



PONTIFICAL COLLEGE JOSEPHINUM



Catalog 2020-2021

History

Remembering the burdens and obstacles he encountered on his own journey to the priesthood, orphanage founder Monsignor John Joseph Jessing, a German immigrant and priest, wanted to give boys who were without financial means a way to answer their calling to the priesthood. In September 1888, he accepted 23 young men, and the College Josephinum, named for his patron, Saint Joseph, was established. On December 12, 1892, Pope Leo XIII granted pontifical status to the college, recognizing the growing importance the American continent held for the continuing spread of the gospel. From its original campus on East Main Street in downtown Columbus, the Pontifical College Josephinum moved to its present location on North High Street in 1931.



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MISSION STATEMENT

The Josephinum is a Roman Catholic seminary whose mission is to prepare men for the ordained priesthood through human, spiritual, intellectual, and pastoral formation. The seminary consists of two academic divisions: The College of Liberal Arts and The School of Theology, which includes the Pre-Theology Program.

The Josephinum is a pontifical institution immediately subject to the Holy See, through the Apostolic Nuncio, and governed by the Board of Trustees. Its programs follow the norms established by the Code of Canon Law, the Congregation for the Clergy, and the United States Conference of Catholic Bishops.

Continuing the vision of its founder, Msgr. Joseph Jessing, the Josephinum seeks to prepare priests for the new evangelization and to serve the pastoral needs of the Church. In fidelity to this vision, the Josephinum provides resources to prepare candidates for the priesthood, enabling them to respond to the particular needs of their local communities. The Josephinum shares its resources with the wider Church by promoting vocations and by offering continuing education to clergy and laity.

Approved by the Board of Trustees, October 25, 2005

Overview

PROLOGUE

The Pontifical College Josephinum was established more than 125 years ago to help prepare men for the priesthood. Many things have changed dramatically since the Josephinum was founded but what remains constant is the need for disciplined, faithful, loving men to serve the Church as priests in the United States of America and around the world. The Josephinum continues to respond to that need in its commitment to prepare competent holy priests for the real world.

Attentive to the guidance and example of the Holy Father, the Josephinum continues to refine its formation program to encourage the growth of its seminarians, especially toward full human maturation, spiritual depth, intellectual development, and the pastoral skills that will enable them to communicate the gospel effectively to the world today. These are the four dimensions of formation (human, spiritual, intellectual, and pastoral) the cultivation of which is the work of this and every seminary. The following pages outline the programs and policies which the Josephinum implements in striving to actualize this cultivation.

VISION AND PURPOSE

The Josephinum was given the title “Pontifical” in 1892, the only seminary to be thus honored outside of Italy. The papal representative to the United States, the Apostolic Nuncio, serves *ex officio* as the Josephinum’s Chancellor, and confirms all faculty appointments. In the broad mission of the institution, the Josephinum has educated candidates for faithful service in the ordained ministry for many dioceses in the United States and abroad, as well as for religious orders and secular institutes. Conscious of the current needs of the Church in the United States, the Josephinum is particularly mindful of the need for men to serve Spanish-speaking Catholics. Beginning with a primary attention to ministry to German immigrants, the Josephinum has grown into an institution with a significant international emphasis; men from around the world have been prepared for ministry either in the United States or in their native countries. Deeply rooted in the tradition of the universal Church, the comprehensive program of priestly formation is built on the foundation of the four dimensions of formation – human, spiritual, intellectual and pastoral – has been developed for pastoral service in an increasingly global and diverse society, while affording

access to the perennial treasures of the Catholic Church’s scholarship, liturgy and history.

Conscious of the pressing need to prepare men for service in the new evangelization, which Pope Saint John Paul II and his successors declared to be vital to the mission of the Church at the beginning of the 21st century, the Josephinum faithfully applies the norms for seminary education under the ultimate oversight of the Congregation for Clergy. This education is adapted to the different makeup and needs of its diverse seminarian body in the College of Liberal Arts, the Pre-Theology Program, and the School of Theology.

The College of Liberal Arts forms seminarians within an ecclesial seminary community as they discern a call to the Roman Catholic priesthood and are then prepared to continue formation, including graduate-level theological education, in a School of Theology. The College fosters in seminarians an ever-deeper appreciation of the dignity of the human person in light of the mystery of Jesus Christ. Preparing men to respond more completely to the universal call to holiness and for more effective participation in the new evangelization, the College accentuates the role of Christ-like love, mature freedom, informed conscience, and honest dialogue in all dimensions of formation. As a school of liberal arts, guided by the United States Conference of Catholic Bishops’ *Program of Priestly Formation*, the College equips seminarians to exercise competent Christian responsiveness in dialogue with contemporary culture. Its programs cultivate in the seminarian a love of learning and the desire for God, as well as a striving for wisdom founded in certitude of truth and animated by an intelligence taken to heart.

The School of Theology has as its principal objective to provide an integral theological education, with a pastoral emphasis, which will prepare seminarians to undertake priestly ministry with skill and pastoral sensitivity, as outlined in the *Program of Priestly Formation*. The Josephinum’s School of Theology helps seminarians acquire a particularly broad set of skills as it presupposes, and builds upon, the foundation gained through either a college seminary or a pre-theology program. Academic and pastoral preparation are united in a formation program that assists seminarians in developing a priestly identity, fostering human, and spiritual growth, and developing a capacity for leadership in the contemporary Church.

PRIESTLY FORMATION AT THE JOSEPHINUM

THE PURPOSE OF A PRIESTLY FORMATION PROGRAM

The formation of men for the priesthood of Jesus Christ is one of the Church's most sacred duties. It comprised a significant portion of Christ's earthly ministry as He himself formed the apostles to carry out the mission of salvation. The Church has been entrusted with the same mission; thus, the priesthood becomes an essential factor in propagating the Gospel of Christ. Pope Saint John Paul II writes in his post-synodal apostolic exhortation on priestly formation, *Pastores Dabo Vobis* (PDV 1):

Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: "Go therefore and make disciples of all nations" (Mt 28:19) and "Do this in remembrance of me" (Lk 22:19).

The fundamental connection between priestly formation and the pastoral ministry of the Church is so intimate that any variance of this relationship becomes a disservice both to the nature of pastoral ministry and the purpose of priestly formation.

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (Jn 15:16). These words, spoken by Jesus Christ to his apostles, remind us that He is the one who calls everyone to the universal vocation to

holiness. Our vocation to discipleship as Christians is rooted in the sacrament of baptism. The Lord also gives each person a specific vocation to holiness, according to the mystery of His divine will. The priestly formation program therefore assists the seminarian with his discernment of a vocation by challenging him to consider first the call to holiness.

A call to the priesthood demands that the recipient freely respond to and that the call be answered. In order to answer the call, the seminarian must place his "total trust in God's unconditional faithfulness to His promise" (PDV 2). The seminarian also must express an unconditional trust in God by placing himself before the Church, which must verify with the seminarian the authenticity of a priestly vocation.

Governing Documents on Priestly Formation

The Pontifical College Josephinum strives to implement the ideals of the governing documents on priestly formation that exist both universally and nationally.

The theological and ecclesial understanding of priesthood is treated in the documents of the Second Vatican Council, particularly in *Lumen Gentium* and *Presbyterorum Ordinis*. The specific direction of priestly formation is addressed in the Council's document *Optatum Totius*. The Holy See's guidelines for establishing national directives for priestly formation are contained in the *Ratio fundamentalis institutionis sacerdotalis* (1970, revised in 1985 and 2016). The post-synodal apostolic exhortation *Pastores Dabo Vobis* promulgated by Pope Saint John Paul II in 1992 provides a comprehensive vision of priestly formation. Additionally, the *Catechism of the Catholic Church* and the *Code of Canon Law* (CIC) provide a clear understanding of the theological nature of priesthood with the rights and duties accorded



to priests. The United States Conference of Catholic Bishops also has given direction to the formation of priests in various documents, specifically in the *Program of Priestly Formation* (PPF, 5th ed., 2005).

General Description of Formation Programs

The governing documents of priestly formation speak about the dimensions of formation a seminarian must address in his discernment and preparation for priesthood. There are four dimensions of formation – human, spiritual, intellectual, and pastoral.

* Human Formation

The program of human formation is designed to aid each seminarian in assuming personal responsibility for his development in all phases of life in the seminary and after. It guides and supports the seminarian in reaching maturity in personal standards, psychological development, and social interaction.

* Spiritual Formation

The program of spiritual formation is twofold: first, to foster the personal prayer life and spiritual growth of seminarians; second, to foster an understanding and love for the liturgical life of the Church. Through active participation in this process of personal spiritual discernment, seminarians are helped to respond with growing understanding and commitment to the call that brought them to the seminary.

* Intellectual Formation

The program of intellectual formation is pursued in the academic programs that are specific to each level of formation (college, pre-theology and theology). They address the needs of each seminarian to be a fully educated and well-rounded person.

* Pastoral Formation

The program of pastoral and apostolic formation helps seminarians to see Christ in those to whom they will minister, and come to see Christ at work in themselves. Through this focus, seminarians will learn to demonstrate pastoral charity and a commitment to the Church's teaching on justice, peace, and the dignity of human life.

While all of these dimensions certainly are related, for the sake of clarity, distinctions have been made among the various elements of the program. The functioning of a priestly formation program depends upon the interrelationship of those elements. No one part of the formation process works independently of any other; each dimension of formation cooperates with the others to prepare the seminarian for an integrated approach to ordained ministry.

The Josephinum strives to uphold the highest standards of academic excellence, thereby equipping its seminarians with the knowledge and pastoral skills they will need to serve effectively as priests in the contemporary world. As a community of faith, the Josephinum works to provide the environment and support a seminarian needs to grow in personal maturity and holiness, and to cultivate the habits of prayer and virtue that are essential to the life of the priest.



THE STRUCTURE OF THE JOSEPHINUM FORMATION PROGRAM

The Josephinum has two schools. The College of Liberal Arts has an undergraduate program which enables seminarians to earn a bachelor's degree with areas of concentration in philosophy or the humanities. The School of Theology offers graduate programs enabling seminarians to earn one or more degrees: a Master of Divinity (MDiv); a Master of Arts in Theology (MA) with a concentration in biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization; and a Bachelor of Sacred Theology (STB), which is offered in affiliation with the Pontifical University of Saint Thomas Aquinas in Rome, Italy.

A Pre-Theology Program is designed for seminarians who have already earned a bachelor's degree but who need additional preparation in philosophy and theology in order to meet the demands of more advanced theological studies and for seminarians who have not earned a bachelor's degree but have had a prior career. The academic aspect of this program is administered by the College of Liberal Arts and the other formational aspects by the School of Theology. Seminarians with a bachelor's degree can earn a certificate of completion in philosophical studies which provides them with the philosophical and theological preparation required by the *Program of Priestly Formation* for advanced theological studies, or a Bachelor of Philosophy degree which provides them with the necessary philosophical and theological background, as well as a basic understanding of Latin. Seminarians who do not possess a bachelor's degree are enrolled in the undergraduate program which will enable them to earn a bachelor of arts degree.

The College of Liberal Arts

INTRODUCTION TO THE COLLEGE OF LIBERAL ARTS

The College of Liberal Arts forms seminarians within an ecclesial seminary community as they continue to discern a call to the Roman Catholic priesthood (diocesan and religious) and are then prepared to continue formation, including graduate-level theological education in a School of Theology. Recognizing that seminarians come from different backgrounds, cultures and experiences, our College program fosters in seminarians an ever-deepening appreciation of the dignity of the human person in light of the mystery of Jesus Christ, preparing them to respond more completely to the universal call to holiness and to participate more effectively in multiple dimensions of pastoral ministry at this particular stage of seminary formation. The College accentuates the role of Christ-like discipleship, love, mature freedom, informed conscience and an open and honest dialogue in all dimensions of formation: human, spiritual, intellectual, and pastoral.

As a school of liberal arts, guided by the United States Conference of Catholic Bishops' *Program of Priestly Formation*, the College equips seminarians to exercise competent Christian responsiveness in pastoral dialogue with contemporary culture. Its programs first cultivate in the seminarian a love of learning and the desire for God as well as a striving for wisdom founded in certitude of truth and animated by an intelligence of the heart. This is closely aligned by teaching and demonstrating the application of acquired knowledge, challenging the seminarian to begin living, now, an authentic life in Christ as "*doers of the word, not hearers only*" (James 1:22).

Young men entering College seminary today have been exposed to several different aspects of contemporary society that are contrary to the way of Christ and His Catholic Church. Thus our program is tailored to help each seminarian begin, perhaps for the first time in his life, a transformative process whereby he may encounter Christ on a more personal and intimate level, reminding him: "*Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect*" (Romans 12:2).

We truly care about the well-being and growth of our seminarians. Understand that, though many years away from ordination to the priesthood, the president/rector, College vice rector, formation faculty, teaching faculty and staff truly desire what is best for the seminarians entrusted to us by bishops and religious superiors to form their men. We want to see them grow and mature in all

areas of formation; we want them to be authentic in their discipleship now, and in the future as holy, joyful and spirit-filled priests. As a result we strive from the beginning to ingrain the values that are proper to this vocation, life and ministry of a Catholic priest. This internalization is not simply about exhibiting mere external behaviors and the fulfillment of a series of norms and requisites as a means to check boxes and to please seminary formators. We seek authenticity in change and in growth, not empty show. We believe that our solid College seminary formation program, coupled with the precious gift of time, provides the formational environment and practices that enable the raw first-year collegian to transform into a man who, upon completion of his College formation, is well-grounded, prepared, mature and ready to pursue theological studies on the path to ordained priesthood in loving service to Christ, His Church and the souls entrusted to his care.

Once a man is admitted to the College of Liberal Arts, the formation faculty will work with each seminarian within the context of the policies and criteria outlined in the *Seminarian Handbook*. Ongoing dialogue with bishops or religious superiors, and directors of vocation, take place throughout the year as a means of timely, ongoing communication on seminarian progress and/or potential issues. All seminarians undergo an annual evaluation process, which includes initial goals, and self, peer and faculty evaluations. Additional information is also sought from teaching faculty and seminary staff, supervisors of apostolic work locations (e.g. soup kitchens, social service outreach locations, parishes and schools), and others deemed appropriate. Seminarians are not advanced to the next level unless positive indicators are identified during this integrated evaluation process. The evaluation also is shared with the candidate's bishop or religious superior, and director of vocations.

AN INTEGRATED FORMATION

Every human community exists for a purpose, and each community strives to articulate the principles by which it lives. The Pontifical College Josephinum College of Liberal Arts follows the guidelines of the governing documents on priestly formation in its formation program, integrating and unifying the four dimensions of formation in conformity with *Pastores Dabo Vobis* and the *Program of Priestly Formation*. These guidelines express the intent and overall purpose of the seminary community.

The specific aim of formation in the college is to promote in seminarians the discernment of a call to the Roman Catholic

priesthood, prepare them for both their theological training and, ultimately, their future priestly ministry should they discern that they are called to this vocation as a diocesan or religious priest. Seminarians must be ready to embrace their future years of formation with a sound understanding of the liberal arts, a love for academic pursuits and acquiring knowledge, a yearning for the sacramental life of the Church, and a commitment to form the charisms of prayer, celibacy, and obedience.

“In as much as . . . the seminary and its entire life – in all its different expressions – is committed to formation, the human, spiritual, intellectual and pastoral formation of future priests. Although this formation has many aspects in common with the human and Christian formation of all the members of the Church, it has, nevertheless, contents, modalities, and characteristics which relate specifically to the aim of preparation for the priesthood” (PDV 61).

HUMAN FORMATION

The human formation program of the College of Liberal Arts forms and prepares seminarians for a personal encounter with the humanity of Christ, thereby leading them to a deeper awareness and understanding of their own humanity. The program seeks to cultivate in the seminarians self-mastery and responsibility for being authentic disciples of Christ and men of communion; to educate them for responsible love and affective maturity so that they may form true friendships; to understand and embrace a life of chastity and celibacy for the sake of the kingdom; and, by integrating these goals, to lead them to a true understanding of themselves through a clear and strong training in freedom.

To be clear, the Church’s teaching on celibacy and chastity for priests is articulated well in Pope Saint John Paul II’s 1992 *Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day – Pastores Dabo Vobis* (PDV), Paragraph 50:

“And so priestly celibacy should not be considered just as a legal norm or as a totally external condition for admission to ordination, but rather as a value that is profoundly connected with ordination, whereby a man takes on the likeness of Jesus Christ, the good shepherd and spouse of the Church, and therefore as a choice of a greater and undivided love for Christ and his Church, as a full and joyful availability in his heart for the pastoral ministry. Celibacy is to be considered as a special grace, as a gift, for ‘not all men can receive this saying, but only those to whom it is given’ (Mt. 19:11).”

The following definitions of celibacy and chastity are insightful:

Celibacy: The state of being unmarried, specifically for the sake of giving oneself full-time to build the Kingdom of God. This is a gift from God, to which a person must be called. To be called specifically to the priesthood in the Latin Roman Catholic Church is also a call to celibacy.

Chastity: “The successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual person and thus inner unity of man in his bodily and spiritual being” (CCC #2337). Chastity is the virtue that moderates the desire for sexual pleasure according to the principles of faith and right reason. Priests, sisters, married and single persons are called by God to chastity, and to use their sexuality according to God’s plan in their

specific state in life.

Purpose

The purpose of human formation is to develop the personal and interpersonal qualities that will allow each seminarian’s personality to develop after that of Jesus Christ the Good Shepherd. The diocesan priest leads people to Christ and His Church. Therefore such qualities as his knowledge, wisdom, pastoral prudence, attitude, and disposition are to serve as “a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity” (PDV 43).

Pope Saint John Paul II reminded those engaged in the work of priestly formation that human formation is foundational for the life of grace but also for the other dimensions of formation. “The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human foundation [...] Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry” (PDV 43).

Criteria from Governing Documents

The goals of human formation are summarized in *Pastores Dabo Vobis* (43-44) and confirmed in the *Program of Priestly Formation* (2005).

- a. Seminarians will possess the human virtues that are signs of personal maturity and that are needed for pastoral service. These include the capacity “to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to [one’s] word, to be genuinely compassionate, to be men of integrity and, especially to be balanced in judgment and behavior” (PDV 43).



- b. Seminarians will manifest the skills required to relate well to all the people they will encounter in their ministry in a variety of cultural contents. Among the qualities the seminary looks for are affability, generosity, kindness, hospitality, courtesy, civility, and magnanimity (PDV 43).
- c. Seminarians will have an affective maturity that is manifested in the capacity for friendship and for living chaste celibacy in a healthy, joyful manner (PDV 44).

- d. Seminarians will demonstrate a well-formed moral conscience through their actions in a clear and strong training in freedom (PDV 44).

The criteria for human formation, summarized by the *Program of Priestly Formation*, challenges seminarians to grow in the following areas:

- a. The human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, and prudence;
- b. The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community;
- c. Good self-knowledge, self-discipline and self-mastery, including emotional self-control;
- d. Good physical and mental health;
- e. A balanced lifestyle and balance in making judgments;
- f. Affective maturity and healthy psycho-sexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships; the capacity to maintain appropriate boundaries in relationships;
- g. Skills for leadership and collaboration with women and men;
- h. Capacity to receive and integrate constructive criticism;
- i. Simplicity of life, stewardship of resources and responsibility for financial obligations;
- j. Mature respect for and cooperation with Church authority; and
- k. Engagement in the community life of the seminary.

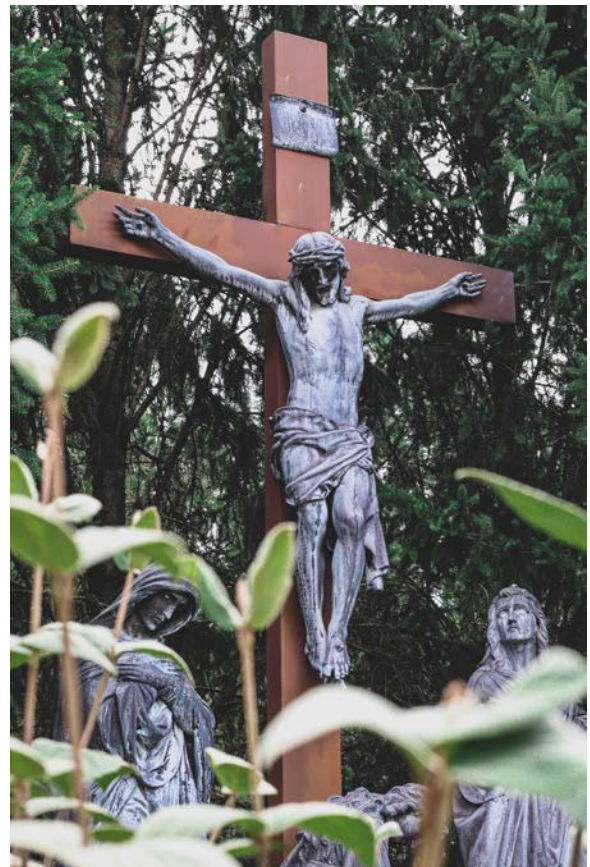
Instruments of Human Formation

The priestly formation program in the College of Liberal Arts unifies and integrates the goals of human formation. The program uses a number of instruments to assist the seminarian in his discernment and formation.

- Instruction from the president/rector, vice rector, formation faculty and others with particular expertise or experience through weekly conferences, courses, and occasional on- and off-campus workshops on various topics related to priestly celibacy, obedience, prayer, pastoral sensitivity and prudence, service to others – especially the poor, the needy, the homeless, and those most vulnerable in our society – simplicity of life, and living a life rooted in the teachings of Christ and His Church.
- The personal reflection of the seminarian who examines with regularity his behavior, motivations, inclinations, prudence, sense of duty, respect of others and, accordingly, respect of boundaries, and appropriation of life experience.
- Community life that develops in the seminarian a generosity of spirit and that fosters a pastoral heart, self-giving, service to others, discipline, prudence, self-mastery, and faithful perseverance in commitments.
- Living the rhythm of seminary life that enables the seminarian to accept authority, direction and constructive criticism in order to foster individual growth, develop the habit of using freedom with discretion, learn to act appropriately with initiative, and work harmoniously with other members of the community in and outside of the seminary.
- Formation advisors who serve in the external forum observe and

assist the seminarians to grow humanly by offering constructive direction and feedback about their general demeanor, relational capacities and styles, maturity, capacity to become a public person and effective leader in a community, and their appropriation of the human virtues that can make them men of communion.

- Spiritual directors who serve in the internal forum contribute to the human formation of the seminarians with open and frank discussions addressing topics including sexuality, chastity, celibacy, affective maturity, intimacy, friendships, freedom, and moderation. The spiritual director assists in cultivating the virtues of self-reflection and self-discipline, which are foundational for human development.
- Formation Conferences:
 - Are given by a member of the faculty to address particular aspects of priestly formation and provide a clear vision of pastoral ministry according to the expectations of the Church with information and guidance helpful to discernment.
 - Address the areas of human formation particularly for being a man of communion, having affective maturity, priestly celibacy and chastity, priestly obedience and simplicity of life.
 - Generally convene weekly for a period of 60 minutes. Seminarians are expected to take notes and read any materials distributed during the conference.
 - Use, as primary sources, the governing documents on priestly formation, in particular, *Pastores Dabo Vobis* and *Program of Priestly Formation*.



Goals and Objectives

The College of Liberal Arts seeks to prepare the seminarians for their theological training and ultimately for ordained ministry and for ongoing formation after ordination. In order to achieve this end, the human formation program of the College of Liberal Arts is oriented to the following goals and objectives:

Goal 1: Seminarians will learn to be “a living image of Jesus Christ.”

- Objective 1: Seminarians will seek the human perfection of the Incarnate Son of God reflected in his attitude toward others as narrated in the Gospels.
- Objective 2: Seminarians will understand the importance of molding their human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ.
- Objective 3: Seminarians will become aware of the necessity to know the depths of the human heart.
- Objective 4: Seminarians will learn to become witnesses and dispensers of life, both human and divine.

Goal 2: Seminarians will cultivate a series of human qualities, with special importance regarding their capacity to relate to others.

- Objective 1: Seminarians will foster simplicity of life and a spirit of generosity as to become a man for others and to curb expectations for entitlement.
- Objective 2: Seminarians will cultivate those virtues which are rightly held in high esteem in human relations.
- Objective 3: Seminarians will acquire the self-mastery necessary to use their freedom wisely within the discipline of seminary life.
- Objective 4: Seminarians will appreciate the value of hard work and leadership.

Goal 3: Seminarians will develop a responsibility for the seminary community and to be a “man of communion.”

- Objective 1: Seminarians will learn the need to combat loneliness and appreciate the value of communion.
- Objective 2: Seminarians will learn to accept the demand that they be affable, hospitable, sincere in their words and heart, prudent and discreet, generous and ready to serve, and capable of opening themselves in an understanding, forgiving, and consoling way.
- Objective 3: Seminarians will experience the importance of gathering together for recreation as “brothers among brothers.”
- Objective 4: Seminarians will experience the whole pattern of seminary life permeated with a desire for piety and silence.

Goal 4: Seminarians will learn an awareness that love has a central role in human life.

- Objective 1: Seminarians will understand chastity in such a way that it allows them to appreciate and develop a love for it.
- Objective 2: Seminarians will be educated for responsible love and affective maturity in view of their commitment to celibacy.
- Objective 3: Seminarians will receive a suitable education for true friendships.
- Objective 4: Seminarians will grow in esteem and respect within their relationships with both men and women.

Goal 5: Seminarians will learn the path to an authentic realization of self through a clear and strong training in freedom.

- Objective 1: Seminarians will learn the three-fold process of self-knowledge, self-acceptance and self-gift.
- Objective 2: Seminarians will be taught to understand and articulate appropriate behaviors which manifest a healthy understanding of obedience.
- Objective 3: Seminarians will be educated to form their moral conscience in order to meet their obligations faithfully.
- Objective 4: Seminarians will understand freedom so as to fight and overcome the different forms of selfishness and individualism in order to be faithful to their commitments even in times of difficulty.

SPIRITUAL FORMATION

The spiritual formation program of the College of Liberal Arts teaches the seminarian the relationship between the spiritual life and the exercise of pastoral ministry.

Spiritual formation also involves seeking Christ in people. Especially in a seminary context, seminarians are to learn how prayer is to be lived out in service of others, particularly the poor, the sick, sinners, unbelievers, and the stranger, but extended to all in the outreach of charity and mercy, and in the quest for justice. Whatever growth in formation and prayer take place, it is not simply meant for the personal enhancement of the seminarian but as a gift to be given in the course of his priestly mission and ministry for the benefit of the Church—for he is a servant of this body (PPF 110).

As such the spiritual formation program of the College of Liberal Arts forms and prepares seminarians to live in intimate and unceasing union with God — as sons of the Father, in communion with Christ as friends, in the newness of the Spirit with Mary as their Mother. The program seeks to cultivate in seminarians the skills needed to seek Christ through 1) *lectio divina*, 2) personal prayer, 3) immersion in the Paschal Mystery and 4) by the practice of the virtue of penance. The program also seeks to develop in seminarians the capacity to meet God in their neighbor through devotion to the Sacred Heart of Jesus and conformity with the crucified Christ by formation in the evangelical counsels of obedience, celibacy, and poverty.

Purpose

The spiritual formation program in the College of Liberal Arts is designed to promote discernment and to establish a foundation within the seminarian for a lifetime of priestly ministry for the Church. This foundation is an intimate relationship with the triune God, the source of all love and truth, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, most particularly the Eucharist, and marked by a sincere devotion to Our Lady, the Mother of God and the Mother of the Church. To this end, the spiritual formation program challenges the seminarian to grow in loyalty to the Church, the sacrament of salvation.

The spiritual formation program proposes basic expectations that each seminarian must strive for:

- To live in intimate communion with God through a life of celibacy, obedience, and prayer;
- To seek Christ in the faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church, especially in the Eucharist, the sacrament of penance, and in the *Liturgy of the Hours*; and
- To love and revere the Blessed Virgin Mary, seeking her protection and counsel.

Criteria from Governing Documents

The goals of spiritual formation are summarized in *Pastores Dabo Vobis* (45-50) and confirmed in the *Program of Priestly Formation* (110).

- a. Seminarians are to be men of prayer. They will form a habit of

daily personal and liturgical prayer flowing from the celebration of the Mass and the Liturgy of the Hours with prayerful meditation on the Scriptures (*lectio divina*) and with a filial devotion to Mary.

- b. Seminarians will incorporate into their personal spiritual lives the frequent reception of the sacrament of penance under the direction of a spiritual director.
- c. Seminarians will discern their call to priestly celibacy manifesting an ability to live chastely in mature relationships. They are to cultivate through their spiritual formation an affective maturity and an understanding of the gift of celibacy as a stimulus to pastoral charity and love of others in ministry.
- d. Seminarians will learn and be challenged to develop a diocesan priestly spirituality with a prayer life consistent with the demands of community living, pastoral and ecclesiastical expectations, and the needs of the Church. Spiritual formation is to form in the seminarian a personality of humility and obedience so they will be men of the Church who view the needs of the Church as greater than their own.
- e. Seminarians will cultivate a spirituality of service imitating Christ, who came “to serve and not to be served,” by living a life of simplicity and virtue.

The criteria for spiritual formation summarized by the *Program of Priestly Formation* challenge seminarians to grow in the following areas:

- a. Commitment to a life of prayer and the ability to assist others in their spiritual growth;
- b. Abiding love for the sacramental life of the Church, especially the Holy Eucharist and Penance;
- c. A loving knowledge of the Word of God and a prayerful familiarity with that Word;
- d. Appreciation of and commitment to the *Liturgy of the Hours*;
- e. Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist;
- f. Fidelity to regular spiritual direction, regular celebration of the sacrament of penance, meditative prayer, and spiritual reading;
- g. A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life;
- h. A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints; and
- i. A spirit of self-giving charity toward others.

Instruments of Spiritual Formation

The priestly formation program in the College of Liberal Arts unifies and integrates the goals of spiritual formation in the program of the seminary. The program uses a number of instruments to assist the seminarian in his discernment and his spiritual development.

- Instruction from the president/rector, vice rector, formation, faculty, spiritual directors and others with particular expertise or experience through regular conferences, courses, and occasional workshops on various topics related to priestly celibacy, obedience, prayer, prudence, and living a life rooted in the teachings of Christ and His Church.

- The personal reflection of the seminarian, who regularly examines the disciplines of his prayer life and how he is scheduling the proper and appropriate time for prayer and reflection each day.
- Community life that develops in the seminarian a sense of diocesan priestly spirituality in light of the daily schedule which includes the celebration of Mass, Liturgy of the Hours, Stations of the Cross, praying the rosary, an introduction to various devotional and cultural practices, and daily adoration before the Blessed Sacrament.
- In addition to the celebration of the sacrament of penance with a personal spiritual director, the seminarian has the opportunity to celebrate the sacrament with the director of spiritual formation, who hears confessions on a regular basis and coordinates occasional communal penance services.
 - Formation advisors who serve in the external forum observe and assist the seminarian to grow more spiritually in a life-style of service, simplicity, and virtue. The advisors offer feedback about general perceptions shared by both the faculty and seminarians while also challenging the seminarian to develop a spirituality consonant with the public expectations of pastoral ministry.
 - Spiritual directors who serve in the internal forum contribute to the spiritual formation of the seminarian by directing him to learn more about the spiritual patrimony of the Church with devotion to the saints, particularly Our Lady; evaluating the proper discipline needed in developing a spirituality consistent with diocesan priesthood; encouraging meditation and reflection on the Word of God contained in the sacred scriptures; and determining how the seminarian can celebrate the sacrament of penance on a regular and frequent basis.

Spiritual formation in the seminary seeks to lay the spiritual foundation for men who will be ordained to the diocesan priesthood and charged by the diocesan bishop or religious superior to carry out the pastoral mission of the Church. In the College of Liberal Arts the immediate goal of spiritual formation is oriented to discernment and preparation for theological training. Ultimately, however, it is oriented to preparing seminarians for priestly ministry. The newly ordained priest will have cultivated in his seminary formation those habits, attitudes, practices, and disciplines that will enable him to shoulder the burdens and celebrate the joys of priestly ministry.

The Pontifical College Josephinum includes opportunities for spiritual formation and development in its regular programming and scheduling. The personal accountability of the seminarian is presumed and he is to avail himself of the opportunities at his disposal for discernment and formation.

- The celebration of the *Mass* is the source and summit of Christian life and the wellspring of priestly formation. Daily participation at Mass is expected of all seminarians. Seminarians participate in the seminary community Mass by carrying out liturgical ministries with full use of the many options and expressions that reveal the richness of the Roman Rite. Seminarians assist in planning each liturgy to learn how to consider the pastoral

circumstances of culture, the heritage of sacred music, and the integrity of the liturgy itself (PPF 110, 118).

- The *Liturgy of the Hours* sets the daily rhythm of prayer for all priests. Seminarians pray Morning Prayer and Evening Prayer each day as a community. The community gathers on a weekly basis to pray Night Prayer. (PPF 117, 119).
- The regular and frequent celebration of the *Sacrament of Penance* is an expectation of priestly formation and a requirement for ongoing conversion. The sacrament is scheduled for the community on a regular basis with personal spiritual directors and the director of spiritual formation. The spiritual director serves in the internal forum at all times. Communal celebrations of the sacrament are celebrated throughout the year. The director of spiritual formation also maintains a list of penance times in area parishes. All seminarians are encouraged to celebrate the sacrament with their spiritual director (PPF 110, 120).
- *Spiritual Direction* is a special opportunity for ongoing discernment, formation in prayer, and integration of personal, moral, and spiritual growth. Seminarians are expected to meet with their director, who is appointed by the president/rector, every two to three weeks. The spiritual director serves in the internal forum and therefore does not participate in any formation advisor meetings. At the college and pre-theology stages of formation, spiritual direction is critically important in the discernment process therefore seminarians are to approach this relationship with a most trusting attitude (PPF 110, 127-135).
- *Retreats* and *Days of Recollection* provide the time and place for sustained prayer, silence, and solitude necessary for men who are discerning a priestly vocation. The intimate and loving relationship a disciple of the Lord has with God requires a serious approach and time for prayer. The formation program includes an annual retreat, usually at the beginning of the second semester, and a day of recollection in each semester (PPF 110, 122).
- Weekly formation reflections are led by a member of the faculty and guide the seminarians in learning the value of the spiritual life, diocesan spirituality, practice and cultivation of celibacy, simplicity of life, obedience and pastoral service. Additionally, the homilies given by the priest celebrant always highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality (PPF 110, 122).
- The use of *Sacred Scripture* is a most important component in sustaining a healthy spiritual life. Seminarians who seek to draw closer to Christ and live in intimate communion with him must draw daily nourishment from the scriptures. The prayerful meditation on the Word of God (*lectio divina*) is encouraged as a daily practice (PPF 110, 123).
- In order to foster growth in personal devotion and love for the Eucharist, seminarians are encouraged to spend time in prayer before the *Blessed Sacrament*. The seminary provides the opportunity for Exposition of the *Blessed Sacrament* almost every day and on Sunday evenings as well as other occasions for adoration. Seminarians are encouraged to spend personal time in the chapel each day to develop the discipline of prayer and reflection (PPF 110, 116, 124).
- *Personal Devotion to the Blessed Virgin Mary* is a most important

aspect of diocesan priestly spirituality. Through spiritual direction and conferences, seminarians are directed to develop a special love and devotion to Our Lady. The seminary community prays the rosary weekly, with additional times occurring occasionally. The seminarians are also introduced to the patrimony of

sacred music that honors Mary through song (PPF 110, 125).

- *Instruction* regarding the history and theology of liturgy is provided through house courses and addressed in formation conferences. The director of liturgy is to provide suitable instruction to the seminary community.



Goals and Objectives

The priestly formation program at the Pontifical College Josephinum seeks to prepare the seminarians for their theological training and ultimately for ordained ministry and ongoing formation after ordination. In order to achieve this end, the spiritual formation program of the College of Liberal Arts is oriented to the following goals and objectives:

Goal 1: Seminarians will learn to live in intimate and unceasing union with God.

Objective 1: Seminarians will become deeply aware of their intimate communion with the Blessed Trinity that began at their Baptism.

Objective 2: Seminarians will learn to share in the filial conversation between Jesus and the Father.

Objective 3: Seminarians will experience their communion with Christ in terms of friendship.

Objective 4: Seminarians will be formed to love and reverence the most Blessed Virgin Mary, the Mother of God, “with the confidence of sons.”

Goal 2: Seminarians will learn to seek Christ.

Objective 1: Seminarians will develop the capacity for prayerful and meditative reading of the word of God (*lectio divina*).

Objective 2: Seminarians will develop a personal prayer life which assists them in the experience of communion with God.

Objective 3: Seminarians will become immersed in a living way in the Paschal Mystery of Jesus Christ through liturgical prayer, flowing primarily from daily participation in the Eucharist.

Objective 4: Seminarians will be educated in the virtue of penance.

Goal 3: Seminarians will learn of the need to meet God in their neighbor.

Objective 1: Seminarians will develop pastoral and charitable hearts through devotion to the Sacred Heart of Jesus.

Objective 2: Seminarians will live in conformity with the crucified Christ through formation in the evangelical counsels of obedience, celibacy, and poverty.

Objective 3: Seminarians will be prepared to live the gift of celibacy according to its true nature and real purposes, that is, for its evangelical, spiritual, and pastoral motives.

PASTORAL FORMATION

The pastoral formation program of the College of Liberal Arts forms and prepares seminarians to enter into communion with the charity, sentiments, and behavior of Christ the Good Shepherd, by developing a personal synthesis of pastoral work and practical application within the Church as “mystery.” The program seeks to cultivate in the seminarians knowledge to appreciate and discern different gifts and charisms within diverse cultures and languages; to cultivate a preferential option for the poor and, by integrating these goals, to learn how to work within an ecumenical and interfaith context.

Purpose

The purpose of pastoral formation is for the seminarian to learn and understand how to be a shepherd imbued with the charity of Christ, filled with a missionary spirit, and possessing pastoral competence. Pastoral skills are developed through formative, supervised experiences in ministry and reflection upon those experiences.

Criteria from Governing Documents

The goals and criteria for pastoral formation are outlined in *Pastores Dabo Vobis* (57-59) and in the *Program of Priestly Formation* (235-256). The priestly formation program at the Pontifical College Josephinum has implemented these goals into its pastoral formation program.

The delineation of these principles seeks to achieve an objective formation of the seminarian who is to cultivate certain qualifications (cf. PPF 239). Therefore, the goals of pastoral formation are:

- a. To promote growth as mature persons and as active Catholics by having authentic experiences of Gospel living emphasizing Christian service as basic preparation for priestly ministry.
- b. To expose the seminarian to the challenges of everyday, ordinary life considering the varied situations in society, especially the condition of minorities, the underprivileged, the

imprisoned, and the homeless.

- c. To acquaint seminarians with the rich diversity of the Church’s ethnic and racial life considering the social and geographic situations of the local Church.
- d. To imbue in the seminarian’s discernment and formation the ecclesial dimension of pastoral service so as to demonstrate the integration of social service to the wider pastoral mission of the Church, thus avoiding a reductionist view of ministry to simply social service.

Instruments of Pastoral Formation

The priestly formation program in the College of Liberal Arts unifies and integrates the goals of pastoral formation in the program of the seminary. The program uses a number of instruments to assist the seminarian in his discernment and formation. “Every seminary is required to offer a coordinated program of pastoral formation that forms candidates for the priesthood who are able to support men and women in answering the universal call to holiness” (PPF 242).

Apostolic Works Program

- Upper-class seminarians are assigned to an apostolic work supervised by on-site coordinators. (Second-semester freshman may be given apostolic work assignments). The expectation is for these seminarians to assist in ministry for no more than four hours per week inclusive of travel time.
- The director of apostolic works, a member of the formation faculty of the seminary, oversees the program.
- A seminarian site chairman for each site is selected by the director of apostolic works at the beginning of the academic year. These chairmen are the liaisons between their site and the Josephinum. They are expected to be not only role models for their peers, but exemplary ambassadors of the college to the surrounding community. It is their responsibility to schedule visits, report mileage,



convey messages to and from the Josephinum, and note the attendance of the seminarians assigned to their particular apostolic sites.

- Each site provides a supervisor who is asked to meet regularly with the seminarians at his or her site. This person is contacted for clarification of issues and for personal insight regarding the work of each seminarian. The supervisor prepares a Learning Agreement with each seminarian in the fall and provides an evaluation report of each seminarian, based on the four dimensions of priestly formation, in the spring. When possible, the site supervisor is encouraged to mentor and challenge the seminarians according to the goals of the pastoral formation program. The goals are presented to the supervisors at a fall meeting and re-articulated as needed.
- The Pontifical College Josephinum follows a progression from introductory experiences with limited objectives for beginners to more complex involvements for experienced students.
- The director of apostolic works assigns seminarians to an apostolic work after consultation with the vice rector and with the seminarian himself considering his past involvement in ministry.
- The apostolic works program uses the parishes and institutions within the Diocese of Columbus. The director of apostolic works will consult with appropriate diocesan officials to determine the viability of sites.
- The director assembles a list of appropriate sites each fall, and presents the list to the president/rector for approval.

- Seminarians are encouraged to maintain close relationships with their pastors and home parishes, particularly during the summer. In addition to these experiences, the faculty and seminarian might agree that an official assignment to a parish for a specialized experience of ministry would benefit the seminarian's formation.

Formation Conferences given by the president/rector and members of the faculty each week integrate the four dimensions of priestly formation. Conferences directly relate to cultivating a diocesan priestly spirituality. Since pastoral formation is concerned with the view to ministry, conferences challenge the seminarian to determine the ecclesial dimensions of how ministry is exercised in the Church. Additionally, homilies given by the priest celebrants consistently highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality.

Formation Advising/Spiritual Direction: The seminarian explores with his formation advisor and spiritual director his understanding of ministry and the necessary formation needed to carry out the work of the Church. Skills and qualifications are discussed even though discernment and formation are at an initial stage.

Yearly Evaluations: The yearly evaluation is an opportunity for the faculty and seminarian to evaluate the progress of the seminarian in his pastoral formation, including insights regarding skills, qualifications, maturity, proper ecclesial focus, and interpersonal dynamics involved in ministry.

Goals and Objectives

The priestly formation program seeks to prepare the seminarians for their theological training and ultimately for ordained ministry and ongoing formation after ordination. In order to achieve this end, the pastoral formation program of the College of Liberal Arts is oriented to the following goals and objectives:

Goal 1: Seminarians will be prepared to enter into communion with the charity of Christ, the Good Shepherd.

Objective 1: Seminarians will be trained for the ministry of word, worship, and service.

Objective 2: Seminarians will unify the different aspects of human, spiritual, and intellectual formation through the principle of pastoral formation.

Objective 3: Seminarians will know the fundamental importance of the Church being a “mystery,” that is, a divine work, fruit of the Spirit of Christ.

Objective 4: Seminarians will acquire the proper tools (sociology, psychology, listening, and understanding circumstances) developing a deep appreciation for the importance of culture, in order to enter into dialogue with all peoples in a spirit of charity and evangelical discernment.

Goal 2: Seminarians will be prepared to enter into communion with the local church.

Objective 1: Seminarians will develop a personal synthesis of pastoral work and practical application.

Objective 2: Seminarians will develop scientific and pastoral competence and gain the necessary practical skills of a pastor, rooted in communion with the very sentiments and behavior of Christ, the Good Shepherd.

Objective 3: Seminarians will cultivate personal qualities necessary for effective pastoral ministry.

Objective 4: Seminarians will gain the necessary knowledge to appreciate and discern the different gifts and charisms of the diverse vocations and responsibilities which the Spirit offers them.

Goal 3: Seminarians will be prepared to enter into communion with the Universal Church.

Objective 1: Seminarians will develop an appreciation of diverse cultures and languages.

Objective 2: Seminarians will cultivate a preferential option for the poor and become aware of the social context and structures that can breed injustice as well as ways of promoting more just contexts and structures.

Objective 3: Seminarians will learn how to work within the ecumenical and interfaith context that forms a backdrop for life in the United States and for the Catholic Church in this nation.

INTELLECTUAL FORMATION

The intellectual formation program of the College of Liberal Arts forms and prepares seminarians to open their minds to the mystery of Christ by introducing them to the mystery of salvation and enlivening in them an awareness of the great human questions. The program seeks to instill in the seminarians the capacity for reflective awareness leading to an intelligence of the heart and a “certainty of truth;” to provide an environment where they can receive wisdom as a gift; to lead them to a greater understanding of the harmonious relationship between faith and reason; and, by integrating these goals, to a deeper appreciation for the dignity of the human person so as to enter into dialogue with the men and women of our time.

Purpose

The purpose of intellectual formation is for the seminarian to grasp the Catholic intellectual tradition, to be able to proclaim and teach the Gospel of Christ, to communicate effectively the mystery of God to people of today, and to be equipped for the continuing pursuit of truth.

The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual, and vocational growth. In reality, through study, especially the study of philosophy and theology, the future priest assents to the Word of God, grows in his spiritual life and prepares himself to fulfill his pastoral ministry (PDV 51).

Criteria from Governing Documents

In the undergraduate program the emphasis is on the study of liberal arts synthesized through the study of philosophy and in preparation for the study of theology, so that seminarians can “... acquire a sense of the great human questions contained in the arts and sciences” (PPF 146).

The Pontifical College Josephinum seeks to provide seminarians with an intellectual foundation reflective of its pontifical status that draws the seminarian into the heart of the Church. In accordance with the *Program of Priestly Formation* (cf. 147-159), the following criteria are observed:

- Through coming to understand the diversity of both nature and humanity seminarians will develop intellectual curiosity, critical thinking skills and sound study habits (PPF 147). The study of the liberal arts instills in seminarians knowledge of the cultural foundations of the Catholic faith, a more sophisticated understanding of the world which is the context for divine action, and greater insight into God’s plan through the unfolding of history by fostering an appreciation of the interaction of faith and culture (PPF 149).
- A liberal arts curriculum familiarizes seminarians with contemporary issues as related to moral and religious matters and instructs them in the authentic teaching of the Church on such matters as well as familiarizing them with the vast resources of the Catholic intellectual tradition (PPF 150).
- As the integrating discipline of the liberal arts and the necessary propaedeutic for theology, the study of philosophy should be oriented to fostering in seminarians a clear understanding of

the relationship between faith and reason as well as the relationship between philosophy and theology. The study of philosophy also emphasizes connecting the great philosophical studies to the mysteries of salvation and addresses the inadequacy of cultural subjectivism. Thus, seminarians can develop an appreciation of humanity’s fundamental orientation toward truth which is most completely revealed in the person of Jesus Christ (PPF 153; PDV52).

- The study of philosophy embraces a thematic and historical approach, providing seminarians with a comprehensive understanding of the areas of philosophy as well as a thorough familiarity with the philosophical tradition, giving particular attention to the thought of Saint Thomas Aquinas (PPF 155-157).
- The study of theology in the undergraduate program seeks to provide seminarians with a foundation for advanced study of theology by thoroughly familiarizing them with the key themes in the *Catechism of the Catholic Church*, including “Catholic doctrine, liturgy and sacraments, Catholic morality, Christian prayer, and Sacred Scripture” (PPF 158).

Instruments of Intellectual Formation

The priestly formation program in the College of Liberal Arts unifies and integrates the goals of intellectual formation in the program of the seminary. The primary instrument of intellectual formation in the College of Liberal Arts is its various academic curricula, each oriented to its specific educational program. (See the curriculum plans displayed in this document for more information.)

COLLEGE OF LIBERAL ARTS GRADING SYSTEM			
Grade	Meaning	Percentage	Grade Points
A	Excellent	93-100%	4.00
A-		90-92%	3.67
B+		87-89%	3.33
B	Good	83-86%	3.00
B-		80-82%	2.67
C+		77-79%	2.33
C	Fair	73-76%	2.00
C-		70-72%	1.67
D+		67-69%	1.33
D	Passing	60-66%	1.00
F	Failing	Less than 60%	0.00
I	Incomplete	Course requirements incomplete at the end of the semester	
AU	Audit	Non-credit formal course; seminarian took no examination, received no grade	
P	Pass	Pass/Fail course, not included in GPA calculations	
W/F	Withdrew Failing	Withdrew from course after the last day to drop a course	
W/P	Withdrew Passing	Withdrew from course after the last day to drop a course due to special circumstances	

Goals and Objectives

The priestly formation program seeks to prepare seminarians for their theological studies and ultimately for ordained ministry and ongoing formation after ordination. In order to achieve this end, the intellectual formation program of the College of Liberal Arts is oriented to the following goals and objectives:

Goal 1: Intellectual formation will work harmoniously toward opening more and more the minds of the seminarians to the mystery of Christ.

- Objective 1: Seminarians will be engaged in the mystery of salvation from the initiation of their ecclesial studies.
- Objective 2: Seminarians will acquire a sense of the great human questions as expressed in literature, experienced within history and creation, and contemplated in philosophy.
- Objective 3: Seminarians will develop a reflective awareness leading to a “certainty of truth” as the basis for giving oneself to Christ and His Church.
- Objective 4: Seminarians will cultivate an intelligence of the heart which knows how to “look beyond” a purely abstract approach to knowledge.

Goal 2: Seminarians will acquire wisdom as the perfection of the intellectual nature of the human person.

- Objective 1: Seminarians will participate in a rigorous program of intellectual formation.
- Objective 2: Seminarians will learn the liberal arts, especially the philosophical disciplines, in such a way that they will be prepared for dialogue with the men and women of our time.
- Objective 3: Seminarians will learn philosophy in such a way that they will develop a loving veneration of the truth as gift.
- Objective 4: Seminarians will study the historical and literary development of western culture with some exposure to non-western culture.
- Objective 5: Seminarians will learn to understand and use the sources of the sciences and documents of the Church, including biblical and patristic literature.
- Objective 6: Seminarians will develop an understanding of the harmonious relationship between faith and reason, as they work increasingly to open their minds to the mystery of Christ who “fully reveals man to man himself.”

Goal 3: Seminarians will develop an appreciation for the dignity of the human person as rooted in the call to communion with God.

- Objective 1: Seminarians will develop a proper sense of authentic freedom.
- Objective 2: Seminarians will gain an understanding of the human sciences and cultural roots of their faith through the study of the humanities.
- Objective 3: Seminarians will develop a capacity to communicate ideas in a clear and effective way.
- Objective 4: Seminarians will be taught the necessity and the method of attentive pastoral dialogue.
- Objective 5: Seminarians will acquire the knowledge to appreciate and participate in the diverse cultures the Church serves in the United States of America, with special emphasis on Hispanic spirituality and religious customs.

BACHELOR OF ARTS DEGREE

The requirements for graduation with a Bachelor of Arts degree are described as follows:

- 30 required credits in philosophy
- 15 credits in electives
- 76 credits in liberal arts

The total credit hours needed for graduation is 121. Of this amount, 106 are in the core courses. Each course is three credit hours unless otherwise indicated. Seminarians may major in either philosophy or humanities.

Majors

Each seminarian is required to complete the requirements for a major in order to graduate. Seminarians should declare their major to the registrar no later than April of their sophomore year.

The College of Liberal Arts has two departments: philosophy and humanities. The latter department offers courses in literature, Spanish language and Hispanic studies, history, and Greek and Latin studies. Seminarians are required to earn at least a 2.25 overall GPA in the courses that count toward their major. Each department sets additional requirements for those seeking a major or minor in that discipline. Courses from other disciplines may be accepted as electives, with the approval of the department chair.

Requirements for a Major or Minor in Philosophy

In accordance with the provisions of the *Program of Priestly Formation* (5th ed.), all seminarians are required to successfully complete at least ten courses (30 credits) in philosophy. This ten course sequence constitutes a minor in philosophy. In addition to these courses required of all seminarians, philosophy majors must maintain a 2.25 cumulative GPA for courses applying to the philosophy major. Philosophy majors may also participate in the Honors' Program. This requires seminarians to take 6 credits of philosophy electives and the Thomistic Seminar for a total of 9 of their elective credits. The Honor's Program also requires students to maintain a minimum 3.5 cumulative GPA.

Requirements for a Major in Humanities

The Department of Humanities offers an interdisciplinary degree with combined courses in literature, Spanish language and Hispanic studies, fine arts, history, Greek, and Latin studies. It requires the successful completion of 12 credits in humanities electives with course numbers of 200 or higher. The successful completion of the humanities seminar is also required. Humanities majors must maintain a 2.25 for courses applying to that major.

Requirements for Graduation

At least 121 semester hours of academic work are required for graduation. Academic courses completed at a college other than the Josephinum, in which the final grade was "C-" or better, may be counted toward these requirements at the discretion of the academic dean. At least 30 credits (including six credits in one's major) of these 121 credit hours must

be taken at the Josephinum's College of Liberal Arts. Additionally, a cumulative grade point average of 2.0 is required for graduation from the College of Liberal Arts. Graduation also requires a 2.25 GPA for courses applying to the major.

Exceptions

Seminarians who wish to request a minor deviation in the academic requirements (but not the total number of credits) for graduation must present a written petition to the academic dean, who will rule on the exception in consultation with the appropriate departmental faculty.

A seminarian may appeal the decision of the academic dean to the College faculty, within 30 days of the dean's decision; the appeal must be presented in writing, and the dean must present the rationale for his decision in writing. The faculty vote on the appeal will be presented to the president/rector, who makes the final decision.

Occasionally, seminarians who have completed a graduate degree may enroll in the College of Liberal Arts for the BA program. For such seminarians only, the College offers a BA degree in General Studies, the specific course-requirements of which are determined by the academic dean. These seminarians are required to complete 121 semester hours – including at least 30 hours taken at the Josephinum and at least 30 hours in one of the majors – but ordinarily they will be exempt from general distribution requirements. These seminarians will not be eligible for graduation with honors and will not compete for College academic awards.



CORE COURSES FOR A BACHELOR OF ARTS

Philosophy – 30 credit hours	English Composition and Literature – 15 credit hours
PHIL 114 Ancient Philosophy	ENGL 143 Writing I
PHIL 115 Logic	ENGL 145 Writing II
PHIL 211 Medieval Philosophy	ENGL 255 Ancient Literature
PHIL 215 Philosophical Anthropology & Epistemology	ENGL 380 Medieval and Renaissance Literature
PHIL 309 Ethics	ENGL 390 Modern Literature
PHIL 310 Modern Philosophy	
PHIL 311 Philosophy of Nature	Undergraduate Theology – 15 credit hours
PHIL 313 Contemporary Philosophy	UTHE 101 Salvation History and Scripture
PHIL 401 Metaphysics	UTHE 102 Profession of Faith
PHIL 411 Philosophy of God	UTHE 104 Celebration of Christian Mystery
	UTHE 105 Life in Christ: Catholic Moral Theology
Latin – 9 credit hours	UTHE 106 Christian Prayer
LATN 141 Elementary Latin I	
LATN 142 Elementary Latin II	History – 9 credit hours
LATN 241 Intermediate Latin III	HIST 191 Western Civilization I
	HIST 192 Western Civilization II
Language: Spanish – 9 credit hours	HIST 325 U.S. History
SPAN 141 Elementary Spanish I	
SPAN 142 Elementary Spanish II	Speech – 3 credit hours
SPAN 241 Intermediate Spanish III	SPCH 148 Principles of Effective Speaking
Mathematics – 3 credit hours	Fine Arts – 4 credit hours
	FIAR 275 Voice/Liturgical Singing (1 credit) required
Social or Behavioral Science – 3 credit hours	Additional Fine Arts Course
Science – 6 credit hours	Free Electives - 15 credit hours

Note: Credits in one course can't be used to fulfill two requirements.

COLLEGE CURRICULUM

	Credit Hours		Credit Hours
FIRST YEAR FALL		FIRST YEAR SPRING	
LATN 141 Elementary Latin I	3	LATN 142 Elementary Latin II	3
ENGL 143 Writing I	3	ENGL 145 Writing II	3
UTHE 101 Salvation History and Scripture	3	SPCH 148 Principles of Effective Speaking	3
HIST 191 Western Civilization I	3	HIST 192 Western Civilization II	3
PHIL 115 Logic	3	PHIL 114 Ancient Philosophy	3
FIAR 275 Voice/Liturgical Singing	1		
Semester Total	16	Semester Total	15
SECOND YEAR FALL		SECOND YEAR SPRING	
LATN 241 Intermediate Latin III	3	Modern Foreign Language I (e.g. Spanish I)	3
Math Requirement	3	Science (Physical Science)	3
ENGL 255 Ancient Literature	3	ENGL 380 Medieval & Renaissance Literature	3
HIST 325 U.S. History	3	Fine Arts	3
PHIL 211 Medieval Philosophy	3	PHIL 215 Philosophical Anthropology & Epistemology	3
Semester Total	15	Semester Total	15
THIRD YEAR FALL		THIRD YEAR SPRING	
Modern Foreign Language II (e.g. Spanish II)	3	Modern Foreign Language III (e.g. Spanish III)	3
UTHE 102 Profession of Faith	3	UTHE 104 Celebration of Christian Mystery	3
PHIL 309 Ethics	3	PHIL 311 Philosophy of Nature	3
PHIL 310 Modern Philosophy	3	PHIL 313 Contemporary Philosophy	3
Opt A: Humanities Major Elective Opt B: Free Elective	3	Opt A: Humanities Major Elective Opt B: Free Elective	3
Semester Total	15	Semester Total	15
FOURTH YEAR FALL		FOURTH YEAR SPRING	
Science (BIOL 120 Introduction to Biology)	3	Social or Behavioral Science (PSYC 120 Introduction to Clinical and Inter-personal Psychology)	3
UTHE 105 Life in Christ: Catholic Moral Theology	3	UTHE 106 Christian Prayer	3
ENGL 390 Modern Literature	3	PHIL 411 Philosophy of God	3
PHIL 401 Metaphysics	3	Opt A: Humanities Major Elective Opt B: Free Elective	3
Opt A: Humanities Major Seminar Opt B: Free Elective	3	Opt A: Humanities Major Elective Opt B: Free Elective	3
Semester Total	15	Semester Total	15

Course Descriptions for the College of Liberal Arts

ACADEMIC SKILLS

ACSK 050 **Academic Skills** 3 hours

This course directly supports the ancient philosophy course and provides supplemental information directly related to ancient philosophy. Additionally, the instructor teaches note-taking skills, critical reading skills, organization, and test-taking strategies.

ASTRONOMY

ASTR 111 **Introduction to Astronomy** 3 hours

The scientific methods of natural science through an overview of various principles of astronomy are introduced. Topics include the solar system with particular focus on the sun and the earth, star and planet formation, star life cycles, galaxies, the Big Bang Theory, and universe expansion.

BIOLOGY

BIOL 120 **Introduction to Biology** 3 hours

The scientific methods of natural science are introduced through an overview of various principles of biology. Topics include cell structure, cell life cycle and division, DNA, evolution, genetics, diversity of life and organisms with a particular focus on the human being.

CHEMISTRY

CHEM 120 **Introduction to Chemistry** 3 hours

The scientific methods of natural science are introduced through a conceptual overview of various principles of chemistry. Topics include atomic theory, phases of matter, gas, laws, chemical bonding, chemical reactions, acids and bases, and solutions.

ENGLISH

ENGL 143 **Writing I** 3 hours

Personal, informative, persuasive and analytical writing are introduced. The emphasis is on developing a writing process and on writing papers that have a clear thesis, relevant content, well-defined organization, clarity, style, and correct usage of grammar and mechanics.

ENGL 145 **Writing II** 3 hours

Research paper writing is the primary focus. Instruction and practice in research and documentation is undertaken with a focus on use of the library and resources available.

ENGL 255 **Ancient Literature** 3 hours

Seminarians are introduced to influential literature of the Western culture. This course is the foundation of the study of humanities. Seminarians will read a variety of works from both Greek and Roman authors. The course is conducted as a seminar and each seminarian is expected to participate in all discussions of the texts that are read.

ENGL 256 **Theban Cycle** 3 hours

Seminarians will read all or portions of various Greek works and, if time permits, Roman and later works that revolve around aspects of the Theban cycle. Possible works to be included are: Aeschylus' *Seven Against Thebes*, Sophocles' *Antigone*, *Oedipus Rex*, and *Oedipus at Colonus*, Euripides' *Antigone*, *Oedipus*, and *The Phoenician Women*, and Seneca's *Oedipus*. The seminarians will read the selected texts closely to be prepared for class discussion. All readings are in English.

ENGL 285 **Russian Literature** 3 hours

Important works by the major authors of 19th century Russian literature, the Golden Age, are explored. These works are examined from literary, historical, and cultural perspectives.

ENGL 323 **Dystopian Themes in Literature** 3 hours

A survey of 19th and 20th century dystopian literature. The course addresses the historical forces that fostered dystopian literature, as well as common themes prevalent in the literature, e.g., the individual vs. the collective, the individual vs. the institution, the elevation of technology at the expense of the individual, and the challenge of restoring human dignity in a dystopian world.

ENGL 376 **Trojan War in Greek Literature** 3 hours

Seminarians will read all or portions of various Greek works that are set in or discuss the Trojan War. Possible works to be included are: Homer's *Iliad* and *Odyssey*, Aeschylus' *Oresteia*, Sophocles' *Ajax* and *Philoctetes*, Euripides' *The Trojan Women*, *Adromache*, *Hecuba*, *Iphigenia in Tauris*, *Electra*, *Helen*, *Orestes*, *Iphigenia in Aulis*, Herodotus' *Histories*, Thucydides' *Peloponnesian War*, etc. The seminarians will read the selected texts closely to be prepared for class discussion. All readings are in English.

ENGL 380 **Medieval & Renaissance Literature** 3 hours

A survey of the Medieval and Renaissance literature of Western Europe is covered with a focus on the influential texts of the time period from places such as Great Britain, France, Italy and Spain.

ENGL 383 **Shakespeare** 3 hours

Significant plays from the histories, comedies, tragedies, problem plays and romances are studied. Emphasis is given on close readings of texts, as well as their cultural contexts.

ENGL 386 **Studies in Literature** 3 hours

Various special topics in literature and language, e.g. linguistics, creative writing, non-Western literature, children's literature, or studies of single writers, periods, genres or themes are investigated.

ENGL 388
Catholic Themes in Literature
3 hours

Various special topics in Catholic literature, or studies of themes, genres, or writers, e.g., Augustine, Dante, John Henry Newman, Graham Greene, Flannery O'Connor, Gerard Manley Hopkins and Evelyn Waugh are explored.

ENGL 390
Modern Literature
3 hours

The third course in the sequence which surveys Western literature, covers the period from the Enlightenment to the present day. The authors are drawn from the literatures of various countries. Genres may include plays, poetry, short stories, novellas, and novels.

ENGL 391
Homeric Themes in Literature
3 hours

Homeric characters and themes remain a rich source for contemporary authors. This course explores the way in which storytellers of our own period use, recycle and change the Homeric literature in the production of the contemporary novel.

ENGL 445
Classical Mythology
3 hours

Classical mythology looks at the ancient Greek legends and how they were used to educate and entertain. These legends became foundations for new stories told by the Greeks, the Romans, and their heirs of Western Culture to this day. Encompasses both a wide range of legends and religious sensibilities of pre-Christian Greeks.

ENGL 498, 499
Directed Independent Study – English
3 hours

A guided reading, discussion, and research of a particular author, theme, area or literary genre are used to deepen a seminarian's understanding of that aspect of literature. *This course requires the approval of the academic dean.*

FINE ARTS AND MUSIC

FIAR 273
Josephinum Choir
1 hour

The Choir consists of 15 to 30 men (drawn from the whole seminary community) who sing in the main chapel for Sunday Mass and special celebrations. The Choir maintains a century of choral leadership at the Josephinum to uphold a higher musical purpose in liturgy – the glorification of God, sanctification of the faithful, and bringing the treasury of sacred music from the Catholic tradition to weekly worship.

FIAR 275
Voice/Liturgical Singing
1 hour

The course concentrates on beginning vocal production, pitch-matching skills and basic music

reading skills. Hymn books, psalm settings and musical settings of the Mass provide the repertoire.

FIAR 279
Music Theory I
3 hours

The course begins with musical notation and moves into pitch, rhythm and harmony. Ear-training and sight singing are emphasized. Basic keyboard skills are encouraged.

FIAR 371
Music History and Appreciation
3 hours

The history of Western music from the Medieval period to the 21st Century is explored. There is an emphasis on critical listening (recordings and live performances). Multi-media lectures, interactive discussions, and field trips are incorporated into the class. Concert attendance is required at least four times per semester.

FIAR 375
Sacred Architecture in the Life of the Church
3 hours

The origins and growth of Catholic architecture through the ages, the language and expression of sacred architecture and the complexities of Catholic artistic expression and understanding in the modern world is explored. Included is a look at ancient and modern philosophies of beauty, architectural treatises, Church writings, and modern criticism.

FIAR 379
Sacred Music: History, Theory and Appreciation
3 hours

The history of sacred music in the Western world from the Middle Ages to the present, with emphasis on the evolution and development of the sacred music genre and the understanding of the modal and tonal systems, is surveyed. Theoretical concepts are explored within the context of each historical period. Some attention is given to papal and other ecclesiastical documents pertaining to sacred music.

GEOLOGY

GEOL 120
Introduction to Geology
3 hours

The scientific methods of natural science are introduced through a conceptual overview of various principles of geology. Topics include evolution of the earth's structure, plate tectonics, volcanic action and formation of the oceans and continents.

GREEK

GREK 141
Koine Greek I
3 hours

This course is an introduction to Koine Greek, placing emphasis on grammar and vocabulary. Example sentences and passages are drawn from the Septuagint and the New Testament.

GREK 142
Koine Greek II
3 hours

This course is a continuation of Koine Greek I, in which seminarians complete their study of grammar and develop a broader vocabulary, enabling them to read the Bible in Greek.

GREK 241
The Greek Gospels
3 hours

This course is devoted to reading from the Gospels in Greek.

GREK 348
Acts of the Apostles and Epistles
3 hours

Selections from the Acts of the Apostles and Letters are covered.

GREK 371/HIST 371
Ancient Greece and Rome
3 hours

See HIST 371.

GREK 494, 495, 496
Directed Independent Study – Greek
3 hours

A guided reading, discussion and research of Greek texts to advance the seminarian's understanding of Greek language and culture are given. *This course requires the approval of the academic dean.*

HISTORY

HIST 191
Western Civilization I
3 hours

The history of the West from prehistory through the classical ages of Greece and Rome is examined and closes with the end of the Middle Ages (ca. AD 1450).

HIST 192
Western Civilization II
3 hours

Beginning with the Renaissance and the Reformation, the cultural development of the West up to and including the second half of the 20th century is presented.

HIST 295
Dictators and Dictatorships
3 hours

The reasons why dictatorship became such an attractive option for governance is explored, along with the ways that power was organized under modern dictatorships and how those dictatorships helped to shape the 20th century world and beyond. One will see how culture and history shaped the ways of organizing power and the limits that culture placed upon each dictatorial regime. Ideology is also examined.

HIST 296**American Foreign Policy 1900 to Present***3 hours*

America at war, American efforts to shape peace, the Cold War, and the presidents who shaped foreign policy are investigated concluding with the implications of the "war on terrorism."

HIST 325**U.S. History***3 hours*

Beginning with a brief introduction to the humanities and continuing with a study of human migration to North America, this course continues with an examination of European migration and settlement of the Northern and Southern Hemisphere. Seminars then explore the history of the United States from its Colonial Era into the 19th century.

HIST 350**General History of Africa***3 hours*

The entire continent, from the "cradle of humankind" to the formation of the African Union, is studied. The following are surveyed: the formation of civilizations; gender and social systems; the rise of inter-regional and inter-continental trade; the rise of empires and colonial systems; and 20th century issues of decolonization, under-development, warfare and the hope of peace represented by the formation of the African Union.

HIST 352**History and Development of the Christian Calendar***3 hours*

The cultural and scientific roots of the calendar through its ancient origins, Christian development and modern role as the arbiter of time across the globe, are traced.

HIST 355**Far Eastern History***3 hours*

The imperial, colonial and post-colonial history of China and Japan is reviewed. Some attention is also given to the history of colonial and post-colonial Southeast Asia. Finally, the history of Korea in the post-colonial period is addressed. Primary consideration will be given to the indigenous political, social and cultural traditions of these Asian lands and the impact on these factors of Western influence.

HIST 360**Middle Eastern History***3 hours*

The post-biblical history of the Middle East beginning with the rise of Islam, and the conversion of the Arabic populations of the Arabian Peninsula, East North Africa, the Mesopotamian basin, and the Levant, including Turkey, is examined. The empires of the Islamic Middle East are also covered and the interaction of Islam and Western Christianity is discussed.

HIST 371/GREK 371**Ancient Greece and Rome***3 hours*

This course surveys the history of the Greco-Roman world, covering Greek history from the Minoans and Mycenaeans to the Hellenic kingdoms arising after Alexander the Great, and Roman history from the legendary founding of Rome to the reign of Constantine.

HIST 373**Introduction to Eastern Christianity***3 hours*

An introduction to the Eastern Churches, both Catholic and those not in communion with Rome, is given. The course will conclude with a study of the structures and governance of the Eastern Churches, with particular attention to the Code of Canons of the Eastern Churches and the state of the Eastern Churches (Catholic and Orthodox) in the United States and Canada.

HIST 383**Revolutionary Russia***3 hours*

The origins of Bolshevism within the Russian intellectual traditions of the 19th century and the assessment of the leadership of Lenin, Trotsky and Stalin in effecting the revolutions of 1917, as well as the subsequent development and decline of the Soviet state in the 20th century, are investigated.

HIST 384**The Origins and Consequences of War***3 hours*

The origins and historical ramifications of significant wars of antiquity and the modern world are studied. In addition to discussions of military theory in historical and philosophical readings, the ethical parameters of conflict are emphasized and the concepts of military necessity, just war and just peace are analyzed.

HIST 385**Europe in the Post World War Period***3 hours*

Developments in the European economic and political systems in the post war period are studied. The condition of Europe at the end of the war and the developments in European politics and society in the post war period are examined.

HIST 386**Modern Europe***3 hours*

Europe from 1789 to the present is studied including the French Revolution; Congress of Vienna; 1848 Revolutions; national unifications of Italy and Germany; the rise and fall of dictators; the rise, spread, and collapse of communism; the two World Wars; the Cold War; scientific and technological developments; colonialism; and imperialism.

HIST 390**Culture and Learning in the House of Wisdom, ad 750–1258***3 hours*

The history of the Abbasid Caliphate and its impact on the development of science, technology, culture, art and government within the medieval Middle Eastern context is surveyed. The focus is on the Golden Age of Islamic culture and the impact of this period on the West.



HIST 391
The Carolingian World

3 hours

The era of Charlemagne in what has become known as the Carolingian Renaissance is explored. The statecraft, education, literature, art, and commerce of this era and how they contributed to it are examined.

HIST 395/Spanish 395
Cultural History of Spain and Latin America

3 hours

Introduction to the cultural history of Spain and Spanish America from the voyages of Columbus in 1492 to modern day, this course focuses on the rise and fall of the Spanish Empire, the interactions that existed between Europe and Spanish America during the period of colonization, and the subsequent period of revolution and independence. In English with Spanish texts available for those who wish to read them.

HIST 398
The Gothic Enterprise

3 hours

Students are introduced to the period of history known today as Gothic. The course addresses the political and ecclesiastic circumstances in which the first Gothic cathedrals were built, how they were built and by whom, and the influences of the structures on the areas in which they were erected. The spirituality of the visual culture of the 11th-15th centuries, as well as the influences that monastic practices had on the presentation of the divine in pictorial format, will also be discussed. The goal of the course is to teach students to “read” Gothic cathedrals and to understand the historical and cultural milieu that gave rise to them.

HIST 399
The Long Sixteenth Century

3 hours

This course is an interdisciplinary examination of the sixteenth century in Europe. It covers the period AD 1485 to 1610 (i.e., the ‘Long’ sixteenth century). The course presents a chronological survey of historical developments as well as a series of studies focused on particular works of art, architecture, and literature from across the Western European nations. These will include among others the 1485 imprint of Sir Thomas Malory’s *Morte d’Arthur*, the 1533 painting ‘The Ambassadors’ by Hans Holbein the Younger, the building of the new St. Peter’s Basilica in Rome, and William Shakespeare’s *The Tempest*. The politics, religion, and culture of this momentous century offer tremendous scope for seminarians to explore the best and worst of human nature in action, and to contemplate the meaning of past developments in contemporary culture. This seminar requires students to lead discussion on an assigned topic, to respond to studies presented by fellow seminarians, and to write an in-depth research paper on a topic chosen in coordination with the instructor.

HIST 402
Lives of the Saints

3 hours

The tradition of saints’ lives within the Catholic Church is introduced. It spans the Christian era,

selecting for study examples of ‘published’ saints’ lives that have shaped the culture, the politics, and the spirit of the Church. Through this study, the seminarian will come to appreciate the complexity of saints’ lives as products of their context and will learn to recognize the meaningfulness of the ‘community of saints’. Ancient, medieval, and modern texts will also testify to the historical development of canonization and the role of the Church hierarchy in acknowledging persons of heroic virtue.

HIST 431
Hagiography and History

3 hours

The vast literature and history of the saints are taken as a subject of historical and cultural study beginning with the medieval lives of Saint Patrick and Saint Francis and finishing with a discussion of the career of Pope Saint John Paul II.

HIST 451
Christians in Antiquity

3 hours

The cultural and social milieu in which Christianity grew from a persecuted minority to the sole sanctioned religion of the Roman empire is explored. This course seeks to place Christianity in its historical context to understand the religious sensibilities of the ancient Mediterranean, and explore the formation of Christian identity in a non-Christian world.

HIST 486
Historical Methodology and Research

3 hours

The method used in the gathering and evaluation of historical information as well as the principles used in presenting and interpreting historical data are presented. A major research paper of about twenty pages is required. The research is organized around a theme chosen by the instructor.

HUMANITIES

HUMN 485
Humanities Seminar

3 hours

The humanities seminar is structured around an author, period, or theme chosen by the instructor as a topic of mature research and analysis. Students will choose a subject within the scope of the course and present a research paper of approximately 15 pages. In this final-year seminar, students will be expected to demonstrate a knowledge of their chosen topic that includes an appreciation for existing scholarship and an insight into the human qualities of their subject.

ITALIAN

ITAL 141
Italian I

3 hours

An introductory course emphasizing four basic skills: aural comprehension, speaking, reading, and writing. Consideration of the cultural and historic background of the areas where the language is spoken will be covered. Readings designed to introduce seminarians to Italian culture are included. The aim

is to prepare seminarians to speak and comprehend Italian with some facility, and to read various kinds of texts. Emphasis is on class participation and active use of the language.

LATIN

LATN 141
Elementary Latin I

3 hours

Seminarians are introduced to the basics of Latin pronunciation, grammar and vocabulary.

LATN 142
Elementary Latin II

3 hours

Seminarians continue their study of Latin grammar, engaging with more complex syntax and expanding vocabulary

LATN 241
Intermediate Latin III

3 hours

The third semester completes the seminarian’s introduction to Latin grammar. Some time will be dedicated to developing reading skills in extended prose.

LATN 343
Latin Prose and Poetry Readings

3 hours

Seminarians are introduced to reading both poetry and prose, highlighting the different strategies for each genre. One-half of the term is devoted to poetry and the other to prose, with grammatical review to assist the seminarian in building skills in reading Latin. Authors explored include Virgil, Martial, Catullus, Ovid, Caesar, Livy, Petronius and Cicero.

LATN 344
Readings from the Gospel of Mark and St. Augustine

3 hours

Students are introduced to a reading from the New Testament Vulgate, the Gospel of Mark, and to a later work, the *Confessions* (c. 400), one of the works of the church father, St. Augustine. The Gospel of Mark will be covered during the first half of the semester, and the *Confessions* the second half.

LATN 350
Latin Authors

3 hours

The aim of the course is to increase reading proficiency and vocabulary as well as to acquaint the seminarian with a particular Roman author drawn from history, ancient biography, epistles, philosophy or epic poetry.

LATN 497, 498, 499
Directed Independent Study – Latin

3 hours

A guided reading, discussion and research of Latin texts to advance the seminarian’s understanding of Latin language and culture are given. *This course requires the approval of the academic dean.*

MATHEMATICS

MATH 251 **Math for Liberal Arts** 3 hours

This survey course intends to increase appreciation of the field of mathematics and its role in daily life by covering a variety of relevant topics that include basic finance and basic statistics.

PHILOSOPHY

PHIL 113 **Faith and Reason** 3 hours

In light of Pope Saint John Paul II's 1998 encyclical *Fides et Ratio* both the crucial differentiations and the harmonious relationships that exist between truth as considered by natural reason and truth as known through supernatural revelation are explored.

PHIL 114 **Ancient Philosophy** 3 hours

The foundations of the development of Western Philosophy as the "love of wisdom" from the Pre-Socratics to the Neo-Platonists are surveyed. Seminararians are introduced to the thematic areas of natural philosophy, metaphysics, ethics and political philosophy. Special concentration is given to the preeminent contributions of the thought of Plato and Aristotle.

PHIL 115 **Logic** 3 hours

This is an introductory course in the art of right reasoning through the study of Aristotelian logic which will define basic logical concepts and provide methods to analyze the validity of arguments. Themes in symbolic logic may also be introduced.

PHIL 118 **Platonic Dialogues** 3 hours

Concentration is given to reading select dialogues of Plato to illuminate major themes and developments in Platonic thought. The vital contributions of Plato to the perennial philosophical tradition are emphasized.

PHIL 120 **Aristotelian Studies** 3 hours

A systematic and comprehensive overview of the thought of the Stagirate by examining select works while illuminating the coherence of Peripatetic philosophy is provided. Aristotle's essential contributions to the perennial philosophical tradition, particularly to the thought of Saint Thomas Aquinas, are both emphasized and analyzed.

PHIL 208 **Hellenistic Philosophy** 3 hours

An in-depth examination of the major philosophical systems of late classical antiquity, which were prom-

inent during the advent of Christianity (including Epicureanism, Stoicism and Scepticism) is given. Specifically investigated are the manners in which these three influential philosophical approaches offer essentially divergent, yet complementary, perspectives on both the nature of the universe and the human being.

PHIL 211 **Medieval Philosophy** 3 hours

The history of medieval philosophy from Saint Augustine to late medieval nominalism is surveyed. The relationship between faith and reason is emphasized. Account is taken of Christian, Jewish, and Islamic thought, and the way in which the perennial philosophical tradition passed from the ancient pagan world to the medieval Christian world is considered. Special attention is paid to Saint Thomas Aquinas and his synthesis of tradition.

PHIL 215 **Philosophical Anthropology & Epistemology** 3 hours

Philosophical issues regarding human identity with topics such as the human soul, its relationship to the body, free will, the nature, extent and acquisition of human knowledge, etc. are discussed. The social and spiritual nature of human beings and the nature of human reason is also covered.

PHIL 221 **Philosophy of the Medieval Arabic World** 3 hours

Seminararians become acquainted with the basic philosophical issues of some of the major thinkers of the Arabic world during the medieval period (i.e., al-Farabi, Avicenna, al-Ghazali, and Averroes). Such matters as the role of Aristotle in this context, the nature of philosophy and its relationship to theology, and the nature of the human intellect are addressed.

PHIL 230 **Duns Scotus** 3 hours

This overview of the philosophy of medieval Franciscan thinker Bl. John Duns Scotus, covers topics such as Scotus' theory of common natures, theory of knowledge, argument for God's existence, human language's application to God, matter and form of natural substances, the freedom of the will, and ethics. Some attention may be given to the intellectual historical context of the period between Aquinas' death and Scotus' death (1274-1308).

PHIL 309 **Ethics** 3 hours

Concepts such as virtue, human action, the common good and the relationship between conscience and free will are examined. The natural law ethics of Saint Thomas as well as other thinkers who were influential in the development of ethical theory are also examined.

PHIL 310 **Modern Philosophy** 3 hours

Seminararians are introduced to modern philosophy beginning with Descartes and ending with Kant. Included is an examination of (i) rationalism (Descartes, Spinoza and Leibniz), (ii) empiricism (Hobbes, Locke, Berkeley, and Hume) and (iii) Kantian Critical Philosophy. How the modern epistemological emphasis impacts contemporary world views is discussed.

PHIL 311 **Philosophy of Nature** 3 hours

This course is a philosophical study of the natural world. Core concepts such as nature, substance, form, matter, causality, motion, and soul are explained. Cosmological questions are addressed. Additionally, the foundations and key concepts of the modern sciences are addressed, along with their strengths and limitations. This course serves as a pro-paedeutic to metaphysics and philosophy of God.

PHIL 313 **Contemporary Philosophy** 3 hours

Seminararians are introduced to contemporary philosophy beginning with Hegel, continuing through 19th century philosophy and into 20th century continental philosophy and Anglo-American philosophy. Thinkers such as Kierkegaard, Nietzsche, Heidegger and Wittgenstein are considered.

PHIL 315 **Natural Law Theory** 3 hours

The historical development and the attendant philosophical implications of natural law theory from the period of the ancient Greeks to that of contemporary society are investigated. Systematically explored are the various transformations of the concept of natural law throughout the ancient philosophic traditions, during the times of medieval Christendom and in secular modernity.

PHIL 316 **Political Philosophy** 3 hours

Man's nature as a communal being is examined. Key philosophical issues involved in political and social philosophy are discussed. Concepts such as freedom, justice, the nature of the state and the idea of the common good, as well as the relationship between the individual and the state and the person and community, are addressed. Issues such as the social nature of human beings and the nature of the state are explored.



PHIL 317

Kant

3 hours

Dedicated study of Kant's transcendental idealism is given. In addition to reading main sections of the *Critique of Pure Reason*, seminarians study selections from Kant's writings on topics such as ethics, politics, history, aesthetics, and religion in order to answer the famous questions posed by this Enlightenment thinker: What can I know? What ought I to do? What may I hope?

PHIL 320

Philosophy of Education

3 hours

A philosophical investigation is made of the principles, goals, and methodologies of influential education theories by a systematic survey of the thought of classical modern philosophers. The anthropological, ethical, political, and epistemological dimensions of these pedagogical perspectives are examined.

PHIL 325

Philosophy of Science

3 hours

A historical overview to the central philosophical issues, that underlie scientific thought, particularly in regard to the presumptions, methodologies and conclusions of the natural and social sciences, is offered. The various contributions of the sciences are analyzed and evaluated in light of the inherent epistemological and metaphysical implications for the scientific method.

PHIL 336

Stoicism and Spinoza

3 hours

A comparison and contrast of Stoicism and Spinoza, concerning the issues of nature and the divine, substance, reason and knowledge, passion, virtue, necessity and choice, natural law and death are

investigated. Of particular analysis is the blending and transformation of traditions in Spinoza.

PHIL 338

Pragmatism

3 hours

Seminarians study and learn the basic doctrines of American Pragmatism. Issues such as the nature and distinctive features of pragmatism, its understanding of truth and the nature of inquiry, and the relationship between religious belief and pragmatic philosophy are explored.

PHIL 386

Phenomenology

3 hours

Study is dedicated to the phenomenology begun by Edmund Husserl in Germany in 1900. A treatment is also given of existential phenomenology associated with Martin Heidegger and realistic phenomenology represented by such figures as Scheler and Edith Stein.

PHIL 387

Renaissance Thought

3 hours

The thoughts of some of the major thinkers of this era are explored including the key issues and influential ideas of their work. Focus is on the areas of metaphysics, philosophical anthropology, political philosophy, and ethics.

PHIL 388

Aesthetics

3 hours

This course is a philosophical investigation of the nature of beauty. Seminarians are introduced to a variety of perennial themes in this field including criteria for evaluating beauty, the role of beauty in the human experience and the effects of cultural context upon this. Focus is on an analysis of essential

texts of foundational thinkers ranging from Plato to Heidegger.

PHIL 390

Pope Saint John Paul II – Philosophy of Person and Community

3 hours

Seminarians are given a philosophical reflection aimed at understanding the human person in the order of love, based on the teaching of Pope Saint John Paul II. The structure of the person, which also disposes him to the gift of self and the life in community (communion of persons) is analyzed. The main sources for this course are Wojtyla's *Person and Act* and *Love and Responsibility*.

PHIL 391

Philosophy of Language

3 hours

Contemporary themes in philosophy of language such as sense and reference, theories of meaning (semantics), pragmatics and the nature of speech acts, ordinary language philosophy, language as expression and the poetic use of language (metaphor) are considered. Key thinkers such as Russell, Wittgenstein, Austin and Taylor are considered. This takes place in dialogue with earlier notions of language and with contemporary developments in linguistics.

PHIL 401

Metaphysics

3 hours

The nature of metaphysical inquiry (the study of being as being), the fundamental principles of reality (act/potency and existence/essence) and the transcendental properties of being (unity, truth, goodness and beauty) are examined.

PHIL 402
The Philosophy of Edith Stein

3 hours

Seminararians are introduced to the philosophy of St. Edith Stein, a thinker of striking breadth and originality. The course will consider her beginnings as a phenomenologist under Edmund Husserl, her work as an educator and Catholic public figure in 1920s Germany, her investigations into Thomistic metaphysics, and her philosophical forays into spiritual theology with her writings on Teresa of Avila and John of the Cross. The phenomenological and Neo-Thomistic context of her work will also be considered.

PHIL 403
Rousseau

3 hours

A study of the major works of the 18th century thinker Jean-Jacques Rousseau. Consideration is given to themes such as Rousseau's critique of modernity from within modernity, his calling into question of some of modernity's goals and aspirations, and human dis-integration within the self and disconnection from nature and other human beings.

PHIL 404
Medieval Proofs of God's Existence

3 hours

A variety of medieval proofs for God's existence, considering both their historical context and their contemporary relevance, will be investigated. Arguments covered will include Aquinas' proofs especially, but also those of such figures as Moses Maimonides, Bonaventure, and Francisco Suarez, as well as kalam type arguments. The relationship between modern science and certain of the proofs will also be considered, particularly Aquinas' proof for an unmoved mover.

PHIL 411
Philosophy of God

3 hours

This course treats issues concerning the existence and attributes of God as understood by human reason alone. The natural theology of Saint Thomas Aquinas is emphasized, along with that of other major thinkers such as Saint Augustine and Saint Anselm. Modern and contemporary developments, in light of their impact upon the Catholic intellectual tradition, are examined. Problems such as theodicy and atheism are studied.

PHIL 412
Existentialism

3 hours

Seminararians study and learn the basic tenets of the existentialist philosophical movement and its immediate predecessors. Focus is on the existentialists' descriptions of the nature of the human condition and their suggested responses to that condition. To achieve this goal, the course explores the work of a number of thinkers who are representative of this tradition.

PHIL 413
Modern Atheism and the Christian Response

3 hours

Modern opposition to religion and the Christian

response to it, as described in the works of such opponents as Ludwig Feuerbach, Karl Marx, Friedrich Nietzsche, and Sigmund Freud, are studied. The response to this opposition in the works of thinkers such as Søren Kierkegaard, Jacques Maritain, and Gabriel Marcel concludes the course.

PHIL 414
The Problem of Evil

3 hours

How various major thinkers in the history of philosophy have sought to deal with the problem of evil from within the contexts of their individual systems and the effect this has on their understanding of metaphysics, human nature, and ethics is addressed. The thought of Saint Thomas Aquinas is given particular attention.

PHIL 417
Philosophy of Religion

3 hours

This course offers a philosophical reflection on such topics as the relationship between faith and reason, religious language and symbolism, the nature of religious belief, the question of evil in relation to God, divine intervention in human affairs (including miracles), the nature of religious (and especially mystical) experience, and religious pluralism. Both traditional and contemporary approaches to these themes are considered.

PHIL 424
Introduction to Bioethics

3 hours

An overview of the interdisciplinary field of bioethics is given. Topics include the origins and history of bioethics, models of bioethics and their underlying principles, including Catholic perspectives, and the application of bioethics to various areas.

PHIL 451
Neoplatonic Philosophy

3 hours

This course presents a critical examination of Neoplatonic philosophy as exemplified by select writings of Plotinus and other philosophers in the neo-platonic traditions. Specifically investigated are major themes and historical developments in Platonic thought as related to its mutual interactions with contemporary Peripatetic and Stoic philosophy. Neoplatonism's vital contributions to the perennial philosophical tradition are emphasized and analyzed.

PHIL 491
Aquinas on Moral Psychology

3 hours

This course is an investigation of Aquinas' doctrine on the will and the passions. Attention will also be paid to how these are shaped for good or ill in acquiring virtues or vices. Some consideration will be given to human cognitive powers—the intellect and the external and internal senses—insofar as these condition the acts of the will and the passions.

PHIL 496
Thomistic Seminar

3 hours

Facets of the philosophy of Saint Thomas Aquinas

and its various developments down to the present are considered. The seminar is organized around a theme or themes chosen by the professor, and may focus on aspects of the thought of Saint Thomas in dialogue with his contemporaries, the commentary tradition, 20th century Neo-Thomism or the contemporary "retrieval" of Aquinas.

PHIL 497, 498, 499
Directed Independent Study – Philosophy

3 hours

A guided reading, discussion, and research of a particular author, work, area or problem of philosophy are used to deepen a seminararian's understanding of the philosophical aspect. *This course requires the approval of the academic dean.*

PHYSICS

PHYS 110
Introduction to Physics

3 hours

The scientific methods of natural science are introduced through a conceptual overview of various principles of physics. Topics include selections from mechanics, thermodynamics, light and optics, waves and sound, electricity and magnetism, relativity and quantum mechanics.

PSYCHOLOGY

PSYC 120
Introduction to Clinical and Interpersonal Psychology

3 hours

An overview of the major disorders in abnormal psychology, consistent with the current diagnostic classification system, is presented. Additional pertinent topics within the fields of clinical psychology and interpersonal relations that are relevant to priestly ministry within the current cultural context are covered.

SPANISH AND SPANISH LITERATURE

SPAN 141
Elementary Spanish I

3 hours

Seminararians are introduced to elementary Spanish grammar and vocabulary in the context of oral and written communication. This requires the translation of Spanish texts for beginners.

SPAN 142
Elementary Spanish II

3 hours

The seminararian's grasp of Spanish grammar and vocabulary in the context of oral and written communication is further developed and the translation of more advanced texts is required. Increased emphasis is placed on oral communication through the performance of oral presentations.

SPAN 241**Intermediate Spanish III**

3 hours

The seminarian's understanding of Spanish grammar and vocabulary in the context of oral and written communication is developed and the translation of intermediate Spanish texts is required. Increased emphasis is placed on oral communication through the use of oral presentations.

SPAN 383**Survey of Spanish-American Literature**

3 hours

Seminarians receive an overview of Spanish-American literature from the colonial period through the 21st century.

SPAN 387**Survey of Spanish Peninsular Literature**

3 hours

Seminarians receive an overview of Spanish Peninsular literature from the 11th through the 21st centuries. Taught in English with texts available in both English and Spanish.

SPAN 395/HIST 395**Cultural History of Spain and Latin America**

3 hours

See HIST 395 for description.

SPAN 401**Church and State in Modern Spain**

3 hours

Seminarians are introduced to the role of Catholicism in Spanish society from the fall of the Spanish Empire in 1898 to today. Topics covered include the relationship of the Catholic Church to the monarchy of the early 20th century, anticlericalism and the Spanish Republic, the Spanish Civil War, the Church's role in the formation of Francisco Franco's dictatorship, Josemaría Escrivá and Opus Dei, Vatican II in Spain, and the Church as part of the modern social-democratic constitutional monarchy.

HM 467**Advanced Pastoral Spanish**

3 hours

Any student who has 9 Spanish language credits, has successfully completed the three Spanish placement tests, or is otherwise prepared to take a course that is taught entirely in Spanish and is focused on Hispanic Ministry, with advanced grammar and idiom review, translation, composition, and presentations and discussions in Spanish may take this course. Hispanic seminarians who need to refresh or perfect their grammar and learn to translate both ways may also take this course.

SPAN 480**Church and Society in Hispanic Literature**

3 hours

Literary works and authors that describe the role of the Catholic Church in Hispanic society are studied. Taught in English with texts available in English and Spanish.

SPAN 483**The Pilgrimage to Santiago de Compostela**

3 hours

This course surveys the history of the pilgrimage to Santiago de Compostela from its beginnings in the early Middle Ages to modern day, focusing on literary and artistic works produced on and about the pilgrimage. Students will read historical and ecclesiastic documents, poetry and short stories, as well as pilgrim diaries. All readings will be in English, with some provided in Spanish translation.

SPAN 484**Cervantes and His Time**

3 hours

Seminarians study the time, life, and works of Miguel de Cervantes Saavedra. *Don Quijote*, the *Exemplary Novels*, and his *Entremeses* are read. Taught in English with texts available in English and Spanish.

SPAN 493**Mysticism in Spanish Literature**

3 hours

Selected works by the most important Spanish mystics, preceded by an overview of mysticism in general and the history of Spain in the 16th century are studied. Seminarians become familiar with the general concept of mysticism, the historical background of some of the greatest Spanish mystics and their works. Taught in English with texts available in Spanish and English.

SPAN 497, 498, 499**Directed Independent Study – Spanish**

3 hours

A guided reading, discussion and research of Spanish texts to advance a seminarian's understanding of Spanish language and culture are given. *This course requires the approval of the academic dean.*

SPEECH**SPCH 148****Principles of Effective Speaking**

3 hours

An introduction to the basic principles, theories and concepts of public speaking is given. Seminarians thereafter present a series of in-class public-speaking assignments.

UNDERGRADUATE THEOLOGY**UTHE 101****Salvation History and Scripture**

3 hours

The seminarian is introduced to the whole history of salvation as identical with the history of the way and means by which the one true God – Father, Son, and Holy Spirit – reveals himself to men “and reconciles and unites with himself those who turn away from sin” (CCC 234, OT 13-14). The bible is read as the primary text and a broad overview of salvation history is presented by following the historical outline in the Old and New Testaments, with particular attention

given to the historical narratives of the Old Testament, the Gospels, and Acts of the Apostles, while not necessarily excluding other books. The course will not focus on exegesis, scriptural interpretation techniques or historical critical methods.

UTHE 102**Profession of Faith**

3 hours

The purpose of this course is to assist the seminarian to confess his baptismal faith before men as those who belong to Christ through faith and baptism. Reading the entirety of Part I of the *Catechism of the Catholic Church* as the primary text, the course will expound on the nature of faith and profession of faith in the creed.

UTHE 104**Celebration of Christian Mystery**

3 hours

In this course, the seminarian will learn to understand the “dispensation of the mystery” (CCC 1076) and the requirement of the faithful to believe, to celebrate, and to live this mystery in a vital and personal relationship with the living true God through prayer (CCC 2558). Reading the entirety of Part II of the *Catechism of the Catholic Church* as the primary text, a general knowledge of the sacramental economy and the seven sacraments of the Church will be imparted.

UTHE 105**Life in Christ: Catholic Moral Theology**

3 hours

One's desire for the happiness of the beatific vision and to help one understand how to obtain it through right conduct that is freely chosen, with the help of God, and that fulfills the demands of charity, is discussed. Reading the entirety of Part III of the *Catechism of the Catholic Church* as the primary text, the above will be accomplished by reflecting on man's vocation to life in the Spirit and the Ten Commandments.

UTHE 106**Christian Prayer**

3 hours

The seminarian will learn to understand the requirement of the faithful to believe, to celebrate, and to live this mystery in a vital and personal relationship with the living true God through prayer (CCC 2558). This will be accomplished by reading the entirety of Part IV of the *Catechism of the Catholic Church* as the primary text and will impart a general knowledge of Prayer in the Christian life and the Lord's Prayer.

UTHE 498**Introduction to Vatican II Documents**

3 hours

The documents of the Second Vatican Council are introduced, with particular emphasis on the dogmatic and pastoral constitutions, as well as the decrees on priesthood and priestly formation, and the declaration on religious freedom. Other documents are introduced at the instructor's discretion. This course is both foundational and introductory.

The Pre-Theology Program

PRE-THEOLOGY OVERVIEW

Priestly formation, including academic preparation for graduate-level Theology, is the goal of the Pre-Theology Program. This program is flexible depending on the seminarian's academic background and personal needs. There are three options designed to serve college graduates and second-career candidates who need additional coursework before beginning a graduate Theology program. Seminarians who have had prior careers and are not college graduates enroll in the Undergraduate Pre-Theology Program, to earn a Bachelor of Arts through the College of Liberal Arts. Seminarians with a college degree enroll in the Pre-Theology Program, to earn either a Bachelor of Philosophy degree or a Certificate of Completion in Philosophical and Theological Studies.

The academic requirements of the Pre-Theology program follow those in the College of Liberal Arts. These requirements are adapted to meet individual needs and standards for the Certificate of Completion and the Bachelor of Philosophy degree. The Pre-Theology Program requires two years to complete for seminarians with a college degree and at least two years to complete for seminarians without a college degree as mandated by the *Program for Priestly Formation* (5th ed.). Exceptions to this mandate may be made at the request of a bishop and with the approval of the rector/president, provided all the academic requirements are satisfied.

While enrolled in the Pre-Theology Program, seminarians receive human, spiritual and pastoral formation in the School of Theology in a manner appropriate to their needs.

BACHELOR OF ARTS

A Bachelor of Arts degree for seminarians in the Undergraduate Pre-Theology Program is awarded to seminarians who successfully complete the necessary requirements defined by the College of Liberal Arts. (See the Bachelor of Arts Degree Program subsection under the College of Liberal Arts section of this catalog.)

CERTIFICATE OF COMPLETION IN PHILOSOPHICAL AND THEOLOGICAL STUDIES

A Certificate of Completion is awarded to seminarians who already possess a Bachelor of Arts degree or the equivalent, who successfully complete at least one full year in the Josephinum Pre-Theology Program and who have completed all the

requirements for this certificate as described below according to the specifications of the *Program of Priestly Formation* (5th ed.), but who have not fulfilled all the requirements for the Bachelor of Philosophy degree.

To receive this certificate, seminarians must receive a passing grade in all courses taken at the Josephinum and must achieve a cumulative grade point average of at least 2.0 in these courses. Seminarians in this program must register for a minimum of 12 credits each semester and must complete 49 credits for the certificate with at least 24 of those credits being earned at the Josephinum and at least 12 of these credits being earned in the disciplines of philosophy or theology.

BACHELOR OF PHILOSOPHY

A Bachelor of Philosophy degree is awarded to seminarians who already possess a BA degree or the equivalent and, who successfully complete all the requirements for this degree as described below. Ordinarily, these seminarians are enrolled in the Pre-Theology Program. The total credit hours needed for the Bachelor of Philosophy degree is 61; at least 24 credits must be earned at the Josephinum with at least 12 of these credits being earned in the disciplines of philosophy or theology.

Seminarians must register for at least 12 credit hours each semester even if their transfer credits are accepted by the Josephinum toward the Bachelor of Philosophy degree.

A grade of C- or better must be earned in each of the ten required courses in philosophy and in each of the five required courses in theological studies indicated above. A cumulative grade point average of 2.0 (a C grade) or better for all courses taken at the Josephinum must be earned to receive a Bachelor of Philosophy degree.

CURRICULUM PLAN FOR CERTIFICATE OF COMPLETION IN PHILOSOPHICAL AND THEOLOGICAL STUDIES

First Year	Credits	First Year	Credits
PHIL 114 Ancient Philosophy	3.0	PHIL 211 Medieval Philosophy	3.0
PHIL 115 Logic	3.0	PHIL 215 Philosophical Anthropology and Epistemology	3.0
UTHE 101 Salvation History and Scripture	3.0	PHIL 311 Philosophy of Nature	3.0
UTHE 102 Profession of Faith	3.0	UTHE 104 Celebration of Christian Mystery	3.0
		FIAR 275 Voice/Liturgical Singing	1.0
	12		13
Second Year	Credits	Second Year	Credits
PHIL 309 Ethics	3.0	PHIL 313 Contemporary Philosophy	3.0
PHIL 310 Modern Philosophy	3.0	PHIL 411 Philosophy of God	3.0
PHIL 401 Metaphysics	3.0	PSYC 120 Introduction to Clinical and Interpersonal Psychology	3.0
UTHE 105 Life in Christ: Catholic Moral Theology	3.0	UTHE 106 Christian Prayer	3.0
	12		12

CURRICULUM PLAN FOR BACHELOR OF PHILOSOPHY

First Year	Credit	First Year	Credit
PHIL 114 Ancient Philosophy	3.0	PHIL 211 Medieval Philosophy	3.0
PHIL 115 Logic	3.0	PHIL 215 Philosophical Anthropology and Epistemology	3.0
UTHE 101 Salvation History and Scripture	3.0	PHIL 311 Philosophy of Nature	3.0
UTHE 102 Profession of Faith	3.0	UTHE 104 Celebration of the Christian Mystery	3.0
LATN 141 Elementary Latin I	3.0	LATN 142 Elementary Latin II	3.0
FIAR 275 Voice/Liturgical Singing	1.0		
	16		15
Second Year	Credit	Second Year	Credit
PHIL 309 Ethics	3.0	PHIL 313 Contemporary Philosophy	3.0
PHIL 310 Modern Philosophy	3.0	PHIL 411 Philosophy Of God	3.0
PHIL 401 Metaphysics	3.0	PSYC 120 Introduction to Clinical and Interpersonal Psychology	3.0
UTHE 105 Life of Christ: Catholic Moral Theology	3.0	UTHE 106 Christian Prayer	3.0
LATN 241 Intermediate Latin III or Ecclesiastical Latin III	3.0	*	12
*	15		

*Seminarians considering pursuing the STB are strongly urged to take Koine Greek I and Koine Greek II in their second year which would increase their credit load by three credits in each semester.

The School of Theology

INTRODUCTION TO THE SCHOOL OF THEOLOGY

The mission of the School of Theology is the proximate preparation of candidates for the priesthood. Seminarians in the theologate already have participated in a seminary program discerning a priestly vocation and therefore bring to the theologate [stage of formation] a mature experience of formation. While discernment of a priestly vocation does not formally conclude until ordination to the diaconate, a seminarian who has completed college or pre-theology formation does enter the theologate stage of formation with a commitment to prepare for ordination. The seminarian therefore embraces completely and unconditionally the expectations of the seminary program.

Seminarians presented for ordination should be converted to the service of Christ, understand the tradition of the Church, and possess the attitudes and skills necessary to begin priestly ministry. The Josephinum School of Theology is dedicated primarily to providing four full years of theological and ministerial formation in preparation for priestly ordination through the Master of Divinity program (MDiv). Within that context, graduate-level academic subjects provide the theological basis for priestly life and service and are integrated with the human, spiritual, and pastoral components of the formation program.

The School of Theology offers three additional academic programs: a Master of Arts in Theology degree, a Bachelor of Sacred Theology degree, which is completed in affiliation with the Pontifical University of Saint Thomas Aquinas in Rome, Italy, and a Certificate in Hispanic Ministry Field Education.

AN INTEGRATED FORMATION

Every human community exists for a purpose, and each community strives to articulate the principles by which it lives. The Pontifical College Josephinum School of Theology follows the guidelines of the governing documents on priestly formation integrating and unifying the four dimensions of formation in conformity with *Pastores Dabo Vobis* and the *Program of Priestly Formation*. These guidelines express the intent and purpose of the seminary community.

The specific aim of formation is to prepare the seminarian for priestly life and ministry. He must be ready to embrace the final

years of formation with a sound theological training, a love for the sacramental life of the Church, and a commitment to nurture the charisms of prayer, celibacy and obedience.

“In as much as . . . the seminary and its entire life – in all its different expressions – is committed to formation, the human, spiritual, intellectual and pastoral formation of future priests. Although this formation has many aspects in common with the human and Christian formation of all the members of the Church, it has, nevertheless, contents, modalities, and characteristics which relate specifically to the aim of preparation for the priesthood” (PDV 61).

HUMAN FORMATION

Human formation is neither psychotherapy nor intensive psychiatric assistance, but rather an interactive process entered into with others who facilitate personal growth. It also involves the formulation of realistic outcomes and establishing the means by which these outcomes may be measured.

Purpose

The purpose of human formation is to develop the personal and interpersonal qualities that will allow each seminarian’s personality to develop after that of Jesus Christ the Good Shepherd. The diocesan priest leads people to Christ and His Church. Therefore, his personality, attitude, and disposition are to serve as “a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity” (PDV 43).

Pope Saint John Paul II reminded those engaged in the work of priestly formation that human formation is foundational for the life of grace but also for the other dimensions of formation. “The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human foundation . . . Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry” (PDV 43).

Criteria from Governing Documents

The goals of human formation are summarized in *Pastores Dabo Vobis* (43-44) and confirmed in the *Program of Priestly Formation* (2005).

- a. Seminarians will possess the human virtues that are signs of personal maturity and that are needed for pastoral service. These include the capacity “to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to [one’s] word, to be genuinely compassionate, to be men of integrity and, especially to be balanced in judgment and behavior” (PDV 43).
 - b. Seminarians will manifest the skills required to relate well to all the people they will encounter in their ministry in a variety of cultural contexts. Among the qualities the seminary looks for are affability, generosity, kindness, hospitality, courtesy, civility, and magnanimity (PDV 43).
 - c. Seminarians will have an affective maturity that is manifested in the capacity for friendship and for living chaste celibacy in a healthy, joyful manner (PDV 44).
 - d. Seminarians will demonstrate a well-formed moral conscience through their actions in a clear and strong training in freedom (PDV 44).
- a. The human qualities of truthfulness, respect for others, justice, humility, integrity, affability, generosity, kindness, courtesy, integrity and prudence;
 - b. The capacity to relate to others in a positive manner and the ability to get along with others and work with them in the community;
 - c. Good self-knowledge, self-discipline and self-mastery, including emotional self-control;
 - d. Good physical and mental health;
 - e. A balanced lifestyle and balance in making judgments;
 - f. Affective maturity and healthy psycho-sexual development; clarity of male sexual identity; an ability to establish and maintain wholesome friendships; the capacity to maintain appropriate boundaries in relationships;
 - g. Skills for leadership and collaboration with women and men;
 - h. Capacity to receive and integrate constructive criticism;
 - i. Simplicity of life, stewardship of resources and responsibility for financial obligations;
 - j. Mature respect for and cooperation with church authority; and
 - k. Engagement in the community life of the seminary.



Instruments of Human Formation

The formation program unifies and integrates the outcomes of human formation in the programming of the seminary. The Josephinum uses a number of instruments to assist the seminarian in his human formation.

- The personal reflection of the seminarian who examines with regularity his behavior, motivations, inclinations, respect of boundaries and appropriation of life experience.
- Community life that develops in the seminarian a generosity of spirit and that fosters discipline, self-mastery and faithful perseverance in commitments.
- Living the rhythm of seminary life that enables the seminarian to accept authority, develop the habit of using freedom with discretion, learn to act with initiative and work harmoniously with other members of the community.
- Formation advisors who serve in the external forum observe and assist the seminarians to grow humanly by offering feedback about their general demeanor, relational capacities and styles, maturity, capacity to become public persons and leaders in a community, and appropriation of the human virtues that can make them men of communion.
- Spiritual directors who serve in the internal forum contribute to the human formation of the seminarians with open and frank discussions addressing topics including sexuality, chastity, celibacy, affective maturity, intimacy, friendships, freedom, and moderation. The spiritual director assists in cultivating the virtues of self-reflection and self-discipline, which are foundational for human development.
- Weekly Formation Conferences
 - Conferences delivered to the seminarians by the rector/president and other members of the faculty will address particular aspects of priestly formation. Conferences will provide a clear vision of pastoral ministry according to the expectations of the Church with information and guidance helpful to discernment.
 - Conferences address the areas of diocesan priestly spirituality, priestly celibacy, priestly obedience and prayer. At the beginning of each year the rector/president announces to the community the general themes that will be addressed in these conferences.
 - Conferences generally convene once each week for a period of 60 minutes. Each seminarian is expected to take notes and read any materials distributed during the conference.
 - Conferences will use as primary sources the various governing documents on priestly formation, in particular the *Program of Priestly Formation* and *Pastores Dabo Vobis*

Outcomes for Human Formation

Human formation at the Josephinum seeks to achieve the following outcomes using the associated criteria to assess how effectively the outcomes are achieved:

Outcome #1

Seminarians will demonstrate personal affective maturity appropriate to pastoral ministry.

Criteria

- 1a. Seminarians will demonstrate a positive and healthy self-awareness and sound personal identity.
- 1b. Seminarians will demonstrate sound prudential judgment and a sense of responsibility.
- 1c. Seminarians will demonstrate personal initiative.
- 1d. Seminarians will demonstrate the ability to forego worldliness in favor of simplicity of life.
- 1e. Seminarians will demonstrate the ability to live a life of chaste celibacy.
- 1f. Seminarians will demonstrate the ability to foster fraternity with their brother seminarians suited to their future fraternity as priests.
- 1g. Seminarians will demonstrate the ability to live a disciplined life which includes attentiveness to their physical and mental wellness.

Outcome #2

Seminarians will be men of communion with evidence that their personalities are bridges and not obstacles for others in their encounter with Jesus Christ the Redeemer of the human race.

Criteria

- 2a. Seminarians will demonstrate the ability to relate well to men and women, authority figures, peers, and those under their care.
- 2b. Seminarians will demonstrate the ability to engage in genuine dialogue by cultivating the ability to communicate, to listen well, and to empathize with others.
- 2c. Seminarians will demonstrate the ability to work collaboratively with others.
- 2d. Seminarians will demonstrate the ability to maintain appropriate boundaries in all personal interactions.



SPIRITUAL FORMATION

One of the most challenging questions of the New Testament is that which Jesus addressed to the disciples when he said: “Who do you say that I am?” (Mt 16:15). Elsewhere in the Gospel, Jesus asks: “Can you drink of the cup I am to drink of?” (Mt 20:22). Jesus also told his disciples to “be made perfect as your heavenly Father is perfect” (Mt 5:48). These questions and statements required a lifetime for the disciples to understand and answer. Yet these questions are essential ones for anyone who is called a disciple of Jesus. They form the foundation of what has traditionally been called “conversion,” and conversion is the goal of spiritual formation.

The seminary community is a real ecclesial community in the life of the Church. Each seminarian, while a member of his home parish, practices his Catholic faith in the context of the seminary community. Moreover, the priestly formation program challenges each seminarian to cultivate a diocesan priestly spirituality. In one sense this goal is a lifelong process, yet there are certain measurable achievements both internally and externally, that demonstrate a true priestly spirituality (cf. PPF 109-110).

Founded upon a personal faith, Christ urged his disciples to “go therefore and make disciples of all nations” (Mt 28:19). This command binds each disciple to a commitment of evangelization. This commitment forms the indispensable context of one’s ongoing conversion. As one shares faith, one experiences anew its depth and richness.

Conversion is a lifelong process that has many dimensions. The role of the spiritual director is to facilitate one’s ever-more intense conversion to Christ. The spiritual director enables a person to formulate and examine the questions related to this conversion and to answer them honestly in the light of experience. The spiritual director assists a person to develop a personal spirituality that resounds with the authentic teaching of the Church and avoids anything that is merely a passing fancy or current trend.

Purpose

The spiritual formation program strives to establish a foundation within the seminarian for a lifetime of priestly ministry for the Church. This foundation is an intimate relationship with the triune God, the source of all love and truth, a relationship nourished by Scripture and Tradition, celebrated in the sacraments, most particularly the Eucharist, and marked by a sincere devotion to Our Lady, the Mother of God and the Mother of the Church. To this end, the spiritual formation program challenges the seminarian to grow in loyalty to the Church, the sacrament of salvation.

The spiritual formation program at the Josephinum proposes basic expectations for which each seminarian must strive:

- To live in intimate communion with God through a life of celibacy, obedience and prayer;
- To seek Christ in the faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church, especially in the Eucharist, the sacrament of penance, and in the *Liturgy of the Hours*; and
- To love and revere the Blessed Virgin Mary, seeking her protection and counsel.

Criteria from Governing Documents

The goals of spiritual formation are summarized in *Pastores Dabo Vobis* (45-50) and confirmed in the *Program of Priestly Formation* (110).

- a. Seminarians are to be men of prayer. They will form a habit of daily personal and liturgical prayer flowing from the celebration of the Mass and the *Liturgy of the Hours* with prayerful meditation on the Scriptures (*lectio divina*) and with a filial devotion to Mary.
- b. Seminarians will incorporate into their personal spiritual lives the frequent reception of the sacrament of penance under the direction of a spiritual director.
- c. Seminarians will discern their call to priestly celibacy manifesting an ability to live chastely in mature relationships with other people. They are to cultivate through their spiritual formation an affective maturity and an understanding of the gift of celibacy as a stimulus to pastoral charity and love of others in ministry.
- d. Seminarians will learn and be challenged to develop a diocesan priestly spirituality with a prayer life consistent with the demands of community living, pastoral and ecclesiastical expectations, and the needs of the Church. Spiritual formation is to form in the seminarians a personality of humility and obedience so they will be men of the Church who view the needs of the Church as greater than their own.
- e. Seminarians will cultivate a spirituality of service imitating Christ, who came “to serve and not to be served,” by living a life of simplicity and virtue.

The criteria for spiritual formation, summarized by the *Program of Priestly Formation* challenges seminarians to grow in the following areas:

- a. Commitment to a life of prayer and the ability to assist others in their spiritual growth;
- b. Abiding love for the sacramental life of the Church, especially the Holy Eucharist and Penance;
- c. A loving knowledge of the Word of God and a prayerful familiarity with that Word;
- d. Appreciation of and commitment to the *Liturgy of the Hours*;
- e. Fidelity to the liturgical and spiritual program of the seminary, including the daily celebration of the Eucharist;
- f. Fidelity to regular spiritual direction, to regular celebration of the sacrament of penance, to meditative prayer, and to a habit of spiritual reading;
- g. A positive embrace of a lifelong commitment to chaste celibacy, obedience, and simplicity of life;
- h. A love for Jesus Christ and the Church, for the Blessed Virgin Mary and the saints; and
- i. A spirit of self-giving charity toward others.

Instruments of Spiritual Formation

The priestly formation program at the Josephinum unifies and integrates the goals of spiritual formation in its programming. The seminary uses a number of instruments to assist the seminarian in his discernment and spiritual development.

- *Formation Conferences* given regularly by the rector/president and members of the faculty guide the seminarians in learning the value, practice, and cultivation of prayer, celibacy, simplicity of life, obedience and pastoral service. Additionally, homilies given by the priest celebrant always highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality (PPF 110, 122).
- The personal reflection of the seminarian, who regularly examines the disciplines of his prayer life and how he is scheduling the proper and appropriate time for prayer and reflection each day.
- Community life that develops in the seminarian a sense of diocesan priestly spirituality in light of the daily schedule which includes the celebration of Mass, *Liturgy of the Hours*, stations of the cross, praying the rosary, and daily adoration before the Blessed Sacrament.
- The celebration of the *Mass* is the source and summit of Christian life and the wellspring of priestly formation. Daily participation at Mass is expected of all seminarians. Seminarians participate in the seminary community Mass by carrying out liturgical ministries with full use of the many options and expressions that reveal the richness of the Roman Rite. The seminarians assist in planning each liturgy to learn how to consider the pastoral circumstances of culture, the heritage of sacred music, and the integrity of the liturgy itself (PPF 110, 118).
- The *Liturgy of the Hours* sets the daily rhythm of prayer for all priests. Seminarians pray Morning Prayer and Evening Prayer each day as a community. The community gathers on a weekly basis to pray Night Prayer (PPF 117, 119).
- The regular and frequent celebration of the *Sacrament of Penance* is an expectation of priestly formation and a requirement for ongoing conversion. The sacrament is scheduled for the community on a regular basis with the house confessor as well as with a seminarian's spiritual director. The director of spiritual formation is available by personal request. Communal celebrations of the sacrament are celebrated throughout the year. The director of spiritual formation also maintains a list of penance times in area parishes. All seminarians are encouraged to celebrate the sacrament with their spiritual director (PPF 110, 120).
- Personal devotion to the Blessed Virgin Mary is a most important aspect of diocesan priestly spirituality. Through spiritual direction and conferences, the seminarians are directed to develop a special love for and devotion to Our Lady. The seminary community prays the rosary once a week, with additional times occurring occasionally. The seminarians are also introduced to the patrimony of sacred music that honors Mary (PPF 110, 125).
- In order to foster growth in personal devotion and love for the Eucharist, seminarians are encouraged to spend time in prayer before the *Blessed Sacrament*. The seminary provides the oppor-

tunity for Exposition of the Blessed Sacrament nearly every day. Seminarians are encouraged to spend personal time in the chapel each day to develop the discipline of prayer and reflection (PPF 110, 116, 124).

- Formation advisors serve in the external forum to observe and assist the seminarian to grow spiritually in a lifestyle of service, simplicity, and virtue. The advisors offer feedback about general perceptions shared by both the faculty and seminarians while also challenging the seminarian to develop a spirituality consonant with the public expectations of pastoral ministry.
- *Spiritual Direction* is a special opportunity for ongoing discernment, formation in prayer, and integration of personal, moral and spiritual growth. Seminarians are expected to meet with their director, who is appointed by the two directors of spiritual formation, every two to three weeks. The spiritual director serves in the internal forum and therefore does not participate in any external forum gatherings, i.e. formation advisor meetings (PPF 110, 127-135). Spiritual directors contribute to the spiritual formation of the seminarian by directing him to learn more about the spiritual patrimony of the Church with devotion to the saints, particularly Our Lady, evaluating the proper discipline needed in developing a spirituality consistent with diocesan priesthood, encouraging meditation and reflection on the Word of God contained in the sacred scriptures, and determining how the seminarian can celebrate the Sacrament of Penance on a regular and frequent basis.
- *Retreats and Days of Recollection* provide the time and place for sustained prayer, silence, and solitude necessary for men who are discerning a priestly vocation. The intimate and loving relationship a disciple of the Lord has with God requires a serious approach and time for prayer. The formation program includes an annual retreat. The fall semester has an early Eucharistic weekend and there is a spring day of recollection during the spring semester (PPF 110, 122).
- The use of *Sacred Scripture* is a most important component in sustaining a healthy spiritual life. Seminarians who seek to draw closer to Christ and live in intimate communion with him must draw daily nourishment from the scriptures. The prayerful meditation on the Word of God (*lectio divina*) is encouraged as a daily practice (PPF 110, 123).
- Instruction regarding the history and theology of liturgy is provided through house courses and addressed in formation conferences. The director of liturgy is to provide suitable instruction to the seminary community.

Pilgrimages to Rome and to the Holy Land

Pilgrimage may mean embarking on a journey of prayer, accompanying the poor, the oppressed, and the refugees in their times of trial, visiting local holy sites or numerous other acts of faith. Embarking on a pilgrimage is a profound spiritual journey for Christians. It is a time to recommit oneself to living a Christian life as a life of pilgrimage.

At the Josephinum, a pilgrimage to the Holy Land is made by fourth-year theologians and deacons, during the break between semesters. The pilgrimage includes their canonical priesthood pre-ordination retreat, as well as visits to the sites made sacred by the footsteps of Jesus Christ.



Third-year theologians make an annual pilgrimage to Rome that includes their canonical diaconal pre-ordination retreat in Assisi, visits to the Holy See and the sacred sites of the Eternal City.

Outcomes for Spiritual Formation

Spiritual formation at the Josephinum seeks to achieve the following outcomes using the associated criteria to assess how effectively the outcomes are achieved.

Outcome #1

Seminarians will demonstrate a maturing spirituality that includes both personal and communal dimensions.

Criteria

- 1a. Seminarians will cultivate a Eucharistic spirituality by actively participating at daily Mass, by regular reception of the Sacrament of Penance/Reconciliation, and by cultivating a “habit of daily prayer and meditation” (PPF #110) by praying a daily “holy hour” (i.e., a substantial daily commitment of time in private prayer and meditation in the presence of the Blessed Sacrament).
- 1b. Seminarians will pray daily the Liturgy of the Hours, according to a gradual progression of responsibilities and roles.
- 1c. Seminarians will meet regularly, every two to three weeks, with their spiritual directors.
- 1d. Seminarians will develop a personal prayer life that includes personal meditation and spiritual reading (e.g. *lectio divina*) on a regular basis.
- 1e. Seminarians will cultivate a healthy balance of solitude and silence conducive to prayer.

Outcome #2

Seminarians will demonstrate a maturing spirituality which evidences that they are in solidarity with the people whom they are called to serve.

Criteria

- 2a. Seminarians will exhibit growth in Christian charity.
- 2b. Seminarians will exhibit a spirit of magnanimity.
- 2c. Seminarians will exhibit the ability to embrace self-sacrifice in joyful service to others.
- 2d. Seminarians will demonstrate the ability to embrace a simplicity of life.



PASTORAL FORMATION

Seminarians enter a priestly formation program with an already formed idea of how the Church carries out her pastoral mission on the universal, national, diocesan and local levels. The seminarian usually has a particular interest, skill, characteristic or quality that somehow confirms or motivates his desire for ministry in the Church. The formation program at the seminary helps the seminarian cultivate those skills that are necessary for ordained ministry and are external and practical expressions of Christian discipleship.

“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. They should be trained to undertake the ministry of the Shepherd, that they may know how to represent Christ to humanity” (PDV 57).

The priestly formation program at the Josephinum introduces the seminarian to pastoral formation in a number of ways but most particularly through the apostolic works program.

Purpose

The purpose of pastoral formation is for the seminarian to learn and understand how to be a shepherd imbued with the charity of Christ, filled with a missionary spirit, and possessing pastoral competence. Pastoral skills are developed through formative, supervised experiences in ministry and reflection upon those experiences.

Criteria from Governing Documents

The goals and criteria for pastoral formation are outlined in *Pastores Dabo Vobis* (57-59) and in the *Program of Priestly Formation* (235-256). The priestly formation program at the Josephinum has implemented these goals into its pastoral formation program.

The delineation of these principles seeks to achieve an objective formation of the seminarian who is to cultivate certain qualifications (cf. PPF 239). Therefore, the goals of pastoral formation are:

- To promote growth as mature persons and as active Catholics by having authentic experiences of Gospel living emphasizing Christian service as basic preparation for priestly ministry.
- To expose the seminarian to the challenges of everyday, ordinary life considering the varied situations in society especially the condition of minorities, the underprivileged, the imprisoned, and the homeless.
- To acquaint seminarians with the rich diversity of the Church's ethnic and racial life considering the social and geographic situations of the local Church.
- To imbue in the seminarian's discernment and formation the ecclesial dimension of pastoral service so as to demonstrate the integration of social service to the wider pastoral mission of the Church thus avoiding a reductionist view of ministry to simply social service.

Instruments of Pastoral Formation

“Every seminary is required to offer a coordinated program

of pastoral formation that forms candidates for the priesthood who are able to support men and women in answering the universal call to holiness” (PPF 242).

• Apostolic Works

- Every seminarian is assigned to an apostolic work supervised by an on-site coordinator. The expectation is for each seminarian to assist in ministry for at least one hour per week.
- The director of pastoral and apostolic formation oversees the program with the assistance of the director of apostolic works.
- A seminarian site chairman for each site is selected by the director of apostolic works at the beginning of the academic year. These chairmen are the liaisons between their site and the Josephinum. They are expected to be not only role models for their peers, but exemplary ambassadors of the college to the surrounding community. It is their responsibility to schedule visits, report mileage, convey messages to and from the Josephinum, and note the attendance of the seminarians assigned to their particular apostolic sites.
- Each agency provides a supervisor who should meet regularly with the seminarians at his or her site. This person is contacted for clarification of issues and for personal insight regarding the work of each seminarian. The supervisor prepares a learning agreement with each seminarian in the fall and provides an evaluation report of each seminarian, based on the four dimensions of priestly formation, in the spring. When possible, the site supervisor is encouraged to mentor and challenge the seminarians according to the goals of the pastoral formation program. The goals are presented to the supervisors at a fall meeting and are re-articulated as needed.
- The Josephinum follows a progression from simpler experience with limited objectives for beginners to more complex involvements for experienced seminarians.
- The director of pastoral and apostolic formation, assisted by the director of apostolic works, assigns each seminarian to an apostolic work after consultation with the vice rector and with the seminarian himself considering past involvement in ministry.
- The apostolic works program uses the parishes and institutions within the Diocese of Columbus. The director of apostolic works will consult with appropriate diocesan officials to determine the viability of sites.
- The director of pastoral and apostolic formation, assisted by the director of apostolic works, assembles a list of appropriate sites and presents these sites to the rector/president for approval each year.
- The seminarians are encouraged to maintain a close relationship with their pastor and home parishes particularly during summer breaks. In addition to these experiences, the formation faculty and seminarian might agree that an actual assignment to a parish for specialized experiences of ministry would benefit the seminarian's discernment.

- *Formation Conferences:* These are given each week by the rector/president and formation faculty and integrate all four dimensions of priestly formation. Conferences directly relate to cultivating a diocesan priestly spirituality. Since pastoral formation is concerned with the view to ministry, conferences challenge the seminarian to determine the ecclesial dimensions of how ministry is exercised in the Church. Additionally, homilies given by the priest celebrants always highlight the formative elements of discernment and preparation for pastoral ministry in light of diocesan priestly spirituality.
- *Formation Advising/Spiritual Direction:* The seminarian explores with his formation advisor and spiritual director his understanding of ministry and the necessary formation needed to carry out the work of the Church. Skills and qualifications are discussed even though discernment and formation are at initiatory stages.
- *Yearly Apostolic Works Evaluations:* The yearly evaluation is an opportunity for the faculty and seminarian to evaluate the progress of the seminarian in his pastoral formation, including insights regarding skills, qualifications, maturity, proper ecclesial focus, and interpersonal dynamics involved in ministry.

Outcomes for Pastoral Formation

Pastoral formation at the Josephinum seeks to achieve the following outcomes using the associated criteria to assess how effectively the outcomes have been achieved.

Outcome #1

Seminarians will acquire a broad set of pastoral skills for ordained ministry.

Criteria

- 1a. Seminarians will demonstrate pastoral competence in parochial settings.
- 1b. Seminarians will demonstrate pastoral competence in hospital settings.
- 1c. Seminarians will demonstrate pastoral competence in work with the poor and marginalized.
- 1d. Seminarians will demonstrate pastoral competence in cross-cultural settings.
- 1e. Seminarians will demonstrate the ability to exercise sacramental ministry properly and prayerfully.

Outcome #2

Seminarians will demonstrate the zeal, sensitivity and competence critical for pastoral leadership in the contemporary Church.

Criteria

- 2a. Seminarians will take appropriate initiative in their pastoral assignments.
- 2b. Seminarians will demonstrate the ability to think theologically about pastoral issues.
- 2c. Seminarians will demonstrate the ability to be respectful, flexible, and compassionate servant-leaders.
- 2d. Seminarians will behave in a manner befitting one who serves as a public person in the Church.
- 2e. Seminarians will demonstrate interpersonal skills critical for ordained ministry.



INTELLECTUAL FORMATION

One of the overall goals of a seminary formation program is to prepare a seminarian who is widely knowledgeable of the human condition, deeply engaged in a process of understanding divine revelation, and fully committed and adequately skilled to communicate his knowledge to as many people as possible.

“If we expect every Christian to be prepared to make a defense of the faith and to account for the hope that is in us, then all the more should candidates for the priesthood and priests have diligent care of the quality of their intellectual formation in their education and pastoral activity. For the salvation of their brothers and sisters they should seek an ever deeper knowledge of the divine mysteries” (PDV 51).

The Josephinum, as a house of formation, has integrated the requirements of intellectual formation into the priestly formation program as stipulated by *Pastores Dabo Vobis* (51-56) and the *Program of Priestly Formation* (PPF 136-140, 146-190).

Purpose

The purpose of intellectual formation is for the seminarian to grasp the Catholic intellectual tradition, to be able to proclaim and teach the Gospel of Christ, to communicate effectively the mystery of God to people of today, and to be equipped for the continuing pursuit of truth.

The commitment to study, which takes up no small part of the time of those preparing for the priesthood, is not in fact an external and secondary dimension of their human, Christian, spiritual, and vocational growth. In reality, through study, especially the study of philosophy and theology, the future priest assents to the Word of God, grows in his spiritual life, and prepares himself to fulfill his pastoral ministry (PDV 51).

Criteria from Governing Documents

“Intellectual formation in the seminary program centers on theology as a search for ‘an ever deeper knowledge of the divine mysteries’ (PDV 51). This kind of theological study which far exceeds a purely technical approach to ‘religious phenomena’ unfolds in a particular, deliberate way (PPF 163).

In accordance with the *Program of Priestly Formation* (cf. 163), the following criteria are observed:

- Theology is truly to be *fides quarens intellectum*. This direction is not the same as the approach of religious studies or the history of religions. The seminary study of theology begins in faith and ends in faith, as should all theological inquiry and study.
- In the seminary, the study of theology is oriented to one’s own faith and also to the faith of others. The study of theology is apostolically motivated.
- The study of theology enriches and expands the personal faith of the seminarian who studies it.
- When theology is studied in the context of priestly formation, it cannot be detached from other human knowledge. In fact, it is to be integrated with other elements of human understanding, especially philosophy and the human sciences.
- The study of theology in the seminary, because it begins in faith

and ends in faith, must flow from prayer and lead to prayer.

- The theology studied in preparation for priestly ministry must find integration and focus in the sacred liturgy.
- Because theology studied in light of priestly ministry must be directed to a practical wisdom, it must offer a complete and unified vision of the truths of faith.

Instruments of Intellectual Formation

The primary instrument of intellectual formation is the MDiv curriculum. (See the Curriculum Plan displayed further in this section for more information.)

Outcomes for Intellectual Formation

Intellectual formation at the Josephinum seeks to achieve the following outcomes using the associated criteria to assess how effectively the outcomes have been achieved.

Outcome #1

Seminarians will obtain an integral theological education.

Criteria

- Seminarians will demonstrate knowledge of the various theological disciplines in the curriculum.
- Seminarians will demonstrate an ability to articulate and present the mysteries of the Catholic faith in an understandable manner.
- Seminarians will demonstrate the ability to write theologically with accuracy and clarity.
- Seminarians will demonstrate a comprehensive and critical understanding of the Catholic Tradition appropriate to priestly ministry.

SCHOOL OF THEOLOGY GRADING SYSTEM

Grade	Meaning	Percentage	Grade Points
A	Excellent	93-100%	4.00
B+		89-92%	3.50
B	Good	85-88%	3.00
C+		81-84%	2.50
C	Fair	77-80%	2.00
D	Passing	70-76%	1.00
F	Failing	Below 70	0.00
I	Incomplete	Course requirements incomplete at the end of the semester	
AU	Audit	Non-credit formal course; seminarian took no examination, received no grade	
P	Pass	Pass/Fail course, not included in GPA calculations	
W/F	Withdrew Failing	Withdrew from course after the last day to drop a course	
W/P	Withdrew Passing	Withdrew from course after the last day to drop a course due to special circumstances	

Outcome #2

Seminarians will be educated to undertake priestly ministry with pastoral skill and sensitivity.

Criteria

- 2a. Seminarians will demonstrate effective skills for proclamation and teaching.
- 2b. Seminarians will demonstrate the ability to apply theological learning to pastoral situations.

MASTER OF DIVINITY AND ORDINATION

Completion of the Master of Divinity (MDiv) degree and ordination to the priesthood are the normative credentials promoted by the School of Theology of the Josephinum for its seminarians. The MDiv is conferred after the successful completion of the fourth year of studies in the School of Theology.

The MDiv program is intended to prepare candidates for the Catholic priesthood and is open only to seminarians who have been accepted into the program by the rector/president of the Josephinum.

Admission requirements for the MDiv program are a Bachelor's degree or its equivalent from an accredited college; courses that include those philosophical and theological fields outlined in the *Program of Priestly Formation*, namely, 30 credit hours of philosophy that include logic, ancient, medieval, modern, and contemporary philosophy, the philosophy of human nature, epistemology, metaphysics, ethics, and the philosophy of God; and 12 credits in undergraduate theology that cover the content of the four main parts of the *Catechism of the Catholic Church*.

The MDiv is a first-level professional degree that is included in the seminary's ordination program. The goals of the MDiv program are in conformity with the *Program of Priestly Formation (PPF)* (5th ed.) and all related governing documents on priestly formation. The MDiv program strives, by means of both content and process, to enable seminarians to integrate the four fundamental dimensions of formation identified in the PPF and in *Pastores Dabo Vobis*: human, intellectual, pastoral, and spiritual.

By design, this vision coincides with the degree standards of the Association of Theological Schools (ATS) along with those of the Higher Learning Commission (HLC), an affiliate of the North Central Association.

While addressing the formation goals in its four dimensions, the MDiv program endeavors to provide significant structured opportunities that enable the seminarian to develop a comprehensive and critical understanding of the Catholic Tradition in its historical and contemporary cultural context.

Moreover, the MDiv program is designed to assist the seminarian to develop a capacity for priestly life and leadership in a context of ongoing personal, spiritual, and pastoral formation. Continuing programmatic and personal assessments are considered integral to the formation program in all of its components.

Course Numbering System

Letters preceding course numbers indicate the specific subject area:

- BI = Biblical Studies**
- BL = Biblical Languages**
- DO = Dogma**
- HS = Historical Studies**
- MO = Moral Theology**
- PA = Pastoral Theology and Evangelization**

The first digit in the course number corresponds to the year of study:

- 1st Year Theology = 5**
- 2nd Year Theology = 6**
- 3rd Year Theology = 7**
- 4th Year Theology = 8**
- Elective = 9**

The second digit is used to distinguish courses if more than one course in a given discipline is offered during the same semester. For example, BI 502 and BI 512 are both courses in Scripture offered in the second semester of the first year. The "0" in BI 502 indicates it is the first course offered in Scripture that semester. The "1" in BI 512 indicates it is the second course offered in Scripture in the same semester.

The third digit indicates in which semester the course is offered:

- First semester = 1**
- Second semester = 2**

For example, Course 501 would have "5" as the first digit meaning it is a first year Theology course, "0" would be the second number indicating it is the first course in that discipline for that semester, and the third number "1" would mean it is offered in the first semester.

The first digit in all elective course numbers is "9" followed by two additional digits.

Theology Field Education experiences (apostolic works assignments) are designated "TFE" with their own sequential numbering system.

The MDiv degree requires 124 credits, seven of which are awarded for field education. MDiv seminarians need to take only two electives identified in the curriculum – one in each semester of fourth year (MA seminarians are able to spread their electives over three years). The grade of "D" is the minimum grade required to earn credit for courses in the MDiv degree program. A seminarian must maintain an overall 2.0 grade point average in order to qualify for the MDiv degree.

Additionally, the seminarian pursuing an MDiv degree must participate in:

- Human and Spiritual Formation Programs
- Pastoral Formation and Theological Reflection
- Annual Evaluation Process

CURRICULUM PLAN FOR MASTER OF DIVINITY DEGREE

FALL SEMESTER			SPRING SEMESTER		
First Year			First Year		
BI 501	Introduction to Scripture	3	BI 502	Gospels of Mark and Matthew	3
DO 501	Fundamental Theology	3	BI 512	Pentateuch	3
HS 501	Church History I	3	DO 502	Trinity	3
MO 501	Fundamental Moral Theology I	3	HS 502	Church History II	3
PA 501	Foundations of Spirituality	3	MO 502	Fundamental Moral Theology II	3
PA 511	Introduction to Liturgy	1.5	PA 502	Introduction to Homiletics	1.5
TFE 501.a	Supervised Parish-Based Pastoral Ministry I		TFE 501.b	Supervised Parish-Based Pastoral Ministry I	1
	Total Credit Hours	16.5		Total Credit Hours	17.5
Second Year			Second Year		
BI 601	Prophets	3	DO 602	Theological Anthropology	3
DO 601	Christology	3	DO 612	Sacraments II	3
DO 611	Sacraments I	3	HS 602	Patristics	3
MO 601	Virtue: Transformation in Christ	3	HS 612	Church History III	3
PA 611	Liturgical Music	1.5	MO 602	Catholic Social Teaching	3
PA 621	Preaching I	1.5	TFE 602.b	Supervised Parish-Based Pastoral Ministry II	1
TFE 602.a	Supervised Parish-Based Pastoral Ministry II	1			
	Total Credit Hours	16		Total Credit Hours	16
	Elective (Required for MA seminarians)	3		Elective (Required for MA seminarians)	3
Third Year			Third Year		
BI 701	Gospel of Luke/Acts	3	BI 702	Wisdom Literature	3
DO 711	Ecclesiology	3	BI 712	Pauline Corpus	3
MO 701	Sexual Morality	3	MO 702	Medical Morality	3
PA 701	Preaching II	1.5	PA 702	Rites I	1.5
PA 711	Canon Law I	3	PA 712	Canon Law II	3
TFE 703.a	Supervised Parish-Based Pastoral Ministry III	1	TFE 703.b	Supervised Parish-Based Pastoral Ministry III	1
	Total Credit Hours	14.5		Total Credit Hours	14.5
	Elective (Required for MA seminarians)	3		Elective (Required for MA seminarians)	3
Fourth Year			Fourth Year		
BI 801	Johannine Corpus	3	DO 802	Mariology	1.5
DO 801	Ecumenism	1.5	HS 802	History of the Catholic Church in the U.S.	3
PA 801	Pastoral Ministry of the Diocesan Priest	3	PA 802	Confession: Practicum	1.5
PA 811	Pastoral Counseling and Care	3	PA 812	Rites II	1.5
TFE 804.a	Parish Diaconal Ministry	1	PA 822	Pastoral Care of Marriage and the Family	3
	Elective (Required for both MDiv and MA seminarians)	3	TFE 804.b	Parish Diaconal Ministry	1
				Elective (Required for both MDiv and MA seminarians)	3
	Total Credit Hours	14.5		Total Credit Hours	14.5
	4th year – MDiv/MA/STB Exams; MA/STB Thesis			124 total credits for MDiv, (counting 7 field education credits but not counting 12 elective credits which are for MA seminarians)	

Master of Divinity Competency Examinations

Description of the Competency Examinations

The Josephinum School of Theology maintains competency examinations as an essential component of the Master of Divinity Degree Program. Neither extra course work nor a written paper may substitute for these examinations.

Degree candidates are required to take oral competency examinations in order to integrate their course work in major disciplines, including: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History.

Seminarians are eligible to take the competency examinations only after a cumulative grade point average of 2.0 has been attained.

Purpose of the Competency Examinations

Competency examinations are designed to promote the following two goals:

- a. To certify that the candidate has a reasonable grasp and understanding of the basic tenets of Catholic theology as befits an ordained minister of the Church;
- b. To foster the candidate's ability to integrate the content of the various courses in the Master of Divinity curriculum, with an eye to its use in pastoral settings.

Preparation for the Competency Examinations

At the beginning of the fourth year of theological study, each candidate will be presented with a study guide drawn from individual courses in the Master of Divinity curriculum. Competency examinations ordinarily are organized by the academic dean of the School of Theology, beginning each January.

Format for the Competency Examinations

MDiv Competency Examinations consist of four oral exams in the fields of Scripture, Dogmatic Theology, Moral Theology, and Church History. Each exam is 30 minutes in duration. Questions asked during oral examinations will be derived from the study guide provided to each candidate at the beginning of the fourth year of theology.

Grading of Examinations and Required Average

Each of the four oral examinations ordinarily is graded by a pair of examiners.

Degree candidates are required to attain a passing grade of "1.0" on each oral examination and an average grade across all competency exams of at least a "2.0" in order to qualify for the Master of Divinity degree.

A candidate who does not receive a passing grade on any individual competency examination is required to take and pass another examination in the failed area(s) two weeks later in order to qualify for the degree. The re-take examination(s) will be arranged by the academic dean in consultation with the professors of the area(s) failed by the candidate.

Degree candidates who pass all of the competency examinations but fail to achieve the minimum average grade of "2.0" may re-take any of the competency examinations on which they received a grade below 2.0. Candidates ordinarily are not eligible to retake the competency examinations more than once.

MASTER OF ARTS IN THEOLOGY

The Master of Arts in Theology (MA) is a first-level graduate degree, which may be taken for personal enrichment, as preparation for teaching, or as preparation for further studies. It has two primary goals: first, to provide a core, graduate-level competency in theological studies; second, to allow for a concentration in biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization. Seminarians preparing for the priesthood at the Josephinum, and therefore working towards a Master of Divinity degree may pursue the MA concurrently.

Outcomes for the Master of Arts in Theology

The Josephinum seeks to achieve the following outcomes for the Master of Arts in Theology degree, using the associated criteria to assess how effectively the outcomes have been achieved.

Outcome #1

Students will obtain a first-level graduate education in theology that can be used as preparation for teaching or as preparation for further advanced graduate studies.

Criteria

- 1a. Students will demonstrate knowledge of key theological terms, as well as detailed knowledge in one of four specialized areas of study: biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization.
- 1b. Students will demonstrate analytical and/or exegetical skill on a general level and on a level specific to one of four specialized areas of study: biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization.
- 1c. Students will demonstrate knowledge of sound doctrine and knowledge of sources for sound theological reflection (including Scripture and ecclesial texts) dealing with general theological topics as well as issues pertaining to one of four specialized areas of study: biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization.
- 1d. Students will demonstrate the ability to provide reasoned and coherent responses to specialized questions in one of four areas of study: biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization.
- 1e. Students will evidence a sound understanding of the complexities of general theological issues as well as issues related to one of four specialized areas of study: biblical studies, dogmatic theology, moral theology, or pastoral theology and evangelization.

Outcome #2

Students will demonstrate the ability to conduct graduate-level theological research and writing.

Criteria

- 2a. Students will explore in some depth the *status quaestionis* of a theological question of some difficulty and complexity, and based upon this exploration will articulate and validate a clear thesis statement.



- 2b. Students will demonstrate the use of primary sources in their research and writing, as well as apt secondary sources.
- 2c. Students will demonstrate the exercise of critical judgment and insight in analyzing and synthesizing ideas, exhibiting a solid grasp of theological issues.
- 2d. Students will exhibit the ability to present the research according to the literary standards appropriate to a master's thesis, including writing style and writing mechanics.

Declaration of Intent and Enrollment as a Degree Candidate

Seminarians ordinarily will need to declare their intent to pursue the MA in spring semester of the first year of their MDiv studies, so that subsequent three years of studies may be planned accordingly. Ordinarily, they will formally enroll as a candidate in the MA degree program before the end of the first semester of the third year of their MDiv studies, after completion of language requirements.

Prerequisites

All MA candidates must have earned a bachelor degree (ordinarily with a GPA of at least 3.0) from an institution accredited by an agency recognized by the Council for Higher Education Accreditation or holding membership in the Association of Universities and Colleges in Canada, or the educational equivalent.

- Fifteen semester hours of philosophical studies, with three hours each in metaphysics and philosophy of God, and nine hours from among the following: philosophy of human nature, epistemology, cosmology, ethics, and/or courses in the history of philosophy. The grade point average for these courses must be 3.0 or better. These courses may be taken at either the graduate or under-

graduate level.

- Six hours of courses in Scripture, three of which must treat some portion of the Old Testament, and three some portion of the New Testament.

The above course requirements must be met before a seminarian is admitted to the MDiv program.

Language Requirements

A reading knowledge of Latin is required of candidates in dogmatic theology, moral theology, pastoral theology and evangelization. Additionally, candidates in dogmatic theology, moral theology, or pastoral theology and evangelization are strongly recommended to develop reading competence in one of the major modern languages, such as French, German, Italian or Spanish, in addition to English. Seminarians in biblical studies must be able to read one biblical language, either Greek or Hebrew, and it is strongly recommended that they develop reading competence in one of the major modern languages, such as French, German, Italian or Spanish.

Language requirements are fulfilled by taking six credit hours of the language at an accredited institution in which the seminarian receives at least a "C." These courses are offered in both the College of Liberal Arts and the School of Theology. As skills courses, language courses do not count as concentration courses required for the MA.

Alternatively, proficiency in required languages can also be demonstrated by an examination in which the candidate shows his ability to read and understand representative texts with the aid of a dictionary. The candidate must attain at least a "C" on the exam. The exam will be administered by a professor assigned by the academic dean. For the Latin exam, the proficiency will be demonstrated by translating into English a passage from *Lumen Gentium* (or a similar document). Greek proficiency will be demonstrated by

the translation into English of a passage from the *Gospel of John*; for Hebrew from the *Book of Genesis*.

The seminarian must complete his language courses or demonstrate proficiency before being advanced to candidacy in the MA program, no later than the first semester of the third year of MDiv studies.

Semester Credit Requirements

The MA in Theology requires 36 semester credits, concentration examinations, and a research component. The 36 credits include 18 credits of core courses and 18 credits in the chosen area of concentration.

Common Core Courses

All MA candidates must earn at least 18 credit hours through six, three-hour courses in:

- Introduction to Scripture
- Fundamental Theology
- Trinity or Christology
- Ecclesiology or Theological Anthropology
- Fundamental Moral Theology I and Fundamental Moral Theology II

Seminarians meet the above MA core requirements by following their normal program of studies in the MDiv degree program, which includes the above classes.

Concentration Courses

In addition to any credits in the courses from the MA core or from the MDiv required courses, the MA candidate must take 18 additional credits in a chosen area of concentration.

Candidates who write a 45-page research paper must take the full 18 credits in their concentration beyond the common core courses. Candidates who write a 75-page thesis are granted three credits for the thesis, therefore they must take only 15 credits of additional coursework in their concentration.

- **Biblical Studies** Elective courses taken in this area of concentration are designated BI at the 900-level.
- **Dogmatic Theology** Elective courses taken in this area of concentration are designated DO at the 900-level.
- **Moral Theology** Elective courses taken in this area of concentration are designated MO at the 900-level.
- **Pastoral Theology and Evangelization** Elective courses taken in this area of concentration are designated PA at the 900-level.

The course component for the MA, including core and concentration courses, must be completed with an average grade of “B”, with no grades earned below a “C.”

Written Concentration Examinations

Seminarians will demonstrate the accomplishment of the learning objectives for their MA core courses through their MDiv competency exams and will not be tested separately on this material for the MA degree. Seminarians pursuing the MA must obtain

an average grade of “3.0” on their MDiv competency examinations with no part of the exams scored below a “2.0.”

Seminarians will demonstrate the accomplishment of the learning objectives for their MA concentration courses through a two-hour written exam specific to these courses and based on the learning objectives documented on the syllabus of each course. This written examination ordinarily will be administered in March or April of the final semester of the fourth year of studies.

In order to complete the MA, the seminarian must complete the MA competency examination with an average grade of “3.0” or better, with no component scored lower than a “2.0.” Retakes ordinarily are not permitted.

Research

The object of the research component is to have candidates demonstrate competence in theological research in the area of concentration. They do so by writing a theological work in which they will demonstrate the ability to conduct graduate-level theological research and writing.

As previously noted, this component of research and writing may be in one of two forms: a research paper of approximately 45 pages for which no credit hours are earned; or, a thesis of approximately 75 pages for which three credit hours in the area of concentration are earned.

In both forms, such projects will have a research director (or first reader), and a second reader. The academic dean will appoint both readers. The research director must be a member of the full-time faculty of the Josephinum. If no full-time faculty member possesses the appropriate expertise in the area of the research project, an outside second reader may be appointed. The research project often will be the development of a paper written for a previous course, or it may be a new topic. In the former case, the professor of the course ordinarily will serve as director.

Both readers grade the paper; the average grade must be at least a “3.0” for the candidate to complete the degree. Upon approval by the readers, the final version of the paper must be submitted to the academic dean in a form ready for binding.

Grading

A candidate must obtain a grade point average of “B” (3.0) or better for each degree requirement including: (1) the course work as a whole, (2) the thesis or research paper, (3) the written concentration examinations. Each of the three components is worth one-third of the final grade.

Seminarians who have attained the following cumulative grade point averages will graduate from the MA degree program with honors:

Summa Cum Laude	3.90
Magna Cum Laude	3.70
Cum Laude	3.50

Process and Documentation Cycle for Obtaining the Master of Arts in Theology

A description of the process for pursuing the MA degree,

including the documentation that must be on file in the registrar's office, follows.

Declaration of Intent

1. The seminarian declares his intent to pursue a Master of Arts (MA) in Theology in the spring semester of his first year of studies during registration for the fall semester of his second year of studies.
 - a. If a seminarian wishes to declare his intent to pursue the MA in Theology he completes the *Master of Arts in Theology Degree Statement of Intent* form during his scheduled registration appointment with the academic dean of the School of Theology (hereafter referred to as the dean).
 - b. During the registration meeting, the dean will inform the seminarian of the requirements necessary to pursue the MA. The dean may consult with the seminarian's formation advisor about the seminarian's desire to pursue the MA.
 - c. Both the seminarian and the dean sign the statement of intent form, and the dean gives the form to the registrar.
 - d. The registrar creates a new tab in the seminarian's academic file behind which is placed documentation pertaining to the MA degree. The registrar then adds the statement of intent form to the seminarian's academic file behind the newly created tab, where it is to be officially stored.
 - e. Throughout the next two years the dean works with the seminarian to ensure that he is meeting the requirements for pursuing the MA.
 - f. After a seminarian declares his intent to pursue the MA, the dean uses the *Master of Arts in Theology Degree Record of Course Requirements Fulfilled* form to record grades for the courses the seminarian will need in order to complete the MA.

Enrollment as a Degree Candidate

2. The seminarian formally enrolls as a candidate for the MA in the fall semester of his third year of studies during registration for the spring of his third year of studies.
 - a. To become a candidate for the MA, the seminarian must have completed the pre-requisite language requirements.
 - b. If a seminarian wishes to become a candidate for the MA, he must complete the *Master of Arts in Theology Degree Statement of Candidacy* form during his scheduled registration appointment with the dean.
 - c. The dean reviews with the seminarian the remaining requirements that he must fulfill for the MA. The dean may consult with the seminarian's formation advisor about the seminarian's desire to be advanced to candidacy for the MA.
 - d. Both the seminarian and the dean sign the statement of candidacy form. The dean gives the form to the registrar for the seminarian's official file.
 - e. The dean informs the seminarian that he has been accepted as a candidate.

Research Project Proposal and Thesis Direction

3. The seminarian submits his MA research project proposal in the fall semester of his third year of studies, during registration for

the spring of his third year of studies, the same time he submits his candidacy form.

- a. The seminarian must print the *Master of Arts in Theology Degree Research Project Proposal* from the Josephinum intranet, complete all information except the line designating the research director for the project, and bring the form to his registration appointment with the dean. While the seminarian may engage in informal discussions with faculty members regarding his intended research project before this point, the seminarian may not arrange a director or a second reader for the research project as both will be assigned by the dean.
- b. NOTE: If the seminarian is pursuing a Bachelor of Sacred Theology (STB) Degree in addition to the MA, he may submit his 45-page MA research paper in fulfillment of the STB thesis requirement, but he may not submit his STB thesis in fulfillment of the MA research project. He must complete a project proposal form for each degree.
- c. The dean assigns a research project director within one week of the fall registration meeting and informs the candidate of the decision.
- d. The dean gives the research project proposal to the research director who signs the form and returns it to the dean.
- e. The dean reviews the proposal, signs it and gives it to the registrar for the seminarian's academic file.
- f. After the research project director has been assigned, the seminarian must meet with his director at least once before the end of the fall semester. This will facilitate planning for research and writing.
- g. The dean will not appoint a second reader for the research project until after a complete draft is submitted to the director.
- h. The seminarian meets with the research director during the remainder of the third year and throughout the fourth year to receive guidance on writing the research project.
- i. If the seminarian fails to meet regularly with his research director, the director can refuse to continue to direct the project, at which point the seminarian will no longer be permitted to pursue the MA.

Draft and Final Versions of Research Project

4. Complete drafts of research projects, including bibliography, are due early December of the fourth year; final versions are due mid-March.
 - a. All MA candidates participate in the Writing Pro-Seminar during the spring semester of the third year of studies, the purpose of which is to provide a community of learners to offer feedback on components of the project as it is completed in stages.
 - b. The seminarian is to be in consistent contact with his research director as he works on the research project; failure to do so may result in the director refusing to direct the project, at which point the seminarian will no longer be permitted to pursue the MA. The seminarian is to submit two copies of a complete draft of his research project, including

a bibliography – one to the research director and one to the academic dean – no later than early December. (The exact date is specified by the dean each year.) The dean will give the second copy of the draft to a second reader.

- c. The research director and second reader read the paper and return it to the seminarian for necessary revisions by the beginning of the spring semester. Should the seminarian receive conflicting feedback from the director and second reader, the seminarian should inform his director, who has the responsibility of negotiating any differences.
- d. The process of revision must be completed and three copies of the final version of the paper (one for the director, one for the second reader, and one for the dean) must be submitted by the seminarian to the dean by the middle of March (exact date to be set annually by the dean) along with a *Master of Arts in Theology Degree Research Project Submission* form (found on the Josephinum intranet). This form needs to be signed by the research director to certify that he is satisfied with the finished project.
- e. NOTE: If the seminarian is also submitting his 45-page MA research project in fulfillment of the STB thesis requirement he must fill out a project submission form for each degree.
- f. The dean signs the research project submission form to acknowledge receipt of the completed research project.
- g. The director and second reader must complete their reading of the research project no later than two weeks after it is received.
- h. The grades assigned by the research director and the second reader are recorded on the research project scoring rubrics, provided by the dean. The research director and second reader sign these rubrics and submit them to the dean. The dean records the grades on the *Master of Arts in Theology Degree Research Project Evaluation* form and submits it to the registrar, who signs it and places it in the seminarian's academic file.
- i. After the research project has been graded by the director and second reader, and after any final revisions are made, the seminarian submits a MS Word file of his project to the dean and to the director of library services. The thesis must be formatted according to the guidelines specified in the *Pontifical College Josephinum Formatting Guidelines for STB and Master's Research Projects*. After checking the thesis for proper formatting and requesting any final revisions, the director of library services will archive the thesis/paper in the library. (If the seminarian is also pursuing a Bachelor of Sacred Theology (STB) degree and he is submitting his MA research project in fulfillment of the STB thesis requirement, he need only submit one copy of the project, in both paper and MS Word file formats, but he must include two title pages.)

Written Concentration Examination

5. The following are the final steps in the MA process.
 - a. The written concentration exam is administered in the spring semester of the fourth year of studies (date to be scheduled by the dean). Grades for the MA written concentration

exam are recorded on the exam rubrics and submitted to the dean by the graders. The dean records the grade on the *Master of Arts in Theology Degree Concentration Exam Grade Sheet* and the *Composite Grades for the Master of Arts in Theology Degree* form.

- b. The dean determines the composite grade for the MA in Theology degree using the *Composite Grades for the Master of Arts in Theology Degree* form and the *Master of Arts in Theology Degree Record of Course Requirements Fulfilled* form. He then signs these forms and gives them to the registrar.
- c. The registrar signs the *Composite Grades for the Master of Arts in Theology Degree* form and places it, along with the record of course requirements fulfilled, in the seminarian's academic file.
- d. The registrar determines what honors, if any, will be granted.

Duration of the Program

If a candidate for the MA degree program cannot complete all requirements for the degree within the four years allotted for the MDiv program, then the candidate must submit a written petition for an extension to the dean. The extension may be granted (by a vote of the faculty) for what is judged to be a good reason. A one-credit hour continuous enrollment must be maintained for all semesters between completion of course work and completion of all other degree requirements. All MA degree requirements must be fulfilled within two years after completion of coursework.

BACHELOR OF SACRED THEOLOGY

The Josephinum, in affiliation with the Pontifical University of Saint Thomas Aquinas (Angelicum) in Rome, Italy, offers a Bachelor of Sacred Theology (STB) degree. Since this degree is awarded by the Angelicum, it is an entry-level pontifical degree, and candidates awarded this degree may then pursue higher pontifical degrees. Requirements for ordination are not satisfied by the STB degree, as it does not require the practical courses included among the requirements for ordination.

Admission Requirements for the Bachelor of Sacred Theology Program

Admission requirements for the STB program are a Bachelor's degree or its equivalent from an accredited college and courses that include those philosophical and theological fields outlined in the *Program of Priestly Formation* (5th ed.), namely, 30 credit hours of philosophy that include logic, ancient, medieval, modern, and contemporary philosophy, the philosophy of human nature, epistemology, metaphysics, ethics, and the philosophy of God; and 12 credits in undergraduate theology that include a survey of the *Catechism of the Catholic Church*. A reading knowledge of Latin and Greek is also required.

CURRICULUM PLAN FOR THE BACHELOR OF SACRED THEOLOGY

FALL SEMESTER			SPRING SEMESTER		
First Year			First Year		
BI 501	Introduction to Scripture	3	BI 502	Gospels of Mark and Matthew	3
DO 501	Fundamental Theology	3	BI 512	Pentateuch	3
HS 501	Church History I	3	DO 502	Trinity	3
MO 501	Fundamental Moral Theology I	3	HS 502	Church History II	3
PA 501	Foundations of Spirituality	3	MO 502	Fundamental Moral Theology II	3
PA 511	Introduction to Liturgy	1.5			
	Total Credit Hours	16.5		Total Credit Hours	15.0
Second Year			Second Year		
BI 601	Prophets	3	DO 602	Theological Anthropology	3
DO 601	Christology	3	DO 612	Sacraments II	3
DO 611	Sacraments I	3	HS 602	Patristics	3
MO 601	Virtue: Transformation in Christ	3	HS 612	Church History III	3
			MO 602	Catholic Social Teaching	3
	Total Credit Hours	12.0		Total Credit Hours	15
Third Year			Third Year		
BI 701	Gospel of Luke/Acts	3	BI 702	Wisdom Literature	3
DO 711	Ecclesiology	3	BI 712	Pauline Corpus	3
MO 701	Sexual Morality	3	MO 702	Medical Morality	3
PA 711	Canon Law I	3	PA 712	Canon Law II	3
	Total Credit Hours	12.0		Total Credit Hours	12.0
Fourth Year			Fourth Year		
BI 801	Johannine Corpus	3	DO 802	Mariology	1.5
DO 801	Ecumenism	1.5			
	Total Credit Hours	4.5		Total Degree Credit Hours	88.5

Degree Requirements for the Bachelor of Sacred Theology

Candidates for the STB must satisfy all of its course requirements. The STB degree requires 88.5 credits. For a seminarian enrolled in the MDiv program who is taking courses according to the MDiv curriculum plan, these 88.5 credits are obtained by the end of the fall semester of the fourth year of studies. The additional requirements for the degree are a 30-page thesis supervised by a member of the full-time faculty and an oral examination of one hour in length covering theses in Scripture, Dogmatic and Moral Theology. The theses will be distributed to STB candidates at the beginning of the fall semester of the fourth year of studies. The exams are ordinarily administered at the Josephinum by the faculty following guidelines from the Pontifical University of Saint Thomas Aquinas.

Process and Documentation Cycle for Obtaining the Bachelor of Sacred Theology

What follows is a description of the process for pursuing the Bachelor of Sacred Theology (STB) degree, including the documentation that must be on file in the registrar's office.

Declaration of Intent

1. The seminarian declares his intent to pursue the STB in the spring semester of his first year of studies, during registration for the fall semester of the second year of studies.
 - a. A seminarian wishing to declare his intent to pursue the STB must complete the *Bachelor of Sacred Theology Statement of Intent* form during his scheduled registration appointment with the dean.

- b. During the registration meeting, the dean will inform the seminarian of the requirements necessary to pursue the STB. The dean may consult with the seminarian's formation advisor about the seminarian's desire to pursue the STB.
- c. Both the seminarian and the dean sign the statement of intent form; the dean submits the form to the registrar.
- d. The dean instructs the seminarian to obtain a copy of his high school diploma, for his file in the registrar's office, as well as any college transcripts.
- e. The registrar creates a new tab in the seminarian academic file behind which is placed documentation pertaining to the STB degree. The registrar then adds the statement of intent form to the seminarian's academic file behind the newly created tab where it is to be officially stored.
- f. Throughout the next two years the dean will work with the seminarian to ensure he is meeting the requirements for pursuing the STB.

Enrollment as a Degree Candidate

- 2. The seminarian formally enrolls as a candidate for the STB in the fall semester of his third year of studies, during registration for the spring semester of his third year of studies.
 - a. To be eligible for candidacy for the STB, the seminarian must have completed the pre-requisite language requirements (Latin and Greek).
 - b. If a seminarian wishes to become a candidate for the STB, he must complete the *Bachelor of Sacred Theology (STB) Statement of Candidacy* form during his scheduled registration appointment with the dean.
 - c. The dean reviews with the seminarian the remaining requirements that he must fulfill for the STB. The dean may consult with the seminarian's formation advisor about the seminarian's desire to be advanced to candidacy for the STB.
 - d. Both the seminarian and the dean sign the candidacy form; the dean submits the form to the registrar for the seminarian's academic file.
 - e. The dean informs the seminarian that he has been accepted as a candidate.

Thesis Proposal and Direction

- 3. The seminarian must submit his STB thesis proposal in the fall semester of his third year of studies during registration for the spring semester of his third year of studies, at the same time that he submits his candidacy form.
 - a. The seminarian must print the *Bachelor of Sacred Theology (STB) Thesis Proposal* found on the Josephinum intranet, completed, excepting the line designating the thesis director, and bring the form to his registration appointment with the dean. While the seminarian may engage in informal discussions with faculty members regarding his intended thesis topic before this point, the seminarian should not arrange a director or a second reader for the thesis as they will be assigned by the dean.
 - b. NOTE: If the seminarian is pursuing the Master of Arts in Theology (MA) degree in addition to the Bachelor of

Sacred Theology (STB) degree he may submit his 45-page MA research project in fulfillment of the STB thesis requirement, but he may not submit his STB thesis in fulfillment of the MA research project. He must complete a project proposal form for each degree.

- c. The dean assigns a thesis director within one week of the fall registration meeting and informs the candidate of the appointed director.
- d. The dean gives the thesis proposal to the director who signs the form and returns it to the dean.
- e. The dean reviews the proposal, signs it and submits it to the registrar for the seminarian's academic file.
- f. Once the thesis director has been assigned, the seminarian must meet with his director at least once before the end of the fall semester. This will facilitate planning for research and writing.
- g. The dean will not appoint a second reader for the thesis until after a complete draft is submitted to the director.
- h. The seminarian meets with the thesis director during the remainder of the third year and throughout the fourth year to receive guidance on writing the thesis.
- i. If the seminarian fails to meet regularly with his thesis director, the director may refuse to continue to direct the thesis, at which point the seminarian will no longer be permitted to pursue the STB.

Draft and Final Versions of Thesis

- 4. Complete drafts of thesis papers, including bibliography, are due early December of the 4th year; final versions are due mid-March.
 - a. All STB candidates participate in the Writing Pro-Seminar during the spring semester of the third year of studies, the purpose of which is to provide a community of learners to offer feedback on components of the project as it is completed in stages.
 - b. The seminarian is to be in regular contact with his thesis director as he works on the thesis; failure to do so may result in the director refusing to direct the project, at which point the seminarian will no longer be permitted to pursue the STB. The seminarian is to submit two copies of a complete draft of his thesis, including bibliography – one to the thesis director and one to the academic dean – no later than early December (the dean will specify the exact date each year). The dean will give the second copy of the draft to a second reader.
 - c. The thesis director and second reader will read the thesis and return it to the seminarian for necessary revisions by the beginning of the spring semester. Should the seminarian receive conflicting feedback from the director and second reader, the seminarian should inform his director, who has the responsibility of negotiating any differences.
 - d. The process of revision must be completed and three copies of the revised version of the thesis (one for the first reader,

one for the second reader, and one for the dean) must be submitted by the seminarian to the dean by the middle of March (exact date to be set annually by the dean) along with a *Bachelor of Sacred Theology Thesis Submission* form (found on the Josephinum intranet). This form needs to be signed by the thesis director to certify that he is satisfied with the finished project. At this time, the seminarian also should submit to the dean an electronic copy of the thesis to be forwarded to the Pontifical university in Rome.

- e. NOTE: If the seminarian is submitting his 45-page MA research project in fulfillment of the STB thesis requirement, he must complete a project submission form for each degree.
- f. The dean signs the thesis submission form to acknowledge receipt of the completed thesis.
- g. An oral discussion of the thesis may occur during the same session that is scheduled for the STB comprehensive oral examination described below.
- h. The director and second reader for the thesis must complete their reading of the thesis no later than two weeks after it is received.
- i. The grades assigned by the thesis director and the second reader are recorded on the thesis scoring rubrics provided by the dean. The research director and second reader sign these rubrics and submit them to the dean. The dean records the grades on the *Bachelor of Sacred Theology Thesis Evaluation* form and submits the form to the registrar, who signs it and places it in the seminarian's academic file.
- j. After the thesis has been graded by the director and second reader, and after any final revisions are made, the seminarian submits a MS Word file of his thesis to the dean and to the director of library services. The thesis must be formatted according to the guidelines specified in the *Pontifical College Josephinum Research Project and Thesis Style Guide*. After checking the thesis for proper formatting and requesting any final revisions, the director of library services will archive the thesis in the library. (If the seminarian is also pursuing a Master of Arts in Theology (MA) degree and he is submitting his MA research project in fulfillment of the STB thesis requirement, he need only submit one copy of the project, in both paper and MS Word file format, but must include two title pages.)

Oral Exam and Other Arrangements

5. STB Comprehensive Oral Examination and Other Final Arrangements

- a. The seminarian will sit for a 30-minute comprehensive oral examination scheduled by the dean. The comprehensive exam will be administered by three examiners and a designated representative of the Pontifical University of Saint Thomas Aquinas. One hour before the oral exam, the seminarian will come to the dean's office to select a thesis question to which he will respond during the examination period.
- b. Grades for the STB oral comprehensive exam are recorded at

the time of the exam on the *Bachelor of Sacred Theology Evaluation of Oral Comprehensive Examination* form, which is signed by all members of the examining board. The dean submits the form to the registrar who signs it and places it in the seminarian's academic file.

- c. The dean determines the composite grade for the STB degree using the *Bachelor of Sacred Theology (STB) Composite Grade Sheet*. He then signs this sheet and submits it to the registrar.
- d. The registrar signs the *Bachelor of Sacred Theology (STB) Composite Grade Sheet*, places a copy of it in the academic seminarian file, and returns the original to the dean's office.
- e. The dean's office scans hard copies of documents into a packet of information to be emailed to the Pontifical university in Rome. The following documents are included in the packet:
 - i. An introductory letter from the dean
 - ii. Copies of seminarians' high school diplomas
 - iii. Copies of seminarians' transcripts indicating that the pre-requisites for the STB have been fulfilled
 - iv. Original Josephinum School of Theology transcripts to date
 - v. Proof that the examination fee has been paid to the Pontifical University of Saint Thomas Aquinas (this may be obtained from the treasurer)
- f. The electronic packet is emailed by the dean to the Pontifical University of Saint Thomas Aquinas in Rome. Also included in the email are files of the seminarians' thesis papers.
- g. Once examinations are finished, the dean's office sends to the Pontifical University of Saint Thomas Aquinas, via email, finalized transcripts and individual record reports for each STB candidate as well as a general record report for all of the STB candidates.

Duration of the Program

If a candidate for the STB degree program cannot complete all requirements for the degree within the four years allotted for the MDiv program, then the candidate must submit a written petition for an extension to the dean. The extension may be granted (by a vote of the faculty) for what is judged to be a good reason. A one-credit hour continuous enrollment must be maintained for all semesters between completion of course work and completion of all other degree requirements. All STB degree requirements must be fulfilled within two years after completion of coursework.

HISPANIC MINISTRY FIELD EDUCATION CERTIFICATE

This certificate prepares both non-Hispanic and Hispanic seminarians in the School of Theology for ministry to the growing population of Hispanic Catholics in the United States. It emphasizes learning through practice of the different elements involved in ministry to this population. In order to enroll in the Hispanic Ministry Field Education Certificate program, the seminarian must first receive permission from his sponsoring diocese.

Pre-requisites

Two semesters (6 credits) of elementary Spanish

- Fulfilled at the Josephinum or by transfer credits or placement tests.
- 1st or 2nd year Theology

Specification: Theologians who have not taken any Spanish courses may take Spanish 141 and 142 at the Josephinum to fulfill this requirement. Those who have had some Spanish may take the Spanish I and II placement tests. Six elementary Spanish credits earned with a grade of "C" or higher at another college or university will be accepted as transfer credits.

One semester (3 credits) of intermediate Spanish

- Fulfilled at the Josephinum or by transfer credits, a placement test, or by a Hispanic program abroad.
- 2nd or 3rd year Theology

Specification: Theologians who have six credits in elementary Spanish may take one semester of Spanish 241 at the Josephinum, take the Spanish III placement test, or study abroad in a Hispanic country to fulfill this requirement. Three intermediate Spanish credits earned with a grade of "C" or higher at another college or university will be accepted as transfer credits.

Requirements

One Semester of Advanced Pastoral Spanish (3 credits)

- This course must be taken at the Josephinum, unless a course with very similar content has been taken elsewhere. Acceptance of such a course will be on a case-specific basis. Native Spanish speakers who are also conversant in English may be exempt from this course, as decided by the instructor.
- 2nd or 3rd year (fall semester) Theology

Specification: Theologians with credits in Elementary Spanish I and II and Intermediate Spanish or who have passed Spanish I-III placement tests are eligible to take this course, which will be taught mostly in Spanish. The course consists of grammar-review, on-the-spot translation from Spanish to English and English to Spanish, composition, and oral presentations.

One Summer Immersion at a U.S. Hispanic Parish or in a Hispanic Country

- Summer after 2nd or 3rd year Theology

Specification: The director of vocations or bishop of each diocese will decide and arrange where the seminarians will be placed for immersion

experiences, which may be in the United States or in a Hispanic country. There are ample opportunities for immersion in Hispanic parishes or parish communities in the United States, including opportunities in the Columbus diocese. The Josephinum will assist in the choice of an immersion program, if requested.

One Year of Apostolic Field Work

- Performed in a Hispanic parish or parish community

Specification: There are many opportunities for apostolic work in the Hispanic communities of the Diocese of Columbus.

Hispanic Ministry I (2 credits)

- Sacraments and popular religiosity
- Fall Semester, 3rd year or fall Semester, 4th year Theology

Specification: This course will be conducted by a bilingual priest in weekly two-hour practicum classes. Students will learn to celebrate Hispanic baptisms, quinceañeras, and weddings, and perform funeral rites outside of Mass. They will also write and deliver homilies in Spanish once per week.

Hispanic Ministry II (2 credits)

- Sacraments, confessions, family and prison ministry
- Spring semester, 3rd year or spring semester, 4th year Theology

Specification: This course will be conducted by a bilingual priest in weekly two-hour practicum classes. Students will practice celebrating Mass, administering the sacraments, and hearing confessions from Hispanic parishioners who volunteer their time to simulate real-life situations. They will also write and deliver homilies in Spanish once per week.

Diaconal Assignment

- 4th year Theology or summer prior to 4th year Theology

Specification: Deacons will be assigned to a bilingual parish, in order to learn how to minister to the cross-cultural needs of such a community. Insofar as it is possible, an effort will be made to encourage participants to engage in catechesis or preach in the Spanish language at least once per month.

Course Descriptions for the School of Theology

BIBLICAL STUDIES

BI 501 **Introduction to Scripture** 3 hours

What is the Bible? How do you interpret it? These two questions are practically addressed throughout the course. Since the Bible is “the Word of God in human words,” the joint divine and human authorship of Sacred Scripture from an Incarnational perspective is considered and inspiration, canonicity and truth/inerrancy by means of the guiding Magisterial documents are studied. The specific methods and tools for studying the Biblical text are introduced.

BI 502 **Gospels of Matthew and Mark** 3 hours

An introduction to the literary genre of gospel, the Synoptic Problem, and Synoptic methodology is given. Questions of the origin, structure, style, and purpose of the Gospels according to Mark and Matthew are also treated. Attention is given to their communities as illuminated by the Gospels and analysis of several key themes in each, all with a view toward preaching and spirituality. Opportunities for the exegesis of selected representative texts are offered. *Prerequisite: BI 501 Introduction to Scripture*

BI 512 **Pentateuch** 3 hours

The content and structure of the Torah/Pentateuch, the first five books of the Bible is introduced. A historical overview of theories and methodology used for the study of the Pentateuch is covered along with major themes and events presented in the text and their relation to other biblical passages. *Prerequisite: BI 501 Introduction to Scripture*

BI 601 **Prophets** 3 hours

Prophetic literature of the biblical canon is introduced, starting with what is traditionally known as the “Former Prophets” (Joshua, Judges, 1-2 Samuel, 1-2 Kings) and continuing with the “Latter Prophets” (i.e. Isaiah through Malachi). Interpretation of the texts is covered in both their historical and theological contexts. *Prerequisite: BI 501 Introduction to Scripture*

BI 701 **Gospel of Luke/Acts** 3 hours

A reading of the Gospel of Luke and the Acts of the Apostles from the perspective of their unity is investigated. Seminarians engage in a study of the Lukan corpus investigating the origin, purpose, literary structure, and theology of these two works that make up nearly one quarter of the New Testament. *Prerequisites: BI 501 Introduction to Scripture and BI 502 Gospels of Matthew and Mark*

BI 702 **Wisdom Literature** 3 hours

Wisdom Literature of the Old Testament is situated in the context of Wisdom ideas in the surrounding world and in Jewish tradition. After a presentation of the Wisdom books and of Wisdom themes in other books of the Bible, Psalms are examined in the latter part of the semester. *Prerequisite: BI 501 Introduction to Scripture*

BI 712 **Pauline Corpus** 3 hours

A general introduction to the thirteen Letters of Paul, taking into account their historical context and development, is provided. Special attention is given to their literary structure, the rhetorical situation that produced them, and their particular theology. Attention will be given also to the pastoral relevance of the letters and how one actualizes their message in our contemporary situation. *Prerequisite: BI 501 Introduction to Scripture*

BI 801 **Johannine Corpus** 3 hours

The Johannine writings with an emphasis on the Gospel of John are examined. After a consideration of introductory issues of the Gospel, a detailed study of selected passages of the Gospel is presented, aiming to explain the literary and theological techniques of the evangelist. The course ends with a general introduction to the Letters of John and the book of Revelation paying attention to its symbolism. *Prerequisite: BI 501 Introduction to Scripture*

BI 901 **The Bible and the Qur'an** 3 hours

This course will examine the sacred texts of the three Abrahamic traditions (Judaism, Christianity, and Islam). It will consider the historical context in which these texts appeared as

well as the history of their interpretation within their respective traditions. It will also provide a close reading of the texts with special attention given to shared characters and narratives (e.g. Abraham, Joseph, Moses, Mary, etc.).

BI 902 **Suffering in the Bible** 3 hours

The presentation of suffering and trauma in several biblical texts is examined including the causes of suffering and responses to it. It will also consider how some of these texts (such as those found in Job, Isaiah, the crucifixion narratives and the letters of Paul) have been understood in later Jewish and Christian traditions.

BI 910 **Parables of Jesus** 3 hours

Various parables in the Synoptic Gospels with an examination of the content, characteristics, and language of parables are explored. Focus is on Jesus' proclamation of his message, especially about the Kingdom of God, as well as the historical background, location of the text in the respective Gospels, character analysis, and identification of the key or significant vocabulary of the various parables. *Prerequisites: BI 501 Introduction to Scripture, BI 502 Gospels of Mark and Matthew, and BI 701 Gospel of Luke and Acts of the Apostles*

BI 914 **St. Thomas' Commentary on the Gospel of John** 3 hours

This seminar-style course consists of a close reading of the *Commentary on the Gospel of John* by Saint Thomas Aquinas focusing on how Saint Thomas draws out theological truths from the Biblical text. Saint Thomas' approach to the exegesis of the Gospel of John – and how his exegesis squares with contemporary exegesis of the same gospel – is also considered.

BI 920 **Catholic Letters and Revelation** 3 hours

General introductory issues and particular theology of the Catholic Letters (James, Jude, 1-2 Peter, 1-3 John) and the Book of Revelation are covered with emphasis given to the latter due to its importance and length. Attention is given to its literary genre and theology. The course will be worked out in part in the form of a seminar, inviting more active participation by the seminarians. *Prerequisite: BI 501 Introduction to Scripture*

BI 924
Apocalyptic in Jewish and Christian Thought
3 hours

This course is an examination of the phenomenon of Apocalypticism that arose during the time of Second Temple Judaism and both influenced and continued within Christianity. Dealing with Apocalyptic both as a literary genre and a worldview, the course will examine biblical and extra-biblical texts from the Hebrew Bible, Intertestamental Literature, the New Testament, and later Christian literature that fit within this general vision of the world and of reality.

BI 930
Psalms
3 hours

The text from this biblical book is explored as the liturgical and personal prayer book of Jews and Christians for millennia, a book which embraces the entire spectrum of human emotion and experience, speaking as much to people of today as it did to those who first composed it. The overall structure of the book, types of Psalms, aspects of Hebrew poetry, and important themes arising in the text are analyzed. *Prerequisite: BI 501 Introduction to Scripture*

BI 940
Letter to the Hebrews
3 hours

A detailed exegetical study of the Letter to the Hebrews is provided giving special attention to its literary structure and its historical and religious context, specially its use of the Old Testament. The course will be worked out in part in the form of a seminar, inviting more active participation by the seminarians. *Prerequisite: BI 501 Introduction to Scripture*

BI 950
Galatians and Romans
3 hours

The letters of Saint Paul to the Galatians and Romans offer a good opportunity to know the person of the apostle, his exegetical method, his theology and his pastoral concerns. Introductory issues such as audience and epistolary circumstances are explained, and an exegetical study of the complete text of both letters is given. The course will be worked out in part in the form of a seminar, inviting more active participation by the seminarians. *Prerequisite: BI 501 Introduction to Scripture*

BI/PA 955
Biblical Foundations for Ministry and Mission
3 hours

Reflection on the text of the Bible, both Old Testament and New Testament, has inspired people throughout the centuries to both live and share their faith. This latter dynamic will be studied in the context of what is seen in the individual texts themselves and in the history of Judaism and Christianity. The course also focuses on how the Bible continues to found, inspire, nurture, and sustain our ministry and mission as Church in general and as priests in particular.

BI/MO 960
Scripture and Moral Theology
3 hours

Seminarians are introduced to biblical, and primarily New Testament, ethics, in dialogue with Thomistic moral theology, seeking to show how the latter can be seen as explicating the realities of the Christian moral and spiritual life to which the Scriptures bear witness. Preaching and teaching that moves from evangelization to formation in virtue and truth, and growth toward the holiness exemplified by Christ, is facilitated.

BI 962
Second Temple Judaism and the Birth of Christianity
3 hours

An examination of Judaism in the Second Temple Period from the time of the Return from Exile and Restoration under Ezra and Nehemiah through the aftermath of destruction of the temple by the Romans in 70CE and the advent of early Rabbinic Judaism. Both biblical and extra-biblical texts that had an influence on the New Testament world will be examined with a view to better understanding the milieu in which Jesus lived and ministered and out of which the early Church arose. *Prerequisites: BI 501 Introduction to Scripture, BI 502 Gospels of Mark and Matthew, BI 512 Pentateuch, BI 601 Prophets*

BI/MO 969
Thinking About Theology and Ethics with Saint Paul
3 hours

This course will focus on the theology and ethics of St Paul, on how he theologizes based on the Old Testament Scriptures while making use of the classical philosophical resources available to him (with a focus on his relation to Stoic ethics), and on how selected subsequent thinkers draw upon his theology.

BI 970
Passion Narratives
3 hours

A comparative study of the Passion Narratives of the four Gospels is given in a seminar format. The course emphasizes the historical background of the events, the distinctive emphasis of the Gospel writers, and the meaning of the suffering and death of Jesus as understood by various early Christians. An examination of the Passion Narratives viewed as a whole is followed by an investigation of individual passages in their historical and literary contexts. *Prerequisites: BI 501 Introduction to Scripture, BI 502 Gospels of Mark and Matthew, and BI 701 Gospel of Luke and the Acts of the Apostles.*

BI/PA 981
The Lectionary in the Parish
3 hours

This course surveys both Old and New Testaments using the Church's liturgical year as a guide. The Church's annual liturgical calendar and accompanying lectionary cycle provide key means of actualizing the Bible in the parish setting. The seasons of the liturgical calendar, therefore, provide the

structure for this course and the lectionary readings for those seasons will serve as the primary content. The goal of studying the biblical texts used in the Church's liturgy will be to generate a more robust sense of the meaning and function of these texts in the life of the Church. Conducted as a seminar, the professor will present ideas or themes related to the pastoral use of the Scripture while students will regularly present short presentations on lectionary readings that 1) exegete passages, 2) draw connections between/among lectionary readings, and 3) consider contemporary/pastoral contexts and/or implications..

BIBLICAL LANGUAGES

BL 901
New Testament Greek I
3 hours

An introduction to the basic grammar and syntax of New Testament Greek is given accompanied by readings from the Greek New Testament.

BL 902
New Testament Greek II
3 hours

Completion of the basic grammar and syntax of New Testament Greek is given. Greek readings from the Johannine literature and the Gospels are covered. *Prerequisite: BL 901 New Testament Greek I*

BL 911
Hebrew I
3 hours

Seminarians enter into the thought world of the Hebrew Bible, the Jewish People, and Jesus and the first apostles by developing an ability to read the language of Israel with understanding. The class works through a systematic presentation of the grammar necessary for the seminarian to begin the process of getting a solid grasp of basic Hebrew vocabulary and syntax.

BL 912
Hebrew II
3 hours

This class continues to build a basic Hebrew vocabulary and complete the grammar necessary for the seminarian to begin to read and analyze passages from the Hebrew Bible with growing understanding. After the completion of the grammar, the class will focus on close reading, analysis and translation of chosen narrative passages. *Prerequisite: BL 911 Introductory Hebrew I*

DOGMA

DO 501

Fundamental Theology

3 hours

Theology as an academic discipline is introduced. Considered are a range of topics including: (a) theology as a systematic and analytical approach to the relationship between faith and reason, the social and natural sciences, and history, (b) the context of faith including man's fallen nature, personal experience and social and cultural circumstances, (c) the history of the theological development of the fundamental elements of the creed, (d) the traditional branches of theology, and the relationship of theology to the Magisterium and the Church, and (e) the challenges faced by Catholic theology from modern cultural beliefs.

DO 502

Trinity

3 hours

The Christian doctrine of the Triune God is studied. The course reviews the scriptural foundation of the Trinitarian doctrine and also examines the history of creedal statements and heresies concerning that doctrine. The course focuses primarily on the traditional reflections on this most fundamental of Christian dogmas drawing from the teaching of St. Augustine and St. Thomas Aquinas.

DO 601

Christology

3 hours

The Catholic Tradition's understanding of Jesus Christ is studied. The historical Jesus and the foundations of Christology in the New Testament are covered, as is the refinement of Christological doctrine through the subsequent life of the Church. Systematic reflection on selected issues in Christology and Soteriology is undertaken.

DO 602

Theological Anthropology

3 hours

Catholic doctrine of the human person in his/her relation to God, to nature and to others is studied. The course begins with an examination of the doctrines of creation, the ordering of humanity to its divine destiny, the creation of humanity in the "image and likeness" of God, and the historical life of mankind under divine providence. The course gives attention to man's nature after the fall, divine and human freedom, divine grace, the relationship of self and others essential to the divine ordering of human life, the supernatural destiny of humanity, death, and last things.

DO 611

Sacraments I

3 hours

This course is a study of the general principles of sacramental theology and a detailed examination of the sacraments of Baptism, Confirmation, and the Holy Eucharist. Attention is given to relevant doctrinal sources, controversies, and developments..

DO 612

Sacraments II

3 hours

Building on DO 611 Sacraments I and taking a similar approach, this course studies the sacraments of Penance, Anointing, Holy Orders, and Matrimony. *Prerequisite: DO 611 Sacraments I*

DO 711

Ecclesiology

3 hours

This course offers a Biblical, historical, and doctrinal examination of the origin, nature, and mission of the Church. Self-understanding of the Church is presented in relation to the fundamental, inseparable mysteries of the Trinity and the Incarnation. The course highlights the ecclesiology of Vatican II using the Dogmatic Constitution *Lumen Gentium* and other significant sources.

DO 801

Ecumenism

1.5 hours

Key magisterial documents pertaining to ecumenism, as well as the history of the ecumenical movement, documents from the World Council of Churches and the bi-lateral dialogues of the Catholic Church with Orthodox and Protestant communities are examined. Seminarians will be expected to acquire a non-polemical approach to other Christian communities, relating to other communities with an openness to dialogue, while being deeply grounded in and faithful to the Catholic Tradition.

DO 802

Mariology

1.5 hours

The dogma and doctrine related to the Blessed Virgin Mary are explored. Building on the foundation prepared in Sacred Scripture, the course investigates the Blessed Virgin as Mother of God in the life of the Church. Particular attention is given to the four primary Marian dogmas. The course explores other titles of Mary, as well as Her relationship to the liturgy and the Eucharist. Marian devotion and piety and Marian apparitions are also treated.

DO 920

Theology of Saint Augustine

3 hours

The life and works of Saint Augustine of Hippo focusing on his contribution to the Western Christian theological tradition are studied.

DO/PA 935

Catholic Response to Secularism and Liberalism

3 hours

The Catholic modern responses to secularist and technocratic ideologies and practices present in contemporary Western society are examined. Special attention is paid to the American culture by showing the harmony between Catholicism and the dominant patterns of American life and

thought. The course uses a number of contemporary authors such as Ratzinger, Murray, De Lubac and especially D.L. Schindler.

DO/MO 950

Theology of the Body of Pope Saint John Paul II

3 hours

This course undertakes a close reading of Pope Saint John Paul II's corpus of teaching called the *Theology of the Body*. The course aims to foster the understanding of the human person as a bodily creature living in the fallen but redeemed world, especially in the context of his natural and supernatural vocation to love and life in community (the communion of persons). Students in the course will learn the implications of this integral anthropology for Christian ethics and sacramental life, especially for marriage and the virginity chosen for the Kingdom of God..

DO/MO 953

Freedom and Truth: Pope Saint John Paul II, John Courtney Murray and Vatican II

3 hours

The relation between freedom and truth in light of the interpretations of the Vatican II Declaration on Religious Freedom *Dignitatis Humanae* is discussed. The course focuses on the thought of Pope Saint John Paul II and John Courtney Murray, SJ.

DO/PA 953

Salvation of Non-Christians

3 hours

This course explores the basic anthropology of creation in the image of God, the transcendence of spirit, the orientation to the supernatural and the natural desire for God, applying all of this to the contemporary question about whether all are saved and the teaching that there is no salvation outside the Church.

DO/PA 954 Theology of the New Evangelization

3 hours

A review of magisterial texts and theological commentary concerning the New Evangelization is undertaken. Some of the main theological themes of the New Evangelization, the content of the message, the target audiences for the message, and the different agents and means of carrying out the New Evangelization are considered.

DO 957

Priesthood of Jesus Christ

3 hours

The theology of the priesthood is traced from its Old Testament foreshadowings to the revelation of Christ as the true priest, and proceeds to examine the essential elements of Catholic doctrine concerning sacramental participation in Christ's priesthood via both Baptism and Holy Orders. The primary foci will be the priesthood of Christ Himself and priesthood in the Presbyteral Order.

DO/PA 959**Documents of the Second Vatican Council***3 hours*

An examination and analysis of the sixteen documents issued by the Second Vatican Council. This course is conducted in the form of a seminar requiring active participation and presentations by the students.

DO 960**Encyclicals of Pope Saint John Paul II***3 hours*

Insight into the theology of Pope Saint John Paul II as presented in his encyclical letters is provided. Trinitarian, Marian, ecclesial, anthropological, and pastoral themes and contexts are discussed. The course predominantly, but not exclusively, relies on the following encyclicals: *Redemptor Hominis*, *Dives in Misericordia*, *Dominum et Vivificantem*, *Redemptoris Mater*, *Evangelium Vitae*, *Ut Unum Sint*, and *Ecclesia de Eucharistia*.

DO 962**Thought of Joseph Ratzinger***3 hours*

This course explores the theological thought of Joseph Ratzinger from the pastoral viewpoint. The main themes concern liturgy and the Eucharist as well as creation, anthropology, Christology, and eschatology. The course also considers Ratzinger's reflections on the Church in the modern world and the Marian doctrine.

DO/MO 981**Aquinas on Evil***3 hours*

This seminar-style elective is a close and complete reading of Saint Aquinas' *Disputed Questions on Evil*. Topics addressed in this work are: evil; sins; the causes of sin; original sin; the punishment due to original sin; human free choice; venial sin; mortal sin; the seven capital sins; and the demons. The course is equal parts dogmatic and moral theology.

DO/PA 990**Theology of the Laity***3 hours*

A theology of the laity with special attention given to the documents of the Second Vatican Council and post-conciliar magisterial texts is presented. In addition, an overview of the development of the theology of the laity from the Bible up through contemporary reflections is included.

HISPANIC MINISTRY

The courses described under this section are requirements for the Hispanic Ministry Field Education Certificate. They may also be taken by any seminarians who wish to learn more about Hispanic Ministry.

HM 467**Advanced Pastoral Spanish***3 hours*

Anyone who has 9 Spanish language credits, has successfully completed the three Spanish placement tests, or is otherwise prepared to take

a course that is taught entirely in Spanish and is focused on Hispanic Ministry, with advanced grammar and idiom review, translation, composition, and presentations and discussions in Spanish can take this course. Hispanic seminarians who need to refresh or perfect their grammar and learn to translate both ways can also take this course.

HM 469**Hispanic Ministry I***2 hours*

This course will be conducted by a bilingual priest in weekly two-hour practicum classes. Students will learn to celebrate Hispanic baptisms, quinceañeras, and weddings, and perform funeral rites outside of Mass. They will also write and deliver homilies in Spanish once per week.

HM 470**Hispanic Ministry II***2 hours*

This course will be conducted by a bilingual priest in weekly two-hour practicum classes. Students will practice celebrating mass, administering the sacraments, and hearing confessions from Hispanic parishioners who volunteer their time to simulate real-life situations. They will also write and deliver homilies in Spanish once per week.

HISTORICAL STUDIES**HS 501****Church History I***3 hours*

An overview and exploration of the significant theological, structural, and liturgical developments in the Church's life and mission up to 1054 A.D. is presented. Significant persons and events in the life of the Church during this period are highlighted. Special attention is given to the Ecumenical Councils and the factors leading up to the Great Schism of 1054.

HS 502**Church History II***3 hours*

Church history from the East-West schism up to the brink of the Protestant Reformation is surveyed. The Church's role in medieval Christian culture and politics, including the major conflicts between Church and state, the exercise of Papal imperium, the crusades, the rise of new religious orders, the threat of schism, the achievements of the universities, and the fragile synthesis of late-medieval Christendom is investigated. The introduction of Christian humanism and the need for reform expressed by churchmen prior to the events of the Protestant Reformation is explored.

HS 602**Patristics***3 hours*

Patristic texts, from both Eastern and Western Church Fathers, are studied. The seminarian is introduced to some of the theological writings that reflect the formative period of the Church's history. Some of the following theological themes in the Early Church Fathers are examined: Trinity, Christology, soteriology, creation, theological

anthropology, eschatology, ecclesiology, Patristic exegesis, and sacramental theology.

HS 612**Church History III***3 hours*

Church history from the Reformation (Protestant and Catholic) to the post-Vatican II era is surveyed. The Church's involvement with major intellectual and political events, including the Council of Trent, the wars of religion, the scientific revolution, the Enlightenment, the French Revolution, theological liberalism and modernism, the world wars, and the Cold War are traced. The origins of major contemporary challenges to the Church such as rationalism, materialism, and secularization are also investigated. Concluding is a study of the universal character of the Church as expressed in the documents of Vatican II.

HS 802**History of the Catholic Church in the U.S.***3 hours*

The growth of the Church in the United States from its origins to the Second Vatican Council is presented. Beginning with its earliest migrations and explorations, and continuing with its colonization by the Spanish and French Empires, the course continues with a study of the growth of Catholicism in the English Colonies and then in our newly established republic. The critical variables and issues that helped shape the American Catholic experience are studied.

MORAL THEOLOGY**MO 501****Fundamental Moral Theology I***3 hours*

Freedom and conscience are dealt with and the principles of morality are clarified. Several principles are critiqued, and the ground of moral responsibility is located in integral human fulfillment. Next, how moral principles are applied is shown. Finally, sin and its kinds are treated and the conditions of grave sin and how the sinful life unfolds is shown.

MO 502**Fundamental Moral Theology II***3 hours*

How integral human fulfillment is realized in the fulfillment of all things in Christ, why Christian life should be the following of Jesus in his redemptive work, and how the human and divine are related in the Christian's life is first explained. The Christian virtues are described and how Christian life is organized by personal vocation, prayer and the sacraments is shown. Finally, the authority of the Church's teaching is explained and theological dissent from it is evaluated. *Prerequisite: MO 501 Fundamental Moral Theology I.*

MO 601**Virtue: Transformation in Christ***3 hours*

Under the heading of a key theme of Pauline theology – corresponding to the famous conciliar text of *Gaudium et Spes* no. 22 – the purpose of this course is to introduce seminarians to the tradition of Thomistic virtue ethics in a manner that is rooted in Scripture, and thus especially conducive to both personal growth in holiness and pastoral ministry.

MO 602**Catholic Social Teaching***3 hours*

A sufficiently thorough introduction to Catholic Social Teaching is provided so that seminarians can grow in their ability to bring the insights of the tradition to bear in contemporary society and culture. A sense of the historical development of the tradition, plus a basic knowledge of the primary documents, the principles, and the alternative philosophies and schools of thought reflected in contemporary Catholic discussion of the social realm is shown.

MO 701**Sexual Morality***3 hours*

A sufficiently thorough introduction to Catholic teaching on the exercise of human sexuality is given so that seminarians begin to develop the skills to promote this teaching through their pastoral ministry. With attention to historical, theoretical, and comparative perspectives, the course considers both the virtuous exercise of sexuality and the offenses against it, giving special attention to the most contested questions. *Prerequisite: a course from a Catholic institution in Fundamental Moral Theology equivalent to MO 501 & MO 502 as described in this catalog.*

MO 702**Medical Morality***3 hours*

Moral principles such as: double effect, integrity and totality, material/formal cooperation, ordinary/extraordinary means, integrated sexuality and free and informed consent are explained. Topics to be addressed include: when human life begins and ends, contraception, sterilization, abortion, reproductive technologies, natural family planning, in vitro fertilization, fetal testing, genetic engineering, organ donation and transplantation, and euthanasia. The physician/patient relationship, confidentiality, and a variety of questions concerned with the social organization of health care and its ability to deliver services are also examined. *Prerequisite: a course from a Catholic institution in Fundamental Moral Theology equivalent to MO 501 & MO 502 as described in this catalog.*

MO/PA 903**Thomistic Response to Moral Relativism***3 hours*

After the reality of moral relativism in various parts of contemporary life is reviewed, the course will study the beginning of *prima secundae* of St. Thomas Aquinas' *Summa Theologiae*. In particular,

the course will focus on human acts, their goodness and badness, and their relation to man's happiness.

MO/PA 905**The Conferences of St. John Cassian***3 hours*

After introductory lectures on the life and importance of St. John Cassian, this course proceeds to a close reading of the complete Conferences. Students will take turns leading seminar discussions on the required reading.

MO 920**Pinckaers and the Renewal of Moral Theology***3 hours*

The work of Servais Pinckaers, O.P., who was one of the more influential moral theologians in the last decades of the 20th century, is introduced. The focus includes Pinckaers' primary contribution, which was to facilitate a recovery of Thomistic ethics in light of its biblical and Patristic foundations, but also covered is a look at some of his other contributions, including his work on the history of moral theology, on biblical spirituality, and on some of the philosophical aspects of the discipline.

MO/PA 929**Just War for the 21st Century***3 hours*

Elements of the just war tradition are found in many of the world's civilizations, and specifically, in the cultures, philosophies and religions of peoples both past and present, and in international humanitarian law. Seminarians are provided with a contemporary overview of the rich history and current understanding of just war theory to empower them to address the issues of war and peace that they will face as concerned citizens and as future pastoral leaders.

MO 930**The Fundamental Moral Theology of Saint Thomas Aquinas***3 hours*

The Fundamental Moral Theology of Saint Thomas Aquinas as found in his *Summa Theologiae* in what is called the *prima secundae*, or the first part of the second part is studied. After introducing the contemporary significance of the recovery of Thomistic ethics, reading and discussion of major sections of this classic text comprise the focus.

MO 940**Protestant and Roman Catholic Moral Theology***3 hours*

Essential differences between Reformation and Roman Catholic theology in relation to the moral life are investigated. Secondly, the derivative responses from both traditions to contemporary issues like abortion, end-of-life treatment, war, sexuality and marriage, genetic manipulation, etc. are discussed. Chief items include: intrinsic good and evil in recent moral literature; situation ethics vs. natural law; nature of the moral act; and human freedom and authority in morals.

MO/DO 950**Theology of the Body of Pope Saint John Paul II***3 hours*

See DO 950 for the course description.

MO/DO 953**Freedom and Truth: Pope Saint John Paul II, John Courtney Murray and Vatican II***3 hours*

See DO 953 for course description.

MO/BI 960**Scripture and Moral Theology***3 hours*

See BI 960 for course description.

MO/BI 969**Thinking About Theology and Ethics with Saint Paul***3 hours*

See BI 969 for course description.

MO 972 Inequality, Economics and Catholic Social Teaching*3 hours*

In dialogue with Catholic Social Doctrine, this seminar seeks deeper understanding of recent thought regarding developments in the global economy, of how these developments have resulted in increases of both wealth and inequality, of how this growing inequality has fostered the rise of various forms of populism, and of how this rise of populism challenges the international order that had been developed in the Post World War II era and which Catholic Social Doctrine has tended to encourage, although critically.

MO 980**Veritatis Splendor***3 hours*

A comprehensive examination of Pope Saint John Paul II's encyclical, *Veritatis Splendor*, is conducted. Particular attention is paid to the fundamental principles of Catholic moral theology set forth in the document and the reasons supporting those principles. The critique the Holy Father makes of contemporary culture, subjectivism, cultural relativism, fundamental option, proportionalism and theological dissent are examined. *Prerequisites: MO 501 Fundamental Moral Theology I and MO 502 Fundamental Moral Theology II.*

MO/DO 981**Aquinas on Evil***3 hours*

See DO 981 for course description.

MO/PA 991**Personalism and Personalistic Ethics of Pope John Paul II***3 hours*

This course studies the personalistic teaching of Pope St. John Paul II (Karol Wojtyła) by presenting its essential presuppositions, principles, and contexts in the philosophical, theological, and pastoral dimensions. The initial examination of the acting person will provide grounds for substantiating the norms of Christian morality in the life of the Church in the modern world. As its central sources, this course uses Karol Cardinal Wojtyła's works *Person and Act* and *Love and Responsibility*.

MO 995**Seminar in Moral Theology***3 hours*

Special topics in moral theology are investigated through readings and discussion. *Prerequisites:* MO 501 *Fundamental Moral Theology I* and MO 502 *Fundamental Moral Theology II*.

PASTORAL THEOLOGY AND EVANGELIZATION**PA 501****Foundations of Spirituality***3 hours*

An introduction to the history of Catholic spirituality is covered. The class pays special attention to the demands of the ministry and life of diocesan priests.

PA 502**Introduction to Homiletics***1.5 hours*

Students are introduced to the art and discipline of liturgical preaching. The Church's documents on preaching the homily are used to ensure that the seminarian understands the components of effective preaching. Theological texts will be used to supplement the Church's documents. *This course is taken Pass/Fail.*

PA 511**Introduction to Liturgy***1.5 hours*

Study of the Roman Catholic liturgy and its function in the life and mission of the Church is introduced. The anthropological, historical and theological foundations of the liturgy through an examination of the ecclesial and magisterial documents of the Church incorporating the fruits of liturgical scholarship are articulated. Particular attention is given to *Mediator Dei* and *Sacrosanctum Concilium*.

PA 611**Liturgical Music***1.5 hours*

Through the study of papal and other ecclesiastical documents on sacred music, a brief historical overview of liturgical music from ancient to modern times, and hands-on liturgical music analysis and planning, the future priest will be better able to guide his flock to a more faithful approach to liturgical music in the parish.

PA 621**Preaching I***1.5 hours*

The preparation and preaching of homilies that pertain to celebrations of the liturgical calendar, i.e., Sundays of the year and some principal Feasts. Digital recordings assist seminarians in the evaluation of their own homiletic skills. *Prerequisite:* PA 502 *Introduction to Homiletics*. *This course is taken Pass/Fail.*

PA 701**Preaching II***1.5 hours*

The preparation and preaching of homilies for special occasions: such as, weddings, funerals, baptisms, and anniversaries are covered. Digital recordings will be used to evaluate seminarians' homiletic skills. *Prerequisite:* PA 502 *Introduction to Homiletics*. *This course is taken Pass/Fail.*

PA 702**Rites I***1.5 hours*

The rites of Baptism, Marriage, the Order of Christian Funerals, and Eucharistic Exposition and Adoration and their appropriate pastoral implementation are studied. In addition to the particular study of the rubrics and structures of these rituals, specific emphasis is given to the preparation and execution of the role of the deacon at Baptism and Mass. *This course is taken Pass/Fail.*

PA 711**Canon Law I***3 hours*

An introduction to the history, nature, development and roll of Church law is studied. Books I, II, III, and IV (excluding Canons 1055-1165) of the 1983 Code are treated. Basic canonical concepts and canonical actions, the interpretation of Church law, power of governance, the Christian faithful, the Church's hierarchical constitution and structures, parishes, consecrated life, teaching office, sacraments (except matrimony), and acts of worship are covered.

PA 712**Canon Law II***3 hours*

Books V, VI, VII, and Canons 1055-1165 of Book IV of the 1983 Code are treated. Norms for temporal goods, sanctions and canonical procedures are covered. Primary emphasis is given to the canon law of matrimony including its legal history, marriage preparation, impediments, permissions and dispensations, requirements for consent, canonical form, basic grounds of nullity, plus tribunal organization and functioning as well as fundamentals of the annulment process and dissolution of the bond. *Prerequisite:* PA 601 *Canon Law I*

PA 801**Pastoral Ministry of the Diocesan Priest***3 hours*

Transitional deacons are assisted in integrating their theological studies with a particular view towards priestly life and ministry. The theological

foundations of pastoral theology, priestly spirituality, and pastoral leadership are addressed. *Prerequisites:* enrollment in PA 801 is limited to transitional deacons and 4th year theologians.

PA 802**Confession Practicum***1.5 hours*

The aim of the course is to provide practice in the administration of the Sacrament of Penance. Various scenarios will draw on the seminarians' previously acquired knowledge, helping them in its application. *Prerequisites:* DO 702 *Sacraments II*, PA 601 *Canon Law I*, and PA 602 *Canon Law II*. *This course is restricted to transitional deacons and is taken Pass/Fail.*

PA 811**Pastoral Counseling and Care***3 hours*

Basic counseling theory, process, and skill development are focused on with assessment, listening, and goal setting presented. The course covers emotional/mental disorders for assessment and professional referral.

PA 812**Rites II***1.5 hours*

Concrete preparation for ordination and priestly ministry through the practice and review of the celebration of the Holy Sacrifice of the Mass, as well as the Sacrament of Anointing, is given. *This course is taken Pass/Fail.*

PA 822**Pastoral Care of Marriage and the Family***3 hours*

The pastoral aspects of ministry with married couples and, by extension, the families that they form are treated. Time will be devoted to topics such as: marriage preparation, marriage and family finances, married spirituality, family of origin issues, parenting issues, mixed marriages, divorce and blended families, troubled marriages, domestic violence, and married sexuality, including an introduction to natural family planning for clergy.

PA 903**Apologetics for the People of God***3 hours*

The main principles of apologetics (understood as the readiness and capacity to give a reason for what Catholic Christians believe) are covered with an eye to pastoral application in parish life. An overview of the history of apologetics will be followed by a discussion of Church documents from last century until today, with a special focus on the texts of Vatican II. The student will then be challenged with the most common and current objections to the faith coming from both within the Christian world and from beyond its boundaries.

PA/MO 903**Thomistic Response to Moral Relativism***3 hours*

See MO 903 for course description.

PA/MO 905**The Conferences of St. John Cassian***3 hours*

See MO 905 for course description.

PA/MO 929**Just War for the 21st Century***3 hours*

See MO 929 for course description.

PA/DO 935**Catholic Response to Secularism and Liberalism***3 hours*

See DO 935 for course description.

PA/DO 953**Salvation of Non-Christians***3 hours*

See DO 953 for course description.

PA/DO 954 Theology of the New Evangelization*3 hours*

See DO 954 for course description.

PA/BI 955**Biblical Foundations for Ministry and Mission***3 hours*

See BI 955 for course description.

PA/DO 959**Documents of the Second Vatican Council***3 hours*

See DO 959 for course description.

PA 960**Liturgical Chant***1 hour*

This course is designed for those intending to be ordained; the course assists in the effectual singing of the priestly and diaconal chants of the Roman Missal. Participation in this course is contingent on evaluation by the instructor. *This course is taken Pass/Fail.*

PA 965**Liturgical Chant II***1 hour*

The more advanced chants of the Roman Missal and Lectionary are explored. The course covers practical singing of priestly and diaconal solemn repertoire from the Roman Missal and Lectionary with an emphasis on personal mastery of notational and improvised chants. Participation in this course is contingent on evaluation by the instructor. *This course is taken Pass/Fail.*

PA 970**Josephinum Choir***1 hour*

The Choir is a choral ensemble comprised of men drawn from the whole seminary community to sing in the main chapel on Sundays and major celebrations. The choir continues more than a century of choral leadership at PCJ and upholds a higher musical purpose in liturgy – to give glory to God and bring the treasury of sacred music

from the Catholic tradition to weekly worship. Participation in this ensemble is contingent on evaluation by the instructor. *This course is taken Pass/Fail.*

PA/BI 981**The Lectionary in the Parish***3 hours*

See BI 981 for course description.

PA/DO 990**Theology of the Laity***3 hours*

See DO 990 for course description.

PA/MO 991**Personalism and Personalistic Ethics of Pope John Paul II***3 hours*

See MO 991 for course description.

THEOLOGICAL FIELD EDUCATION**TFE 501.a****Supervised Parish-Based Pastoral Ministry I***No Credit*

This parish-based experience is commensurate with the first year of theological formation. Here the seminarian is introduced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 501.b**Supervised Parish-Based Pastoral Ministry I***1 hour*

This is a continuation of the apostolic works assignment begun in the 501.a experience, and here the seminarian continues in a parish-based experience which is commensurate with the first year of theological formation. The seminarian is introduced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 602.a**Supervised Parish-Based Pastoral Ministry II***1 hour*

This parish-based experience is commensurate with the second year of theological formation. Here the seminarian is introduced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 602.b**Supervised Parish-Based Pastoral Ministry II***1 hour*

This is a continuation of the apostolic works assignment begun in the 602.a experience, and here the seminarian continues in a parish-based experience which is commensurate with the second year of theological formation. The seminarian is intro-

duced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 703.a**Supervised Parish-Based Pastoral Ministry III***1 hour*

This parish-based experience is commensurate with the third year of theological formation. Here the seminarian is introduced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 703.b**Supervised Parish-Based Pastoral Ministry III***1 hour*

This is a continuation of the apostolic works assignment begun in the 703.a experience, and here the seminarian continues in a parish-based experience which is commensurate with the third year of theological formation. The seminarian is introduced into parish-based ministries with special emphasis given to the following: the distribution of Holy Communion; visits to the sick and home-bound; hospital ministry, prison ministry, RCIA, and adult catechesis.

TFE 804 .a**Parish Diaconal Ministry***1 hour*

This is the supervised parish diaconal experience for the fourth year deacon. In this assignment, the transitional deacon is expected to serve the parish each weekend when classes are in session. An evaluation of preaching is also expected from this assignment.

TFE 804 .b**Parish Diaconal Ministry***1 hour*

This is a continuation of the supervised parish diaconal experience for the fourth year deacon. In this assignment, the transitional deacon continues to serve the parish each weekend when classes are in session. An evaluation of preaching is also expected from this assignment.



Distance Learning Programs for the Permanent Diaconate

The Josephinum offers educational resources through distance learning to diaconal candidates, permanent deacons and lay ministers who serve the people of God through ministry in the Church. Program participants can fulfill the continuing-education requirements of the National Directory for the Life and Ministry of the Permanent Diaconate while avoiding the inconveniences of travel and time away from home and family.

The Josephinum established the Josephinum Diaconate Institute (JDI) in 2007 with the vision of using online education to strengthen pre- and post-ordination diaconate formation for dioceses across the nation. The Institute's distance learning program was developed in conjunction with the National Association of Diaconate Directors (NADD) and is accredited by the Association of Theological Schools (ATS). The recently opened Master of Arts in Pastoral Studies (MAPS) program earned accredited status with the ATS in June 2019.

GENERAL COURSE OFFERINGS

- All of our courses currently lead toward a Certificate of Completion granted by the Pontifical College Josephinum.
- Courses are taught in the fall, spring and summer semesters.
- Classes for Candidacy and Continuing Formation are two-credit hour courses of 12 weeks in length.
- Aspirancy classes are one-credit hour courses of six weeks in length. The Aspirancy courses are designed to provide an educational component during the first year of discernment and to prepare Aspirants for Candidacy.
- All courses are also available to priests, deacons and lay ministers seeking to strengthen their preparation for ministry.
- Course materials are online and can be accessed at any time during the semester. Students complete reading assignments, write brief reflection papers, participate in an online forum and, in some cases, undertake practical experience in a ministry as part of the course. Three conference calls are scheduled during the semester.
- Multiple course tuition incentives are offered for students who pay in advance for two or more courses; not all courses need be taken in the same semester.

CERTIFICATE IN PASTORAL STUDIES

The Pontifical College Josephinum will award a Certificate in Pastoral Studies to Josephinum Diaconate Institute students who complete the following requirements:

- Four courses carrying 2 credit hours in Theology or Scripture, that is, courses that carry the prefix BI or DO.
- Four additional 2 credit hour courses offered by the Josephinum Diaconate Institute.

Students seeking certificates should notify the academic dean of the JDI at least one semester prior to completion of the requirements.

MASTER OF ARTS IN PASTORAL STUDIES

The Master of Arts in Pastoral Studies (MAPS) is a graduate degree that prepares church ministers to better serve their communities, recognizes their continuing formation activities, and certifies to their having reached a level of ministerial professionalism. Because deacons and their colleagues in ministry perform a wide range of ministries, a number of examples can be used to demonstrate the value of accomplishing the goals represented by award of the MAPS. These include helping their people overcome "excessive individualism" through activities such as serving the poor, the disabled, the infirm, recent immigrants, those who want or need instruction in the faith, and those who are about to marry, raise families and build community. The MAPS offered by the Josephinum Diaconate Institute includes a core of studies in theology and scripture. The course requirements leave ample opportunity for the students to take up studies related to the ministries in which they are active most often.

- The MAPS degree requires 36 graduate credits, 18 of which will be satisfied in nine (9) two (2) credit 12-week online core courses. These courses will include courses in fundamental theology, theological methodology, one Old Testament course and one New Testament course, ecclesiology, Christology or Trinity, sacramental and liturgical theology, church history, and pastoral theology.
- In addition, the degree will require a total of eight (8) credits taken from four (4) two (2) credit 12-week specialized ministry courses such as geriatrics, addictions, parish administration, canon law, marriage and family et. al. Also, candidates for the degree must enroll in a two (2) credit ministry seminar which will discuss some aspect of the history, theology and practice of ministry in the Roman Catholic Church. They will be allowed to take this course after they have completed half of their core requirements.

- Attendance at an annual on-campus pro-seminar is required. This three-day seminar is held on the campus of the Pontifical College Josephinum in Columbus, Ohio, and helps MAPS students progress from the beginning of their studies through the end of their thesis work. This campus experience allows candidates for the degree to do research in the seminary's library, share issues and problems in writing their thesis with other candidates, and visit with faculty who are on campus at the time. Each seminar bears two credits, and registration is recorded in the summer term.
- Competency in English is required, and there is no additional language requirement for the degree.
- The degree will require the completion of a two credit, thirty-five (35) page thesis based on a topic approved by the Academic Dean of the JDI at least two months prior to enrolling in the final pro-seminar.

In total, the degree will require 18 core credits, 8 specialized ministry credits, 2 ministry seminar credits and 6 on campus pro-seminar credits which is 34 course credits plus a two-credit thesis paper for a total of 36.

Note: JDI students who wish to pursue the MAPS degree can apply to the JDI academic dean for recognition of credits already taken. Email Dr. Eric Graff at egraff@pcj.edu.

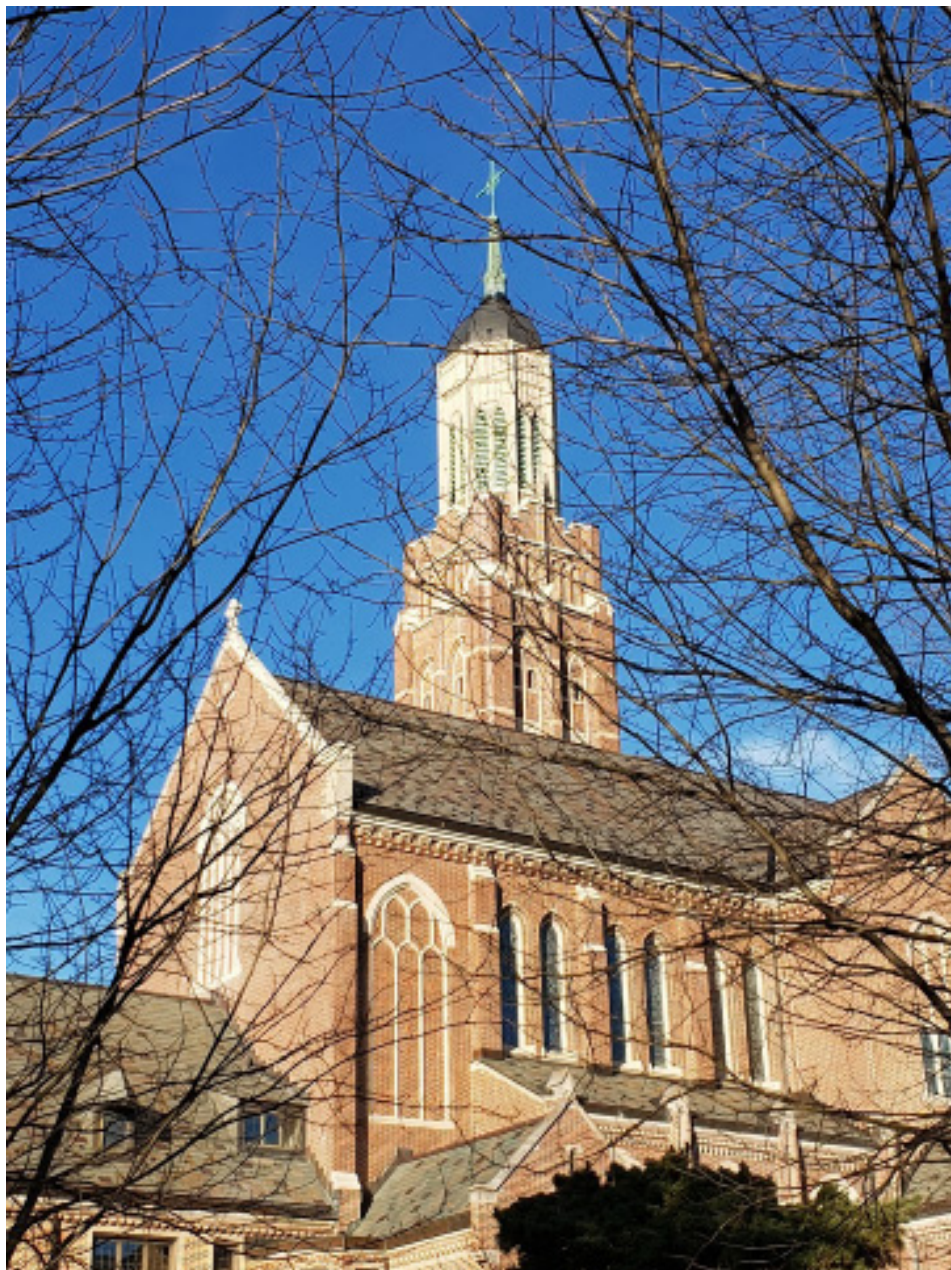
ADDITIONAL INFORMATION

For additional information regarding our programs, please contact:
Distance Learning Program for the Permanent Diaconate

1-877-9DEACON (toll free)

1-877-933-2266

deacons@pcj.edu



Admissions

APPLICATION PROCEDURES

Application for admission to the Pontifical College Josephinum is made after the individual obtains sponsorship from his diocese or religious community. Applicants must conform to the requirements and policies of the admissions process.

Seminarians may be admitted through transfer from other accredited colleges and universities. Credits are accepted only for academic courses comparable to those required by the Josephinum as determined by the relevant academic dean. No credit will be given for courses in which the candidate has earned a grade lower than a "C." Seminarians also may present records from United States military experience to earn possible transfer credit.

The admissions committee will review each completed application promptly; the rector/president will inform the applicant of acceptance or non-acceptance.

Only those candidates who meet the academic requirements for acceptance will be considered by the admissions committee for admission in the fall semester of that year.

Application for admission as a seminarian into the College of Liberal Arts or the School of Theology at the Josephinum is made to:

Admissions
Pontifical College Josephinum
7625 North High Street
Columbus, Ohio 43235-1498

Applicants for whom English is a second language will be subject to being required to take the TOEFL examination. The results of this examination should be sent to the registrar's office when applying to enter the College of Liberal Arts or School of Theology. Those who score a minimum of 550 on the TOEFL ITP (paper-based test), or 80 on the TOEFL iBT (internet-based test) will be eligible for admission into the College of Liberal Arts or School of Theology.

The TOEFL examination is administered in many locations throughout the United States and abroad. For information concerning test dates and locations, contact the Educational Testing Service (ETS):

TOEFL Services
Educational Testing Service
P.O. Box 6151
Princeton, NJ 08541-6151
1-609-771-7100 or 1-877-863-3546
FAX: 1-610-290-8972
https://www.ets.org/toefl/contact/contact_form

SEMINARIANS WHO ARE FOREIGN NATIONALS

All seminarians who are foreign nationals must acquire Form I-20, Certificate of Eligibility for Nonimmigrant (F-1) Student Status - For Academic and Language Students. The registrar, who also serves as the Primary Designated School Official (PDSO) for immigration services, may issue a Form I-20 to an applicant only after the applicant has been accepted by the Josephinum for full-time attendance, in order to assist him in securing a visa and entering into the United States. Please provide the following to the registrar at the earliest possible date:

- Copy of personal data page from current passport
- Current email address
- Current phone number
- Home address
- Address to which official documents may be sent

ADMISSION TO THE SCHOOL OF THEOLOGY FROM THE COLLEGE OF LIBERAL ARTS OR THE PRE-THEOLOGY PROGRAM

Upon a positive recommendation from the formation committee, a Josephinum College or Pre-Theology graduate may request admission to the School of Theology by completing the following steps:

- Updating his autobiography.
- Crafting a letter to the rector/president requesting formal admission into the Master of Divinity program.
- Completing the first five pages of a new application.
- Obtaining a sponsorship letter from his diocese.
- Submitting a new psychological evaluation, if the one on file is more than three years old.

NON-DISCRIMINATION POLICY

The Josephinum welcomes qualified seminarians of any race, color, nationality, and ethnic origin to all the rights, privileges, responsibilities, programs, and activities of the seminary.

Tuition and Financial Aid

TUITION, ROOM AND BOARD, FEES

The Pontifical College Josephinum reserves the right to make any changes in tuition and room and board, fees, and financial arrangements. Tuition, room and board costs are set annually by the Board of Trustees.

Payment for each semester is due at the beginning of each semester, and is one-half of the amount due for the year. A penalty of 1% is assessed each month (12% per annum) on any unpaid balance at the end of the semester.

Unless otherwise specified, all fees are due and payable at the beginning of the year. A delinquency fee of \$1 is assessed for each week of non-payment.

Incidental expenses for books and supplies will vary from seminarian to seminarian. It is recommended that \$500 be budgeted each year for books.

[Tuition, Room and Board and Fees for the Academic Year 2020-2021 is shown at right.]

REFUNDS FOR WITHDRAWAL

A seminarian/student who is withdrawing may request a refund of tuition, room and board. To be entitled to a refund, he must officially withdraw from his class or classes by completing the required withdrawal paperwork at the office of the registrar. The actual withdrawal is the date this is accomplished. Non-attendance and/or non-payment of fees do not constitute official withdrawal. Application and other fees are not refundable.

The following refund schedule will be used:

Fall Semester 2020	Refund Percentage	Spring Semester 2021	Refund Percentage
by August 28th	80%	by January 15th	80%
by September 4th	70%	by January 22nd	70%
by September 11th	60%	by January 29th	60%
by September 18th	50%	by February 5th	50%
by September 25th	40%	by February 12th	40%
by October 2nd	30%	by February 19th	30%
after October 2nd	no refund	after February 19th	no refund

If a seminarian completed his financial aid paperwork and was found eligible for financial aid, the school will determine the earned and unearned federal student aid as of the date of withdrawal. The

PONTIFICAL COLLEGE JOSEPHINUM TUITION, ROOM, BOARD AND FEES FOR THE ACADEMIC YEAR 2020-2021

Annual 2020-2021	
COLLEGE	
Tuition	\$23,880
Room	5,644
Board	5,644
Technology Fee	782
Total	\$35,950
PRE-THEOLOGY, THEOLOGY	
Tuition	\$28,945
Room	5,644
Board	5,644
Technology Fee	782
Total	\$41,015
UPT TUITION	\$26,412
PASTORAL YEAR TUITION	\$7,160
COMMUTER STUDENTS	
Full-Time	\$30,321
Part-Time	
Credit Hour	\$948
Audit Hour	\$663
Application Fee	\$125
Retreat Fee	\$500
Cassock Fee (if needed)	\$400
Student Activity Fee	\$100
MA/STB Fee (if pursuing)	\$1000
Master of Arts in Pastoral Studies (MAPS) Courses	
Credit Hour	\$285

calculations will be based on the Return of Title IV Funds regulation as per the U.S. Department of Education.

In addition, a seminarian who is officially withdrawing who obtained a Federal Stafford Loan will be required to complete an exit interview with the financial aid director prior to departing.

FINANCIAL AID PROGRAM AND ELIGIBILITY

Realistic financial planning is an essential element of any educational experience. Due to the rising cost of education, it has become increasingly difficult for many seminarians to provide the funds necessary for higher education.

With this in mind, the primary purpose of the Financial Aid Program is to assist qualified seminarians with limited financial resources to attend the Josephinum. Thus, the Josephinum offers a wide variety of scholarships, grants, loans, and work opportunities to seminarians. Federal funds are, by statute, awarded solely on the basis of financial needs as determined by a federally approved needs analysis system. These funds are available to as many qualified seminarians as funding will allow.

Satisfactory Academic Progress Policy

If the seminarian does not have a “C” average or equivalent at the end of his second academic year, he will not receive further aid from the Student Financial Aid program.

The Josephinum, at its discretion, can waive the satisfactory progress requirement for good cause (e.g., injury, illness or death of a close relative). A seminarian must appeal for a waiver of the satisfactory academic progress requirements (for the sake of continuing financial aid) by submitting a letter to the appropriate academic dean requesting a positive vote from the faculty in the school in which that seminarian is enrolled. If this waiver is granted, then the seminarian’s financial aid is reinstated. Financial aid may be awarded for the grading period in which the seminarian regains satisfactory academic standing, but not for those periods when he was not meeting the minimal standards.

Financial Aid Procedure

A free application for Federal Student Aid (FAFSA) must be completed for a seminarian to be considered for any of the programs listed.

The FAFSA is to be filed online at the Department of Education website, www.fafsa.gov. After the FAFSA form is filed, processed information will be returned for review. Any corrections may be made at the www.fafsa.gov website or the signed Student Aid Report may be submitted to the financial aid office where corrections may be made electronically.

The director of financial aid will post awards in the Populi system for students to review and accept.

Financial Aid Programs

Eligibility for specific financial aid programs considers the program (college, pre-theology, theology) in which the seminarian is enrolled.

GRANTS, LOANS, AND SCHOLARSHIPS

Federal Pell Grant Program

This grant is awarded only to undergraduate seminarians who have not earned a bachelor or professional degree, who have filed the FAFSA and demonstrated financial need. Currently, grant amounts range from \$639.00 to \$6,345.00. Pell grant moneys can be used only for tuition, room and board.

Federal Supplemental Educational Opportunity Grant – FSEOG

The FSEOG is awarded first to those seminarians receiving a Pell Grant, then to those seminarians with the lowest family contribution. The FSEOG can range from \$700 to \$1,400. The grant can only be used for undergraduate tuition, room and board.

Federal Work-Study Program – FWS

The FWS program provides jobs on campus for seminarians who have filed the FAFSA and demonstrated financial need. Qualified seminarians are placed in suitable positions (clerical, maintenance, kitchen, library, etc.) for at least minimum wage. Seminarians may work a maximum of 20 hours per week while school is in session. Paychecks are distributed monthly to assist with personal and living expenses. No advances are given.

Ohio College Opportunity Grant – OCOG

Ohio resident undergraduates who are first-time freshman and who check the appropriate state box indicating Ohio residency on the FAFSA will be considered for this need-based grant. Applications must be completed prior to the State of Ohio’s deadline of October 1.

Federal Direct Loan

The Josephinum has participated in the William D. Ford Federal Director Loan Program. In this program, the United States Department for Education lends money directly to seminarians and parents through the Josephinum. The amount of these low interest loans is based on financial need and academic grade level.

Pennsylvania Higher Education Assistance Agency – PHEAA

Seminarians from Pennsylvania may apply to PHEAA for this state grant. Applications may be obtained directly from PHEAA’s web site at www.pheaa.com.

General Academic Policies, Procedures and Standards

GENERAL COURSE STANDARDS AND REQUIREMENTS

The following information is general Josephinum policy. Detailed information specific to the College of Liberal Arts, Pre-Theology Program or School of Theology is contained in those sections of the catalog.

Academic Year and Instructional Time

The academic year is comprised of two semesters of approximately 15 weeks each. For each credit hour there ordinarily are 700 contact minutes throughout the semester, exclusive of final examinations.

Assigned Work

Seminarians generally are expected to devote two hours of study for every hour they spend in class.¹ Professors are expected to exercise prudent judgment in assigning coursework.

Mid-Term and Final Examinations

All required courses in the College of Liberal Arts and the School of Theology will require an exercise to assess performance before the completion of the mid-term break, such as a single mid-term (oral or written) examination, a paper, a series of quizzes, or other types of performance evaluation.

All required courses will require a graded final assignment which cannot be substituted with a series of prior quizzes given after the mid-term. This assignment may be a written or an oral exam, a paper, a classroom presentation, or some other means of performance evaluation.

All required courses must require either a written mid-term examination or a written final examination. If the format of the mid-term or the final is an oral examination, then in either case an oral examination may not be scheduled for less than 15 minutes in length for each seminarian.

If a take-home examination is the method of assessment chosen for the mid-term examination, it should be designed so that sem-

inarians may accomplish it within the time frame allotted for one class session. If a take-home examination is the method of assessment for a final examination, it should be designed so that seminarians may accomplish it within the two-hour final exam period.

All 3-credit core courses, in the School of Theology, are required to meet during the final week of the semester, designated as final exam week.

For the College of Liberal Arts, all instructors/proctors must meet their classes for the final exam period scheduled by the registrar. If an in-class final exam is not given then all instructors must meet their classes for the entire exam period scheduled by the registrar.

In the School of Theology, the 2-hour final exam period may be used to administer written exams, oral exams, for the purposes of student presentations, or for the purpose of covering course material, but in order to meet the requirements of a 15-week semester, the scheduled meeting time during the final exam week must be utilized. Neither 1.5 credit core courses nor elective courses will have exam sessions scheduled during finals week.

For the College of Liberal Arts, oral exams must be given during the regular hours assigned for classes (Monday through Friday, 8:30 am – 4:20 pm). Oral exams during finals week must be given during the final exam slot assigned by the registrar. If additional time is required, oral exams must be given during the time-period within the schedule for final exams [i.e. on days when exams are being given within the confines of the daily final exam schedule (8:30 am – 5:30 pm)]. For oral exams as mid-terms, instructors must use one class session during mid-terms week. If additional time is required, oral exams must be given during the daily regular hours assigned for classes.

For the School of Theology, if an oral exam is given during finals week, it must be scheduled on the day where the two-hour exam period appears on the final exam schedule and it must be administered between the beginning of the first exam period and the end of the last exam period on that day. If an oral exam is given as a midterm or any other time during the semester except for finals week, it must replace not more or less than one class session, and

¹ This is the general standard of the accrediting bodies of the Josephinum and the Ohio Department of Education.

² The following guidelines may offer further assistance, particularly in philosophy and theology courses, and are offered for faculty members' consideration (course readings vary widely in complexity and difficulty, and faculty must use their professional judgment in assigning readings): The reading for class sessions should not exceed on average the equivalent of forty (40) pages of actual reading per week for three (3) credit courses and a proportional number for one and a half (1½) credit courses in both houses. Thus many more pages can be assigned if the actual texts to be read within these pages do not exceed this total. If there are no papers assigned in a course, an additional ten (10) such pages of reading can be assigned on average per week.

any additional time needed for the oral exams must be scheduled during the same week during the regular hours assigned for classes (8:30 am – 4:30 pm).

Written Assignments

Paper assignments for the College of Liberal Arts should be a reasonable length of 8-10 pages. Research papers for Writing II and senior seminars may be a longer length of approximately 12-20 pages.

Reading Assignments

Reading assignments for class sessions should be of a length that can be accomplished within the time frame described previously in the section on “Assigned Work.”²

Academic Honesty

Academic honesty is expected of all seminarians. Academic dishonesty is both an academic and a serious formational issue.

Academic dishonesty occurs when a seminarian cheats on an examination, project, report, or written assignment. It includes plagiarism, which occurs when a seminarian uses another writer’s words, information, or ideas without giving credit to the source of that material. In effect, the seminarian creates a false impression that these words or ideas are his original work. Any seminarian who is uncertain about plagiarism and standard methods of giving credit to sources of material should consult the most recent edition of *A Manual for Writers* by Kate L. Turabian and request help from the course instructor or the Writing Center.

A related form of academic dishonesty would occur if a seminarian fabricates research material, providing notes and bibliography entries for books or articles that do not exist or that the seminarian has not consulted.

Academic dishonesty is also present when one seminarian assists another seminarian in cheating or plagiarism, such as providing a seminarian with a copy of an upcoming exam or writing a paper for another seminarian who turns it in as his own work.

Incidents of academic dishonesty are to be reported by the instructor to the appropriate academic dean, who will notify the respective vice rector and the rector/president.

The consequences of academic dishonesty in a particular course may range from failure on the exams or assignment in which the dishonesty happened, to failure in the entire course, at the discretion of the course instructor(s).

A seminarian who believes that he has been accused of academic dishonesty unjustly may appeal to the academic dean who will convene a committee to review the case. This committee will consist of the academic dean and two faculty members, one of whom will be requested by the seminarian and the other requested by the course instructor(s). The committee will reach a decision on the case after interviewing both the seminarian and the instructor(s), separately, and after reviewing all pertinent evidence.

Credit Load

All courses are taught on a semester basis; credits are earned in terms of semester hours. Units of credit are given for courses

in which the seminarian’s achievement is graded. Seminarians may also take elective courses on a Pass/Fail basis and thus would earn either a P (Pass) or an F (Fail).

The normal academic load seminarians are permitted to take during a semester is 12 to 18 credit hours. A seminarian who wishes to carry a greater number of credit hours in a semester must obtain permission from the appropriate academic dean, who may consult with the seminarian’s formation advisor. Such permission is usually granted if the seminarian’s cumulative GPA is 3.0 or better.

All seminarians who are in residence and working toward a BA or an MDiv are full-time and must carry at least 12 credit hours.

Adding a Course

A seminarian may add a course to his schedule only during the first full week of each semester. To do so, seminarians must obtain the approval of the appropriate academic dean.

Dropping a Course

A seminarian may drop a course during the first three weeks of the semester. Courses may not be dropped after the third full week of classes. Dropping a course during the first three weeks removes all record of the course from the seminarian’s transcript. Any seminarian withdrawing from a course after the initial three weeks ordinarily receives a failure in that course. Such a failure is computed into the seminarian’s GPA.

After the three week period, and before the end of the semester, if a seminarian believes that he must withdraw from a course and should not receive a failing grade, he should first consult with his formation advisor and then submit a written petition to the appropriate academic dean, stating the special circumstances that warrant a withdrawal from the course without penalty. The academic dean will seek the recommendation of the professor before granting or denying the petition.

Auditing a Course

A seminarian may register to audit a course through the registrar’s office, with the written approval of the instructor and the appropriate academic dean.

A seminarian who audits a course is not required to complete assignments, write papers, or take exams. Ordinarily he must attend all classes. The seminarian does not receive course credit, and no grade is given for the course; the transcripts will indicate the audit. Audited courses are not counted toward fulfillment of graduation requirements.

For a given course, a seminarian may not change from credit to audit or from audit to credit status after the first week of the semester. A seminarian who has previously enrolled as an auditor may take the course for credit during any succeeding semester, with the permission of the appropriate academic dean who may consult with the seminarian’s formation advisor. If a previously audited course is subsequently taken for credit, the earned grade will be entered on the transcript for that semester. The original AUD (audit) notation on the transcript will be expunged at that time.

Repetition of a Course

A seminarian may repeat any course. A seminarian is required

to repeat any required course in which he receives a failing grade. When a course is repeated, the previous grade will be followed by the letter “R” (repeat) on the transcript (e.g. F/R); only the most recent grade will be counted as credit earned toward graduation requirements and in the calculation of the cumulative GPA.

Taking a Course as Pass/Fail

Other than some required practica courses, the pass/fail option is limited to electives. This option enables a seminarian to venture beyond the field of personal specialization without affecting his GPA. This option is allowed for only one course per semester. The permission of the professor of the course and the approval of the appropriate academic dean is required in each instance. These permissions must be obtained during the first three weeks of the semester.

Pass/Fail grades refer only to the final grade in the course, which will be entered as P (Pass) or F (Fail) on a seminarian’s transcript, but will not be counted in his cumulative GPA. Normal course work, assignments and examinations are given to any seminarian taking a course on a Pass/Fail basis. Academic performance for Pass/Fail enrollees will be evaluated by the same standard used for the seminarians taking the course for a grade.

Directed Independent Studies

Occasionally the academic deans will approve a Directed Independent Study (DIS). This is a situation in which a seminarian receives individual instruction from a faculty member and receives course credit for this work. Normally a DIS is arranged only for exceptional circumstances (e.g., when a seminarian who has transferred into the Josephinum from another institution needs to take a course in order to graduate on time, and the course is not offered in the regular course schedule at a time that the seminarian is able to enroll in the course before the date of graduation). Only academic deans may determine whether a DIS is warranted and only the deans may make arrangements for a DIS. If a seminarian desires to pursue a DIS, he should approach the appropriate academic dean to inquire about the possibility. No seminarian may approach a faculty member to arrange a DIS without first seeking permission from the appropriate academic dean. If a faculty member is approached by a seminarian about the possibility of offering a DIS, the faculty member must direct the seminarian to speak with the appropriate academic dean.

Class Attendance

Attendance at class meetings at the scheduled times is mandatory. Seminarians are required to attend all class sessions unless excused. Instructors should inform the respective academic dean of any unexcused absences. The academic dean will notify the respective dean of community life as well as the seminarian’s formation advisor. Any unexcused absences may result in a corresponding reduction of the seminarian’s final grade for the course, in accord with any applicable policies and procedures outlined in the course syllabus. Excessive unexcused absences may result in failure of the course. Since unexcused absences entail a shortcoming in the stewardship of the significant tuition expenditures committed by the sponsoring diocese and made possible by the sacrifices of the people in the sponsoring diocese, unexcused absences are a matter to be recorded and addressed by the individual seminarian’s formation advisor and will be referenced in the annual formation report.

Seminarians are expected to arrive on time for all class sessions. If a seminarian is late, he may be refused admission to the class, according to the wishes of the instructor.

A seminarian who is absent, without an official excuse, from a final examination is given a zero for the examination. This zero will be calculated into the seminarian’s final grade for the course. If the seminarian’s absence from a final examination is excused, the seminarian is given a grade of “I” (incomplete). The seminarian will be permitted to take the examination at a time specified by the instructor. Any “I” must be removed before the end of the fourth week of the subsequent semester or it automatically becomes an “F”.

The registrar provides all instructors with an official class list. No seminarian who has not registered for credit or for an audit is to attend a class without permission from the instructor of the course. Instructors are to inform the registrar of any discrepancies between the course roster and the seminarians in attendance.

Excused Absences

In order for an absence to be officially excused, seminarians must follow the principles and procedures contained in the seminary *Rule of Life*.

Requesting the Postponement of Assignments

Seminarians who seek to postpone the due date of an assignment are required to request permission from their professor via email, copying the appropriate dean of community life and the respective academic dean.

GRADING SCALE AND ACADEMIC STANDING

Report of Grades

The registrar prepares a formal report of the seminarian’s academic achievement at the end of each term. This report is mailed to the seminarian’s director of vocations and his bishop or religious superior, and is reviewed by the academic dean, the seminarian’s formation advisor and the president/rector.

Grading Policy

The final grade a seminarian receives for the semester represents the instructor’s considered judgment of the seminarian’s mastery of the course material. Normally, this grade will be determined by the combined results of course work, which may include recitations, oral reports, quizzes, examinations and other assignments.

Incomplete (I) Grades

An incomplete grade can be assigned only when an illness, death in the family, or other unusual and unforeseeable circumstance not encountered by other seminarians, prevents completion of the course requirements by the end of the semester. Incomplete grades usually are given only due to extenuating, unavoidable, or uncontrollable circumstances. Incompletes may be granted by a professor in consultation with the appropriate academic dean.

Any seminarian receiving an incomplete in any course has four weeks into the next semester to complete the work and remove

the incomplete. After four weeks, he receives an “F” in the course, which is computed into his GPA.

Academic Due Process

An appeal of an assigned course grade should always be based on evidence of unfair academic evaluation; simple disagreement with an instructor’s grading policies does not constitute cause for appeal. Seminararians having reason to appeal an assigned course grade may do so according to the following procedures.

The seminarian consults with the faculty member involved. If the matter is not resolved, the seminarian consults the appropriate academic dean, who will then consult with the faculty member involved. If the dean is the instructor involved, this consultation will take place with the appropriate vice rector. If the matter is not satisfactorily resolved thereby, the seminarian may request (in writing) a hearing before an *ad hoc* committee of three persons: the academic dean (or the vice rector if it is the grade from the dean which is being appealed), a full-time faculty member appointed by the dean (or vice rector), and a full-time faculty member chosen by the seminarian. The dean (or the vice rector if it is the grade given by the dean which is being appealed) serves as chair. The instructor involved does not serve on this committee.

The seminarian’s written request must be made within the first four weeks of the semester following the assignment of the disputed grade. The request should include appropriate documentation of unfair evaluation. The *ad hoc* committee will meet within two weeks of the academic dean’s (vice rector’s) inability to resolve the disagreement.

Both the seminarian and the faculty member involved have the right to appear personally before the committee to present their views. After evaluating the evidence and possibly discussing the

situation with other members of the class or members of the involved department, the committee shall, by majority vote, recommend a solution. Notice of the committee’s recommendation shall be sent in writing to the faculty member, the seminarian, and the registrar within two days.

The recommendation to the seminarian may be that the grade is judged fair, or to the faculty member that a different grade is judged appropriate. Final authority for changing a grade rests with the faculty member. If the committee recommends such a change, the faculty member must notify the registrar in writing, within one week, of his compliance or non-compliance with the recommendation.

If the seminarian remains dissatisfied with the result of the appeal process, he may request that the registrar insert in his file a letter describing the process and its outcome.

Grade Point Average

The seminarian’s grade point average is determined by dividing the total number of points earned by the total number of classes attempted. Pass/Fail courses are not included in the GPA. Grades for transitional courses are not included in the GPA. The maximum grade point average attainable is 4.0.

Dean’s List

At the end of each semester, the names of those seminararians who are carrying a full load in an academic program, and who have achieved a grade point average for that semester of 3.5 or better and have no grade lower than a “C,” are posted on the Dean’s List.

COLLEGE OF LIBERAL ARTS GRADING SYSTEM			
Grade	Meaning	Percentage	Grade Points
A	Excellent	93-100%	4.00
A-		90-92%	3.67
B+		87-89%	3.33
B	Good	83-86%	3.00
B-		80-82%	2.67
C+		77-79%	2.33
C	Fair	73-76%	2.00
C-		70-72%	1.67
D+		67-69%	1.33
D	Passing	60-66%	1.00
F	Failing	Less than 60%	0.00
I	Incomplete	Course requirements incomplete at the end of the semester	
AU	Audit	Non-credit formal course; seminarian took no examination, received no grade	
P	Pass	Pass/Fail course, not included in GPA calculations	
W/F	Withdrew Failing	Withdrew from course after the last day to drop a course	
W/P	Withdrew Passing	Withdrew from course after the last day to drop a course due to special circumstances	

SCHOOL OF THEOLOGY GRADING SYSTEM			
Grade	Meaning	Percentage	Grade Points
A	Excellent	93-100%	4.00
B+		89-92%	3.50
B	Good	85-88%	3.00
C+		81-84%	2.50
C	Fair	77-80%	2.00
D	Passing	70-76%	1.00
F	Failing	Below 70	0.00
I	Incomplete	Course requirements incomplete at the end of the semester	
AU	Audit	Non-credit formal course; seminarian took no examination, received no grade	
P	Pass	Pass/Fail course, not included in GPA calculations	
W/F	Withdrew Failing	Withdrew from course after the last day to drop a course	
W/P	Withdrew Passing	Withdrew from course after the last day to drop a course due to special circumstances	



Academic Standing and Academic Probation

Seminarians are to maintain the proper academic standing required by the Pontifical College Josephinum. A seminarian's academic standing is measured by his grade point average.

The minimum GPA necessary to avoid academic probation is 2.0. The academic deans will place a seminarian on academic probation if the seminarian's GPA in any one semester, or his cumulative GPA, falls below 2.0. The academic dean will notify the seminarian, the seminarian's formation advisor and the respective vice rector regarding the academic probation.

College of Liberal Arts

In the College of Liberal Arts, if a seminarian is on academic probation for two consecutive semesters, at the midterm break of the following (third) semester the college faculty will vote to forward a recommendation to the rector/president that the seminarian not return to the seminary for the next semester, unless he can improve his academic performance enough to remove himself from academic probation. The academic dean will write the seminarian a letter notifying him of his probationary status and of this policy.

School of Theology

In the School of Theology, if a seminarian is on academic probation for two consecutive semesters, then the seminarian normally will not be allowed to return to the seminary.

TRANSFER CREDIT ELIGIBILITY

Only courses taken at a nationally or regionally accredited institution will be considered for transfer credit. These credits will be evaluated by the appropriate academic dean's office, and potentially accepted, insofar as a final grade of at least a "C-" (or its

equivalent) for the College of Liberal Arts or a "C" for the School of Theology was earned, and the course is recognized by the relevant academic dean as comparable in rigor and content to those offered at the Josephinum. This grade must be verified by an official transcript which will be housed in the registrar's office.

The College of Liberal Arts will accept credit for online university coursework when a seminarian who is already enrolled at the Josephinum has gained prior approval of the academic dean and vice rector (who may consult with seminarian's vocation director), and has properly enrolled in and completed the course at an accredited institution, in consultation with his advisor.

The Josephinum makes distinctions regarding transfer credits depending upon the nature of the course in question and its relationship to priestly ministry. The purpose here is to expedite the seminarian's progression through the academic program by not requiring him to take extraneous courses and, simultaneously, to provide him with the distinctive education that is necessary for his discernment and vocation.

COLLEGE OF LIBERAL ARTS TRANSFER CREDIT

Non-Transferable Courses

In the College of Liberal Arts two courses are non-transferable due to their distinctive nature for the Josephinum's curriculum: Thomistic Seminar (PHIL 496) and Humanities Seminar (HUMN 485). All other transfer credit coursework will be granted based solely on evaluation by the College academic dean.

Advanced Placement Credit (AP Credit)

The Josephinum recognizes Advanced Placement (AP) credits for seminarians entering the College of Liberal Arts directly from high school. Successful completion of an AP course

must be demonstrated by the official results of a corresponding AP examination. A score of at least 4 on the AP exam is required in order for academic credit to be awarded. The results of AP examinations should be forwarded to the registrar's office as part of the admissions process.

SCHOOL OF THEOLOGY TRANSFER CREDIT

In the School of Theology, in accordance with accreditation standards, two-thirds of the credits required for the Master of Divinity degree or the Master of Arts in Theology degree may be granted on the basis of transfer credits.

Due to the Josephinum's mission to train priests for the Roman Catholic priesthood, the School of Theology establishes two distinct tiers for accepting transfer credits. One tier is for credits that come from accredited Roman Catholic seminaries and the other is for courses that come from other accredited institutions.

Credits from Accredited Roman Catholic Seminaries

Credits from accredited Roman Catholic seminaries will be accepted insofar as a seminarian earns a final grade of at least a "C" (or its equivalent) and provided that the content of these courses is compatible with the requirements of the Josephinum.

Credits from Other Accredited Institutions

Credits from other accredited institutions will be accepted insofar as a seminarian earns a final grade of at least a "C," and provided that the content of these courses is compatible with the requirements of the Josephinum and Roman Catholic doctrine, as determined by the academic dean of the School of Theology.

DISSEMINATION OF INFORMATION

Protection of Information Policy

The Josephinum has the responsibility of supervising access to information about its seminarians. Certain information about individual seminarians is fundamental to the education process and must be recorded. This information is used only for clearly defined purposes, is safeguarded to avoid violations of personal privacy, and is properly disposed of when justification for its retention no longer exists.

In this regard, the Josephinum is committed to protecting to the maximum extent possible the right of privacy of all individuals about whom it maintains records. Access to and release of such records is restricted to the seminarian concerned, to others with the seminarian's written consent, to officials within the school, to a court of competent jurisdiction, and otherwise pursuant to legal requirements.

The Josephinum complies with the provisions of the Student Right to Know Act and Campus Security Act, and amendments thereto.

Privacy and Release of Student Education Records (FERPA)

The Family Educational Rights and Privacy Act of 1974, as

amended, sets forth requirements designed to protect the privacy of student educational records. The law governs access to records maintained by educational institutions and the release of information from those records. A notice is given to newly enrolled students at the start of each fall semester to explain the rights of students with respect to records maintained by the college. It also outlines the college's procedures to comply with the requirements of the Act (www.ed.gov/policy/gen/guid/fpco/ferpa/index.html).

1. Right to Inspect and Review

Students are granted the right to inspect and review all of their education records, except the following:

- a. Financial records of parents.
- b. Confidential letters and statements of recommendation placed in education records prior to January 1, 1975.
- c. Confidential letters and statements of recommendations for admission, employment, or honorary recognition placed in education records after January 1, 1975, for which students have waived their right of access.

2. Waiver of Rights of Access

Students may waive their right of access to confidential letters and statements of recommendation. Even if the student signs a waiver, upon request, the names of all persons making confidential recommendations will be made available. Employees or agents of the college may not require a student to waive his or her right of access for receipt of college benefits or services.

3. Procedures for Inspection and Review

- a. Requests to review records must be made separately, in writing, to each office maintaining records. That office has 45 days to respond to requests to review and inspect. However, arrangements will be made as expeditiously as possible.
- b. Information contained in education records will be fully explained and interpreted to students by college personnel assigned to, and designated by, the appropriate office.
- c. Students have the right to review only their own records. When a record contains information about more than one student, disclosure cannot include information regarding the other student(s).

4. Right to Challenge Information in Records

- a. Students have a right to challenge the content of their education records if they consider the information contained therein to be inaccurate, misleading, or inappropriate.
- b. This process includes an opportunity for amendment of the records or insertion of written explanations by the student into such records.
- c. The right to challenge grades does not apply under the Act unless the grade assigned was inaccurately recorded, under which condition the record will be corrected.

5. Procedures for Hearing to Challenge Records

- a. Students challenging information in their records must submit, in writing, a request for a hearing to the appropriate office maintaining the record, listing the specific information in question and the reasons for the challenge.
- b. Hearings will be conducted by a Josephinum official who

- does not have a direct interest in the outcome of the hearing.
- c. Students shall be afforded a full and fair opportunity to present evidence relevant to the reasons for the challenge (as referenced in number 4).
 - d. The hearing officer will render a decision, in writing, noting the reason and summarizing all evidence presented within a reasonable period of time after the challenge is filed.
 - e. Should the hearing be in favor of the student, the record shall be amended accordingly. Should the request be denied, an appeal may be made, submitted in writing, to the Josephinum registrar within 10 days of the student's notification of the decision of the hearing officer. The appeal shall be heard by an Appeals Board of three disinterested senior officials of the institution and a decision rendered, in writing, within a reasonable period of time.
 - f. Should the appeal be in favor of the student, the record shall be amended accordingly. Should the request be denied, the student may choose to place a statement with the record commenting on the accuracy of the information in the record and/or setting forth any basis for inaccuracy. When disclosed to an authorized party, the record will always include the student's statement and notice of the Board's decision, for as long as the student's record is maintained by the Josephinum.
6. Consent for Release Required
- Consent must be obtained from students for the release of information from education records, specifying what is to be released, the reasons for release, and to whom, with a copy of the record sent to the student if he or she desires.
7. Release Without Consent
- a. The requirement for consent does not apply to the following:
 - i. Requests from faculty and staff of the Pontifical College Josephinum who have a legitimate education interest on a "need to know" basis, including student employees or agents of the institution, if necessary to conduct official business, as authorized by the Josephinum registrar. Legitimate educational interest includes performing a task related to the regular duties of the employee or agent, the student's education, the discipline of a student, a service or benefit for the student, or maintaining safety and security of the campus.
 - ii. Requests in compliance with a lawful subpoena or judicial order.
 - iii. Requests in connection with a student's application for or receipt of financial aid.
 - iv. Requests by state authorities and agencies specifically exempted from the prior consent requirements by the Act, such as organizations conducting studies on behalf of the college, if such studies do not permit the personal identification of students to any persons other than to representatives of such organizations and if the personal identification data is destroyed when no longer needed.
 - v. Information submitted to accrediting organizations.
 - vi. Requests by parents of a dependent student, as defined in Section 152 of the Internal Revenue Code of 1954.
 - vii. In the case of emergencies, the Josephinum may release information from education records to appropriate persons in connection with an emergency, if the knowledge of such information is necessary to protect the health or safety of a student or other persons.
 - viii. To authorized federal officials who have need to audit and evaluate federally-supported programs.
 - ix. The results of any disciplinary proceeding conducted by the Josephinum against an alleged perpetrator of a crime of violence to the alleged victim of that crime.
 - x. Requests for "directory information" (see number 8).
 - b. The Josephinum reserves the right to verify the accuracy of any information contained in what purports to be an official Josephinum document (e.g. a transcript or diploma) or is provided to a third party. In addition, degrees (any honors, majors, minors and specializations) are considered public information since they are conferred in a public ceremony.
8. Directory Information
- a. The Josephinum, in accordance with the Act, has designated the following student information as public (directory) information:
 - i. Name
 - ii. Address (local)
 - iii. Program of study, class level
 - iv. Enrollment status (e.g. acceptance, full-time, part-time, withdrawn, undergraduate, graduate)
 - v. Major program of study
 - vi. Dates of attendance
 - vii. Degree(s) and awards received
 - viii. Previous educational agencies or institutions attended
 - ix. Diocese of sponsorship or religious community
 - x. Deceased status
 - xi. Record hold(s)
 - b. Students have the right to have this directory information withheld from the public if they so desire. A student who wishes directory information to be withheld must notify the registrar in writing.
 - c. The Josephinum receives many inquiries for "directory information" from a variety of sources, including friends, parents, relatives, prospective employers, other institutions of higher education, honor societies, licensing agencies, government agencies, and the news media. Each student is advised to carefully consider the consequences of a decision to withhold "directory information." The college, in all good faith, will not release directory information requested to be withheld, and any requests from persons or organizations outside the college will be refused unless the student provides written consent for the release.
9. Complaints, Concerns or Suggestions
- Any student who has reason to believe that the college is not

complying with the Act or this policy should inform the registrar in writing. The registrar shall promptly review all such allegations.

Transcript Requests

The registrar page of the Josephinum website www.pjc.edu/registrar has a link for transcript requests to an online service called Parchment for **former seminarians**.

The [registrar page](#) also has a link for **current seminarians** requesting a transcript with a form to complete and give to the registrar.

Record Retention

The permanent record on each seminarian, kept perpetually at the seminary, contains the following documents:

- Final formation advisor's evaluation, self-evaluation and rector/president's cover letter
- Original admissions application
- Admissions autobiography

- Declaration of Freedom
- Official sacramental records
- Letter of acceptance
- Background check
- VIRTUS information
- Any legal documents, for example, annulments
- Reason for withdrawal
- If the seminarian is moving from College or Pre-Theology to Theology, the original application to the College or Pre-Theology Program is kept, as is the abbreviated application to the School of Theology
- Any records pertaining to ministries conferred.



Seminarian Services

ENGLISH AS A SECOND LANGUAGE SERVICES (ESLS)

All non-native speakers of English are subject to being required to take the official Test of English as a Foreign Language (TOEFL) within six months of their application date. Seminarians with scores older than six months will be required to retake the exam. TOEFL iBT (internet-based test) scores are preferred, although TOEFL ITP (paper-based test) scores are also accepted.

Advanced Level

The Josephinum offers instruction and support only to seminarians who test at the advanced level of ESL (below 80 but above 60 on the TOEFL iBT, or below 550 but above 449 on the TOEFL ITP). Advanced ESL instruction includes instruction in listening and speaking, grammar, reading, and writing. At the advanced level, seminarians in English as a Second Language (ESL) courses also take at least one college/theology course.

Full-time Study in the College of Liberal Arts and the School of Theology

After seminarians have achieved a TOEFL iBT score of 80 (ITP score of 550), they may enroll in a full-time college/theology schedule. ESL support is available to all non-native speakers.

ESL Seminarians and the Master of Divinity Program

The Master of Divinity (MDiv) degree is academically demanding. ESL seminarians must acquire cross-cultural awareness and graduate-level English language skills in

order to succeed in this advanced theological degree program.

For the ESL seminarian, the standard for entry into the MDiv program, assuming that Pre-Theology Program standards have already been met, is a composite TOEFL score of:

80 on the TOEFL iBT (or internet-based test) or

550 on the TOEFL ITP (paper-based test).

ESL seminarians should not take MDiv courses without having first attained one of these scores. Seminarians without the required minimum TOEFL scores will take ESL courses until they attain the target score.

The academic deans, in consultation with the ESL instructor, deans of community life, and formation advisors will establish a course of study for each ESL seminarian.

LEARNING SERVICES

Learning Services aid seminarians who are experiencing academic difficulty by identifying the areas of difficulty and providing assistance. Such services include assistance with study skills, writing and time management.

The Josephinum provides reasonable accommodations to seminarians with diagnosed and documented learning disabilities. Any need for reasonable accommodations should be brought to the attention of the appropriate academic dean. In order to provide the most appropriate reasonable accommodations, the Josephinum may require diagnostic testing, with the agreement of the sending diocese.

Students with a documented learning disability who wish to request reasonable academic accommodations should first contact the appropriate academic dean to request these accommodations, and then meet with any instructors in whose courses they are requesting accommodations.

Accommodation arrangements should be made during the first two weeks of the semester; accommodations are not retroactive. Students must contact the academic dean during the first two weeks of every semester in which accommodations are requested.

Should a seminarian with a diagnosed learning disability need specialized assistance, this assistance will be provided by a specialist whose services will be billed to the seminarian's sending diocese.

HEALTH SERVICES

The Health Center is staffed on weekdays by a registered nurse who also serves as the coordinator of health services. Health care provided includes assessment, nurse-directed interventions, medical referrals, and immunizations. Medical care is scheduled through the school nurse.

An annual health fair focuses on preventive wellness education, including blood pressure, blood sugar, and cholesterol screening. Several excellent health care facilities are available in the Columbus area.

All seminarians are required to have health insurance. Seminarians who do not have coverage through their diocese or parents are required to purchase the school's health insurance plan.

COUNSELING SERVICES

The Josephinum has a licensed professional counselor who serves as the director of psychological evaluation and counseling services. The counselor provides confidential help to seminarians, both individually and in groups, on a broad range of personal issues.

Seminarians are encouraged to use these services, both to resolve personal and emotional issues that may arise and to pursue that wholeness of their humanity to which Christ calls them.

SEMINARIAN SENATE/COUNCIL

According to Pope Saint John Paul II, the “seminary is called to be a continuation in the Church of the apostolic community gathered about Jesus.” As a human community, the seminary must be “built on deep friendship and charity, so that it can be considered a true family living in joy” (PDV 60). Guidelines for achieving this ideal are given in the formation handbooks.

The Josephinum community strives to make this ideal a reality through the many individual and group initiatives of its seminarians. Among the latter are the two bodies chiefly responsible for seminarian government and community life: the School of Theology Student Senate, and the College of Liberal Arts Seminary Council. Both bodies are comprised of seminarians elected by their confrères, and both meet regularly to discuss matters pertaining to community life, to supervise the work of seminarian committees, and to plan apostolic and recreation activities.



Information about the Josephinum

ACCREDITATION AND INSTITUTIONAL EFFECTIVENESS

The Pontifical College Josephinum is a Roman Catholic seminary under the direction of The Congregation for Clergy with the Apostolic Nuncio to the United States as its Chancellor. A testament to the institutional effectiveness of the Josephinum is its accreditation by the Association of Theological Schools, as well as by the Higher Learning Commission, and the Ohio Board of Regents.

The Josephinum was first accredited by the Association of Theological Schools of the United States and Canada (ATS) in 1970, and by The Higher Learning Commission an affiliate of the North Central Association (NCA), in 1976. In 1981, 1991, 2001, and 2011 both agencies granted re-accreditation for a period of 10 years. The Josephinum's most recent Certificate of Authorization from the Ohio Board of Regents was issued in 2012; it is available for view upon request in the registrar's office.

The Josephinum is authorized to award Bachelor of Arts, Bachelor of Philosophy, Bachelor of Sacred Theology (in affiliation with a Pontifical university in Rome, Italy), Master of Arts, and Master of Divinity degrees through either the College of Liberal Arts or the School of Theology, respectively.

Memberships

The Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275-1103
www.ats.edu

The Higher Learning Commission
30 North LaSalle Street, Suite 2400
Chicago, IL 60602-2504
www.hlcommission.org

Ohio Association of Collegiate Registrars and Admissions Officers
www.ohioaacrao.org

American Theological Library Association
300 S. Wacker Drive, Suite 2100
Chicago, IL 60606-6701
www.atla.com

Catholic Library Association
8550 United Plaza Blvd., Suite 1001
Baton Rouge, LA 70809

Veterans' Affairs Status

The Josephinum is approved to enroll veterans under the Veterans' Readjustment Assistance Act, 1952, P.L. 500; authorized under federal laws to enroll non-immigrant alien seminarians; and designated the sponsor of an Exchange-Visitor Program in accordance with the Mutual Educational and Cultural Exchange Act of 1961.

The Pontifical College Josephinum complies with the Veterans Benefits and Transition Act of 2018. Seminarians will be permitted to attend courses during any period after submitting a certificate of eligibility for entitlement to educational assistance under chapter 31 or 33 and ending on the earlier of the following dates:

1. The date on which the payment from the VA is made to the institution.
2. 90 days after the date the institution certified tuition and fees following the receipt of the COE.

No penalties will be imposed, including late fees, the denial of access to classes, libraries, or other institutional facilities, or the requirement that a covered individual borrow additional funds, on any covered individual because of the individual's inability to meet his financial obligations to the institution due to the delayed disbursement of funding from the Department of Veterans Affairs under chapter 31 or 33. A student will not be prevented from attending courses while the school is awaiting payment for an approved VA request.

Veterans' Benefits

Many benefits are available to veterans, children of deceased veterans, and those disabled in military service. In addition to the benefits directly offered by the Veterans Administration, other benefits are available through various service organizations, such as the American Legion, Veterans of Foreign Wars, and the Catholic War Veterans, and directly through the branches of the Armed Services.

Any possible claim of benefits resulting from the current or past military service of the seminarian or a member of the family should be investigated. This program is supervised by the registrar.

Please submit a current status of benefits found on the VA website <https://benefits.va.gov/benefits/>. You will need to create an account on this VA website.

HISTORY OF THE JOSEPHINUM

The Josephinum owes its existence to the vision of a zealous German immigrant priest, Monsignor Joseph Jessing (1836-1899), and to the generosity of many Catholics throughout the United States who helped him carry out his dream of preparing priests to serve Catholic immigrant parishes in America.

John Joseph Jessing was born in the city of Muenster, in Westphalia, Germany, on November 17, 1836. His father died when he was only four years old, plunging the family into poverty. At age 14, Jessing left school and started working as a lithographer to support his mother and younger brother. He later joined the Prussian army, distinguishing himself as a soldier and earning five medals for bravery.

When his mother died in 1867, Jessing left Westphalia and sailed for America, with the intention of becoming a priest and of serving the Church in the United States. In Germany, Jessing's age and lack of formal education prevented him from studying for the priesthood; in America, he would be free to respond to that vocation.

Soon after arriving in Baltimore, Maryland, he set out for Cincinnati, Ohio, where there was a strong German-speaking community. He entered Mount Saint Mary's Seminary in Cincinnati, and after three years of study, was ordained on July 16, 1870. He was made pastor of Sacred Heart Church, a German immigrant parish in Pomeroy, Ohio, a small mining town on the Ohio River.

Father Jessing found a number of orphaned boys in his parish who had no one to care for them. Realizing that an orphanage was needed and, undaunted by lack of funds, Father Jessing found a way to raise the money necessary to build an orphanage. Relying on his fellow German immigrants for support, he began a German-language newspaper, *The Ohio*, in 1873; Father Jessing was the sole journalist and publisher. Circulation increased rapidly, and the name soon changed to the *Ohio Waisenfreund* (Ohio Orphan's Friend). He used the newspaper as a fund-raising organ but also to provide much needed religious instruction for his German-speaking readers. Jessing's paper met with great success and soon

became one of the most widely read German language publications in the United States.

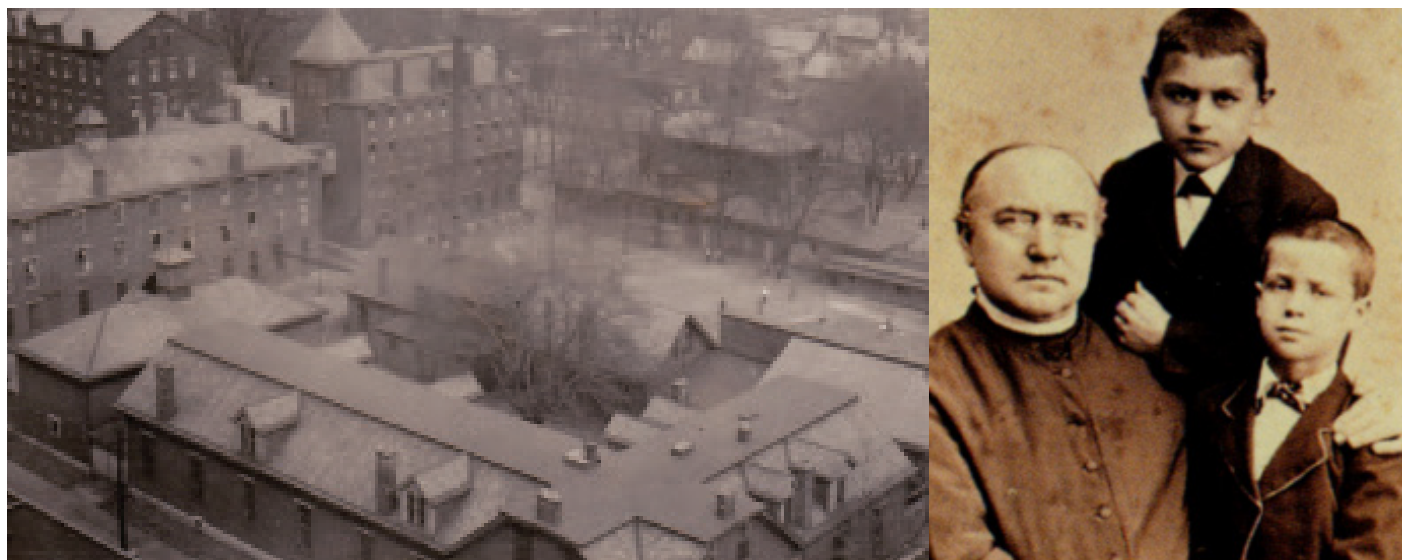
Dedicated in May 1875, Saint Joseph Orphanage provided a home and education to orphan boys from the surrounding area. In 1877, Father Jessing moved Saint Joseph's to Columbus, Ohio, to a campus at 18th and Main Streets. As the boys grew older, four of them expressed the desire to study for the priesthood. Father Jessing would see to it that their desires were met and more. In the July 4, 1888, issue of the *Ohio Waisenfreund*, he announced that he would educate two additional boys for the priesthood, if he could find suitable candidates. Twenty-three boys from 11 states responded and asked to be received. Not knowing how he would provide for so many, Father Jessing nevertheless accepted them all, and thus, on September 1, 1888, began the College Josephinum, named in honor of his patron, Saint Joseph. Remembering the burdens and obstacles he encountered on his journey to the priesthood, Father Jessing wanted to give boys who were without financial means a way to answer their calling.

Four years later, to ensure that his seminary would serve the whole nation, Father Jessing asked Pope Leo XIII, to accept the ownership of the seminary as a pontifical institution. The request was granted on December 12, 1892. Thus, the Josephinum came directly under the authority of the Holy See and became the Pontifical College Josephinum.

On June 5, 1894, the College was incorporated under the laws of the State of Ohio; and on June 14, 1894, it was chartered as a degree-issuing institution.

In recognition of Father Jessing's dedication to the Church, His Holiness Pope Leo XIII made him a Domestic Prelate with the title of Monsignor in 1896. Monsignor Jessing died on November 2, 1899, a champion of the poor, dedicated to higher education, the priesthood and service to God.

For the first few decades of its existence, the Josephinum focused its efforts on educating priests to work among German-speaking Catholics throughout the United States. After World War I, that focus shifted to preparing priests for missionary areas of the country and for dioceses lacking their own seminaries.





From its original campus on East Main Street in downtown Columbus, the Josephinum was relocated in 1931 to its present site on the banks of Olentangy River, north of Worthington. Nestled in 100 acres of woods, the Josephinum was eventually comprised of four main buildings devoted to educational and administrative purposes and two auxiliary buildings that contribute to the service of the college.

The main building of the new complex was dedicated in 1931 to house administrative offices, faculty living quarters, dining rooms, an auditorium, guest rooms, and Saint Turibius Chapel. The south wing of the main building originally housed the major seminary (seminarians spent six years in theology and philosophy studies). In the north wing, the minor seminarians lived and studied during high school and the first two years of college.

In the 1950s, largely for reasons of accreditation, the organization of the seminary was changed from the 6 year/6 year arrangement (minor seminary/major seminary) to a 4 year/4 year/4 year (high school/college/theology) arrangement. A separate college building was erected for those middle four years; it was dedicated in June 1958. It stands to the west of the theology seminarians' residence and houses living quarters for college seminarians, the college chapel of Saint Pius X, and classrooms.

The recreation building was also dedicated in June 1958; it is to the north of the college building and features a variety of indoor

recreation facilities as well as the Monsignor Leonard J. Fick Auditorium.

The building on the east side of campus near the front entrance of the seminary was built in 1938. This building served as the library of the Josephinum until 1982, when the facility became known as the A.T. Wehrle Memorial Library. At that time, it was relocated in the old minor seminary (north) wing, now known as the Pope Saint John Paul II Center for Priestly Formation. Today, along with the Wehrle Library, the building also houses faculty offices and classrooms for the School of Theology.

The old library building was renovated in 1997 and became the Monsignor Joseph Jessing Center – the site of two adjoining conference rooms and a small meeting room, providing much-needed space for activities including academic and theological symposia, lectures, and small conferences.

Since 1970, special emphasis has been placed on preparing priests to work among Hispanic Americans. In recent years, the Josephinum has received a number of candidates from Asia, Africa, and Eastern Europe to be educated for service in their native lands.

Since 1899, when six of the original 23 seminarians were ordained, hundreds of priests have received their theological education at the Josephinum. In addition, the Josephinum is proud to count among its alumni thousands of Catholic lay men who have studied in its high school, college, or theological programs.

CAMPUS FACILITIES AND LOCATION

The Josephinum's landmark campus, crowned by its impressive 200 foot tower, is located in a 100-acre setting on the east bank of the Olentangy River. .

The **Main Building** complex houses administrative and faculty offices, faculty living quarters, seminarian and faculty dining rooms, an auditorium, guest rooms, and the impressive Saint Turibius Chapel, where the combined communities of the College and Theologate celebrate liturgy on Sundays and major feasts.

The south wing of the main building complex is the Theology seminarians' residence. It houses living quarters for Pre-theology and Theology seminarians, Saint Joseph's Chapel, seminarian lounges, recreation facilities, and the seminarian pub. Each seminarian has a private room, furnished with basic furniture and a computer link. Computer stations are also available for seminarian use with links to a local network and provided with Internet access.

The **College Building** houses living quarters for College seminarians, the Saint Pius X Chapel, classrooms, the computer center, health center and recreation facilities.

The **Recreation Building** features a variety of indoor recreation facilities, including a swimming pool, weight room, basketball courts, and bowling alley. The Monsignor Leonard J. Fick Auditorium, with a seating capacity of 534, forms part of the same structure.

For outdoor recreation, there are several tennis courts, handball courts, and large, well-kept athletic fields for softball, baseball, soccer and football. Paths for hiking along the Olentangy River and through the woods are found at the west end of the property. The mile-long drive on the property provides a safe place for walking or running. Facilities for racquetball, golf, roller-skating, and ice-skating are available in the vicinity. Three ski areas are located within an hour's drive of the campus.

An active intramural sports program includes football, softball, and basketball. The Josephinum basketball team plays in tournaments, at home and away, in which other seminary teams from a five-state area participate. The Josephinum hosts a basketball tournament and a soccer tournament in which other seminaries participate. Other activities, such as movie nights, pub socials, canoe trips, and picnics are often organized by seminarian government or other campus committees.

The **Pope Saint John Paul II Center for Priestly Formation** houses faculty offices, seminar rooms, classrooms for the School of Theology, the Writing Center, and the A.T. Wehrle Memorial Library.

The **A.T. Wehrle Memorial Library** is an attractive, comfortable resource center with broad holdings in the humanities with an emphasis in theology and philosophy, including an extensive selection of periodicals and newspapers. Staffed by professional librarians and support staff, the library provides a full range of reference and instruction services to the Josephinum community. The library's resources are accessible throughout the campus and through the internet.

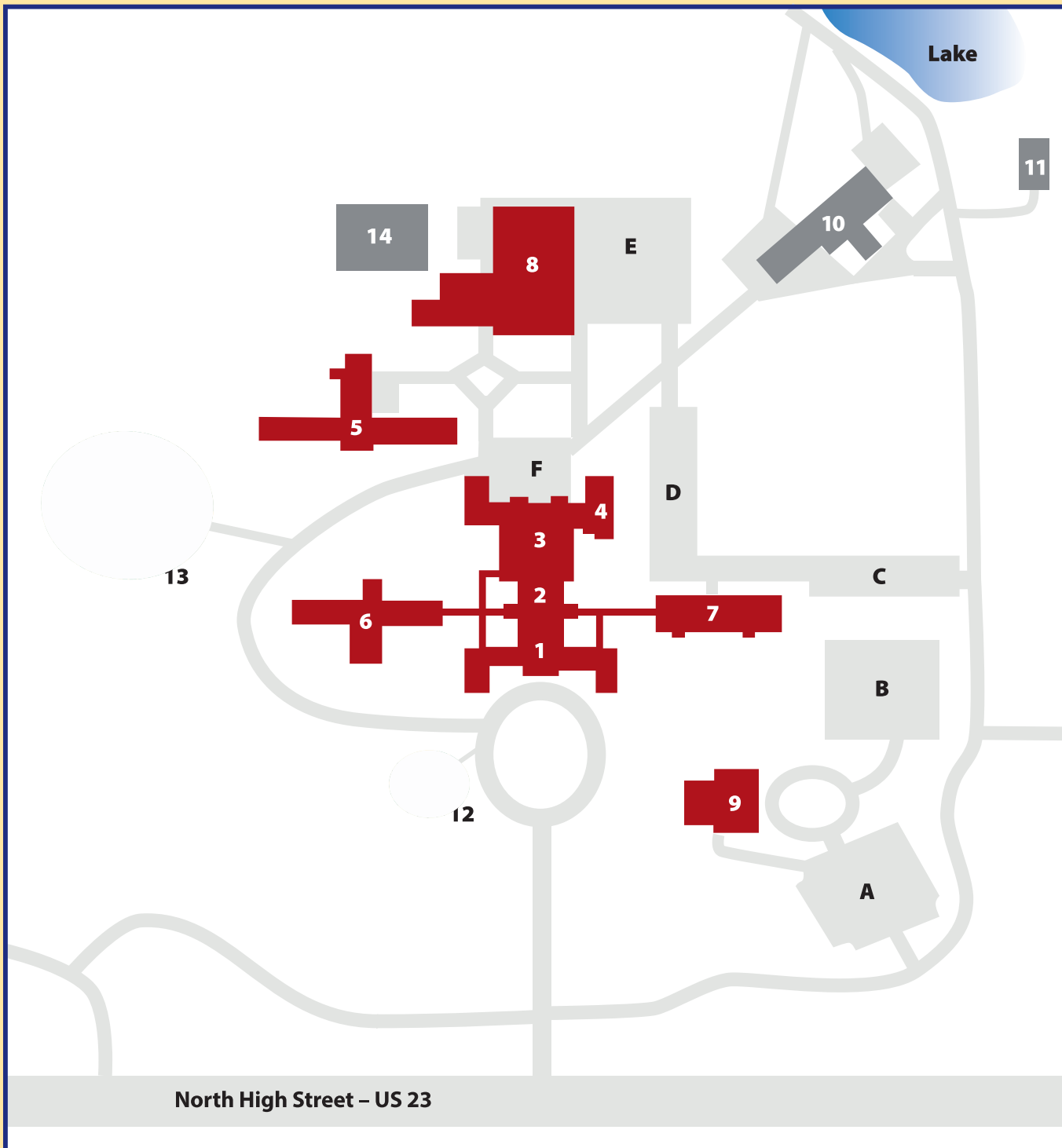
The library's collection contains more than 300,000 items: 140,000 print books, 150,000 e-books, 15,000 volumes of bound

periodicals, and more than 300 audio-visual pieces; it also receives 200 periodical titles and 30 newspapers. The fields of biblical studies, patrology, theology, liturgy, and Church history are emphasized while the areas of canon law, spirituality, pastoral ministry, and the arts are also strong. A number of subscription databases and electronic resources are available: *Atla Religion Database with AtlaSerials*, *Religious and Theological Abstracts*, *The Philosopher's Index*, *JSTOR*, *ProQuest Religious Database* and *EBSCO's Academic eBook Collection*. The Monsignor Anthony A. Kleinschmidt and Monsignor Gerald F. Durst Special Collections Room houses rare books, incunabula, institutional publications and historical material.

The library benefits from its membership in the Ohio Private Academic Libraries (OPAL), a consortium of 25 libraries, and OhioLINK, a state-wide consortium of 116 libraries. Through these consortia, the Josephinum community has access to over 120 databases and core electronic resources and delivery of library resources from the major research universities throughout the State of Ohio.

The **Monsignor Joseph Jessing Center** is located on the east side of the campus, and is a state-of-the-art facility reflective of the tradition and spirit of the Josephinum. It houses two adjoining conference rooms and a small meeting room, providing space for supportive activities, including academic and theological symposiums, lectures, and small conferences.





PONTIFICAL COLLEGE JOSEPHINUM CAMPUS MAP

7625 North High Street, Columbus, OH 43235 • Tel: 614-885-5585 or 614-985-2295

- | | |
|--|---------------------------------------|
| 1. Administration Building | 8. Recreation Center/Frick Auditorium |
| 2. Conrardy Hall (lower level) Saint Turibius Chapel (upper level) | 9. Monsignor Joseph Jessing Center |
| 3. Dining Area (refectory) | 10. Power House |
| 4. College Academic Center | 11. Maintenance Storage |
| 5. College Residence | 12. Msgr. Jessing Memorial |
| 6. Theology Hall | 13. Cemetery |
| 7. A.T. Wehrle Memorial Library | 14. Tennis Courts |

PARKING AREAS:

- | |
|--------------------------|
| A. Jessing Center |
| B. Visitor |
| C. Faculty/Staff |
| D. Theology Students |
| E. College Students |
| F. Employee/Loading Dock |

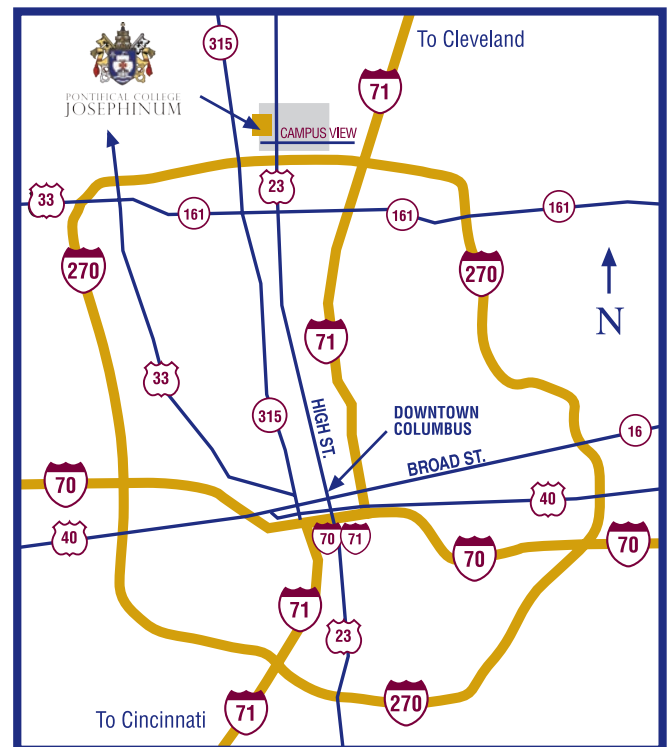


THE CITY OF COLUMBUS

The Josephinum is located in Columbus, the capital of Ohio since 1812 and a diocesan see city since 1868. Columbus is easily accessible, a hub for numerous airlines and a junction of two important interstate highways.

Since 1931, the seminary has been situated 11 miles north of downtown Columbus, just north of the suburb of Worthington. Interstate 270, which circles the city, is close by and makes for easy access to the Columbus freeway system, and to the parishes, hospitals, schools, nursing homes and other sites where seminarians gain pastoral experience.

The Columbus metropolitan area offers many cultural attractions; seminarians are encouraged to attend off-campus lectures, forums, seminars, plays, operas and films. Student rates are available at many galleries and theaters in Columbus. Educational institutions, which afford many such programs, include The Ohio State University, Capital University, Franklin University, Ohio Wesleyan University, Ohio Dominican University, and Otterbein College. All are within an easy drive of the seminary.



Important Dates Academic Year 2020-2021

FALL SEMESTER 2020

AUGUST	
Joint Faculty Meeting 9:00 am Conrardy Hall	Friday, August 21
New Seminarian Orientation	Sunday, August 23 - Wednesday, August 26
Protecting God's Children for All New Faculty and Seminarians 1:00-4:00pm AV	Wednesday, August 26
CPT Classes Begin	Thursday, August 27
CPT Rector's Conference 7:00 pm	Thursday, August 27
SEPTEMBER	
CPT Eucharistic Retreat begins 4:45 pm MC	Friday, September 4 - Sunday, September 6
CPT No Classes; Labor Day	Monday, September 7
CPT Last Day to Add a Course	Tuesday, September 8
CPT Last Day to Drop a Course without a "W"	Monday, September 21
CPT Last Day for Seminarians to Turn in I' Grade Work	Monday, September 28
OCTOBER	
CPT Last Day for Faculty to Enter 'I' Grade	Monday, October 5
Midterm Exams	Monday, October 12 - Friday, October 16
CPT Mid-Semester Break	Saturday, October 17 - Sunday, October 25
Retreat for College, PT, T1-2	Monday, October 19 - Friday, October 23
CPT Classes Resume	Monday, October 26
Mid-Semester Grades Due in Populi	Monday, October 26
Faculty InService 3:00 - 5:00 pm	Thursday, October 29
NOVEMBER	
All Saints; Candidacy 10:15 am	Sunday, November 1
CPT Registration	Monday, November 16 - Friday, November 20
Rector's Conference PT/T 7:00 pm	Monday, November 23
CPT No Classes	Wednesday, November 25 - Friday, November 27
CPT Classes Resume	Monday, November 30
CPT Course Evaluations	Monday, November 30
DECEMBER	
Complete Drafts of MA/STB Theses Due by 4:30 pm	Friday, December 4
Lessons & Carols & Reception MC/DR	Saturday, December 5
CPT No Classes; Solemnity of the Immaculate Conception; Mass & Reception of Lector/Acolyte 10:15 am MC	Tuesday, December 8
CPT Final Exams	Monday, December 14 - Friday, December 18
CPT No Classes; Christmas Break (Break Begins after Last Commitment on Friday, December 18; Seminarians Return by 9:00 pm Compline Sunday, January 10.)	Saturday, December 19 - Sunday, January 10
CPT Final Grades Due in Populi	Thursday, December 31

* CPT = College, Pre-Theology, Theology

* Please refer to the Pastoral Formation Handbook for specific Apostolic Work calendar dates.

SPRING SEMESTER 2021

JANUARY	
CPT Classes Resume	Monday, January 11
CPT Rector's Conference	Monday, January 11
CPT Day of Recollection	Saturday, January 16
CPT Last Day to Add a Course	Monday, January 18
CPT No Classes; March for Life	Thursday, January 28 - Friday, January 29
FEBRUARY	
CPT Last Day to Drop a Course Without a "W"	Monday, February 1
MDiv Competency Exams (Scripture)	Monday, February 1 - Friday, February 5
T3 Oath of Fidelity - Profession of Faith 5:30 pm MC	Friday, February 5
CPT Last Day for Seminarians to Turn in "I" Grade Work	Friday, February 8
MDiv Competency Exams (Moral Theology)	Monday, February 8 - Friday, February 12
Rector's Conference PT/T 7:00 pm	Monday, February 8
Last Day for Faculty to Enter 'I' Grades	Monday, February 15
MDiv Competency Exams (Dogma)	Monday, February 15 - Friday, February 19
CPT Day of Recollection	Saturday, February 20
MDiv Competency Exams (Church History)	Monday, February 22 - Friday, February 26
T4 Oath of Fidelity - Profession of Faith 5:30 pm MC	Friday, February 26
MARCH	
CP Mid-Semester Exams	Monday, March 1 - Friday, March 5
CPT No Classes; Mid-Semester Break (CPT Seminarians Free to Depart after Last Commitment on Friday, March 5. Return by 9:00 pm Compline on Tuesday, March 9.)	Saturday, March 6 - Tuesday, March 9
CPT Classes Resume	Wednesday, March 10
CP Mid-semester Grades Due in Populi	Monday, March 15
Rector's Conference PT/T 7:00 pm	Monday, March 15
CPT No Classes; St. Joseph Day; Solemnity of St. Joseph Mass 10:15 am	Friday, March 19
Final Versions of MA/STB Theses Due by 4:30 pm	Monday, March 22
CPT No Classes; Easter Break (Seminarians Free to Depart after Last Commitment on Friday, March 26. Return by 9:00 pm Compline on Tuesday, April 6.)	Saturday, March 27 - Tuesday, April 6
APRIL	
CPT Classes Resume	Wednesday, April 7
CPT Registration for Fall 2021	Monday, April 12 - Friday, April 16
CPT Course Evaluations	Monday, April 19
MA Concentration Exams 3:00 - 5:00 pm	Friday, April 23
STB Oral Exams	Monday, April 26 - Friday, April 30
CPT Rector's Conference 7:00 PM CH	Monday, April 26
Kleinz Society	Wednesday, April 28
(Calendar continued on next page)	

* CPT = College, Pre-Theology, Theology

* Please refer to the Pastoral Formation Handbook for specific Apostolic Work calendar dates.

SPRING SEMESTER 2021 (CONTINUED)

MAY	
CPT Final Exams	Monday, May 3 - Friday, May 7
CPT Graduating Senior Grades Due in Populi	Thursday, May 6
Graduation Photos 8:30 am MC	Friday, May 7
Graduation Rehearsal 9:00 am MC	Friday, May 7
Baccalaureate Mass 9:00 am MC, Commencement Exercises 11:15 am MC, Luncheon Following JC	Saturday, May 8
Joint Faculty Meeting 9:00 am	Monday, May 10
CPT Final Grades Due in Populi	Monday, May 17

*CPT = College, Pre-Theology, Theology

*Please refer to the Pastoral Formation Handbook for specific Apostolic Work calendar dates.







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