



The Old Catholic Church  
The Old Catholic University  
The Old Catholic Seminary



## **Presentation**

The Old Catholic University, is a private religious institution of The Old Catholic Church, under the authority of the Episcopal College and the Board of Directors, accredited in the jurisdiction of the State of Florida Department of Education, under the Commission for Independent Education, which prepares its students for ministry within the Old Catholic Church, based in sacred tradition and catholic faith to meet the needs of the church.

The educational pillars of the university are built in faith and theological anthropology that results from the very history of salvation in which Christ is the center of.

The Old Catholic University, seeks within its formative structure critical people, that can reflect on the faith and make it a way of understanding as God passes through the life of the believer, as well as: developing the capacity to analyze the sacramentality in the life and faith of the church, interpreting with theological methods the sacred scriptures, denoting pneumatological actions as attributes of spiritual development and defining a mariology that is revealed in the process of learning about God.

A comprehensive formation with academic and spiritual culture is promoted in TOCU, to integrate the acts of one's faith and morality. with the pillars that are interpreted in the sacred scriptures, the reflection of the sacred doctrine and the methodical analysis of the deposit of faith, contained in the holy Magisterium of the church.

## **Mission**

The Old Catholic University is a formative institution that seeks to develop Catholic leaders and form candidates for holy sacred orders and lay people committed to their formation in doctrinal, moral, pastoral, spiritual and human dimensions.



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The realization of the candidate's vocation will allow the minister to be configured with Jesus Christ, Head and Pastor of the Church, sharing with Him, the mission of promulgating the gospel, orthodoxy and ecclesiological denomination with an evangelical meaning in their theological, formative and spiritual practices.

### **Vision**

The Old Catholic University will be recognized as a reputable international institution of religious formation of catholic faith, noted for cultivating and developing in its students solid foundations in doctrinal, pastoral, spiritual, and human dimensions that will enrich the students professional and pastoral profile.

### **INSTITUTIONAL VALUES**

**The whole:** value that represents the catholicity that determines our mission in the church.

**Identity:** The sense of identity must characterize the formation of students of the Old Catholic Church, as it is the one that allows to identify the denomination with the apostolate.

**Service:** It is the one who expresses the feeling of formation in the Church since it is the evangelical promulgation that is patented in the daily acts of formation.

**Apostolate:** It is the reference of the identity manifested in the facts that determine the mission and objective of missionary work.

**Fraternity:** It is the basis of the Gospel, the realization of common life. Fraternity is the life of the church, the encounter in faith and the joy of service.



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### Symbol



The coat of arms of the Old Catholic University, contains at the center the cross of Jerusalem which characterizes our denomination originating from the primitive church founded by Jesus Christ. The cross in the center symbolizes Jesus Christ and the gospel, the four crosses symbolize the four gospels and the four cardinal points, where we must carry the message of salvation. The 4 crosses also symbolize the 4 wounds sustained by Christ on the cross, and the 5<sup>th</sup> the wound on His side. The red color symbolizes the blood that our Lord Jesus Christ shed on the cross for all of us, the blood of all the martyrs of the Catholic faith, and the color that symbolizes the fury of the Holy Spirit. The silver color symbolizes the future of the Old Catholic faith and the hardness with which we must defend our faith. The white dove symbolizes the Holy Spirit, who is companion, restorer, and guide for all of us in the third person of the Triune God. The black background and the motto "Fiat Lux" Let there be light, shows the mission and commitment that every person who is formed in our institution will be transformed by the light of knowledge of the Word of God and in the faith of the church.



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## **Anthem**

From the village rumbles in the sky,  
expressions of light and love,  
walkers looking for the future,  
march of triumphal Horizons,  
march of triumphal Horizons,

From God Himself the light became life,  
Splendors of eternal goodness,  
Jesus Christ encourages the believer  
and life gives Him his place  
to make the truth stand.

The truth is the distinguished search,  
from the apostle who, by the cross,  
He has found the light that guides him  
to heaven the eternal homeland,  
to heaven the eternal homeland.

It is The Old Catholic Church,  
its alma mater integral model,  
the whole motto of life,  
the unity of faith that endures,  
and the school that animates reason.



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Forgings of hope and ways of goodness  
and dedication on earth studying  
and meditating on writing  
for His Word show us the truth,  
for His Word show us the truth.

Saint Mathew of South Mimms is the guide,  
study and realization of the science  
and virtue of a believer who struggles  
to achieve his goals in the faith  
and the love of his expertise.  
and the love of his expertise.

### **TRAINING OBJECTIVES**

1. To establish, through constant formation, the criteria of maturity and spirituality, to consolidate people who bear witness in their communities of faith of Christ the Lord himself.
2. Recognize ecclesial identity in what implies human, social, academic, pastoral, and spiritual formation.
3. Identify what vocation means as a contribution to the strengthening of the church in its role of preserving the believer's own values.
4. Relate reason and faith as instruments of reconcommunication of the identity of the believer who seeks to respond to the transformations of society and its religious, moral and pastoral structures.



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5. Discover one's own realization through study and its tributaries that energize life in its transcendent depth

### **Philosophy**

Where a humanistic formation is initiated based on philosophical reflection which will give basis for the discernment, the development of a logical, organized, structured thought that facilitates argumentation, analysis, criticism and the capacity for discernment.

Candidates for the priesthood or religious life will also be provided a deepening of vocational motivations, through the reasoned internalization of them, as well as a worldview inspired by human sciences and the Gospel, which consolidates their integral formation from their ministerial, thinking, prayerful, discursive and dynamic essence.

For the laity, the rationalization of the philosophical act and its historical tractatus will be sought in the context of their daily work.

### **Theology**

Stage that seeks the candidate to be able to identify with his ministerial or social vocation through the configuration of faith and his experience, it indicates reflection, theological criticism as a space to integrate personal life with the ministry.

They provide bases for integrating humanity with the work of social service, catechetical or pedagogical work in pastoral service.

During this stage or the formative process, the candidate increases a unique way of living their vocation in: the hope of a vocation that is patented in acts of evangelical fidelity, the meditation of the word that gives strength to face the challenges posed by the current world



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and meet pastoral challenges in the life of service in the church.

Theology deepens the desire to continue Christian and apostolic formation, which allows the student to grow in knowledge and love for the Church, developing suitable agents for the Evangelization in our time.

### Curriculum

In the following scheme you can see how the courses are distributed:

- A. By level
- B. By different dimensions that are so important to the comprehensive training and development.

- **Philosophical and theological training:**

Philosophy shows a formation that gives epistemological, logical and rational basis on the question of being, the essence of things, cosmological, ontological, metaphysical, axiological, political and aesthetic manifestations of the world that allow to settle questions on matters for the other and the rest.

It allows to reveal in oral and written texts the positions of the philosopher in theoretical, critical, and discursive perspective that gives faith the ability to argue and defend the beliefs with criteria of formal and rational validity.



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The basis of the formation is oriented on criteria of a philosophical episteme involving processes:

- a) Historical,
  - b) Philosophical Treaties,
  - c) Cintruss of exploration and interest,
  - d) Weeks of deepening,
  - e) Philosophical speech,
  - f) Stages of philosophy
  - g) Philosophical research
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- On the other hand, **theology as The study or reasoning of God** seeks to settle and define questions framed in faith, in the revealed fact, the history of salvation, doctrine and patristics. It is also sought to study the relationship between God and Man, the fundamental basis of which will be the Sacred Scriptures, traditions and the Magisterium. They will be:
  - **Fundamental theology:** It is a discipline that is concerned by the research of theology in its essence, in its definition whose head is Christ and all his work, life and mission.
  - **Dogmatic theology:** This will be responsible for directing the study of dogmatic, that is, the theorization, definition and validity of the truths that defines the Christian faith. They refer to the mistagogic experience of the revealed mystery mediated by the word that preserves the truths that refer to doctrine and faith.





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- **Spiritual theology:** Is the intimate life of the believer in the questions of faith, looking closely the life of the saints, the sacred scriptures and the profound manifestation that guide man to a state of contemplation. Looking at Christ in his personal and service life. It promotes according to the Magisterium, above all a reflection on the holiness and sanctification of humanity.
- **Pastoral theology:** Denotes the ability to understand that every formation is in Christ, by Christ, and for Christ. This is having the capacity to understand all paths of ministerial service, whether in a specific mission, whether with prayer, with the holy liturgy that communicates eternal truths or with the preaching of sacred scriptures where doctrine and manifestations of faith are exposed (...) each will have the aim of communicating the (homyletic) salvation message that comes for many, to those who suffer and need a word of hope.
- **Biblical theology:** Promotes the interpretation and exegesis of sacred scriptures and their role in the consummation of ecclesiological identity and the circumstances that guide the scope of the salvation of humanity.

It can be seen that theology has many branches seen aside that should be considered as a whole, that is, they cannot be unlinked because their goal is to establish bonds of unity between their object of study and the purpose that is salvation. They are:

- **Angelology:** systematic study of angels and their mission to be part of God who communicates for the protection of humanity.



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- **Theological anthropology:** A branch that deals with the study of the human being from the theological point of view, from the conception that we are, creatures of God.
- **Apologetics:** A branch that is established as a defense of faith against the attacks of heresies that go against the current of faith.
- **Christology:** A branch that is responsible for studying Christ and his relationship with God and humanity.
- **Demonology:** Deals with the study of demons, particularly Satan.
- **Ecclesiology:** Organized and structured study of the church, its multiple aspects and facets within its denominations and historical effects.
- **Eschatology:** "already but not yet" that is to say it studies the end of the world and the destiny of man in an eternity that is evident in the here of salvation.
- **Hagiology:** This subject will cover the study of the saints, their healthy customs, and their manifestations of faith.
- **Hamartiology:** Study of sin and evil.
- **Homily:** It is the application of the general principles of rhetoric specifically in the preaching of the word as a manifestation of a theological language that promotes holy custom and salvation.



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- **Mariology:** "Theotokos" It is the study on the Virgin Mary and her mission to be the mother of the savior.
- **Patristics:** The basis of the study conceived by the parents of the church and its teachings of primitive Catholicism.
- **Pneumatology:** It is founded on the study of the holy spirit and its power that renews the face of the earth.
- **Soteriology:** Study salvation in all its meanings and theological connotations.
- **Sacramental Theology:** Studies the Sacraments and their manifestations of faith in the life of the believer
- **Theontology:** Is synthesized as the study of God the Father, in addition:
  - History and methodology of theological research.
  - Magisterium and theological doctrine.
  - Seminars and faith deepening.

Human formation: It seeks to integrate the life of formation from what will correspond the integral life of the candidates to the priesthood. Humanity is essentially the ability to harmoniously integrate the dimensions that concern the processes of realization of the person in his personal life, as well as his social performance. As read in (Andrade, 2016) when it states:



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Therefore, "man is destined to take care of himself in his life and to build it under his responsibility." Educational practice has a great task, consisting of the correct orientation of the will of man, taking into account his moral, individual, social, historical, and religious dimension. The most important goal of any human being is to find the meaning of his life and the purpose with which he came into the world. The happiness to which we all aspire, we build it according to the being, not the having, by looking at the having, we become selfish beings attached to the material, we become great consumers that support the indiscriminate use of natural resources, and we irresponsibly link to the destruction of the planet. (P. 91)

- **Christian Formation:** Recognizing Christ as the visible head of the church is a process that involves identity and ability to integrate questions of faith into the life of the believer. Believing is not a mere act of interpretation, it is a way of life, which must be based on the spiritual, human and pastoral condition of those who wish to serve as an apostle. To create identity is to establish the life in Christ that comes to redeem us "and to give us life, and it is in abundance. (Jn. 10, 10)
- **Biblical Formation:** Identifying with sacred scriptures is the basis of theological reflection, it reveals the feeling not only of the experience of faith, but of the whole history of salvation that energizes the life of the believer. Bible formation involves: analysis but also a deep spiritual adherence, reflection, hermeneutics and biblical exegesis, as well as an unspeakable ability to denote the profound meaning of the word in the life of those who wish to be configured with Christ in the mission of proclaiming the gospel.



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- **Ecclesial formation:** It is to allow each day to be blended by the historiography of the church, its revealing mission of fullness and holiness in the sublime background of love that validates everything in the sense of holy tradition, orthodoxy and scripture. In addition to understanding the sense of catholicity and its indelible sign the creed: manifestation of God's salvation that wishes to reveal itself to all in a singular manifestation of fidelity to unwavering love for his people.
- **Pastoral formation:** Jesus said: "... I am among you as the one who serves" (Lk 22:27). Thus whoever wishes to be a follower of Christ must also serve others....denotes in the candidate the meaning for service, the dedication to concrete works where he expresses his identity in different manifestations of service. It is a moment where the sense of the vocation of dedication to a work where the meaning of every vocation is manifested: to serve and to love with the meaning that Christ himself teaches us. "Following Jesus, going after him, will be the center of his disciples' way of life.

Jesus called his disciples, first of all, to establish a new relationship with him, a relationship that involves not only learning his doctrine, but imitating his lifestyle and identifying with his destiny. This identification with Jesus is also the condition for disciples to be sent to proclaim and present the reign of God. These two purposes of Jesus' call reveal, once again, something about his filial consciousness and his understanding of God's project" (Fernández Vidales, 2015)

- **Complementary training:** Allows the candidate to develop skills to train in other areas of knowledge, where it refers to language, writing, languages, writing, the use of oral and written speeches to involve them in their formative process.



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### SUBJECT TABLE

LEVEL	PHILOSOPHICAL FORMATION	HUMAN FORMATN	CHRISTIAN FORAMTION	BIBLICAL FORMATION	ECLESIAL FORMATION	PASTORAL FORMATION	COMPLEMENTARY FORMATION
I		Humanism Christian With Orientation Psychological	Reading spiritual.	Biblical basics	Catechesis of the Church	Ministerial training. Parish practice	Writing and spelling
II	Introduction to philosophy.  Ancient philosophy.  Philosophical treatises.	Training Human being.	Initiation Christian:  Catechesis methodology.	Biblical propaedeutic.  Panoramic view of the sacred scriptures.	History of the Old Catholic Church	Social theology	English I  Written communication and reading processes.
III	Medieval philosophy. Theodicy.  Logic and philosophy of language.	General psychology.	Mystery of Christ.	Biblical exegesis I	History of Saint Matthew of The South of Mimms (for students of the Ancient Catholic Church). Parents of the Church.	Pastoral project.	English II Hermeneutics course
IV	Epistemology  Modern philosophy	Dimension of affectivity.	Documents from the ancient church.	Biblical exegesis II	Liturgical formation: Liturgical garments Sacramentality and rite old.	Pastoral project.	English II Gregorian song
V	Authors' seminar  Contemporary philosophy  Undergraduate work.	Humanism or Christian.	History of salvation.	Origins of Christianity and Pauline letters.	Documents ecclesiological: context and historicity	Social project.	English III  Priestly identity.
	<b>THEOLOGICAL FORMATION</b>	<b>HUMAN FORMTN</b>	<b>LITURGY</b>	<b>BIBLICAL FORMATION</b>	<b>ECLESIAL FORMATION</b>	<b>PASTORAL FORMATION</b>	<b>COMPLEMENTARY FORMATION</b>
VI	Theological fundamentals.  Ancient Theology and Catholic Systematics	Theological Anthropolog y  Moral fundamental	Fundamental liturgy	New Testament and Synoptics	History of the church.	Fundamental pastoral	Doctrine/Law and the Canon Rule
VII	Mariology and the Saints.	Moral of virtues.	Liturgical year and canonicality Liturgical	Synoptics II  Psalms and Sapins.	Ancient Ecclesiology I	Social pastoral	Social media.



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I

	Mystery of One and Triune God				Patristics		
VIII	Christology and Sacramental Theology	Sin and conversion Reconciliation and The Eucharist Liturgy in TOCC		Prophets	Ecclesiology of TOCC II	Pastoral Ministry	Church Administration
IX	Sacraments I Dogma fundamental.	Sexuality Matrimonia I morality	Sacraments and rituals I	Historical books	Martyrologic	Sacramental Faith	Homiletics I
X	Eschatology Sacraments II	Spirituality and Morality	Sacraments and rituals II	Acts, Paul and Epistles		Missiology	Church administration
	Theological Synthesis	Morality	Liturgy Sacramental Practicum.	Jhon and Apocalypse			Homiletics II



Faith, Hope and Charity