St. Vincent de Paul Regional Seminary
Syllabus

I. COURSE: THY510 –TRINITY (FALL 2026)

Credit hours: 3 credits

Day(s) and Time(s):

- Fri., 9:15 AM - 12:05 PM

Location of class: Classroom #3

Quick access:

- Direct link: Trinity syllabus
- Jump to: Course Schedule ⏩

II. Instructor

Name: Troy A. Stefano, Ph.D.

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*Contact: for a quick response, text messages are welcome. For meetings, please book them directly through the booking page.

III. Course Description

Trinity is the critical, participatory and contemplative reflection on the mystery of God and His Trinitarian reality. We will converse with the witness of the Scripture, the theological and magisterial Tradition of the Church, and the mystical experience. We will emphasize certain topics: the Trinity as the only answer to the challenge of atheism, the Trinity as the source of all reality, the trinitarian revelation in the Paschal Mystery of Christ, the history of development of trinitarian doctrine, and the central trinitarian

categories. As a conclusion, we will reflect on the pastoral and spiritual actualization of trinitarian theology. *(Description in Seminary Catalog)*

IV. Course PREREQUISITES

THY501—Fundamental Theology.

V. Program-Level Student Learning Outcomes

Graduates of the Master of Divinity (MDiv) will

- Manifest emotional, moral, and psychological maturity for Christian living, evangelizing witness, and joyful priestly service. (*Human Formation:* MDiv SLO-1)
- Evidence a theologically informed, developing priestly spirituality that embraces prayer, simplicity of life, obedience, pastoral service, attentiveness to the marginalized and social justice, a commitment to spiritual direction, a regular practice of the use of the Sacrament of Reconciliation, a valuing of community, and chaste celibacy. (*Spiritual Formation:* MDiv SLO-2)
- Demonstrate a competent understanding of Catholic theology (including Scripture, systematic theology, moral theology, canon law, and historical theology) and the ability to research and develop well-grounded theological arguments (including the ability to conduct research using appropriate resources, synthesize and logically organize information, evaluate nuanced perspectives, and connect to one's own spiritual life and to pastoral practice). (*Intellectual Formation:* MDiv SLO-3)
- Exhibit a substantive capacity for priestly ministry and pastoral leadership to the People of God as developed through field education placements and responsibilities. (*Pastoral Formation:* MDiv SLO-4)
- Express evangelical zeal and competency for pastoral outreach to all, with particular attention to the poor and marginalized, through the acquisition of pastoral language skills, awareness of cultural context, the application of theological material to pastoral situations, and well developed preaching and teaching skills. (*Missionary Discipleship:* MDiv SLO-5)

VI. Course-Level Student Learning Outcomes

At the conclusion of this course, students will be able to

- **Skills (*Textual Engagement*):** Have a deeper familiarity with and/or have more practice in engaging important texts in Trinitarian Theology (*MDiv SLO-3; PPF6* ## 328-329, 348-351; cf. 376-378; also see 24, 30, 96, 150, 229).
- **Content (*Mystery of God*):** More fruitfully meditate upon what the Christian theological tradition means by the word, "God," in contrast to the usage found in the *New Atheists* or in some popular conceptions of God today (such as views that conceive of God as the 'highest being among beings,' and so forth) (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378).
- **Content (*Revelation of the Trinity*):** Have a better appreciation for the *revelation* of the Trinity through the missions of the Son and the Holy Spirit—that is, how God, who is Absolute Love in himself (*theologia*; *"theology"*), reveals himself and truly gives

himself to us in Christ and the Holy Spirit (*oikonomia; "the economy"*) (MDiv SLO-3; PPF6 ## 328-329, 348-351; cf. 376-378).

- **Content (*Trinitarian Theology & Vocabulary*):** Have a better understanding of some of the key challenges, controversies (e.g., Arianism), and developments of Trinitarian theology and key vocabulary (such as "begotten," "perichoresis," etc.) in the Christian theological tradition (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378)
- ***Priestly Formation (Christian life):*** have a deeper appreciation for the Trinitarian dimensions of Christian life (MDiv SLO-2; MDiv SLO-5; *PPF6* ## 24, 30, 96, 150, 229; 328-329, 348-351; cf. 376-378).

VII. Text and Required Materials

1. David Bentley Hart, *The Experience of God: Being, Consciousness, Bliss* (New Haven: Yale University Press: 2013) [= HART]
2. William G. Rusch (ed. and trans.). *The Trinitarian Controversy*. Sources of Early Christian Thought Series, ed. William G. Rusch (Minneapolis, MN: Fortress Press, 1980) [= TRIN. CONTR.]
3. Giles Emery, OP, *The Trinity: An Introduction to the Catholic Doctrine on the Triune God*, Trans. Matthew Levering (Washington, DC: CUA Press, 2011) [= EMERY]
4. Jean Corbon, *The Wellspring of Divine Worship*, Trans. Matthew J. O'Connell (San Francisco: Ignatius Press, 2005). [= CORBON]
5. Hans Urs von Balthasar, *Credo: Meditations on the Apostles' Creed* (San Francisco: Ignatius Press, 2000) [= CREDO]

***Digital Files:** *All required texts for the course that are not included in the above list of books will be provided via Canvas, Google Drive, and/or provided in copy form.* Please print all of these files and bring the assigned readings to class with you, or bring a laptop / iPad to class with you so that you can access the texts during class discussions. [The course's Canvas page = CANVAS; a shared Google Drive folder = GDRIVE; printed Copy form = COPY]

VIII. Grading Criteria

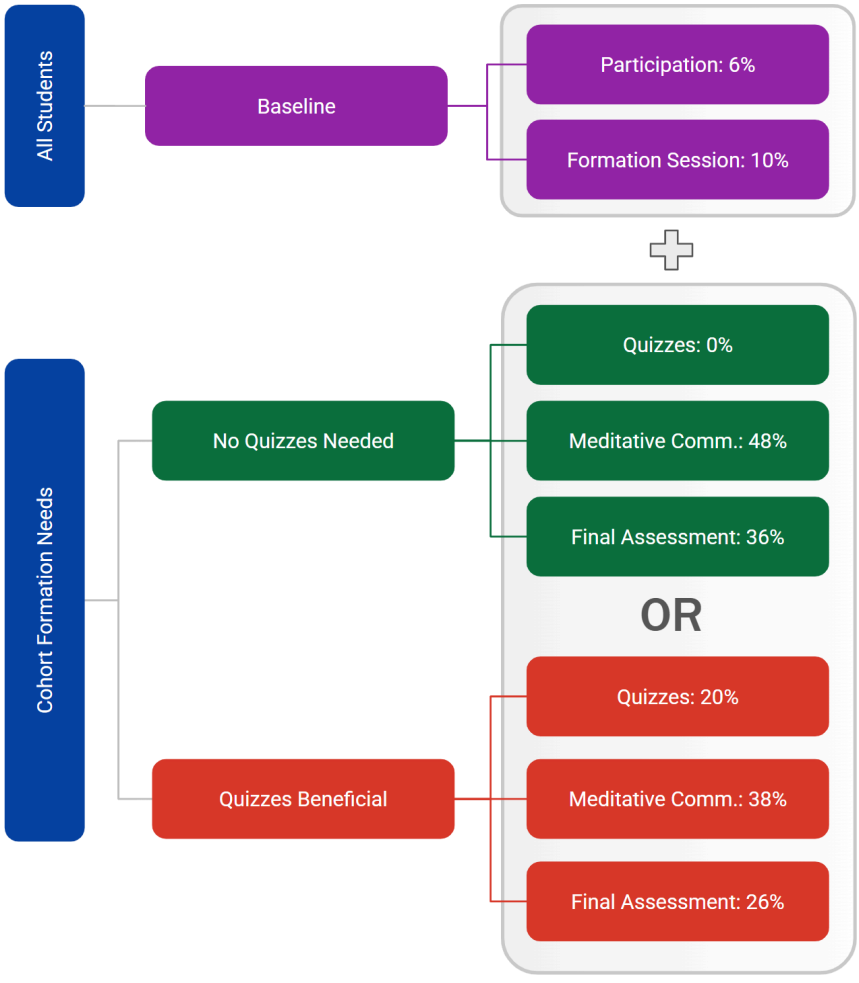
A. Composition of Final Grade

The grade distribution responds dynamically to class formation needs:

	No Quizzes	1-5 Quizzes
α. ENCOUNTER, ENGAGEMENT, & ACCOMPANIMENT		
Class participation	**6%**	**6%**
2 Intellectual Formation Session (Btwn Wks 3 - 12)	**10%**	**10%**
Ⱋ. CRUCIBLES		
Quizzes/ short response assignments	**0%**	**20%**
Ω. FORMATION BENCHARMKS		
Meditative Commentary	**48%**	**38%**
Interactive Conversational Final Assessment	**36%**	**26%**
TOTAL	**100%**	**100%**

**The instructor determines whether to implement 0-5 quizzes based on cohort formation needs. If/when quizzes are given (1-5), they collectively constitute 20% of the grade.*

Grade Distribution Logic:



B. Structure of Assignments

α. Encounter, Engagement, & Accompaniment

We begin where formation must: with the encounter of God's glory in the pierced and risen heart of Christ. It is this Beauty crowned with thorns that first sets us ablaze and provokes our response.[1] Through class participation and accompaniment, we who dare to engage with God (fitting for the God whose audacity engaged us first!) grow deeper in wisdom's way. Here, our goal is not mere conceptual transmission but rather an infectious transformation - helping you encounter and savor more deeply the mystery of God in your lives.

Ω. Configuration of Heart to Heart: Formation Benchmarks

The culminating assignments are designed to help mark your growth in being configured to Christ's own relationship with the Father in the Spirit. The meditative commentary plunges into the heart of God, where prayer and poetry become one with theological reflection - for true theology is nothing less than thinking in prayer. Prayer here should be transformed and saturated with the Trinity.[2] The interactive final assessment cultivates your capacity to share the mystery of God's inner life with others, as a mystery most deeply characterized by self-gift. Here, human and intellectual formation find their fulfillment in spiritual formation wherein one's heart is configured to the heart of Christ.[3] It is from here that we discover our deepest identity in Christ as beloveds of the Father; and it is from here that intellectual[4] and human formation are transformed and pressed into pastoral service.[5]

☩. Crucibles Along the Way

Between these Alpha and Omega points stand the crucibles: the *sequela Christi,* the *via Crucis,* the way of the cross. These shorter assignments serve as opportunities to be configured more deeply to Christ *along the way*. They are responsive to your needs. There may be 0-5

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[1] "The truth that provides the yardstick for faith is God's willingness to die for the world he loves, for mankind and for me as an individual. This love became manifest in the dark night of Christ's crucifixion. Every source of grace—faith, love, and hope—springs from this night. Everything that I am (insofar as I am anything more on this earth than a fugitive figure without hope, all of whose illusions are rendered worthless by death), I am solely by virtue of Christ's death, which opens up to me the possibility of fulfillment in God. I blossom on the grave of God who died for me. I sink my roots deep into the nourishing soil of his flesh and blood. The love that I draw in faith from this soil can be of no other kind than the love of one who is buried." (Balthasar, *The Moment of Christian Witness.* San Francisco, CA: Ignatius Press, pg. 16).

[2] "The basic principle of spiritual formation is … 'to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit' (*PDV*, no. 45). This is the foundational call to discipleship and conversion of heart. (*PPF6*, 226)

[3] "The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great High Priest. The seminarian is invited to put everything he is and everything he has at the service of the Gospel, deepening his total self-gift through simplicity of life, celibacy and obedience. His interior life gradually draws him deeper into the priestly, self-sacrificial path of Jesus. Jesus is the one whose service finds its high point in giving his life as a ransom for the many (See Mk 10:45), as the Good Shepherd who lays down his life for his sheep "so that they might have life and have it more abundantly" (Jn 10:10; see Jn 10:17-18) and as the Bridegroom who loves his Bride, the Church, "and handed himself over for her" (Eph 5:25; see Eph 5:26-27). Spiritual formation is about forming the heart so that it will interiorize the sentiments and ways of acting of Jesus Christ, the Son of the Father, who always acted in communion with the Holy Spirit." (*PPF6*, 228)

[4] "The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God's Revelation and the one Teacher. This saving knowledge is not acquired only once but rather is continuously appropriated and deepened, so that it becomes more and more part of the disciple (*PPF6*, 263; cf. *PDV*, 51).

[5] Pastoral formation is "the culmination of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd";430 therefore "priestly formation must be permeated by a pastoral spirit." (*PPF6*, 366; cf. *Ratio*, 119)

short quizzes or responses, depending on the class needs. At times, a Cross becomes the very gift that heals us of our 'crosses'. It's as if, in the midst of our struggles, Christ gives us space to dwell in his pierced side: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt 11:29-29). These crucibles—or "little crosses'—are imbued with Crucified Love, a drop of which transforms all our struggles into sites of intimacy and love. These "guide posts" or "little crosses" are given as needed to illuminate your journey toward the Omega to which we are called. [6]

C. Grading Scale

Grade	Numerical Equivalent*	Grade	Numerical Equivalent*
A	94–100	C	74–76
A–	90–93	C–	70–73
B+	87–89	D+	67–69
B	84–86	D	64–66
B–	80–83	D–	60–63
C+	77–79	F	Below 60

** Grades will be rounded up or down to nearest whole number.*

IX. Description of Assignments

1. Class participation

Regular, punctual, and attentive course attendance and informed, active participation in class discussion. This class values the discussion of texts as a primary mode of instruction alongside any lectures, so please prepare accordingly by reading the assigned texts carefully/critically *prior* to the class for which they are assigned.

Some concrete points:

1.1. Students must print assigned readings and mark them up (as appropriate) prior to class and bring them to class. Alternatively, students may bring a laptop or Tablet with the assigned readings and digital annotations. I emphatically prefer that you bring print versions (studies and experience show differences in recollection ability and the ability to 'think abstractly' depending on screen or paper, and with our subject matter, paper would yield the best result for comprehension); but you can make the final determination.

1.2. If students text during class, use messenger services or social media, or are distracted/ distract other students, points will be removed. Of course, if any issue arises that you must deal with, simply excuse yourself from class and attend to it, and collect notes from your classmate.

[6] "Christ enables us to live in him all that he himself lived, and he lives it in us" (*CCC* 521).

1.3. The key word for class participation is *engagement, engagement, engagement.* If you don't understand something, speak up. Be involved. Discuss. Although I will lecture during the course, I expect conversation, critical questions and thoughts – in a word, *engagement*.

2. Intellectual Mentorship Session

This consists of two (2) one-on-one or small group meetings scheduled with me via text message or Calendly for intellectual formation. The meetings should take place between the third and twelfth weeks of class. During these sessions, we will discuss where you are in your journey and how you're wrestling with the materials. If needed, we will develop a brief intellectual formation plan for you in which you will choose your own formative goals and we will discuss strategies to achieve them. This is also an opportunity for you to practice sharing the faith. As described elsewhere, my role here is to be a GPS – a co-pilot who aims to support you and empower you in your unique journey with God. Assessment of this will be based primarily on completion, but also on authenticity, openness, and engagement.

NB 1: Two sessions is a floor, not a ceiling. I'm invested in your formation!

NB 2: In some cases, due to constraints of student's other obligations, one longer session may suffice, at the discretion of the professor.

3. Quizzes / Short Response Assignments

A number of quizzes on covered material (ranging from 0-5) will be administered based on class formation needs throughout the semester. If implemented, quizzes will be announced the week prior and delivered on Canvas or another assessment platform (e.g., VideoAsk). When any quizzes are given (1-5), they collectively constitute 20% of the final grade, with your score distributed equally among them. The decision to implement quizzes responds to the formation needs of the cohort as they emerge.

4. Meditative Commentary/Synthesis

This assignment entails writing a 'meditative commentary' on the 'Book of Glory' in the Gospel of John. The requirement for the assignment is that you have to re-write the Gospel *from the perspective and voice of the Son*, *in conversation with the Father and Spirit*. In this essay, you will be required to find beautiful and creative ways of expressing the technical teachings on the Trinity that we have matriculated throughout the course, and reference those teachings through footnotes or place them in the text in brackets. The commentary should be 10-12 pages, double space, 12 pt font, Times New Roman, 1" margins.

The central criterion is for you to show how the Trinity is the radiating center of the Christian faith as Absolute Love, and to show—in a poetic-meditative way that reflects the glory and freedom of love—how this central mystery permeates and stands at the center of all the other mysteries, especially the paschal mystery and the mystery of the Church.

FAQs

Q: ***What are the requirements? How is it graded and assessed?***

A: Here is a detailed description, including grading rubrics and requirements: Trinity Project grading rubric and more detailed information.

Q: ***Can you give us a sample of what it should look like?***

A: Yes! The following is an excerpted sample from a previous student. This sample is used to help give you a sense for what the assignment could look like, though you have a great deal of freedom to develop it in whichever way prayerfully you discern is most fitting: Excerpted sample of meditative commentary.

Excerpted Sample of Meditative Commentary

Q: ***How should I work on it? Any suggestions on how to approach the project?***

A: The following is a *recommended* approach and guide, not required. It's a preliminary draft of a document, and thus a work in progress. Please use whatever you find helpful; disregard the rest. Here is the resource: Trinitarian Meditative Commentary - Instructional Guide (Work in Progress)**.

Q: ***Where do I submit the meditative commentary assignment?***

A: Please use the following submission link: Meditative Commentary Submission Form

5. Interactive Conversational Final Assessment

For this final assessment, you will be presented with short questions and have to respond dynamically and conversationally in a succinct, age-appropriate manner. This will be done using an online tool.

For the interactive final assessment, please use the following link: Trinity - Interactive Conversational Final Assessment. This is a ***closed*** book assessment. You cannot have any resources, notes, texts, or other items or software or tools available or in use during the assessment. *****Updated link: no password.***

EXPECTATIONS

A. Attendance and On-Time Performance

Each student is expected to attend all scheduled classes and related academic programs. If a student needs to miss a class, except for cases of emergency or illness, permission to be absent must be given by the course professor in advance, preferably as soon as the date of the potential absence is known. It is also helpful to remind the professor of the excused absence near the date of the absence. Even in the case of illness, if at all possible, students should make an effort to inform their professors of their expected absence. A student who is absent from class is required to make up missed work; arrangements to do so are the responsibility of the student in consultation with the professor.

Any absence may affect a student's performance in a course, so absences should be rare. Excessive excused absences or unexcused absences may result in lower grades on assignments, lower participation grades, a lower grade for the class, or loss of credit for the course, depending on the circumstances and the professor's policies.

If a seminarian is going to be absent, in addition to informing his professor(s), he is to let his formation advisor, the Academic Dean, and the Dean of Human Formation know by email. If a seminarian is absent without previous permission, he is to explain his absence in writing to his professor(s), his formation advisor, the Academic Dean, and the Dean of Human Formation. In addition to the potential academic consequences above, unexcused absences, or excessive absences, on the part of a seminarian will be addressed according to the Seminary Attendance Requirements in the *Seminarian Handbook* (5.3.2).

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the professor notifies the appropriate formation advisor, the Director of the MATS or MAPS program (as appropriate), and/or the student's diaconate formation office.

Tardiness for classes or failure to turn in work on time may result in lower grades on assignments, lower participation grades, a lower or failing grade for the class, depending on the circumstances and the professor's policies.

Students should be aware of the seminary's policy on incompletes in the *Seminary Catalog*. A student enrolled to audit a class is expected to attend class regularly but is exempt from assignments, papers, tests, and examinations.

Class-Specific Policies

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

Written work is due immediately upon entry to class of the assigned date, or at the discretion of the instructor, in electronic format by the date and time indicated in the directive. A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the appropriate formation advisor, the Director of Non-Resident Students and/or the student's diaconate formation office will be notified. Students must coordinate with professor for any make-ups, late work, etc.

B. Class Conduct

Please conduct yourself in a matter appropriate to your stage, station, and call.

C. Computer Skills, Technology Requirements, and Online Responsibilities

Please check emails and course Google docs for updates and communications. *SVDP technology requirements are posted on the seminary website at https://www.svdp.edu/programs/techreqs*.

D. Expectations for Use of Library and Other Resources

Students should use the library and other resources as needed throughout the course.

Students are encouraged to use the Writing Center to help plan, draft, and proofread their assignments. Professional and peer tutoring is available on a 1:1 basis, and group study sessions will also be available. Please get in touch with the writing center personnel directly for details on scheduling. Each tutoring session is recorded, and the professor will receive a receipt stating what was covered in the session and the tutor's recommendations for improvement. Receipts may be counted as credit towards the assignment's final grade. The Writing Center also assists with research by helping evaluate appropriate sources and connecting students with library resources.

E. Academic Integrity, Cheating, and Plagiarism

See the attachment at the end of this syllabus: "Academic Integrity, Cheating, and Plagiarism." The full SVDP Academic Integrity Policy appears in the *Seminary Catalog*.

SVDP policy is that all written work follows the *Guide to Formatting Written Work at SVDP*, which is based on the 17th edition of the *Chicago Manual of Style* (2017). The *Guide* includes extensive information on citation as well as use of language and formatting. The *Guide to Formatting Written Work at SVDP* is available on the SVDP website and in Canvas.

F. Information Technology Policy

Students should read and abide by the Information Technology Policy published in the *Seminarian Handbook* and the *Non-Resident Student Handbook*.

G. Disability Statement

If you have a documented disability for which you wish to be considered for academic accommodations, please contact the Academic Office at registrar@svdp.edu as soon as possible. **NB:** Accommodations require documentation.

H. Student Intellectual Property Rights

Students retain rights to their class work, which includes term papers, theses, posted messages in discussion forums, and other projects or assignments that they complete in their own name as a course or program requirement. Materials submitted to Canvas or other online systems are retained by the system indefinitely with students retaining ownership of their content. Faculty and administrators who have a legitimate educational need may access content on Canvas. The full policy concerning intellectual rights can be found in the Seminarian and Nonresident Student handbooks.

This syllabus is not a contract and may be subject to change as the course progresses.

HELPFUL LINKS

These links are posted here as they arise from class discussions and topics.

Final Assessments:

- **Interactive Conversational Final Assessment:**

  Trinity - Interactive Conversational Final Assessment
- **Meditative Commentary Submission Form:**

  Trinity - Meditative Commentary Submission Form

Helpful links:

- Course Resources
- Presentations
- Readings

Specific Resources

- Trinity Flashcards
- Teaching the Trinity in 7 Basic Steps
- Analogies of the Trinity: Award Ceremony (blank) - pdf
- Analogies of the Trinity: Award Ceremony (blank) - docx
- Analogies of the Trinity: Award Ceremony (filled in)
- Nicene Creed - pdf
- Begotten Explanation - gdoc

Links to other classes

- Eucharist syllabus
- Ecclesiology & Mariology Syllabus
- Metaphysics syllabus

Other Resources (as requested or relevant to class discussion)

- Image & Likeness Handout
- Thomas Weinandy, *Does God Suffer* (Excerpt, pp. 201-206)

X. COURSE OUTLINE

Note about Outline Format

The left column represents Time, whereas the right column represents Logico-Conceptual Order. The alignment of rows represents when we will cover what topic. This allows me to adjust the time spent per topic (left column) to the needs of the class, while preserving the underlying coherence and logic of the course outline (right column).

Each meeting day comprises roughly three 50-minute sessions: 9:15–10:05 · 10:15–11:05 · 11:15–12:05. These are flexible and can be adapted as needed. Session numbers below are the starting alignment, not a fixed commitment.

No class: Sept 25 (reading day) · Oct 16 (Board of Trustees) · Nov 27 (Thanksgiving).

Date	Topic & Readings
TIME ▼	**LOGICO-CONCEPTUAL ORDER ▼**
Unit 1 · Sessions 1–5 **Recovering the Mystery of God (Guide for Unit 1)** *Topic (4), marked Supplemental / Optional, moves to recommended reading.*	
Day 1 **Fri, Aug 28** *Sessions 1–3*	▸ **Introduction · Explanation of Approach, Assessments & Guides** *The Path Ahead — A Snapshot of the Course · Recovering the Mystery of God: Elevator Pitch. See Guide.* ▸ **(1) Introduction & Regaining Urgency** *See Guide.*
Day 2 **Fri, Sep 4** *Sessions 4–5*	▸ **(2) The Problem of God Today** *See Guide.* ▸ **(3) What do we mean by 'God'?** *See Guide.*
Unit 2 · Sessions 6–11 **The Revelation of the Triune God (Guide for Unit 2 | Annotated)**	
Day 2 (cont'd) **Fri, Sep 4** *Session 6*	▸ **(1) Introductions and Foundations for Unit 2** *Transition from Recovering the Mystery of God to Revelation*
Day 3 **Fri, Sep 11** *Sessions 7–9*	▸ **(2) Approach of Theological Aesthetics** ▸ **(3) The Revelation of God's Name** ▸ **(4) The Revelation of the Glory of Absolute Love on the Cross**
Day 4 **Fri, Sep 18** *Sessions 10–11*	▸ **(5) Liturgical and Biblical Paths** ▸ **Continued**

UNIT 3 · SESSIONS 12–16 **Preserving and Expressing the Mystery of the Triune God in the Christian Theological Tradition**	
DAY 4 (CONT'D) **Fri, Sep 18** *Session 12*	▸ **Ante-Nicene Fathers** *Read: Tertullian, Against Praxeas (GDRIVE)* [text] [scanned brief notations]
Fri, Sep 25	**READING DAY — no in-person class** *Instructor at commission meetings. Take this time to work on your meditative commentary. I strongly recommend that you engage in Lectio Divina on the Book of Glory, in an attitude and spirit of active receptivity, before the Blessed Sacrament.* Resource: Stefano, *Guide on Lectio Divina* Recommended: *The Trinitarian Origin of Prayer* (Excerpt)
DAY 5 **Fri, Oct 2** *Sessions 13–15*	▸ **Fourth Century Trinitarian Theology & The Arian Controversy, 1** *Presentation: Trinitarian Controversy (Nicaea)* *· Read: Dossier on Arius (GDRIVE) · Handouts One–Three* Handout One* Handout Two* Handout Three* *A note about the gift and significance of these handouts will be relayed in class ▸ **Fourth Century Trinitarian Theology & The Arian Controversy, 2** *Read: Excerpts from Arian Controversy (GDRIVE; TRIN. CONTR.)* ▸ **The Nicene Creed, 1** *Read: EMERY, Ch. 3*
DAY 6 **Fri, Oct 9** *Session 16*	▸ **The Nicene Creed, 2** *Read: EMERY, Ch. 3 (cont'd)* *Bonus: Athanasius and the Council of Nicaea Memes*
UNIT 4 · SESSIONS 17–27 **Theological Persons**	
DAY 6 (CONT'D) **Fri, Oct 9** *Sessions 17–18*	▸ **The Trinity & Theological Personhood as Relation: The Cappadocian Contribution** *Read: EMERY, Ch. 4 (83–110)*

	Resource: Outline of Emery Ch. 4 ▸ **Cont'd**
Fri, Oct 16	**NO CLASS — Board of Trustees** *No SVDP classes: Board of Trustees meeting date.*
DAY 7 **Fri, Oct 23** *Sessions 19–21*	▸ **Terminological Clarifications: Analogy of Person — The Difference between Divine and Human Personhood** *Recommended: Ratzinger on the Concept of Personhood and Zizioulas (GDRIVE)* ▸ **The Economic Trinity & Immanent Trinity — and the Question of the 'Filioque'** ▸ **Trinitarian Analogies** *Handout: Award Ceremony on Worst Trinitarian Analogies [in class]*
DAY 8 **Fri, Oct 30** *Sessions 22–24*	▸ **The Father** *Read: EMERY, Ch. 5 (111–123)* ▸ **The Son, Word and Image of the Father** *Read: EMERY, Ch. 5 (123–133)* ▸ **The Trinity & Christian Life**
DAY 9 **Fri, Nov 6** *Sessions 25–27*	▸ **The Holy Spirit, Love and Gift of the Father and Son** *Read: EMERY, Ch. 5 (134–158)* ▸ **The Economic Trinity & the Immanent Trinity, 1** ▸ **The Economic Trinity & the Immanent Trinity, 2** ▸ **The Question of the 'Filioque'** *Read: Excerpts (GDRIVE)*
UNIT 5 · SESSIONS 28–39 **The Liturgical Consummation of Trinitarian Theology: The Trinity as Proclaimed and Celebrated**	
DAY 10 **Fri, Nov 13** *Sessions 28–30*	▸ **The Trinitarian Mystery of the Liturgy and its Celebration** ▸ **Returning to the Creative and Saving Action of the Trinity** *Read: EMERY, Ch. 6 (159–194)* ▸ **Cont'd — EMERY, Ch. 6**
DAY 11 **Fri, Nov 20** *Sessions 31–33*	▸ **Cont'd — EMERY, Ch. 6** ▸ **Cont'd** ▸ **The Trinitarian Mystery of the Liturgy, 1** *Read: CORBON, "The Mystery of the Liturgy" (29–115)*

	· Recommended: John of the Cross, "Romances"
Fri, Nov 27	**NO CLASS — Thanksgiving** *Continue reading CORBON, The Wellspring of Divine Worship, across the break.*
DAY 12 **Fri, Dec 4** *Sessions 34–36*	▸ **The Trinitarian Mystery of the Liturgy, 2** *Read: CORBON (29–115) · Recommended: Balthasar, Credo — Articles on Father and Son* ▸ **The Trinitarian Mystery of the Liturgy, 3** *Read: CORBON (29–115) · Recommended: Credo — Articles on the Holy Spirit and the Church* ▸ **The Liturgy Celebrated, 1** *Read: CORBON, "The Liturgy Celebrated" (116–197)* ▸ **The Liturgy Celebrated, 2** *Read: CORBON (116–197)*
Due Date: **Tue, Dec 8,** **by 11:59 PM**	**Meditative Commentary Due** *To submit this assessment, please use the Meditative Commentary Submission Form.*
DAY 13 **Fri, Dec 11** *Sessions 37–39*	▸ **The Liturgy Celebrated, 3** *Read: CORBON (116–197)* ▸ **The Icon of the Trinity, 1** Presentation Suggested reading ▸ **The Icon of the Trinity, 2 · Presentation**
Due Date: **Mon, Dec 14,** **by 11:59 PM**	**Interactive Conversational Final Assessment** *This is a closed book assessment. You cannot have any resources, notes, texts, or other items, software, or tools available or in use during the assessment.* *Seminary deadline for all final exams: Wed, Dec 16.* *Final Assessment link: Trinity Interactive Conversational Final Assessment*

This syllabus is not a contract and may be subject to change as the course progresses.

Attachment C
Academic Integrity, Cheating, and Plagiarism

Students at SVDP are expected to conduct themselves with academic integrity. Such conduct is vital for the flourishing of the community as well as the intellectual growth, maturation, and spiritual development of the students. SVDP's Academic Integrity Policy is published in the *Seminary Catalog*, and students should review this policy to remind themselves of its scope. You should be especially aware of the policies on cheating or plagiarism.

Cheating is the fraudulent or dishonest presentation of work. Examples from the SVDP Academic Integrity Policy include

- Copying from another student's work
- Cooperation with other students without authorization from the professor in completing assignments or examinations
- Use of purchased, or otherwise obtained, pre-written essays or papers (in general students should not need to pay for resource materials as scholarly resources can be obtained by Interlibrary Loan from the Library)
- Not citing original thought that is not the student's own. While students may consult resources such as Wikipedia or natural-language processing tools (e.g., ChatGPT) in their initial development of an assignment, these sources should not typically be cited in graduate-level work. All information drawn from such resources should be verified and attribution given to original sources.
- Falsification of records or reports
- Dishonesty in request for extensions or documentation of absences

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one's own. Each student is responsible for learning and using proper methods of paraphrasing and footnoting, quotation, and other forms of citation, to ensure that the original author, speaker, illustrator, or source of the material used is clearly acknowledged.

All content and ideas that do not stem from the student's own original thought should be cited. Plagiarism includes such actions as the following:

- Not quoting or citing any work that is not your own
- Copying significant amounts of material from any source
- Using multiple sources to such an extent that your paper or presentation no longer represents original work
- Using new content or ideas produced by a natural-language processing tool such as ChatGPT without verification and attribution to the original sources

- Improper use of editing assistance from persons or e-tools; submitted assignments must reflect the student's own voice and understanding of the work
- Referring to or citing non-existent sources
- Re-cycling your own previous work without permission from the instructor.

Please familiarize yourself with these and other common types of plagiarism. The site www.plagiarism.org provides further information on what constitutes plagiarism. The page http://turnitin.com/assets/en_us/media/plagiarism_spectrum.php presents the 10 most common types of plagiarism.

These principles apply to work turned in for class as well as work performed as part of your field education and ministry (e.g., a homily or report written for the ministry site must acknowledge sources as appropriate). Work submitted must also be an honest reflection of the activities in which the student is engaged (e.g., cases submitted for review must present actual ministerial events).

Plagiarism and cheating are serious offenses. Plagiarism or cheating will result in a grade reduction, typically a zero for the assignment, unless the infraction is decidedly minor.. Additional consequences, including failure of the course, academic suspension, and dismissal from the program and the seminary, may be applied according to the section concerning policy and process found in the *Seminary Catalog*.

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St. Vincent de Paul Regional Seminary
Syllabus

XI. COURSE: THY510 –TRINITY (FALL 2026)

Credit hours: 3 credits

Day(s) and Time(s):

- Fri., 9:15 AM - 12:05 PM

Location of class: Classroom #3

Quick access:

- Direct link: Trinity syllabus
- Jump to: Course Schedule ⏩

XII. Instructor

Name: Troy A. Stefano, Ph.D.
Email: Troy@troystefano.com (preferred)
TStefano@svdp.edu (institutional)
Cell: (786) 502-7554
Office: (561) 327-7667
Office Location: SVDP, Rm. 632
Booking page for meetings: calendly.com/troystefano

*Contact: for a quick response, text messages are welcome. For meetings, please book them directly through the booking page.

XIII. Course Description

Trinity is the critical, participatory and contemplative reflection on the mystery of God and His Trinitarian reality. We will converse with the witness of the Scripture, the theological and magisterial Tradition of the Church, and the mystical experience. We will emphasize certain topics: the Trinity as the only answer to the challenge of atheism, the Trinity as the source of all reality, the trinitarian revelation in the Paschal Mystery of Christ, the history of development of trinitarian doctrine, and the central trinitarian categories. As a conclusion, we will reflect on the pastoral and spiritual actualization of trinitarian theology. *(Description in Seminary Catalog)*

XIV. Course PREREQUISITES

THY501—Fundamental Theology.

XV. Program-Level Student Learning Outcomes

Graduates of the Master of Divinity (MDiv) will

- Manifest emotional, moral, and psychological maturity for Christian living, evangelizing witness, and joyful priestly service. (*Human Formation:* MDiv SLO-1)
- Evidence a theologically informed, developing priestly spirituality that embraces prayer, simplicity of life, obedience, pastoral service, attentiveness to the marginalized and social justice, a commitment to spiritual direction, a regular practice of the use of the Sacrament of Reconciliation, a valuing of community, and chaste celibacy. (*Spiritual Formation:* MDiv SLO-2)
- Demonstrate a competent understanding of Catholic theology (including Scripture, systematic theology, moral theology, canon law, and historical theology) and the ability to research and develop well-grounded theological arguments (including the ability to conduct research using appropriate resources, synthesize and logically organize information, evaluate nuanced perspectives, and connect to one's own spiritual life and to pastoral practice). (*Intellectual Formation:* MDiv SLO-3)
- Exhibit a substantive capacity for priestly ministry and pastoral leadership to the People of God as developed through field education placements and responsibilities. (*Pastoral Formation:* MDiv SLO-4)
- Express evangelical zeal and competency for pastoral outreach to all, with particular attention to the poor and marginalized, through the acquisition of pastoral language skills, awareness of cultural context, the application of theological material to pastoral situations, and well developed preaching and teaching skills. (*Missionary Discipleship:* MDiv SLO-5)

XVI. Course-Level Student Learning Outcomes

At the conclusion of this course, students will be able to

- **Skills (*Textual Engagement*):** Have a deeper familiarity with and/or have more practice in engaging important texts in Trinitarian Theology (*MDiv SLO-3; PPF6* ## 328-329, 348-351; cf. 376-378; also see 24, 30, 96, 150, 229).
- **Content (*Mystery of God*):** More fruitfully meditate upon what the Christian theological tradition means by the word, "God," in contrast to the usage found in the *New Atheists* or in some popular conceptions of God today (such as views that conceive of God as the 'highest being among beings,' and so forth) (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378).
- **Content (*Revelation of the Trinity*):** Have a better appreciation for the *revelation* of the Trinity through the missions of the Son and the Holy Spirit—that is, how God, who is Absolute Love in himself (*theologia*; *"theology"*), reveals himself and truly gives himself to us in Christ and the Holy Spirit (*oikonomia; "the economy"*) (MDiv SLO-3; PPF6 ## 328-329, 348-351; cf. 376-378).
- **Content (*Trinitarian Theology & Vocabulary*):** Have a better understanding of some of the key challenges, controversies (e.g., Arianism), and developments of Trinitarian theology and key vocabulary (such as "begotten," "perichoresis," etc.) in the Christian theological tradition (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378)

- ***Priestly Formation (Christian life):*** have a deeper appreciation for the Trinitarian dimensions of Christian life (MDiv SLO-2; MDiv SLO-5; *PPF6* ## 24, 30, 96, 150, 229; 328-329, 348-351; cf. 376-378).

XVII. Text and Required Materials

6. David Bentley Hart, *The Experience of God: Being, Consciousness, Bliss* (New Haven: Yale University Press: 2013) [= HART]
7. William G. Rusch (ed. and trans.). *The Trinitarian Controversy*. Sources of Early Christian Thought Series, ed. William G. Rusch (Minneapolis, MN: Fortress Press, 1980) [= TRIN. CONTR.]
8. Giles Emery, OP, *The Trinity: An Introduction to the Catholic Doctrine on the Triune God*, Trans. Matthew Levering (Washington, DC: CUA Press, 2011) [= EMERY]
9. Jean Corbon, *The Wellspring of Divine Worship*, Trans. Matthew J. O'Connell (San Francisco: Ignatius Press, 2005). [= CORBON]
10. Hans Urs von Balthasar, *Credo: Meditations on the Apostles' Creed* (San Francisco: Ignatius Press, 2000) [= CREDO]

***Digital Files:** *All required texts for the course that are not included in the above list of books will be provided via Canvas, Google Drive, and/or provided in copy form.* Please print all of these files and bring the assigned readings to class with you, or bring a laptop / iPad to class with you so that you can access the texts during class discussions. [The course's Canvas page = CANVAS; a shared Google Drive folder = GDRIVE; printed Copy form = COPY]

XVIII. Grading Criteria

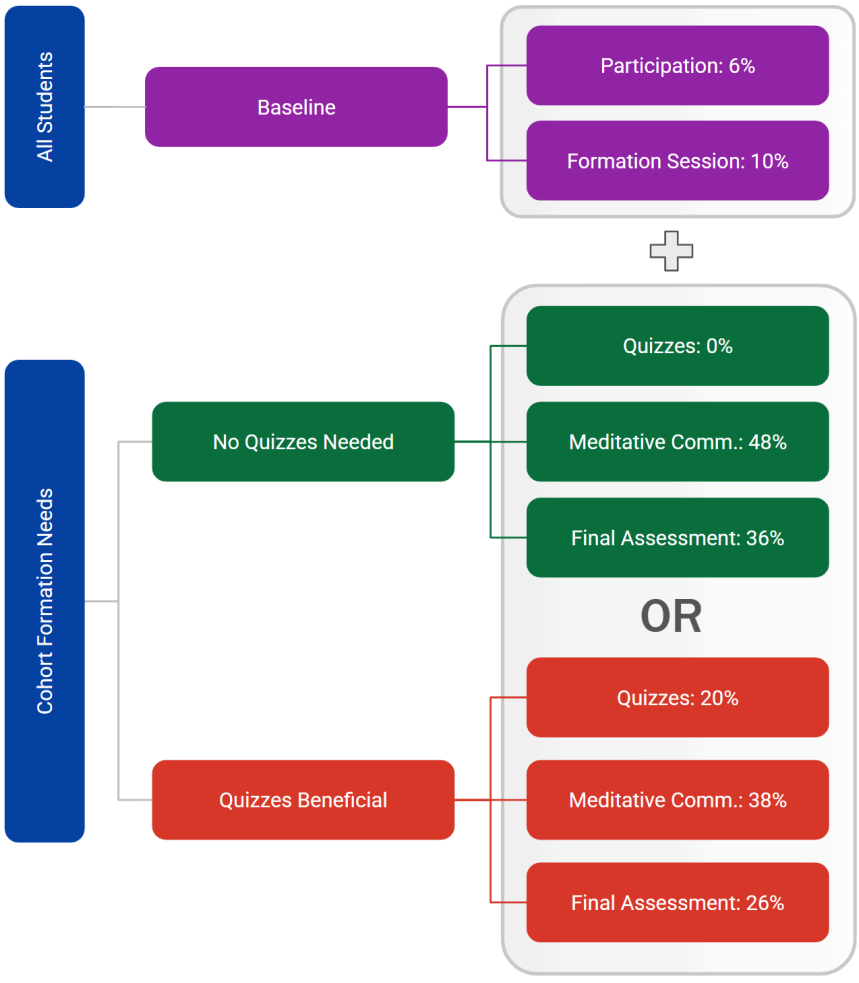
D. Composition of Final Grade

The grade distribution responds dynamically to class formation needs:

	No Quizzes	1-5 Quizzes
α. ENCOUNTER, ENGAGEMENT, & ACCOMPANIMENT		
Class participation	**6%**	**6%**
2 Intellectual Formation Session (Btwn Wks 3 - 12)	**10%**	**10%**
☧. CRUCIBLES		
Quizzes/ short response assignments	**0%**	**20%**
Ω. FORMATION BENCHARMKS		
Meditative Commentary	**48%**	**38%**
Interactive Conversational Final Assessment	**36%**	**26%**
TOTAL	**100%**	**100%**

**The instructor determines whether to implement 0-5 quizzes based on cohort formation needs. If/when quizzes are given (1-5), they collectively constitute 20% of the grade.*

Grade Distribution Logic:



E. Structure of Assignments

α. Encounter, Engagement, & Accompaniment

We begin where formation must: with the encounter of God's glory in the pierced and risen heart of Christ. It is this Beauty crowned with thorns that first sets us ablaze and provokes our response.[7] Through class participation and accompaniment, we who dare to engage with God (fitting for the God whose audacity engaged us first!) grow deeper in wisdom's way. Here, our goal is not mere conceptual transmission but rather an infectious transformation - helping you encounter and savor more deeply the mystery of God in your lives.

Ω. Configuration of Heart to Heart: Formation Benchmarks

The culminating assignments are designed to help mark your growth in being configured to Christ's own relationship with the Father in the Spirit. The meditative commentary plunges into the heart of God, where prayer and poetry become one with theological reflection - for true theology is nothing less than thinking in prayer. Prayer here should be transformed and saturated with the Trinity.[8] The interactive final assessment cultivates your capacity to share the mystery of God's inner life with others, as a mystery most deeply characterized by self-gift. Here, human and intellectual formation find their fulfillment in spiritual formation wherein one's heart is configured to the heart of Christ.[9] It is from here that we discover our deepest identity in Christ as beloveds of the Father; and it is from here that intellectual[10] and human formation are transformed and pressed into pastoral service.[11]

☧. Crucibles Along the Way

Between these Alpha and Omega points stand the crucibles: the *sequela Christi,* the *via Crucis,* the way of the cross. These shorter assignments serve as opportunities to be configured more deeply to Christ *along the way*. They are responsive to your needs. There may be 0-5 short quizzes or responses, depending on the class needs. At times, a Cross becomes the very gift that heals us of our 'crosses'. It's as if, in the midst of our struggles, Christ gives us space to dwell in

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[7] "The truth that provides the yardstick for faith is God's willingness to die for the world he loves, for mankind and for me as an individual. This love became manifest in the dark night of Christ's crucifixion. Every source of grace—faith, love, and hope—springs from this night. Everything that I am (insofar as I am anything more on this earth than a fugitive figure without hope, all of whose illusions are rendered worthless by death), I am solely by virtue of Christ's death, which opens up to me the possibility of fulfillment in God. I blossom on the grave of God who died for me. I sink my roots deep into the nourishing soil of his flesh and blood. The love that I draw in faith from this soil can be of no other kind than the love of one who is buried." (Balthasar, *The Moment of Christian Witness*. San Francisco, CA: Ignatius Press, pg. 16).

[8] "The basic principle of spiritual formation is … 'to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit' (*PDV*, no. 45). This is the foundational call to discipleship and conversion of heart. (*PPF6*, 226)

[9] "The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great High Priest. The seminarian is invited to put everything he is and everything he has at the service of the Gospel, deepening his total self-gift through simplicity of life, celibacy and obedience. His interior life gradually draws him deeper into the priestly, self-sacrificial path of Jesus. Jesus is the one whose service finds its high point in giving his life as a ransom for the many (See Mk 10:45), as the Good Shepherd who lays down his life for his sheep "so that they might have life and have it more abundantly" (Jn 10:10; see Jn 10:17-18) and as the Bridegroom who loves his Bride, the Church, "and handed himself over for her" (Eph 5:25; see Eph 5:26-27). Spiritual formation is about forming the heart so that it will interiorize the sentiments and ways of acting of Jesus Christ, the Son of the Father, who always acted in communion with the Holy Spirit." (*PPF6*, 228)

[10] "The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God's Revelation and the one Teacher. This saving knowledge is not acquired only once but rather is continuously appropriated and deepened, so that it becomes more and more part of the disciple (*PPF6*, 263; cf. *PDV*, 51).

[11] Pastoral formation is "the culmination of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd";430 therefore "priestly formation must be permeated by a pastoral spirit." (*PPF6*, 366; cf. *Ratio*, 119)

his pierced side: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt 11:29-29). These crucibles—or "little crosses'—are imbued with Crucified Love, a drop of which transforms all our struggles into sites of intimacy and love. These "guide posts" or "little crosses" are given as needed to illuminate your journey toward the Omega to which we are called. [12]

F. Grading Scale

Grade	Numerical Equivalent*	Grade	Numerical Equivalent*
A	94–100	C	74–76
A–	90–93	C–	70–73
B+	87–89	D+	67–69
B	84–86	D	64–66
B–	80–83	D–	60–63
C+	77–79	F	Below 60

** Grades will be rounded up or down to nearest whole number.*

XIX. Description of Assignments

6. Class participation

Regular, punctual, and attentive course attendance and informed, active participation in class discussion. This class values the discussion of texts as a primary mode of instruction alongside any lectures, so please prepare accordingly by reading the assigned texts carefully/critically *prior* to the class for which they are assigned.

Some concrete points:

1.4. Students must print assigned readings and mark them up (as appropriate) prior to class and bring them to class. Alternatively, students may bring a laptop or Tablet with the assigned readings and digital annotations. I emphatically prefer that you bring print versions (studies and experience show differences in recollection ability and the ability to 'think abstractly' depending on screen or paper, and with our subject matter, paper would yield the best result for comprehension); but you can make the final determination.

1.5. If students text during class, use messenger services or social media, or are distracted/ distract other students, points will be removed. Of course, if any issue arises that you must deal with, simply excuse yourself from class and attend to it, and collect notes from your classmate.

1.6. The key word for class participation is *engagement, engagement, engagement.* If you don't understand something, speak up. Be involved. Discuss. Although I will lecture during the course, I expect conversation, critical questions and thoughts – in a word, *engagement*.

[12] "Christ enables us to live in him all that he himself lived, and he lives it in us" (*CCC* 521).

7. **Intellectual Mentorship Session**
   This consists of two (2) one-on-one or small group meetings scheduled with me via text message or Calendly for intellectual formation. The meetings should take place between the third and twelfth weeks of class. During these sessions, we will discuss where you are in your journey and how you're wrestling with the materials. If needed, we will develop a brief intellectual formation plan for you in which you will choose your own formative goals and we will discuss strategies to achieve them. This is also an opportunity for you to practice sharing the faith. As described elsewhere, my role here is to be a GPS – a co-pilot who aims to support you and empower you in your unique journey with God. Assessment of this will be based primarily on completion, but also on authenticity, openness, and engagement.

   NB 1: Two sessions is a floor, not a ceiling. I'm invested in your formation!
   NB 2: In some cases, due to constraints of student's other obligations, one longer session may suffice, at the discretion of the professor.

8. **Quizzes / Short Response Assignments**
   A number of quizzes on covered material (ranging from 0-5) will be administered based on class formation needs throughout the semester. If implemented, quizzes will be announced the week prior and delivered on Canvas or another assessment platform (e.g., VideoAsk). When any quizzes are given (1-5), they collectively constitute 20% of the final grade, with your score distributed equally among them. The decision to implement quizzes responds to the formation needs of the cohort as they emerge.

9. **Meditative Commentary/Synthesis**
   This assignment entails writing a 'meditative commentary' on the 'Book of Glory' in the Gospel of John. The requirement for the assignment is that you have to re-write the Gospel *from the perspective and voice of the Son*, *in conversation with the Father and Spirit*. In this essay, you will be required to find beautiful and creative ways of expressing the technical teachings on the Trinity that we have matriculated throughout the course, and reference those teachings through footnotes or place them in the text in brackets. The commentary should be 10-12 pages, double space, 12 pt font, Times New Roman, 1" margins.

   The central criterion is for you to show how the Trinity is the radiating center of the Christian faith as Absolute Love, and to show—in a poetic-meditative way that reflects the glory and freedom of love—how this central mystery permeates and stands at the center of all the other mysteries, especially the paschal mystery and the mystery of the Church.

FAQs

Q: ***What are the requirements? How is it graded and assessed?***
A: Here is a detailed description, including grading rubrics and requirements: Trinity Project grading rubric and more detailed information.

Q: ***Can you give us a sample of what it should look like?***
A: Yes! The following is an excerpted sample from a previous student. This sample is used to help give you a sense for what the assignment could look like, though you have a great deal of

freedom to develop it in whichever way prayerfully you discern is most fitting: Excerpted sample of meditative commentary.

Q: ***How should I work on it? Any suggestions on how to approach the project?***
A: The following is a *recommended* approach and guide, not required. It's a preliminary draft of a document, and thus a work in progress. Please use whatever you find helpful; disregard the rest. Here is the resource: Trinitarian Meditative Commentary - Instructional Guide (Work in Progress)**.

Q: ***Where do I submit the meditative commentary assignment?***
A: Please use the following submission link: Meditative Commentary Submission Form

10. **Interactive Conversational Final Assessment**

    For this final assessment, you will be presented with short questions and have to respond dynamically and conversationally in a succinct, age-appropriate manner. This will be done using an online tool.

    For the interactive final assessment, please use the following link: Trinity - Interactive Conversational Final Assessment. This is a ***closed*** book assessment. You cannot have any resources, notes, texts, or other items or software or tools available or in use during the assessment. ***Updated link: no password.**

EXPECTATIONS

I. Attendance and On-Time Performance

Each student is expected to attend all scheduled classes and related academic programs. If a student needs to miss a class, except for cases of emergency or illness, permission to be absent must be given by the course professor in advance, preferably as soon as the date of the potential absence is known. It is also helpful to remind the professor of the excused absence near the date of the absence. Even in the case of illness, if at all possible, students should make an effort to inform their professors of their expected absence. A student who is absent from class is required to make up missed work; arrangements to do so are the responsibility of the student in consultation with the professor.

Any absence may affect a student's performance in a course, so absences should be rare. Excessive excused absences or unexcused absences may result in lower grades on assignments, lower participation grades, a lower grade for the class, or loss of credit for the course, depending on the circumstances and the professor's policies.

If a seminarian is going to be absent, in addition to informing his professor(s), he is to let his formation advisor, the Academic Dean, and the Dean of Human Formation know by email. If a seminarian is absent without previous permission, he is to explain his absence in writing to his professor(s), his formation advisor, the Academic Dean, and the Dean of Human Formation. In addition to the potential academic consequences above, unexcused

absences, or excessive absences, on the part of a seminarian will be addressed according to the Seminary Attendance Requirements in the *Seminarian Handbook* (5.3.2).

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the professor notifies the appropriate formation advisor, the Director of the MATS or MAPS program (as appropriate), and/or the student's diaconate formation office.

Tardiness for classes or failure to turn in work on time may result in lower grades on assignments, lower participation grades, a lower or failing grade for the class, depending on the circumstances and the professor's policies.

Students should be aware of the seminary's policy on incompletes in the *Seminary Catalog*. A student enrolled to audit a class is expected to attend class regularly but is exempt from assignments, papers, tests, and examinations.

Class-Specific Policies

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

Written work is due immediately upon entry to class of the assigned date, or at the discretion of the instructor, in electronic format by the date and time indicated in the directive. A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the appropriate formation advisor, the Director of Non-Resident Students and/or the student's diaconate formation office will be notified. Students must coordinate with professor for any make-ups, late work, etc.

J. Class Conduct

Please conduct yourself in a matter appropriate to your stage, station, and call.

K. Computer Skills, Technology Requirements, and Online Responsibilities

Please check emails and course Google docs for updates and communications. *SVDP technology requirements are posted on the seminary website at https://www.svdp.edu/programs/techreqs*.

L. Expectations for Use of Library and Other Resources

Students should use the library and other resources as needed throughout the course.

Students are encouraged to use the Writing Center to help plan, draft, and proofread their assignments. Professional and peer tutoring is available on a 1:1 basis, and group study

sessions will also be available. Please get in touch with the writing center personnel directly for details on scheduling. Each tutoring session is recorded, and the professor will receive a receipt stating what was covered in the session and the tutor's recommendations for improvement. Receipts may be counted as credit towards the assignment's final grade. The Writing Center also assists with research by helping evaluate appropriate sources and connecting students with library resources.

M. Academic Integrity, Cheating, and Plagiarism

See the attachment at the end of this syllabus: "Academic Integrity, Cheating, and Plagiarism." The full SVDP Academic Integrity Policy appears in the *Seminary Catalog*.

SVDP policy is that all written work follows the *Guide to Formatting Written Work at SVDP*, which is based on the 17th edition of the *Chicago Manual of Style* (2017). The *Guide* includes extensive information on citation as well as use of language and formatting. The *Guide to Formatting Written Work at SVDP* is available on the SVDP website and in Canvas.

N. Information Technology Policy

Students should read and abide by the Information Technology Policy published in the *Seminarian Handbook* and the *Non-Resident Student Handbook*.

O. Disability Statement

If you have a documented disability for which you wish to be considered for academic accommodations, please contact the Academic Office at registrar@svdp.edu as soon as possible. **NB:** Accommodations require documentation.

P. Student Intellectual Property Rights

Students retain rights to their class work, which includes term papers, theses, posted messages in discussion forums, and other projects or assignments that they complete in their own name as a course or program requirement. Materials submitted to Canvas or other online systems are retained by the system indefinitely with students retaining ownership of their content. Faculty and administrators who have a legitimate educational need may access content on Canvas. The full policy concerning intellectual rights can be found in the Seminarian and Nonresident Student handbooks.

This syllabus is not a contract and may be subject to change as the course progresses.

HELPFUL LINKS

These links are posted here as they arise from class discussions and topics.

Final Assessments:

- **Interactive Conversational Final Assessment:**

  Trinity - Interactive Conversational Final Assessment

- **Meditative Commentary Submission Form:**

  Trinity - Meditative Commentary Submission Form

Helpful links:

- Course Resources
- Presentations
- Readings

Specific Resources

- Trinity Flashcards
- Teaching the Trinity in 7 Basic Steps
- Analogies of the Trinity: Award Ceremony (blank) - pdf
- Analogies of the Trinity: Award Ceremony (blank) - docx
- Analogies of the Trinity: Award Ceremony (filled in)

Links to other classes

- Eucharist syllabus
- Ecclesiology & Mariology Syllabus
- Metaphysics syllabus

Other Resources (as requested or relevant to class discussion)

- Image & Likeness Handout
- Thomas Weinandy, *Does God Suffer* (Excerpt, pp. 201-206)

XX. COURSE OUTLINE

*Note about Outline Format: The left column represents **Time**, whereas the right column represents **Logico-Conceptual Order.** The ***alignment*** of rows represents when we will cover what topic. This allows me to adjust the time spent per topic (left column) to the needs of the class, while preserving the underlying coherence and logic of the course outline (right column).

Date	Topic & Readings	
TIME ▼	**LOGICO-CONCEPTUAL ORDER ▼**	
	UNIT 1: RECOVERING THE MYSTERY OF GOD	
	Unit Guide contains readings, activities, assessments, and learning objectives.* **Trinity _ Guide for Unit 1 (Recovering the Mystery of God)	
Week 1A: Mon, Sept 15	Introduction Explanation of Approach, Assessments, & Guides Link to annotated unit guide (sample) The Path Ahead - A Snapshot of the Course: • Recovering the Mystery of God: Elevator Pitch	
	(1) *Introduction & Regaining Urgency* *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
Week 1B: Thur, Sep 18	**(2) *The Problem of God Today*** *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
	(3) What do we mean by 'God'? *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
Week 2A: Mon, Sep 22	Continued. **(4) Supplemental/ Optional: Towards a Genealogy of God's Attenuation and Deformation** *Readings and reading guides are in the Trinity, *Guide for Unit 1*.	
	UNIT 2: THE REVELATION OF THE TRIUNE GOD	
	Unit Guide contains readings, activities, assessments, and learning objectives.* **Trinity _ Guide for Unit 2 (The Self-Revelation of the Triune God)	

	***Link to Unit 2 Guide (Annotated Version)**	
	(1) *Introductions and Foundations for Unit 2* *Transition from Recovering the Mystery of God to Revelation* *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
	(2) *Approach of Theological Aesthetics* *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 2B: Thur, Sep 25	No *In-Person Class.* Take this time to work on your meditative commentary. I strongly recommend that you engage in *Lectio Divina* on the Book of Glory, in an attitude and spirit of active receptivity, before the blessed sacrament. Resource: Stefano, *Guide on Lectio Divina* Recommended: *The Trinitarian Origin of Prayer* (Excerpt)	
Week 3A: Mon, Sep 29	**(3) *The Revelation of God's Name*** *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 3B: Thur, Oct 2	**(4) The Revelation of the Glory of Absolute Love on the Cross** *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
	(5) Liturgical and Biblical Paths *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
	Continued. *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 4A: Mon, Oct 6	**UNIT 3: PRESERVING AND EXPRESSING THE MYSTERY OF THE TRIUNE GOD IN THE CHRISTIAN THEOLOGICAL TRADITION**	
	Ante-Nicene Fathers Read: Tertullian's *Against Praxeas* (GDRIVE) [text] [scanned brief notations]	

	Fourth Century Trinitarian Theology & The Arian Controversy, 1 Presentation: Trinitarian Controversy (Nicaea) PPTX	
Week 4B: Thur, Oct 9	Read: *Dossier on Arius* (GDRIVE) Handout One* Handout Two* Handout Three* *A note about the gift and significance of these handouts will be relayed in class	
	Fourth Century Trinitarian Theology & The Arian Controversy, 2 Read: *Excerpts from Arian Controversy* (GDRIVE; TRIN. CONTR.)	
	The Nicene Creed, 1 Read: EMERY, Ch. 3 Emery, Chapter 3	
Week 5A: Mon, Oct 13	No Class (Qtr Break)	
Week 5B: Thur, Oct, 16	The Nicene Creed, 2 Read: EMERY, Ch. 3 (Cont'd) Emery, Chapter 3 Bonus: Athanasius and the Council of Nicaea Memes	
	UNIT 4: THEOLOGICAL PERSONS	
	The Trinity & Theological Personhood as Relation: The Cappadocian Contribution Read: EMERY, "Chapter 4" (83-110) Emery, Chapter 4 Outline	
	Cont'd	
Week 6A: Mon, Oct 20	Terminological Clarifications: *Analogy of Person* - The Difference between Divine Personhood and Human Personhood Recommended: Ratzinger on the Concept of Personhood and Zizioulas (GDRIVE)	
	The Economic Trinity & Immanent Trinity—and the Question of the 'Filioque'	
	Trinitarian Analogies Handout: Award Ceremony on Worst Trinitarian Analogies [in class]	
	The Father Read: EMERY, "Chapter 5," (pgs. 111-123).	

Week 6B: Thur, Oct 23	The Son, Word and Image of the Father Read: EMERY, "Chapter 5" (pgs. 123-133)	
	The Trinity & Christian Life	
	The Holy Spirit, Love and Gift of the Father and Son Read: EMERY, "Chapter 5" (pgs. 134-158)	
Week 7A: Mon, Oct 27	The Economic Trinity & the Immanent Trinity, 1 Read: No reading. Read ahead!	
	The Economic Trinity & the Immanent Trinity, 2 Read: No reading. Read ahead!	
	The Question of the 'Filioque' Read: *Excerpts* (GDRIVE)	
Week 7B: Thur, Oct 30	**UNIT 5. THE LITURGICAL CONSUMMATION OF TRINITARIAN THEOLOGY: THE TRINITY AS PROCLAIMED AND CELEBRATED**	
	The Trinitarian Mystery of the Liturgy and its Celebration	
	Returning to the Creative and Saving Action of the Trinity Read: EMERY, "Chapter 6" (159-194)	
	Cont'd. Read: EMERY, "Chapter 6" (159-194)	
Week 8A: Mon, Nov 3	Cont'd. Read: EMERY, "Chapter 6" (159-194)	
	Cont'd	
	The Trinitarian Mystery of the Liturgy, 1 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: Read: John of the Cross, "Romances" (GDRIVE)	
Week 8B: Thur, Nov 6	The Trinitarian Mystery of the Liturgy, 2 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: Balthasar, *Credo*, Articles on Father and Son	
	The Trinitarian Mystery of the Liturgy, 3 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: *Credo*, Articles on the Holy Spirit and the Church	

Week 9A: Mon, Nov 10	The Liturgy Celebrated, 1 Read: CORBON, “The Liturgy Celebrated” (116-197)	
	The Liturgy Celebrated, 2 Read: CORBON, “The Liturgy Celebrated” (116-197)	
	The Liturgy Celebrated, 3 Read: CORBON, “The Liturgy Celebrated” (116-197)	
Due Date: Tue, Nov 11, by 11:59 PM	**Meditative Commentary Due** ***To submit this assessment, please use this link: Meditative Commentary Submission Form***	
Week 9B: Thur, Nov 13	**The Icon of the Trinity**	
	The Icon of the Trinity, 1 Readings: None.	
	The Icon of the Trinity, 2 Presentation Suggested reading Readings: None.	
Due Date: Fri, Nov 14, by 11:59 PM	**Interactive Conversational Final Assessment** For the interactive final assessment, please use the following link: Trinity - Interactive Conversational Final Assessment. This is a ***closed*** book assessment. You cannot have any resources, notes, texts, or other items or software or tools available or in use during the assessment.	

Attachment C
Academic Integrity, Cheating, and Plagiarism

Students at SVDP are expected to conduct themselves with academic integrity. Such conduct is vital for the flourishing of the community as well as the intellectual growth, maturation, and spiritual development of the students. SVDP's Academic Integrity Policy is published in the *Seminary Catalog*, and students should review this policy to remind themselves of its scope. You should be especially aware of the policies on cheating or plagiarism.

Cheating is the fraudulent or dishonest presentation of work. Examples from the SVDP Academic Integrity Policy include

- Copying from another student's work
- Cooperation with other students without authorization from the professor in completing assignments or examinations
- Use of purchased, or otherwise obtained, pre-written essays or papers (in general students should not need to pay for resource materials as scholarly resources can be obtained by Interlibrary Loan from the Library)
- Not citing original thought that is not the student's own. While students may consult resources such as Wikipedia or natural-language processing tools (e.g., ChatGPT) in their initial development of an assignment, these sources should not typically be cited in graduate-level work. All information drawn from such resources should be verified and attribution given to original sources.
- Falsification of records or reports
- Dishonesty in request for extensions or documentation of absences

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one's own. Each student is responsible for learning and using proper methods of paraphrasing and footnoting, quotation, and other forms of citation, to ensure that the original author, speaker, illustrator, or source of the material used is clearly acknowledged.

All content and ideas that do not stem from the student's own original thought should be cited. Plagiarism includes such actions as the following:

- Not quoting or citing any work that is not your own
- Copying significant amounts of material from any source
- Using multiple sources to such an extent that your paper or presentation no longer represents original work
- Using new content or ideas produced by a natural-language processing tool such as ChatGPT without verification and attribution to the original sources
- Improper use of editing assistance from persons or e-tools; submitted assignments must reflect the student's own voice and understanding of the work
- Referring to or citing non-existent sources
- Re-cycling your own previous work without permission from the instructor.

> Please familiarize yourself with these and other common types of plagiarism. The site www.plagiarism.org provides further information on what constitutes plagiarism. The page http://turnitin.com/assets/en_us/media/plagiarism_spectrum.php presents the 10 most common types of plagiarism.
>
> These principles apply to work turned in for class as well as work performed as part of your field education and ministry (e.g., a homily or report written for the ministry site must acknowledge sources as appropriate). Work submitted must also be an honest reflection of the activities in which the student is engaged (e.g., cases submitted for review must present actual ministerial events).

Plagiarism and cheating are serious offenses. Plagiarism or cheating will result in a grade reduction, typically a zero for the assignment, unless the infraction is decidedly minor.. Additional consequences, including failure of the course, academic suspension, and dismissal from the program and the seminary, may be applied according to the section concerning policy and process found in the *Seminary Catalog*.

St. Vincent de Paul Regional Seminary
Syllabus

I. COURSE: THY510 –TRINITY (WINTER 2025)

Credit hours: 3 credits

Day(s) and Time(s):

- Tues., 9:15 AM - 12:05 PM
- Thurs. 10:15 AM - 12:05 PM

Location of class: Classroom 4

Quick access:

- Trinity Syllabus: bit.ly/SVDPTrinity2025
- Direct link: Trinity syllabus
- Jump to: Course Schedule ⏩

II. Instructor

Name: Troy A. Stefano, Ph.D.
Email: Troy@troystefano.com (preferred)
TStefano@svdp.edu (institutional)
Cell: (786) 502-7554
Office: (561) 327-7667
Office Location: SVDP, Rm. 632
Booking page for meetings: calendly.com/troystefano

*Contact: for a quick response, text messages are welcome. For meetings, please book them directly through the booking page.

III. Course Description

Trinity is the critical, participatory and contemplative reflection on the mystery of God and His Trinitarian reality. We will converse with the witness of the Scripture, the theological and magisterial Tradition of the Church, and the mystical experience. We will emphasize certain topics: the Trinity as the only answer to the challenge of atheism, the Trinity as the source of all reality, the trinitarian revelation in the Paschal Mystery of Christ, the history of development of trinitarian doctrine, and the central trinitarian categories. As a conclusion, we will reflect on the pastoral and spiritual actualization of trinitarian theology. *(Description in Seminary Catalog)*

IV. Course PREREQUISITES

THY501—Fundamental Theology.

V. Program-Level Student Learning Outcomes

Graduates of the Master of Divinity (MDiv) will

- Manifest emotional, moral, and psychological maturity for Christian living, evangelizing witness, and joyful priestly service. (*Human Formation:* MDiv SLO-1)
- Evidence a theologically informed, developing priestly spirituality that embraces prayer, simplicity of life, obedience, pastoral service, attentiveness to the marginalized and social justice, a commitment to spiritual direction, a regular practice of the use of the Sacrament of Reconciliation, a valuing of community, and chaste celibacy. (*Spiritual Formation:* MDiv SLO-2)
- Demonstrate a competent understanding of Catholic theology (including Scripture, systematic theology, moral theology, canon law, and historical theology) and the ability to research and develop well-grounded theological arguments (including the ability to conduct research using appropriate resources, synthesize and logically organize information, evaluate nuanced perspectives, and connect to one's own spiritual life and to pastoral practice). (*Intellectual Formation:* MDiv SLO-3)
- Exhibit a substantive capacity for priestly ministry and pastoral leadership to the People of God as developed through field education placements and responsibilities. (*Pastoral Formation:* MDiv SLO-4)
- Express evangelical zeal and competency for pastoral outreach to all, with particular attention to the poor and marginalized, through the acquisition of pastoral language skills, awareness of cultural context, the application of theological material to pastoral situations, and well developed preaching and teaching skills. (*Missionary Discipleship:* MDiv SLO-5)

VI. Course-Level Student Learning Outcomes

At the conclusion of this course, students will be able to

- **Skills (*Textual Engagement*):** Have a deeper familiarity with and/or have more practice in engaging important texts in Trinitarian Theology (*MDiv SLO-3; PPF6* ## 328-329, 348-351; cf. 376-378; also see 24, 30, 96, 150, 229).
- **Content (*Mystery of God*):** More fruitfully meditate upon what the Christian theological tradition means by the word, "God," in contrast to the usage found in the *New Atheists* or in some popular conceptions of God today (such as views that conceive of God as the 'highest being among beings,' and so forth) (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378).
- **Content (*Revelation of the Trinity*):** Have a better appreciation for the *revelation* of the Trinity through the missions of the Son and the Holy Spirit—that is, how God, who is Absolute Love in himself (*theologia*; *"theology"*), reveals himself and truly gives himself to us in Christ and the Holy Spirit (*oikonomia; "the economy"*) (MDiv SLO-3; PPF6 ## 328-329, 348-351; cf. 376-378).
- **Content (*Trinitarian Theology & Vocabulary*):** Have a better understanding of some of the key challenges, controversies (e.g., Arianism), and developments of Trinitarian

theology and key vocabulary (such as "begotten," "perichoresis," etc.) in the Christian theological tradition (MDiv SLO-3; MDiv SLO-5; *PPF6* ## 328-329, 348-351; cf. 376-378)

- ***Priestly Formation (Christian life):*** have a deeper appreciation for the Trinitarian dimensions of Christian life (MDiv SLO-2; MDiv SLO-5; *PPF6* ## 24, 30, 96, 150, 229; 328-329, 348-351; cf. 376-378).

VII. Text and Required Materials

1. David Bentley Hart, *The Experience of God: Being, Consciousness, Bliss* (New Haven: Yale University Press: 2013) [= HART]
2. William G. Rusch (ed. and trans.). *The Trinitarian Controversy*. Sources of Early Christian Thought Series, ed. William G. Rusch (Minneapolis, MN: Fortress Press, 1980) [= TRIN. CONTR.]
3. Giles Emery, OP, *The Trinity: An Introduction to the Catholic Doctrine on the Triune God*, Trans. Matthew Levering (Washington, DC: CUA Press, 2011) [= EMERY]
4. Jean Corbon, *The Wellspring of Divine Worship*, Trans. Matthew J. O'Connell (San Francisco: Ignatius Press, 2005). [= CORBON]
5. Hans Urs von Balthasar, *Credo: Meditations on the Apostles' Creed* (San Francisco: Ignatius Press, 2000) [= CREDO]

***Digital Files:** *All required texts for the course that are not included in the above list of books will be provided via Canvas, Google Drive, and/or provided in copy form.* Please print all of these files and bring the assigned readings to class with you, or bring a laptop / iPad to class with you so that you can access the texts during class discussions. [The course's Canvas page = CANVAS; a shared Google Drive folder = GDRIVE; printed Copy form = COPY]

VIII. Grading Criteria

A. Composition of Final Grade

α. ENCOUNTER, ENGAGEMENT, & ACCOMPANIMENT

Class participation	**10%**
1 Intellectual Formation Session (Btwn Wks 3 - 8)	**10%**

☧. CRUCIBLES

Quizzes/ short response assignments	**20%**

Ω. FORMATION BENCHARMKS

Meditative Commentary	**35%**
Interactive Conversational Final Assessment	**25%**
TOTAL	**100%**

B. Structure of Assignments

α. Encounter, Engagement, & Accompaniment

We begin where formation must: with the encounter of God's glory in the pierced and risen heart of Christ. It is this Beauty crowned with thorns that first sets us ablaze and provokes our response.[13] Through class participation and accompaniment, we who dare to engage with God (fitting for the God whose audacity engaged us first!) grow deeper in wisdom's way. Here, our goal is not mere conceptual transmission but rather an infectious transformation - helping you encounter and savor more deeply the mystery of God in your lives.

Ω. Configuration of Heart to Heart: Formation Benchmarks

The culminating assignments are designed to help mark your growth in being configured to Christ's own relationship with the Father in the Spirit. The meditative commentary plunges into the heart of God, where prayer and poetry become one with theological reflection - for true theology is nothing less than thinking in prayer. Prayer here should be transformed and saturated with the Trinity.[14] The interactive final assessment cultivates your capacity to share the mystery of God's inner life with others, as a mystery most deeply characterized by self-gift. Here, human and intellectual formation find their fulfillment in spiritual formation wherein one's heart is configured to the heart of Christ.[15] It is from here that we discover our deepest identity in Christ as beloveds of the Father; and it is from here that intellectual[16] and human formation are transformed and pressed into pastoral service.[17]

☧. Crucibles Along the Way

Between these Alpha and Omega points stand the crucibles: the *sequela Christi,* the *via Crucis,* the way of the cross. These shorter assignments serve as opportunities to be configured more deeply to Christ *along the way*. They are responsive to your needs. There may be 1-5 short quizzes or responses, depending on the class needs. At times, a Cross becomes the very gift that

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[13] "The truth that provides the yardstick for faith is God's willingness to die for the world he loves, for mankind and for me as an individual. This love became manifest in the dark night of Christ's crucifixion. Every source of grace—faith, love, and hope—springs from this night. Everything that I am (insofar as I am anything more on this earth than a fugitive figure without hope, all of whose illusions are rendered worthless by death), I am solely by virtue of Christ's death, which opens up to me the possibility of fulfillment in God. I blossom on the grave of God who died for me. I sink my roots deep into the nourishing soil of his flesh and blood. The love that I draw in faith from this soil can be of no other kind than the love of one who is buried." (Balthasar, *The Moment of Christian Witness*. San Francisco, CA: Ignatius Press, pg. 16).

[14] "The basic principle of spiritual formation is … 'to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit' (*PDV*, no. 45). This is the foundational call to discipleship and conversion of heart. (*PPF6*, 226)

[15] "The spirituality cultivated in the seminary is specifically priestly. Through the Sacraments of Initiation, seminarians already share in the Paschal Mystery of Jesus Christ with other members of the Church. They also aspire to become priests who are configured to Christ, Head and Shepherd of the Church, our great High Priest. The seminarian is invited to put everything he is and everything he has at the service of the Gospel, deepening his total self-gift through simplicity of life, celibacy and obedience. His interior life gradually draws him deeper into the priestly, self-sacrificial path of Jesus. Jesus is the one whose service finds its high point in giving his life as a ransom for the many (See Mk 10:45), as the Good Shepherd who lays down his life for his sheep "so that they might have life and have it more abundantly" (Jn 10:10; see Jn 10:17-18) and as the Bridegroom who loves his Bride, the Church, "and handed himself over for her" (Eph 5:25; see Eph 5:26-27). Spiritual formation is about forming the heart so that it will interiorize the sentiments and ways of acting of Jesus Christ, the Son of the Father, who always acted in communion with the Holy Spirit." (*PPF6*, 228)

[16] "The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God's Revelation and the one Teacher. This saving knowledge is not acquired only once but rather is continuously appropriated and deepened, so that it becomes more and more part of the disciple (*PPF6*, 263; cf. *PDV*, 51).

[17] Pastoral formation is "the culmination of the entire formation process. "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd";430 therefore "priestly formation must be permeated by a pastoral spirit." (*PPF6*, 366; cf. *Ratio*, 119)

heals us of our 'crosses'. It's as if, in the midst of our struggles, Christ gives us space to dwell in his pierced side: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt 11:29-29). These crucibles—or "little crosses'—are imbued with Crucified Love, a drop of which transforms all our struggles into sites of intimacy and love. These "guide posts" or "little crosses" are given as needed to illuminate your journey toward the Omega to which we are called. [18]

C. Grading Scale

Grade	Numerical Equivalent*	Grade	Numerical Equivalent*
A	94–100	C	74–76
A–	90–93	C–	70–73
B+	87–89	D+	67–69
B	84–86	D	64–66
B–	80–83	D–	60–63
C+	77–79	F	Below 60

** Grades will be rounded up or down to nearest whole number.*

IX. Description of Assignments

1. Class participation

Regular, punctual, and attentive course attendance and informed, active participation in class discussion. This class values the discussion of texts as a primary mode of instruction alongside any lectures, so please prepare accordingly by reading the assigned texts carefully/critically *prior* to the class for which they are assigned.

Some concrete points:

1.1. Students must print assigned readings and mark them up (as appropriate) prior to class and bring them to class. Alternatively, students may bring a laptop or Tablet with the assigned readings and digital annotations. I emphatically prefer that you bring print versions (studies and experience show differences in recollection ability and the ability to 'think abstractly' depending on screen or paper, and with our subject matter, paper would yield the best result for comprehension); but you can make the final determination.

1.2. If students text during class, use messenger services or social media, or are distracted/ distract other students, points will be removed. Of course, if any issue arises that you must deal with, simply excuse yourself from class and attend to it, and collect notes from your classmate.

1.3. The key word for class participation is *engagement, engagement, engagement.* If you don't understand something, speak up. Be involved. Discuss. Although I

[18] "Christ enables us to live in him all that he himself lived, and he lives it in us" (*CCC* 521).

will lecture during the course, I expect conversation, critical questions and thoughts – in a word, *engagement*.

2. **Intellectual Mentorship Session**

   This consists of one (1) one-on-one or small group meeting scheduled with me via the Calendly link for intellectual formation. The meeting should take place between the third and eighth week of class. During these sessions, we will discuss where you are in your journey and how you're wrestling with the materials. If needed, we will develop a brief intellectual formation plan for you in which you will choose your own formative goals and we will discuss strategies to achieve them. This is also an opportunity for you to practice sharing the faith. As described elsewhere, my role here is to be a GPS – a co-pilot who aims to support you and empower you in your unique journey with God.

3. **Quizzes / Short Response Assignments**

   A number of quizzes on covered material will be administered at different points in the semester. Quizzes will be announced the week prior, and delivered on Canvas or another assessment platform (e.g., VideoAsk). The number of quizzes is determined dynamically and your score will be distributed among them.

4. **Meditative Commentary/Synthesis**

   This assignment entails writing a 'meditative commentary' on the 'Book of Glory' in the Gospel of John. The requirement for the assignment is that you have to re-write the Gospel *from the perspective and voice of the Son*, *in conversation with the Father and Spirit*. In this essay, you will be required to find beautiful and creative ways of expressing the technical teachings on the Trinity that we have matriculated throughout the course, and reference those teachings through footnotes or place them in the text in brackets. The commentary should be 10-12 pages, double space, 12 pt font, Times New Roman, 1" margins.

   The central criterion is for you to show how the Trinity is the radiating center of the Christian faith as Absolute Love, and to show—in a poetic-meditative way that reflects the glory and freedom of love—how this central mystery permeates and stands at the center of all the other mysteries, especially the paschal mystery and the mystery of the Church.

   The following is the grading rubric and provides more detailed information: Trinity Project grading rubric and more detailed information.

   The following is an excerpted sample from a previous student. This sample is used to help give you a sense for what the assignment could look like, though you have a great deal of freedom to develop it in whichever way prayerfully you discern is most fitting: Excerpted sample of meditative commentary.

   Please submit the meditative commentary using the following form: Meditative Commentary Submission Form

5. **Interactive Conversational Final Assessment**

For this final assessment, you will be presented with short questions and have to respond dynamically and conversationally in a succinct, age-appropriate manner. This will be done using an online tool.

For the interactive final assessment, please use the following link: Trinity - Interactive Conversational Final Assessment. This is a ***closed*** book assessment. You cannot have any resources, notes, texts, or other items or software or tools available or in use during the assessment.

REVISION OF GRADE DISTRIBUTION (AMENDMENT)

- Please note that I am making an adjustment regarding assignment values: The syllabus originally provides for short quizzes or responses (our "crucibles along the way"). Given our class dynamics and rich informal conversations, formal quizzes beyond our in-class reviews and practice assessments seemed detractive. I am therefore redistributing the 20% initially reserved for these quizzes to your formative benchmarks:
    - **Meditative Commentary** is now **45%** (previously 35%)
    - **Interactive Conversational Final Assessment** is now **35%** (previously 25%)

EXPECTATIONS

A. Attendance and On-Time Performance

Each student is expected to attend all scheduled classes and related academic programs. If a student needs to miss a class, except for cases of emergency or illness, permission to be absent must be given by the course professor in advance, preferably as soon as the date of the potential absence is known. It is also helpful to remind the professor of the excused absence near the date of the absence. Even in the case of illness, if at all possible, students should make an effort to inform their professors of their expected absence. A student who is absent from class is required to make up missed work; arrangements to do so are the responsibility of the student in consultation with the professor.

Any absence may affect a student's performance in a course, so absences should be rare. Excessive excused absences or unexcused absences may result in lower grades on assignments, lower participation grades, a lower grade for the class, or loss of credit for the course, depending on the circumstances and the professor's policies.

If a seminarian is going to be absent, in addition to informing his professor(s), he is to let his formation advisor, the Academic Dean, and the Dean of Human Formation know by email. If a seminarian is absent without previous permission, he is to explain his absence in writing to his professor(s), his formation advisor, the Academic Dean, and the Dean of Human Formation. In addition to the potential academic consequences above, unexcused absences, or excessive absences, on the part of a seminarian will be addressed according to the Seminary Attendance Requirements in the *Seminarian Handbook* (5.3.2).

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the

syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the professor notifies the appropriate formation advisor, the Director of the MATS or MAPS program (as appropriate), and/or the student's diaconate formation office.

Tardiness for classes or failure to turn in work on time may result in lower grades on assignments, lower participation grades, a lower or failing grade for the class, depending on the circumstances and the professor's policies.

Students should be aware of the seminary's policy on incompletes in the *Seminary Catalog*. A student enrolled to audit a class is expected to attend class regularly but is exempt from assignments, papers, tests, and examinations.

Class-Specific Policies

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

Written work is due immediately upon entry to class of the assigned date, or at the discretion of the instructor, in electronic format by the date and time indicated in the directive. A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the appropriate formation advisor, the Director of Non-Resident Students and/or the student's diaconate formation office will be notified. Students must coordinate with professor for any make-ups, late work, etc.

B. Class Conduct

Please conduct yourself in a matter appropriate to your stage, station, and call.

C. Computer Skills, Technology Requirements, and Online Responsibilities

Please check emails and course Google docs for updates and communications. *SVDP technology requirements are posted on the seminary website at https://www.svdp.edu/programs/techreqs.*

D. Expectations for Use of Library and Other Resources

Students should use the library and other resources as needed throughout the course.

Students are encouraged to use the Writing Center to help plan, draft, and proofread their assignments. Professional and peer tutoring is available on a 1:1 basis, and group study sessions will also be available. Please get in touch with the writing center personnel directly for details on scheduling. Each tutoring session is recorded, and the professor will receive a receipt stating what was covered in the session and the tutor's recommendations for improvement. Receipts may be counted as credit towards the assignment's final grade.

The Writing Center also assists with research by helping evaluate appropriate sources and connecting students with library resources.

E. Academic Integrity, Cheating, and Plagiarism

See the attachment at the end of this syllabus: "Academic Integrity, Cheating, and Plagiarism." The full SVDP Academic Integrity Policy appears in the *Seminary Catalog*.

SVDP policy is that all written work follows the *Guide to Formatting Written Work at SVDP*, which is based on the 17th edition of the *Chicago Manual of Style* (2017). The *Guide* includes extensive information on citation as well as use of language and formatting. The *Guide to Formatting Written Work at SVDP* is available on the SVDP website and in Canvas.

F. Information Technology Policy

Students should read and abide by the Information Technology Policy published in the *Seminarian Handbook* and the *Non-Resident Student Handbook*.

G. Disability Statement

If you have a documented disability for which you wish to be considered for academic accommodations, please contact the Academic Office at registrar@svdp.edu as soon as possible. **NB:** Accommodations require documentation.

H. Student Intellectual Property Rights

Students retain rights to their class work, which includes term papers, theses, posted messages in discussion forums, and other projects or assignments that they complete in their own name as a course or program requirement. Materials submitted to Canvas or other online systems are retained by the system indefinitely with students retaining ownership of their content. Faculty and administrators who have a legitimate educational need may access content on Canvas. The full policy concerning intellectual rights can be found in the Seminarian and Nonresident Student handbooks.

This syllabus is not a contract and may be subject to change as the course progresses.

HELPFUL LINKS

These links are posted here as they arise from class discussions and topics.

Final Assessments:

- **Interactive Conversational Final Assessment:**

  Trinity - Interactive Conversational Final Assessment
- **Meditative Commentary Submission Form:**

  Trinity - Meditative Commentary Submission Form

Helpful links:

- Course Resources
- Presentations
- Readings

Specific Resources

- Trinity Flashcards
- Teaching the Trinity in 7 Basic Steps
- Analogies of the Trinity: Award Ceremony (blank)
- Analogies of the Trinity: Award Ceremony (filled in)

Other Resources (as requested or relevant to class discussion)

- Ecclesiology & Mariology Syllabus
- Image & Likeness Handout

X. COURSE OUTLINE

Date	Topic & Readings	
	UNIT 1: RECOVERING THE MYSTERY OF GOD	
	Unit Guide contains readings, activities, assessments, and learning objectives.* **Trinity _ Guide for Unit 1 (Recovering the Mystery of God)	
Week 1A: Tue, Jan 07 (#1-3)	Introduction Explanation of Approach, Assessments, & Guides Link to annotated unit guide (sample) The Path Ahead A Snapshot of the Course: • Recovering the Mystery of God: Elevator Pitch	
	(1) *Introduction & Regaining Urgency* *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
Week 1B: Thur, Jan 09 (#4-5)	**(2) *The Problem of God Today*** *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
	(3) What do we mean by 'God'? *Required readings and reading guides are in the Trinity, *Guide for Unit 1*.	
Week 2A: Tue, Jan 14 (#1-3)	Continued. **(4) Supplemental/ Optional: Towards a Genealogy of God's Attenuation and Deformation** *Readings and reading guides are in the Trinity, *Guide for Unit 1*.	
	UNIT 2: THE REVELATION OF THE TRIUNE GOD	
	Unit Guide contains readings, activities, assessments, and learning objectives.* **Trinity _ Guide for Unit 2 (The Self-Revelation of the Triune God) ***Link to Unit 2 Guide (Annotated Version)**	
	(1) *Introductions and Foundations for Unit 2*	

	Transition from Recovering the Mystery of God to Revelation *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
	(2) *Approach of Theological Aesthetics* *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 2B: Thur, Jan 16 (#4-5)	**(3) *The Revelation of God's Name*** *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 3A: Tue, Jan 21 (#1-3)	**(4) The Revelation of the Glory of Absolute Love on the Cross** *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
	(5) Liturgical and Biblical Paths *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 3B: Thur, Jan 23 (#4-5)	**Continued.** *Readings and reading guides are in the *Trinity, Guide for Unit 2* (or *Annotated Version*).	
Week 4A: Tue, Jan 28 (#1-3)	**UNIT 3: PRESERVING AND EXPRESSING THE MYSTERY OF THE TRIUNE GOD IN THE CHRISTIAN THEOLOGICAL TRADITION**	
	Ante-Nicene Fathers Read: Tertullian's *Against Praxeas* (GDRIVE) [text] [scanned brief notations]	
	Fourth Century Trinitarian Theology & The Arian Controversy, 1 Presentation: Trinitarian Controversy (Nicaea) PPTX Read: *Dossier on Arius* (GDRIVE) Handout One* Handout Two* Handout Three* *A note about the gift and significance of these handouts will be relayed in class	
Week 4B: Thur, Jan 30 (#4-5)	No *In-Person Class.* Take this time to work on your meditative commentary. I strongly recommend that you engage in *Lectio Divina* on the Book of Glory, in an attitude and spirit of active receptivity, before the blessed sacrament.	

	Resource: Stefano, *Guide on Lectio Divina* Recommended: *The Trinitarian Origin of Prayer* (Excerpt)	
Week 5A: Tue, Feb 04 (#1-3)	Fourth Century Trinitarian Theology & The Arian Controversy, 2 Read: *Excerpts from Arian Controversy* (GDRIVE; TRIN. CONTR.)	
	The Nicene Creed, 1 Read: EMERY, Ch. 3 Emery, Chapter 3	
	The Nicene Creed, 2 Read: EMERY, Ch. 3 (Cont'd) Emery, Chapter 3 Bonus: Athanasius and the Council of Nicaea Memes	
Week 5B: Thur, Feb 06 (#4-5)	**UNIT 4: THEOLOGICAL PERSONS**	
	The Trinity & Theological Personhood as Relation: The Cappadocian Contribution Read: EMERY, "Chapter 4" (83-110) Emery, Chapter 4 Outline	
	Cont'd	
Week 6A: Tue, Feb 11 (#1-3)	Terminological Clarifications: *Analogy of Person* - The Difference between Divine Personhood and Human Personhood Recommended: Ratzinger on the Concept of Personhood and Zizioulas (GDRIVE)	
	The Economic Trinity & Immanent Trinity—and the Question of the 'Filioque'	
	Trinitarian Analogies Handout: Award Ceremony on Worst Trinitarian Analogies [in class]	
	The Father Read: EMERY, "Chapter 5," (pgs. 111-123).	
Week 6B: Thur, Feb 13 (#4-5)	The Son, Word and Image of the Father Read: EMERY, "Chapter 5" (pgs. 123-133)	
	The Trinity & Christian Life	
	The Holy Spirit, Love and Gift of the Father and Son Read: EMERY, "Chapter 5" (pgs. 134-158)	
Week 7A: Tue, Feb 18 (#1-3)	The Economic Trinity & the Immanent Trinity, 1 Read: No reading. Read ahead!	
	The Economic Trinity & the Immanent Trinity, 2 Read: No reading. Read ahead!	

	The Question of the 'Filioque' Read: *Excerpts* (GDRIVE)	
Week 7B: Thur, Feb 20 (#4-5)	**UNIT 5. THE LITURGICAL CONSUMMATION OF TRINITARIAN THEOLOGY: THE TRINITY AS PROCLAIMED AND CELEBRATED**	
	The Trinitarian Mystery of the Liturgy and its Celebration	
	Returning to the Creative and Saving Action of the Trinity Read: EMERY, "Chapter 6" (159-194)	
	Cont'd. Read: EMERY, "Chapter 6" (159-194)	
Week 8A: Tue, Feb 25 (#1-3)	Cont'd. Read: EMERY, "Chapter 6" (159-194)	
	Cont'd	
	The Trinitarian Mystery of the Liturgy, 1 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: Read: John of the Cross, "Romances" (GDRIVE)	
Week 8B: Thur, Feb 27 (#4-5)	The Trinitarian Mystery of the Liturgy, 2 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: Balthasar, *Credo*, Articles on Father and Son	
	The Trinitarian Mystery of the Liturgy, 3 Read: CORBON, "The Mystery of the Liturgy" (29-115) Recommended: *Credo*, Articles on the Holy Spirit and the Church	
Week 9A: Tue, Mar 04 (#1-3)	The Liturgy Celebrated, 1 Read: CORBON, "The Liturgy Celebrated" (116-197)	
	The Liturgy Celebrated, 2 Read: CORBON, "The Liturgy Celebrated" (116-197)	
	The Liturgy Celebrated, 3 Read: CORBON, "The Liturgy Celebrated" (116-197)	
Due Date: Wed, 03/05	**Meditative Commentary Due** ***To submit this assessment, please use this link: Meditative Commentary Submission Form***	

Week 9B: Thur, Mar 06 (#4-5)	**The Icon of the Trinity**	
	The Icon of the Trinity, 1 Readings: None.	
	The Icon of the Trinity, 2 Presentation Suggested reading Readings: None.	
Due Date: Fri, Mar 07 by 11:59 PM	**Interactive Conversational Final Assessment** For the interactive final assessment, please use the following link: Trinity - Interactive Conversational Final Assessment. This is a ***closed*** book assessment. You cannot have any resources, notes, texts, or other items or software or tools available or in use during the assessment.	

Attachment C
Academic Integrity, Cheating, and Plagiarism

Students at SVDP are expected to conduct themselves with academic integrity. Such conduct is vital for the flourishing of the community as well as the intellectual growth, maturation, and spiritual development of the students. SVDP's Academic Integrity Policy is published in the *Seminary Catalog*, and students should review this policy to remind themselves of its scope. You should be especially aware of the policies on cheating or plagiarism.

Cheating is the fraudulent or dishonest presentation of work. Examples from the SVDP Academic Integrity Policy include

- Copying from another student's work
- Cooperation with other students without authorization from the professor in completing assignments or examinations
- Use of purchased, or otherwise obtained, pre-written essays or papers (in general students should not need to pay for resource materials as scholarly resources can be obtained by Interlibrary Loan from the Library)
- Not citing original thought that is not the student's own. While students may consult resources such as Wikipedia or natural-language processing tools (e.g., ChatGPT) in their initial development of an assignment, these sources should not typically be cited in graduate-level work. All information drawn from such resources should be verified and attribution given to original sources.
- Falsification of records or reports
- Dishonesty in request for extensions or documentation of absences

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one's own. Each student is responsible for learning and using proper methods of paraphrasing and footnoting, quotation, and other forms of citation, to ensure that the original author, speaker, illustrator, or source of the material used is clearly acknowledged.

All content and ideas that do not stem from the student's own original thought should be cited. Plagiarism includes such actions as the following:

- Not quoting or citing any work that is not your own
- Copying significant amounts of material from any source
- Using multiple sources to such an extent that your paper or presentation no longer represents original work
- Using new content or ideas produced by a natural-language processing tool such as ChatGPT without verification and attribution to the original sources
- Improper use of editing assistance from persons or e-tools; submitted assignments must reflect the student's own voice and understanding of the work
- Referring to or citing non-existent sources
- Re-cycling your own previous work without permission from the instructor.

Please familiarize yourself with these and other common types of plagiarism. The site www.plagiarism.org provides further information on what constitutes plagiarism. The page http://turnitin.com/assets/en_us/media/plagiarism_spectrum.php presents the 10 most common types of plagiarism.

These principles apply to work turned in for class as well as work performed as part of your field education and ministry (e.g., a homily or report written for the ministry site must acknowledge sources as appropriate). Work submitted must also be an honest reflection of the activities in which the student is engaged (e.g., cases submitted for review must present actual ministerial events).

Plagiarism and cheating are serious offenses. Plagiarism or cheating will result in a grade reduction, typically a zero for the assignment, unless the infraction is decidedly minor.. Additional consequences, including failure of the course, academic suspension, and dismissal from the program and the seminary, may be applied according to the section concerning policy and process found in the *Seminary Catalog*.