PONTIFICAL COLLEGE
JOSEPHINUM

Catalog 2021-2022

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.

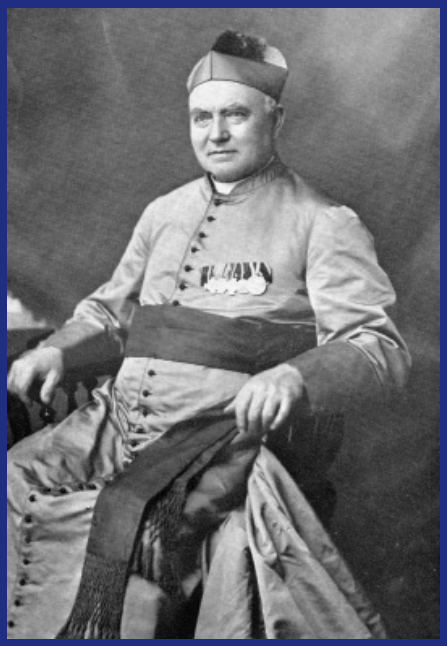


Table of Contents

1 Overview

PROLOGUE 1
VISION AND PURPOSE 1
PRIESTLY FORMATION AT THE JOSEPHINUM 2
THE PURPOSE OF A PRIESTLY FORMATION PROGRAM 2
- Governing Documents on Priestly Formation 2
- General Description of Formation Programs 3

THE STRUCTURE OF THE JOSEPHINUM FORMATION PROGRAM 3

4 The College of Liberal Arts

INTRODUCTION TO THE COLLEGE OF LIBERAL ARTS 4
AN INTEGRATED FORMATION 4
HUMAN FORMATION 5
- Purpose 5
- Criteria from Governing Documents 5
- Instruments of Human Formation 6
- Goals and Objectives 7

SPIRITUAL FORMATION 8
- Purpose 8
- Criteria from Governing Documents 8
- Instruments of Spiritual Formation 8
- Goals and Objectives 10

PASTORAL FORMATION 11
- Purpose 11
- Criteria from Governing Documents 11
- Instruments of Pastoral Formation 11
- Apostolic Works Program 11
- Goals and Objectives 12

INTELLECTUAL FORMATION 13
- Purpose 13
- Criteria from Governing Documents 13
- Instruments of Intellectual Formation 13
- College of Liberal Arts Grading System 13
- Goals and Objectives 14

BACHELOR OF ARTS DEGREE PROGRAM 15
- Majors 15
- Requirements for a Major or Minor in Philosophy 15
- Requirements for a Major in Humanities 15
- Requirements for Graduation 15
- Exceptions 15

CORE COURSES FOR A BACHELOR OF ARTS 16
COLLEGE CURRICULUM 17

18 Course Descriptions for the College of Liberal Arts

ACADEMIC SKILLS 18
ASTRONOMY 18
BIOLOGY 18
CHEMISTRY 18
ENGLISH 18
FINE ARTS AND MUSIC 19
GEOLOGY 19
GREEK 19
HISTORY 19
HUMANITIES 21
ITALIAN 21
LATIN 21
MATHEMATICS 22
PHILOSOPHY 22
PHYSICS 24
PSYCHOLOGY 24
SPANISH AND SPANISH LITERATURE 24
SPEECH 25
UNDERGRADUATE THEOLOGY 25

26 The Undergraduate Pre-Theology Program

UNDERGRADUATE PRE-THEOLOGY OVERVIEW 26
BACHELOR OF ARTS 26

27 The Pre-Theology Program

PRE-THEOLOGY OVERVIEW 27
CERTIFICATE OF COMPLETION IN PHILOSOPHICAL AND THEOLOGICAL STUDIES 27
BACHELOR OF PHILOSOPHY 27
PILGRIMAGE TO ROME 27
CURRICULUM PLAN FOR CERTIFICATE OF COMPLETION IN PHILOSOPHICAL AND THEOLOGICAL STUDIES 28
CURRICULUM PLAN FOR BACHELOR OF PHILOSOPHY 28

29 The School of Theology

INTRODUCTION TO THE SCHOOL OF THEOLOGY 29
AN INTEGRATED FORMATION 29
HUMAN FORMATION 29
- Purpose 29
- Criteria from Governing Documents 30
- Instruments of Human Formation 30
- Outcomes for Human Formation 31

SPIRITUAL FORMATION 32
- Purpose 32
- Criteria from Governing Documents 32
- Instruments of Spiritual Formation 32
- Pilgrimages to the Holy Land 34
- Outcomes for Spiritual Formation 34

PASTORAL FORMATION 35
- Purpose 35

Criteria from Governing Documents 35
Instruments of Pastoral Formation 35
Apostolic Works 35
Outcomes for Pastoral Formation 36
INTELLECTUAL FORMATION 37
Purpose 37
Criteria from Governing Documents 37
Instruments of Intellectual Formation 37
Outcomes for Intellectual Formation 37
School of Theology Grading System 37
MASTER OF DIVINITY AND ORDINATION 38
Course Numbering System 38
Curriculum Plan for Master of Divinity Degree 39
Master of Divinity Competency Examinations 40
MASTER OF ARTS IN THEOLOGY 40
Outcomes for the Master of Arts in Theology 40
Declaration of Intent and Enrollment as a Degree Candidate 41
Prerequisites 41
Language Requirements 41
Semester Credit Requirements 42
Common Core Courses 42
Concentration Courses 42
Written Concentration Examinations 42
Research 42
Grading 42
Process and Documentation Cycle for Obtaining the Master of Arts in Theology 43
BACHELOR OF SACRED THEOLOGY 44
Curriculum Plan for the Bachelor of Sacred Theology Program 45
Admission Requirements for the Bachelor of Sacred Theology 46
Process and Documentation Cycle for Obtaining the Bachelor of Sacred Theology 46
HISPANIC MINISTRY FIELD EDUCATION CERTIFICATE 49
Prerequisites 49
Requirements 49

50 Course Descriptions for the School of Theology

BIBLICAL STUDIES 50
BIBLICAL LANGUAGES 51
CHRISTIAN LIVING 51
DOGMA 52
HISPANIC MINISTRY 53
HISTORICAL STUDIES 54
LITURGY AND SACRAMENTS 54
PASTORAL THEOLOGY AND EVANGELIZATION 55
RESEARCH ASSISTANCE COURSES FOR THE MASTER OF ARTS AND BACHELOR OF SACRED THEOLOGY DEGREES 55

56 The Josephinum Diaconate Institute

INTRODUCTION TO THE JOSEPHINUM DIACONATE INSTITUTE 56
DEGREE AND CERTIFICATION PROGRAMS 57

ADDITIONAL INFORMATION 57

58 Admissions

APPLICATION PROCEDURES 58
SEMINARIANS WHO ARE FOREIGN NATIONALS 58
ADMISSION TO THE SCHOOL OF THEOLOGY FROM THE COLLEGE OF LIBERAL ARTS OR THE PRE-THEOLOGY PROGRAM 59
NON-DISCRIMINATION POLICY 59

60 Tuition and Financial Aid

TUITION, ROOM AND BOARD, AND FEES 60
WITHDRAWAL AND RETURN OF TITLE IV FUNDS (R2T4 POLICY) 60
REPAYMENT OF TITLE IV FUNDS 62
FINANCIAL AID PROGRAM AND ELIGIBILITY 63
- Satisfactory Academic Progress Policy 63
- Financial Aid Procedure 65

GRANTS, LOANS, AND SCHOLARSHIPS 65
- Federal Pell Grant Program 65
- Federal Supplemental Educational Opportunity Grant (FSEOG) 66
- Federal Work-Study Program – FWS 66
- Ohio College Opportunity Grant – OCOG 66
- Federal Direct Loan 66
- Pennsylvania Higher Education Assistance Agency – PHEAA 66

67 General Academic Policies, Procedures and Standards

GENERAL COURSE STANDARDS AND REQUIREMENTS 67
- Academic Year and Instructional Time 67
- Assigned Work 67
- Mid-Term and Final Examinations 67
- Written Assignments 68
- Reading Assignments 68
- Academic Honesty 68
- Credit Load 68
- Adding a Course 68
- Dropping a Course 68
- Auditing a Course 68
- Repetition of a Course 68
- Taking a Course as Pass/Fail 69
- Directed Independent Study 69
- Class Attendance 69
- Excused Absences 69
- Requesting the Postponement of Assignments 69

GRADING SCALE AND ACADEMIC STANDING 69
- Report of Grades 69
- Grading Policy 69
- Incomplete (I) Grades 69
- Academic Due Process 70
- College of Liberal Arts Grading System 70
- Grade Point Average 70
- Dean's List 70

School of Theology Grading System 70
Academic Standing and Academic Probation 71
TRANSFER CREDIT ELIGIBILITY 71
COLLEGE OF LIBERAL ARTS TRANSFER CREDIT 71
Non-Transferable Courses 71
Advanced Placement Credit (AP Credit) 71
SCHOOL OF THEOLOGY TRANSFER CREDIT 71
DISSEMINATION OF INFORMATION 71
Protection of Information Policy 71
Privacy and Release of Student Education Records (FERPA) 72
Transcript Requests 73
Record Retention 73

74 Seminarian Services

ENGLISH AS A SECOND LANGUAGE SERVICES (ESLS) 74
LEARNING SERVICES 74
HEALTH SERVICES 74
COUNSELING SERVICES 74

75 Information about the Josephinum

ACCREDITATION AND INSTITUTIONAL EFFECTIVENESS 75
Memberships 75
Veterans' Affairs Status 75
Veterans Benefits 75
HISTORY OF THE JOSEPHINUM 76
CAMPUS FACILITIES AND LOCATION 78
CAMPUS MAP 79
THE CITY OF COLUMBUS 80

81 Important Dates for Academic Year 2021-2022

FALL SEMESTER 2021 81
SPRING SEMESTER 2022 82

The present catalog is not to be considered a contract between the Pontifical College Josephinum and the seminarian. The Josephinum reserves the right, at its discretion, to make changes in its educational, formational, or financial policies, as dictated by changing circumstances

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* (5th ed.), 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* (5th ed.). 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* (CCC) 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* (5th ed.).

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* (5th ed.) 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* (5th ed.), 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 rector/president, 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* (5th ed.). 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* (5th ed.).

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* (5th ed.), 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 rector/president, 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* (5th ed.).

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* (5th ed.) (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* (5th ed.) 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 rector/president, 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 Mass, *Liturgy of the Hour*s, Stations of the Cross, praying the rosary, an introduction to various devotional and cultural practices, and 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 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 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. 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 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. The fall semester has an early Eucharistic weekend and there is a day of recollection during the spring 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 on most days of the week 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 for and devotion to Our Lady. The seminary community prays the rosary a minimum of once each week. 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 provides this 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* (5th ed.) (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 rector/president 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 rector/president 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* (5th ed.) (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 rector/president, 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**		**15**
FOURTH YEAR FALL		**FOURTH YEAR SPRING**	
Science (BIOL 120 Introduction to Biology)	3	Social or Behavioral Science (PSYC 120 Introduction to Clinical and Interpersonal 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
2 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. Seminarians 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 'communion 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, Catallus, 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. Seminarians 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 Stagirite 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 prominent 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

Seminarians 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

Seminarians 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 propaedeutic to metaphysics and philosophy of God.

PHIL 313
Contemporary Philosophy
3 hours

Seminarians 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

Seminarians 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

Seminarians 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 Soren 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 neoplatonic 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 seminarian'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

Seminarians 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 seminarian'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 Undergraduate Pre-Theology Program

UNDERGRADUATE PRE-THEOLOGY OVERVIEW

The Undergraduate Pre-Theology Program is uniquely designed for men who are beyond the traditional age of new college seminarians yet who have not earned the undergraduate degree required by the *Program of Priestly Formation* (5th ed.) for graduate studies in theology. The program offers seminarians an opportunity to complete this degree while they are immersed in a rich seminary environment fitting to their age and life experience.

By its very design, the Undergraduate Pre-Theology Program is flexible and accommodates the personal needs and previous academic preparation and achievements of each seminarian. Because of this, the length of time seminarians dedicate to completing the program can vary. Regardless of the time needed, the objective of the program is to develop well-educated, well-rounded seminarians who are prepared to take on the demands of the next stage of priestly formation.

Undergraduate Pre-Theology seminarians receive formation in each of the human, spiritual, intellectual, and pastoral dimensions. Dedicated priests and lay faculty of the School of Theology guide the human, spiritual, and pastoral formation of these men; intellectual formation takes place in the College of Liberal Arts. Undergraduate Pre-Theology seminarians reside in the School of Theology, where they benefit from daily interaction, fraternity, and camaraderie with their peers in regard to personal maturity, socialization, and life experience.

BACHELOR OF ARTS

In the College of Liberal arts, Undergraduate Pre-Theology seminarians work toward completing a Bachelor of Arts degree in either philosophy or humanities (See Bachelor of Arts Degree Program subsection under the College of Liberal Arts section in this catalog). The humanities major offers courses in literature, Spanish language and Hispanic studies, fine arts, history, and classics. Humanities majors also earn a minor in philosophy, further ensuring their preparedness for graduate Theological study.

Due to the unique demographics of seminarians in the Undergraduate Pre-Theology Program, the men often come to the Josephinum after having earned academic credits at other educational institutions. These credits may be transferred to the College of Liberal Arts in accordance with institutional practices (See Transfer Credit Eligibility and College of Liberal Arts Transfer Credit subsections in the General Academic Policies, Procedures and Standards section in this catalog.)

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. 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 seminarians' individual needs and the 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 academic requirements are satisfied.

While enrolled in the Pre-Theology Program, seminarians receive human, spiritual, and pastoral formation in the School of Theology.

CERTIFICATE OF COMPLETION IN PHILOSOPHICAL AND THEOLOGICAL STUDIES

Seminarians who already possess a Bachelor of Arts degree or the equivalent, may earn a Certificate of Completion in Theological Studies by successfully completing at least one full year in the Josephinum Pre-Theology Program and completing 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 bachelor's 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.

Pilgrimage to Rome

The pilgrimage to Rome provides to pre-theology seminarians an understanding of Rome early on in formation, and gives the opportunity to experience ancient Rome which fits well with philosophy and liberal arts studies.

Pilgrimage may mean embarking on a journey of prayer, 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.

The pilgrimage begins a few days after graduation in May every other year. The trip will last about two weeks.

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* (5th ed.). 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* (5th ed.).

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).

The criteria for human formation, summarized by the *Program of Priestly Formation* (5th ed.), challenges seminarians to grow in the following areas:

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* (5th ed.) 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* (5th ed.) (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.

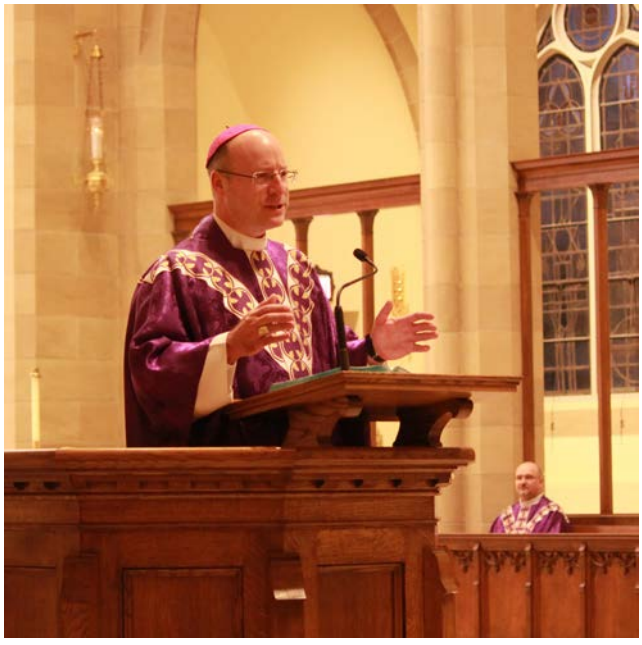
Instruments of Spiritual Formation

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 weekly 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. 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 opportunity 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 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 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.



Pilgrimage to the Holy Land

Pilgrimage may mean embarking on a journey of prayer, 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 every other year by third and fourth-year theologians and deacons. The pilgrimage features a retreat that functions as a canonical pre-ordination retreat for the men who will be ordained deacons and priests that year. Included in the experience are visits to the sites made sacred by the footsteps of Jesus Christ.

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:

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

"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 the 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 places seminarians in 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 relate directly 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

1a. Seminarians will demonstrate knowledge of the various theological disciplines in the curriculum.

1b. Seminarians will demonstrate an ability to articulate and present the mysteries of the Catholic faith in an understandable manner.

1c. Seminarians will demonstrate the ability to write theologically with accuracy and clarity.

1d. 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* (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 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* (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
CL = Christian Living
DO = Dogma
HS = Historical Studies
LS = Liturgy and Sacraments
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 in each course number 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.

The MDiv degree requires 116 credits. MDiv candidates take only two electives identified in the curriculum – one in each semester of fourth year (MA candidates 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	Wisdom Literature	3
DO 501	Fundamental Theology	3	BI 512	Pentateuch	3
DO 511	Theological Anthropology	3	CL 502	Fundamental Moral Theology I	3
HS 501	Church History I	3	CL 512	Foundations of Spirituality	3
LS 501	Introduction to Liturgy	3	HS 502	Church History II	3
	Total Credit Hours	**15**		**Total Credit Hours**	**15**
Second Year			**Second Year**		
BI 601	Prophets	3	BI 602	Synoptic Gospels and Acts	3
CL 601	Fundamental Moral Theology II	3	BI 612	Pauline Corpus	3
DO 601	Trinity	3	CL 602	Catholic Social Teaching	3
HS 601	Church History III	3	DO 602	Christology	3
LS 601	Sacramental Principles, Baptism, and Confirmation	3	LS 602	Eucharist	3
LS 611	Rhetoric for Preaching	1	LS 612	Homiletics I: Principles of Homiletics	1
	(Elective required for MA/STB)	(3)		(Elective required for MA/STB)	(3)
	Total Credit Hours	**16** (19)		**Total Credit Hours**	**16** (19)
Third Year			**Third Year**		
BI 701	Johannine Corpus	3	CL 702	Bioethics	3
CL 701	Sexual Morality	3	DO 702	Ecclesiology	3
DO 701	Holy Orders	3	LS 702	Liturgical Music	2
LS 701	Matrimony	3	LS 712	Rites I Practicum: Baptism, Confirmation, Marriage, Funerals, Blessings	1
LS 711	Homiletics II: Aesthetics of Preaching	2	LS 722	Homiletics III: Specialty Preaching	2
	(Elective required for MA/STB)	(3)	PA 702	Canon Law I	3
				(Elective required for MA/STB)	(3)
(MA 701)	(MA/STB Research Seminar)	(1)	(MA 702)	(MA/STB Directed Research I)	(1)
	Total Credit Hours	**14** (18)		**Total Credit Hours**	**14** (18)
Fourth Year			**Fourth Year**		
HS 801	History of the Catholic Church in the United States.	3	LS 802	Sacraments of Healing: Theology and Practice	3
LS 801	Liturgical Chant	1	LS 812	Rites II Practicum: Eucharist	1
PA 801	Canon Law II	3	PA 802	Pastoral Care of Marriage and Family	3
PA 811	Pastoral Counseling and Care	3	PA 812	Parish Administration, Leadership, and Professional Ethics	3
	(Elective required for MDiv/MA/STB)	3		(Elective required for MDiv/MA/STB)	(3)
(MA 801)	(MA/STB Directed Research II)	1	(MA 802)	(MA/STB Research Project)	(1)
	Total Credit Hours	**13** (14)		**Total Credit Hours**	**13** (14)
	4th year - MDiv/MA/STB Exams			116 total credits for MDiv	

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 liturgy and sacraments.

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 MDiv 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 MDiv curriculum. Competency examinations are organized by the academic dean of the School of Theology, ordinarily 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 Liturgy and Sacraments. 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

Ordinarily, each of the four oral examinations 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 MDiv 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. Ordinarily, 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.
lc. 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

Ordinarily, seminarians need to declare their intent to pursue the MA in the spring semester of the first year of their MDiv studies, so that subsequent three years of studies may be planned accordingly. When a seminarian expresses his intent to pursue the MA, he must receive written permission to do so from his sponsoring bishop, or the bishop's delegate, on a form provided by the academic dean.

Typically, seminarians formally enroll as candidates 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's 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 undergraduate 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 MA program.

Language Requirements

A reading knowledge of Latin is required of candidates in dogmatic theology, moral theology, or 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 40 semester credits, concentration examinations, and a research component. The 36 credits include 18 credits of core courses, 18 credits in the chosen area of concentration, and four credits of research.

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 the MA core 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 CL 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 usually is administered in March or April of the final semester of the fourth year of studies.

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 usually are not permitted.

Research

The goal 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 officially 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 receiving a passing grade, the final version of the paper must be submitted to the academic dean in a form ready for binding.

In order to facilitate the successful completion of the research requirement for the Master of Arts in Theology Degree, seminarians pursuing the MA are required to enroll in the following courses, each for one credit hour:

MA 701 MA/STB Research Seminar
MA 702 MA/STB Directed Research I
MA 801 MA/STB Directed Research II
MA 802 MA/STB Research Project

For further descriptions of the above courses see "Course Descriptions for the School of Theology."

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). This form must be signed by the seminarian's sponsoring bishop or bishop's delegate.
   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. After all signatures are obtained on the statement of intent form, 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 prerequisite language requirements and the MA/STB Research Seminar.
   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 Direction

3. The seminarian submits his MA research project proposal in the fall semester of his third year of studies, upon completion of the MA/STB Research Seminar.
   a. By the time the MA/STB Research Seminar concludes, the seminarian, in consultation with the dean, should identify a director for the research project
   b. The seminarian must print the *Master of Arts in Theology Degree Research Project Proposal* form from the Josephinum intranet, complete all information, and bring the form to his registration appointment with the dean for the spring semester.
   c. 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 research requirement, but he may not submit his STB research paper in fulfillment of the MA research project. He must complete a project proposal form for each degree.
   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. The dean will not appoint a second reader for the research project until after a complete draft is submitted to the director.
   g. The seminarian will enroll in MA/STB Directed Research I, MA/STB Directed Research II and MA/STB Research Project during the third and fourth years of study.
   h. 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 at the end of the fall semester of the fourth year; final versions are due in late March.
   a. All MA candidates participate in the MA/STB Research Seminar during the fall semester of the third year of studies, the purpose of which is to provide a community of learners to offer feedback in the initial stage of research.
   b. The seminarian is to be in frequent contact with his research director (as specified by the descriptions of MA/STB Directed Research I and II) as he works on the research project during the third and fourth year of studies; 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.

c. 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 4:30 p.m. on the last day of the fall semester (the last day of final exams) of the fourth year of studies. The dean will give the second copy of the draft to a second reader. Failure to submit a complete draft of the research project by the deadline will result in the seminarian being withdrawn as a candidate for the MA degree. Due to extraordinary circumstances, a seminarian may submit to the dean, a written petition for an extension. The extension can only be granted by a vote of the theology faculty.

d. 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.

e. 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 end 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/she is satisfied with the finished project.

f. NOTE: If the seminarian is also submitting his 45-page MA research project in fulfillment of the STB research paper requirement, he must fill out a project submission form for each degree.

g. The dean signs the research project submission form to acknowledge receipt of the completed research project.

h. The director and second reader must complete their reading of the research project no later than two weeks after it is received.

i. 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.

j. After the research project has been graded by the director and second reader, and after any final editorial revisions are made, the seminarian submits a MS Word file of his project to the dean and to the director of library services. The research project 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 submission for proper formatting and requesting any final revisions, the director of library services will archive the research project 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 research 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 cannot complete all requirements for the degree within the four years allotted for the MDiv program, the candidate must submit to the dean, a written petition for an extension. The extension may be granted (by a vote of the theology 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; 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. Language requirements are fulfilled by taking six hours of the language at an accredited institution in which the student receives at least a "C."

In addition, the following prerequisites are part of the STB Degree: Latin 6 credits (8 ECTS); Greek 6 credits (8 ECTS).

CURRICULUM PLAN FOR THE BACHELOR OF SACRED THEOLOGY

FALL SEMESTER			SPRING SEMESTER		
First Year			**First Year**		
BI 501	Introduction to Scripture	3 (4 ECTS)	BI 502	Wisdom Literature	3 (4 ECTS)
DO 501	Fundamental Theology	3 (4 ECTS)	BI 512	Pentateuch	3 (4 ECTS)
DO 511	Theological Anthropology	3 (4 ECTS)	CL 502	Fundamental Moral Theology I	3 (4 ECTS)
HS 501	Church History I	3 (4 ECTS)	CL 512	Foundations of Spirituality	3 (4 ECTS)
LS 501	Introduction to Liturgy	3 (4 ECTS)	HS 502	Church History II	3 (4 ECTS)
	Total Credit Hours	**15 (20 ECTS)**		**Total Credit Hours**	**15 (20 ECTS)**
Second Year			**Second Year**		
BI 601	Prophets	3 (4 ECTS)	BI 602	Synoptic Gospels and Acts	3 (4 ECTS)
CL 601	Fundamental Moral Theology II	3 (4 ECTS)	BI 612	Pauline Corpus	3 (4 ECTS)
DO 601	Trinity	3 (4 ECTS)	CL 602	Catholic Social Teaching	3 (4 ECTS)
HS 601	Church History III	3 (4 ECTS)	DO 602	Christology	3 (4 ECTS)
LS 601	Sacramental Principles, Baptism, and Confirmation	3 (4 ECTS)	LS 602	Eucharist	3 (4 ECTS)
	Elective required for MA/STB	3 (4 ECTS)		Elective required for MA/STB	3 (4 ECTS)
	Total Credit Hours	**18 (24 ECTS)**		**Total Credit Hours**	**18 (24 ECTS)**
Third Year			**Third Year**		
BI 701	Johannine Corpus	3 (4 ECTS)	CL 702	Bioethics	3 (4 ECTS)
CL 701	Sexual Morality	3 (4 ECTS)	DO 702	Ecclesiology	3 (4 ECTS)
DO 701	Holy Orders	3 (4 ECTS)	LS 702	Liturgical Music	2 (4 ECTS)
LS 701	Matrimony	3 (4 ECTS)	PA 702	Canon Law I	3 (4 ECTS)
	Elective required for MA/STB	3 (4 ECTS)		Elective required for MA/STB	3 (4 ECTS)
MA 701	MA/STB Research Seminar	1 (2 ECTS)	*MA 702	MA/STB Directed Research I	1 (2 ECTS)
	Total Credit Hours	**16 (22 ECTS)**		**Total Credit Hours**	**15 (21 ECTS)**
Fourth Year			**Fourth Year**		
HS 801	History of the Catholic Church in the United States	3 (4 ECTS)	LS 802	Sacraments of Healing: Theology and Practice	1.5 (2 ECTS)
PA 801	Canon Law II	3 (4 ECTS)	PA 802	Pastoral Care of Marriage and Family	3 (4 ECTS)
PA 811	Pastoral Counseling and Care	3 (4 ECTS)	PA 812	Parish Administration, Leadership, and Professional Ethics	3 (4 ECTS)
	Elective required for MDiv/MA/STB	3 (4 ECTS)		Elective required for MDiv/MA/STB	3 (4 ECTS)
*MA 801	MA/STB Directed Research II	1 (2 ECTS)	PA 821	Jurisprudence of Matrimony	1 (2 ECTS)
			*MA 802	MA/STB Research Project	1 (2 ECTS)
	Total Credit Hours	**13 (18 ECTS)**		**Total Credit Hours**	**12.5 (18 ECTS)**

*Students who are pursuing the MA and the STB will take these three additional research courses. Students who are pursuing only the STB will not take these three additional research courses, but instead will take an additional elective course during one of their final three semesters of study.

Including the prerequisite language courses, **the total number of credit hours required for the STB Degree is 134.5 (183 ECTS = European Credit Transfer and Accumulation System).**

MDiv Oral Competency Examinations in scripture, dogma, morals, and liturgy and sacraments (30 minutes each), will fulfill the oral exam requirement for the STB.

Students pursuing only the STB will be required to write a research paper of at least 15 pages in length, which can be a revised version of a paper originally written for one of their courses.

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.

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.

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.*

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 Theology in the spring semester of his first year of studies during registration for the fall semester of the second year of studies.
   a. If a seminarian wishes to declare his intent to pursue the STB, he completes the *Bachelor of Sacred Theology Statement of Intent* form during his scheduled registration appointment with the academic dean of the School of Theology (hereafter referred to as the dean). This form must be signed by the seminarian's sponsoring bishop or bishop's delegate.
   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. After all signatures are obtained on the statement of intent form, 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 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.
   e. Throughout the next two years the dean works 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 become a candidate for the STB, the seminarian must have completed the prerequisite language requirements (Latin and Greek) and the MA/STB Research Seminar.
   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 statement of candidacy form. The dean gives 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.

Research Project Proposal and Direction

3. The seminarian submits his STB research project proposal in the fall semester of his third year of studies upon completion of the MA/STB Research Seminar.
   a. By the time the MA/STB Research Seminar concludes, the seminarian, in consultation with the dean, should identify a director for the research project.
   b. The seminarian must print the *Bachelor of Sacred Theology (STB) Research Project Proposal* form found on the Josephinum intranet, complete all information, and bring the form to his registration appointment with the dean for the spring semester.
   c. NOTE: If the seminarian is pursuing a MA degree in addition to the STB degree, he may submit his 45-page MA research project in fulfillment of the STB research project requirement, but he may not submit his STB research paper in fulfillment of the MA research project. He must complete a project proposal form for each degree.
   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. The dean will not appoint a second reader for the research project until after a complete draft is submitted to the director.
g. If the seminarian is pursuing both the MA and the STB, he will enroll in MA/STB Directed Research I, MA/STB Directed Research II and MA/STB Research Project during the third year and fourth year. If the seminarian is pursuing only the STB, he will not take these three additional research courses but instead will take an additional elective course during one of his final three semesters of study.
h. 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 STB.

Draft and Final Versions of Research Project

4. Complete drafts of research projects, including bibliography, are due at the end of the fall semester of the fourth year; final versions are due in late March.
   a. All STB candidates participate in the MA/STB Research Seminar during the fall semester of the third year of studies, the purpose of which is to provide a community of learners to offer feedback in the initial stage of research.
   b. The seminarian is to be in frequent contact with his research director (as specified by the descriptions of MA/STB Directed Research I and II) as he works on the research project during the third and fourth year of studies; 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.
   c. The seminarian is to submit two copies of a complete draft of his research project, including bibliography – one to the research director and one to the academic dean – no later than 4:30 p.m. on the last day of the fall semester (the last day of final exams) of the fourth year of studies. The dean will give the second copy of the draft to a second reader. Failure to submit a complete draft of the research project by the deadline will result in the seminarian being withdrawn from the STB degree. Due to extraordinary circumstances, a seminarian may submit to the dean, a written petition for an extension. The extension can only be granted by a vote of the theology faculty.
   d. 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.
   e. 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 end of March (exact date to be set annually by the dean) along with a *Bachelor of Sacred Theology Research Paper 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. At this time, the seminarian also should submit to the dean an electronic copy of the research project to be forwarded to the Angelicum.
   f. NOTE: If the seminarian is also submitting his 45-page MA research project in fulfillment of the STB research paper requirement, he must complete a project submission form for each degree.
   g. The dean signs the research project submission form to acknowledge receipt of the completed research project.
   h. The director and second reader for the research must complete their reading of the research project no later than two weeks after it is received.
   i. 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 *Bachelor of Sacred Theology Research Project Evaluation* form and submits the form to the registrar, who signs it and places it in the seminarian's academic file.
   j. After the research project has been graded by the director and second reader, and after any final editorial revisions are made, the seminarian submits a MS Word file of his project to the dean and to the director of library services. The research project 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 submission for proper formatting and requesting any final revisions, the director of library services will archive the research project in the library. (If the seminarian is also pursuing a MA degree and he is submitting his MA research project in fulfillment of the STB research requirement, he need only submit one copy of the project, in both paper and MS Word file format, but must include two title pages.)

STB Exams and Other Arrangements

5. STB Comprehensive Oral Examination Requirement and Other Final Arrangements
   a. The seminarian's oral MDiv Competency Examination scores will be used as the STB oral examination requirement.
   b. 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.
   c. The registrar signs the *Bachelor of Sacred Theology (STB) Composite Grade Sheet,* and places it in the seminarian's academic file.
   d. The dean scans hard copies of documents into a packet of information to be emailed to the Angelicum. The following documents are included in the packet:
      i. An introductory letter from the dean

ii. Copies of seminarians' transcripts indicating that the pre-requisites for the STB have been fulfilled
iii. Original Josephinum School of Theology transcripts to date
iv. Proof that the graduation fee has been paid to the Angelicum (this may be obtained from the treasurer).
v. Also included in the email are files of the seminarians' research papers.

e. The electronic packet is emailed by the dean to the Angelicum.
f. Once the semester is finished, the dean's office sends to the Angelicum, 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 to the dean, a written petition for an extension. The extension may be granted (by a vote of the theology 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.

Prerequisites

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

Addresses two questions throughout the semester: What is the Bible? How do you interpret it? Considers the Bible as "the Word of God in human words," and studies the joint divine and human authorship of Sacred Scripture from an Incarnational perspective. Studies inspiration, canonicity and truth/inerrancy by means of the guiding Magisterial documents. Introduces specific methods and tools for studying the Biblical text in relation to Patristic exegesis.

BI 502 Wisdom Literature
3 hours

Identifies and examines Wisdom Literature of the Old Testament by situating it in the context of Wisdom ideas in the ancient world and in Jewish tradition. Also attends to Wisdom themes in non-Wisdom literature of the Bible while having exegesis, preaching, and spirituality in view. *Prerequisite: BI 501 Introduction to Scripture*

BI 512
Pentateuch
3 hours

Introduces the content, structure, and meaning of the Torah/Pentateuch, the first five books of the Bible. Explores major themes and events presented in the text as well as their relationship to other biblical passages. Surveys the history of theories and methods used for the study of the Pentateuch. *This course requires a research paper of ten to fifteen pages. Prerequisite: BI 501 Introduction to Scripture.*

BI 601
Prophets
3 hours

Introduces the prophetic literature of the biblical canon in its historical and theological contexts with special emphasis given to the meaning and function of prophets and the prophetic institution. The primary corpora read and examined in detail include what is traditionally known as the "Former Prophets" (Joshua, Judges, 1-2 Samuel, 1-2 Kings) and the "Latter Prophets" (i.e., Isaiah through Malachi). *Prerequisite: BI 501 Introduction to Scripture*

BI 602
Synoptic Gospels and Acts
3 hours

Examines the content of the Gospels according to Matthew, Mark, and Luke as well as the Acts of the Apostles with attention given to their origins, structures, styles, purposes, and meanings. To aid the development of sound exegetical skills for preaching and spirituality, focus is given to original communities as well as analyzing key passages and themes in each corpus. This course begins by introducing the literary genre of gospel, the Synoptic Problem, and Synoptic method. *Prerequisite: BI 501 Introduction to Scripture*

BI 612
Pauline Corpus
3 hours

Provides a general introduction to the thirteen letters of Paul, accounting for their historical contexts and developments. Gives special attention to the literary structure of the letters, the rhetorical situation that produced them, and their particular theology. Also focuses on the pastoral relevance of the letters and how one actualizes their message in our contemporary situation. *Prerequisite: BI 501 Introduction to Scripture.*

BI 701
Johannine Corpus
3 hours

Examines the Johannine writings with an emphasis on the Gospel according to John, all with a view toward exegesis, preaching, and spirituality. After treating introductory issues of the Gospel, this course engages in detailed study of selected passages of the Gospel, to explain the literary techniques and theology of the evangelist. Ends with a general introduction to the letters of John and the book of Revelation attending to the themes therein. *Prerequisite: BI 501 Introduction to Scripture.*

Electives (Offerings change each year.)

BI 901
The Bible and the Qur'an
3 hours

Examines the sacred texts of the three Abrahamic traditions (Judaism, Christianity, and Islam). Considers the historical context in which these texts appeared as well as the history of their interpretation within their respective traditions. Provides a close reading of the texts with special attention given to shared characters and narratives (e.g., Abraham, Joseph, Moses, Mary). *Prerequisites: BI 501 Introduction to Scripture*

BI 902
Suffering in the Bible
3 hours

Examines the presentation of suffering and trauma in several biblical texts, including the causes of suffering and responses to it. Analyzes the reception of some of these texts (e.g., Job, Isaiah, the crucifixion narratives, and the letters of Paul) in later Jewish and Christian traditions. *Prerequisite: BI 501 Introduction to Scripture*

BI 924
Apocalyptic in Jewish and Christian Thought
3 hours

Examines the phenomenon of Apocalypticism that arose during the time of Second Temple Judaism and both influenced and continued within Christianity. Deals with Apocalyptic as a literary genre and a world view and examines 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 reality. *Prerequisite: BI 501 Introduction to Scripture*

BI 930
Psalms
3 hours

Explores this liturgical and personal prayer book of Jews and Christians for millennia, a book that embraces the entire spectrum of human emotion and experience, speaking as much to people of today as it did to the first composers. Analyzes the overall structure of the book, types of Psalms, aspects of Hebrew poetry, and important themes. *Prerequisite: BI 501 Introduction to Scripture; Recommended: BI 502 Wisdom Literature*

BI 940
Letter to the Hebrews
3 hours

Undertakes a detailed exegetical study of the Letter to the Hebrews giving special attention to its literary structure and its historical and religious context, specifically, its use of the Old Testament. Part of the course is in seminar format. *Prerequisite: BI 501 Introduction to Scripture; Recommended: BI 612 Pauline Corpus*

BI 950
Galatians and Romans
3 hours

Explores the person of the Apostle Paul in depth by examining his exegetical method, his theology, and his pastoral concerns. Explains introductory issues of Paul's letters to the Galatians and the Romans such as audience and epistolary circumstances. Gives an exegetical study of the complete text of both letters. Part of the course is in seminar format. *Prerequisite: BI 501 Introduction to Scripture; Recommended: BI 612 Pauline Corpus*

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

Reflects on the text of the Bible, both Old Testament and New Testament, that has inspired people throughout the centuries to both live and share their faith. Studies this latter dynamic in the context of what is displayed in the individual texts themselves and in the history of Judaism and Christianity. Focuses on how the Bible continues to found, inspire, nurture, and sustain the Church's mission and ministry in general and that of priests in particular. *Prerequisite: BI 501 Introduction to Scripture*

BI/CL 960
Scripture and Moral Theology
3 hours

Introduces biblical and primarily New Testament ethics, in dialogue with Thomistic moral theology. Seeks to show how the latter can be seen to explicate the realities of the Christian moral and spiritual life to which the Scriptures bear witness. Facilitates preaching and teaching from evangelization to formation in virtue and truth, and growth toward the holiness exemplified by Christ. *Prerequisites: BI 501 Introduction to Scripture, CL 502 Fundamental Moral Theology I, CL 601 Fundamental Moral Theology II (may be taken concomitant with CL 601)*

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

Examines Judaism in the Second Temple Period from the time of the return from exile and restoration under Ezra and Nehemiah through the aftermath of the temple's destruction by the Romans in 70 AD and the advent of early Rabbinic Judaism. Examines both biblical and extra-biblical texts that had an influence on the New Testament world with a view to better understand the milieu in which Jesus lived and ministered and out of which the early Church arose. *Prerequisites: BI 501 Introduction to Scripture, BI 512 Pentateuch, BI 601 Prophets, BI 602 Synoptic Gospels and Acts*

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

Unpacks the theology and ethics of Saint Paul, focusing 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. *Prerequisites: BI 501 Introduction to Scripture, CL 502 Fundamental Moral Theology I*

BI 970
Passion Narratives
3 hours

Studies the Passion Narratives of the four Gospels comparatively in a seminar format. 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. Investigates individual passages in their historical and literary contexts following an examination of the Passion Narratives as a whole. *Prerequisites: BI 501 Introduction to Scripture, BI 602 Synoptic Gospels and Acts*

BI 977
Isaiah
3 hours

Examines the Book of Isaiah. Focuses on the Septuagint version of Isaiah and its use in New Testament writings potentially involving review of Greek and discussion of text criticism. Gives special attention to Ancient Near Eastern and New Testament prophecy to better situate the prophetic endeavor in Isaiah. Prerequisites: BI 501 Introduction to Scripture, *BI 601 Prophets, BI 602 Synoptic Gospels and Acts (may be taken concomitant with BI 601 and BI 602)*

BI/PA 981
The Lectionary in the Parish
3 hours

Surveys the lectionary's structure and use of both Old and New Testaments throughout the Church's liturgical year. Since the Church's Sunday lectionary cycle provides the primary means of actualizing the Bible in the parish setting, this course familiarizes future parish priests with the lectionary's organizing principles and helps them unpack the Sunday lections as they appear throughout the seasons of the liturgical calendar. Conducted as a seminar, the instructor presents ideas or themes related to the lectionary's pastoral use of Scripture while seminarians make regular short presentations, often in the form of homilies, that 1) exegete biblical passages in the lectionary, 2) draw connections among lectionary readings, and 3) consider contemporary pastoral contexts and implications. *Prerequisites: BI 501 Introduction to Scripture, BI 602 Synoptic Gospels and Acts (may be taken concomitant with BI 602)*

BIBLICAL LANGUAGES

BL 901
New Testament Greek I
3 hours

Introduces the basic grammar and syntax of New Testament Greek accompanied by readings from the Greek New Testament.

BL 902
New Testament Greek II
3 hours

Completes instruction on basic grammar and syntax of New Testament Greek. Covers Greek readings from Johannine literature and the Gospels. *Prerequisite: BL 901 New Testament Greek I*

BL 911
Hebrew I
3 hours

Enters into the thought world of the Hebrew Bible, the Jewish People, and Jesus and the first apostles and develops the ability to read the language of Israel with understanding. Gives a systematic presentation of grammar necessary for the seminarian to begin getting a solid grasp of basic Hebrew vocabulary and syntax.

BL 912
Hebrew II
3 hours

Continues to build a basic Hebrew vocabulary and completes the grammar instruction necessary for the seminarian to begin to read and analyze passages from the Hebrew Bible with growing understanding. Next, focuses the class on close reading, analysis and translation of chosen narrative passages. *Prerequisite: BL 911 Introductory Hebrew I*

CHRISTIAN LIVING

CL 502
Fundamental Moral Theology
3 hours

Introduces the key topics of fundamental moral theology, drawing on the moral theology of Saint Thomas Aquinas and the recent renewal of Thomistic thought. These topics include beatitude, human action, ends and the ultimate end, the good and evil of human acts, and their intrinsic principles—like the powers of the soul and their shaping by virtues or vices—and extrinsic principles, like law and grace. The course seeks to follow the directions encouraged by *Veritatis Splendor* and the Second Vatican Council and to shed light on the key debates in post-conciliar moral theology.

CL 512
Foundations of Spirituality
3 hours

Introduces the history of Catholic spirituality and the discipline of spiritual theology, that is, the theological study of progress in the life of transforming intimacy with God. Includes topics in Mariology and attends to the demands of the ministry and life of diocesan priests.

CL 601
Fundamental Moral Theology
3 hours

Continues to draw on the moral theology of Saint Thomas Aquinas through special attention to the theological and moral virtues. Dialogues with Scripture following the example of *Veritatis Splendor*, the call of the Second Vatican Council, and the contemporary renewal of Thomistic ethics. Shows how the virtues reflect the order of reason that governs morality, and how an understanding of the virtues can be conducive to personal growth and pastoral ministry. *Prerequisite: CL 502 Fundamental Moral Theology* I

CL 602
Catholic Social Teaching
3 hours

Introduces Catholic Social Teaching by studying magisterial documents (especially since *Rerum Novarum*), the challenges those documents sought to address, and the principles they employed. Gives attention to the historical development of the tradition, how the documents have been received, and how their reception is influenced by alternative philosophies and schools of thought. Seeks to help seminarians bring the insights of the tradition to bear in contemporary society and culture.

CL 701
Sexual Morality
3 hours

Introduces Catholic teaching on the exercise of human sexuality and the living of chastity so that seminarians begin to develop the skills necessary to promote this teaching through their pastoral ministry. Attends to historical, theoretical, and comparative perspectives, and considers both the virtuous exercise of sexuality and the offenses against it, giving special attention to the most contested questions. Covers some significant pastoral and practical issues such as natural family planning, contraception, and training in chastity. *Prerequisites: CL 502 Fundamental Moral Theology I, and CL 601 Fundamental Moral Theology II*

CL 702
Bioethics
3 hours

Introduces moral principles, explores topics, and examines pastoral questions of central import to bioethics. Introduces and applies the following moral principles: double effect, integrity and totality, material/formal cooperation, ordinary/extraordinary means, integrated sexuality and free and informed consent. Addresses the following topics when human life begins and ends, abortion, reproductive technologies, in vitro fertilization, fetal testing, genetic engineering, sterilization, organ donation and transplantation, and euthanasia. Also examines the physician/patient relationship, confidentiality, and some questions concerned with the social organization of health care and its ability to deliver services. *Prerequisites: CL 502 Fundamental Moral Theology I, and CL 601 Fundamental Moral Theology II*

Electives (Offerings change each year.)

CL/PA 903
Thomistic Response to Moral Relativism
3 hours

Examines the reality of moral relativism in various parts of contemporary life, then studies the beginning of *prima secundae* of Saint Thomas Aquinas's *Summa Theologiae*. Focuses particularly on human acts, their goodness and evil, and their relation to human happiness.

CL/PA 905
The Conferences of Saint John Cassian
3 hours

Provides a close reading of the complete *Conferences* after introductory lectures on the life and importance of Saint John Cassian. Students take turns leading seminar discussions on the required reading.

CL 920
Pinckaers and the Renewal of Moral Theology
3 hours

Introduces the work of Servais Pinckaers, OP, who was one of the more influential moral theologians in the last decades of the 20th century. Focuses on Pinckaers' primary contribution – facilitating a recovery of Thomistic ethics in light of its biblical and Patristic foundations. Views some of his other contributions including his work on the history of moral theology, biblical spirituality, and some of the philosophical aspects of the discipline.

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

See DO 950 for the course description.

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

See DO 953 for course description.

CL/BI 960
Scripture and Moral Theology
3 hours

See BI 960 for course description.

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

See BI 969 for course description.

CL 972 Inequality, Economics and Catholic Social Teaching
3 hours

Seeks deeper understanding of recent thought in dialogue with Catholic Social Doctrine regarding developments in the global economy. Includes how these developments have resulted in increases of both wealth and inequality, how this growing inequality has fostered the rise of various forms of populism, and 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. Covers these topics in a seminar format.

CL/DO 981
Aquinas on Evil
3 hours

See DO 981 for course description.

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

Studies the personalistic teaching of Pope Saint John Paul II (Karol Wojtyła) and presents this teaching's essential presuppositions, principles, and contexts in the philosophical, theological, and pastoral dimensions. Provides grounds for substantiating the norms of Christian morality in the Church's life in the modern world through insight into the acting person. Uses, as its central sources, Karol Cardinal Wojtyła's works *Person and Act* and *Love and Responsibility*.

DOGMA

DO 501
Fundamental Theology
3 hours

Studies the fundamentals of the dialogue between God and man, examining divine revelation and man's response to it. Considers a range of topics including theological and historical reflection on revelation, the transmission of revelation in the Church including the relation between Scripture and Tradition, the act of faith and its context in today's world, the credibility of revelation, and the relation between faith and reason. Also addressed are challenges faced by Catholic theology from modern cultural beliefs.

DO 511
Theological Anthropology
3 hours

Examines the theology of creation and human origins (protology); of human nature, predestination, sin, justification, freedom, and grace; and of the life of the world to come (eschatology).

DO 601
Trinity
3 hours

Studies the Christian doctrine of the Triune God. Covers the scriptural foundation of the Trinitarian doctrine and examines the history of creedal statements and heresies concerning that doctrine. Focuses primarily on the traditional reflections on this most fundamental of Christian dogmas drawing from the teaching of Saint Augustine and Saint Thomas Aquinas. *This course requires a research paper of ten to fifteen pages in length.*

DO 602
Christology
3 hours

Studies the Catholic Tradition's understanding of Jesus Christ. Covers the historical Jesus and the foundations of Christology in the New Testament, and the refinement of Christological doctrine through the subsequent life of the Church, beginning with the Early Church Fathers. Undertakes systematic reflection on selected issues in Christology and Soteriology with the guidance of Saint Thomas Aquinas. Addresses the relationship between Mariology and Christology with attention given to the Church's four defined Marian dogmas.

DO 701
Holy Orders
3 hours

Studies the origin and nature of Holy Orders, especially of the ordained priesthood, with attention to Christ's own priesthood and to the universal priesthood of the baptized. Includes attention to biblical, liturgical, and other doctrinal sources and to important current questions. *Prerequisites: DO 601 Sacramental Principles, Baptism, and Confirmation*

DO 702
Ecclesiology
3 hours

Offers a Biblical, historical, and doctrinal examination of the origin, nature, and mission of the Church. Presents the self-understanding of the Church in relation to the fundamental, inseparable mysteries of the Trinity and the Incarnation. Highlights the ecclesiology of Vatican II using the Dogmatic Constitution *Lumen Gentium*. Covers the relationship between ecclesiology and Mariology, as well as principles of ecumenism.

Electives (Offerings change each year.)

DO 920
Theology of Saint Augustine
3 hours

Overviews the life, and works of Saint Augustine of Hippo, and focuses on his contribution to the Western Christian theological tradition.

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

Examines the Catholic modern responses to secularist and technocratic ideologies and practices present in contemporary Western society. Gives special attention to the American culture by showing the harmony between Catholicism and the dominant patterns of American life and thought. Relies on contemporary thinkers such as Ratzinger, Murray, De Lubac and, especially, D.L. Schindler.

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

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

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

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

DO/PA 954 Theology of the New Evangelization
3 hours

Undertakes a review of magisterial texts and theological commentary concerning the New Evangelization. Considers 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.

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

Examines and analyzes the sixteen documents issued by the Second Vatican Council. Uses a seminar format requiring active participation and presentations by students.

DO 960
Encyclicals of Pope Saint John Paul II
3 hours

Provides insight into the theology of Pope Saint John Paul II as presented in his encyclical letters. Discusses Trinitarian, Marian, ecclesial, anthropological, and pastoral themes and contexts. Relies predominantly, but not exclusively, on *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

Explores the theological thought of Joseph Ratzinger from the pastoral perspective. Investigates the main themes concerning liturgy, the Eucharist, and priesthood in light of creation, anthropology, Christology, and eschatology. Considers Ratzinger's reflections on the Church in the modern world and Marian doctrine.

DO/CL 981
Aquinas on Evil
3 hours

Focuses on a close and complete reading of Saint Aquinas' *Disputed Questions on Evil* in a seminar format. The topics 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. Covers equal parts dogmatic and moral theology.

DO/PA 990
Theology of the Laity
3 hours

Presents a theology of the laity with special attention given to the documents of the Second Vatican Council and post-conciliar magisterial texts. Includes an overview of the development of the theology of the laity from the Bible to contemporary reflections.

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

Focuses on Hispanic Ministry, with advanced grammar and idiom review, translation, composition, and presentations and discussions in Spanish. Required to have nine Spanish language credits, successfully complete the three Spanish placement tests, or be otherwise prepared to take a course that is taught entirely in Spanish. May also be taken by Hispanic seminarians who need to refresh or perfect their grammar and learn to translate both ways.

HM 469
Hispanic Ministry I
2 hours

Conducted by a bilingual priest in weekly two-hour practicum classes. Learn to celebrate Hispanic baptisms, quinceañeras, and weddings, and perform funeral rites outside of Mass. Write and deliver homilies in Spanish once per week.

HM 470
Hispanic Ministry II
2 hours

Conducted by a bilingual priest in weekly two-hour practicum classes. Practice celebrating Mass, administering the sacraments, and hearing confessions from Hispanic parishioners who volunteer their time to simulate real-life situations. Write and deliver homilies in Spanish once per week.

HISTORICAL STUDIES

HS 501
Church History I
3 hours

Presents an overview and exploration of the significant theological and structural developments in the Church's life and mission up to A.D. 1054. Highlights significant persons and events in the life of the Church during this period. Gives special attention to the Early Church Fathers, Ecumenical Councils, and the factors leading up to the Great Schism of 1054. *This course will require a research paper of ten to fifteen pages in length.*

HS 502
Church History II
3 hours

Surveys Church history from the East-West schism up to the brink of the Protestant Reformation. Investigates 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. Explores the introduction of Christian humanism and the need for reform expressed by churchmen prior to the events of the Protestant Reformation.

HS 601
Church History III
3 hours

Surveys Church history from the Reformation (Protestant and Catholic) to the post-Vatican II era. Traces 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. Investigates the origins of major contemporary challenges to the Church such as rationalism, materialism, and secularization. Concludes with a study of the universal character of the Church as expressed in the documents of Vatican II.

HS 801
History of the Catholic Church in the U.S.
3 hours

Presents the growth of the Church in the United States from its origins to the Second Vatican Council. Begins with earliest migrations and explorations of Catholics in America. Covers the colonization of America by the Spanish and French Empires, and studies the growth of Catholicism in the English Colonies and then in the newly established republic. Studies the critical variables and issues that helped shape the American Catholic experience.

LITURGY AND SACRAMENTS

LS 501
Introduction to Liturgy
3 hours

Introduces the Roman Catholic liturgy and its function in the life and mission of the Church. Articulates the anthropological, historical, and theological foundations of the liturgy by examining the magisterial documents of the Church. Gives particular attention to *Mediator Dei* and *Sacrosanctum Concilium*. Incorporates the fruits of liturgical scholarship.

LS 601
Sacramental Principles, Baptism, and Confirmation
3 hours

Introduces the general principles of sacramental theology and examines Baptism and Confirmation in detail. Gives attention to relevant doctrinal sources, controversies, and developments.

LS 611
Rhetoric for Preaching
1 hour

Treats the theory and techniques of rhetoric that support effective preaching. Presents key principles of oratory, especially regarding basic communication dynamics, oral interpretation of Sacred Scripture in liturgical proclamation, and public speaking in its different modes.

LS 602
Eucharist
3 hours

Examines in detail the sacrament of the Holy Eucharist. Gives attention to relevant doctrinal sources, controversies, and developments. *This course will require a research paper of ten to fifteen pages in length. Prerequisite: LS 601 Sacramental Principles, Baptism, and Confirmation*

LS 612
Homiletics I: Principles of Homiletics
1 hour

Examines the theology of Catholic preaching and the preacher. Gives special attention to the preacher's hermeneutical actualization of Sacred Scripture. Aims to provide the fundamental tools necessary for effective preaching, focusing on weekday preaching and preaching the sanctoral cycles of the Roman lectionary.

LS 701
Matrimony
3 hours

Offers a Catholic theology of the Sacrament of Matrimony that covers principles of theological anthropology essential to an understanding of marriage, the nature of conjugal love, marriage in the order of creation, marriage in the Bible, the development of the sacramental theology of marriage in the Catholic Tradition, married spirituality, aspects of conjugal morality, and the relationship between the vocations of marriage and consecrated celibacy. *Prerequisite: LS 601 Sacramental Principles, Baptism, and Confirmation*

LS 711
Homiletics II: Aesthetics of Preaching
2 hours

Develops the theory and art of liturgical preaching within the context of the major worship gatherings of the Church on Sundays and the great feasts. Places particular emphasis on homiletic structure, the homiletic role of image and story, and developing the individual preacher's personal style/voice.

LS 702
Liturgical Music
2 hours

Studies papal and other ecclesiastical documents on sacred music. Presents a brief historical overview of liturgical music from ancient to modern times. Requires hands-on liturgical music analysis and planning. Aims to enable the future priest to guide his flock in a faithful approach to liturgical music in the parish.

LS 712
Rites I Practicum: Baptism, Confirmation, Marriage, Funerals, Blessings
1 hour

Studies the rites of Baptism, Confirmation, Marriage, the Order of Christian Funerals, Liturgical Blessings, and Eucharistic Exposition and Adoration and their appropriate pastoral implementation. Studies the rubrics and structures of these rituals, and gives specific emphasis to the preparation and execution of the role of the deacon at Baptism and Mass. Restricted to seminarians preparing for ordination to the diaconate. *Course is Pass/Fail.*

LS 722
Homiletics III: Specialty Preaching
2 hours

Designed for students who have completed Homiletics I and II, and who may already be preaching. Focuses on specialized preaching for weddings, funerals, retreat preaching, preaching the cycles of liturgical feasts and seasons, preaching to children and to youth, preaching controversial issues, etc.

LS 801
Liturgical Chant
1 hour

Designed for those intending to be ordained; assists in the effective singing of the priestly and diaconal chants of the Roman Missal. *Course is Pass/Fail.*

LS 802
Sacraments of Healing: Theology and Practice
3 hours

The first half of this course covers the theology of Penance and the Anointing of the Sick, with due attention to their history and liturgical forms. The second half is a practicum devoted to hearing confessions, and includes numerous confessional scenarios and opportunities for criticism and advice by several experienced confessors. *Prerequisite: LS 601 Sacramental Principles, Baptism and Confirmation, and PA 702 Canon Law I, PA 801 Canon Law II. Restricted to transitional deacons.*

LS 812
Rites II Practicum: Eucharist
1 hour
Provides concrete preparation for ordination and priestly ministry through the practice and review of the celebration of the Holy Sacrifice of the Mass. *Restricted to transitional deacons. Course is Pass/Fail.*

PASTORAL THEOLOGY AND EVANGELIZATION

PA 702
Canon Law I
3 hours

Introduces the history, nature, development and roll of Church law. Treats Books I, II, IV (excluding Canons 1055-1165), and V of the 1983 Code. Covers 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, temporal goods, sacraments (except matrimony), and acts of worship.

PA 801
Canon Law II
3 hours

Treats Canons 1055-1165 of Book IV, Book VI, and Book VII of the 1983 Code. Gives primary emphasis to the canon law of matrimony including its legal history, marriage preparation, impediments, permissions and dispensations, requirements for consent, and canonical form. Also treats canonical procedures, especially basic grounds of marriage nullity, plus tribunal organization and function as well as fundamentals of the annulment process and dissolution of the bond. Includes a brief survey of penal law, especially with respect to clerics. *Prerequisite: PA 702 Canon Law I*

PA 802
Pastoral Care of Marriage and the Family
3 hours

Treats the pastoral aspects of ministry with married couples and, by extension, the families that they form. Devotes time 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 natural family planning training for clergy.

PA 811
Pastoral Counseling and Care
3 hours

Focuses on basic counseling theory, process, and skill development. Presents assessment, listening, and goal setting. Covers emotional/mental disorders for assessment and professional referral.

PA 812
Pastoral Leadership, Administration, and Professional Ethics
3 hours

Focuses on how to lead and administer a parish so it becomes a center for evangelization. Addresses specific issues, including effective communication skills, management of human resources, stewardship of parish resources, creating and reviewing parish budgets, prayer and liturgy, religious education, outreach and evangelization, generational ministerial issues, planning, how to run a meeting, follow-up, evaluation, pastoring multiple and diverse parishes, and pastoring in urban and rural settings. Includes input from outside sources, and explores feedback from lived experience.

PA 821
Jurisprudence of Matrimony
1 hour
(Seminar required for STB students)

Focuses on analyzing Rotal sentences on various marriage issues. *Prerequisites: PA 702 Canon Law I and PA 801 Canon Law II*

Electives (Offerings change each year.)

PA/CL 903
Thomistic Response to Moral Relativism
3 hours

See CL 903 for course description.

PA/CL 905
The Conferences of Saint John Cassian
3 hours

See CL 905 for course description.

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

See DO 935 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 970
Josephinum Choir
1 hour

Th choral ensemble comprised of men drawn from the whole seminary community sings in the main chapel on Sundays and major celebrations. 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. *Course is 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/CL 991
Personalism and Personalistic Ethics of Pope Saint John Paul II
3 hours

See CL 991 for course description.

RESEARCH ASSISTANCE COURSES FOR THE MASTER OF ARTS AND BACHELOR OF SACRED THEOLOGY DEGREES

MA 701
MA/STB Research Seminar
1 hour

A methodological and practical seminar that provides a structure for the participants to complete the initial stages of the MA/STB research projects. Provides "a community of learning" in which the participants share with each other the process of writing their papers. A total of six sessions which will meet approximately every two weeks for two hours. *Seminar required for MA and STB candidates. Course is Pass/Fail.*

MA 702
MA/STB Directed Research I
1 hour
A directed independent study in which MA and STB candidates receive guidance from their research project directors as they continue to work on their research projects. Students are expected to meet with their research directors at least once every two weeks. *Course is Pass/Fail. Prerequisite: MA 701 MA/STB Research Seminar*

MA 801
MA/STB Directed Research II
1 hour

A second directed independent study in which MA and STB candidates receive continued guidance from their research project directors as they continue to work on their research projects. Students are expected to meet with their research directors at least once every two weeks. *Course is Pass/Fail. Prerequisites: MA 701 MA/STB Research Seminar and MA 702 MA/STB Directed Research I*

MA 802
MA/STB Research Project
1 hour

In the final semester of studies, MA and STB candidates conclude the work on their research projects. Students are expected to meet with their research directors at least once every two weeks until the project is submitted for grading. The grade for this independent study will be the average of the grades assigned to the project by the research director and the second reader. *Prerequisites: MA 701 MA/STB Research Seminar, MA 702 MA/STB Directed Research I, and MA 801 MA/STB Directed Research II*

The Josephinum Diaconate Institute

INTRODUCTION TO THE JOSEPHINUM DIACONATE INSTITUTE

Identity, Mission and History

The Josephinum Diaconate Institute of the Pontifical College Josephinum offers educational programs through distance learning – in both English and Spanish – to diaconal aspirants and candidates, permanent deacons and their spouses, and lay ministers serving or preparing to serve the people of God through ministry in the Church. Its mission is to strengthen pre- and post-ordination diaconate formation on a national and worldwide basis.

The Institute was inaugurated by the Josephinum in 2007, in further fidelity to its own mission of providing formation and education for men aspiring to the priesthood.

Customized Degree and Certificate Programs

The Institute's unique Inquiry/Aspirancy/Propaedeutic Program is designed to prepare aspirants for entry into a Candidacy Program. The Candidacy Program offers a wide range of course offerings in each of the theological disciplines. The Institute customizes its degree and certificate programs to meet the specific needs of each (arch)diocese

Fully Accredited and in Compliance with the Guidelines of USCCB's National Directory

The Institute's state-of-the-art distance learning program is fully accredited by The Association of Theological Schools. Courses fulfill the continuing education and formation requirements of permanent deacons, in accord with the USCCB's National Directory for the Formation, Ministry, and the Life of Permanent Deacons in the United States.

Theological and Practical Courses Taught by Qualified Faculty

Courses are taught in fall, spring, and summer 12-week trimesters by highly qualified permanent deacons, priests and laity with academic credentials (licentiates/doctorates) and years of pastoral experience. Designed to accentuate both the theoretical and practical dimensions of theology, courses are hybrid in nature and may include reading assignments, brief reflection papers, and online forums utilizing state-of-the-art technology.

Bilingual and Financially Accessible

Degree and certificate programs offered by the Institute are available in both English and Spanish to students from all walks of life and academic backgrounds. The Institute strives to serve (arch) dioceses with limited personnel and financial resources by offering modest tuition rates and fees.

"I invite all dioceses to utilize the Josephinum Diaconate Institute's programs, especially those looking for quality formation programming to form tomorrow's permanent deacons."
The Most Reverend Christophe Pierre Apostolic Nuncio to the United States & Chancellor of the Pontifical College Josephinum

General Qualification Programs for Aspirants and Candidates to the Permanent Diaconate

General Qualification Programs are designed by Institute officials and diocesan officials. Individuals who complete this program successfully are awarded a Certificate of Completion.

Professional Certificate in Pastoral Studies

The Professional Certificate in Pastoral Studies Program is customized to meet the specific needs of each (arch) diocese. Its unique Inquiry/Aspirancy/Propaedeutic Program offers an introduction to the permanent diaconate and a comprehensive overview of the Catholic faith. The Candidacy Program offers an extensive array of course offerings for up to four years of formation.

Master of Arts in Pastoral Studies

Applicants for the Master of Arts in Pastoral Studies program possess an undergraduate degree and are expected to fulfill all requirements for the awarding of a master's level degree: 36 academic credits; participation in annual pro-seminars; fulfillment of a pre-approved faculty-directed thesis or thesis project.

Lifelong Ongoing Professional Formation

The Institute's courses are designed to fulfill the continuing education and formation credits required of permanent deacons, in accord with the *National Directory for the Formation, Ministry, and the Life of Permanent Deacons in the United States*. Deacons and their spouses may enroll in any course offered by the Institute.

Programs for New Pastors and Pastoral Administrators

Created at the request of partner (arch)dioceses, the Institute provides a state-of-the-art online program for newly appointed pastors and pastoral administrators. This unique program offers lectures and resources from experts in canon law, theology, finance, pastoral administration, school administration, and pastoral leadership.

DEGREE AND CERTIFICATE PROGRAMS

Sample of Online Course Offerings

Elective Core Offerings Available Upon Request
All Programs Are Customizable

INQUIRY/ASPIRANCY/PROPAEDEUTIC STAGE
Year/Trimester

A/A Introduction to Catholicism (2 Credits)
A/B The Call, Mission and Spirituality of the Permanent Deacon (2)
A/B Divine Revelation: *Dei Verbum* and the Word of God (2)
A/C Philosophy for Understanding Theology (2)
A/C Pastoral Ministry to the Hispanic/Latino Community (1)
A/C Supervised Pastoral Ministry (1 or 2) (Elective)

CANDIDACY STAGE
All Course Offerings are 2 Credit Hours

Year/Trimester
SCRIPTURE

A/B Divine Revelation: *Dei Verbum* and the Word of God
1/A The Pentateuch and Historical Books: An Introduction to the Old Testament
1/C The Prophets
2/A The Synoptics and the Acts of the Apostles: An Introduction to the New Testament
2/C Johannine Literature: The Gospel, Letters, and the Book of Revelation
3/A Pauline Literature and the Letter to the Hebrews
4/A Wisdom Literature and the Psalms

PHILOSOPHY / DOGMATIC THEOLOGY

A/A Introduction to Catholicism
A/C Philosophy for Understanding Theology
1/B Fundamental Theology
2/A The Church: A Study in Ecclesiology
2/B Christology
2/C Sacramental Theology
3/A Ecumenism and Inter-religious Dialogue

MORAL THEOLOGY

1/C Foundations of Catholic Moral Theology
3/B The Social Teaching of the Catholic Church
4/B Catholic Medical Morality and Ministry

PASTORAL THEOLOGY

A/B The Call, Mission and Spirituality of the Permanent Deacon
A/C Pastoral Ministry to the Hispanic/Latino Community (1)
1/A Introduction to Pastoral Care and Counseling
1/C Supervised Pastoral Ministry (Years 1, 2, 3)
3/C Canon Law
3/C The Spiritual Life: The Practice of Discernment in Prayer
4/B Introduction to Grief Counseling and Ministry
4/C Best Practices for Pastoral Administrators and Directors
4/C Elective: Holy Land Pilgrimage: Walking in the Footsteps of Jesus and 'The Seven'

CHURCH HISTORY

1/B Church History
3/A Second Vatican Council: History, Vision, and Documents
4/A Patristics: An Introduction to the Church Fathers
4/C History of the Church in the United States

HOMILETICS

2/B Introduction to Homiletics and Exegesis
3/B Intermediate Homiletics: Preaching the Lectionary
4/C The Bible and Preaching (Espanõl)

ADDITIONAL INFORMATION

For more information, please contact:

Reverend Louis V. Iasiello, OFM, PhD, Rear Admiral,
United States Navy (Retired)
Executive Director

The Josephinum Diaconate Institute
7625 North High Street
Columbus, Ohio 43235
(614) 985-2222
email: *jdi@pcj.edu*
web: diaconate.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.

These include, but are not limited too:

- Completing the current Josephinum application form for the appropriate school.
- Verifying high school graduation or equivalent.
    - Equivalent includes completion of a home education in accordance with the requirements of the applicant's state of residence or a General Education Development score that grants a Certificate of High School Equivalency or similarly titled credential.
    - A high school graduation must be verified with an official transcript showing the graduation date sent directly from the school to Pontifical College Josephinum Admissions. Copies provided by the student are not acceptable. If a transcript is not available, an original letter from the school registrar certifying graduation must be sent directly to the Josephinum's Admissions.

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 Ability To Benefit (ATB) is not offered by the Pontifical College Josephinum.

The admissions committee will review each completed application in coordination with the appropriate academic dean. 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 are 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):

Web:
https://www.ets.org/toefl

Phone Information:
https://www.ets.org/toefl/test-takers/ibt/take/register/phone

SEMINARIANS WHO ARE FOREIGN NATIONALS

All seminarians who are foreign nationals must acquire Form I-20, Certificate of Eligibility for Non-immigrant (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. The following must be provided 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, AND FEES

The Pontifical College Josephinum reserves the right to make any changes in tuition, 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 2021-2022 is shown at right.]

PONTIFICAL COLLEGE JOSEPHINUM TUITION, ROOM AND BOARD, AND FEES FOR THE ACADEMIC YEAR 2021-2022

	Annual 2021-2022
COLLEGE	
Tuition	$24,596
Room	5,814
Board	5,813
Technology Fee	805
Total	**$37,028**
PRE-THEOLOGY, THEOLOGY	
Tuition	$29,813
Room	5,814
Board	5,813
Technology Fee	805
Total	**$42,245**
UPT TUITION	$27, 204
PASTORAL YEAR TUITION	$7,375
THEOLOGY COMMUTER STUDENTS	
Full-Time	$31,231
Part-Time	$976
Credit Hour	$683
Audit Hour	$125
Application Fee	
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	$300

WITHDRAWAL AND RETURN OF TITLE IV FUNDS (R2T4) POLICY

PROCESSING OF FEDERAL FINANCIAL AID (TITLE IV) FOR STUDENTS THAT OFFICIALLY AND UNOFFICIALLY WITHDRAWAL FROM THE JOSEPHINUM

How a Withdrawal Affects Financial Aid

Federal Student Aid (FSA), also known as Title IV funding, is awarded under the assumption that a student will complete course(s) for the entire semester and/or payment period for which the funds were awarded. When a student ceases attendance, officially and/or unofficially, in a course, regardless of the reason, the student may no longer be eligible for the full amount of Title IV funds originally awarded.

The return of funds to the federal government is based on the premise that financial aid is earned in proportion to the length of time during which the student attended. A pro-rated schedule determines the amount of federal aid a student has earned while attending. For example, a student who withdraws in the second week of the semester has earned less financial aid than a student who withdraws in the fifth week

Once the 60% point in the semester/payment period is reached, a student is considered to have earned all of the financial aid originally awarded and will not be required to return any funds.

Financial aid that is processed for a student who never begins attendance in any class will be canceled.

If a recipient of Title IV funds stops attending the Josephinum after beginning attendance, the amount of Title IV assistance earned by the student must be determined. If the amount disbursed to the student is greater than the amount the student earned, the unearned funds must be returned to the federal program(s). If the amount disbursed to the student is less than the amount the student earned, and for which the student is otherwise eligible, he or she is eligible to receive a post-withdrawal disbursement of the earned aid that was not received.

Earned Versus Unearned Title IV Funding

If a student officially or unofficially withdraws, ceases attendance, or is administratively withdrawn from the Josephinum, federal regulations require the Josephinum to calculate the amount of Federal Title IV funds earned during the term from which the student withdrew.

The percent earned is equal to the number of calendar days completed up to the withdrawal (officially or unofficially) date divided by the total number of calendar days in the semester/payment period. Breaks of 5 days or longer are not included in the count of total days in the payment period.

Earned Percent = Number of Days Completed ÷ Total Days in Payment Period

Unearned Percent = 100% ÷ Earned Percent

As a result of a withdrawal, students who received federal funds will be required to repay unearned aid. The repayment calculation is performed utilizing the federal government's repayment worksheet see following link for access to the federal worksheet: http://ifap.ed.gov/sites/default/files/attachments/2019-07/CreditHourWorksheets2017.pdf

Post-Withdrawal Disbursements

When the total amount of the Title IV assistance earned as of the withdrawal date is more than the amount that was disbursed to the student, the difference between the two amounts will be treated as a post-withdrawal disbursement.

Post-Withdrawal Disbursement of Federal Grant Funds

The Josephinum will automatically credit the student's account with a late disbursement of Pell Grant and FSEOG funds for current institutional charges (tuition, fees, room and board). Excess funds will be refunded to the student. The post-withdrawal disbursement will be made within 45 days of the date the institution determined the student withdrew.

Post-Withdrawal Disbursement of Federal Loan Funds

If a post-withdrawal disbursement includes federal loan funds, the Josephinum must obtain the student's, (or parent's if a PLUS loan) permission before it can be disbursed. The borrower will be notified within 30 days of the date of determination of withdrawal of the opportunity to accept all or a part of the post-withdrawal disbursement. The student or parent has 14 days from the date of notification to respond. The Josephinum will disburse the loan funds within 180 days of the date of determination of the student's withdrawal date. Loan funds will be applied towards the outstanding semester charges on the student's account and may pay up to the amount of the allowable charges. Any remainder will be paid directly to the student or parent.

Determination of Withdrawal Date

The return of Title IV funds process begins when the student officially and/or unofficially withdrawals from or stops attending courses. This date is confirmed by the seminary formation faculty that tracks seminary attendance status closely. When a seminarian withdraws, voluntarily or involuntarily, from courses, he does so with close coordination with the formation faculty. All students live at the seminary and have weekly meetings with their formation advisors so this date will be closely monitored. The withdrawal date used in the return calculation of a student's federal financial aid is the date the student began the official withdrawal process and/or the date of the student's notification that they wish to withdraw. If a student stops attending classes without notifying the Josephinum, the withdrawal date will be the midpoint of the semester or the last date of academic activity as documented by the student's instructor.

As all seminarians/students cannot stop attending classes without an immediate notification from the seminary formation faculty, the "F" grade procedure is not necessary to determine if a student stopped attending class and may be properly classified as a "W."

Courses Not Started

Instructors are required to report each term whether or not a student begins/does not begin attendance in a course. If a student does not begin attendance in a course, that course must be taken out of consideration for Title IV funds. The Title IV funds will be recalculated excluding that course. Depending on the remaining hours of registration, students may have their aid partially or fully reduced. Students may also be subject to Title IV return calculations resulting in a reduction or cancellation of Title IV aid.

Students who do not plan to attend or participate in a course should drop the class prior to the start of the term (or, at the very least, within the 100% refund period) to avoid Title IV aid recalculation.

Order of Return to Federal Aid Programs

In accordance with federal regulations, unearned aid will be returned to the federal programs within 45 days of the student's withdrawal in the following order:

- Federal Direct Unsubsidized Loan
- Federal Direct Subsidized Loan

- Federal Direct Parent Loan for Undergraduate Students (PLUS)
- Federal Pell Grant
- Federal Supplemental Educational Opportunity Grant
- Iraq and Afghanistan Service Grant

Repayment of Title IV Funds

The amount of unearned aid that must be returned by the Josephinum is a percentage of the institutional charges for the term. Once the dollar amount of the school portion of the return is determined, it is compared to the total amount of all unearned aid. If the school portion is less than the total unearned aid, then the Josephinum must return the amount of the school portion. If the calculated school portion **exceeds** the total unearned aid, then the Josephinum must return the amount of the total unearned aid. The Josephinum will perform a Return of Title IX funds (R2T4) calculation at the soonest available date once the student has withdrawn. Any refunds or disbursements will be provided within 14 days from the R2T4 calculation.

The student and the school are both responsible for returning unearned federal financial aid to the federal government. If a student withdraws there is a possibility that he will owe funds back to the Department of Education or state agencies that provided grants or loans. The Josephinum will return funds on the student's behalf to the appropriate federal programs and subsequently will bill the student for any balances owed back to the Josephinum as a result of the R2T4. An email reflecting the adjustment(s) to the student's Title IV funds and the remaining student account balance will be sent to the student. The student is responsible for any outstanding balance resulting from a R2T4 calculation. Students are encouraged to contact the Financial Aid office to make arrangements for any outstanding and/or past due balance owed to the Josephinum. Amounts of less than $50.00 owed to the Department of Education are not required to be returned by the student.

Additional Loan Information to Consider When Withdrawing

If the student is not enrolled at least half-time for more than six months, their loans will go into repayment. More specifically, the student's six month grace period begins the day their enrollment status drops below half-time. The student must complete Student Loan Exit Counseling at studentaid.gov/exit-counseling and contact their servicer to make payment arrangements. Loans must be repaid by the loan borrower (student/parent) as outlined in the terms of the borrower's promissory note. The student should contact the server if they have questions regarding their grace period or repayment status.

Consequences of Non-Repayment

Students who owe the US Department of Education for an overpayment (unearned due to not attending for more than 60% of the payment period) of Title IV funds are not eligible for any additional federal financial aid until the overpayment is paid in full or payment arrangements are made with the US Department of Education.

Students who owe the institution because of the return of Title IV funds calculation will not be eligible to register for subsequent semesters or receive academic transcripts until the balance is paid in full.

How a Withdrawal Affects Future Financial Aid Eligibility

Refer to the Financial Aid Office Satisfactory Academic Progress Policy (see next page) to determine how a withdrawal impacts aid eligibility.

Pontifical College Josephinum's Tuition Refund Policy

Application and other fees are not refundable.

Refunds of tuition, room, and board for full semester courses are made upon the following basis:

On or before the first day of class	100% refund
Week 1 by the end of the last class on Friday of that week	80% refund
Week 2 by the end of the last class on Friday of that week	70% refund
Week 3 by the end of the last class on Friday of that week	60% refund
Week 4 by the end of the last class on Friday of that week	50% refund
Week 5 by the end of the last class on Friday of that week	40% refund
Week 6 by the end of the last class on Friday of that week	30% refund
After the end of week 6	No refund

Adjusting Institutional Grants and Scholarships, Awarded Directly Through Student Financial Aid

Calculation will be based on the refund period for full term courses, at the time the student goes to zero credit hours. The amount to be returned will be rounded down if the calculation does not result in a whole dollar amount.

Return of Title IV Funds

The Josephinum will return funds to the appropriate programs as soon as administratively possible, but not later than 45 days from the day the student withdraws from classes.

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

The Josephinum is required by federal law to establish, publish and apply reasonable standards for measuring satisfactory standards of academic progress (SAP). These standards ensure successful completion of course work leading to the timely receipt of a degree. All financial aid recipients are required to meet SAP standards toward completion of certificate or degree requirements in order to be eligible for Title IV, state and institutional need-based financial aid programs. If a student who is receiving financial aid does not meet the standards as set forth in this policy, they will be ineligible for financial aid in future terms but may appeal.

The categories of students subject to the SAP policy include:

- Undergraduate students
- Graduate students

Financial aid programs subject to the SAP policy include:

- Federal Title IV programs
- State of Ohio grants and/or scholarships
- Institutional need-based grants and scholarships
- Institutional grants/scholarships programs that specifically require the student meet academic standards

The Josephinum is required to monitor student aid recipients' academic progress based upon the qualitative and quantitative standards outlined below. It is the recipient's responsibility to ensure they are meeting these SAP requirements to maintain financial aid eligibility.

Standard	Time Line for Student Evaluation
Cumulative grade point average (GPA)	Annually, conclusion of spring term
Completion rate percentage	Annually, conclusion of spring term
Maximum time frame for completion of degree requirements (MTF)	Conclusion of every term

Note: Required cumulative GPA (qualitative) and required completion rate percentage (quantitative) are evaluated for SAP annually at the conclusion of the spring term. Maximum time frame (MTF) for completion of degree requirements is monitored each term as students may reach the maximum number of hours or the maximum number of terms allowed at any point in the academic year. Students who are approaching program maximums are sent a notice when they are within 24 hours or one term of reaching their program maximums.

Qualitative Measurements

To be eligible for Title IV, state, or institutional need-based financial aid, each individual category of student must meet the minimum cumulative GPA requirements as outlined below.

Note: The minimum GPA requirement for students in the professional college represent the cumulative GPA requirements for retention by the college.

Category of Student	Minimum GPA requirement
First Year Undergraduate (by end of ***first*** academic year)*	2.00*
Undergraduate (by end of ***second*** academic year and beyond	2.00
Graduate	2.00

*First Year Undergraduates who do not meet the 2.00 minimum GPA requirement at the end of the first academic year will be deemed not eligible for financial aid. Students who do not meet the GPA requirement may appeal for aid and, if approved, will need to meet the progress standards established in the approved appeal.

Quantitative Measurements

To be eligible for Title IV, state, or institutional need-based financial aid, each individual category of student must meet the established quantitative measures, completion rate and maximum time frame that are reviewed for all students receiving federal, state, or institutional need-based financial aid.

All undergraduate and graduate students are expected to complete at least 67 percent of the credit hours attempted to keep pace toward completing their degree. This is reviewed annually. Credit hours attempted include all graded courses, transferred courses, testing credits, pass/fail grades, and repeats.

All students are expected to complete their degree programs within an established maximum time frame as outlined below. A student becomes ineligible for Title IV at the point that he can no longer mathematically complete the program in the maximum time allotted. This is reviewed at the end of every semester.

Category of Student	Maximum Time Frame Allowed	Measure
Undergraduates	150% of required hours to complete degree	All credit hours attempted including graded, transferred, pass/fail, repeated courses and testing credits
Graduates (Masters)	150% of required hours to complete degree	All credit hours attempted including graded, transferred, pass/fail, repeated courses and testing credits

Definition of Hours Attempted and Completed

Hours counted as attempted include:

- All credit hours for which the student enrolls at the Josephinum and receives any of the following grades or marks: A, B, C, D (including + and -), F, P
- A mark or marks of W, WP, WF (denoting a class or classes dropped or total withdrawal from the school after the withdrawal date of that semester)
- A mark or marks of I (denoting a class or classes having incomplete coursework)

Hours not counted as attempted include:

- Courses designated as audit AU (no credit or grade assigned)

Hours counted as successfully completed include:

- All credit hours for which there is a passing letter grade or mark as reflected in the student's official transcript as certified by the school's Registrar including A, B, C, D (including + and -), P
- All credits accepted by credit by exam and for transfer from another institution

Hours not counted as successfully completed (deficiencies) include:

- All credit hours for which there is no grade/notation indicating that the course work has been successfully completed including marks of F, W, WF, and WP

Maximum Time Frame: Definition of Hours Attempted

Hours counted as attempted include:

- All credit hours for which the student enrolls at the Josephinum and receives any of the following grades or marks: A, B, C, D (including + and -), and/or F
- A mark or marks of W, WP, WF (denoting a class or classes dropped or total withdrawal from the school after the withdrawal date for that semester)
- A mark or marks of I (denoting a class or classes having incomplete coursework)
- All credit by exam and hours accepted for transfer from another institution.

Advanced Placement or Credit by Examination Credit

Many undergraduate students initially enroll at the Josephinum and receive Advanced Placement (AP) or Credit by Examination credit. Under certain circumstances, this may cause students to exceed the maximum number of hours allowed in their respective academic programs prior to graduation. In this situation, an appeal may be required to reevaluate Satisfactory Academic Progress (SAP).

Transfer Credits

Transfer credits that are accepted are counted for attempted and completed. The grades are not counted toward GPA or satisfactory academic progress.

Treatment of Audits, Course Repeats, and English as a Second Language & Incomplete Courses

- Audited classes are not considered "financial aid eligible;" therefore they count neither as classes attempted nor completed.
- Courses repeats:
  - o A student may receive aid when repeating a course that was previously unsuccessful regardless of the number of times the course was attempted and failed. The highest grade is counted towards GPA and SAP.
  - o Once a course has been successfully completed, a student can retake and receive financial aid for that same course if it is designated for "Repeat with Credit" because the content changes. Each grade counts toward GPA and SAP.
  - o Any ineligible courses that are retaken will be excluded when aid is calculated.
- ESL classes are "financial aid eligible" if taken in concert with a declared major. These hours are in the attempted hours count and are marked P or F.
- Incomplete grades, once completed, will be calculated at the time the final grade is awarded. This must conform to the I-grade date suspense as listed in that semester's I-grade deadline. Payments may be made during the semester that were affected because of the missing final grade.

Second Degrees and Double Majors

Students seeking second degrees and students with double majors may reach the maximum time frame standard at an accelerated pace under this policy. Students may appeal for the allowance of additional hours to complete their program.

All degrees are similar and vary only slightly in required and elective courses. As such, academic progress rules apply across all degrees to include second degrees and double majors. All grades from courses taken at the Josephinum apply regardless if they count toward the eventual degree completion. Transfer course grades are not included in the calculation of GPA or in SAP.

Monitoring Eligibility: Suspension and Conditions of Reinstatement

The cumulative GPA and completion percentage SAP standards are monitored annually. Maximum time frame is monitored at the end of each term. A notification is sent to students when they are within 24 hours of reaching the maximum number of hours allowed to complete their respective degree programs, or one term from reaching the maximum number of terms allowed.

When students reach or exceed the maximum number of hours or terms allowed, they are sent a notification and become immediately ineligible for financial assistance. Affected students who have reached or exceeded the hours or terms allowed due to academic program changes, changes in major, transfer hours accumulated from other schools or pursuit of a second degree (e.g., a second bachelor's degree) can have their status reviewed by submitting an appeal.

Upon review, students who fail to meet these requirements are sent a notification to their Pontifical College Josephinum email account of their suspended status including options for appealing or regaining eligibility. Students on suspended status are ineligible for aid.

Financial Aid Suspension

Students who become ineligible for assistance can re-establish their eligibility by one of two ways:

- Attending the Josephinum at their own expense or with the help of private resources from outside the seminary until such time as they are meeting the SAP conditions (not applicable for a student who becomes ineligible due to maximum time frame)
- Successfully appealing their suspension status.

Note: Neither paying for classes nor sitting out periods of enrollment in and of themselves improves a student's SAP standing; therefore, neither action is sufficient to regain financial aid eligibility.

Appeal of Suspension

Pontifical College Josephinum permits students to appeal the determination that they are not meeting SAP requirements. The SAP appeal must be a written letter to the Financial Aid office. The appeal must explain and document why the student failed to meet SAP and describe how the circumstances have changed that will allow them to be academically successful and meet SAP in the future. Prior to submitting an appeal, the student will need to complete a Free Application for Federal Student Aid (FAFSA) and be an admitted, active student at the Josephinum. The appeal and necessary supporting documentation and statements must be submitted together to the Financial Aid office for signature and initial review by the deadline for the term. Exceptions to the deadline may be made based on mitigating circumstances.

Appeals with complete documentation are reviewed and an appeal decision is made. Complete appeals are reviewed after the student's grades are posted for the prior term. Students are notified of the appeal decision via their Josephinum email account.

Students who have their appeals granted are reinstated for financial aid eligibility on a probation status and given an academic plan that outlines the standards they must meet each term to maintain probation status. Only probation with an academic plan is available at the Josephinum. The probation will last one payment period unless the progress standards can only be met by more than one payment plan. Students will remain on probation status for the length of their academic plan provided they meet the conditions of their academic plan each term. If the terms of the academic plan are not met, the student will be notified they have returned to a suspended status and are ineligible for aid.

The decision of the Appeals Committee is final.

The Josephinum reviews the cumulative academic record of continuing students who are first-time applicants to determine if they are meeting the SAP requirements. If they have not met the SAP requirements they are notified and placed on suspended status.

Reinstatement of Eligibility

Students are reinstated on probation status based on the terms outlined in approved appeals.

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 funds can be used only for tuition, and 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, and 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 participates 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 this 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 750 contact minutes throughout the semester.

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 seminarians 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.

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. Elective courses will have exam sessions scheduled during finals week.

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 mid-term or any other time during the semester except for finals week, it must replace not more or less than one class session, and any additional time needed for the oral exams must be scheduled during the same week during the regular hours assigned for classes.

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.

Oral exams must be given during the regular hours assigned for classes. 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]. For oral exams as mid-terms, instructors must use one class session during

[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.*

mid-term week. If additional time is required, oral exams must be given during the daily regular hours assigned for classes.

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 a serious academic and 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 follow the procedure outlined under Academic Due Process.

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 audit (AUD) notation on the transcript will be expunged at that time.

Repetition of a Course

A seminarian may repeat any course. A seminarian must 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 Grades

An incomplete (I) 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. Incomplete grades 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

Seminarians with serious academic complaints may seek to address these complaints formally according to the following 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. Seminarians having reason to appeal an assigned course grade may do so according to the following procedures. Seminarians with other serious academic complaints may seek to formally address these complaints according to these same procedures.

The procedures are as follows: the seminarian consults with the faculty member involved. If the matter is not resolved, the seminarian consults the appropriate academic dean, who then will 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 the complaint involves the academic dean) 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 or the semester in which the complaint was raised. The request should include appropriate documentation of the complaint. 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 in the case of a disputed grade, the registrar, within two days.

If a grade is disputed, 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/her compliance or non-compliance with the recommendation.

If the seminarian remains dissatisfied with the result of a disputed grade, 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 seminarians 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.

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.

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

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 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 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 Josephinum. It also outlines the Josephinum's procedures that ensure compliance 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 Josephinum may not require a student to waive his or her right of access for receipt of school 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 explained fully and interpreted to students by Josephinum 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 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 Josephinum, 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 Josephinum, in all good faith, will not release directory information requested to be withheld, and any requests from persons or organizations outside the Josephinum 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 Josephinum 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 to a form to complete and submit 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 English as a Second Language (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 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 this score. 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. More extensive medical care is scheduled through the school nurse. Several excellent health care facilities are available in the Columbus area.

An annual health fair focuses on preventive wellness education, including blood pressure, blood sugar, and cholesterol screening.

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.

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 Department of Education.

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 will host re-accreditation visits from both accreditors in the fall of 2021. Its most recent Certificate of Authorization from the Ohio Department of Education 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 the Pontifical University of Saint Thomas Aquinas (Angelicum) in Rome, Italy), Master of Arts, and Master of Divinity degrees through either the College of Liberal Arts or the School of Theology, respectively. It offers pastoral certificates and a Master of Arts in Pastoral Studies through the Josphinum Diaconate Institute.

Memberships

The Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275-1103
www.ats.edu

Higher Learning Commission
230 South LaSalle Street, Suite 7-500
Chicago, IL 60604-1411
www.hlcommission.org

Ohio Association of Collegiate Registrars and Admissions Officers
www.ohioaacrao.org

American Theological Library Association
200 S. Wacker Drive, Suite 3100
Chicago, IL 60606-5877
www.atla.com

Catholic Library Association
8550 United Plaza Blvd., Suite 1001
Baton Rouge, LA 70809
www.cathla.org

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 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 (COE) 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/. An account must be created to use this site.

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 that a number of orphaned boys in his parish had no one to care for them. Realizing that an orphanage was needed Fr. Jessing, undaunted by lack of funds, 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 the orphanage 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. 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. 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.

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, 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 75 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 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 persons who have studied in its high school, college, or theological programs.

CAMPUS FACILITIES AND LOCATION

The Josephinum's landmark campus, crowned by its majestic 200 foot tower, is located in a 75-acre setting on the east bank of the Olentangy River.

The **Administration Building** complex houses administrative and faculty offices, priest faculty living quarters, seminarian and faculty dining rooms, an auditorium, guest rooms, and the beautiful 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 Chapel, seminarian lounges, recreation facilities, and the seminarian pub. Each seminarian has a private room furnished with basic furniture and Wi-Fi. Computer stations are available for seminarian use on a local network 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 sports 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 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 campus. 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, with other seminary teams from a five-state area. 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.

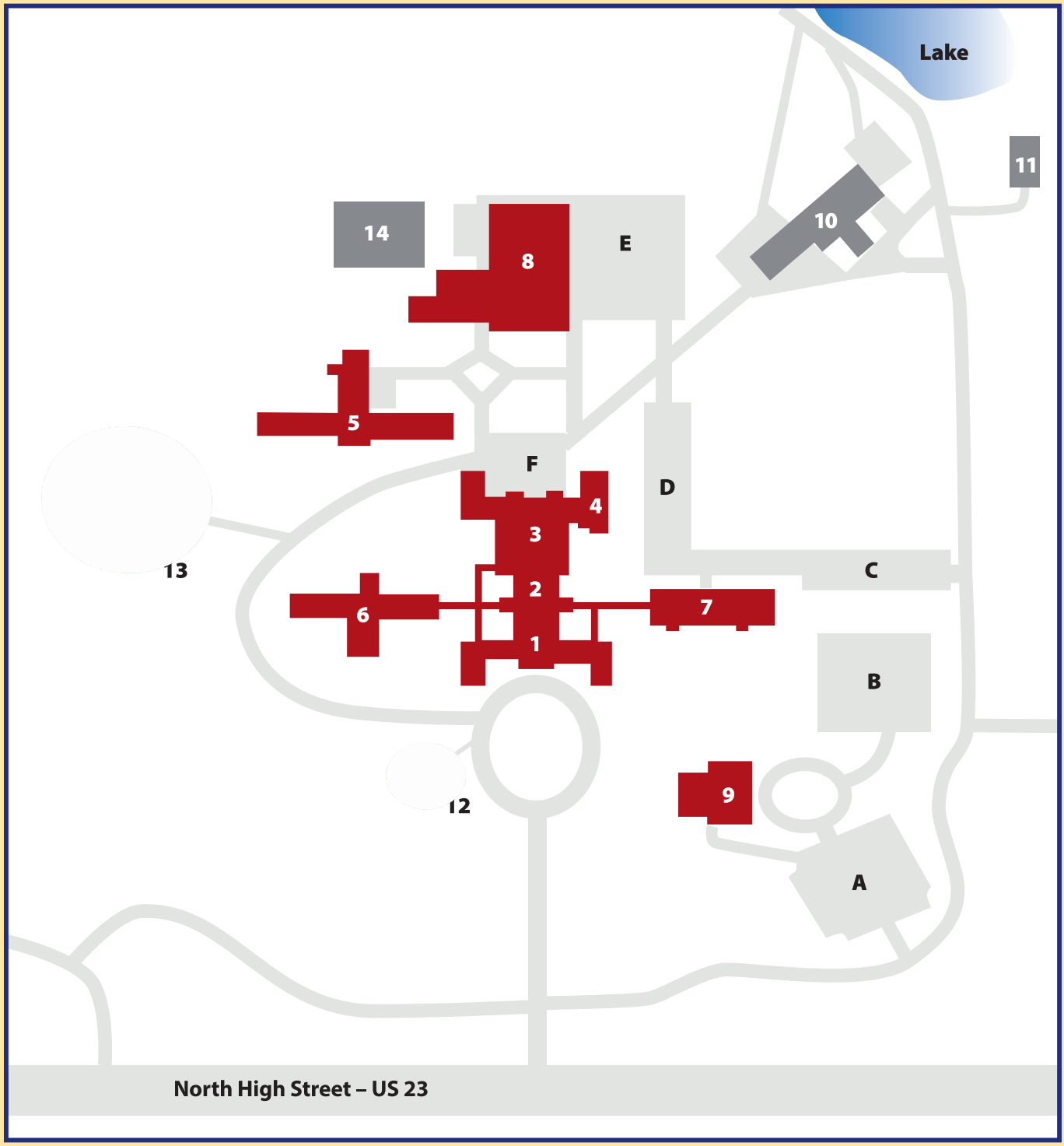
The **A.T. Wehrle Memorial Library** is located in a spacious and inviting facility, overseen by professional and support staff, and provides the Josephinum community with services and resources to advance the intellectual, spiritual, pastoral, and human dimensions of formation.

The extensive collection includes print holdings in the humanities with an emphasis in theology and philosophy. The fields of biblical studies, patrology, theology, liturgy, Church history, and philosophy are emphasized while the areas of canon law, spirituality, pastoral ministry, and the arts are strongly represented. The library benefits from its membership in Ohio Private Academic Libraries (OPAL), a consortium of 26 libraries, and OhioLINK, a statewide consortium of 117 libraries. The holdings from these academic institutions located in the state of Ohio are easily reserved for delivery and checkout to members of the Josephinum community.

The library provides access to a core collection of subscription databases for the study of philosophy and theology including Atla Religion Database with AtlaSerials, The Philosopher's Index with full text, and selected modules of JSTOR. Through OPAL and OhioLINK membership the Josephinum community also has access to an array of specialized subject databases and an extensive collection of electronic journals and eBooks. All electronic resources are accessible on campus via the wireless network and from off-campus with authentication.

The library is home to the Monsignor Anthony A. Kleinschmidt and Monsignor Gerald Durst Special Collections that includes rare books, incunabula, institutional publications and special collections.

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 conferences.



PONTIFICAL COLLEGE JOSEPHINUM CAMPUS MAP

7625 North High Street, Columbus, OH 43235 • Tel: 614-885-5585 or 614-985-2295

1. Administration Building
2. Conrardy Hall (lower level) Saint Turibius Chapel (upper level)
3. Dining Area (refectory)
4. College Academic Center
5. College Residence
6. Theology Wing
7. A.T. Wehrle Memorial Library
8. Recreation Center/Fick Auditorium
9. Monsignor Joseph Jessing Center
10. Power House
11. Maintenance Storage
12. Monsignor Jessing Memorial
13. Cemetery
14. Tennis Courts

PARKING AREAS:

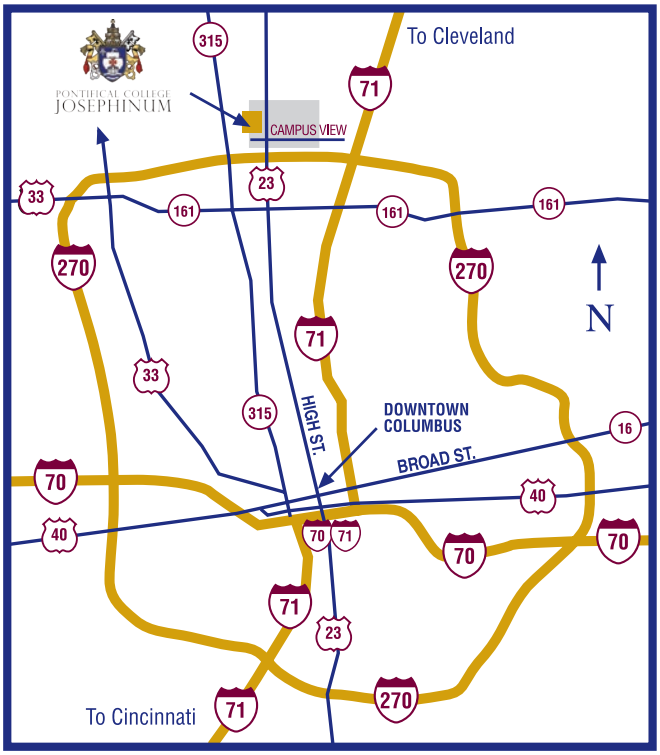
A. Jessing Center
B. Visitor
C. Faculty/Staff
D. Theology Students
E. College Students
F. Employee/Loading Dock

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 encircles 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 2021-2022

FALL SEMESTER 2021

** CPT = College, Pre-Theology, Theology*

AUGUST	
Joint Faculty Meeting 8:00 am JC	Friday, August 20
Faculty and Staff Meeting 10:00 am JC	Friday, August 20
New Seminarian Orientation	Saturday, August 21 - Tuesday, August 24
CPT Classes Begin	Wednesday, August 25
CPT Rector's Conference 7:00 pm JC	Thursday, August 26
Opening of the Academic Year Mass 10:15 am MC; Community Picnic 11:30 am	Sunday, August 29
SEPTEMBER	
CPT Eucharistic Retreat begins Friday, September 3 at 5:00; ends after Mass on Sunday, September 5 then seminarians are free to depart .	Friday, September 3 - Sunday, September 5
CPT No Classes; Labor Day; Seminarians return by 8:00 pm	Monday, September 6
CPT Last Day to Add a Course	Tuesday, September 7
CPT Last Day to Drop a Course without a "W"	Monday, September 20
Seminarian Open Weekend; Seminarians free to depart Friday, September 24 after last commitment. Free Sunday (Mass in parishes); Seminarians return by 8:00 pm, Sunday, September 26	Saturday, September 25 - Sunday, September 26
CPT Last Day for Seminarians to turn in "I" Grade Work	Monday, September 27
Rector's Conference PT/T 7:00 pm	Monday, September 27
Jonathan Reyes Lecture 7:00 pm JC	Wednesday, September 29
OCTOBER	
CPT Last Day for Faculty to Enter "I" Grade	Monday, October 4
Midterm Exams	Monday, October 11 - Friday, October 15
Seminarian Open Weekend; Seminarians free to depart Friday, October 22 after last commitment; Free Sunday (Mass in parishes); Seminarians return on Sunday, October 24	Saturday, October 23 - Sunday, October 24
C/PT/T1-2 Retreat and Fall Break; and T3 and T4 Fall Break	Monday, October 25 - Friday, October 29
Midterm Grades Due in Populi	Monday, October 25
Open Saturday for Seminarians	Saturday, October 30
Candidacy 10:15 am	Sunday, October 31
NOVEMBER	
PT/T Rector's Conference 7:00 pm	Monday, November 15
Thanksgiving Break; Seminarians free to depart after last commitment on Tuesday, November 23; Return by 8:00 pm, Sunday, November 28	Wednesday, November 24 - Sunday, November 28
CPT Classes Resume	Monday, November 29
CPT Course Evaluations	Monday, November 29
CPT Registration for Spring 2022	Monday, November 29 - Friday, December 3
DECEMBER	
Lessons and Carols, Reception 5:30 pm MC/DR	Saturday, December 4
Mass and Reception of Lectors/Acolytes 5:00 pm MC	Wednesday, December 8
CPT Final Exams	Monday, December 13 - Friday, December 17
Draft of MA/STB Research Project Due by 4:30 pm	Friday, December 17
CPT Christmas Break begins after last commitment on Friday, December 17; Seminarians return by 8:00 pm, Sunday, January 9.	Saturday, December 18 - Sunday, January 9
CPT Final Grades Due in Populi	Monday, December 27

SPRING SEMESTER 2022

** CPT = College, Pre-Theology, Theology*

JANUARY	
Joint Faculty Meeting 9:00 am AV	Friday, January 7
CPT Classes Resume	Monday, January 10
CPT Spring Recollection	Saturday, January 15 - Sunday, January 16
CPT Last Day to Add a Course	Monday, January 17
PT/T Rector's Conference 7:00 pm	Monday, January 17
CPT No Classes (Thursday, January 20 & Friday January 21); March for Life	Thursday, January 20 - Saturday, January 22
CPT Last Day to Drop a Course Without a "W"	Monday, January 31
MDiv Competency Exams (Scripture)	Monday, January 31 - Friday, February 4
FEBRUARY	
T3 Oath of Fidelity - Profession of Faith 5:30 pm MC	Friday, February 4
CPT Last Day for Seminarians to Turn in "I" Grade Work	Monday, February 7
MDiv Competency Exams (Moral Theology)	Monday, February 7 - Friday, February 11
Last Day for Faculty to Enter "I" Grades	Monday, February 14
MDiv Competency Exams (Dogma)	Monday, February 14 - Friday, February 18
Rector's Conference PT/T 7:00 pm	Monday, February 14
Seminarian Open Weekend; Seminarians free to depart after last commitment on Friday, February 18; Free Sunday (Mass in parishes); Seminarians return by 8:00 pm, Sunday, February 20	Saturday, February 19 - Sunday, February 20
MDiv Competency Exams (Sacred Liturgy and Sacraments)	Monday, February 21 - Friday, February 25
T4 Oath of Fidelity - Profession of Faith 5:30 pm MC	Friday, February 25
CPT Midterm Exams	Monday, February 28 - Friday, March 4
MARCH	
Seminarian Open Weekend; Seminarians free to depart after last commitment on Friday, March 4; Free Sunday (Mass in parishes); Seminarians return by 8:00pm, Monday, March 7. No classes Monday.	Saturday, March 5 - Monday, March 7
CPT Classes Resume	Tuesday, March 8
CP Midterm Grades Due in Populi	Monday, March 14
CPT Mass MC, Solemnity of Saint Joseph	Saturday, March 19
Rector's Conference PT/T 7:00 pm	Monday, March 21
MA Concentration Exams 3:00 - 5:00 pm	Thursday, March 24
Monsignor James Shea Lecture 7:00 pm JC	Wednesday, March 30
APRIL	
Final Version of MA/STB Research Project Due by 4:30 pm	Friday, April 1
Easter Break; Seminarians free to depart after last commitment on Friday, April 8; Seminarians return by 8:00 pm, Tuesday, April 19	Saturday, April 9 - Tuesday, April 19
CPT Classes Resume	Wednesday, April 20
CPT Course Evaluations	Wednesday, April 20
CPT Registration for Fall 2022	Monday, April 25 - Friday, April 29
Kleinz Society Meeting 6:30 pm DH	Wednesday, April 27

(Calendar continued on next page)

SPRING SEMESTER 2022 (CONTINUED)

** CPT = College, Pre-Theology, Theology*

MAY	
CPT Final Exams	Monday, May 2 - Friday, May 6
CPT Graduating Senior Grades Due in Populi	Thursday, May 4
Faculty and Staff Recognition Luncheon, 12:00 pm, JC	Friday, May 6
Baccalaureate Mass 9:30 am MC; Commencement Exercises 11:00 am CH (Seminarians free to leave after graduation); 12:00 pm Luncheon for graduates and their families	Saturday, May 7
Joint Faculty Meeting 9:00 am AV	Monday, May 9
CPT Final Grades Due in Populi	Monday, May 16

7625 North High Street
Columbus, Ohio 43235
Tel: 614-885-5585
Email: info@pcj.edu
www.pcj.edu