

St. Augustine's Seminary of Toronto



ST. AUGUSTINE'S
SEMINARY

**St. Augustine's Seminary of
Toronto**

2661 Kingston Road,
Scarborough, ON M1M 1M3, Canada
Phone: 416-261-7207

www.staugustines.on.ca



**BULLETIN
2023-2024**

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Welcome to St. Augustine's Seminary

As we begin the 111th year of formation at St. Augustine's Seminary, it is an honour to introduce the seminary bulletin. Our primary mission is the formation and education of men for the priesthood. We provide formation for men who seek to become Permanent Deacons. Through the Institute of Theology, we provide formation programs for the laity to help them in their pastoral ministry.

The priestly formation program at St. Augustine's Seminary adheres to the guidelines set forth in the *Ratio Nationalis*, Program for Priestly Formation for English-speaking Canada, (CCCB, 2022), *Pastores Dabo Vobis* (1992) and *Ratio Fundamentalis The Gift of Priestly Vocation* (Dicastery for Clergy, 2016). The formation process at St. Augustine's Seminary focuses on the development of human, spiritual, academic, and pastoral dimensions. St. Augustine's seminary prepares men to serve the Church joyfully and charitably in our post-modern world.

St. Augustine's is also responsible for preparing men to serve in the Permanent Diaconate for the Archdiocese of Toronto. The future deacons and their spouses receive sufficient spiritual, intellectual, and pastoral preparation to cater to the Church's needs, such as parish ministry, visiting the sick and those in prison, and providing aid to the destitute. The formation program follows the National Directory for the Ministry, Formation and Life of Permanent Deacons in Canada, (CCCB), 2017. Through the Institute of Theology, we offer programs for lay men and women, who are preparing to serve the Church and in turn, help create vibrant parishes or school communities.

St. Augustine's Seminary is authorized by the Holy See's Dicastery of Culture and Education to confer the Baccalaureate of Sacred Theology. We are among the founding members of the Toronto School of Theology at the University of Toronto and our proud to continue our commitment to the pursuit of academic excellence in theological studies within a context of ecumenical dialogue.

I invite you to use this bulletin to discover the many faith-filled opportunities offered here at St. Augustine's Seminary. Our institution is deeply dedicated to providing authentic Catholic education of the highest quality and to making a significant impact on the lives of our students.

We cordially invite you to join us as we pursue a profound companionship with Christ and the Church and emerge as courageous witnesses in a post-modern world. If you have any questions, we welcome the opportunity to speak with you!

Fr. Edwin Gonsalves, Rector

Introduction

St. Augustine's Seminary was established in 1913 as one of the first major Seminaries established in English-speaking Canada for the training of diocesan priests. From the time it was founded, the Seminary has been a renewing source of study and reflection enabling candidates of faith to mature both in knowledge and commitment.

The specific apostolate of St. Augustine's is the preparation of candidates for ordained priesthood in the Catholic Church. The Program of priestly formation is guided by the official documents of the Roman Catholic Church: particularly by Vatican II's *Decree on Priestly Formation*, the *Basic Norms for Priestly Formation* of the Sacred Congregation for Catholic Education, *The Program of Priestly Formation* of the Canadian Conference of Catholic Bishops (2022), the Apostolic Constitution *Sapientia Christiana* of Pope John Paul II and *Pastores Dabo Vobis*, the Post-Synodal Apostolic Exhortation of Pope John Paul II, Ratio Fundamental *Gift of Priestly Vocation*, as well as the pertinent canons of the Code of Canon Law, and the various guidelines of ecclesiastical authorities.

MISSION STATEMENT

St. Augustine's Seminary is the Major Seminary of the Roman Catholic Archdiocese of Toronto. It also welcomes candidates from elsewhere. Its primary purpose is the preparation of candidates for ordained priesthood in the Catholic Church. This preparation for diocesan ministerial leadership embraces and promotes spiritual and human formation, theological education, and field training. The Seminary is also mandated to form men and women aspiring to other ministries in the Church.

The Seminary pursues its calling to form candidates as responsible and apostolic persons for the service of the Church and world by fostering:

- faithful love for Jesus Christ, His Church and all people.
- commitment to hand on faithfully the tradition, teachings, and history of the Church.
- commitment to the exploration of the mysteries of faith through sustained scriptural and theological inquiry.
- communal life through sharing faith, prayer, and wisdom.

The Seminary's mission is undertaken in the context of committed ecumenical engagement as a founding member of the Toronto School of Theology, affiliated with the University of Toronto.

ST. AUGUSTINE'S AND IT'S GOVERNANCE

The government, conduct, management and control of the Seminary are vested in the Board of Governors, as stated in the *St. Augustine's Seminary Act* (1983) and outlined in the *By-laws of the Board of Governors* (1985, and amended in 1988, 1989, 2005, 2011, 2014, 2015 and 2020). The day-to-day operating authority of St. Augustine's is the Rector, in consultation with the President, and the co-operation of the Academic Council and of the Formation Council.

Matters of appointment, promotion, and termination are carried out in accordance with the general norms of academic procedure established by the Association of Theological Schools, those of the Toronto School of Theology, and those laid down by the Board of Governors of St. Augustine's Seminary, and in accordance with the provisions of Canon Law (cf. can. 253).

2023-2024 BOARD OF GOVERNORS

Ex-Officio Members

Most Reverend Francis Leo	Archbishop of Toronto Chairman of SAS Board of Governors
Rev. Msgr. A. Robert Nusca	President of SAS
Most Rev. John A. Boissonneau	Senior Vicar General
Most Rev. Vincent Nguyen	Vicar for Permanent Deacons
Rev. John Elmer Abad	Academic Dean
Mr. John Mulhall	Chancellor of Temporal Affairs of the Archdiocese of Toronto and Treasurer of SAS

Elected Members

Rev. Edwin Gonsalves	Rector
Rev. Kevin Belgrave	Director, Institute of Theology
Mr. Mario Biscardi	
Sr. Nida Fe Chavez, C.S.J.	
Mr. Celeste Iacobelli	
Rev. Thomas Lynch	
Mrs. Anna Rossetti	
Ms. Magda Soligo	

*Assessor Members: Ms. Francesca Guolo, Dr. Anna Boyagoda,
Mr. Dean Penafiel, SAS Bursar*

SEMINARY ADMINISTRATION

Rev. Msgr. A. Robert Nusca	President
Rev. Edwin Gonsalves	Rector and Chaplain of the Permanent Diaconate Formation Program
Rev. Michael Corpus	Vice-Rector
Rev. John Elmer Abad	Academic Dean
Rev. Walter M. Werbylo, C.S.B.	Dean of Students
Dr. Josephine Lombardi	Assistant Dean, Academic Affairs
Rev. Kevin Belgrave	Director, Institute of Theology and Lay Spiritual Formation Program
Rev. Eric Rodrigues	Director, Spiritual Formation and Liturgy
Rev. Frederick Chung	Director, Spiritual (<i>Propaedeutic</i>) Year
Rev. Scott Birchall	Director, Pre-Theology Formation; Director of Pastoral Formation and Director of Field Education
Dr. Linda Winter	Human Formation Counsellor
Deacon David Quail	Coordinating Director, Permanent Diaconate Formation Program
Mr. Dean Penafiel	Bursar
Ms. Maryam Rezai-Atric	Chief Library Administrator
Ms. Theresa M. Kelly Services	Registrar and Director of Academic
Mr. Frank Kelly	Director of Assessment and Accreditation
Mr. Abraham George	Director of Operations and Chief Engineer

FACULTY

Rev. John Elmer Abad (Ordained 2000)

B.A. (St. Paul Seminary Foundation); S.T.B. (Pontificia Università Lateranense); S.T.L. (Institutum Patristicum Augustinianum); M.A., Ph. D. (University of Toronto).

Assistant Professor, Systematic and Historical Theology

Rev. Charles Anang (Ordained 1991)

B.Sc. (University of Toronto); M.Div. (University of Toronto & St. Augustine's). S.T.B. (Saint Paul University); S.T.L., S.T.D. (Gregorianum).

Associate Professor, Systematic Theology

Rev. Kevin Belgrave (Ordained 2008)

B.F.A. (Ryerson University); S.T.B. (St. Augustine's), M.Div. (University of Toronto & St. Augustine's); S.T.L., S.T.D. (Pontifical University of the Holy Cross).

Associate Professor, Moral Theology

Rev. Scott Birchall (Ordained 2014)

B.E.S. (University of Waterloo); M.Sc.Pl. (University of Toronto); S.T.B. (St. Augustine's); M.Div. (University of Toronto & St. Augustine's); D.Min. (Catholic University of America).

Assistant Professor, Pastoral Theology

Rev. Gregory H. Carruthers, S.J. (Ordained 1980)

B.A. (St. Mary's, Halifax); M.A. (Carleton); M.A. (Gonzaga); L.Ph. (Mount St. Michael's); M.Div., S.T.B., Th.M., S.T.L. (Regis); S.T.L., S.T.D. (Gregorianum).

Associate Professor, Spiritual Director and Resident Consultor for the Spiritual Exercises

Rev. Frederick Chung (Ordained 2001)

B.Sc. (University of Toronto); S.T.B. (St. Augustine's); M.Div. (University of Toronto & St. Augustine's); S.T.L., S.T.D. (Gregorianum).

Associate Professor, Biblical Theology (Old Testament)

Rev. Charles K. Egbulefu, C.C.E. (Ordained 2011)

B.Phil., S.T.B., S.T.L. (Pontifical Athenaeum Regina Apostolorum); S.T.D. (Pontifical Urban University).

Assistant Professor, Systematic Theology

Dr. Donald G. Graham

B.A. (Trent University); B.Ed. (Queen's University); M.A. (Franciscan University of Steubenville); M.A. (University of St. Michael's College); S.T.L. (Regis College); Ph.D. (Maryvale Institute and The Open University).

Associate Professor, Systematic and Pastoral Theology

Rev. James (Séamus) P. Hogan (Ordained 2002)

B.A. (York University); S.T.B. (St. Augustine's); M.Div. (University of Toronto & St. Augustine's); B.Hist.Eccl., L.Hist.Eccl., D.Hist.Eccl. (Gregorianum).

Associate Professor, Church History

Dr. Josephine Lombardi

B.A., M.R.E. (McMaster University); M.A., Ph.D. (University of St. Michael's College).

Associate Professor, Systematic and Pastoral Theology

Deacon Peter Lovrick (Ordained 2002)

B.A. (McMaster University); M.A. (University of Toronto); D. Min. (Aquinas Institute of Theology).

Assistant Professor, Homiletics

Dr. Sean Mulrooney

B.A. (University of Toronto); M.A. (University of Texas at Austin); Ph.D. (University of Toronto).

Assistant Professor, Philosophy

Dr. Patricia Murphy

B.A. (University of Toronto); Ph.D. (Boston College).

Associate Professor, Moral Theology

Rev. Msgr. A. Robert Nusca (Ordained 1988)

B.A. (University of Toronto); M.Div. (University of Toronto & St. Augustine's); S.T.B. (St. Paul University); S.S.L. (Biblicum); S.T.D. (Gregorianum).

Associate Professor, New Testament

Dr. Francesco Pica

B.A., S.T.L., S.T.D. (Pontifical University Antonianum); M.A. (Scuola Superiore di Studi Medievali e Francescani); Ph.D. (Centre for Medieval Studies, University of Toronto).

Assistant Professor, Systematic Theology

Rev. Eric Rodrigues (Ordained 2009)

B.Sc. (University of Waterloo); M.Sc. (McGill University); S.T.B (St. Augustine's Seminary); M.Div. (University of Toronto & St. Augustine's); S.T.L., S.T.D. Candidate (Gregorianum).

Lecturer, Systematic Theology

Rev. Giuseppe Scollo (Ordained 2007)

B.C.T. (St. Philip's Seminary); S.T.B. (St. Augustine's Seminary); M.Div. Honours (University of Toronto & St. Augustine's); S.S.L. (Biblicum); S.T.D. (Gregorianum).

Assistant Professor, Biblical Theology

Rev. Walter M. Werbylo, C.S.B. (Ordained 1990)

B.S. (Virginia Polytechnic Inst. & State University); M.S. (Pennsylvania State University); M.Div. (University of St. Michael's College); S.T.L., S.T.D. (Gregorianum).

Associate Professor, New Testament

Dr. Linda Winter

B.Comm.; M.B.A., M.A., M.Ed., D. Ed. (University of Toronto).

Human Formation Counsellor

SESSIONAL LECTURERS

Dr. Brian A. Butcher, B.A., M.A., Ph.D.

Rev. Joseph Chandrakanthan, B.Th., M.Phil., M.Th., L.Th., Ph.D., D.Th.

Dr. Adrian Ciani, B.A., M.A., Ph.D.

Rev. Patrick C. Ezimora, C.C.E., S.S.L., S.T.D.

Deacon Peter Gittens, S.T.B., S.T.L., M.S.Ed., M.A., Ph.D., S.T.D.

Rev. Mladen Horvat, S.T.B., M.Th., S.T.D.

Rev. Thomas Lim, B.Comm., S.T.B., M.Div., J.C.L.

Rev. Thomas A. Lynch, B.A., M.Div., S.T.L.

Ms. Colleen Mahy, B.A., M.Div., B.Ed.

Dr. Mary Marrocco, B.A., M.A., M.Div., B.Ed., Ph.D.

Rev. Michael McGourty, B.A., S.T.B., M.Div., S.T.L., S.L.D.

Rev. Luis M. Melo, B.A., S.T.B., S.T.L., S.T.D.

Rev. John-Mark Missio, B.Math., B.Mus., S.T.B., M.Div., M.A., S.T.L.

Rev. László Nagy, M.Div., J.C.L., Ph.D.

Dr. Julia Palmieri, B.A.Sc., M.T.S., Ph.D.

Rev. Peter Chiaghalam Paul, C.C.E., B.Phil., B.A., B.Th., J.C.L., J.C.D.

Dr. Constance Price, B.A., M.Div., Ph.D.

Dr. Suzanne R. Scorsone, B.A., M.A., Ph.D.

Dr. Shannon Wylie, B.A., M.A., Ph.D.

ACCREDITATION AND AFFILIATIONS

ST. AUGUSTINE'S SEMINARY ACT, 1983

St. Augustine's Seminary of Toronto which has been in existence since 1913, was incorporated in 1983 by an Act of the Provincial Legislature of Ontario to which royal assent was given on June 21st of that year. By virtue of this Act, St. Augustine's Seminary has the power to grant its own degrees in theology, including honorary degrees.

ST. AUGUSTINE'S AND THE CONGREGATION OF CATHOLIC EDUCATION, 1996, *reconstituted as the* DICASTERY FOR CULTURE AND EDUCATION OF THE ROMAN CURIA, 2022

Since 1996, the Holy See authorized St. Augustine's Seminary to confer the Academic degree, Pontifical Baccalaureate of Sacred Theology (S.T.B.), as an "autonomous Theological Institute." The publication of the *Veritatis Gaudium*, governing Ecclesiastical Universities and Faculties, required new status for the Seminary. In 2020, Thomas Cardinal Collins, the Archbishop of Toronto and the Chancellor of the Seminary, applied for a Pontifical Status, *sui iuris*, and the Congregation for Catholic Education, now reconstituted as the Dicastery for Culture and Education of the Roman Curia, approved the petition in February 2022.

ST. AUGUSTINE'S AND THE TORONTO SCHOOL OF THEOLOGY (T.S.T.)

St. Augustine's Seminary is a founding and charter member of the Toronto School of Theology (T.S.T.), a consortium of seven theological colleges and faculties providing both Masters and Doctoral Degree Programs, established in 1969.

The seven colleges are Knox (Presbyterian), Emmanuel (United Church), Trinity and Wycliffe (both Anglican), and the three Roman Catholic members: Regis, St. Michael's and St. Augustine's. Through the T.S.T., the member colleges co-operate effectively in sharing resources and facilities. A rich variety of resources from different theological traditions is made available to students in a manner that respects the identity and integrity of each tradition. Classes are held in the member colleges on the campus of the University of Toronto. The colleges share a common academic timetable and all members of the T.S.T. have access to the library facilities of the colleges and to those of the University of Toronto.

Due to their specific responsibility to the Roman Catholic Church, the Roman Catholic colleges co-operate in a special manner in the Theological Department (Systematics and Ethics) to ensure that course offerings in these areas fulfil the requirements established by the Holy See and the Canadian Bishops. Thus, students of St. Augustine's take courses offered in the Theological Department only in the Roman Catholic colleges while they may avail themselves of the rich array of offerings in the whole T.S.T. through the Biblical, Historical and Pastoral Departments.

ST. AUGUSTINE'S AND THE ASSOCIATION OF THEOLOGICAL SCHOOLS IN THE UNITED STATES AND CANADA [A.T.S.]

In 1980, St. Augustine's Seminary received full accredited membership in the Association of Theological Schools. St. Augustine's was the first diocesan Seminary in Canada to receive this recognition of its academic caliber and spiritual resources. In 2022, St. Augustine's Seminary was reaccredited for a further 10-year period in 2022 after a successful accreditation visit.

St. Augustine's is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada and the following degrees are approved: Master of Divinity [M.Div.], Master of Religious Education [M.R.E.] and Master of Theological Studies [M.T.S.]. St. Augustine's also has approval for a Comprehensive Distance Education Program.

The Commission contact information is:

The Commission on Accrediting of the Association of Theological
Schools in the United States and Canada

10 Summit Park Drive,

Pittsburgh, PA 15275 USA Telephone: 412-788-6505,

Fax: 412-788-6510

Website: www.ats.edu

ST. AUGUSTINE'S AND THE UNIVERSITY OF TORONTO

In 1978, the then federation of the Toronto School of Theology entered into an agreement with the University of Toronto in order to foster academic excellence and improve the resources available for theological education in Ontario. In the renewed agreements of July 1, 1983, July 1, 1989, July 1, 2001, July 1, 2004, July 1, 2014, and July 1, 2022, St. Augustine's Seminary, along with the other members of the consortium, agreed to grant degrees in theology conjointly with the University of Toronto.

ACADEMIC DEGREE PROGRAMS

The Licentiate in Patristics (S.T.L.) is an initial step toward establishing a Pontifical Faculty of Theology. St. Augustine's Seminary will launch the inaugural year of its Licentiate program in Patristics in September 2023. The two-year advanced degree is the only stand-alone academic program in Canada dedicated to the study of theology, history, literature, and culture of Christianity in its first eight hundred years. Since the Holy See participates in the "Bologna process," academic degrees conferred by the Ecclesiastical faculties are recognized by academic institutions in the European Union and many countries in the world.

The Licentiate degree is a research degree. The four-semester program is structured around thirteen courses in fundamental Patrology, Biblical Exegesis, and the development of the Doctrine of God, Christology, and Ecclesiology. It also introduces students to early Christian writers' intellectual and cultural milieu, such as Rhetoric and Philosophy. Graduates of the S.T.L. program are not only equipped to teach in colleges, seminaries, and schools of Theology but can also serve as catechetical resources for dioceses and various chaplaincies.

Enrolment at St. Augustine's Seminary is open to all persons, whether seminarians or laity, who have met the admissions requirements including support and testimony of their Ordinary or his delegate in the case of seminarians or from a priest for all other cases through a Letter of Recommendation. Categories of enrolment include Ordinary (enrolled in the degree program), Extraordinary (enrolled in courses for credit but not in the degree program) and Auditor. Regulations for admission are set out in the Admission Policy of the Seminary.

St. Augustine's Seminary offers the following degree and diploma programs:

- Pontifical Licentiate in Theology and Patristic Studies [S.T.L.]
- Pontifical Baccalaureate of Sacred Theology [S.T.B.]
- Master of Divinity [M.Div.]
- Master of Religious Education [M.R.E.]
- Master of Theological Studies [M.T.S.]
- Conjoint Certificate in Theological Studies [C.T.S.]
- Conjoint Certificate in Theology and Interreligious Engagement [C.T.I.E.]
- Diploma in Theological Studies [D.T.S.]
- Diploma in Lay Ministry [D.L.M.]

The following degrees are offered conjointly with the University of Toronto: Master of Divinity, Master of Religious Education, and Master of Theological Studies. These degree programs are defined in the Memorandum of Agreement with the University of Toronto as ‘second-entry undergraduate’. Candidates for the ordained priesthood participate in the Priestly Formation Program in conjunction with the Pontifical Baccalaureate of Sacred Theology/Master of Divinity degree, depending on their academic eligibility. These two degrees are also open to qualified candidates who are not pursuing the ordained priesthood.

The Master of Religious Education [M.R.E.], the Master of Theological Studies [M.T.S.], the Conjoint Certificates, the Diploma in Theological Studies, and the Diploma in Lay Ministry are open to all qualified candidates. Teachers should note that the Qualifications Evaluation Council of Ontario (QECO) accepts for category placement purposes these courses of study. Our Master of Divinity and Master of Religious Education degree programs are defined as “professional” master’s degrees, and as such may not normally be considered as prerequisites for advanced degree study.

ACADEMIC ADMISSION PROCEDURES AND ACADEMIC POLICIES

Academic admission applications are available from the Registrar's Office and may be requested by contacting the Assistant Registrar, Erin Passmore, at erin.passmore@utoronto.ca. The academic application consists of a personal information form, a letter of intent and three letters of recommendation. Official transcripts from all post-secondary institutions (please see explanation below) are to be sent to the St. Augustine's Seminary Registrar. Proof of Canadian citizenship, permanent residency or International Student Study Permit must be provided with the application and a non-refundable application fee of \$25.00. ***Only complete academic applications will be forwarded to the Admissions Council.*** Students wishing to take courses of interest or to audit courses should contact the Registrar.

Official Transcripts Required for Admission

An "official" transcript is a transcript sent from one institution to another institution. ***At no point does such a transcript pass through the student's hands.*** Official transcripts are required from **all** previous post-secondary institutions that the applicant has attended, whether or not a degree program was completed at that institution. For example, if a student attended university A and then switched to university B, which granted transfer credit for the work done at A and eventually conferred the degree, official transcripts from **both** universities are required. If a student has completed credits for a thesis or independent study, detailed documentation must be provided to the Registrar concerning the topic(s) covered. Received supporting documents become the property of St. Augustine's Seminary and cannot be returned or forwarded.

There are three methods by which official transcripts may be received by the Seminary:

- an official e-transcript service (e.g., E-Script or Parchment) or
- a printed transcript (sent directly to the Seminary from the issuing institution) by regular postal mail or
- a printed transcript (sent directly to the Seminary from the issuing institution) by courier service.

Academic Application Deadlines

September Start – First Term: **July 15th**

January Start – Second Term: **November 30th**

Summer Session Start First Semester: **March 30th**

Summer Session Start Second Semester: **May 30th**

Request for Fall Convocation: August 15th

Student Handbooks

The St. Augustine's Student Handbooks are available on our website at staugustines.on.ca/handbooks. There are two handbooks: a Conjoint Student Handbook and a Non-Conjoint Student Handbook. These handbooks provide information on Student Web Services information, Payments, Email Policy, Student Services, St. Augustine's Student Code of Conduct, Student Grievance Policy, Copyright Access, Extended Health Services, and SAS Policy on Discrimination and Harassment.

Duration of Studies

The time for completing a degree or diploma program will be planned in consultation with the academic adviser at the beginning of the student's program. Except in extraordinary circumstances the duration for completing a degree program must not exceed eight academic years. Formation program requirements for the ordination stream may increase the duration by 2-3 years.

Leave of Absence

A student in a degree program may be granted up to one calendar year of parental, health, or compassionate leave. This period of leave does not count towards the maximum number of years during which the student must complete his or her program.

Academic Probation

When a student is admitted to studies at the Seminary with an academic record that contains low marks, acceptance may be conditional upon successful completion of the first term or year of studies. In these circumstances, the student will be "on academic probation". The Admissions Committee will review the academic record of the student after the set period of time and determine if the student is eligible to continue in the degree program.

Students may also be placed on academic probation as a result of a low cumulative average for the term. Academic probation is determined and reviewed by the Academic Dean of St. Augustine's Seminary.

Policies & Procedures

St. Augustine's Seminary, in conjunction with the other member colleges of the Toronto School of Theology, has agreed upon the policies and procedures as outlined in the Toronto School of Theology *Basic Degree Handbook* available at www.tst.edu/academic/resources-forms/handbooks. Where it does not cover a circumstance, the University of Toronto *Rules and Regulations* are applied.

Advanced Standing, Shared Credits and Transfer Credits

St. Augustine's Seminary follows the policies of the Association of Theological Schools in the United States and Canada for the granting of advanced standing credits, shared credits, and transfer credits. Requests of this type are to be made in consultation with the Registrar.

Advanced Standing with credit is determined by an appropriate written and/or oral assessment of the student's knowledge, competence, or skills that would normally be provided by the specific course for which they would receive advanced standing. Advanced Standing with credit cannot be

automatically granted on the basis of ministerial or life experience or the content of undergraduate work. If advanced standing is granted with credit on the basis of appropriate evaluation, not more than one-fourth of the total credits required for an A.T.S. approved degree may be granted in this way.

Shared Credits: Credits that were applied to another graduate degree program that St. Augustine's has determined it will accept to its own degree program. The following rule applies: not more than half of the lesser degree will be transferred, and not more than half of the credits required for the current degree are granted on the basis of transfer credits.

Transfer Credits: Students transferring from equivalent academic institutions are required to complete at least 2 semesters of full-time studies (10 one-semester courses) at St. Augustine's in order to be eligible for the degree.

Course descriptions must accompany transfer credit requests and official transcripts are required from the institution. The accreditation of the institution must be by the Association of Theological Schools in the United States and Canada or its equivalent. Only credits not applied to another degree are eligible for transfer. Unapplied credits may only be transferred for courses completed within the eight years preceding initial registration in a degree program. Please refer to the Toronto School of Theology *Basic Degree Handbook* or contact the St. Augustine's Seminary Registrar for further information.

Standing Deferred – SDF (Extensions)

Students are to complete all course work and exams according to the professor's course syllabus. A seminarian who wishes to request an extension to submit work beyond the end of examination week in a term must first receive formational approval from the Rector. All other academic students must receive the permission of the Academic Dean.

Once approval has been received, the student should:

- Obtain a standing deferred [SDF] request form from the Registrar, complete the top portion of the form, and take it to the Academic Dean for his signature.
- If approved, take the form to the professor of the course for approval; the professor completes the bottom portion of the form.
- Ensure that the St. Augustine's Seminary Registrar has a copy of the SDF form in case of a discrepancy in the academic records.

Course Load

Full-time students are normally required to take five courses per semester but must take at least four courses to receive full-time status per semester. A student may be allowed to enroll in six courses per semester with the permission of the Academic Dean. Part-time students take three or fewer courses per semester.

A minimum grade of 70% (B-) is required to pass any course. Attendance at the classes is obligatory; the student must report any absence to the professor of the course, and seminarians to the Dean of Students.

Transcript Requests and Release of Student Information

St. Augustine's Seminary does not release the official transcripts of its students without the expressed permission of the student. The cost of an official transcript is included in the fee schedule. The student and not a third party must request letters from the Registrar verifying the eligibility for graduation. Personal or academic information about a student is not provided to public requests. St. Augustine's students are not part of the University of Toronto transcript module. You may request an official transcript through our website: staugustines.on.ca/transcripts.

Outstanding Fees/Financial Holds: Transcripts will not be released for students with outstanding financial obligations to St. Augustine's Seminary or the University of Toronto. Requests by mail or by fax will be accepted but not processed until the financial HOLD is removed from their record.

MASTER OF DIVINITY PROGRAM

For ordination stream candidates, please refer to the Pontifical Faculty Handbook for details of the concurrent degree programs (page 56).

Overall Goal: The Master of Divinity program at St. Augustine's Seminary prepares candidates for ordained priesthood and lay women and men aspiring to ministry in the Catholic Church.

PROGRAM OUTCOMES

1. **Religious Heritage:** Students should demonstrate a sound knowledge of Sacred Scripture and the Church's rich theological tradition and its historical development to the present time.
2. **Personal-Spiritual Formation:** Students integrate this knowledge into a personal response of faithful love for Jesus Christ, which is expressed in their loving service to his Church and all people.
3. **Cultural Context:** Students reflect upon the needs of God's people by discerning "the signs of the times," including the Church's call to Christian unity, in order to deepen their lived faith response.
4. **Capacity for Ministerial and Public Leadership:** Students should demonstrate that they can respond to the call to a living encounter with Christ, especially in the liturgy and prayer. Candidates show capacity to serve and lead others to an encounter with Christ in his Word and in the sacraments of his Church. In so doing, their witness calls their brothers and sisters to respond to God's love for them.

ADMISSION REQUIREMENTS

1. **Bachelor's degree, preferably a Bachelor of Arts (B.A.), or its equivalent with adequate standing (normally at least B- standing in their final year) from an accredited institution**

The Seminary requires this academic preparation in view of the demand of the Second Vatican Council that candidates be suitably grounded in the humanities. With respect to this, the Canadian Conference of Catholic Bishops (C.C.C.B.) expressed the view that "we do not think that this requirement can be fully met by one who does not hold a university degree or its equivalent" (*Program of Priestly Formation*, Ottawa, C.C.C.B., 1979, n.36). In accord with the Bishops, St. Augustine's makes this degree a pre-requisite to theological studies. Students with a non-humanities degree such as a Bachelor of Business Administration or Bachelor of Engineering may not have sufficient preparation in the humanities and may be required to take appropriate additional courses. Such cases will be judged on an individual basis.

2. Philosophy Requirement: 9 one-semester courses (or the equivalent number of two-semester courses)

The Academic Dean and Registrar are available to provide guidance for students who are attempting to meet the philosophy requirement while attending another institution. The institution's name, course designator, faculty or department offering the course and complete course description may be forwarded to the Registrar for consultation.

For admission to studies there is a requirement of a minimum of nine one-semester courses in Philosophy. The courses shall be:

Logic, Philosophical Anthropology, Moral and Political Philosophy, Ancient Philosophy, Modern or Contemporary, Medieval Philosophy (including Scholastic), Philosophy of Religion, Metaphysics and Epistemology or Philosophy of Knowledge, without exception. The minimal acceptable grade for philosophy courses that are to be counted towards the above philosophy requirement is normally a 60% equivalent.

Those lacking three or fewer courses of the completed Philosophy requirements may simultaneously take courses in this area early in their theological studies. The Admissions Committee normally requires that a full load of theological courses be postponed until the philosophical requirements have been met.

Completion of Philosophy Prerequisite Courses

If a student does not meet the minimum philosophy requirements as described above, there are several options available:

- a) One may examine the possibility of attending an institution that offers a program of studies providing suitable pre-theology courses in philosophy.
- b) A student might complete his pre-theology independently.
- c) If a candidate for the Priestly Formation Program has completed some philosophy courses, it may be possible for him to complete the remaining philosophy courses. A tailored academic program is designed in consultation with the Academic Administration.

Students in the categories noted above need to consult the Academic Dean about the fulfillment of their philosophy requirements.

It is the student's responsibility to be familiar with St. Augustine's Seminary philosophy requirements and to ensure that all forms are forwarded to the Registrar to maintain the completeness of their academic file. It is preferable that students take Ecclesiastical Latin alongside philosophy.

3. English Language Proficiency

All applicants are expected to have developed to a satisfactory degree the ability to understand spoken and written English and to be able to communicate

effectively in this language. If there is any doubt concerning an incoming student's competence in English, his/her facility will be tested in the areas of speaking, listening, reading, and writing prior to admission. Details of testing requirements are listed in the Toronto School of Theology *Basic Degree Handbook*, section **5.3 English Language Facility**. Students who are new to Canada are encouraged and helped to seek opportunities to become more familiar with the Canadian cultural context.

4. Formation Program

Applicants for the S.T.B./M.Div. degree programs ordinarily are sponsored by a Diocese or provide supporting documentation [a letter of recommendation from their bishop or ecclesiastical superior] of participation in a spiritual formation program of a religious congregation or a recognized ecclesial lay movement. The Academic Dean will interview all other applicants. *Please note: Due to link between S.T.B./M.Div. and preparation for ministry, withdrawal from formation does not guarantee continuation in the S.T.B./M.Div. degree program.*

{Additional resources for spiritual formation are made available through our **Lay Spiritual Formation Program**. [details on page 54.]}

Non-traditional Applicants for the Pontifical Baccalaureate in Sacred Theology/Master of Divinity [S.T.B./M.Div.]

In truly exceptional circumstances an applicant will be considered for admission into the M.Div. basic degree program at St. Augustine's Seminary of Toronto [SAS] and will be eligible to apply in one of the following categories:

1. No formal post-secondary studies.
2. Formal Post-secondary studies, diploma or one year of university.
3. At least 10 University courses or half of the required credits for a first-entry undergraduate degree.
4. Please note: *The limit for admitting students in this category to the M.Div. is set by our accrediting body, the Association of Theological Schools in the United States and Canada [A.T.S.].* As a result, the non-traditional applicant category is just as competitive as the general applicant category.

Master of Divinity Core Curriculum

There are thirty required courses including the Integration of Theological Areas. In addition to the thirty courses, the pastoral formation incorporates a course in field education for one semester.

A. Nine Systematic Theology Courses

- Foundations of Theology
- The Christian God/Mystery of the Trinity
- Theological Anthropology I - Creation
- Christology
- Theological Anthropology II - Grace
- Ecclesiology
- Sacraments I
- Sacraments II
- Integration of Theological Areas

B. Five Moral Theology (Ethics) Courses

- Fundamental Christian Ethics I
- Fundamental Christian Ethics II
- Social Ethics
- Medical Ethics
- Ethics of Human Sexuality & Marriage

C. Seven Scripture Courses

1. Old Testament
 - Historical Books of the Old Testament
 - Wisdom and Psalms Literature
 - Prophetic Literature
2. New Testament
 - Introduction to the New Testament
 - Pauline Literature
 - Johannine Literature
 - Synoptic Gospels

D. Four History Courses

- First One Thousand Years Church History
- Patristics
- Middle Ages – Reformation Church History
- Modern Church

E. Five Pastoral Courses

- Canon Law
- Liturgy Homiletics
- Pastoral Counselling
- Pastoral Psychology

Plus Field Education

Honours Master of Divinity

Students, with a minimum standing average of A, would be eligible to write a thesis after twenty courses, usually after the end of the second year of their Master of Divinity program. For details of the thesis program, please contact the Registrar.

Hybrid Master of Divinity

This program, offered by all TST colleges, prepares persons for ordained ministry and for responsibilities of general pastoral and religious leadership in congregations and other settings. The minimum requirement for this degree is thirty (30) courses or equivalent units (15 credits), over a three-year period. Students may take a longer time to complete this program, but it is educationally appropriate for the program to be completed within eight calendar years. Colleges may stipulate individual course requirements or a minimum quota of courses from any of the program areas (biblical, historical, pastoral and theological studies), and may require additional courses. Colleges may also require prerequisites, co-requisites, period of residency and competency for ministry work outside of the degree program itself. Individual colleges evaluate a student's readiness for ministry according to requirements, conditions, and norms prescribed by the college itself."

Please contact the Registrar for further details.

INSTITUTE OF THEOLOGY

The purpose of the Institute and its programs is to assist in the formation of the laity by offering a variety of courses to accommodate parish, school, and community involvement.

The Institute of Theology grants two conjoint degrees and two conjoint certificates with the University of Toronto at the Master's level and non-conjoint Diploma programs in theology and lay ministry. Students in non-conjoint programs are not eligible for student services at the University of Toronto. Basic student services will be provided by St. Augustine's Seminary in association with the Toronto School of Theology.

The Programs of the Institute of Theology include:

- Master of Religious Education [M.R.E.]
- Master of Theological Studies [M.T.S.]
- Conjoint Certificate in Theological Studies [C.T.S.]
- Conjoint Certificate in Theology and Interreligious Engagement [C.T.I.E.]
- Diploma in Theological Studies [D.T.S.]
- Diploma in Lay Ministry [D.L.M.]

There are three options for classroom sites. Courses are conducted at our main campus sites: St. Augustine's Seminary in Scarborough (2661 Kingston Road) and Alumni Hall (121 St. Joseph Street) on the University of Toronto St. George Campus. Our extension site is located at the Cardinal Carter Catholic High School in Aurora. Online courses are also offered. Class times are varied and include day, evening, and Saturday classes.

The Association of Theological Schools [A.T.S.] has approved our comprehensive distance education program which includes online courses and extension site courses in our M.R.E. and M.T.S. degrees. Details are available from the Registrar.

Students in our Diploma in Theological Studies may take 100% of their program online. Students in the Diploma in Lay Ministry may take all of their courses online except for one capstone course.

MASTER OF RELIGIOUS EDUCATION

The Master of Religious Education degree program [M.R.E.] is designed to equip persons for professional leadership in educational ministry within the Catholic ecclesial tradition. The primary goals for this degree program are: to give the student the capacity for critical and constructive theological reflection regarding the content and processes of educational ministry in the Catholic Church; to build an understanding of educational, social and behavioural sciences that ground educational practice within the various cultural contexts in which educational ministry occurs; to provide the occasion for personal and spiritual growth; and to equip the student with skills in teaching religion and in designing, administering and assessing educational programs.

Overall Goal: The Master of Religious Education program at St. Augustine's Seminary prepares candidates for educational ministries and leadership positions within the Catholic ecclesial tradition. Students encounter and deepen their understanding of key aspects of the Catholic theological tradition.

PROGRAM OUTCOMES

1. **Religious Heritage:** Students should articulate and communicate sound knowledge of the various areas of study in this Tradition, which include biblical, historical, pastoral, systematic and moral theology.
2. **Personal-Spiritual Formation:** Students integrate this knowledge into a personal response of faithful love for Jesus Christ, which is expressed in their loving service to his Church and all people.
3. **Cultural Context:** Students encounter and engage the principles of educational ministry within the Catholic Church, and, within the Catholic school system and its contemporary cultural contexts.
4. **Specialization:** In the Master of Religious Education program, students should demonstrate that they can build on their understanding of the educational, social and behavioural sciences which ground educational practice. Students should demonstrate the capacity for critical and constructive theological reflection regarding the content and processes of Catholic educational practice. They demonstrate that they have enriched and strengthened their theological understanding and leadership skills necessary to be effective educators in the Catholic faith.

ADMISSION REQUIREMENTS

- A university undergraduate degree or its equivalent from an accredited institution, with adequate standing (normally at least B- standing in their final year). In exceptional circumstances, an applicant who graduated five or more years ago may be considered for admission with less than a B- average if a case can be made for demonstrated competency in education or other forms of educational ministry.
- At least one year of full-time experience in teaching or other forms of education ministry. Applicants without full-time experience should provide a resume detailing comparable experiences. The teaching experience need not be in school-based education but may be of a more informal nature. Consultation with the Academic Dean may be required.
- Complete academic application and official transcripts from all post-secondary education [as noted in the Academic Admissions section]. For details of the M.R.E. Course Reduction Policy, please contact the Registrar.

There are *twenty* required courses for the Master of Religious Education degree:

CORE COURSES [12]

Biblical:

Introduction to Old Testament
Introduction to New Testament

Systematic Theology [Theological]:

Foundations of Theology
The Christian God/Mystery of the Trinity
Theological Anthropology
Christology
Ecclesiology
Sacraments

Moral Theology/Ethics [Theological]:

Moral Theology
Human Sexuality and Marriage

Historical:

Church History

Core Elective: choose one of the five options below:

Christianity and World Religions
Ecumenism
Catholic Social Teaching
Church History
Families of the World in Classrooms and Parish: Understanding for Education and Service

CORE RELIGIOUS EDUCATION COURSES [3] [PASTORAL THEOLOGY]

Religious Education Practicum and Globalization
Psychology and Faith Development
Spirituality and the Catholic Educator

RELIGIOUS EDUCATION ELECTIVES [3] [PASTORAL THEOLOGY]

Choose *three* of the options below:

Issues in Catholic Education in Ontario
Introduction to Thomas Aquinas
Lay Ministry in the Diocesan Church **or an approved alternative**

FREE ELECTIVES [2] MAY BE TAKEN IN THEOLOGY, EDUCATION OR RELIGIOUS EDUCATION.

MASTER OF THEOLOGICAL STUDIES

The Master of Theological Studies [M.T.S.] degree provides a foundational understanding of theological disciplines for general educational purposes. The M.T.S. offers a survey knowledge of the various theological disciplines, while requiring focus and depth in one specific area.

Overall Goal: The purpose of the M.T.S. is to provide a foundational understanding of theological disciplines for general educational purposes or for future graduate study. Students of the M.T.S. degree should be introduced to the Church's rich intellectual tradition.

PROGRAM OUTCOMES

By completing a broad range of academic theology courses which provide both foundational and advanced theological knowledge, students of the M.T.S. degree prepare themselves to serve the Church's scholarly and educational mission. They should be enabled to analyze more surely and discern more confidently between current intellectual fashions or party identities in the contemporary life of the Church and the deeper shape and substance of Catholic faith and tradition.

Through consultation with the Academic Advisor, students select a particular area of theological focus within which to conduct in-depth research through course work, the writing of a thesis or the completion of a summative exercise, depending on the year of matriculation. This experience should help students develop the academic skills necessary to present original scholarly research in their chosen area of concentration.

1. Students completing the M.T.S. degree should demonstrate foundational knowledge of the Catholic theological tradition, especially its official teaching, with a capacity for research in one theological discipline.
2. Students completing the M.T.S. should demonstrate an ability to critically engage the Catholic intellectual tradition with various contemporary theological trends and cultural contexts.
3. Students completing the M.T.S. degree should demonstrate how their knowledge and outlook has changed as a result of having completed the degree.

THESIS AND SUMMATIVE PROJECT

The Master of Theological Studies degree program will require all students beginning studies in September 2012 and afterwards to complete either a two-credit thesis or a one-credit summative project in consultation with the Academic Dean. Please refer to the M.T.S. Thesis and Summative Project Guidelines on our website: staugustines.on.ca/master-of-theological-studies-m13.

ADMISSION REQUIREMENTS

- A university undergraduate degree or its equivalent from an accredited institution, with adequate standing (normally at least B- standing in their final year).
- Complete academic application and official transcripts from all post-secondary education [as noted in the Academic Admissions section].

Non-Traditional Applicants for the Master of Theological Studies [M.T.S.]

In truly exceptional circumstances a non-traditional applicant will be considered for admission into the M.T.S. degree program at St. Augustine's Seminary of Toronto and will be eligible to apply if:

1. Formal post-secondary studies, diploma or one year of university;
2. At least 10 University courses or half of the required credits for a first-entry undergraduate degree;
3. Please note: The criteria for admitting students in this category to the M.T.S. is outlined by our accrediting body, A.T.S., and requires approval of a B.A. Equivalency by the Toronto School of Theology Admissions and Procedures Committee.

The Master of Theological Studies degree is a 20 half-credit program including either a Thesis or a Summative Project.

CORE COURSES [14]

Biblical:

Introduction to Old Testament
Introduction to New Testament

Systematic Theology [Theological]:

Foundations of Theology
The Christian God/Mystery of the Trinity
Theological Anthropology
Christology
Ecclesiology
Sacraments

Moral Theology/Ethics [Theological]:

Moral Theology
Human Sexuality and Marriage

Historical:

Church History

Core Electives - choose three of the four options below:

Christianity and World
Religions
Ecumenism
Catholic Social Teaching
Spirituality and the Catholic Educator
or an approved alternative

THESIS OR SUMMATIVE PROJECT [3]

M.T.S. Thesis - 2 credits / Summative Project - 1 credit

Thesis Option: *The thesis must be chosen in consultation with the Academic Dean and one additional course must be taken in the same area as the Thesis.*

Summative Project Option: *The summative project must be chosen in consultation with the Academic Dean and two additional courses must be taken in the same area as the Summative Project.*

Optional areas: Moral Theology, Systematic Theology, Biblical Theology, Pastoral Theology, OR Church History

FREE ELECTIVES [3]

May be taken in any area of theology or may continue in the area chosen for in-depth study.

POST-BACCALAUREATE CONJOINT CERTIFICATES WITH THE UNIVERSITY OF TORONTO

Admission Requirements:

1. Academic Application with Letter of Intent and three Letters of Recommendation.
2. Bachelor's degree with a CGPA of 2.7 for the entire degree.
3. Official Transcripts from all post-secondary institutions.

The Post-Baccalaureate Conjoint Certificate in Theological Studies is intended to provide university graduates with a general university-level foundation in Christian studies. It requires seven semester courses (3.5 FCE) and can be taken on a full-time or part-time basis.

The Post-Baccalaureate Conjoint Certificate in Theology and Interreligious Engagement is intended to provide university graduates with a means to understand and to appreciate religious diversity and to explore practices of fruitful dialogue between religious differences in the academy (through research) and in ministry and spiritual leadership contexts. Focus of study will be on Christianity and two other religions through texts and histories, spiritualities and practices and theologies and theories of religion. It requires seven semester courses (3.5 FCE) and can be taken on a full-time or part-time basis.

DIPLOMA PROGRAMS

The Diploma programs are non-conjoint programs, therefore students in these programs are not eligible for student services at the University of Toronto. Basic student services will be provided by St. Augustine's Seminary in association with the Toronto School of Theology.

Admission Requirements:

1. Complete academic application and official transcripts from all post-secondary education [as noted in the Academic Admissions section].
2. Bachelor's degree or non-traditional applicant with an appropriate background.

The Diploma programs may be done on a part-time or full-time basis. Courses completed in the diploma programs may be eligible for transfer to a degree program depending on the academic eligibility of the student and the grade received for the course. Article 11.9 of the T.S.T. *Basic Degree Handbook* further explains the policy regarding grades earned in the 60-69 range. Courses receiving these grades are counted towards St. Augustine's Seminary diploma programs but are not transferable to a master's level program.

DIPLOMA IN THEOLOGICAL STUDIES

This program may be completed fully online.

Purpose:

To provide a Program in theology in order that the student, who does not wish to pursue a degree, may investigate at greater depth and in a structured learning situation, the Catholic tradition of faith.

Goal: To assist theology students in their faith development through input and interaction in a structured learning environment.

The requirements for the Diploma in Theological Studies are:

Core Courses (7)

- Introduction to Old Testament
- Introduction to New Testament
- Five other courses chosen from available Systematic and Moral Theology offerings.

Free Electives (3) *May be taken in any area. Note that the DTS can be taken completely online.*

COURSE REQUIREMENTS FOR PERMANENT DIACONATE CANDIDATES

The requirements for the Diploma of Theological Studies are:

Core Courses [10]

- Foundations of Theology
- Introduction to New Testament
- Introduction to Old Testament
- Christology and Homiletics
- Ecclesiology
- Fundamental Christian Ethics
- Pastoral Norms on Marriage
- Sacramental Theology
- Spirituality in Pastoral Ministry
- Theological Anthropology.

Plus, the following Co-Curricular Courses [3]:

- Pastoral Ministry
- Field Education
- Liturgical Presidency

DIPLOMA IN LAY MINISTRY

*This program may be completed online with the exception of the capstone course noted below.
Please contact the Academic Advisor for details.*

Purpose:

To offer to those already serving or hoping to serve as Lay Ministers the chance to enhance their ministry through theological education. This is not an Archdiocesan certification program but rather a coordinated combination of introductory courses. This may lead to further studies.

Goal: To provide a theological foundation allowing the student to focus on areas related to his or her personal ministerial goals.

The requirements for the Diploma in Lay Ministry are:

Core Courses (7)

1. Foundations in Theology
2. Introduction to Old Testament
3. Introduction to New Testament
4. General Survey Course in Church History
5. Introduction to Moral Theology
6. Sacramental Theology Course
7. Lay Ministry in the Diocesan Church (capstone course)

Elective Courses (3)

Emphasis in a particular area will be decided by each student in consultation with the Registrar, in view of his or her ministerial goals.

LIBRARY

The St. Augustine's Seminary (SAS) Library supports all the academic programs offered by the Seminary. Its collection of more than 49,350 volumes is strong in Roman Catholic theology with an emphasis on resources for ministry. There are subscriptions to more than 110 periodicals and newspapers. The Library also has a small collection of DVDs.

Most of the collection is searchable through the Catalogue of the University of Toronto Libraries (UTL):

<https://onesearch.library.utoronto.ca/>. This union catalogue shows the holdings of over 40 libraries that comprise UTL. The UTL system includes the libraries of six other theological colleges. Conjoint theology students have access to more than twelve million print volumes and millions of digital books and journals. This includes thousands of dictionaries, encyclopedias, and indexes.

Conjoint students and faculty at St. Augustine's Seminary have the same access to and borrowing privileges in these libraries as their U of T counterparts. They also have both onsite and offsite access to the many electronic resources licensed by UTL. The U of T student card, known as the T-card, serves as the library card for the entire library system.

The SAS Library's collection meets most of the needs of those taking Seminary courses. However, the six libraries connected with the other T.S.T. colleges and the Robarts Library, which contains the main theological collection on the St. George campus, can also be used by conjoint St. Augustine's students. Materials from other libraries may not be returned to the SAS Library, and materials that are borrowed from the SAS Library must be returned to St Augustine's Seminary Library.

The staff at St. Augustine's Seminary Library provides reference and research assistance; consultations can be booked to learn how to use library resources. Contact the Library at: library@staugustines.on.ca

The library has extended hours during the fall and winter terms. You can view up-to-date hours from the SAS website: <https://staugustines.on.ca/library-hours-ml3>.

Outstanding library fines may result in the withholding of final transcripts.

CAMPUS AND HOUSING INFORMATION

St. Augustine's Seminary Campuses

The main campus of St. Augustine's Seminary of Toronto is in the suburb of Scarborough in the city of Toronto. Our administrative offices, residence for candidates to the priesthood, the Priestly Formation Program and the Diaconate Formation Program are located here, as are liturgical and social events for our students. Our location at Alumni Hall (121 St. Joseph Street) on the University of Toronto St. George Campus houses classrooms, shared faculty offices, and is used for the great majority of our academic course offerings. Library resources and computer access are available at the St. George Campus and Scarborough locations.

A Scarborough Campus map and University of Toronto St. George Campus map are available online at www.map.utoronto.ca.

Housing for Non-resident Students

It is strongly recommended that non-resident students make housing arrangements well in advance, as accommodations are scarce and relatively expensive in the University area. It would be to the advantage of the student to visit Toronto and look online for possible housing opportunities.

FEES AND FINANCIAL AID

All Tuition and Fees, Refund Schedules, and financial aid information are available on our website: staugustines.on.ca/financial-information by choosing the **Current Students** pull-down menu and choosing **Financial Information**.

Refund Policy

Each term will have a customized refund policy based on the semester dates and deadlines. This is posted on the Financial Information page on the SAS Website.

Fees are not refundable except in extraordinary circumstances.

ACCESSIBILITY

St. Augustine’s Seminary of Toronto is committed to providing a welcoming, accessible, and inclusive environment for all its students, visitors, faculty, and employees. We work to ensure that the standards of the Accessibility for Ontarians with Disabilities Act (AODA) 2005 are conscientiously observed. Our policy can be viewed at: staugustines.on.ca/accessibility-services.

DISCRIMINATION, HARASSMENT, SEXUAL HARASSMENT AND SEXUAL VIOLENCE POLICIES

The St. Augustine’s Policy on Discrimination and Harassment is the comprehensive policy for acts of discrimination and harassment, including incidents of sexual violence. With the passing of Ontario Bill 132, Sexual Violence and Harassment Action Plan Act, 2016, St. Augustine’s Seminary of Toronto is required to have its own specific policy on Sexual Violence and Sexual Harassment stating how it will process, respond, and address incidents of sexual violence.

St. Augustine’s Seminary of Toronto is an affiliated institution with the University of Toronto. The University of Toronto’s Policy on Sexual Violence and Sexual Harassment will cover all Conjoint and Non-Conjoint students (not ordained). The conviction of the St. Augustine’s Seminary (SAS) community on discrimination and harassment are formed principally by the ideal of personal relationships and presented in the person of Jesus Christ.

Both policies are available upon request.

INTERNATIONAL STUDENT INFORMATION

Please Note: International Applicants for the Seminary Formation Program must first apply and be accepted to seminary formation before they can apply to the academic program.

The Registrar at St. Augustine's Seminary is the point of contact for International Students. All changes to immigration status are to be reported to this office.

Anyone wishing to study in Canada who is not a Canadian citizen or permanent resident must obtain a Study Permit and, in some cases, a Temporary Resident Visa (Entry Visa) before entering Canada. Prospective students should contact **the nearest Canadian Embassy, High Commission or Consulate as soon as they receive their offer of admission**. Delays at Embassies and Consulates are now common and should be taken into account when seeking Student Visas and Study Permits.

Application information and guidelines for the initial Study Permit can be found on the Government of Canada website:
www.canada.ca/en/immigration-refugees-citizenship/services/study-canada/study-permit.html.

Although St. Augustine's international students do not have access to the full services of the University of Toronto's Centre for International Experience, the following website is a good resource:
studentlife.utoronto.ca/department/centre-for-international-experience.

St. Augustine's Seminary is required to submit attendance and/or proof of advancing in the program for all international students to the federal government, subject to any applicable privacy legislation requirements.

Accepted applicants are required to complete and return the *Student Contract* form and *Schedule C*. Receipt of this documentation by St. Augustine's is required to proceed and retain a student's enrolment.

International Students must provide the Registrar with a copy of the study permit before the end of the first week of classes.

Required Academic Documents:

All students must have official transcripts sent directly to St. Augustine's Seminary. International Students should know it is to their advantage to contact their post-secondary institutions while they are still in their home country.

In addition, international students must provide further documentation about their post-secondary institutions. In most cases, international students who receive Bachelor degrees from Universities and/or Colleges outside North America are required to present supporting documentation about the faculty and course curriculum. The credentials of the teaching faculty should include the degrees obtained and courses taught. Detailed course descriptions and the number of credit semester hours are valuable; a prospectus or bulletin of the institution should contain this necessary information.

The supporting documentation as well as the official transcripts should be signed and/or sealed by the institution and sent directly to St. Augustine's Seminary to the attention of the Registrar.

Expiry

If your student visa/study permit is due to expire before you have finished your program, do the following:

1. At least three months prior to the expiration date, you should complete an application form available from the [Immigration Canada website](#).
2. Request a letter from the Registrar that states you are a student at St. Augustine's Seminary and estimates the time you will need to complete your studies.
3. Provide proof that you have sufficient funds available to support yourself for the remainder of your stay in Canada (e.g., bank statements, student loan documents, scholarship and bursary awards, or pledges of support from other organizations).

Employment

Please note that your employment opportunities on a student visa are strictly regulated by the government. You may only be authorized to accept on-campus employment or employment related to your field of study.

Health Insurance

As an international student, you are required to register for the [University Health Insurance Plan](#) (UHIP). More information is available from the Registrar.

FORMATION PROGRAMS

PRIESTLY FORMATION PROGRAM

ADMISSION

The candidate for the priestly formation program contacts his Vocation Director or Bishop of the diocese of sponsorship. A candidate will not be reviewed for admission by St. Augustine's Seminary without being approved by a diocese. Those wishing to pursue their vocation through a religious order will only be admitted to the Seminary after being approved and sponsored by the Order. Each candidate will be evaluated by the Rector, Academic Dean, Human Formation Counsellor, and a member of the Formation Faculty before being admitted to the Seminary. All candidates will also be evaluated by a professional psychologist selected by the Seminary or by the local Ordinary. This assessment is among many instruments available to help discern the psychological and other factors that can strengthen or hinder a candidate's vocation to the priesthood.

At all stages of formation, men are encouraged (especially in Spiritual Direction, Meetings with the Formation Advisor and at various Year Group Meetings), to discern their own suitability for priestly ministry to make a free and conscious decision regarding their readiness for Holy Orders.

FORMATION AT ST AUGUSTINE'S SEMINARY

The Formation Program is a seven-year (or more) course of formation encompassing four dimensions: intellectual, pastoral, and spiritual formation, and communal life. Any introduction to what St. Augustine's is and seeks to be for its students is best undertaken by considering the Seminary as, at one and the same time, a House of Prayer, a House of Study, and a House of Community Living.

STAGES OF FORMATION

The Seminary follows the *Ratio Fundamentalis (2016)* and the *Ratio Nationalis (2022)* that envisions priestly formation as a journey in four stages: the Propaedeutic Stage, the Discipleship Stage (Philosophical Studies), the Configuration Stage (Theological Studies), and the Pastoral Stage. For candidates from the Archdiocese of Toronto, these stages are book-ended by two important periods of formation, a Pre-Seminary Phase of formation (that lasts one to two years) and a Post-Seminary Phase of formation (that lasts five years).

I. PRE-SEMINARY PHASE

In the Archdiocese of Toronto, opportunities are provided to help the candidate discern his vocation in the Church. There is regular contact with the Vocation Director who may work closely with a Vocation Council (made up of priests chosen by the Ordinary). When a candidate applies to the Seminary, the Formation Faculty has a degree of confidence that the candidate is ready to begin priestly formation.

II. PROPAEDEUTIC STAGE

This stage is focused on the seminarian seeking God's will, exploring, and deepening his faith and his relationship with Christ and reflecting on the vocation to the diocesan priesthood. It is for this reason that this stage at St. Augustine's is often called the "Spiritual Year". Human, spiritual, intellectual, and pastoral dimensions of formation in this stage guide the seminarian to grow in self-awareness, become better acquainted with the life of the Church, and develop his leadership skills. This stage of formation usually lasts one academic year (8 months).

Please contact the Seminary to obtain a detailed prospectus outlining the Spiritual (Propaedeutic) Year program.

III. DISCIPLESHIP STAGE (PHILOSOPHICAL STUDIES)

In this stage, the seminarian is strengthened in his discipleship of Christ. He learns self-awareness and self-acceptance through being more open to the Holy Spirit. The seminarian demonstrates growth in charity, justice and fidelity to Christ and the Church. He is faithful to the horarium and reaches out by sharing his time and talents with his brother seminarians and the community at large. The Discipleship Stage at St. Augustine's Seminary usually lasts for a period of two to four years depending on the background of the seminarian. At the conclusion of this time, the seminarian has attained freedom and maturity to enter the next stage of formation.

The spiritual formation includes a schedule that allows space for personal meditation as well as common liturgies. The typical day consists of morning Mass, Adoration, and Evening Prayer. During special liturgical seasons and key moments in the annual calendar, seminarians participate in Recollection Weekends and Silent Retreats. Bi-weekly spiritual direction is the norm throughout the formational year, as well as monthly one-on-one meetings with the Formators.

The curriculum of philosophical and theological studies (including Spiritual Year – Propaedeutic) at St. Augustine's Seminary of Toronto corresponds to the specific formation directives of the Holy See, integrated into a plan that includes human, spiritual and pastoral dimensions.

The Discipleship Stage is at the Serra House Pre-Theology Residence, located in downtown Toronto. The Director of Philosophy formation oversees the pre-theology in-house formation program.

FIRST YEAR:

The seminarian, being aware of himself, can identify his strengths and weaknesses and prepares to give of himself to God and the community. He embraces a personal rule of life and is open to feedback and correction. His prayer life is disciplined, and he actively engages in all aspects of community life: prayer, study, and community.

IV. CONFIGURATION STAGE (THEOLOGICAL STUDIES)

In this stage, the seminarian enters deeply into the contemplation of Christ the Good Shepherd. His relationship with Christ is intimate and personal and helps him grow in priestly identity. At this stage, the seminarian lives out the theological and cardinal virtues.

SECOND YEAR:

The seminarian shows evidence of integrating the four dimensions of formation and learns to take greater initiative. He is actively involved in the life of the community and readily volunteering his time and talents, especially with his participation in the field education program. The seminarian enters with openness and generosity required for the Parish Internship Year. He possesses a disciplined personal rule of life and is open to all aspects of Seminary formation.

PARISH INTERNSHIP:

Candidates for Ordination complete this stage in their local dioceses typically before the third year of Theology (or another suitable time). The goal is for the seminarian to experience and be involved in various aspects of parish and diocesan life during this time of vocational synthesis.

He will begin this Vocational Synthesis in earnest under the supervision of a Pastor appointed by his Bishop. This placement is very important and “can make a great impact on the personality of the candidate.” After consultation with those in the Diocese entrusted with this stage, such as Vocational Director, Pastor of the parish assignment and other clergy and laity, the Bishop will decide when to call the candidate to the Diaconate.

THIRD YEAR:

After returning from the Parish Internship Year, the seminarian shows a greater integration of theological courses and pastoral life. Significant growth in prayer and involvement in life of the Seminary

community should be evident by this year. The seminarian can reflect on his years of formation with his pastoral experience and prepare himself for Sacred Orders

FOURTH YEAR:

The fourth year of formation brings to completion the requirements of the priestly formation program at the Seminary. The seminarian/deacon should be ready and willing to “go out of himself” and be committed to a lifetime of service to God and the Church. He should be obedient to his bishop and must be continually formed into the likeness of Christ.

V. PASTORAL SYNTHESIS

This is a time of synthesis for the newly ordained priest that lasts about five years. Regular meetings for ongoing formation assist the priest in addressing issues of spiritual, personal and interpersonal growth as well as the pastoral skills needed to be effective ministers. Opportunities are provided for prayer, presentations and discussion, and fraternity. The purpose is to help the newly ordained understand his priestly identity and functions for the sake of service to Christ and the Church.

DIMENSIONS OF FORMATION

St. Augustine's Seminary prepares candidates for the priesthood, to be proclaimers of God's Word (prophet), ministers of the Eucharist and the Sacraments (priest), and servant-leaders to God's people (king). The Formation Program encompasses four dimensions of priestly formation: human, spiritual, intellectual, and pastoral.

I. HUMAN FORMATION

The aim of human formation at St. Augustine's is the cultivation of the human qualities that enable the seminarian to become a mature, responsible, balanced person capable of bearing the weight of pastoral responsibilities. The seminarian should take an active interest in his own physical health. Psychologically he is to have a stable personality characterized by self-control, and a well-integrated sexuality. In the moral sphere this is translated into forming a well-trained conscience that promotes the making of right decisions and judgments. Aesthetically the seminarian is encouraged to discover beauty in the arts, music and culture.

The Human Formation Counsellor is an integral member of the Formation Council responsible for promoting the human formation, growth, maturity and freedom of every candidate, especially in the areas of intimacy, sexuality, and celibacy. This work begins with the co-ordination of the students' psychological assessments at the time of admissions and continues

with the availability for individual counseling through the formation process as each seminarian may desire.

Other professional personnel are drawn upon for specialized aspects of the Program, including professional psychologists and counselors outside of the Seminary who are available for personal growth issues for individual students.

II. SPIRITUAL FORMATION

Spiritual formation fosters maturity of the seminarian such that he is able to grow in relationship with and imitation of the person of Jesus Christ, so as to become “another Christ” (*alter Christus*). He learns to grow as:

- a friend and disciple of Christ, even more, another Christ, especially as a crucified Christ.
- a proclaimer of God’s word and witness by his life.
- Christ’s priest presiding over the sublime liturgies, especially the daily sacraments of Confession and the Eucharist.
- a shepherd of God’s flock, with zeal for salvation of souls.
- a shepherd’s heart with universal concern for the great needs of the world.

The goal of Seminary formation is to configure subjectively the seminarian to Christ, that is, to holiness. The future new Christ has to understand that his union with and conformation to Christ in holiness precedes ministry. To this end, the Seminary does not hesitate to give prayer the first place in its Program of formation. Only in the raising of our minds and hearts in communion with the Lord in prayer can we advance in the life to which He calls us. We cannot grow in intimacy with Jesus, we cannot know how to represent Jesus Christ and His teachings to the Church and to the world, unless we are growing in union with Jesus through prayer.

Prayer is twofold, public and personal. Both are crucial. Public prayer finds expression in the Liturgy of the Church, namely the Eucharist and the Liturgy of the Hours. The liturgy has always been the Church's major opportunity for forming and educating the people of God. That is true in a parish, where for most people the only common experience of faith is the gathering for the Eucharist on Sundays and feasts. It is true in great monasteries; it was true in the Church of the Martyrs; and it is true even under fierce persecution, where people take huge risks to meet secretly and celebrate above all, the Eucharist. It is particularly necessary in a Seminary that future priests learn to be imbued with the spirit of adoration and mystery in this sublime liturgy, making his center the representation of the sacrifice of Calvary

and participation of the heavenly liturgy in the Eucharist. The most crucial formative experience for a seminarian comes about in his commitment to the communal worship in the Church's liturgy at the Seminary. Thus, the celebration of the Eucharist is the source and summit of Seminary spiritual life and formation. It is the central act of divine worship of the Mystical Body and the source of spiritual nourishment for Christian life. The priest is called to live the immolation of Calvary represented as "priest and victim." The community and each member of the community are called to foster an intense Eucharistic spirituality, which includes Eucharistic adoration.

Priests, deacons and religious are committed to celebrate daily the Liturgy of the Hours as ministers who praise and give thanks with Jesus and who intercede before the Father for the great needs of the Church and the world. The Seminary celebrates a portion of that liturgy in common every day.

Then there is individual personal prayer, not a communal act but a community priority. The celebration of the Eucharist and of the Liturgy of the Hours will become a deeper experience for those who are faithful to private prayer.

The Director of Spiritual Formation coordinates the overall Spiritual Program for the candidates. He ensures seminarians the availability of personal spiritual direction, selects appropriate topics to the formation needs of the class year groups, invites guest speakers to address the Seminary community and arranges retreats and retreat directors.

The Spiritual Formation Program works in co-ordination with the academic, pastoral and human dimensions of priestly formation program in preparing candidates for priestly service among the people of God. The Program's specific purpose is to foster the human and spiritual maturity of the candidates as they grow in relationship with and imitation of the person of Jesus Christ through daily encounter with Him. Without this deeper encounter, the seminarians run the risk of external routine and busyness without interior conversion and intimacy. Thus, seminarians are to see their lives as a daily, free response to the animating presence of the Holy Spirit who unites them to the Risen Christ. This is a gradual and life-long journey of discernment, one that is encouraged and promoted in various ways during the six years of training in the Seminary Formation Program. It is the Holy Spirit who calls, forms, and transforms the seminarians in our care. Nevertheless, the formation faculty has the responsibility in a human way for the training and formation of the seminarians by providing the context, climate, structures, and opportunities for them to do their part in disposing themselves and responding to God's grace through all the activities, situations, events, and persons that they encounter each day.

SPIRITUAL FORMATION RESOURCES

The following are the resources of the St. Augustine's Seminary Spiritual Formation Program through the year:

SPIRITUAL DIRECTION

While the Holy Spirit is the true spiritual director, He employs the mediation of a priest-director by which the seminarian can discern his priestly vocation, deepen his intimacy with the Lord Jesus, grow in love for God's people, and assess the various ways he is responding to the Holy Spirit in personal prayer, communal liturgy, common living, academic progress, and life experience. The seminarian is expected to meet with his spiritual director, chosen at the start of his formation, every two weeks. In any given year, there are several priests of the Formation Council, including the Director of Spiritual Formation, who exercise the ministry of spiritual direction for the students.

SPIRITUAL ORIENTATION DAYS

The opening weekend Recollection of the Seminary year in early September for all seminarians is entitled "Spiritual Orientation Days." The purpose of the weekend is to re-orient the returning students into Seminary life after the summer period, and to include the new first-year candidates. This is accomplished by a series of four spiritual/pastoral conferences and three homilies based on a central theme and given by the Director of Spiritual Formation and other spiritual directors. After each conference, the seminarians engage in silent meditation to be attentive to the inner illuminations and movements of the Holy Spirit. Each year a new theme is chosen from a papal or bishops' conference theme or document, spiritual book or article, or other area with a focus on priestly formation and spirituality to give direction to the presentations.

DAYS OF RECOLLECTION AND RETREAT

During the Seminary year, two Recollection Weekends are scheduled, one in the fall semester and the second in the spring. The second Recollection, in the spring, takes place at the beginning of Lent to assist us to prepare for the Easter Triduum. Both are led by a director who guides the community in prayer through conferences and guided meditations. As mentioned, the Seminary year also opens with a Recollection Weekend, but with conferences given by faculty priests.

At the end of the formation year, following exam week in April, the Seminary conducts its annual retreat. A retreat director is engaged to lead the philosophy, first, second, third-year seminarians, and parish interns who can make it, in a guided retreat at the Seminary (total silence, two conferences a day, and daily interview with their spiritual director). The fourth-year seminarians can join the annual Seminary retreat or make their own directed retreat arrangements in preparation for their ordination to the diaconate, and at

the end of the second term, in preparation for their ordination to the priesthood. All of these retreats are to be directed, five full days in length, and conducted in silence.

DAILY SPIRITUAL LIFE

The daily spiritual program expected of all seminarians consists of the following: devout participation at the daily Eucharist; prayerful chanting of the Liturgy of the Hours; a minimum of 30 minutes of mental prayer based especially on Scripture (e.g., *Lectio Divina*, Ignatian form); and the practice of the daily Examen Prayer. Beyond these daily essentials, spiritual reading (10-15 minutes daily) and one's personal devotional life (e.g., to the Sacred Heart and to Mary), especially the Rosary, are vital in the life of the seminarians. Frequent and regular reception of the Sacrament of Reconciliation is encouraged, and regular opportunities are provided to the community.

DEVOTIONS

The following devotions are part of the Seminary life and calendar, though attendance is up to the individual. Exposition and Benediction of the Blessed Sacrament takes place on weekdays (except Thursdays) throughout the year. The Way of the Cross is conducted on Fridays of Lent. The group Rosary is optionally prayed each evening, and seminarians are earnestly encouraged to adopt the practice of reciting Rosaries daily. Although this section describes the many aspects of the Priestly Spiritual Formation Program at St. Augustine's Seminary under a variety of headings, it would be incomplete if the overall goal of integration were not emphasized. Although a seminarian may be engaged daily in a variety of spiritual, academic and communal activities, with many different people, these experiences must be seen in their inter-relationships as an integrated whole guided by the Holy Spirit and by the individual seminarian, who takes ownership in docile faith.

INTELLECTUAL FORMATION

The seminarian prepares himself by deepening his knowledge of the philosophical and theological sciences with a good introduction to canon law, social sciences and history. The seminarian should see intellectual formation as an opportunity to know and appreciate the presence of God's Word and self-communication in his life. At every stage the seminarian is called to persevere in study, deepening his knowledge of the faith and moral life with an appreciation for the Catholic intellectual tradition. But the heart of theology is a dialogue of the Bridegroom with His Bride (Mystical Body) and the penetration into the mystery of His spousal (Christ) and paternal (Father) love, that requires a "kneeling theology" and a heart docile to the illuminations of, and leading by, the Holy Spirit.

III. INTELLECTUAL FORMATION

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Theology has been described as *fides quaerens intellectum*, "faith seeking understanding". The study of theology has many values, but the seminarian should see it primarily as a further opportunity to know and appreciate the presence of God's Word and self-communication in his life. To this intensely personal need for theology must be added the pastoral need of the priest who is called to form and govern the priestly people of God. The priest's role of service, of being a "man for others," is also one of teaching God's Word which the priest must make his own by meditation, along with serious study begun in the Seminary and continued throughout his ministry. The personal need for study and the pastoral need may be distinct, but they cannot be separated for this reason: the priest as teacher can lead men and women to Christ only insofar as his whole life is in union with the mind and heart of the Lord. Our house, then, is a house of study, the kind of study that is never far from prayer.

IV. PASTORAL FORMATION

Since the Seminary is intended to prepare the seminarian to be a shepherd formed in the image of Christ, priestly formation must be permeated by a pastoral spirit.

It will make him able to demonstrate that same compassion, generosity, love for all, especially for the poor, and zeal for the Kingdom that characterized the public ministry of the Son of God.

A. FIELD EDUCATION

1. St. Augustine's requires one semester of field education in combination with one semester of Pastoral Counselling. These courses are scheduled for 2nd year theology in consultation with the Director of Field Education.
2. Students who decide to complete a Clinical Pastoral Education course (C.P.E.) do so on an elective basis. The C.P.E. course is not part of St.

Augustine's Seminary's S.T.B./M.Div. programs. However, for insurance purposes, the course must be registered. Upon approval of the Director of Field Education, students will receive 2 elective credits, which will appear on their official transcript. The Supervisor's final evaluation and the student's own final evaluation are to be provided to the Director of Field Education at the Seminary.

The Director of Field Education conducts mandatory weekly seminars for sharing and theological reflection to assist students in recognizing the challenges of the apostolate while integrating the practice of ministry with the study of theology. This means that all students have professional guidance in their actions and in their evaluation of both their successes and difficulties.

B. PARISH INTERNSHIP

Ordination Candidates are required to complete a Seminary supervised Pastoral Internship Year. This course is normally done after the 2nd year of theology. Each intern is appointed to the parish by his own Ordinary. The length of the internship is at the discretion of each Ordinary and is no less than one academic year.

Each intern is required to be present at St. Augustine's Seminary once a month for two days throughout the internship placement. On these reflection days, through supervision and peer input, interns discuss areas of competence and concern. The intern is invited to the Seminary for Recollection weekends, the Year End Final Retreat, and other days as determined by the Seminary. Interns living at a great distance from the Seminary (e.g., outside Ontario) and unable to join the monthly meetings in person are required to participate online (e.g., via Zoom) as well as attend a five-day Internship Session in February.

A "Learning Work Agreement" is to be completed by the intern in consultation with the Pastor-Supervisor to clearly outline the expectations of the pastor before the parish internship experience begins. Periodic evaluations from the Parish Supervisor and Intern are submitted to the Director of Pastoral Theology who reports to the Rector on the progress of each intern. The Director of Pastoral Theology meets once each year with the Parish Supervisor, the Intern and possibly others involved with the intern.

SPIRITUAL GROUPS

Seminarians meet in spiritual groups led by their spiritual director. The spiritual director encourages, observes, provides feedback and challenges when necessary. These fraternal groups of eight to ten seminarians provide another setting for discernment to the diocesan priesthood. The four dimensions of formation are experienced at various times and ways in the Formation Group, such as:

- prayer and worship by Lectio Divina, Liturgy of the Hours, and the Eucharist once a week
- discussion of priestly life and ministry once a month
- fraternity within the group through occasional service outreach activities, visiting parishes on Sundays, cultural and recreational activities, and outings such as a cottage weekend.
- initiative in various events in the larger Seminary community, with senior seminarians and deacons particularly encouraged to mentor junior seminarians, thus promoting leadership.

YEAR GROUPS

Once a semester, in year groups, the seminarians gather to explore various topics relevant to their particular stage of formation (propaedeutic, discipleship, configuration and pastoral). This is a meeting facilitated by either a Faculty member or an external presenter.

SUMMER ASSIGNMENTS

Seminarians are encouraged to take advantage of this time in their lives to participate in summer programs that will form them into holy priests. Here are some examples of past participation: summer programs at the Institute of Priestly Formation in Omaha, Nebraska, CPE programs at hospitals, Cadet Youth Chaplaincy programs with the Armed Forces and Missionary experiences, parish apostolate, diocesan apostolate such as Vocation Office, Youth Office, Catholic Cemetery or office work. Seminarians in consultation with their formators, Spiritual Director and Vocation Director, must use the summer months to deepen their vocation.

SUNDAY PARISH PLACEMENTS

Seminarians will be assigned to parishes approved by the Archbishop of Toronto regularly. The aim is to engage in parish life and accompany the pastor from the start of the Saturday vigil mass to the end of the Sunday noon mass. Weekend parish ministry is an excellent avenue for seminarians to experience both the joys and challenges of parish life.

EVALUATION PROCESS

SELF-EVALUATION

At the end of each year, the seminarian prepares a self-evaluation according to Seminary guidelines. The annual evaluation provides the opportunity for the seminarians to reflect on their ongoing discernment and response to the formation process. The seminarian is required to be honest and transparent and may discuss the self-evaluation with his Spiritual Director or Formation Group leader. On the part of the Seminary, it provides the opportunity to discern the motivations and qualities that indicate the presence of a true vocation to the priesthood.

FORMATION ADVISING

The process of formation will involve the assignment of a formation advisor to each seminarian. The review of progress and discussion of pathways toward growth and integration shall take place monthly. The Formation Advisor will gather weekly with the Formation Group for Thursday liturgies and periodically for communal events. The formation advisor plays the role of the seminarian's coach and mentor in the external forum.

FORMATION REPORT

The Formation Advisor and the Rector prepare an annual formation report. The report summarizes the self-evaluation of the seminarian and comments from the Evaluation and Discernment Committee, resident and external Faculty and administrative staff (excluding the Director of Spiritual Formation and the Spiritual Director).

CALL TO ORDERS

The petition for ordination to the diaconate or priesthood is made through the Rector's office. However, the seminarian announces the date for his ordination only after he receives a formal letter from his Ordinary.

PERMANENT DIACONATE FORMATION PROGRAM

St. Augustine's Seminary's Permanent Diaconate Formation Program prepares candidates for ordination as permanent deacons for the Archdiocese of Toronto. The program includes both a propaedeutic year of intensive discernment (once a month on Saturdays) for aspirants and four years of formation for candidates. The program is designed in conformity with *The Basic Norms for the Formation of Permanent Deacons*. The Coordinating Director of Diaconate Formation in consultation with the Rector organizes the various aspects of the program. Members of the formation team include experienced deacons, their wives, professors, supervisors, facilitators, and a chaplain.

ADMISSION REQUIREMENTS

1. No impediments as outlined in Canon Law
2. Completion of the Propaedeutic Year
3. Acceptance by the Admissions Committee
4. Completion of the Academic Application Form with official transcripts from all post-secondary institutions
5. Bachelor's degree or non-traditional student with an appropriate background

THE PROGRAM

The program consists of a propaedeutic or spiritual year and four years of formation. Those interested in applying should call the Office of Clergy Personnel Catholic Pastoral Centre, 416-934-3400 Ext. 304. This office will explain the application process and what documents are required for it. The Admissions Committee will inform applicants preceding a fall start-up, as to whether or not they have been accepted into the propaedeutic year.

PROPAEDEUTIC YEAR

The one-year propaedeutic period is an aspirancy year of prayer, study, and discernment. It is offered every second year. Aspirants and their wives pray the Divine Office, engage in spiritual exercises including holy hours, study the *Catechism of the Catholic Church*, read Church documents on the diaconate, discuss the diaconate with deacons and their wives, and enter into discussions with each other on questions concerning the diaconate.

The various facets of the propaedeutic year inform each aspirant couple's reflection and discernment. At the end of the propaedeutic stage, aspirants confirm their discernment as to whether they want to become candidates. The Admissions Committee will on its part discern which of these aspirants will enter the four-year formation program.

FOUR-YEAR FORMATION PERIOD

Candidates attend one weekend a month from September to June over four years at St. Augustine's Seminary for spiritual, academic, pastoral, and human formation. In addition, they meet in small groups weekly for prayer, study, discussion, reflection, and continuing discernment.

This four-year program integrates the spiritual, academic, pastoral, and human dimensions into a preparation that is vital for a person seeking a life of commitment to Church service. Such preparation and integration foster a spirit of community among the candidates and their families.

The spiritual formation process under the direction of a chaplain integrates the doctrinal, theological, Biblical, and ministerial development for the expression of a life lived in a Catholic Christian faith. The candidates practice methods of prayer, contemplation, and discernment. The program requires all candidates to see a spiritual director and to make an annual retreat given through the Diaconate Formation Program.

That curriculum encompasses ten foundational courses in the Old Testament, New Testament, Christology, Ecclesiology, Theological Anthropology, Moral Theology and Ethics, Pastoral Ministry, Liturgy, Sacraments, and Spirituality in addition to co-curricular courses in pastoral ministry, field education, liturgical presidency, and a study of the social teachings of the Church.

The pastoral formation process involves courses in pastoral ministry, counselling, and spiritual direction as part of the diploma program. In addition, in preparation for their charitable ministry, candidates participate in a minimum six-month Supervised Pastoral Placement Experience under the guidance of a supervisor. Candidates participate in a proclamation and preaching practicum throughout the four years of the formation program. To improve their future ministry of preaching, candidates are given opportunities to prepare and preach reflections in their parishes under specific conditions with the permission of the Archbishop. This takes place in the fourth year of the program. Finally, candidates engage in liturgical praxis preparing them for their roles in liturgy.

The human formation process is engaged in weekly group meetings with a mentor couple. The candidates and their wives build relationships with their mentors and each other as they develop the interpersonal and human skills essential to them as candidates and to ministry. In addition, on Seminary weekends, candidates meet for communal prayer, Liturgy of the Hours, Eucharist, Benediction, and meals with the seminarians. They come together for other events at the Seminary throughout the year that build community.

Wives of candidates participate in an ongoing women's program, specific to each year of formation. That program includes regular group sessions, spiritual direction, and retreats.

Candidates petition for acceptance into Candidacy at the end of the first year of formation. In the second year of formation, candidates are instituted to the Ministry of Lector and in their third year, to the Ministry of Acolyte. By December of their fourth year, the candidates, having exercised the Ministries of Lector and Acolyte, as well as having discerned their call and ministry of service, express their intention to seek ordination to the Diaconate, make a public Profession of Faith, and sign the Declaratio. Candidate's wives sign a document of consent. With the Archbishop's approval, the candidates are called to the Sacred Order of Deacon.

At the end of the fourth year, conditional upon fulfillment of all program requirements, the written consent of the candidate's wife, the recommendation of the Formation Committee and the Director of the Formation Program, and with the Archbishop's approval, the candidates are ordained to the Sacred Order of Deacon.

LAY SPIRITUAL FORMATION PROGRAM

(St. Augustine’s Spirit & Life Series)

Complementing our academic programs, St. Augustine’s Seminary offers for its lay students, alumni, and the wider community a series of workshops and retreats throughout the year that reflect, from a lay perspective, the four foundational dimensions of seminary formation – spiritual, intellectual, human, and pastoral. The **Spirit & Life Series** offers day-long retreats in Advent and Lent, as well as workshops in the fall and spring covering a range of ethical, pastoral, and theological themes. These workshops are often offered in simultaneous in-person and virtual formats. For more information, or to be added to our mailing list, visit our website at <https://staugustines.on.ca/lay-spiritual-formation> and <https://staugustines.on.ca/events>, where you will find event and registration details. Alternatively, you can call 416-261-7207 Ext. 235 or email lay.formation@staugustines.on.ca.

VOCATION DISCERNMENT OPPORTUNITIES

If you are interested in reflecting and discerning a vocation to the priesthood, phone or write to the Vocations Director in your diocese. For those in the Archdiocese of Toronto:

Contact Information

Vocation Director at 416-968-0997 [Fax: 416-968-1227]

Website: www.vocationstoronto.ca Email: vocations@archtoronto.org

VOCATIONS IN OTHER CANADIAN DIOCESES AND RELIGIOUS ORDERS

Please visit the website www.vocations.ca.

This site is the national source of Vocation information.



**PONTIFICAL FACULTY OF THEOLOGY
ST. AUGUSTINE'S SEMINARY OF TORONTO**



Pontifical Baccalaureate in Sacred Theology (S.T.B.)

The S.T.B. and the Master of Divinity degree program are done concurrently by ordination stream candidates. The core curriculum of these programs is designed to give a sound theological education in preparation for ministry, incorporating pastoral formation that is achieved chiefly through Field Education and a series of supplementary courses offered in the final academic year.

Overall Goal: The S.T.B./Master of Divinity program at St. Augustine's Seminary prepares candidates for ordained priesthood and lay women and men aspiring to ministry in the Catholic Church.

Program Outcomes

1. **Religious Heritage:** Students should demonstrate a sound knowledge of Sacred Scripture and the Church's rich theological tradition and its historical development to the present time.
2. **Personal-Spiritual Formation:** Students integrate this knowledge into a personal response of faithful love for Jesus Christ, which is expressed in their loving service to his Church and all people.
3. **Cultural Context:** Students reflect upon the needs of God's people by discerning "the signs of the times," including the Church's call to Christian unity, in order to deepen their lived faith response.
4. **Capacity for Ministerial and Public Leadership:** Students should demonstrate that they can respond to the call to a living encounter with Christ, especially in the liturgy and prayer. Candidates show capacity to serve and lead others to an encounter with Christ in his Word and in the sacraments of his Church. In so doing, their witness calls their brothers and sisters to respond to God's love for them.

Admission Requirements

1. Bachelor's degree, preferably a Bachelor of Arts (B.A.), or its equivalent with adequate standing (normally at least B- standing in their final year) from an accredited institution

The Seminary requires this academic preparation in view of the demand of the Second Vatican Council that candidates be suitably grounded in the humanities. The Canadian Conference of Catholic Bishop (C.C.C.B.) expressed the view that "we do not think that this requirement can be fully met by one who does not hold a university degree or its equivalent" (Program of Priestly Formation, Ottawa, C.C.C.B., 1979, n.36). In accord with the CCCB, St. Augustine's makes this degree a pre-requisite to theological studies. Students with a non-humanities degree such as a Bachelor of Business Administration or Bachelor of Engineering may not have sufficient preparation in the humanities and may be required to take appropriate additional courses. Such cases will be judged on an individual basis.

2. Philosophy Requirement: 9 one-semester courses (or the equivalent number of two-semester courses)

The Vatican Constitution on Catholic Education; the *Veritatis Gaudium*, stipulates philosophical training as foundation for theological studies (Norms of Application, Art. 55). SAS offers a Philosophical program normally taken by the seminarian after the Spiritual Year.

The Academic Dean and Registrar are available to guide students in meeting this requirement where another institution is included, the institution's name, course designator, faculty or department offering the course, and complete course description may be forwarded to the Registrar for evaluation.

There is a requirement of a minimum of nine one-semester courses in Philosophy. The courses are:

Logic, Philosophical Anthropology, Moral and Political Philosophy, Ancient Philosophy, Modern or Contemporary, Medieval Philosophy (including Scholastic), Philosophy of Religion, Metaphysics and Epistemology or Philosophy of Knowledge, without exception. The minimum acceptable grade for philosophy courses to be counted towards the above philosophy requirement is normally a 60% equivalent.

Those lacking three or fewer courses of the completed Philosophy requirements may simultaneously take courses in this area early in their theological studies. The Admissions Committee normally requires a full load

of theological courses to be postponed until the philosophical requirements have been met.

Completion of Philosophy Prerequisite Courses

If a student does not meet the minimum philosophy requirements as described above, there are several options available:

- a) One may consider the possibility of attending an institution that offers a program of studies suitable for pre-theology courses in philosophy.
- b) A student might complete his pre-theology independently.
- c) If a candidate for the Priestly Formation Program has completed some philosophy courses, it may be possible for him to complete the remaining philosophy courses. A tailored academic program is designed in consultation with the Academic Administration.

Students in the categories noted above need to consult the Academic Dean about the fulfillment of their philosophy requirements.

It is the student's responsibility to be familiar with St. Augustine's Seminary philosophy requirements and to ensure that all forms are forwarded to the Registrar to maintain the completeness of their academic file. It is preferable that students take Ecclesiastical Latin alongside philosophy.

3. English Language Proficiency

All applicants are expected to have developed a satisfactory degree the ability to understand spoken and written English and to be able to communicate effectively in this language. If there is any doubt concerning an incoming student's competence in English, his/her facility will be tested in the areas of speaking, listening, reading, and writing prior to admission. Details of testing requirements are listed in the Toronto School of Theology Basic Degree Handbook, section 5.3 English Language Facility. Students who are new to Canada are encouraged and helped to seek opportunities to become more familiar with the Canadian cultural context. St. Augustine's Seminary offers a year-long program in English competency.

4. Formation Program

Applicants for the S.T.B./M.Div. degree programs ordinarily are sponsored by a Diocese or Lay religious congregation. They must provide supporting documentation [a letter of recommendation from their bishop or ecclesiastical superior].

All other applicants will be interviewed by the Academic Dean. Please note: Due to the link between S.T.B./M.Div. and preparation for ministry,

withdrawal from formation does not guarantee continuation in the S.T.B./M.Div. degree program.

Non-traditional Applicants for the Pontifical Baccalaureate in Sacred Theology/Master of Divinity [S.T.B./M.Div.]

In truly exceptional circumstances an applicant will be considered for admission into the S.T.B./M.Div. basic degree program at St. Augustine's Seminary of Toronto [SAS] and will be eligible to apply in one of the following categories:

1. No formal post-secondary studies.
2. Formal Post-secondary studies, diploma or one year of university.
3. At least 10 University courses or half of the required credits for a first-entry undergraduate degree.

S.T.B./M.Div. Core Curriculum for Ordination Stream Candidates

There are thirty required courses including the Integration of Theological Areas. In addition to the thirty courses, the pastoral formation incorporates a course in field education for one semester. There are three required electives and a final semester of Pastoral Practica for seminarians.

A. **Nine Systematic Theology Courses**

- Foundations of Theology
- The Christian God/Mystery of the Trinity
- Theological Anthropology I - Creation
- Christology
- Theological Anthropology II - Grace
- Ecclesiology
- Sacraments I
- Sacraments II
- Integration of Theological Areas

B. **Five Moral Theology (Ethics) Courses**

- Fundamental Christian Ethics I
- Fundamental Christian Ethics II
- Social Ethics
- Medical Ethics
- Ethics of Human Sexuality & Marriage

C. **Seven Scripture Courses**

1. Old Testament
 - Historical Books of the Old Testament
 - Wisdom and Psalms Literature
 - Prophetic Literature
2. New Testament
 - Introduction to the New Testament
 - Pauline Literature
 - Johannine Literature
 - Synoptic Gospels

D. Four History Courses

- First One Thousand Years Church History
- Patristics
- Middle Ages – Reformation Church History
- Modern Church

E. Five Pastoral Courses

- Canon Law
 - Liturgy Homiletics
 - Pastoral Counselling
 - Pastoral Psychology
- Plus Field Education

Required Electives for seminarians are:

- *The Liturgy of the Eucharist in the Roman Rite:*
- *Pastoral Norms on the Sacraments:*
- *Advanced Homiletics*

ORDINATION REQUIREMENTS

Candidates for the priesthood will complete a one-year parish internship and a semester of Pastoral Practica in the second term of their 4th year as a preparation for priestly ministry centred on these themes:

- Preaching
- Liturgical Celebration
- Reconciliation
- Marriage
- Spirituality
- Parish Administration Seminar.

The Sequence Chart for required courses is on pages 64-65 and course descriptions for the required electives and Pastoral Practica are provided on pages 66-68.

*Current Sequence of Required Courses in the S.T.B./M.Div. Programs
with ordination requirements*

FIRST YEAR

First Semester

- First One Thousand Years Church History
- Foundations of Theology
- Fundamental Christian Ethics I
- Introduction to New Testament
- Introduction to Canon Law

Second Semester

- Patristics
- Fundamental Christian Ethics II
- Introduction to Old Testament
- Mystery of the Trinity
- Introduction to Roman Rite

SECOND YEAR

First Semester

- Pastoral Counselling
- Christology
- Theological Anthropology I (Creation)
- Homiletics
- Prophetic Literature

Second Semester

- Pauline Literature
- Theological Anthropology II (Grace)
- Middle Ages–Reformation Church History
- Human Sexuality and Marriage
- Field Education

PARISH INTERNSHIP
Advanced Homiletics (1st Term)

*Current Sequence of Required Courses in the S.T.B./M.Div. Programs
with ordination requirements*

THIRD YEAR

First Semester

- Synoptic Gospels
- Pastoral Norms on Sacraments
- Priestly Spirituality
- Liturgy of Eucharist
- Sacraments I

Second Semester

- Johannine Literature
- Pastoral Psychology and Spirituality
- Ecclesiology
- Bioethics
- Sacraments II

FOURTH YEAR

First Semester

- Integration of Theological Areas
- Teachings on Social Justice
- Wisdom/Psalms
- Modern Church History

Second Semester

- Ministry of Penance
- Ministry of Marriage
- Liturgical Celebration
- Preaching Practicum
- Parish Administration Seminar (non-credit)

The Academic Dean approves exemptions on a case-by-case basis. The Registrar's office can provide procedures for requesting exemptions.

Honours Master of Divinity

Students, with a minimum standing average of A, is eligible to write a thesis after twenty courses, usually after the end of the second year of their Master of Divinity program. For details of the thesis program, please contact the Registrar.

PASTORAL PRACTICA

St. Augustine's Seminary builds on courses taken earlier in degree work and offers the following practica to candidates for the priesthood or students interested in pastoral studies. These courses are usually taken in the final academic year.

1. *Preaching Practicum*: This practicum in preaching is for students who have completed their academic preparation and are about to assume the responsibilities of pastoral ministry. It covers the preparation, delivery and evaluation of homilies.
2. *Preparation of Liturgy Presiders*: This course covers the Order of the Mass and the Rites of Baptism, Marriage, Anointing of the Sick and Funerals. While essentially a practicum, it also discusses the pastoral significance of the Rites as presented in the post-Vatican II documents on liturgical celebrations.
3. *Ministry in the Sacrament of Penance*: This course explores the role of the celebrant of the Sacrament of Reconciliation. It is a practicum in the "hearing of confessions". Designed primarily for those who have completed their theological course work, concrete moral cases will be examined so as to prepare the future "confessor" to be a competent minister of the Sacrament of Reconciliation.
4. *Ministry in the Sacrament of Marriage*: This practicum surveys the canonical and civil requirements for marriage as well as some aspects of counselling. The processes of dissolution and declaration of nullity are also examined.
5. *Priestly Spirituality*: This course examines the attitudes, dispositions and elements comprising the spiritual life of the Catholic priest that serve to promote his holiness, integrity and health.
6. *Parish Administration Seminar*: This seminar-style course is an introduction to parish administration, rectory living and adjustment to the first years of ordained life.

Required Electives for seminarians are:

1. *The Liturgy of the Eucharist in the Roman Rite*: This course will examine the biblical, theological, spiritual, historical, and liturgical roots of the celebration of the Eucharist in the ordinary form of the Roman Rite and develop a comprehension by the students of the

present form of its liturgical celebration. Students will be required to demonstrate an understanding of the course's content through written assignments and in class presentations. Successful candidates will have the capacity to communicate course content in a ministry setting.

2. *Pastoral Norms on the Sacraments*: A theological-canonical reflection on selected canons of Book IV of the 1983 Code of Canon Law (The Sanctifying Function of the Church), in light of the teaching of the Second Vatican Council and post-conciliar legislation. Particular emphasis is placed on the application of the Sacraments in parish ministry. Topics covered include: Baptism, Confirmation, Eucharist, Penance, Anointing, and Holy Orders, as well as Other Acts of Divine Worship.
3. *Advanced Homiletics*: This course gives students an opportunity to develop a theology of preaching based on the discussions of the survey of the tradition of Catholic preaching in Introduction to Homiletics and by means of opportunities to preach. Students employ those characteristics of outstanding preaching as determined in Introduction to Homiletics.

Suggested Electives for seminarians are:

- *Introduction to Ecclesiastical Latin*
- *Mariology*
- *Ecumenism*
- *Christianity and World Religions*
- *Pastoral Catechetics*
- *Spirituality in the Catholic Tradition*
- *Elementary New Testament Greek*
- *Introduction to Biblical Hebrew*

The Licentiate in Theology and Patristic Studies (S.T.L.)

The Licentiate in Theology and Patristic Studies (S.T.L.) equips students with skills for scientific research and the ability to engage complex approaches and theories in studying theology. The two-year Academic program includes advanced study in theology, literature, history, and philosophy of the early Church and Late Antiquity. The specialization in Patristics builds on a robust S.T.B./M.Div. program at St. Augustine's Seminary, although external students with equivalent degrees are also encouraged to apply.

A short description of the Licentiate program in Patristics

The program consists of fourteen mandatory courses, aside from thesis writing. Some patristic courses treat individual Church Fathers or early Christian writers. The aspects treated in courses of this nature are largely philosophical or theological. Other patristic courses cover particular spans of time in Church history. These courses, referred to as Fundamental Patristic courses examine Church Fathers and ecclesiastical writers across a broad spectrum of time and issues. Finally, there are courses that treat certain methodological issues, such as patristic biblical exegesis or classical and early Christian rhetoric.

The Licentiate in Patristics presupposes that students applying to the program come already equipped with a basic background in theology and familiarity with early Christian literature. There are various methodologies for studying Patristic literature. The faculty are cognizant of the importance of historical, literary, and archeological tools, to name a few, to truly appreciate the fecund and creative culture and thought of the early Christians. But, true to its mission as an institution established to form and train future ministers in the Church, the Licentiate in Patristics at St. Augustine Seminary emphasizes what we can learn from the early Christians to become effective and imaginative ministers of the Word of God and disciples of Christ. Patristic theology is a synthesis of a wholesome and living theology amidst the challenges and issues of pastoral ministry. The preaching and writings of the Fathers provide the foundations of Christian doctrine, spirituality, and the interpretation of sacred scripture.

Program Admission Requirements

- S.T.B. with a B+ standing/or an equivalent program in Theology, such as the Master of Divinity (M.Div.) or, upon the President's approval, the Master of Theological Studies (M.T.S.)
- Complete the Application for Admission
- Admission Interview
- Fluency in English
- Proficiency in One Modern Research Language (French, German or Italian). In the course of the program, the student will be asked to translate a page of one's chosen research language into English.
- Evidence of basic reading knowledge of Latin or Greek. Students who fail to provide proof of proficiency in either language will be enrolled in two-semester coursework.

It is highly recommended that students acquire linguistic skills in Latin or Greek. St. Augustine's Seminary collaborates with the *Veterum Sapientia Institute*. This Institute offers Vatican accredited courses and diplomas in ecclesiastical Latin and Greek through remote synchronous delivery. For more information and to determine which language courses to take, please contact the Registrar or the Academic Dean of St. Augustine's Seminary.

- Application Deadline for the September start date is July 30.

Program Requirement

A full-time student must complete **four semesters** beyond the six semesters required for the Pontifical Baccalaureate in Sacred Theology (S.T.B.). These semesters include **advanced level courses** (fourteen courses) and the **preparation of a thesis of around 60 pages, interlinea 1.5, 12 point** to be examined by three professors preceded by a *lectio coram*. The topic for the *tesina* will have to be approved by the President and the Dean in consultation with the student's supervisor. The student has the option to attend courses remotely (synchronous/hyflex delivery).

Curriculum Courses:

(*Core and Mandatory Courses)

YEAR A – Fall Semester

- *Patrology I (saec. I-III, offered every year)
- *Research Methodology (offered every year)
- *Augustine I

YEAR A – Winter Semester

- *Origen
- *Patristic Themes: Trinity and Christology (Early Councils)
- *Patrology II (saec. IV-V)
- *Hellenistic Philosophy and the Fathers of the Church

YEAR A – Spring Semester

- *Liturgy in the Early Church (Liturgical Calendar, Martyrology, Sacraments, Easter Liturgy)

YEAR B – Fall Semester

- *Research Methodology (offered every year)
- *Patrology I (saec. I-III, offered every year)
- *Augustine I

*Patristic Exegesis

YEAR B – Winter Semester

- *Augustine II
- *Cappadocian Fathers
- *Classical Rhetoric and Early Christian Apologetics
- *Leo the Great
- *Patrology III (saec. VI-VIII)

Patristic Latin Reading Course: Minucius Felix, *Octavius* (or Leo the Great, *Sermones*)

At the end of the second year of the Licentiate program, there will be an oral exam to assess the student's general knowledge and ability to synthesize into an organic whole the various courses of the program. Hence, the final evaluation consists of a comprehensive exam (45 mins) and a *lectio coram* on the *tesina* (30 mins.).

With the approval of the President and the Admission Committee, the degree can also be taken part-time (maximum of 5 years).

The student must maintain a general average of (B+), with no course grades lower than B-. Credits may be transferred from a comparable graduate program in another institution upon the approval of the President and the Dean after a thorough evaluation.

The breakdown of credits is as follows:

Mandatory (and Elective courses)	14 cr.
Ongoing Thesis Writing	1 cr.
Comprehensive Exam	0 cr.
Thesis (Includes proposal, writing and comprehensive)	1 cr.

Total of 16 credits

Course Descriptions for Year A

PAT501H Patrology I: First to Third Century

Rev. Abad

This course will introduce students to the formation of the biblical canon and the origins of early Christian theology, especially Christology. The period also witnessed to the rising popularity of Gnosticism in parallel to Christianity. Christians started making distinctions between orthodoxy and heresy. The relationship of Christianity with its socio-cultural milieu will also be examined, especially the literature during the period of persecution. Among the writers of this period, special attention will be given to Ignatius of Antioch, Justin Martyr, Clement of Alexandria, Origen and Tertullian.

PAT502H Hellenistic Philosophy and the Fathers of the Church

Dr. Pica

This course examines the main philosophical views of late antiquity and their impact on early Christianity. We will look at the most influential philosophical schools of thought, including Neoplatonism, Epicureanism, Stoicism, skepticism; we will also consider Christian and non-Christian

views on God, the world, the human soul, personhood, free agency, and moral responsibility. By the end of the course, the student will have acquired the terminological and conceptual tools necessary to evaluate critically the key philosophical and theological views that characterized Christianity between the first and fourth centuries.

***PAT503H Patristic Themes: Trinity and Christology
(Early Councils)***

Rev. Drobner

This course will explain the development and meaning of the trinitarian and christological doctrines as they have definitely been accepted by the Catholic Church and most Christian denominations: the Trinity as three persons in one nature, Christ as one person in two natures, the four first “ecumenical” councils serving as the decisive focal points. The introductory part will explain the theological groundwork of the first three centuries (New Testament, Tertullian, Irenaeus of Lyon, Origen). The following chapters will concentrate on the contribution of the ecumenical councils from Nicea (325) to Chalcedon (451) and the major contributions of the theologians leading up to them: Athanasius, the Great Cappadocians, Augustine, Theodore of Mopsuestia, Theodoret of Cyrus, Leo the Great. At the end of the course students will be able to understand both reasons and problems of the doctrinal definitions and will be prepared to understand their faith and give an account of it both logically and theologically.

PAT504H Patrology II: Fourth to Fifth Century

***Msgr. Feichtinger
Rev. Drobner***

This course will introduce the student to the major events, movements, and Christian writers from the Council of Nicea (325) and succeeding councils to the beginning of the reign of Pope Leo the Great (died 461). The arch-heresy of Arianism and its variants dominates the ecclesiastical history of the period, drawing the orthodox attention of Athanasius of Alexandria, Eusebius of Caesarea, and the Cappadocian Fathers into literary debates with their opponents. At the same time Christian monasticism begins to flourish first in the East and then in the West. Roman political history in relation to Christianity is another significant development of this period. The Church becomes more aligned with the institutions of the Empire. The figure of St Augustine of Hippo looms large over the first half of the fifth century as he engages in debate with Manicheans, Donatists, Pelagians and Pagans. We notice too the rise of the role and authority of bishops in the pastoral care of their churches.

PAT550H Augustine I***Rev. Hannam***

Western Patristics cannot be understood without attention to the Doctor of Grace, St. Augustine of Hippo. The theological perspectives of this bishop develop out of the intellectual insights that develop out of his personal history in a way that is not true of other patristic figures. This introductory course is divided into two parts. In this first part we will examine the life of St Augustine including his conversion from a form of Manichaeism to Catholic Christianity, his choice of a “monastic” vocation, his earliest writings in controversy with the Manicheans, his “philosophical” writings. Students will read selections of the early works of the saint in preparation for class discussions.

PAT551H Origen***Dr. Heinze***

This course examines the life and thought of Origen of Alexandria, a second and third-century theologian whose work was “crucial to the whole development of Christian thought” (Pope Benedict XVI). Origen will be studied as an unflinching and meticulous scholar of the biblical text, a passionate mystic and ascetic who longed for martyrdom, an apologist who strove to create a philosophically and scientifically viable Christian cosmology, and a creative theologian whose work became a wellspring of both orthodoxy and heresy.

PAT570H Liturgy in the Early Church***Dr. Butcher***

This course examines fundamental elements of patristic-era worship as expressed in the early forms of the six basic liturgical traditions still in use by Orthodox and Catholic Christians: Alexandrian (Coptic and Ethiopian), Armenian, Byzantine, East Syrian and West Syrian and Latin. After an historical overview focusing on the development of liturgy across the first eight centuries of the Church, we will survey each tradition through recourse to its principal liturgical texts, architecture and art, forms of sacred music and other prescribed elements. Particular, though not exclusive, attention will be given to the rites for the Eucharist, for the Sacraments of Initiation, and for Morning and Evening Prayer. In addition to bringing historical and theological perspectives to bear upon the source material, the course will invite consideration of contemporary pastoral concerns.

RSM501H Research Methodology***Dr. Pica***

This course will introduce students to the critical skills, methods, and tools needed in writing a scholarly research paper or thesis in Patristic Studies. The course is divided into three main sections. In the first section, we will identify the steps necessary to plan and organize a research project,

including the choice of topic, gathering and organizing data, and development and execution of the work. The second section will introduce the tools and resources used in scholarly research (e.g., catalogues, bibliographies, and journals). The third section will focus on the skills required to evaluate primary sources, to understand a critical edition of an ancient source, and to meet the relevant standards of scholarly research.

Reading List for the Comprehensive Examination

After successfully completing the required coursework, the student is eligible for the comprehensive examination. The exam will evaluate the general knowledge and competency of the student based on the following reading list. The student may prepare a comparable list with the approval of the Supervisor and the Dean, subject to the guidance of the Academic Committee on the Licentiate Degree.

- A. J.N.D. Kelly, *Early Christian Doctrines*, rev. ed., New York: HarperCollins, 1978.
- B. Cyprian, *De catholicae ecclesiae unitate* in *The Fathers of the Church*, Cyprian, Treatises, trans. R. J. Deferrari, New York, Fathers of the Church, 1958, 91-121.
- C. Irenaeus of Lyons, *Adversus Haereses*, in *Ante-Nicene Fathers*, Vol. I Peabody, MA: Hendrikson, 1994, books 3-5.
- D. Athanasius, *Vita Antonii* (Mahwah, NJ: Paulist Press, 1980) and Sulpicius Severus, *Vita Martini* in *The Fathers of the Church, Severus, Writings*, trans. B.M. Peebles, New York, Fathers of the Church, 1949.
- E. Augustine, *Confessiones* in *The Confessions*, trans. M. Boulding, *The Works of St. Augustine: a translation for the 21st century 1.1*; Hyde Park, NY: New City, 1997.
- F. Tertullian, *Apologeticum* and Minucius Felix, *Octavius* in *The Fathers of the Church* 10, trans. R. Arbesman, E. Daly, E. Quain, New York, Fathers of the Church, 1962.
- G. Vincent of Lerins, *Commonitorium* in *The Fathers of the Church, Vincent of Lerins, Commonitories*, trans. R.E. Morris, New York, Fathers of the Church, 1949.
- H. John Damascene, *On the Orthodox Faith*, trans. Frederic H. Chase, Jr. Washington, DC: CUA Press, 1958, books 1, 3, 4.
- I. Averil Cameron, *The Later Roman Empire: 284-430*, Cambridge, MA: Harvard University Press, 1993.

The Licentiate Thesis (*tesina*)

In the second semester of their first year, the student should start exploring potential topics for the Licentiate thesis. The student, with the Dean's approval, may identify and choose a possible supervisor, among the faculty, for the thesis. The thesis demonstrates the student's ability to engage in research and mastery of the topic under study, including its scope, limitations and the advancement of knowledge about the subject matter.

The length of the thesis is around 60 pages (around 25,000-27,000 words). Once the thesis has been approved by the supervisor, a second reader and a member of the faculty (usually, the Dean) will be appointed as members of the committee.

Before the actual writing of the *tesina*, the student will submit a thesis proposal (no more than ten pages, excluding a bibliography). The proposal should state the topic and the *status quaestionis* of the project, describe the methodology, provide a clear outline or structure of the argumentation, and point out any implications of the topic, and furnish a short bibliography (approximately, 10 primary sources, and 20 secondary sources). Once the supervisor has determined that the proposal is ready for submission, the student will defend it before a panel made up of the Dean, the supervisor and an appointed faculty member (who will act as the second reader of the *tesina*). Each member of the panel reviews and assesses the proposal for a period of around 10 minutes. After the proposal is approved the student proceeds to write the *tesina* by chapters. During this process, the student should constantly consult the appointed supervisor. However, if the panel deems that the proposal needs revision, a period of no more than thirty days will be given to the student for emendation and the panel will convene again.

Normally, the writing of the *tesina* should start the summer before the second year of the student. The work should be ready for defense by the end of the second year, or after the student has completed the required coursework. An extension for the thesis writing may be requested by the student for Extraordinary Circumstances. Upon approval by the Dean, in consultation with the student's supervisor, the registrar can provide the student with an "Extension Request Form" for every semester. No student can request an extension for more than four semesters.

When the *tesina* is considered ready for defense by the student's supervisor, a copy will be submitted to the second reader. It is the duty of the second reader to determine whether the *tesina* can be defended before the panel.

Otherwise, the document goes back to the student and the supervisor for further work. If the *tesina* is declared ready for defense, a copy will be provided to the Dean, and if the Dean is not a member of the panel (an appointed third reader). The above, together with the student's supervisor form the panel of examiners. A date for defense will be scheduled.

Final Grade for the Licentiate Program

The final mark for the STL program is computed as follows: *fifty* percent for the coursework; *thirty* percent for the *tesina*; *twenty* percent for the final comprehensive examination.

Length of the Program, Coursework, and Residency

The program requires at least four semesters for a full-time student to successfully complete the *fourteen* mandatory courses and a *tesina*. An extension may be requested upon approval from the Dean. Part-time students may be admitted but they must complete the requirements of the program in five years. Failure to do so, without serious reason, results in termination of the registration.

Courses are offered both in-person and online (synchronous). In-person attendance is the norm especially as it provides the student opportunities for interaction with the instructor and other students. Residency in Toronto also allows access to library resources, especially the collection at the Pontifical Institute for Medieval Studies. Online learning, however, is permitted by the Dicastery for Culture and Education, based on the student's status in life. A request may be made to the Dean for consideration. During the process of writing the *tesina*, students are encouraged to reside in Toronto to take advantage of various academic support.

In the spirit of the latest apostolic constitution on education, the *Veritatis Gaudium*, the faculty at St. Augustine's Seminary works to create partnerships and collaboration with other Academic institutions, especially other Pontifical faculties in the world. A student may register for a course in a Pontifical institution, upon approval by the Dean and obtain credits for the Licentiate program in Patristics. An example is the course on History of Christian Thought I (DT811) at the Pontifical Faculty of Theology at Mundelein in Chicago.

Grading System

500 and 700 level courses use the following alpha grading scale:

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory
FZ	(0-69)	Failure
I		Incomplete
W		Withdrawn

Academic Admission Procedures and Academic Policies

Academic admission application instructions are available from the Registrar {registrar@staugustines.on.ca}. The online academic application is completed through *Populi* and a link will be sent upon request. In addition to completing the application questions, the applicant must prepare a Statement of Intent, provide a Curriculum Vitae, request two letters of Academic Reference and provide official transcripts from all post-secondary institutions listed on the application. Please read the definition of an “official transcript” below. Proof of Canadian citizenship, permanent residency or International Student Study Permit must be provided with the application and a non-refundable application fee of \$25.00. Only complete academic applications will be forwarded to the Admissions Council. Students wishing to take courses for interest or to audit courses should contact the Registrar.

Official Transcripts Required for Admission

An "official" transcript is a transcript sent from one institution to another institution. At no point does such a transcript pass through the student's hands. Official transcripts are required from all previous post-secondary institutions that the applicant has attended, whether or not a degree program was completed at that institution. For example, if a student attended university A and then switched to university B, which granted transfer credit for the work done at A and eventually conferred the degree, official transcripts from both universities are required. If a student has completed credits for a thesis or independent study, detailed documentation must be provided to the Registrar concerning the topic(s) covered. Received supporting documents become the property of St. Augustine's Seminary and cannot be returned or forwarded.

There are three methods by which official transcripts may be received by the Seminary:

- an official e-transcript service (e.g., E-Script or Parchment) or
- a printed transcript (sent directly to the Seminary from the issuing institution) by regular postal mail or
- a printed transcript (sent directly to the Seminary from the issuing institution) by courier service.

Academic Application Deadlines

September Start:

S.T.B./M.Div. July 15th

S.T.L. July 30th

Request for Fall Convocation: August 15th

Policies & Procedures

Transfer Credits

Transfer credit for graduate work completed in another program is limited to 1.0 full-course equivalent (FCE) or 25% of the course requirements for any degree, whichever is greater, provided that the courses have not been credited towards another degree, diploma, certificate, or any other qualifications. Such courses normally must have been completed within five years of the first year of a student's registration in the program. The *Request for Transfer Credit and Course Exemption* form is used to request approval. The Licentiate Admissions Committee will review the petition and the applicant will be notified of their decision. Requests for transfer credit must be made by the application deadline.

Extensions

Students are to complete all course work and exams according to the professor's course syllabus. A student who wishes to request an extension to submit work beyond the end of examination week in a term must receive approval of the professor of the course and the Academic Dean.

Once approval has been received, the student should contact the Registrar to complete the administrative procedures for the extension.

The student's status in the course will be changed to incomplete until the work is finished and a final grade assigned.

Leave of Absence

A student who will not be continuing their involvement in the program, for any period of time, may maintain their status in the program by requesting and receiving a leave of absence. A student may apply for a leave of absence at any point in their program by completing the *Request for a Leave of Absence* form, obtaining the approval from the Academic Dean. The reason given by the student for seeking the leave of absence will be treated in confidence by all academic administrators signing the form.

A student on a leave of absence does not register, has no library privileges, and may make no demands upon faculty resources. A student may request to return to studies at any time during their approved leave, in which case they will be registered at the start of the next academic session.

Academic Probation

When a student is admitted to studies at the Pontifical Faculty of Theology with an academic record that contains low marks, acceptance may be conditional upon successful completion of the first term or year of studies. In these circumstances, the student will be "on academic probation". The Admissions Committee will review the academic record of the student after the set period of time and determine if the student is eligible to continue in the degree program.

Students may also be placed on academic probation as a result of a low cumulative average for the term. Academic probation is determined and reviewed by the Academic Dean.

Transcript Requests and Release of Student Information

St. Augustine's Seminary does not release the official transcripts of its students without the expressed permission of the student. The cost of an official transcript is included in the fee schedule. The student and not a third party must request letters from the Registrar verifying the eligibility for graduation. Personal or academic information about a student is not provided to public requests. St. Augustine's students are not part of the University of Toronto transcript module. You may request an official transcript through our website: staugustines.on.ca/transcripts.

Outstanding Fees/Financial Holds: Transcripts will not be released for students with outstanding financial obligations to St. Augustine's Seminary.

Tuition and Fee Schedule: (Fees are subject to change.)

When fees are not charged on Populi, they will be invoiced by St. Augustine's or paid in advance:

Application Fee	\$25.00	<i>non-refundable</i>
Auditing Fee	\$463.30	<i>non-refundable</i>
Auditing Fee for Seniors	\$231.65	<i>non-refundable</i>

Annual Registration Fee for Pontifical Baccalaureate in Sacred Theology [S.T.B.] \$40.00 *non-refundable*

Annual Registration Fee for Pontifical Baccalaureate in Sacred Theology [S.T.B.] \$40.00 *non-refundable*

Confirmation of enrolment and/or credentials letters \$8.00 each

Convocation: Rental of academic regalia \$30.00
invoices will be sent prior to Convocation to participating graduands

Official transcripts

\$12.00 per copy {S.T.L.}
\$12.00 for first copy {S.T.B./MDiv}
each for additional copies ordered at the same time {S.T.B./MDiv}

Replacement Diplomas

\$80.00 with required official and supporting documentation

Mailing of parchment via courier – Within Canada \$40.00

Mailing of parchment via courier – USA \$55.00

Mailing of parchment via courier – International \$70.00

Tuition and Fee Schedule: (Fees are subject to change.)

STB/MDiv Tuition and Fee Schedules: <https://staugustines.on.ca/financial-information>

Licentiate in Theology and Patristic Studies (S.T.L.) – the 14 mandatory courses				
Course Fee - Part-time & Full-time Domestic Students				
Status	Course Load	Course Fees	System Access & Annual Registration Fee (Note 1)	TOTAL
Part-time	1	\$ 950.00	\$155.00	\$1,105.00
	2	\$1,900.00	\$155.00	\$2,055.00
Full-time	3	\$2,850.00	\$155.00	\$3,005.00
	4	\$3,800.00	\$155.00	\$3,955.00
Licentiate in Theology and Patristic Studies (S.T.L.) – the 14 mandatory courses				
Course Fee - Part-time & Full-time International Students				
Part-time	1	\$2,200.00	\$155.00	\$2,355.00
	2	\$4,400.00	\$155.00	\$4,555.00
Full-time	3	\$6,600.00	\$155.00	\$6,755.00
	4	\$8,800.00	\$155.00	\$8,955.00
Notes:	1. There may be additional ancillary fees levied for enrolment in specific courses or individual circumstances. Check your invoice.			

Licentiate in Theology and Patristic Studies (S.T.L.) – Thesis Writing & Continuation of Thesis Writing				
Course Fee - Part-time & Full-time Domestic Students				
Status	Course Load	Course Fees (See Note 2)	System Access & Annual Registration Fee (Note 1)	TOTAL
Part-time or Full-time	1	\$ 950.00	\$155.00	\$1,165.00
Licentiate in Theology and Patristic Studies (S.T.L.) – Thesis Writing & Continuation of Thesis Writing				
Course Fee - Part-time & Full-time International Students				
Part-time or Full-time	1	\$2,200.00	\$155.00	\$2,355.00
Notes:	1. There may be additional ancillary fees levied for enrolment in specific courses or individual circumstances. Check your invoice. 2. Students who choose to complete Thesis Writing in one term will be billed two times the course fee displayed in this table.			

Licentiate in Theology and Patristic Studies (S.T.L.) – Coursework Only				
Course Fee - Part-time Domestic Students				
Status	Course Load	Course Fees	System Access Fee (Note 1)	TOTAL
Part-time	1	\$ 950.00	\$115.00	\$1,065.00
	2	\$1,900.00	\$115.00	\$2,015.00
Licentiate in Theology and Patristic Studies (S.T.L.) – Coursework Only				
Course Fee - Part-time International Students				
Part-time	1	\$2,200.00	\$115.00	\$2,315.00
	2	\$4,400.00	\$115.00	\$4,515.00
Notes:	1. There may be additional ancillary fees levied for enrolment in specific courses or individual circumstances. Check your invoice.			

Student Bursaries and Scholarships may be available upon consideration by the President and the Academic Dean. Board and lodging for Priests or Religious Brothers can be requested from the Seminary. For more information, please contact the Registrar.



Administration of the Pontifical Faculty of Theology

Msgr. A. Robert Nusca, S.S.L. (Pontifical Biblical Institute), S.T.D.
(Gregorianum)
President of St. Augustine's Seminary and the Pontifical Faculty of
Theology

Rev. John Elmer Abad, S.T.L., Ph.D. (Augustinianum; Toronto)
Academic Dean of St. Augustine's Seminary and the Pontifical Faculty
of Theology

Ms. Theresa M. Kelly
Registrar and Director of Academic Services of St. Augustine's
Seminary and the Pontifical Faculty of Theology

Faculty of the Pontifical Faculty of Theology

Rev. John Elmer Abad, S.T.L., Ph.D. (Augustinianum; Toronto)

Dr. Brian Butcher, Ph.D. (St. Paul University-Ottawa)

Dr. Michael Cameron, Ph.D. (University of Chicago Divinity School)

Rev. Hubertus Drobner, S.T.D., Ph.D. (Paderborn; Augustinianum, et alii)

Msgr. Hans Feichtinger, S.T.D., Ph.D. (Augustinianum; Munich)

The Rev. Walter Hannam, Ph.D. (Boston College)

Dr. Ky Heinze, Ph.D. (Catholic University of America)

Dr. Francesco Pica, S.T.D., Ph.D. (Antonianum-Rome; Toronto)

CONTACT INFORMATION

St. Augustine's Seminary of Toronto

2661 Kingston Road Scarborough,

ON M1M 1M3

Phone - 416-261-7207

Fax - 416-261-2529

www.staugustines.on.ca

Questions can be submitted on our website.

Priestly Formation questions may be directed to the Vice-Rector.

Academic questions may be directed to the Registrar or the Assistant Registrar.

Social Media



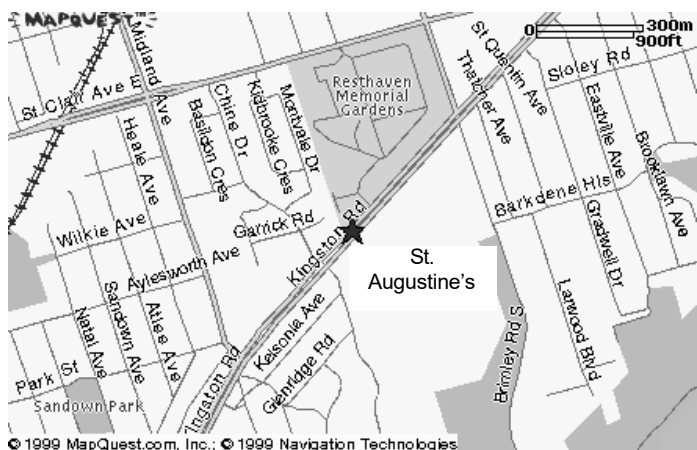
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St. Augustine's Seminary Scarborough Campus is located at 2661 Kingston Road, between Midland Avenue and Brimley Road. Left at the first set of traffic lights west of Brimley Road; right at the second set of traffic lights east of Midland Avenue.

St. Augustine's Seminary Campus on the University of Toronto, St. George Campus Location: **Alumni Hall [AH], 121 St. Joseph Street, Toronto, ON M5S 1J4**, map can be found online at www.map.utoronto.ca

Public Transportation information is available at:

TORONTO TRANSIT COMMISSION:

416-393-4636

www.ttc.ca

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