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**I**N ORDER to throw as full a light as possible on the mysteries of salvation, students should learn to examine more deeply, with the help of speculative reason and with St Thomas as Teacher, all aspects of these mysteries, and to perceive their interconnection.

— Decree on the Training of Priests, Optatam Totius, 16, Second Vatican Council

## GENERAL PRINCIPLES

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The formation of priests who will be true shepherds of God's flock and ministers of the word of the truth, the Gospel, necessarily involves a careful theological education. "The intellectual formation of the future priest is based and built above all on the study of sacred doctrine, of theology" (*Pastores dabo vobis*, 53). The course of theological studies at Saint Philip's Seminary is meant to give students for the Priesthood a complete and sound theological formation. The course of studies in the Theology Division was developed primarily for candidates for ordination belonging to the Oratory of Saint Philip Neri, Toronto. To prepare the seminarian for the preaching, spiritual direction, and teaching that are part of the Oratorian apostolate, a challenging three-year programme was designed to give the student an in depth, systematic instruction in the cycle of theological studies. Spiritual formation and pastoral training were provided easily through daily contact with the seminarian's own community and regular involvement in the work of the Oratory and the parishes it serves.

In order to preach the Gospel in the modern world the student for the Priesthood must begin with faith in Christ and proceed to penetrate more deeply into the mystery of faith by the exercise of his reason. "The theologian is therefore, first and foremost, a believer, a man of faith. But he is a believer who asks himself questions about his own faith (*fides quaerens intellectum*), with the aim of reaching a deeper

understanding of the faith itself. The two aspects (of faith and mature reflection) are intimately connected, intertwined: their intimate coordination and interpenetration are what makes for true theology" (*Pastores dabo vobis*, 53). The student of theology begins with the truth revealed by God in Christ and embraced by the Church in faith. This is the subject of the theologian's study, and the student is to be introduced to the totality of this divine truth. "Theological formation is both complex and demanding. It should lead the candidate for the priesthood to *a complete and unified vision* of the truths which God has revealed in Jesus Christ and of the Church's experience of faith. Hence the need both to know 'all' the Christian truths, without arbitrarily selecting among them, and to know them in an orderly fashion" (*Pastores dabo vobis*, 54). Reflection on these truths presupposes the proper cultivation of the faculty of reason that the study of philosophy should provide. It also entails the employment of other sciences needed to investigate the truth that comes from God.

In providing a course of theological studies we have kept in mind the importance of adhering to the revealed truth as handed down in Scripture and Tradition and expounded by the Church's magisterium. Biblical studies are pursued throughout the programme, and the student reads and studies most of the sacred Scriptures. "Students should receive a most careful training in holy Scripture, which should be the soul, as it were, of all theology" (Vatican II, Decree on the Training of Priests, 16). To guide the student in reflecting more deeply on revealed truth in a systematic and orderly way, the thought of St Thomas Aquinas,

especially his *Summa theologiae*, serves as a basis of discussion in many of the courses. The student also learns from the writings of the Fathers of the Church and follows the development of important doctrines over the ages. Modern issues and clarifications are given due attention. In this way we try to be faithful to the Second Vatican Council's instruction: "The following order should be observed in the treatment of dogmatic theology: biblical themes should have first place; then students should be shown what the Fathers of the Church, both of the East and West, have contributed towards the faithful transmission and elucidation of each of the revealed truths; then the later history of dogma, including its relation to the general history of the Church; lastly, in order to throw as full a light as possible on the mysteries of salvation, the students should learn to examine more deeply, with the help of speculation and with St Thomas as teacher, all aspects of these mysteries, and to perceive their interconnection" (Decree on the Training of Priests, 16).

## ENTRANCE REQUIREMENTS

Aside from the students belonging to the Oratory of Saint Philip Neri, this course of studies in theology is open only to candidates for the Priesthood who are being sponsored either by their bishop or by a competent religious superior. Only those will be admitted who plan to complete the full programme and live in residence. Prerequisite for admission is the **completion of the two-year programme in the Philosophy Division of Saint Philip's Seminary, or a course of studies deemed to be the equivalent.** Also

required for admission is a sufficient aptitude in Latin and Greek. The deadline for completing applications is 15 July. Applicants who have not been enrolled in Saint Philip's Seminary previously must submit a letter of sponsorship and furnish official transcripts from all the colleges or universities they have attended.

## IMMIGRATION PROCEDURES

Immigration into Canada as a seminarian is usually a fairly straightforward matter, but one that needs immediate attention, since it can take some time.

### THREE THINGS ARE NECESSARY:

**1)PROOF OF IDENTITY** — You will need a **PASSPORT**. It is suggested that you have two other pieces of identification as well.

### **2)PROOF OF FINANCIAL SUPPORT**

You will need **1) A LETTER FROM THE DIOCESE OR COMMUNITY** supporting you and **2) YOUR LETTER OF ACCEPTANCE FROM ST. PHILIP'S SEMINARY** saying that all arrangements for tuition, room, and board have been made.

### **3)PROOF OF PURPOSE OF ENTRY**

You need **YOUR LETTER OF ACCEPTANCE**, showing that you are coming to Canada for the purpose of studying for the priesthood.

Refer to this site for directions to the Oratory Office:  
[http://www.oratory-toronto.org/spn\\_hfc\\_location.html](http://www.oratory-toronto.org/spn_hfc_location.html)

**STUDENTS FROM THE UNITED STATES** should get their Student Visa when they enter Canada (at the border or at the airport).

**STUDENTS FROM ELSEWHERE IN THE WORLD** should obtain a visa from the Canadian Embassy or Consulate in their home country immediately after acceptance. This may take some time, and additional information may be necessary, depending upon the country from which you are coming. Contact the Canadian Embassy or Consulate in your home country for exact requirements.

## HEALTH INSURANCE

All Visa Students should be covered by some health insurance plan. Contact the Registrar of the Seminary immediately upon your arrival to attain information and assistance in applying.

## THE PROGRAMME OF STUDIES

Saint Philip's Seminary is under the direction of the Oratory of Saint Philip Neri, Toronto, an Ontario Corporation with charitable objects including the operation of a Seminary. By statute of the Province of Ontario, the Seminary has degree granting powers under the provision of Ontario's Degree Granting Act. The Theology Division of the Seminary awards the civil degree of Master of Theology at the end of the three-year curriculum and after the successful completion of

written and oral comprehensive examinations. In addition to the completion of the full course of studies, Greek must be taken in the first year if the student is not already proficient in it.

Saint Philip's Seminary provides a good environment for the training of seminarians in the exercise of the priestly ministry. The Seminary is located next door to the parish church of the Holy Family, and the Fathers of the Oratory staff a neighbouring parish, Saint Vincent de Paul, as well. Seminarians receive training in various liturgical activities throughout their three years of theology. They participate in the celebration of the Mass and the Liturgy of the Hours and are required to exercise many of the liturgical functions at these services, especially serving at the altar and reading. They also assist at other services, such as Holy Hours and the Way of the Cross. Familiarity with the ceremonies and practical aspects of the liturgy is learned through the experience of working in the sacristy at the two churches served by the Oratorian Fathers, as well as the seminary chapels.

The seminarians may be invited to sing in the Oratory choir. There are two hospitals and many nursing homes in the area served by the Oratory. Seminarians will have the opportunity to visit the sick in one or more of these institutions. Their visits will be directed and supervised by the Fathers who are familiar with these places.



## THE SEMINARY LIFE

All seminary facilities--chapel, library, refectory, classrooms, and residences--are on the premises of the Oratory. The Seminary Residence provides a stable and disciplined environment for the seminarians, under the direction of the Prefect of Students and the Oratorians who serve as his assistants. Life in the residence emphasizes the virtues, self-discipline, and recollection necessary for the living of a serious spiritual life and for developing intellectually, while offering the support of a closely-knit community. Within the residence, as well as at liturgical functions and class, residential seminarians wear the cassock or religious habit as a constant reminder of the supernatural purpose of all we do. This helps the seminarians to develop a truly priestly identity. Facilities are available to the seminarians for a variety of sports and recreations, in which they are actively encouraged to participate.

## SPIRITUAL DIRECTION

Each student at Saint Philip's Seminary has an individual spiritual director, who will also serve as his ordinary confessor. The Director of Spiritual Formation, after consulting the Rector and Dean of the Seminary, will recommend one of the approved spiritual directors to the individual student. The student is informed that he may request a different director if he has a good reason to do so. A student is always at liberty to go to any confessor in the seminary or outside of it, but for the sake of seminary discipline and his own spiritual

development he must meet once a week with his regular spiritual director. The Director of Spiritual Formation and the individual spiritual directors are chosen from among the Fathers of the Oratory. Those responsible for the external supervision of students, that is, the Rector and Dean of the Seminary and the Prefect of Students, cannot be chosen. The opinion of the Director of Spiritual Formation and the spiritual directors can never be sought in making decisions concerning the admission of students to Orders or their dismissal from the seminary.

## FEES

Fees cover both tuition and room and board. Fees for students for the academic years 2018-2020 will be \$17 500 CANADIAN per year. The amount for each semester (half of the total for the year) is due prior to the first day of class for that semester. Payment should be made to: **"The Oratory of Saint Philip Neri."** This total is guaranteed for entering students until their graduation. Fees are refunded in cases of withdrawal from the Seminary according to the following schedule:

Within 48 hrs of signing contract	100%
Within first 2 weeks of class	80%
Within first 3 weeks of class	60%
Within first 4 weeks of class	40%
Within first 5 weeks of class	20%
After 5 weeks of class	none

## GRADING SYSTEM

All courses in the Theology Division of Saint Philip's Seminary are semester-long. The grading scale, which is different from that of some universities and colleges, is as follows:

90 – 100	A+
80 – 89	A
70 – 79	B
60 – 69	C
50 – 59	D (Pass)
0 – 49	Fail

Please note that these grades correspond to the American system of grading with respect to the letter grade, not the number.

Grades are calculated upon the student's written and oral work and upon final examinations. For graduation, a cumulative grade point average of 60.0 must be maintained for course work and the comprehensive exams must be passed. In addition, the average of the cumulative grade point average and of the grade for the comprehensives must be 60.0 or above.

The comprehensive examinations, both written and oral, are required for the **MASTER OF THEOLOGY**. The comprehensive examination grades (each of equal weight) do not enter into the calculations for the cumulative grade point average. The student must receive an overall grade of pass (50 or above) and the

average of the comprehensive grade and the cumulative grade point average must be 60.0 or above. This average of the G.P.A. and the comprehensive grade also determines whether a student will receive a degree “with honours.”

## DEGREES CONFERRED WITH HONOURS

The degree of Master of Theology can be awarded “with honours” to those completing the course of studies with the average of their Cumulative Grade Point Average and Comprehensive Examinations at the following standard:

Summa cum laude	83.0
Magna cum laude	80.0
Cum laude	77.0

## ACADEMIC STANDARDS

In order to maintain academic standing, a student must carry out his studies in a way which demonstrates not only his ability to handle the material intellectually but also in a manner in keeping with the moral uprightness expected from a student for the priesthood. Students must PASS EACH OF THEIR COURSES in order to maintain good academic standing. Any failure will result in immediate loss of full-time status, a state of Academic Probation, and referral to the Academic Committee.

In addition, students must MAINTAIN A CUMULATIVE GRADE POINT AVERAGE OF 60.0. Failure to do so will result in a state of Academic Probation and referral to the Academic Committee.

In assessing a student on ACADEMIC PROBATION, the Academic Committee will decide to move a student to the four-year program or to reduce the student to part-time status. If the student does not demonstrate adequate improvement in the following semester, the Committee may impose Academic Suspension. Matters of honesty are, of course, taken very seriously in the Seminary. Any documented breach of honourable conduct (such as cheating or plagiarism) will be entered in the student's permanent record and may result in suspension or dismissal.

## **COURSE OF STUDIES**

### **FIRST YEAR**

#### **FIRST SEMESTER**

INTRODUCTION TO THEOLOGY AND  
SCRIPTURE

DE DEO UNO

EARLY CHURCH AND PATRISTICS

SYNOPTIC GOSPELS

#### **SECOND SEMESTER**

DE DEO TRINO

DE DEO CREANTE

BEATITUDE AND THE HUMAN ACT

HISTORICAL BOOKS OF THE OLD TESTAMENT

### **SECOND YEAR**

#### **FIRST SEMESTER**

DE VERBO INCARNATO

DE LEGE ET GRATIA

PASSIONS, VIRTUES, AND GIFTS OF  
THE HOLY SPIRIT

THE PROPHETS

## SECOND SEMESTER

REDEMPTION

THE SACRAMENTS IN GENERAL, BAPTISM, &  
CONFIRMATION

THE CARDINAL VIRTUES

SAINT PAUL

## **THIRD YEAR**

### FIRST SEMESTER

ECCLESIOLOGY

CANON LAW

THE THEOLOGICAL VIRTUES

WISDOM LITERATURE

### SECOND SEMESTER

THE EUCHARIST AND ORDERS

PENANCE

MARRIAGE

SAINT JOHN

## FACULTY

### RECTOR OF THE SEMINARY

The Very Reverend Jonathan Robinson, Superior of the Oratory

### DEAN OF THE SEMINARY

Fr Paul Pearson, Cong. Orat.

### DIRECTOR OF THEOLOGICAL STUDIES

Fr Juvenal Merriell, Cong. Orat.

### REGISTRAR

Mrs Fiona Grydziusko

### PREFECT OF STUDENTS

Fr Philip Cleevely, Cong. Orat.

### DIRECTOR OF SPIRITUAL FORMATION

Fr Juvenal Merriell, Cong. Orat.

## STAFF

FR PHILIP CLEEVELY, Cong. Orat.; M.A., Oxford; P.G.C.E., Canterbury; S.T.B., Pontifical University of Saint Thomas

FR DEREK CROSS, Cong. Orat.; B.A., St John's College; M.Th., Saint Philip's Seminary



FR MARCO GUILLÉN, Cong. Orat.; B.A.Sc.,  
M.Eng., University of Toronto; B.C.T., Saint Philip's  
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University of Edinburgh; B.Ph., L.Th., Pontifical  
Gregorian University

FR DAVID ROCHE, Cong. Orat.; B.A., University of  
Ottawa; B.Div., Heythrop College, University of  
London; Th.M., Toronto School of Theology; S.T.L.,  
Regis College

FR THOMAS TROTTIER, Cong. Orat.; B.A., M.A.,  
University of Toronto; M.Th., Saint Philip's Seminary

FR DANIEL UTRECHT, Cong. Orat.; B.A.,  
University of Dallas; Ph.D., University of Toronto

## COURSE DESCRIPTIONS

### INTRODUCTION TO THEOLOGY AND SCRIPTURE

Merriell

It is important for students beginning theological studies to become acquainted with the Catholic notion of theology in relation to divine revelation transmitted in sacred Scripture and Tradition. This course will examine the notion of theology and its methods. Various theories of revelation will be covered, with special attention to St Thomas' teaching on prophetic revelation. With regard to Scripture, we will study the development of the canon and its definition, the state of the text and its translations, the notions of inspiration and inerrancy, and principles of biblical exegesis. The nature of sacred Tradition and the role of the magisterium with regard to Catholic doctrine and theology will also be examined.

Reading: *Dei Verbum* and other Church documents; St Thomas, *Summa theologiae*, Ia, q. 1, and 2a2ae, qq. 171-174; selections from Van Noort, *Dogmatic Theology*, and Latourelle, *Theology of Revelation*; Robert Grant, *The Bible in the Church*; and articles and selections from S. Tromp, K. Rahner, R.E. Brown, W. Most, and others.

This course is concerned primarily with two issues: the existence of God, and his attributes. The course begins with a survey of attempts to prove God's existence by reason alone. God's attributes will then be discussed, with special attention to the problem of how human language can be used to speak of a God who transcends human understanding.

Reading: St Thomas, *Summa theologiae*, Ia, qq. 1-26; Anselm, *Proslogium*, excerpts from Descartes, Pascal, and Moses Maimonides; decrees of Vatican I.

This course aims to familiarize the student with the different types of writings and some of the essential themes of the Latin and Greek Church Fathers. Each class will be devoted to a close reading of a small number of selected texts, beginning with the *Didache* and ending with St Gregory the Great's *Life of St Benedict*. We will examine various themes (Christ as God, the resurrection, how to read the Scriptures, Christian holiness, grace and conversion, prayer and the sacramental life, etc.) as these are represented in a variety of literary genres. We will also look at the origins of Christian art and architecture. Background and context will be provided by reading *The Early Church* by Henry Chadwick and *The Spirit of Early Christian Thought* by Robert Louis Wilken.

## SYNOPTIC GOSPELS

Roche

Students will be introduced to the New Testament by way of the Synoptic Gospels, using historical-critical methods (textual, form, redaction criticism). We will study the history of the Synoptic Problem. We will also cover the patristic tradition, the world of the New Testament, and major themes of the Gospels, such as the Infancy narratives, the Kingdom of God, parables, miracle stories, controversies, the Sermon on the Mount, Christological titles, the institution of the Eucharist, the Passion narratives, and the Resurrection. Emphasis will be placed on preparation for preaching the Word of God in the liturgy and its place in the spiritual life.

## DE DEO TRINO

Merriell

Belief in the divine Trinity of Father, Son, and Holy Spirit is the centre of the Christian doctrine of God. We are called not only to believe in the Trinity but also to enter into the mystery of the triune God in knowledge and love. In the first part of this course we will follow the development of the doctrine of the Trinity in the writings of the Fathers and the decisions of the ecumenical Councils. We will read parts of Augustine's great search for a deeper understanding of the mystery, the *De Trinitate*. In the second part of the course we will read St Thomas' treatise on the Trinity from the *Summa theologiae* for a systematic presentation of the doctrine.

Reading: selected texts from H. Bettenson, *The Early*

*Christian Fathers and The Later Christian Fathers*; G. Prestige, *God in Patristic Thought*; St Augustine, *De Trinitate*, books 5,6,9,15 (selections); and St Thomas, *Summa theologiae*, Ia, qq. 27-43.

DE DEO CREANTE

Pearson

In this course, we examine what it means to call God our creator. Beginning with the creation account in Genesis, and the patristic interpretations of it (especially those of St Augustine and Sts Basil, Ambrose, and Chrysostom), we then turn to a systematic analysis of the causality of creation and its practical consequences, such as the continued dependence of creatures upon the creative act of the creator, and the governance of the created world by God. Patristic and modern evolutionary theories are also discussed. The doctrine of original sin, the fall of creation from grace, is then studied, with special attention to the writings of Pelagius and St Augustine, St Thomas, John Calvin, and the decrees of the Council of Trent.

Reading: *Genesis*; St Thomas, *Summa theologiae*, Ia, qq. 44-49, 61-63, 82-89, 94-97, and 103-105; St Augustine, *On Marriage and Concupiscence*, I; excerpts from Sts Augustine, Basil, Ambrose, and Chrysostom; readings from the Council of Trent; excerpts from Pelagius, *Commentary on Romans*, and John Calvin, *Institutes*; catechetical instructions on creation and original sin by Pope John Paul II.

## BEATITUDE AND THE HUMAN ACT

Cross and Cleevely

This course deals with the foundation of Christian living as understood by St Thomas and the tradition of the Church. It consists of three parts. First of all there is a consideration of the notions of purpose and happiness in relation to the moral life (*Summa theologiae*, Ia2ae, qq. 1-5). Some modern objections to the notion of finality in relation to morality will be considered at this stage. Secondly the psychology of the human act is considered (*Summa theologiae*, Ia2ae, qq. 6-17). In addition to the exposition of the text, there will be an effort to relate the classical teaching to modern developments in both philosophy and psychology. Finally the question of the correct analysis of the morality of the human act will be dealt with (*Summa theologiae*, Ia2ae, qq. 18-21). The abiding value of this analysis for contemporary discussions in moral theology will be emphasized at this stage in the course.

## HISTORICAL BOOKS OF THE OLD TESTAMENT     Roche

This course will begin with an introduction to the Old Testament historical books from Genesis to Chronicles. An historical survey from the Patriarchal period to the post-Exilic community will be given. We will examine the composition and themes of the Pentateuch and the Deuteronomistic history. The period of the Judges and the rise of the Monarchy will receive attention, as will the history of the Exile and Restoration. The student will be introduced to the major theological themes of each writer.

Christology is the study of who and what Jesus Christ is. We will examine in this course the Catholic doctrine of the hypostatic union in Christ, the Word made flesh. First, the patristic development of Christology will be surveyed, and the texts of the Councils of Ephesus and Chalcedon will be read. For the systematic study of the hypostatic union and its effects in Christ we will read the section of St Thomas' *Summa theologiae* on Christ.

Reading: selected chapters from Aaron Riches, *Ecce Homo*, and Tixeront, *History of Dogma*; documents from the Councils of Ephesus and Chalcedon; St Thomas, *Summa theologiae*, 3a, qq. 1-26.

God instructs us by his law and assists us by his grace. His law is present, for the Christian, in the natural law and thus in human law as well, but also through the divine law, both Old and New, supernaturally revealed by God. These various manifestations of law, and the relationships among them, are analyzed systematically. The course then turns to a discussion of the nature of grace, and its necessity for conforming ourselves to the law.

Reading: St Thomas, *Summa theologiae*, 2a2ae, qq. 90-114; decrees from the 6th session of the Council of Trent; excerpts from John Calvin, *Institutes*, Martin Luther, *On the Bondage of the Will*, and St Augustine's anti-Pelagian writings.

## PASSIONS, VIRTUES, & GIFTS OF THE HOLY SPIRIT

Trottier

In this course we will look at the moral and spiritual life of the Christian as these are presented in the *Summa theologiae* of St Thomas Aquinas. The following questions will guide our reading: How are freedom and responsibility realized in our moral and in our spiritual life? How are the moral life and spiritual life related to one another? Why is the notion of virtue important? What role do affectivity and the passions play in the Christian life? What does it mean to be a child of God and to be led by the Holy Spirit?

## THE PROPHETS

Roche

This course will be a survey of the sixteen prophetic books, with special attention to Isaiah, Jeremiah, and Ezekiel. The rise of the prophetic movement and the formation of the prophetic books will be studied. Topics to be covered include major theological themes of the prophets, ethics, monotheism, social criticism, cultic prophecy, and interpretations of history. Particular emphasis will be placed on messianic prophecies and their fulfillment in the New Testament, and on the use of the prophetic books in the liturgy.

## REDEMPTION

Merriell

This course covers the life and saving work of Christ, the Redeemer of man. Soteriology is primarily the study of the actions by which Christ accomplished the salvation



of mankind. It also includes the life of Jesus that had its culmination in His death and Resurrection. We will begin by studying Christ's conception in the womb of the Blessed Virgin Mary and His infancy. The text that will be followed in this course will be the section of St Thomas' *Summa theologiae* that covers the life and Paschal mystery of Christ. It will be supplemented by the magisterial documents of the Church and by consideration of points raised by later theologians. Special attention will be paid to the doctrine of the atonement: how Christ's Passion effected our redemption.

Reading: St Thomas, *Summa theologiae*, 3a, qq. 27-59.

#### THE SACRAMENTS IN GENERAL, BAPTISM, AND CONFIRMATION

Pearson

The course begins with a systematic treatment of the causality of the sacraments, with St Thomas' *Summa theologiae* as the foundational text. Attention is given to the question of how a sacrament can be called a cause of grace without detriment to God's unique causality, and to the role of the sacraments in the economy of salvation. The sacraments of baptism and confirmation are then discussed, with attention to the historical clarification of the meaning and importance of the sacraments and to the norms of the Code of Canon Law.

Reading: St Thomas, *Summa theologiae*, 3a, qq. 60-72; excerpts from patristic authors; decrees of the Council of Trent; and the Code of Canon Law.

## CARDINAL VIRTUES

Trottier

In this class we will look at various moral problems as these are discussed in one of the classic works of medieval theology, the *Summa theologiae* of St. Thomas Aquinas. Through a close reading of the relevant texts we will apprentice ourselves to the medieval master in order to increase our own powers of discernment and judgement in moral and spiritual matters. We will look at such topics as lying, capital punishment, suicide, fornication, and private property. We will also examine the role and centrality of prudence in the moral life and the distinction between natural and positive rights.

## SAINT PAUL

Roche

The letters of St Paul offer us a priceless treasure in the view they give us of the preaching of the Apostles and the life and practice of the Church in her infancy. This course will concentrate on reading the text of all the Pauline letters, including the letter to the Hebrews. Paul's career and chronology will be briefly covered, and the relevant sections of the Acts of the Apostles will be read. We will study the letters in roughly chronological order, with reference to the Greek text and some commentators. Historical-critical questions will be considered as well as matters of exegesis.

## ECCLESIOLOGY

Merriell

The Church in modern times has come to focus more than previously on her own identity and character. In

this course we will study how the Church defines herself. We will examine the nature and structure of the Church as it is presented in Vatican II's Constitution on the Church, *Lumen gentium*. Topics such as the hierarchy, the laity, and infallibility will be covered. We will look at the relations between the Catholic Church and other churches. The role of the Church in the world will be studied by reading the Council's document, *Gaudium et spes*. The course will begin with a short survey of the historical development of ecclesiology. It will include selections from various modern theologians on the nature of the Church.

Readings: Vatican I, *Pastor aeternus*; Vatican II, *Lumen gentium*, and *Gaudium et spes*; Leo XIII, *Immortale Dei*; Pius XII, *Mystici corporis*; John Paul II, *Redemptoris missio*, and *Ut unum sint*; Congregation for the Doctrine of the Faith, *Notio communionis*, and *Dominus Jesus*; Gasser-O'Connor, *The Gift of Infallibility*; Henri de Lubac, *The Splendour of the Church*; and G. Van Noort, *Christ's Church*.

## THEOLOGICAL VIRTUES

Cleevely

This course analyzes St Thomas' discussion of faith (*Summa theologiae*, 2a2ae, qq. 1-7), hope (2a2ae, qq. 17-18), and charity (2a2ae, qq. 23-27). With regard to faith, the importance of the material object of faith is emphasized, as a corrective to some defective modern theories. In discussing hope, the importance of distinguishing it from the passion of hope, as well as from faith itself, is discussed. In discussing charity the

originality and continuing viability of St Thomas' treatment of charity as a kind of friendship is dealt with.

## CANON LAW

Guillén

This course will offer an overview of the Code of Canon Law, seen as a primary fruit of the Second Vatican Council. Of special interest will be topics relevant to priests and to their pastoral ministry, such as the sacraments, and marriage in particular. Individual canons will be examined within the light of general principles of Church law. An effort will be made to view canon law as an integral part of ecclesial communion.

Reading: *The Code of Canon Law*; *The Code of Canon Law: A Text and Commentary* (The Canon Law Society of America); *Code of Canon Law Annotated* (St. Paul University English language edition of the University of Navarra commentary).

## WISDOM LITERATURE

Roche

This course will cover the books of the Old Testament which belong to the genre of wisdom literature, but it will also include other books from the third grouping of the Hebrew Scriptures, the Kethubim. We will begin with Psalms, considering questions of authorship and interpretation and looking at a few selected Psalms. The general characteristics of wisdom literature will be examined. The following books will be read and studied:

Proverbs, Ecclesiastes, Song of Songs, Job, Ecclesiasticus, Wisdom, and Tobit.

## THE EUCHARIST AND HOLY ORDERS

Merriell

This course will be mainly devoted to studying the mystery of the Eucharist, both as sacrament and sacrifice. We will survey the theological development of belief in the Eucharist, with attention to the doctrine of transubstantiation. St Thomas' treatment of the Eucharist in his *Summa theologiae* will be read. The Church's pronouncements on the Eucharist will be examined, including some of the regulations contained in the Code of Canon Law and other documents. In the second part of the course the sacrament of Holy Orders will be considered. The nature of Orders, their number, administration, and reception will be studied in the writings of St Thomas and recent documents of the magisterium, such as Vatican II's decree on the priesthood.

Reading: texts from the Councils of Florence and Trent; Vatican II, *Presbyterorum ordinis*; Pius XII, *Sacramentum ordinis*; Paul VI, *Mysterium fidei* and *Sacerdotalis coelibatus*; John Paul II, *Dominicae Coenae*; Code of Canon Law (selections); decrees from the S.C. for Divine Worship; St Thomas, *Summa theologiae*, 3a, qq. 73-83, and Supp., qq. 34-39; J.T. O'Connor, *The Hidden Manna: A Theology of the Eucharist*.

## PENANCE

Guillén

This course has both a doctrinal and a practical aspect. As regards the first of these, the discussion follows St Thomas' *Summa theologiae* (3a, qq. 84-90). The emphasis given to this exposition is taken from Pope John Paul II's Post-Synodal Apostolic Exhortation, *Reconciliatio et paenitentia* (1984), as well as the teaching of the new Catechism of the Catholic Church. The practical aspect of the course deals with preparing the candidates to be effective ministers of the Sacrament of Penance.

## MARRIAGE

Trottier

Saint Paul called marriage a "great mystery" symbolizing the love of Christ and the Church (Eph. 5:32). This course will examine the development of the Church's teaching concerning marriage, its sacramentality, its essential properties and characteristics, its ends and effects. Beginning with Sacred Scripture we will look at a variety of sources in chronological order: the Fathers of the Church, especially St Augustine; the writings of St Thomas Aquinas on marriage and sexuality; the Council of Trent on marriage; *Casti connubii* of Pius XI; *Gaudium et spes*; and the relevant writings of Pope Paul VI (especially *Humanae vitae*) and Blessed John Paul II (especially *Familiaris consortio*).

The Gospel according to St John is a masterpiece of theological doctrine and literary craftsmanship. Questions of authorship and evolution of the text will be considered, but primary emphasis will be placed on reading the text as a structured whole and exploring its meaning with the help of some of the commentaries. Students will read part of St Thomas' commentary on John. Use will also be made of R.E. Brown's commentary. The Johannine epistles will be studied briefly. We will end with the book of Revelation and attempt to make some sense of it in the light of various different interpretations developed over the ages.

## ACADEMIC CALENDAR 2018-2019

### ARRIVAL OF RESIDENTIAL STUDENTS

Early Afternoon	5 September 2018
Day of Recollection: (For All Residential Students)	6 September 2018
Registration: (For All Students)	7 September 2018
First Semester Begins:	10 September 2018
Opening Mass (10 a.m.)	15 September 2018
First Semester Ends:	7 December 2018
First Semester Examinations:	10-21 December 2018

### ARRIVAL OF RESIDENTIAL STUDENTS

By Supper	14 January 2019
Seminary Retreat: (For All Residential Students)	15-17 January 2019
Student Conferences & Registration	18 January 2019
Second Semester Begins:	21 January 2019
Holy Week/Easter Break:	13-28 April 2019
Second Semester Ends:	26 April 2019
Second Semester Examinations:	29 April-17 May 2019
Graduation (10 a.m.):	20 May 2019

**N.B.:** All registered students are to be present for both the Opening Mass and Graduation. All Residential Students must be present for the Day of Recollection and Seminary Retreat.



## ACADEMIC CALENDAR 2019-2020

### ARRIVAL OF RESIDENTIAL STUDENTS

Early Afternoon	4 September 2019
Day of Recollection: (For All Residential Students)	5 September 2019
Registration: (For All Students)	6 September 2019
First Semester Begins:	9 September 2019
Opening Mass (10 a.m.)	14 September 2019
First Semester Ends:	6 December 2019
First Semester Examinations:	9-20 December 2019

### ARRIVAL OF RESIDENTIAL STUDENTS

By Supper	13 January 2020
Seminary Retreat: (For All Residential Students)	14-16 January 2020
Student Conferences & Registration:	17 January 2020
Second Semester Begins:	20 January 2020
Holy Week/Easter Break:	4-19 April 2020
Second Semester Ends:	24 April 2020
Second Semester Examinations:	27 April-15 May 2020
Graduation (10 a.m.):	18 May 2020

**N.B.: All registered students are to be present for both the Opening Mass and Graduation. All Residential Students must be present for the Day of Recollection and Seminary Retreat.**

