Atheneum Sant' Anselmo, 1990

Professor of Systematic Theology

Ruth Hayes-Barba

B.A., Wayne State University, 1974

M.S.W., Wayne State University, 1993

M.T.S., University of Dallas, 2000

D.Min., Mount Angel Seminary, 2020

Adjunct Professor, Social Science

Rev. Timothy Kalange, O.S.B.

B.A., Mount Angel Seminary, 2016

M.Div., Mount Angel Seminary, 2019

M.A., Mount Angel Seminary, 2019

S.T.B., Pontifical Atheneum Sant' Anselmo, 2019

Adjunct Professor, Undergraduate Theology

Br. Albert Klotz, O.S.B.

B.A., University of Anchorage, 2013

M.L.I.S., Dominican University, 2024

Adjunct Professor, Latin

Rev. John Paul Le, O.S.B.

B.S., University of Portland, 2005

M.Div., Mount Angel Seminary, 2015

M.A., Mount Angel Seminary, 2017

S.T.B., Pontifical Atheneum Sant' Anselmo, 2017

Adjunct Professor, Systematic Theology

Rev. Ephrem Martinez, O.S.B.

Lic., Instituto Sapientia, 2008

Lic., Instituto Sapientia, 2017

Adjunct Professor, Undergraduate Theology

Patricia Mackie

B.A., Southern New Hampshire University, 2004

M.S., Benedictine University, 2006

Adjunct Professor, Psychology

Rolando Moreno

B.A., Franciscan University of Steubenville, 2003

M.T.S., Pontifical John Paul II Institute for Studies on Marriage and Family, 2005

Adjunct Professor, Pastoral Theology

Rev. Michael Niemczak

B.A., Pontifical College Josephinum, 2012

S.T.B., Pontifical Gregorian University, 2015

S.T.L., Pontifical Gregorian University, 2017

M.S., Divine Mercy University, 2023

Adjunct Professor, Pastoral Theology

Rev. Juan Pablo Patiño, M.Sp.S.

B.A., Mount Angel Seminary, 2005

M.Div., University of Notre Dame, 2010

Lic., Università Pontificia Salesiana, 2017

Adjunct Professor, Pastoral Theology

Rev. Stephen C. Rowan

B.A., Fairfield University, 1966

S.T.B., St. Mary's Seminary and University, 1968

M.A., The University of British Columbia, 1975

Ph. D., The University of British Columbia, 1985

Visiting Professor, Literature

Rev. Israel Sanchez, O.S.B.

B.A., Mount Angel Seminary, 2015

M.A., Mount Angel Seminary, 2020

M.Div., Mount Angel Seminary, 2021

Adjunct Professor, Undergraduate Theology

Br. Ansgar Santogrossi, O.S.B.

B.A., Mount Angel Seminary College, 1988

M.A., Mount Angel Seminary, 1989

Ph.L., Catholic University of America, 1991

Ph.D. Institut Catholique de Paris, 1998

Associate Professor of Philosophy

Rev. Paul Thomas, O.S.B.

B.A., Mount Angel Seminary College, 1973

M.Div., Mount Angel Seminary, 1981

M.A., Mount Angel Seminary, 1983

J.C.L., St. Paul University, 1987

J.C.D., St. Paul University, 1993

Ph.D., St. Paul University, 1993

Adjunct Professor, Canon Law

Rev. Philip Waibel, O.S.B.

B.A., Mount Angel Seminary College, 1977

M.Div., Mount Angel Seminary, 1983

M.A., University of San Francisco, 1989

M.A., Seton Hall University, 2002

Adjunct Professor, Fine Arts

Staff

Ruth Hayes-Barba, D.Min., LCSW

Seminary Counselor

Angela Rosson, LPC

Seminary Counselor

Jenna Trammel

Executive Assistant to the President-Rector

Janna Adams

Administrative Assistant

Appendix

Non-Discrimination Policy

Mount Angel Seminary complies with all pertinent non-discrimination laws and does not illegally/unlawfully discriminate in its educational programs, admissions policies, scholarship and loan programs, athletic and other school-administered programs, or employment on the basis of race, color, national or ethnic origin, sex, disability, age, or sexual orientation. The Seminary expressly reserves its rights and obligations to maintain its commitment to its Catholic identity and the norms, directives and doctrines of the Catholic Church.

Student Disability Accommodation Policy and Procedure

The policy contained herein is designed to comply with the disability requirements of the Federal Rehabilitation Act of 1973 (section 504) and the Americans with Disabilities Act as amended in 2009.

Mount Angel Seminary does not discriminate on the basis of disability in any of its programs, services or activities. The Seminary will not deny any otherwise qualified student with a disability the opportunity to participate in, or benefit from, any aid, support, program or service it provides. Mount Angel Seminary is committed to providing accessibility to its services, programs and activities for students with disabilities, recognizing its responsibilities to ensure the rights of students with disabilities and to identify and maintain the standards that are required to provide its academic and formational programs. Mount Angel Seminary will strive to accommodate students with disabilities, unless the accommodation would pose an undue burden to the Seminary or compromise the mission or integrity of the program.

Students seeking accommodation(s) must:

- Provide a written statement to the Vice President of Administration requesting an accommodation that includes a description of the specific disability, how the student is limited and the expected duration of the limitation.
- Submit proper professional/medical verification of the condition(s) that necessitate the request to the Vice President of Administration.

Mount Angel Seminary will:

- Review the request and all professional, supporting documentation. This review may also include a personal interview with the student. The cost of obtaining required professional, supporting documentation is borne by the student.

- After considering the information provided by the student and all professional, supporting documentation and information, Mount Angel Seminary will determine if the requested accommodation can be made and communicate the decision to the student.
- If an accommodation is made, the Seminary will work with the student to determine when and how it will be implemented.

If a student disagrees with an accommodation decision or feels it will not adequately address his/her condition, or is not being adequately implemented and/or enforced, he/she may refer concerns to the Office of the President-Rector or his designate. Mount Angel Seminary reserves the right to limit or to deny an accommodation request if it determines that the accommodation would seriously and negatively affect its responsibility to carry out its educational and formational programs and/or uphold the mission and standards of the Seminary.

The Seminary administration reserves the right to determine the conditions under which students may continue in the Seminary programs or be required to withdraw.

Academic Grievances

The Seminary has in place various procedures for students to appeal academic, financial, and accommodations decisions. Please refer to the appropriate section of the Academic Catalog to identify the appropriate process to appeal decisions regarding: unsatisfactory academic progress and Federal financial aid ineligibility ([*Satisfactory Academic Progress*](#)); a grade received ([*Grade Appeals Policy and Procedure*](#)); academic integrity ([*Academic Integrity*](#)); or accommodations ([*Student Disability Accommodation Policy and Procedure*](#)).

Copyright Policy

Mount Angel Seminary adheres to provisions of US Copyright Law (Title 17, United States Code). Mount Angel Seminary's students, faculty, and staff must comply with US Copyright Law. Unauthorized distribution of copyrighted material, including unauthorized peer-to-peer file sharing or other unauthorized distribution of copyrighted material, including by users of the school's network, may subject the violator to civil and criminal penalties for violation of Federal Copyright Law and may result in institutional disciplinary procedures. Those who willfully disregard the copyright law will be in violation of school policy and will assume all liability.

The Seminary, Information Technology department, and Library work collaboratively to ensure that technology-based deterrents are in place. These measures include bandwidth shaping, DNS blocking, traffic monitoring, login access to Student and Learning Management Systems and Library Resources.

The Library/IT will assess and evaluate periodically the effectiveness of these measures.

The Library/IT educates the academic community about appropriate versus inappropriate use of copyrighted material.

The following statement is posted in the Seminary copy rooms, student computer lab, and library:
Notice: The copyright law of the United States (Title 17, U.S. Code) governs the making of photocopies or other reproductions of copyrighted material. The person using this equipment is liable for any infringement.”

Violations of copyright law are subject to severe civil and criminal penalties. More information is available in the U.S. Copyright Office website: www.copyright.gov/title17/92chap5.html.

As indicated in the Seminary’s Acceptable Use Policy Agreement, the Seminary reserves the right to review any material stored on or transmitted through Seminary computers or through the Abbey or Seminary network, including email, Internet files (including web pages and usage logs), and software. The Seminary may edit or remove any material which it, in its sole discretion, believes may be unlawful or otherwise inappropriate. Unauthorized peer-to-peer file sharing, illegal downloading, unauthorized distribution of copyright materials, or other violations of copyright law, including that using the Seminary’s information technology system, may subject the violator to civil and criminal penalties and/or may result in institutional disciplinary procedures and the violator assumes all liability.

Appendix on Title IV Rights and Responsibilities and Consumer Information

Student Rights

A student has the right to ask Mount Angel Seminary:

- The names of accrediting and licensing organizations.
- About its programs; its instructional, laboratory, and other physical facilities; and its faculty.
- What the cost of attending is and the policy on refunds to students who drop out.
- What financial assistance is available, including information on all federal, state, local, private, and institutional financial aid programs.
- What the procedures and deadlines are for submitting applications for each available financial aid program.
- How it selects aid recipients.
- How it determines the student's financial need. This process includes how costs for tuition and fees, room and board, travel, books and supplies, and personal and miscellaneous expenses are considered in the cost of education. It also includes the resources considered in calculating need (such as parental contribution, other financial aid, assets, etc.).
- How much of a student's financial need, as determined by the school, has been met.
- To explain each type and amount of assistance in the student's financial aid offer and how a student was selected as a recipient.
- What the interest rate is on any student loan the student has, the total amount the student must repay, the length of time the student has to repay, when the student must start repaying, and what cancellation or deferment provisions apply.
- To reconsider the student's aid package if the student believes a mistake has been made or if the student's enrollment or financial circumstances have changed.
- How the school determines whether the student is making satisfactory academic progress and what happens if the student is not.
- What special facilities and services are available to the disabled.
- Completion, graduation and job placement rates and how they are calculated.
- Terms and conditions of loan deferments for service in the Peace Corps and Volunteer Service.

Student Responsibilities

It is the student's responsibility to:

- Review and consider all information about Mount Angel's programs before the student enrolls.
- Pay special attention to the student's application for student financial aid, complete it accurately, and submit it on time to the right place. Errors can delay or prevent the student from receiving aid.
- Know all the deadline dates for applying or reapplying for aid and meet them.
- Provide documentation, corrections, and/or new information requested by either the Financial Aid Office or the agency to which the student submitted the student's application.
- Notify Mount Angel Seminary of any information that has changed since the student applied.

- Read, understand and keep copies of all forms the student is asked to sign.
- Submit a valid Student Aid Report or release the information electronically while still enrolled.
- Report any additional financial aid that the student received, but that is not listed on the current award letter from Mount Angel Seminary.
- Maintain good academic standing as discussed previously in this publication.
- Repay any student loans the student has received. When the student signs the promissory note, the student agrees to repay their loan.
- Participate in an entrance interview for Federal student loan applicants.
- Complete the financial aid exit interview if the student received a federal student loan while attending Mount Angel Seminary.
- Notify the school of changes in the student's name, address, or attendance status (i.e. full-time to part-time attendance). If the student has a loan, the student also must notify their lender of these changes.
- Understand the Mount Angel Seminary refund policy.
- Understand the Mount Angel Seminary over-award policy.

Consumer Information

You may request a copy of any of the following Mount Angel Seminary policies or reports by contacting the Financial Aid Office.

Voter Registration

You may receive voter registration forms in the Registrar's office (Annunciation 118) or [online](#).

Drug and Alcohol Policy

Please see the Rule of Life for the seminary's drug and alcohol policy and prevention program. This information is shared with the seminary community every year, for more information please contact the Vice President for Administration.

Student Right-To-Know Act

Graduation Rate

The Registrar's office calculates the graduation rates of degree seeking, first-time, full-time freshmen that complete their program 150% of the normal time for graduation.

Job Placement Rates

The Registrar's office annually prepares the statistics on the prior year's graduating class. The report details the profile of the students and job placement rates.

Clery/Campus Security Act

The Vice President of Administration prepares the Annual Security and Fire Report. The report is available on the seminary website.