

ACADEMIC CATALOGUE



BYZANTINE CATHOLIC SEMINARY
OF SS. CYRIL & METHODIUS

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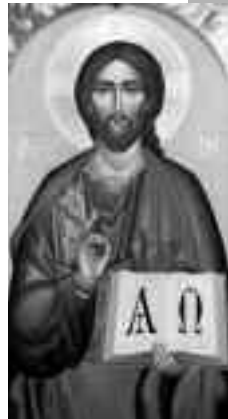
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INTRODUCTION

MISSION AND STATEMENT
OF PURPOSE

The Byzantine Catholic Seminary of Saints Cyril and Methodius responds to the evangelical mission of Jesus Christ. Its primary purpose is the spiritual, intellectual, pastoral and personal formation of candidates for ordained ministry in the Byzantine Catholic Church. It also serves as a center of learning for the Byzantine Catholic Churches in North America.

As the only free standing, English speaking, Byzantine Catholic Theological Seminary in North America, this center of learning embraces those seeking academic and pastoral formation to serve as deacons, theologians, catechists, and cantors. The Seminary also seeks to make graduate level theological studies in the Byzantine Catholic tradition available to those interested in teaching, research and advanced study. The Seminary likewise supports other educational and formational programs to serve Byzantine Catholic Churches and the wider community.



INTRODUCTION

GOVERNANCE

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

Metropolitan Archbishop Basil M. Schott, *President*

Very Rev. Dennis M. Bogda, *Secretary*

Cathy A. Chromulak, Esq.

Rev. Msgr. Russell A. Duker

Very Rev. Richard I. Lambert

Very Rev. Simeon B. Sibenik

Rev. James A. Spontak

Very Rev. Richard J. Whetstone

Very Rev. Eugene P. Yackanich

BOARD OF DIRECTORS

The Board of Directors of the Byzantine Catholic Seminary is the chief governing body of the seminary. It is composed of at least six members, but not more than 12 members, including the President and at least one layperson. The President of the Corporation is the Metropolitan Archbishop of Pittsburgh. At least five members of the Board of Directors are ordained priests of the Byzantine Catholic Church, and at least one member of the Board is a layperson of the Byzantine Catholic faith.

The annual meeting of the Board normally takes place in December of each year, and special meetings may be called by the President of the Corporation or by any one Director.

ADVISORY COUNCIL

The Advisory Council of the Byzantine Catholic Seminary consists of clergy, religious and laypersons, appointed by their respective hierarchs to assist the administration of the seminary both in its primary work of preparing qualified students for presbyteral ministries and in other ministries undertaken by the seminary. Members of the Board are mature individuals of recognized prominence in the community who have an interest in the seminary and its purposes and mission, and who have experience or interests that would be valuable to the seminary.

Without prejudice to the authority of the Board of Directors, the Advisory Council keeps the seminary cognizant of the academic, pastoral

and spiritual needs of the Church and society. It informs the seminary administration concerning extra-institutional viewpoints, and it cooperates in the formation and execution of programs for public relations, publicity, fund-raising and development.

Advisory Council members serve for a term of five years and are eligible to serve an additional consecutive term. Council members are expected to participate in the two regular meetings each year. In addition, they are expected to contribute actively to the committees on which they serve.

HISTORY

Until the Second World War, most seminarians for the Byzantine Ruthenian exarchate of Pittsburgh were trained in the seminaries of Presov or Uzhorod in Eastern Europe. During the war years, a special program was established in conjunction with the Benedictine of St. Procopius Abbey, Lisle, Illinois for Byzantine Catholic seminarians.



The official dissolution of the Byzantine Catholic Churches by the Communist regimes in Eastern Europe after the war precluded the option of training candidates in Europe and profoundly affected the vision of the reigning bishop, Daniel Ivancho. Setting aside his plans for a new cathedral, Bishop Ivancho raised the establishment of a seminary to the highest priority. On June 12, 1950, title was obtained to property adjacent to Riverview Park which might accommodate a number of diocesan institutions. By June 28, 1950, the nascent seminary was incorporated in the Commonwealth of Pennsylvania.

At the groundbreaking ceremonies on July 5, 1950, Bishop Ivancho expressed powerful sentiments for his new seminary:

“This is a great moment in the history of our Diocese. Seminary is a sign that a diocese is fully matured. We have survived the agonies of transplantation from beneath the Carpathian Mountains to America. We have survived the ordeals of adolescent transformation; now we commence a new era of mature growth! ...We build for the future and thus prove how much we cherish and appreciate the sacrifices of the past... We build and thus reply to atheistic foes who recently murdered and imprisoned our religious leaders and faithful in Carpathia and boasted that thus the Greek Catholic Church and her union with Rome are ended.”

The seminary's theological program was inaugurated on October 16, 1950. Theologians were housed in the current Archbishop's residence

and attended classes in the former college building. Solemnities at the new Seminary were by no means over. The cornerstone was blessed by Bishop Ivancho on October 22, 1950, and June 21, 1951, marked the solemn dedication of the bells, Daniel, Michael and John, named after their consecrators, Bishop Daniel, Rev. Michael Dudick and Rev. John K. Powell.

On October 14, 1951, the second academic year was inaugurated with all activities now accommodated in the new building. Eighteen college seminarians, matriculated at Duquesne University, joined the community of theological seminarians. The seminary was formally dedicated on October 18, 1951, by Bishop Ivancho, with the participation of 20 bishops and abbots, 400 clergy, the governor of Pennsylvania, the mayor of Pittsburgh, dignitaries of the fraternal organizations and a large and enthusiastic crowd of the faithful.

Once again, Bishop Ivancho's words expressed both his optimism for the future of our Church in America and his deep pain for the mother churches in Eastern Europe:

“Just as the fabulous phoenix of mythology was born of its own ashes, so this seminary, dedicated to its lofty purpose today, has sprung, or at least has been hastened

into existence, by the wanton destruction and devastation perpetrated by godless hordes of communists on all Greek Rite Catholic seminaries of central Europe.”

The faculty in these early years was composed of priests who had completed advanced degrees in central Europe or Rome before the war and was augmented by several newly-arrived immigrant priests with impressive academic credentials. The seminary's intellectual and spiritual links to renowned theological faculties in Rome, Budapest and Prague and to institutions in Presov and Uzhorod thus forged a strong sense of solidarity with the mother churches of Europe and offered American-born seminarians challenging models of European erudition. Some of these early European-trained professors, such as Athanasius Pekar, Basil Shereghy, the brothers Stephen and John Kocisko, Alexander and John Bobak, Basil Smochko, and Ernest Dunda, would enjoy long and fruitful years of ministry at the Byzantine Catholic Seminary.

Distinguished visitors also helped link the incipient seminary community to the universal Church. The renowned Archbishop Fulton Sheen was one such guest as was Gregory XV Cardinal Agagianian, Patriarch of the Armenian Catholic Church, in whose honor an “Academy” was held with the participation of the clergy and the fraternal societies.



These early days saw a number of seminary “firsts.” On February 23, 1952, the newly-completed chapel was blessed and, on the following day, priestly ordinations were held there for the first time as Holy Orders were conferred on deacons Michael Felock, Andrew Pataki and Joseph Ridella. On April 22, 1952, the first of many “St. George’s Day” picnics for seminarians and faculty was held at neighboring North Park. On May 18 of that same spring, the first annual “Seminary Day” included in its festivities the solemn consecration of the altar in the seminary chapel. Bishop Ivancho presided at these rites, sealing the holy relics into the holy table. In this same year, extensive landscaping was completed around the seminary grounds as an athletic field and tennis courts were added. On November 16, 1952, Rt. Rev. Msgr. Nicholas T. Elko was formally installed as first resident rector of the seminary.

A seminary choir was organized in these inaugural years, directed by such distinguished priest-musicians as Frs. Michael Staurovsky and Michael Hrebin. In addition to singing the responses on special occasions locally, the choir also recorded liturgical music for broadcast over Radio Free Europe.

The library was dedicated on Seminary Day, Sunday, May 17, 1953, by Most Rev. Amleto G. Cicognani, Apostolic Delegate to the U.S. This celebration marked the 40th anniversary of the establishment of the Byzantine Slav ordinariate in the United States. 1953 was also a sad year for the seminary as two young men, Seminarians Daniel Hrebin and Andrew Hrizak, both fell asleep in the Lord.

Beginning in 1954, the seminary hosted Altar Servers’ Congresses. Hundreds of boys gathered annually for an outdoor Divine Liturgy followed by lunch in the gymnasium and tours of the seminary. Many of these same servers would soon be counted among the seminarians and in their turn would welcome other inquisitive young men. The members of the Serra Club, laymen dedicated to the spiritual and material support of priestly vocations, also held rallies on the seminary grounds.

As enrollment gradually increased, two additional floors were added over the kitchen and dining room to create a study hall and a dormitory for collegians. In September of 1960, 110 seminarians, the largest student body in the history of the institution, were welcomed for the new academic year. Vocational weekends and days of recollection brought more potential candidates to the seminary annually. The 1960’s saw the building filled to capacity, so that, at times, the deacon class had to be accommodated in a choir area to the side of the sanctuary during liturgies. In addition to the full schedule of



classes and divine services, the year was punctuated with plays and picnics, ordinations and celebrations and the visits of many dignitaries.

The heart of the seminary has always been the chapel, with its distinctive golden iconostas, baldacchino and intricate stained glass windows depicting the life of SS. Cyril and Methodius. The stillness of its icons, the ever present aroma of incense and its prayerful atmosphere have always exerted a peaceful but powerful formative influence on seminarians and provided a calm haven where decisions have been made, renewed and confirmed.

Prayer and work set the rhythm of the days. Seminarians maintained the building inside and out, cut grass, pruned shrubs, planted flowers and weeded gardens in springtime and shoveled snow in winter. The philosophy students in particular spent two weeks during the summer caring for the building, preparing rooms and serving the priests during their summer retreats at the seminary.

After the Second Vatican Council, the winds of change which coursed through the Church also blew through the seminary. Challenged to

rediscover the deep roots of Tradition, the seminary sought to immerse itself more completely in authentic Byzantine theology and spirituality. Seminary journals, *The Dome* and *Philokalia*, were produced and published in the seminary print shop to showcase student theological work and to chronicle life in the seminary.



Meanwhile whole new fields of study were added to the curriculum. Classes in Catechetics highlighted the *God With Us* Byzantine catechetical series. Regularly supervised programs of Field Education and Pastoral Ministry were developed and a diaconal internship program was inaugurated.

In 1974, the seminary chapel was completely refurbished with new iconography written by Christina Dochwat, and was solemnly blessed at the annual Seminary Day in May. In 1975, the seminary celebrated its silver jubilee. The Bishops of the Metropolia concelebrated the Divine Liturgy with the priest-alumni on May 5 to mark this milestone. An afternoon picnic for the alumni and a formal dinner rounded out the event. In its first 25 years, the Byzantine Catholic Seminary saw the ordination of 166 men to the priesthood for ministry in the Metropolia.

The next decade brought many structural renovations. The library was expanded and equipped with more areas for reading and work. Computers were purchased for student use. Pastoral seminars brought an array of speakers to enhance the academic and formational programs. New thermal

windows were installed throughout the building, replacing the drafty originals that will be well-remembered by former students.

Distinguished guests continued to visit the seminary on special occasions, including two Prefects of the Sacred Congregation for the Eastern Churches, Cardinals Rubin and Lourdasamy, as well as Laszlo Cardinal Lekai, the Primate of Hungary, and Bishop Imre Timko, Eparch of Hajdudorog, Hungary. A special commemoration of the Cyrillo-Methodian anniversary of 1985 included a celebration of the Divine Liturgy, a homily delivered by Bishop Michael J. Dudick of Passaic, and formal academic and cultural presentations.

Although enrollment had decreased noticeably from the cramped conditions of the 1960's, a steady stream of candidates from around the country, including the newly-formed Eparchy of Van Nuys, continued to emerge from the seminary to serve the Byzantine Catholic Church in America.

After the fall of Communism and the break-up of the Soviet bloc, the suppressed Greek Catholic Church re-emerged from the catacombs with a vigor that surprised many. Parishes needed to be reorganized; church buildings were sought and regained; seminaries needed to be founded again. In an attempt to reach out to the mother churches as they struggled to rebuild themselves, for several years the Byzantine Catholic Seminary offered complete scholarships to seminarians from the Carpathian region. A cycle was thus completed: where once American seminarians traveled to Uzhorod and Presov for studies, Ruthenian seminarians were now welcomed at the Byzantine Catholic Seminary in Pittsburgh.

In November of 1998, the Council of Hierarchs appointed an Advisory Council to assist them in providing for the ongoing growth and development of the seminary as a resource for American Byzantine Catholic Churches. In October of 1999, in conjunction with the 75th anniversary of the foundation of the Byzantine Ruthenian see of Pittsburgh, the seminary and the Advisory Council hosted the assembled hierarchs of our European sister churches, the bishops of Mukacevo, Presov, Kosice, Prague, and Krizevci for a lively exchange of views and experiences.

In recent years, the seminary has welcomed a growing number of off-campus students, both religious and lay, from a variety of religious affiliations. Since 1998, the seminary has also hosted academic classes for the Metropolitan Deacon



Formation Program and the Metropolitan Cantors' School, as well as events sponsored by the Metropolitan Office of Religious Education.

In September 2000, the seminary celebrated its 50th Anniversary with an open house that attracted a large gathering of alumni. That same year, the seminary received a generous endowment to underwrite an annual lecture, the SS. Cyril and Methodius Lecture. This lecture is held at the end of the academic year in conjunction with the seminary's patronal feast. The inaugural lecture was delivered on May 8, 2001, by Archimandrite Robert F. Taft, of the Pontifical Oriental Institute, Rome, to an audience of some 200 Catholic, Orthodox and other hierarchs, clergy, religious, academics and laity. Subsequent SS. Cyril and Methodius Lecturers would include His Grace, Bishop Kallistos of Diokleia, Protospesbyter Thomas Hopko (St. Vladimir's Seminary), and Professor Sebastian P. Brock (Oxford).

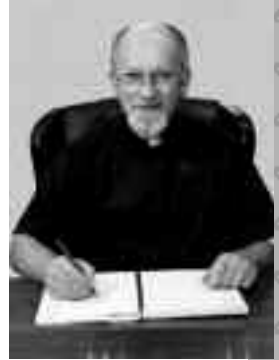
In 2001, the seminary entered into an affiliation with the Graduate Department of Theology of Duquesne University. This new collaboration facilitates cross-registration between the two faculties and permits students enrolled in the seminary to earn the degree of Master of Theology through Duquesne while completing the bulk of their coursework at the seminary. On April 22, 2003, the seminary received from the Secretary of Education for the Commonwealth of Pennsylvania the long-awaited authorization "to operate as a degree-granting seminary" conferring the degrees of Master of Divinity (M.Div.) and Master of Arts in Theology (M.A.T.).

On June 27, 2004, The Association of Theological Schools of the United States and Canada granted Associate Membership to the seminary. Currently, the seminary is engaged in a multi-year Self-Study that will lead to full accreditation.



RECTORS

VERY REVEREND ARCHPRIEST
 JOHN G. PETRO
 RECTOR



+ Most Rev. Daniel Ivancho	1950-1952
+ Rev. Msgr. Nicholas T. Elko	1952-1954
+ Rev. Msgr. George Michaylo	1954-1956
+ Rev. George Bonchonsky (acting Rector)	1956
+ Very Rev. John J. Kostival	1956-1958
+ Most Rev. Stephen J. Kocisko	1958-1963
Very Rev. Msgr. Basil Smochko	1963-1966
+ Rev. Msgr. John Macko	1966-1969
+ Rev. Msgr. Judson M. Procyk	1969-1973
Very Rev. Andrew J. Pataki	1973-1979
+ Most Rev. John M. Bilock	1979-1980
Rev. Msgr. Raymond Balta	1980-1990
Rev. Msgr. Russell A. Duker	1990-1995
Very Rev. Archpriest John G. Petro	1995-present

+ *Deceased*

AFFILIATED PROGRAMS

The Byzantine Catholic Seminary of SS. Cyril and Methodius hosts portions of the Deacon Formation Program and the Metropolitan Cantor Institute. Information on these programs may be obtained by contacting the respective directors:

DEACON FORMATION PROGRAM

V. Rev. Archpriest John G. Petro
Byzantine Catholic Seminary
3605 Perrysville Avenue
Pittsburgh, PA 15214
Phone: (412) 321-7550
Fax: (412) 321-9936
E-mail: jgpetro@verizon.net

METROPOLITAN CANTOR INSTITUTE

Professor J. Michael Thompson
Byzantine Catholic Seminary
3605 Perrysville Avenue
Pittsburgh, PA 15214
Phone: (412) 321-8199
Fax: (412) 321-8198
E-mail: chantermt@aol.com



PRIESTLY FORMATION

Preparation for the priesthood requires a coordinated formation of candidates in the spiritual, intellectual, pastoral, personal, and professional dimensions. The Byzantine Catholic Seminary addresses these needs in four distinct but integrated programs.



SPIRITUAL FORMATION

The Church is the people of God who remember and celebrate the mystery of Christ's death and resurrection for the forgiveness of sins and for life everlasting. The priest, therefore, is a man of prayer ordained to guide the people into communion with God. The foundation of the spiritual life of those preparing for the priesthood is then the celebration of the holy Liturgy. As a community of faith, the seminary celebrates the Divine Liturgy and, on Sundays and feast days, the complete cycle of evening sacrifice and morning praise, Vespers and Matins. The reading of Scripture in these services is complemented by a daily homily. On Sundays, the seminarians attend parochial liturgies where they assist the parish community through teaching and other ministries, in preparation for their future spiritual role as presbyters of the Church. The need for repentance is nourished by frequent celebration of services of penance with opportunity for individual confession. Other services to mark the Church year or special occasions are also celebrated. The penitential seasons of the Church are observed by the proper liturgies, such as the Liturgy of the Presanctified Gifts during the Great Fast, and by a certain degree of ascetic practice.

The spiritual life of the candidate for the priesthood is also guided by a program of direction and formation on both communal and individual levels. The seminarian is challenged to grow in faith, in service and in Christ-like integrity. Spiritual conferences are given at least twice each month, along with other programs focusing on particular aspects of the spiritual or moral life. Conferences by the Rector are scheduled monthly. Days of prayer are scheduled for each semester and an annual retreat is made in January. Those advancing to major orders participate in a special retreat.

Each seminarian is required to have a personal spiritual director, a priest to guide him as father and friend in his spiritual journey. He is to meet with his director at least twice each month. Individual spiritual directors meet regularly with the Director of Spiritual Formation to formulate common goals and methods of direction. In every case, the necessity of absolute confidentiality for the individual is rigorously maintained.

INTELLECTUAL FORMATION

“A priest is ordained to serve as a teacher representing the person of Christ, head and pastor of the Church” (*Program of Priestly Formation*, 333). The intellectual component of priestly formation therefore rightly places the greatest demands on candidates’ time and effort. Within the intense and focused discipline of several years of theological study, the seminarian is expected to come to an understanding of the deposit of the faith in all its richness, to appropriate it personally through prayer and apostolic engagement, to confront contemporary experience in its light, and to develop the skills to communicate it effectively to others.

These goals inform the entire academic program of the Byzantine Catholic Seminary. The core curriculum is broad and balanced, allowing appropriate place for the study of Scripture, dogma, moral theology, liturgy, church history, and spirituality, as well as canon law, liturgical chant, homiletics and pastoral theology and practice. Preference is given in each discipline to the authentic sources of Byzantine Catholic theology: sacred Scripture, the writings of the Fathers, the spiritual and liturgical tradition and more recent magisterial documents. Throughout the curriculum, emphasis is placed on pastoral communication and application. Lectures, readings and assignments reflect the contemporary culture in which future priests must live and preach the Gospel and they likewise encourage the personal appropriation of Tradition which each seminarian must realize by ongoing reading, reflection and prayer. Intellectual formation is ordered ultimately to the conversion of mind and heart (*Program of Priestly Formation*, 335).



The core curriculum is augmented by elective courses and the possibility to participate in theological, liturgical and pastoral conferences and special events throughout the year. The academic life of the Byzantine Catholic Seminary is coordinated by the Academic Dean and supported

by the library, with holdings in books, periodicals and other media which reflect the seminary’s goals and purpose.

PASTORAL FORMATION

Pastoral formation builds upon the baptismal vocation of service and discipleship and moves toward the development of an identity, an understanding and an appropriation of the particular charisms of priestly ministry. Pastoral formation at the Byzantine Catholic Seminary includes field education, pastoral courses and practicums as well as Sunday parochial pastoral assignments during the academic year.



Field education is central to the process in which theological seminarians learn about ministry and the Christian faith. It furthers development of ministerial preparation in five major areas: academics, spirituality, interpersonal relationships, personal growth and priestly formation. Field education also fosters integration of theological principles into attitudes and ways of life. The experiences gained in field education confirm and develop ministerial gifts and test the call to the ordained priesthood.

Seminarians must complete 24 credit-hours of supervised field education in a site approved by the Director of Field Education in consultation with the Rector. Field education placements are negotiated with the intent of broadening each seminarian's range of experience in order to contribute to his personal growth in preparation for the priesthood.

Theological studies are complemented by theoretical and practical introductions to pastoral counseling, pastoral leadership, catechetics, homiletics and the liturgical roles of deacons and priests.

All seminarians are assigned to parishes where they participate in the Sunday Liturgy, interact with the community, and engage in some concrete pastoral ministry such as catechetics. The pastoral formation program of the Byzantine Catholic Seminary also foresees summer placements in defined and supervised pastoral situations as determined by a seminarian's sponsoring eparchy.

PERSONAL AND VOCATIONAL FORMATION

“Because education and growth are gradual processes, the continuing evaluation of seminarians is necessary. Seminarians profit most from a system of periodic evaluations in which they receive clear and accurate information about their behavior and attitudes so that they can change and correct what is inappropriate and develop in those areas in which they may be weak. Such evaluation is primarily the responsibility of the seminary faculty. The faculty should also involve the seminarians

themselves, their various supervisors and, either directly or indirectly, religious and lay co-workers and those to whom the seminarians have ministered.” (*Program of Priestly Formation*, 529).

The Byzantine Catholic Seminary espouses an integrated program of formation: spiritual, intellectual and pastoral. All these are brought together in the crucible of spiritual direction in the internal forum and in the assessment process in the external forum.



Each year the seminarian, in conjunction with his appointed faculty advisor, sets growth goals appropriate for his level of development. These goals encompass the spiritual, intellectual, pastoral and personal formation areas.

They provide focus and direction for his growth and development throughout the year.

At the end of the first semester, the faculty reviews the progress of each seminarian. An oral report of this discussion is then conveyed to the seminarian by his faculty advisor. In addition, the Rector meets with each seminarian at the end of the semester to review his progress and to suggest areas for further growth.

Near the end of the second semester, the faculty meets again to discuss each seminarian's progress. Included in this discussion are the seminarian's self-evaluation, the evaluation from his ministerial and parish catechetical supervisors, his summer pastoral evaluation, and any other pertinent evaluative information. A summary document is produced with the seminarian's yearly assessment. The Rector reviews this document with the seminarian. A copy of this final document is sent to the respective bishop, and a copy is retained in the seminary files.

ACADEMIC PROGRAMS

The Byzantine Catholic Seminary offers three distinct graduate degree programs. Each program has distinct emphases, requirements and goals.

MASTER OF DIVINITY DEGREE (M.DIV.)

The degree of Master of Divinity emerges directly from the seminary's primary mission of preparing candidates for ordination to the priesthood. The curriculum for the Master of Divinity Program follows the norms of the *Program of Priestly Formation* as they apply to the particular pastoral needs of the Byzantine Catholic Churches in North America. The complete theological and pastoral curriculum comprises a minimum of 155 hours.

The focus of this degree program is practical and pastoral. It recognizes the significant academic work successfully completed by candidates for ordination and identifies them as pastoral professionals. This degree program is designed specifically for candidates for ordination to the priesthood and requires a minimum of eight semesters of study while resident at the seminary. This program is authorized by the Department of Education of the Commonwealth of Pennsylvania.

CURRICULUM

Candidates for the M.Div. degree must complete the core curriculum of 131 credit hours in the following areas:

Biblical Studies	24
Canon Law	8
Church History	8
Dogmatic Theology	23
Languages	4
Liturgical Music	8
Liturgical Theology	21
Moral Theology	15
Pastoral Theology and Practice	16
Spirituality	4



Field Education

Candidates must participate in field education equivalent to 3 credit hours of work for eight semesters. All field education assignments are of at least two semesters' duration. The first two years are spent in the Clinical-Pastoral Education experience at Allegheny General Hospital. Students choose field education experiences for their final two years in collaboration with the Director of Field Education.

Integrative Papers or Project

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

- a. Research Papers: Candidates designate two courses in which they will prepare expanded papers of at least 15 pages each. The papers must demonstrate familiarity with the tools and methods of theology and likewise be pastorally relevant in their inspiration or application. Qualifying papers must receive a minimum grade of B+. The two courses chosen must be in different departments, and the instructors must be informed that the paper is intended to fulfill in part the M.Div. requirements at the time the papers are submitted.

OR

- b. Project: Candidates may design and submit a project which demonstrates an appropriate pastoral application of theological research. The theme and scope of the project as well as the project director must be approved by the Academic Dean. This project will be judged by a committee of two faculty members appointed by the Academic Dean on a pass/fail basis.

TRANSFER CREDITS

The Seminary will accept up to 48 credit hours of graduate level work successfully completed at other accredited theological faculties. Grades below B- do not transfer.

COST

The cost for resident seminarians is computed per semester. At time of printing the current fees for the School of Theology are:

Tuition. \$3,500.00 per semester

Room and Board \$3,500.00 per semester

These prices are subject to change. Please contact the Seminary Office for current financial information.

MASTER OF ARTS IN BYZANTINE CATHOLIC THEOLOGY DEGREE (M.A.T.)

The degree of Master of Arts in Byzantine Catholic Theology prepares candidates to teach Byzantine Catholic theology in secondary schools and institutions of higher education. It provides a solid foundation for further research and study. It comprises a minimum of 38 credit hours and can normally be completed in three full years. This program is authorized by the Department of Education of the Commonwealth of Pennsylvania.

REQUIREMENTS

- Applicants must have earned the Bachelor of Arts Degree or its equivalent from an accredited undergraduate program.
- Application must be accompanied by an official, sealed transcript showing undergraduate work and degree received.
- Applicants without sufficient background in philosophy in particular and in the humanities in general may be required to pursue pre-theological studies before being admitted to the M.A.T. program.
- All M.A.T. candidates must complete all three introductory courses.
- Each candidate chooses a specialization from among Biblical Studies, Dogmatic Theology or Liturgical Theology. Within the chosen area of specialization, candidates must complete 18 hours of course work.
- Twelve additional hours of elective courses must also be completed from any of the seminary's departments.
- The degree must be completed within six years.
- With the permission of the Academic Dean, a total of 12 hours of compatible graduate-level theological studies may be completed at other institutions. Grades below B- do not transfer.

CURRICULUM

All of the following are three hours unless otherwise specified.

Introductory Courses

The following three courses provide an introduction to Biblical Studies, Dogmatic Theology and Liturgical Theology and are prerequisite for all further coursework in these areas.

1. Introduction to Biblical Studies
2. Introduction to Liturgy
3. Basic Theological Skills (two hours)

Concentrations

Each M.A.T. candidate chooses to concentrate in Biblical Studies, Dogmatic Theology or Liturgical Theology.

Concentration in Biblical Studies

Six of the following seven courses are required for the concentration in Biblical Studies.

Pentateuch

Historical & Prophetic Books

Wisdom Literature and Psalms

Synoptic Gospels

Pauline Literature

Johannine Literature

Apostolic Writings

Concentration in Dogmatic Theology

Six of the following seven courses are required for the concentration in Dogmatic Theology.

The Holy Trinity	Mariology
Christology	Eschatology
Theological Anthropology	Ecclesiology
The Holy Spirit	

Concentration in Liturgical Theology

All of the following courses are required for the concentration in Liturgical Theology.

Theology of the Divine Liturgy
 Theology of the Sacramental Mysteries
 Theology of the Divine Office
 Sacramental Mysteries of Initiation
 Penitential Sacramental Mysteries
 Sacramental Mysteries of Vocation

Electives

At least 12 additional credits of elective studies outside the area of concentration may be chosen from the seminary's current course offerings.

Comprehensive Examinations

Students must pass written comprehensive examinations in Biblical Studies, Dogmatic Theology and Liturgical Theology, with an emphasis on their area of concentration. Complete information on Comprehensive Examinations, including questions and bibliography, is available from the Academic Dean of the Seminary.

COST

- Tuition per course-hour. \$130.00
- Incidental fees as required by the Byzantine Catholic Seminary for registration, examination, graduation, etc. apply.

MASTER OF ARTS IN THEOLOGY (M.A.)

(Granted by Duquesne University)

The Byzantine Catholic Seminary, in collaboration with Duquesne University, offers a program of studies leading to the Master of Arts Degree in Theology granted by Duquesne. This degree program allows students to explore Catholic Theology from within both the Byzantine and Latin traditions and makes available to them the resources of Duquesne

University's Graduate Department of Theology. This program provides a conceptual and methodological foundation for teaching theology in secondary schools and institutions of higher education. It provides a solid formation for further research and study. It can normally be completed in three full years and does not require residence at the seminary.

REQUIREMENTS

- Applicants must have earned the Bachelor of Arts Degree or its equivalent from an accredited undergraduate program.
- Application is made first to the Byzantine Catholic Seminary and then, in consultation with the Academic Dean of the Seminary, to Duquesne University.
- Application must be accompanied by an official, sealed transcript showing undergraduate work and degree received.
- Applicants without sufficient background in philosophy in particular and in the humanities in general may be required to pursue pre-theological studies before being admitted to the M.A. program.
- All M.A. candidates must complete all three introductory courses.
- Each candidate chooses a specialization from among Biblical Studies, Dogmatic Theology, Moral Theology or Liturgical Theology. Within the chosen area of specialization, candidates must complete 18 hours of course work.
- Twelve additional hours of elective courses must also be completed from any of the Seminary's departments.
- At least four courses (12 hours) must be taken at Duquesne University including at least one course each in Dogmatic Theology, Moral Theology and Sacred Scripture.
- The degree must be completed within six years.
- A QPA of 3.0 must be maintained. Students with a QPA below 3.0 for two consecutive semesters will be subject to dismissal from the program. Students with two grades of C or lower in any semester are subject to academic probation.
- With the permission of the Academic Dean, a total of 12 hours of compatible graduate-level theological studies may be completed at other institutions. Grades below B- do not transfer.

CURRICULUM

All of the following are three hours unless otherwise specified.

Introductory Courses

The following three courses provide an introduction to Scripture, Dogmatic Theology and Liturgical Theology and are prerequisite for all further coursework in these areas.

1. Introduction to Sacred Scripture
2. Introduction to Liturgy
3. Basic Theological Skills (Seminary; 2 hrs) or
Theological Foundations (Duquesne)

Concentrations

Each M.A. candidate chooses to concentrate in either Scripture, Dogmatic Theology, Moral Theology or Liturgical Theology.

Concentration in Biblical Studies

The following seminary courses may be chosen for the concentration in Biblical Studies.

Pentateuch	Pauline Literature
Historical & Prophetic Books	Johannine Literature
Wisdom Literature and Psalms	Apostolic Writings
Synoptic Gospels	

For additional courses in Biblical Studies, consult the current course offerings of the Graduate Department of Theology of Duquesne University. All M.A. candidates must take at least one Scripture course at Duquesne University.

Concentration in Dogmatic Theology

The following seminary courses may be chosen for the concentration in Dogmatic Theology.

The Holy Trinity	Mariology
Christology	Eschatology
Theological Anthropology	Ecclesiology
The Holy Spirit	

For additional courses in Dogmatic Theology, consult the current course offerings of the Graduate Department of Theology of Duquesne University. All M.A. candidates must take at least one Dogma course at Duquesne University.

Concentration in Liturgical Theology

The following seminary courses may be chosen for the concentration in Liturgical Theology.

Theology of the Divine Liturgy

Theology of the Sacramental Mysteries

Theology of the Divine Office

Sacramental Mysteries of Initiation

Penitential Sacramental Mysteries

Sacramental Mysteries of Vocation

For additional courses in Liturgy and Sacraments, consult the current course offerings of the Graduate Department of Theology of Duquesne University.

Concentration in Moral Theology

Candidates choosing to concentrate in Moral Theology must successfully complete one of the following two introductory courses that are prerequisite for all other Moral Theology courses:

Fundamental Moral Principles (Seminary) or

Foundations of Moral Theology (Duquesne)

The following seminary courses may be chosen for the concentration in Moral Theology:

Catholic Social Teaching

Marriage and Sexuality

Contemporary Moral Issues

Moral Issues in Pastoral Ministry

For additional courses in Moral Theology, consult the current course offerings of the Graduate Department of Theology of Duquesne University. All M.A. candidates must take at least one Moral Theology course at Duquesne University.

Electives

At least 12 additional credits of elective studies outside the area of concentration may be chosen from the current course offerings of the seminary or of Duquesne University's Graduate Department of Theology.

Comprehensive Examinations

Students must pass written Duquesne University's comprehensive examinations in Biblical Studies, Dogmatic Theology, Liturgy and Sacraments and Moral Theology. Complete information on Comprehensive Examinations, including questions and bibliography, is available from the Academic Dean of the seminary.

COST

- Fees are paid separately to the Byzantine Catholic Seminary and to Duquesne University.
- Duquesne University per-credit charge is reduced by 50%.
- For courses taken at the Seminary, tuition per course-hour.....\$130.00
- Incidental fees as required by Duquesne University for registration, examination, graduation, etc. apply.

THE PRE-THEOLOGY PROGRAM

Candidates for the priesthood who have earned a college degree outside the liberal arts may be required to follow a pre-theology course of studies for one year to prepare them for theological study. Such programs, whether on campus or in conjunction with another academic institution, will be designed by the Academic Dean according to the needs of the individual.

TRANSITIONAL STUDIES

Candidates for the priesthood lacking the necessary skills in reading, writing or critical thinking may be required to pursue transitional studies in these areas either prior to or concurrent with their theological studies. Such a program will be designed by the Academic Dean according to the needs of the individual and may require diagnostic testing.

ENGLISH AS A SECOND LANGUAGE

Candidates for the priesthood whose command of English is insufficient for theological study on the graduate level will be enrolled in a course of study offered in cooperation with La Roche College. This program provides practical instruction in reading, writing, comprehension and speaking at all levels of fluency.

ELECTIVES AND INDEPENDENT STUDY

Elective courses are offered to allow professors and students to explore particular questions in detail or to approach issues and fields not covered in the core curriculum.

Students in all degree programs may elect to pursue an area of particular interest as a Directed Independent Study (DIS). All DIS courses must be approved by the Academic Dean upon presentation of a written description of the area and goals of the investigation, together with a bibliography. The course may be directed by a full- or part-time member of the academic faculty or, extraordinarily, by another qualified professional who must be approved by the Academic Dean. A DIS is normally equivalent to a three-credit course and would require some nine hours of work weekly. Evaluation of the work by the director should normally be based on one or more papers.

ACADEMIC CALENDAR

- Registration deadline for the fall semester is August 1.
- New seminarians report for orientation in the last week of August.
- Returning seminarians report on the Tuesday before Labor Day.
- The seminary year begins with participation in the annual Pilgrimage to Our Lady of Perpetual Help, Mount St. Macrina, Uniontown, Pa.
- Theology classes begin on the Wednesday after Labor Day.
- The first semester ends approximately one week before Christmas.
- Registration deadline for the spring semester is December 1.
- Seminarians report for the annual retreat immediately after Christmas vacation.
- Theology classes resume the second week of January.
- The academic year concludes in the first week of May.
- Specific dates for the current and next academic year may be obtained from the Seminary Office.

COURSE OFFERINGS

BIBLICAL STUDIES

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

BS 101: INTRODUCTION TO BIBLICAL STUDIES

The aims of this course are both theoretical and practical. It provides an introduction to the theological issues which affect the study of the Bible (revelation, inspiration, inerrancy, canonicity), questions of hermeneutics, and the various schools and methods of biblical interpretation (textual criticism, historical source, redaction, rhetorical, and allegorical approaches). It likewise introduces the standard tools for biblical study (texts, versions, concordances, commentaries, dictionaries) and as well as a method of exegesis. Texts from the Fathers and the Magisterium as well as from contemporary philosophers and theologians will be used in addition to selected biblical passages. The various uses of Sacred Scripture in the life of the Church will also be considered. The question of an authentically Byzantine Catholic hermeneutic will be addressed.

3 hours; 1 semester

Prerequisite for all degree programs.

BS 201: THE PENTATEUCH

An introduction to the first five books of the Old Testament and their development from hypothetical oral, written and editorial stages to canonical status. Source and Redaction criticism will be examined in concrete cases and parallel texts in other ancient Near Eastern literatures will be considered. Special attention will be given to the interpretation of key passages and themes in the patristic and Byzantine liturgical traditions.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 301: THE HISTORICAL AND PROPHETIC BOOKS

The institution of prophecy and the persons, ministries and messages of the individual prophets will be examined against the background of their historical context. Special attention will be given to the moral message of

the prophets, to the problems of Messianism and Messianic prophecy. Exegesis will focus on selected passages of importance to Byzantine liturgy and theology.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 401: WISDOM LITERATURE AND THE PSALMS

An introduction to the concepts and contexts of “wisdom” in the Old Testament and an overview of the main forms and themes of the Psalter. Through a cursive reading, students gain familiarity with the biblical texts in their entirety. Classroom discussion will focus on exegesis of key passages. The history of interpretation of the Psalms and Wisdom Books in Judaism, by the Fathers and in the Byzantine liturgical tradition will be followed into the New Testament and the history of dogma. Various methodologies will be demonstrated and a pastoral application of the Psalms and Wisdom Books will be kept in view.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 102: THE SYNOPTIC GOSPELS

An introduction to the common sources and individual characteristics of the Gospels according to Matthew, Mark and Luke. In addition to exegesis of key passages and exploration of major themes, this course will demonstrate the principles and practices of New Testament Source-, Tradition-, and Redaction Criticism.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 202: THE PAULINE LITERATURE

This course explores the great themes of the Pauline corpus (including Hebrews): Jesus Christ, Salvation, the Church, Christian Life and the Last Things. Cursive reading of all the Epistles and guided secondary reading will supply the background needed to understand each Epistle in its proper historical and theological context.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 302: APOSTOLIC WRITINGS

This course treats the Acts of the Apostles, the universal Epistles of Peter, Jude and James, and the Book of Revelation and attempts to trace the emergent life and theology of the apostolic churches. Classroom discussion will focus on key texts from each letter. Selected texts from the Apostolic Fathers and New Testament apocryphal literature are also considered.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

BS 402: JOHANNINE LITERATURE

A cursive reading with exegesis of selected passages in the Gospel of John. The particular theology of the 4th Gospel will be examined and its relationship to the Synoptics will be explored. Special emphasis will be given to Johannine use of the Old Testament and to the place of the 4th Gospel in the Byzantine liturgical year and in Eastern Christian theology. Major Johannine themes will be traced in the Letters. Historical questions of authorship, audience, context and composition will be considered.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Biblical Studies

CANON LAW

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

CL 101: INTRODUCTION TO CANON LAW I

The function of the Church in actual service to the people of God, directed by the sacred canons, is the theme of this unit of study. Service to the Christian faithful ought to be within the framework of the Church's constitution and statutes; these are mainly found in the conciliar decrees and their implementing documents. The aim of this course is to offer an introduction to the Church's administrative law and to indicate the application of this law in the practice of particular law in the Eastern Catholic eparchies.

2 hours; 1 semester

M. Div: Core

CL 102: INTRODUCTION TO CANON LAW II

The aim of this course is to offer a survey of the Church's law on the Christian faithful, hierarchical structures, monastics and other religious. It will also consider the canons dealing with divine worship and especially the sacraments other than marriage, the teaching authority of the Church, temporal goods, ecclesiastical sanctions and processes. Focus will be on the application and practices of said norms in Eastern Catholic eparchies.

2 hours; 1 semester

M. Div: Core

CL 201: EASTERN CATHOLIC MATRIMONIAL LAW I

This course concentrates on the canons that apply to the sacramental mystery of crowning. It includes background and introductory material and then moves on to study the laws governing marriage in the tradition of the Eastern Catholic Churches. Treated are such areas as pastoral care and pre-nuptial preparations, and impediments to a sacramental matrimony as well as other pertinent canons.

2 hours; 1 semester

M. Div: Core

CL 202: EASTERN CATHOLIC MATRIMONIAL LAW II

This course continues the examination of the canons applicable to the sacramental mystery of crowning begun in part one. It will also consider validation of marriage, separation of spouses and certain matrimonial procedures followed in matrimonial courts.

2 hours; 1 semester

M. Div: Core

CHURCH HISTORY

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

HI 102: THE HISTORY OF THE UNIVERSAL CHURCH

A survey of the history of the Church from the time of Christ until the present. A cultural synopsis of what we should know about the story of the Church: evangelization and paganism, the age of martyrdom, Christianity and the Roman Empire, the relations between the Christian hierarchy and secular rulers, the Papal States and feudalism in the West, the development of ecclesiastical structures, the Protestant Reformation, the Renaissance, the rise of the physical sciences and their effect on the life of the Church; Modern Church history: the Age of Enlightenment, the industrial revolution, the rise of liberal democracy and their effects on the life of the Church, war, Communism and persecution in the 20th century, Missionary activity to the world, the Catholic Church in America. The Oriental Eastern Churches and their development: the Churches of Armenia, Syria, Palestine, Egypt and Ethiopia, the Church of the East.

2 hours; 1 semester

M. Div: Core

HI 202: THE HISTORY OF THE BYZANTINE CHURCH

The origins of the Byzantine Empire. The conversion of Constantine and its consequences. The era of Justinian and the development of a Byzantine Church. The history of Byzantine theology. Iconoclasm and its political and liturgical consequences. Barbarian invasions of Constantinople. The beginning of the decline of the Empire: Manzikert, the Crusades, and the Latin occupation. The division of the churches, the Photian schism, Michael Cerularius, hesychasm, the councils of Lyons and Florence, the creation of Eastern Catholic Churches. The Fall of Constantinople and the Ecumenical Patriarchate in the Phanar. Byzantine Churches in Greece, the Middle East and the Ottoman Empire. The Byzantine renaissance in the 19th and 20th centuries. The Ecumenical Movement.

2 hours; 1 semester

M. Div: Core

HI 302: THE HISTORY OF THE EASTERN SLAV CHURCHES

Bulgaria and Constantinople. The missions of Cyril and Methodius. The conversion of Vladimir. The Mongol invasion. The Slav Churches of Rus' and Russia. The Unions of Brest, Uzhorod and Alba Julia. Maria Theresa and the Byzantine Church. Russia turns to the West: Peter the Great and Catherine the Great. Nationalism and Renaissance in the 19th century. The Churches of Eastern Europe in the 20th century: the Russian Revolution, the Iron Curtain and the fall of Communism.

2 hours; 1 semester

M. Div: Core

HI 402: THE HISTORY OF THE EASTERN CHURCHES IN AMERICA

Russian missions in Alaska. The first immigrations to the United States and the establishment of overlapping jurisdictions. Relationships between immigrant Churches and mother Churches in Europe and the Middle East. The establishment of independent jurisdictions. Inculturation of Eastern Churches in America. The formation of the Orthodox Church in America. Eastern Catholic immigration. The formation of Ruthenian and Ukrainian jurisdictions. *Ea Semper* and *Cum Data Fuerit*. The divisions of Alexis Toth and the Carpatho-Russian Orthodox Church. The celibacy and trustee controversies. Ritual latinization and cultural conflicts. The introduction of the vernacular. The particular history of the Ruthenian Church, 1880 to the present. An overview of other Eastern Catholic jurisdictions in the United States.

2 hours; 1 semester

M. Div: Core

DOGMATIC THEOLOGY

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

DT 101: BASIC THEOLOGICAL SKILLS

A survey of the various methodologies, tools and skills employed by theologians and an overview of conventional forms of theological literature. Liturgy, iconography and the witness of Christian life are also considered as theological expressions. This course assists students in developing reading, research and writing skills appropriate to graduate-level theological studies. The class operates in a seminar format with weekly discussion of a variety of texts chosen from within the Byzantine Catholic theological tradition.

2 hours; 1 semester

Prerequisite for all degree programs.

DT 102: THE HOLY TRINITY

This course is designed to provide the student with the opportunity to gain insight into the development of the doctrine of the Trinity within the Eastern and Western Christian traditions. Through the reading of selected biblical, patristic and contemporary writings, various Trinitarian themes will be explored which express the life of the Trinity as source, model and goal of human existence. The notions of salvation, personhood, ecclesiology and social structures will also be explored in the light of the Trinity.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 201: CHRISTOLOGY

An in-depth study of the development of various Christologies within the life of the Church. Through reading and consideration of primary biblical and patristic texts, the student will gain insight into the historical and doctrinal development of Christology. Special emphasis will be placed upon the Christological statements of the Ecumenical Councils. Contemporary Christological developments as well as future Christologies will also be considered.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 202: THE HOLY SPIRIT

This course seeks to understand something of the person of the Holy Spirit within the Trinitarian mystery. The course will also reflect upon the work of the Spirit within the “economy” and identify the Spirit as gift, principle of communion, source of holiness, the creator and deliverer, advocate, source of knowledge and wisdom, and promise of the world to come. Searching the Scriptures and early Fathers for signs of the Spirit’s work in the world, participants will also consider contemporary spiritual movements within the Church and seek to identify the Spirit’s presence in our Byzantine expertise of Church and Tradition today.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 301: ECCLESIOLOGY

An in-depth study of the Church understood as the mystical body of Christ. The nature, sacramental life and missionary nature of the Church as prophetic voice in today's world will all be explored. An explanation of the early Church's understanding of Christian community will lead into an exploration of the development of various ecclesiologies within the tradition. Students will examine the ecclesiological statements of Vatican II and trace subsequent developments in their light. The various ministries in the life of the Church today will also be considered.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 302: MARIOLOGY

This course is designed to offer the student a survey of the historical and theological development of the Church's teaching and piety regarding the Theotokos. Both ancient and contemporary theological and liturgical texts expressing veneration of the Theotokos will be examined, along with the works of ancient and modern authors in the field of Mariology.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 401: THEOLOGICAL ANTHROPOLOGY

An introduction to the theological vision of humanity as expressed within the Eastern and Western Christian traditions. Students will explore the writings of certain fathers of the Church to examine their understanding of the human person's creation in God's image and likeness. The notion of "theosis" or "deification" as the ultimate vocation of humanity will also be studied. The course work will allow students to explore issues of personhood, gender, and the experience of contemporary life in the light of humanity's rootedness in God.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 402: ESCHATOLOGY

The eschatological dimension of the Christian experience is deeply rooted within the mystery of faith. This course will introduce the student to the doctrine of the “last things.” Christian beliefs on death, resurrection, judgment, heaven and hell will be explored. The virtues of faith and hope and the relationship between divine grace and human freedom will be studied. The prophetic voice and witness of the Church as an “eschatological” community will be considered.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Dogmatic Theology

DT 501: THE NATURE AND SCOPE OF ECUMENISM

Against the background of the mark of “unity,” this course will recognize both the richness of diversity and the disfigurement of disunity, which are visible in the Church of Christ. A brief survey of Christianity’s historical ruptures will lead into a study of ecumenism—its theology and its current state.

2 hours; 1 semester

Elective

DT 502: MARY IN ECUMENICAL PERSPECTIVE

Mary has always been a point of division among Christians. The attitude taken toward Mary in the various churches is linked to their beliefs about the Incarnation, justification, Scripture, the Church and papal authority. Many Protestants have believed that the Marian devotions of Catholics and Orthodox detract from the centrality of Jesus Himself. To Catholics and Orthodox, the dilution of Mary’s role in the history of salvation by Protestants seems harsh and even unscriptural. This course aims at taking a fresh look at the place of Mary in the faith and life of Catholic, Protestant and Orthodox Christians.

2 hours; 1 semester

Elective

FIELD EDUCATION

Seminarians will acquire important practical skills as they perceive how theology and the tradition of the Church shed light on contemporary pastoral situations.

FE 100/FE 200: INTRODUCTION TO PASTORAL CARE MINISTRY I AND II

The course methodology is based upon the action/reflection model of learning. Seminarians will be given a specific ministry assignment on a patient care unit. Opportunities to visit patients, families and staff are provided both weekly and also in the night chaplaincy program. The seminarian will write and submit verbatim case study material based upon ministerial encounters. Verbatims are then presented in small group seminar format and are co-facilitated by course instructors. As a result of the group learning process, seminarians identify individual strengths and directions for growth, develop pastoral care ministry skills, integrate personal identity, theology and faith experience, develop effective communication skills and progress in their ability to function as professionals in ministry.

3 hours; 2 semesters per year

M.Div: Core

FE 300/FE 400: FIELD EDUCATION III AND IV

Year-long supervised programs in a variety of pastoral situations chosen under the direction of the Field Education Supervisor. Possibilities include: Radio and Television Ministry, Visitation of Shut-Ins, Home Evangelization, Prison Ministry, Crisis Counseling.

3 hours; 2 semesters per year

M.Div: Core

LANGUAGES

Basic command of a traditional liturgical language will enable students to use original-language service books in research (M.Div, M.A.T) and in leading worship (M.Div.). Basic command of a biblical language will permit students to make use of original language resources for research and as background for teaching and preaching.

Four hours of language study are required of all M.Div. candidates. Languages may be chosen as electives in the M.A.T. or M.A. (Duquesne) programs.

OS 101: CHURCH SLAVONIC I

An introductory course stressing the Cyrillic alphabet, orthography, inflections and syntax. Pronunciation and reading skills are emphasized.

2 hours; 1 semester

OS 102: CHURCH SLAVONIC II

Continued practice in reading, pronunciation and comprehension through a guided reading of the Divine Liturgy of St. John Chrysostom.

2 hours; 1 semester

BG 101/102: BIBLICAL GREEK

An introduction to the Greek alphabet, pronunciation, reading and writing skills, followed by graduated exposure to the morphology and syntax of New Testament Greek and its vocabulary, supplemented by liturgical texts. The student who successfully completes this two-semester course should have sufficient knowledge to perform Greek liturgical texts and to work with original language texts and resources for the Bible and the Fathers.

2 hours; 2 semesters

BH 101/102: BIBLICAL HEBREW

An introduction to the Hebrew alphabet and alphabet mysticism, pronunciation, reading and writing skills, followed by the gradual exposure to a basic Old Testament vocabulary, morphology and syntax. Selected Old Testament texts will be read. Successful completion of this two-semester course enables a student to read simpler texts and provides a solid foundation for complete mastery of the language.

2 hours; 2 semesters

BR 101: BIBLICAL LANGUAGES FOR RESEARCH

An introduction to the Greek and Hebrew alphabets and to basic linguistic concepts that will enable a student to make use of a wide range of exegetical tools.

1 hour; 1 semester

RESEARCH AND PASTORAL LANGUAGES

Classes in Research or Pastoral Languages (Rusyn, French, German, Italian, Spanish, Greek, Syriac or Latin) may be arranged either as directed independent studies or as regularly scheduled classes, depending on enrollment, students' needs and interests, and faculty availability.

Advanced studies in Slavonic, Greek and Hebrew may also be pursued on the same basis.

LITURGICAL MUSIC

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

LC 100: INTRODUCTION TO MUSIC

A preliminary course in basic music skills, which will facilitate the study of chant necessary for public ministry in the Metropolitan Province. The course will cover the rudiments of reading single-line musical scores (i.e., clefs, meter signatures, note values, intervals); sight-singing chant scores; basic concepts of vocal production; performance of psalmody.

2 hours; 1 semester

M.Div: Core

Prerequisite for all other Liturgical Music classes.

Students with the ability to sight-read a melody line may request to test out of this requirement by appointment with the Instructor.

LC 101: LITURGICAL CHANT: THE DIVINE LITURGY / RESURRECTIONAL TONES

The structure of the Divine Liturgy of St. John Chrysostom and of St. Basil the Great will be studied, with the melodies which belong to each service, as well as the Resurrectional Tones and Prokeimena Tones of the Carpatho-Rusyn plainchant.

2 hours; 1 semester

M.Div: Core

LC 200: LITURGICAL CHANT: THE LITURGY OF THE HOURS

The exploration of Carpatho-Rusyn plainchant continues with the samohlasen melodies and the ordinary and proper chants for the offices of Vespers and Matins. The history and forms of Ruthenian plainchant will also be surveyed. This class also covers the Bolhars and the podobens of the Rusyn tradition.

2 hours; 1 semester

M.Div: Core

LC 300: LITURGICAL CHANT: THE OCCASIONAL SERVICES

The exploration of Carpatho-Rusyn plainchant continues with the services so necessary in parish life: the initiation sacraments, weddings, Holy Anointing, funerals, and the services of Great Week and Bright Week, as well as incidental services such as molebens and akathists.

2 hours; 1 semester

M.Div: Core

LC 400: CHURCH SLAVONIC PROSTOPINIJE

This elective course will focus on chanting the ordinary parts of the Divine Liturgy of St. John Chrysostom in Church Slavonic. Attention will be given to pronunciation and phrasing of the Slavonic text while learning the melodies as transcribed by Bokšaj-Malinič and later authorities.

2 hours; 1 semester

Elective

LC 401: SURVEY OF EASTERN CHURCH MUSIC

This elective course will deal with an outline history of church music from the time of the Scriptures and the Apostolic Fathers through its development in the Byzantine and Slavic worlds and its importation to the western hemisphere. The forms of chant used in other Eastern traditions will be examined. Special attention is paid to the origins of prostopinije and to its transcription into modern liturgical languages (Hungarian, English, Slovak).

2 hours; 1 semester

Elective

LC 402: ADVANCED PROSTOPINIJE: PODOBNI AND IRMOSI MELODIES

The two most complicated forms of prostopinije and the melodies composed for a specific liturgical text (samopodoben) and their adaptation to other texts (podoben), and the melodies of the texts of the Canons from the service of Matins (irmosi). This elective course deals with the various podobens and irmosi melodies in the prostopinije collections of Bokšaj, Ratsin, and Papp, and takes students into the 1907 L'viv Irmologion and other parallel sources.

2 hours, 1 semester

Elective

LC 403: THE SAMOILKA CHANT OF THE GALICIAN GREEK-CATHOLIC CHURCH

An examination of the system of chant most akin to the prostopinije tradition, examining the origins and the use of the chant for the Divine Liturgy and the offices of Matins and Vespers in the Galician tradition.

2 hours; 1 semester

Elective

LITURGICAL THEOLOGY

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

LT 101: INTRODUCTION TO LITURGY

The theology of liturgy and ritual: basic concepts and definitions. The roots of Christian liturgy in Jewish ritual and prayer. Prayer in Christian liturgical theology. The influence of cathedral and monastic prayer and ritual in the development of liturgy. A survey of liturgical terms, reference works and journals. A description of the structure of church buildings and the principles of their development. Liturgical methodology. The development of liturgical traditions and the notion of “rite” as applied to a particular Church. A survey of the most important commentators on the Divine Liturgy.

3 hours; 1 semester

Prerequisite for all degree programs.

LT 102: THEOLOGY OF THE SACRAMENTAL MYSTERIES

A general introduction to the system of seven sacramental mysteries. In Scripture: the institution of Baptism and Eucharist; the “laying on of hands” as the basic sacramental rite; traditional references to the seven sacramental mysteries in the New Testament; the meaning of “sign;” indications of ritual. In the Patristic Age: with particular reference to the pre-Nicene Fathers, John Chrysostom, Gregory of Nyssa, Pseudo-Dionysius, Nicholas Cabasilas and Symeon of Thessalonica. The development of the technical terms “sacramentum” and “mysterion.” The historical development of a system of seven sacraments; Western influences in Orthodox theology. The theology of the sacramental mysteries: the centrality of the Paschal mystery; Christ as “the sacrament;” the centrality of the Eucharist and its relationship to the other sacraments; the ritual of sacramental mystery. Particular questions: the celebrant of the sacramental mysteries; the concept of validity; sacraments and ecumenism; sacraments and Fundamental Christianity.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

LT 201: THEOLOGY OF THE DIVINE LITURGY

An examination of the Divine Liturgy in its theological dimension. The origins of the Divine Liturgy in Jewish faith and ritual structures. The Christian development of the Divine Liturgy and its social relevance. The origins of the order of the Divine Liturgy in Byzantium. Commentators on the Divine Liturgy: Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, Pseudo-Dionysius, Maximus the Confessor, Germanus of Constantinople, Theodore of Andidum, Nicholas Cabasilas, Symeon of Thessalonica, Nikolai Gogol. The historical development of the structure of the Liturgy. The theology of the prayers of the Liturgies of Basil the Great, John Chrysostom and the Presanctified Gifts. The place of the Liturgy in contemporary society.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

LT 202: SACRAMENTAL THEOLOGY: THE SACRAMENTAL MYSTERIES OF INITIATION

A description and explanation of the order for the celebration of Baptism, Chrismation and Eucharist as given to the neophytes. The scriptural origins of the rites of baptism, anointing and associated initiation rites. The historical development and theology of initiation, the catechumenate, and the rites of churching. The distinction between the oil of gladness and chrismation and the development of chrismation as a second sacramental mystery. The Eucharist given to the newly-baptized. Practical questions.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

LT 301: SACRAMENTAL THEOLOGY: THE PENITENTIAL SACRAMENTAL MYSTERIES

A description and explanation of the rites of Penance, Anointing of the Sick, Monastic Profession and Funerals. The scriptural origins of the sacramental mysteries. The historical development of monasticism and the ascetical life. The theology of Penance and Anointing. The history of the sacramental mysteries of Penance and Anointing of the Sick in the Byzantine Church. The hearing of confessions: pastoral and moral questions.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

LT 302: THE SACRAMENTAL MYSTERIES OF VOCATION

The theology of marriage in the Eastern Churches. Christian marriage sealed by the Eucharist. Early home rituals and paternal blessing. Ecclesiastical blessing in Church. The rite of crowning. Rites of betrothal. Second marriages. Matrimonial law and liturgical practices. Weddings in Western society. The theology of Orders in the Church. The variety of ministries in the early Church. A three-fold mystery of service in the New Testament and the development of the structure of bishop, presbyter, deacon. The functions of each order. Analysis of current liturgical prayers for Orders. Subdeacons and minor orders. The ordination of women to the diaconate. The vestments of office and honorary titles. The monastic consecration and the theology of Christian perfection. The place of monasticism in the Christian community.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

LT 401: THE THEOLOGY OF THE DIVINE OFFICE

Public and private prayer; systems of prayer in the New Testament and post-apostolic ages. Monastic and cathedral structures of daily prayer: differences and confluences. The influence of the Hagiopolite offices. Structure and theology of Vespers and Matins. Systems of psalmody and hymnology. The original “sung office” (*asmatikos hesperinos* and *orthros*) in Constantinople. The acometai of Constantinople, the Studite and Sabbaitic offices. The reduction of the office to the Breviary in the West. *The Octoechos, Menaion, Triodion* and *Pentecostarion*. The theology of “historicity” in the offices of Holy Week.

3 hours; 1 semester

M.Div: Core

MAT/MA: Concentration in Liturgical Theology

MORAL THEOLOGY

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

MT 101: FUNDAMENTAL MORAL PRINCIPLES

This course provides an introduction to Catholic Moral Theology. It includes material which provides an appreciation of the Catholic moral tradition and an in-depth understanding of the fundamental principles of Catholic Moral Theology. Students will analyze theological principles and provide appropriate pastoral application and will achieve a developing sense of their own critical analysis of these issues.

3 hours; 1 semester

M.Div: Core

MA: Prerequisite for Concentration in Moral Theology

MT 102: MORAL ISSUES IN PASTORAL MINISTRY

This course considers moral issues important to the exercise of pastoral ministry in the Church. The focus on the course will be two areas: (1) the professional and moral character of the minister and (2) specific areas of pastoral ministry where moral competence and expertise will be demanded of the minister. The theological foundations of moral character in pastoral ministry will be presented, moral issues in the life of the pastoral minister will be examined, and areas of ministry where moral leadership and guidance will be expected of the pastoral minister will be explored.

3 hours; 1 semester

M.Div: Core

MA: Concentration in Moral Theology

MT 202: CATHOLIC SOCIAL TEACHING

This course will both examine basic elements and explore specific themes of Catholic social teaching. The historical and theological development of this Catholic tradition will be presented. Special attention will be paid to the social encyclicals of the past 100 years.

3 hours; 1 semester

M.Div: Core

MA: Concentration in Moral Theology

MT 302: MARRIAGE AND SEXUALITY

This course will examine the basic elements of the Catholic Church's teaching on marriage and human sexuality. The biblical foundations and the historical and theological development of the Catholic tradition will be presented. Principles in contemporary Catholic discussions of sexual matters will be considered, paying special attention to magisterial documents of this century. Specific topics in the areas of marriage and human sexuality will be explored and the pastoral dimensions of pre-marital counseling and evaluation will be considered.

3 hours; 1 semester

M.Div: Core

MA: Concentration in Moral Theology

MT 402: CONTEMPORARY MORAL ISSUES

This course deals with concerns about Catholic moral theology as well as contemporary moral issues. The historical development of moral theology in the Catholic tradition will be presented and select themes in that history examined. Contemporary issues in Catholic moral theology will be considered including recent magisterial documents on moral matters. Special pastoral problems in moral theology will be explored.

3 hours; 1 semester

M.Div: Core

MA: Concentration in Moral Theology

PASTORAL THEOLOGY AND PRACTICE

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

PA 103: CATECHETICS

A survey of the history, process and methodology of Catechetics; discussion of techniques and skills for the catechist and the role of the priest as empowerer of the catechetical ministry. This course is complemented by the seminarian's catechetical experience in weekend assignments.

2 hours; 1 semester

M.Div: Core

PA 202: HOMILETICS I

This introductory course will explore basic concepts including a theology of preaching, rhetoric, homily preparation and delivery, occasion and audience. Emphasis will be on preaching at the Sunday Divine Liturgy. Examples of homilies from patristic and contemporary sources will be examined. Each participant will prepare and deliver several homilies.

2 hours; 1 semester

M.Div: Core

PA 301: HOMILETICS II

A practicum for preaching on various occasions and to various audiences. Video tape reviews and critique by a live congregation will target strengths and areas for growth.

2 hours; 1 semester

M.Div: Core

PA 303/304/PA 401/402: LITURGICAL PRACTICUM

The Liturgy practicum is a one-hour course over four semesters. An explanation of the structure of the services and the meaning of their actual celebration. General principles of liturgical celebration. Review of rubrics and demonstration of the services. The four semesters cover: 1. The Divine Liturgy; 2. Vespers, the Presanctified Liturgy and Matins; 3. The Sacramental Mysteries; 4. Public Devotions, Hours, Blessings and Consecrations.

1 hour, 4 semesters

M.Div: Core

PA 101 AND 102: PASTORAL CARE AND COUNSELING I AND II

The course will examine the theological and philosophical foundations of the Pastoral Care Tradition found in the classical writings of the Cappadocian and Alexandrian Church Fathers, the early Latin and Medieval Fathers of the Western Church, and the beginning and development of the Pastoral Care movement, all defining the shape of contemporary pastoral ministry. The interdisciplinary approach utilizes

the counseling theory and practice of Psychodynamic-Psychotherapy, Family Systems Theory and Cognitive Theory to shape a well-rounded pastoral-counseling identity. The goal of the course addresses the questions pertaining to “What constitutes the cure of the soul?” and “What approach is better adapted to engage the major pastoral issues arising from within the communal setting and provide solutions connected with these vicissitudes?”

2 hours; 2 semesters

M.Div: Core

PA 403 AND 404: PASTORAL LEADERSHIP

The two-semester course applies Family Systems Theory to the contemporary parish setting in order to determine what are the marks of a healthy and unhealthy congregation. Effective leadership in the contemporary church happens where there are established clear mission, vision and goals. From this framework, the management of the dynamics found in any family, congregation, or institution in times of calm and in times of anxiety, is the heart of understanding constructive pastoral leadership. The art is learning how to guide and direct emotional forces. By so doing, this course will examine the processes that lead to fruitful parochial ministry while avoiding the content of such actions that lead to the ever so popular burnout.

1 hour; 2 semesters

M.Div: Core

PA 450: COMMUNICATIONS SKILLS FOR PASTORAL LEADERS

Clear and precise expression is an essential pastoral skill. Oral or written presentations can suffer from poor strategic planning, failure to appreciate the audience’s needs, limited writing skills, weak vocabulary, and, worst of all, fear. Weak communication skills hinder problem resolution and professional growth. This elective course is designed to provide models for strategic thinking, increase appreciation of audiences, improve writing and expression of ideas, increase vocabulary and reduce fear of oral and written presentations.

1 hour; 1 semester

Elective

SPIRITUALITY

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

SP 101 AND 102: FOUNDATIONS OF SPIRITUALITY

This introductory course surveys the foundational themes of the spiritual life in the Byzantine Tradition. It looks at the themes of creation in the divine image and likeness, life in the Trinity, the human person, and the positive and negative praxis in Byzantine spirituality. The sources include selections from the writings of the Desert Fathers and ascetical writers, the Philokalia, as well as excerpts from the Fathers of the classical Tradition (erudite Fathers).

2 hours; 2 semesters

M.Div: Core

SP 350: CLASSICS OF SPIRITUALITY

An elective reading course which emphasizes texts of enduring spiritual significance in the Eastern and Western traditions. The syllabus varies according to student needs and interests.

1 or 2 hours; 1 semester

Elective

SP 400: HISTORY OF MONASTICISM

Focusing on Eastern forms of religious life, this elective course offers a historical survey of Eastern monastic history, key moments of innovation and development, examination of the rites of renunciation, a look at the legislation, with some reflection on monastic spirituality.

1 hour; 1 semester

Elective

SP 501: INTRODUCTION TO HOLY ICONOGRAPHY

This elective course includes the following topics: historical background of Christian Art and the theology of the icon, drawing upon the influence of the Greek, Egyptian and Jewish world; the conflict between *icon* and *idol*, examining the Fathers and the influence of Judaism; the techniques of iconography (encaustic and tempera); forming a *theology of color*; resolution of the Iconoclasm, development of 'national/regional' style and theological canons; divergence between the Christian East and West regarding the purpose of iconography, and the subsequent decadence of iconography in the West; trends in the theology of icons and recent developments in canonical iconography; and issues of contemporary iconography: technique, style, use of icons in a non-Eastern Christian setting, etc.

1 hour; 1 semester

Elective

ACADEMIC POLICIES

ATTENDANCE

Attendance and active participation at all class meetings is presumed. If an unavoidable absence is foreseen, the student should take the initiative in seeking permission from the professor in advance. Otherwise, the student should excuse him/herself to the professor as soon as possible. If a pattern of absence or lateness develops, professors may report the matter to the Academic Dean.

GRADING

Grades are awarded according to the following scale.

Letter Grade	Quality Points	On 100 Scale
A	4.0	96-100
A-	3.7	91-95
B+	3.3	86-90
B	3.0	81-85
B-	2.7	76-80
C+	2.3	71-75
C	2.0	65-70
D	1.0	61-65
F	0	60 and below
I	Incomplete	
W	Withdraw	

Failures must be made up by repeating the class or by an independent study arrangement, which the individual instructor will devise and the Academic Dean will approve.

INCOMPLETE

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

ADD-DROP PRIVILEGES

Courses may be added or dropped with the approval of the Academic Dean within the first two weeks of the semester without penalty. No courses may be added after the fourth class meeting or the beginning of the third week, whichever comes first.

WITHDRAWAL

A student may withdraw from any course within the first two weeks (four class meetings) without penalty and at a full refund. Withdrawals after the fourth class meeting or the beginning of the third week of the semester (whichever comes first) will be recorded on the permanent record as a W and will not figure into the computation of the QPA. Refunds for withdrawals after a two-week grace period will be pro-rated according to the following scale: three-four weeks, 50% refund; after four weeks, no refund.

PROBATION AND DISMISSAL

A student whose Quality Point Average falls below 3.0 for two consecutive semesters is liable to dismissal. Students with two or more grades of C or lower, or who earn more than one "I" or "W" in any semester are subject to academic probation.

ACADEMIC HONESTY

Dishonesty is incompatible with the life of a Christian, and students of theology should be scrupulous in maintaining honest academic habits. Any form of cheating on tests, namely, obtaining information from other persons or from sources not explicitly permitted by the examiner, is forbidden. Plagiarism, the use of texts, language, ideas or research from public media sources or from other students without proper acknowledgment that the work is not one's own, is likewise forbidden. Any instance of plagiarism or cheating is grounds for immediate failure of the course in question.

SPECIAL LEARNING NEEDS

Special learning needs are handled on an individual basis and are overseen by the Academic Dean. The seminary can accommodate students with diagnosed cases of dyslexia, attention deficit disorder, test anxiety and other common learning disabilities. Documentation should be presented as part of the application process or as soon as a special need is diagnosed.

The seminary offers special assistance to students whose native language is not English in collaboration with La Roche College.

Special assistance in the form of reviews and tutorials is available to students by arrangement with individual instructors in collaboration with the Academic Dean.

ADMISSIONS

ADMISSIONS PROCESS FOR PRIESTLY FORMATION PROGRAM

The Byzantine Catholic Seminary welcomes prospective seminarians who have been accepted as candidates for the priesthood by their respective eparchies to apply for admission. The seminary requires a baccalaureate from an accredited institution, with adequate course work in philosophy and religious studies. Applicants who do not possess the proper background to begin theological studies according to the norms laid down by the *Program of Priestly Formation* (1993) will be admitted into the Pre-Theology Program, as determined by the Admissions Committee.

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

All seminarians must conform to the accepted moral and academic standards prescribed by the Church and expected of ordained presbyterial ministers. The seminary reserves the right to dismiss any student who does not demonstrate a way of life consistent with the expectations for an ordained minister of the Church.



The following documents and information are required for admission to the Byzantine Catholic Seminary as a candidate for Holy Orders:

- Completed application form
- Autobiographical sketch
- Professional resume (if applicant is working)
- Essay on the priesthood
- Baptismal certificate
- Parents' marriage certificate
- Letter of recommendation from pastor
- Letter of recommendation from two others (priests, teachers, employers, military superiors, peers, etc.)
- Two recent photographs
- Complete academic records from high school, college, university, or previously-attended seminary

- Medical examination and report
- Psychological assessment and report
- Criminal Record Check
- Child Abuse History Clearance

The complete application packet may be requested from the Director of Vocations of the respective eparchy in the Byzantine Catholic Metropolis.

ADMISSIONS PROCESS FOR DEGREE PROGRAMS

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

APPLICATION

Application for the degree programs of either a Master of Byzantine Catholic Theology (M.A.T.) or a Master of Arts in Theology (M.A., Duquesne) should be made to the Seminary Office.

The following documents are required for application to either degree program:

- Completed application form (available from Seminary Office)
- Completed essays (available from Seminary Office)
- Professional resume (if applicant is working)
- Two letters of recommendation (one should be from pastor)
- Sealed original transcripts of undergraduate degree and all other undergraduate or graduate studies.

The completed application packet must be received by the seminary before August 1 for the fall semester or December 1 for the spring semester. The Seminary Admissions Committee will review all applications and make recommendations to the Rector. The Rector's decision to admit or reject an application will be communicated to the applicant in writing.

AUDITORS AND NON-MATRICULATING STUDENTS

The seminary welcomes qualified persons who wish to study without matriculating in one of the degree programs. Non-matriculating students enroll in courses of their choice for academic credit and are responsible for all class assignments and examinations. The option to audit a course is meant to accommodate interested individuals seeking general exposure to a subject or who may lack the time or resources necessary to complete all the work required for academic credit. Auditors and non-matriculating students must submit the complete application packet.

FACILITIES

CHAPEL

The chapel of SS. Cyril and Methodius is the spiritual heart of the seminary and daily services are a constitutive element of the seminary schedule. All students are welcome to participate in daily worship. Current schedules are posted outside the chapel. The sacrament of Penance is celebrated monthly and is available to all students.

The chapel is available to all faculty, staff and students for private prayer and meditation throughout the day.



LIBRARY

The library is located on the second floor of the seminary and may be accessed via the staircase opposite Classroom 1. The library is currently not equipped with an elevator or other means of handicapped access. Restrooms for library patrons are located in the center of the first floor.

HOURS

The library general collection is open to all visitors and non-residents of the seminary during school terms from 9:00 a.m. - 9:00 p.m., Monday through Friday, and 9:00 a.m. - 5:00 p.m. Saturday. The library is closed to non-residents on Sunday.

The library general collection is currently available 24 hours a day, seven days a week to all permanent seminary residents and enrolled resident students.

For non-residents, the library is closed on all holy days. For non-resident students and all other patrons, access to the library during semester breaks and summer breaks is by appointment only.

COLLECTION

The general collection, including circulating and reference materials, primarily supports concentrations in theology, Eastern Christianity, Slavic studies and related fields. The rare book room houses patristic, theological, devotional and historical works from the 17th through the 20th centuries in Latin, Greek, Hungarian and a variety of Slav languages.

Circulating materials may be borrowed for two weeks, with one subsequent renewal. All borrowed materials must be returned at the end

of the semester. Grades, transcripts and diplomas may only be issued once all library material has been returned.

Reference materials, periodicals, journals, and serials do not circulate.

The rare book room is accessible upon request to the Librarian or Academic Dean. Resources in the rare book room do not circulate. Faculty may request rare book resources for specific needs.

Multimedia resources are available.

ORIENTATION

All newly enrolled students must schedule a brief orientation of the library and its policies in their first semester. Appointments will be made with the Librarian. A record of completion of the orientation will be given to the Academic Dean.

RESERVE MATERIALS

Instructors may reserve library materials that are required or recommended for their courses. Materials placed on reserve by instructors for current courses are held in the library office, arranged by course title. Reserve materials may not be removed from the library, and a two-hour limit is placed on the use of any reserves. All reserves must be returned to the Librarian by 3:00 p.m.. Reserve materials may be borrowed by request on a single overnight basis, unless otherwise noted. Reserve books must be checked out with the librarian before 3:00 p.m. and returned by 9:00 a.m. on the following day, Monday through Friday only. Reserve books must likewise be checked out for photocopying and returned within the two-hour limit.

Resources recommended by instructors will be placed on shelves located in the reference room according to course title. Recommended resources may circulate for the usual two weeks, unless they are reference materials.

EXTENDED RESOURCES

The Byzantine Catholic Seminary ID card entitles students to borrowing privileges at the Barbour Library of Pittsburgh Theological Seminary. Holders of a Duquesne ID card also enjoy complete library privileges at Duquesne University.

LIBRARY SUPPORT

The Librarian is available to assist library users in finding relevant materials from among the library's holdings for reference and research purposes, as well as assist in online and database searching. The Librarian



can provide reference assistance in person, by phone, and through e-mail. Students should consult with instructors for more specific research assistance and for help with theology-specific research skills.

Bibliographic instruction and overview of the library intranet will be conducted on a periodic basis with the Librarian to offer users prime information searching techniques and updates that will enhance their educational and teaching needs.

COMPUTERS AND INTERNET

Computers with Microsoft application and internet access are available in the library for educational use. The computers are the property of the seminary and open to all users of the library for research purposes. Personal data should not be stored on seminary computers. The Librarian fully maintains the computers and uses professional discretion in determining how users are to operate the systems.

The use of seminary computers to access pornography and any other inappropriate material is incompatible with the seminary's mission and constitutes grounds for immediate dismissal.

ON-CAMPUS SERVICES

PARKING

The Byzantine Catholic Seminary provides outdoor unsupervised parking on campus at no fee. The seminary assumes no liability for student vehicles.

FOOD SERVICE

A meal program including five complete hot noon meals and daily self-service breakfast and dinner is included as part of the room and board package for resident seminarians. Cooking facilities are available for resident seminarian use.

Non-resident students may opt to purchase a plan for the noon meal for each weekday that they attend classes at the seminary. Meals and payment may be arranged through the Administrative Assistant.

Evening food service is not available to non-resident students.

Food service observes the traditional fasts of the Byzantine Catholic Church.

Non-resident students may also make use of the basement lounge, where a kitchenette is available.

ATHLETIC FACILITIES

The Byzantine Catholic Seminary has athletic facilities available to resident students including basketball, volleyball, ping-pong, bowling, weights and aerobic training. There is an outdoor multi-purpose field accommodating baseball, softball, soccer and football and an outdoor tennis court. Students may make use of the adjacent Riverview Park and local facilities for other athletic activities including swimming. Athletics are primarily intramural, although games with other seminaries and institutions are scheduled according to student interest.



LAUNDRY

Inexpensive coin-operated laundry facilities are available to resident students.

HEALTH CARE

The seminary requires that all resident students present evidence of health insurance. The seminary has no on-campus medical personnel. A full range of health services is available in proximity to the seminary. As part of its priestly formation program, the seminary administration may recommend or require counseling either on- or off-campus.

FINANCIAL INFORMATION

The cost for resident seminarians is computed per semester. At time of printing the current fees for the School of Theology are:

Tuition.	\$3,500.00 per semester
Room and Board	\$3,500.00 per semester

Students in the M.A.T., M.A. (Duquesne) Programs, non-matriculating students and auditors are billed per credit-hour.

Theology tuition per course-hour.	\$130.00
Theology auditor fees per course-hour.	\$100.00
Metropolitan Cantor Institute/per credit-hour.	\$ 65.00
Registration Fee (M.A.T., M.A. Programs)	\$ 50.00
Late Registration fee.	\$ 15.00
Lunch per semester (includes 14 meals)	\$140.00

Particular financial arrangements may be available for priests of the Byzantine Catholic Archdiocese of Pittsburgh and for religious. Please consult with the Administrative Assistant.

There are no library, parking, or student activity fees.

FINANCIAL AID

The seminary does not currently offer financial aid or work study programs. Students should confer with the Director of Development for questions concerning loans, loan status, and education grants.

ADMINISTRATION AND FACULTY

VERY REV. ARCHPRIEST JOHN G. PETRO

RECTOR, INSTRUCTOR OF SPIRITUAL THEOLOGY

BA (Philosophy), Duquesne University, Pittsburgh (1964); MA (Theology), Catholic University of Louvain, Belgium (1968).

Ordained to the priesthood for the Archdiocese of Pittsburgh (1968). Assistant Pastor: Sts. Peter and Paul Byzantine Catholic Church, Warren OH (1968-1969), Sts. Peter and Paul Byzantine Catholic Church, Braddock PA (1969-1970), Sts. Peter and Paul Byzantine Catholic Church, Duquesne PA (1970-1971), Holy Ghost Byzantine Catholic Church, McKees Rocks PA (1971-1972); Administrator: St. John the Baptist Byzantine Catholic Church, Rankin PA (1970-1972); St. John the Baptist Byzantine Catholic Church, Youngstown OH (1972); Pastor: St. Nicholas Byzantine Catholic Church, Nanty Glo PA (1972-1977); Retreat Director, Spiritual Director and Chaplain, Mount St. Macrina Retreat Center, Uniontown PA (1977-1984); Pastor: Holy Ghost Byzantine Catholic Church, Charleroi PA and Administrator St. Macrina Byzantine Catholic Church, Monongahela PA (1989-1995).

Executive Director of Archdiocesan presbyterial Council (1995-2000 and 2003-present); Archdiocesan Consultor (1995-2000); Member, Archdiocesan Personnel Board (1995-2000 and 2003-present); Syncellus for Clergy (1995-2000 and 2003-present).

Director of Field Education, Byzantine Catholic Seminary (1971-1973); Director of Spiritual Formation, the American College, Catholic University of Louvain, Belgium (1984-1989); Instructor in Spirituality, Byzantine Catholic Seminary (1990-1995).

Faculty member 1971-1973 and since 1990.





REV. JOHN S. CUSTER

ACADEMIC DEAN, PROFESSOR OF BIBLICAL STUDIES
BA (Classics) Seton Hall University (1979); SSL Pontifical
Biblical Institute (1985); STD Pontifical Gregorian University
(1987).

Ordained to the Priesthood for the Eparchy of Passaic (1983).
Pastor, St. Nicholas Byzantine Catholic Church, Danbury CT
(1987-1990); Holy Ghost Byzantine Catholic Church,
Philadelphia PA (1990-1993).

Adjunct Professor, Western Connecticut State University (1987-1989);
Adjunct Professor, St. Charles Borromeo Seminary, Overbrook PA (1991-1999);
Assistant Professor, Dean of Students, Director of Formation, Recruitment
Officer, College Division, Pontifical College Josephinum, Columbus OH
(1993-1996); Visiting Professor, St. Gregory the Theologian Seminary
Permanent Diaconate Program, Newton MA (1995-1998).

Faculty member since 1996.



REV. GEORGE D. GALLARO

DEAN OF STUDENTS, PROFESSOR OF CANON LAW

Ph.B. Seminario Diocesano Noto, Italy (1968); JCOD,
Pontifical Oriental Institute, Rome (1981); STL (Ecumenical
Theology) Pontifical University of St Thomas Aquinas,
Rome (1994).

Ordained to the Priesthood for the Archdiocese of Los Angeles
(1972). Associate Pastor, Los Angeles (1972-1978); Pastor, Our
Lady of Perpetual Help Melkite Greek Catholic Church, Worcester
MA (1991-1992); Pastor, Our Lady of Redemption Melkite Greek Catholic
Church, Warren MI (1996-2004).

Defender of the Bond, Archdiocese of Los Angeles (1977-1978); Defender
of the Bond and Promoter of Justice, Eparchy of Newton (1982-1985);
Chancellor, Eparchy of Newton (1983-1992); Judicial Vicar, Eparchy of
Newton (1986-1992); Staff Member, Pontifical Council for Promoting
Christian Unity, Vatican City (1992-1993).

Instructor of Catechetics, Archdiocese of Los Angeles (1974-1976); Instructor
of Canon Law, Boston Theological Institute (1982-1992); Rector, St Gregory
the Theologian Seminary, Newton Center, MA (1994-1996); Director,
Diaconate Formation Program, Eparchy of Newton (1994-1996); Coordinator,
Continuing Education of Melkite Clergy (1994-1996).

Faculty member since 1997.

VERY REV. ARCHPRIEST DAVID M. PETRAS

SPIRITUAL DIRECTOR, PROFESSOR OF LITURGY

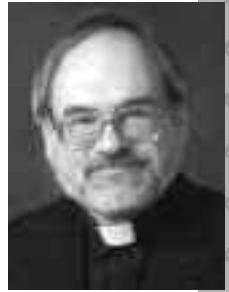
BA (Philosophy), Duquesne University (1963); STL, Pontifical Gregorian University (1967); SEOD, Pontifical Oriental Institute (1982).

Ordained to the Priesthood for the Eparchy of Parma (1967); Assistant Chancellor, Eparchy of Parma (1970); Pastor, Dormition Church, Akron OH (1970-1972); Pastor, Christ the King Church, Taylor MI (1972-1978); Pastor Dormition Church, Akron OH (1980-1990); Pastor, St. Nicholas Croatian Church, Cleveland OH (1990-1995); Administrator, Holy Ghost Church, Cleveland OH (1992-1995).

Academic Dean, Byzantine Catholic Seminary (1979-1980); Adjunct Professor of Liturgy and Moral Theology, Byzantine Catholic Seminary (1980-1988); Adjunct Professor of Liturgy and Byzantine Studies, St. Mary's Seminary, Cleveland OH (1988-present).

Chairman, Priestly Life Commission, Eparchy of Parma (1985-1993); Chairman, Liturgy Commission, Eparchy of Parma (1985-present); Member, Board of Consultors, Eparchy of Parma (1985-present); Director of Seminary Education and Priestly Formation, Eparchy of Parma (1988-present); Director of Ecumenical Affairs, Eparchy of Parma (1993-present); Member, American Catholic/Orthodox Theological Consultation (1984-present). Board member, National Association of Diocesan Ecumenical Officers (2000-present).

Faculty member 1979-1988 and since 1995.

**SR. MARGARET ANN ANDRAKO, OSBM.**

ADMINISTRATIVE ASSISTANT,

INSTRUCTOR IN CATECHETICS

BS (Education), Duquesne University (1972); MA (Religious Studies), University of Dayton OH (1980).

Parochial Elementary School Teacher (1967-1975); Staff Member, Pittsburgh Archdiocesan Office of Religious Education (1975-1982); Foundational Work, Eparchy of Van Nuys (1982-1983); Staff Member, Passaic Diocesan Office of Religious Education (1983-1985); Director, Mount St. Macrina Retreat Center, Uniontown PA (1985-1990); Vicar Provincial and Provincial Secretary for Sisters of St. Basil, Uniontown Province (1990-1995).

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BS (English) Clarion State College (1967);
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Director of Corporate Communications, Mercy Hospital of
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Instructor, Robert Morris College (1979); Instructor, Seton Hill College
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BS (Business Administration and Accounting), Clarion
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Senior Auditor for Love, Scherle and Bauer, CPAs,
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Assistant Director of Religious Education of the Archeparchy of Pittsburgh (1999-present); Member of the Eastern Christian Diocesan Directors of Religious Education (ECDD) (1999-present); Member of the Intereparcial Commission for Liturgy and Sacred Music (2003-present).

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Adjunct professor of Theology: Philosophy and Religion, Mt. Aloysius
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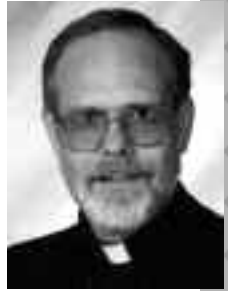
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BA (Music History/German), Lawrence University, Appleton WI (1975); Concordia Theological Seminary, St. Louis MO (1979; 1982-83); St. Sophia Ukrainian Orthodox Seminary, South Bound Brook NJ (1979-1980); Master of Church Music, Concordia College, River Forest IL (1984).

Instructor in Ecclesiastical Chant: Christ the Saviour Seminary, Johnstown PA and Instructor in Latin: Juniata College, Huntingdon PA (1985-1988); Director of Music Ministry, St. Peter's in the Loop, Chicago IL (1988-1999); Instructor at Byzantine Catholic Seminary, Pittsburgh PA (1999-2001); Adjunct staff: Archdiocesan Office for Ecumenical and Inter-religious Affairs, Archdiocese of Chicago (1999-2001); Liturgist and Director of Music: St. John the Evangelist Church, St. John IN (1999-2001); Instructor in Archdiocesan Diaconate Formation Program: Archdiocese of Chicago (1999-present); Director of The Schola Cantorum: St. Peter the Apostle, Chicago IL (1999-present); Director of The Ambrose-Romanos Singers: Pittsburgh PA (2001-present); Administrator of Metropolitan Cantor Institute: Pittsburgh PA (2001-present); Member of Intereparhial Commission for Liturgy and Sacred Music (2001-present).

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