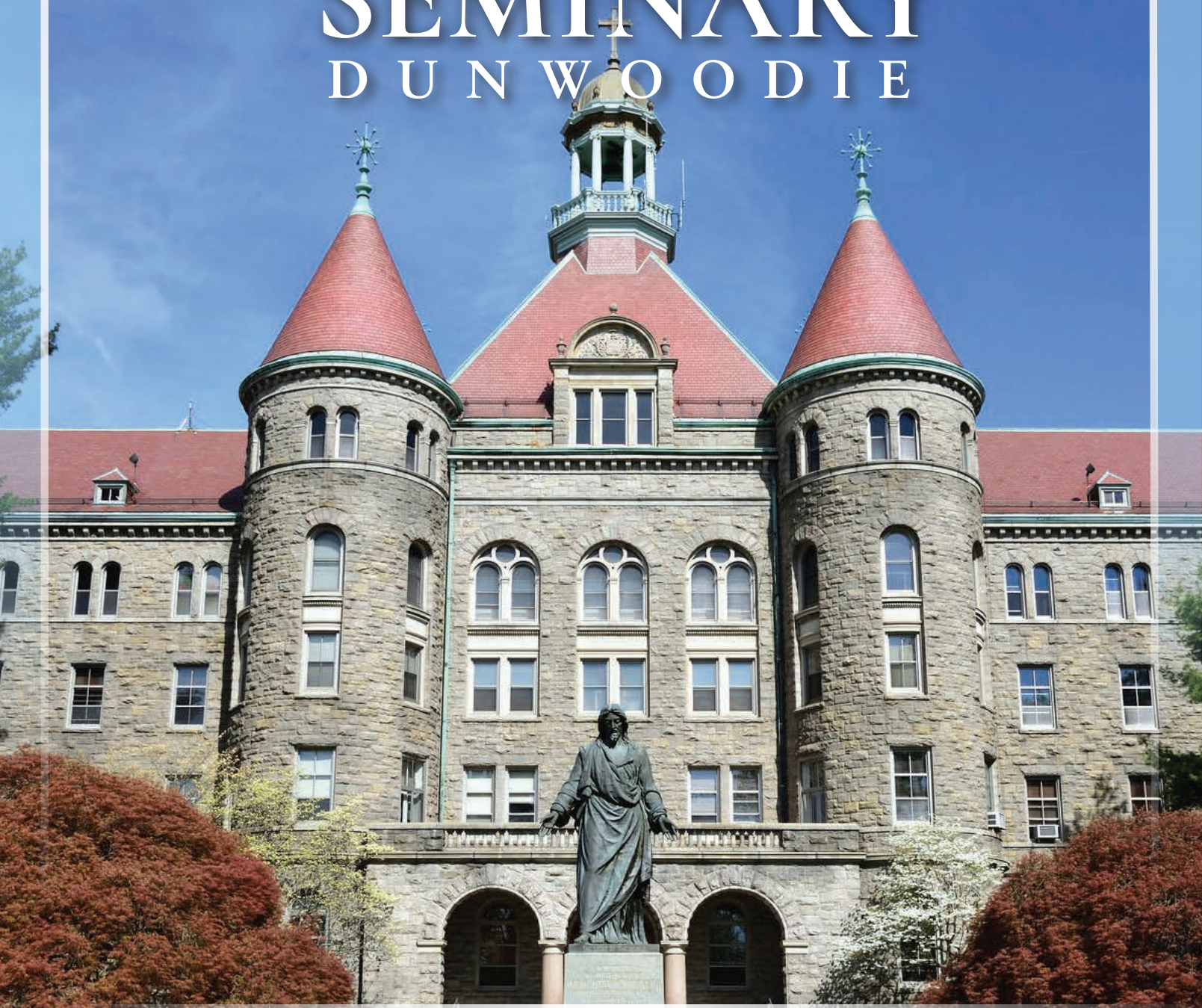


ST. JOSEPH'S SEMINARY DUNWOODIE



2022-2024

Bulletin

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Editor: Fr. Matthew S. Ernest, S.T.D

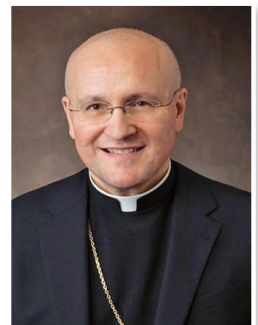
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Our RECTOR’S MESSAGE

Welcome to St. Joseph’s Seminary, whose main campus is located on the historic Valentine Hill in Yonkers, New York. The contents of this bulletin attest to our seminary’s fidelity to excellence in theological education. We provide a curriculum that conforms to both ecclesiastical standards and the demands of pastoral life today.



We are proud of our fulltime and adjunct faculty for their scholarship in diverse fields and for the unified Catholic vision out of which they teach their courses and pursue their research.

With devotion to the human and spiritual development of each student, my colleagues seek to be a bridge between the Catholic intellectual tradition and the rapidly changing culture that we now inhabit. I am grateful for their dedication and for the quality of their courses presented in this bulletin.

As an auxiliary bishop of one of the participating dioceses of the St. Charles Borromeo Interdiocesan Partnership, I also want to acknowledge Cardinal Timothy Michael Dolan (Archbishop of New York), Bishop John Barres (Diocese of Rockville Centre), and Bishop Robert Brennan (Diocese of Brooklyn) for their collaboration in training our future priests, permanent deacons and lay leaders and catechists for the local churches over which they preside. For the past ten years, St. Joseph’s Seminary has offered its degree programs in theology and philosophy on three campuses across the downstate New York region: Yonkers (Dunwoodie), Huntington, and Douglaston.

With a mission that continues to expand, our primary focus remains the formation of priests. We draw inspiration from the critical documents of the Church, especially the Holy See’s *Ratio Fundamentalis* (2016) and the USCCB’s *Program of Priestly Formation* (2022), to determine how best to integrate the human, spiritual, intellectual and pastoral aspects of formation so that our newly ordained can live the joy of the gospel as they enter into ordained ministry. They are called to be spiritual fathers and brothers in communion, proclaiming the Word of God with imagination and fidelity to the teachings of the Church and shepherding local communities with administrative competence and a capacity to welcome people of all backgrounds into their local communities.

Our priestly formation program includes seminarians from the three partnership dioceses, the Diocese of Bridgeport, the

Ukrainian Eparchy of Stamford, the New York Oratory of St. Philip Neri, and candidates from religious communities and societies of apostolic life. The presence of Franciscan Friars of the Renewal, Idente Missionaries, Piarist Fathers and Brothers, and men from the Neo-Catechumenal Way allows for a sharing of charisms that deepens our appreciation of the Church's missionary reach. The international makeup of our house mirrors the changing face of American Catholicism and holds out the opportunity for our students to draw on the gifts of diverse cultures as they develop pastoral approaches for their future ministries. Gathered each day around the Eucharistic altar, our seminarians find their unity in the love of Jesus Christ, loyalty to Pope Francis and his brother bishops, and filial devotion to the Mother of God.

Our degree programs equip our students with the tools for life-long learning in the Catholic tradition. Pre-theologians residing at the Cathedral Seminary House of Formation in Douglaston enroll in a Master of Arts in Catholic Philosophical Studies (MACPS), which lays the foundation for later theological study and helps cultivate the habitus for consecrated study. Those at the major seminary in Yonkers work toward the Master of Divinity, as well as a Bachelor's in Sacred Theology (S.T.B.) awarded by the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome. Seminarians at this level also have the opportunity to earn a Master of Arts in Theology by writing a thesis.

Candidates for the permanent diaconate, as well as lay women and men seeking to be of service to the Church, also earn the Master of Arts in Theology on either the main campus in Yonkers or at one of our branch campuses at Huntington and Douglaston. Since 2021, we have also introduced an online

option for the M.A. in Theology that allows for synchronous instruction and learning through state-of-the-art delivery systems. All of these degree programs are recognized by New York's State's Department of Education (NYSED) and have dual accreditation with the Association of Theological Schools (ATS) and the Middle States Commission on Higher Education (MSCHE).

For more than a century and a quarter, St. Joseph's Seminary has given the Church priests, deacons, consecrated religious, and lay leaders who have served the Church in the United States and beyond with dedication and joy from making of one's life a gift of service to God's people. Our faculty has included professors who have gone on to become cardinals and world-renowned scholars. Our main campus has welcomed Pope St. John Paul II (1995) and Pope Benedict XVI (2008) to confirm our mission as key to the New Evangelization in the United States. The latter spoke at a youth rally on our athletic field, challenging our seminarians and their peers to "shine [Christ's] light upon this great city and beyond. Show the world the reason for the hope that resonates within you...."

We hope you consider joining our community of formation and study. Read this bulletin and visit our website at www.dunwoodie.edu. If you have any questions, come and visit us at any one of our campuses. Join us in the exciting journey of theological education as we encounter Christ together — the Source of all wisdom, the One who gives meaning and joy to our lives.

Yours in Christ,

Most Reverend James Massa, Ph.D., D.D.
Auxiliary Bishop
Rector/President



ST. JOSEPH'S SEMINARY

Mission Statement



St. Joseph's Seminary and College, founded in 1896, is the major seminary of the Archdiocese of New York. Its primary mission is to serve the Church by forming men for the Catholic priesthood. St. Joseph's functions as the principal institution of priestly formation for the Archdiocese of New York, the Diocese of Brooklyn, and the Diocese of Rockville Centre. St. Joseph's also welcomes seminarians from other archdioceses, dioceses, eparchies, and other religious congregations

Rooted in the apostolic community gathered around Jesus Christ, St. Joseph's Seminary seeks to form future priests who will hand on the life and tradition of the Church's faith in the context of the new evangelization of the twenty-first century. To accomplish this, St. Joseph's Seminary offers a program of human, spiritual, intellectual, and pastoral formation that is faithful to the Magisterium of the Catholic Church. In fostering the integration of these "pillars of formation," St. Joseph's aims to form men according to the Heart of Jesus the Good Shepherd (see St. John Paul II, *Pastores Dabo Vobis*, 1992; USCCB, *Program of Priestly Formation*).

As a complement to its primary mission, St. Joseph's Seminary also serves the Church by offering graduate

theological and philosophical degree programs to qualified students at multiple locations, including fully synchronous online learning options. Graduate degree programs in the theological disciplines are offered to candidates for the permanent diaconate, lay men and women, men and women in consecrated life, and clergy who wish to deepen their understanding of the Catholic faith through systematic study, or who are called to serve the Church in roles of leadership. A graduate degree program in Catholic Philosophical Studies is offered to qualified students who seek an advanced understanding of philosophy in the Catholic tradition and its special relationship with the study of Catholic theology.

A spirit of service to the Church guides all of the programs which St. Joseph's Seminary and College provides to seminarians, permanent diaconate candidates, lay, religious, and clergy. This spirit is strengthened by a profound sense of ecclesial communion that is fostered and expressed through fidelity to Church teaching, a daily life of prayer, the celebration of the Holy Sacrifice of the Mass, the ceaseless invocation of the Holy Spirit, and the intercession of the Blessed Virgin Mary, St. Joseph, and all the saints.

Intended Student *Learning Outcomes*

All aspects of the life of Saint Joseph's Seminary are inspired by and flow from our Mission Statement. In order to fulfill this mission, all of the Seminary's degree and certificate programs are designed with the purpose of assisting all students in achieving the following Institutional Intended Student Learning Outcomes, which themselves are based upon and express the essence of the Mission Statement:

Intended Student Learning Outcomes for all Degree and Certificate Programs

1. Students will deepen their understanding of Catholic Theology and its foundations through a program of systematic study that is faithful to the Church's Magisterium.
2. Students will acquire skills and knowledge to serve the Church in light of their personal vocation as Priest, Deacon, Consecrated Religious or Layperson.
3. Students will develop their ability to hand on the Catholic faith in the context of the New Evangelization of the 21st Century.
4. Students will develop their proficiency for academic research and writing and become familiar with theological and ministerial resources in the sacred sciences.
5. Students will deepen their personal relationship with Christ and grow in a spirit of service to the Church.

Every Degree and Certificate Program and all individual courses offered at Saint Joseph's each have five Intended Student Learning Outcomes which are based upon these core Outcomes and demonstrate how all facets of Seminary life are linked to the fulfillment of the Seminary's mission.

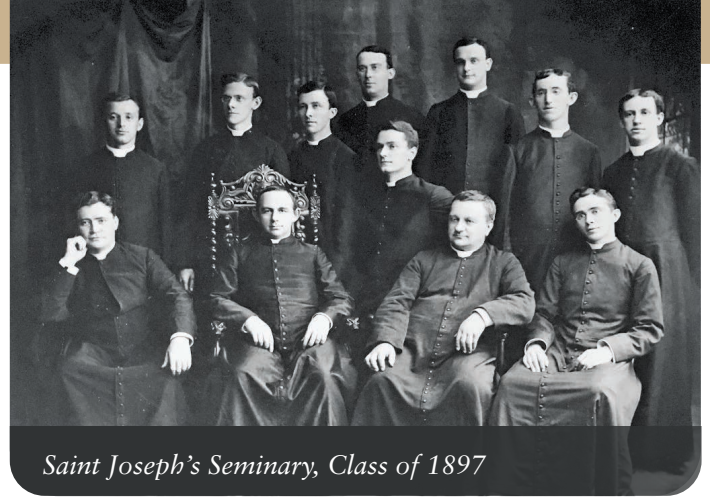


History of St. Joseph's Seminary

Saint Joseph's Seminary and College, founded in 1896, is the Major Seminary of the Archdiocese of New York and the fifth educational institution of the Archdiocese for the formation of Catholic priests. Previous Archdiocesan seminaries had been established in Nyack (1833-1834), Lafargeville (1838-1840), Fordham (1840-1862) and Troy (1864-1896).

Archbishop Michael Corrigan, wishing to relocate his Seminary closer to New York City, laid the cornerstone for Saint Joseph's Seminary in the Dunwoodie section of Yonkers on May 17, 1891. The first academic year began on September 21, 1896 with 98 seminarians. For the first ten years, the Seminary was directed by priests of the Society of San Sulpice, who composed the majority of the Faculty during those years. In 1906, the Archdiocese constituted a new Administration and Faculty composed largely of diocesan priests, a practice which has remained to this day.

The Dunwoodie Campus extends for forty acres atop Valentine Hill in Yonkers. Its buildings are constructed of gray mile-square granite, most of which was quarried on site. Successive Archbishops of New York (Cardinals Farley, Hayes, Spellman, Cooke, O'Connor, Egan and Dolan) have enlarged the institution and its buildings.

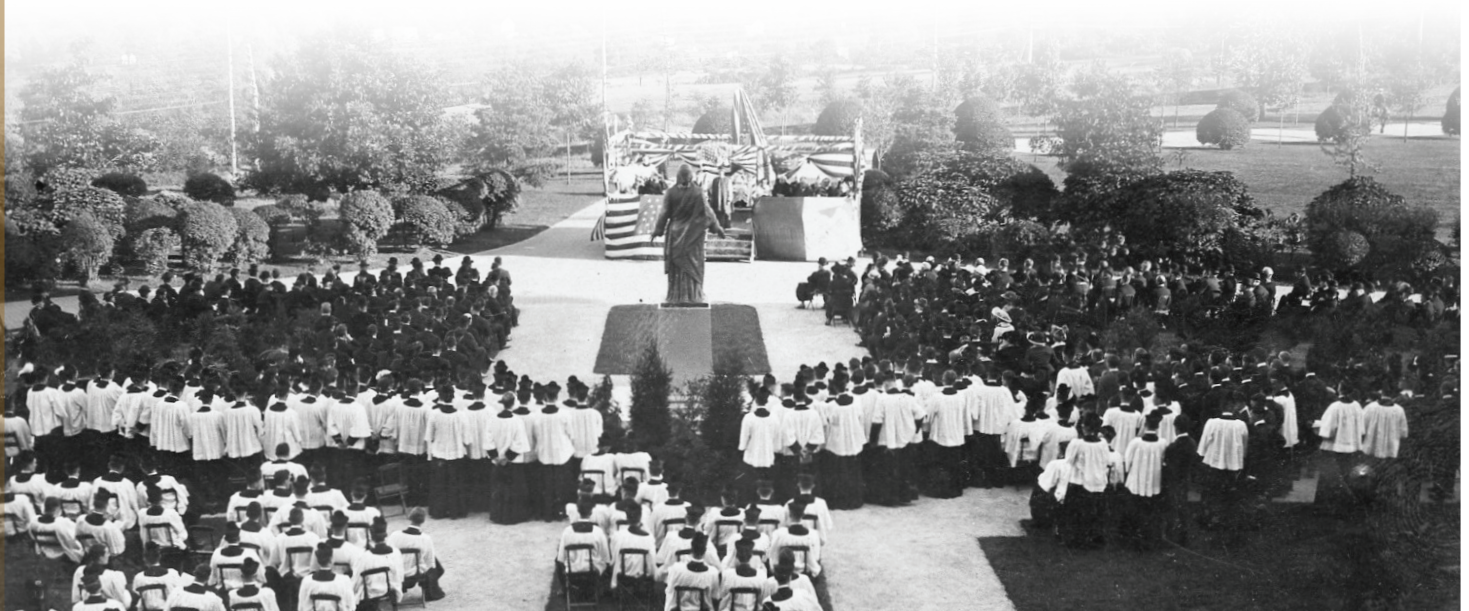


Saint Joseph's Seminary, Class of 1897

The main Seminary building is constructed in early Renaissance style, with the cross over the cupola reaching one hundred and fifty feet above the ground. The Chapel, auditorium, classrooms, offices and dining facilities are on the first floor and rooms for faculty, seminarians and guests are on the upper three floors.

Also located on the campus are the Archbishop Corrigan Memorial Library (a separate building of three stories on the fourth side of the cloister, the Pope Benedict XVI Hall (with classrooms and both Seminary and Archdiocesan offices), the Archbishop Hughes Archives Center (a state-of-the-art facility which houses the Archdiocesan Archives as well as the ADNY offices of vocations and youth ministry) and the Archdiocesan Instructional Television facilities.

To the west of these buildings are the outdoor recreational facilities of the Seminary: a baseball and softball diamond, soccer field and tennis court, as well as several



Cardinal Farley unveiling the statue at the front of St. Joseph's Seminary, October 1915. The statue was dedicated in memory of Archbishop Corrigan, the founder of Dunwoodie. Msgr. Mooney, the Vicar-General, is speaking.

paths for walking and jogging. The Cardinal Spellman Recreation Center, completed in 1967, contains basketball courts, weight room, squash courts, a swimming pool, steam rooms and bowling lanes.

Since its founding, Saint Joseph's Seminary has served the Church in its primary mission of educating and forming future Priests. In light of this mission, Saint Joseph's was authorized by the Board of Regents of the State of New York to grant the Degree of Bachelor of Arts in 1908, Master of Arts and Doctor of Philosophy in 1921 and Bachelor of Divinity in 1965. The New York State Education Department granted Saint Joseph's permission to offer the Master of Divinity Degree in 1971 and the Master of Arts Degree in Theology in 1987.

In addition, Saint Joseph's Seminary has been accredited by the Middle States Commission on Higher Education since 1961 and the Association of Theological Schools since 1973.

Since 1987, the Seminary has also been affiliated with the Pontifical University of Saint Thomas Aquinas (Angelicum) in Rome, which allows seminarians to receive the Pontifical Bachelor of Sacred Theology degree (S.T.B.) and which represents an acknowledgement of the Seminary's intellectual formation program as the ecclesiastical equivalent of the "First Cycle" in the Roman Pontifical University system.

In 1976, the Seminary's mission expanded to include the theological education of the laity and religious and Saint Joseph's received approval from New York State to offer a Master of Arts Degree in Religious Education through the Seminary's Archdiocesan Catechetical Institute (A.C.I.). Thereafter, in 1993, Saint Joseph's began to administer the Master of Arts Degree in Religious Studies and the A.C.I. became the Institute of Religious Studies.

St. Joseph's Seminary has been blessed by the visits of two reigning Popes: Pope Saint John Paul II, who celebrated Vespers with the Seminary community on October 5, 1995, and Pope Benedict XVI, who led a Youth Rally for seminarians and over 25,000 young people on the Seminary grounds on April 19, 2008.

In November of 2011, Timothy Cardinal Dolan (Archbishop of New York), Most Reverend Nicholas DiMarzio (Bishop of Brooklyn) and Most Reverend William Murphy (Bishop of Rockville Centre) signed a Joint Operating Agreement that pledged the cooperation of the three Catholic dioceses of the downstate New York region in a single program of graduate-level priestly formation

at Saint Joseph's Seminary. Subsequently, in March of 2012, a Memorandum of Understanding was signed by the three Ordinaries which resulted in the aggregation of all diocesan Masters Degree programs, faculty and students across all three dioceses to Saint Joseph's Seminary. Since 2013, Saint Joseph's Seminary has served as the single degree-granting institution for all diocesan sponsored Masters Degree Programs in lower New York State.

Saint Joseph's Seminary presently offers four degree and two certificate programs: the Master of Divinity degree (M.Div.) and the Bachelor in Sacred Theology degree (S.T.B.) to seminarians at the main campus in Yonkers (Dunwoodie); the Master of Arts in Theology degree (M.A. Theology), to seminarians, candidates for the Permanent Diaconate, lay men and women, religious and clergy at campuses in Yonkers, Huntington, Douglaston, as well as online; and the Master of Arts in Catholic Philosophical Studies (M.A.C.P.S.) to seminarians and other qualified candidates in Douglaston. Saint Joseph's Seminary also offers a Post-Masters Certificate in Theology (specializing in Dogma or Sacred Scripture) and a Post-Baccalaureate Certificate in Theology to qualified students at its physical campuses and online.

By utilizing the resources, professors and personnel from the three partnership dioceses and beyond, the Administration and Faculty of Saint Joseph's Seminary strive to provide the best education and training possible to all of its students at all locations and to serve the Church as a center of Catholic learning and thought for the entire downstate New York region and beyond.

Pope Benedict XVI's Visit to Saint Joseph's Seminary, 2008





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Rev. Luis Saldaña, S.T.L.
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S.S.D., Pontifical Biblical Institute, Rome
Scripture

Rev. Thomas V. Berg*
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Rome
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Canon Law

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Ph.D., University of Chicago, Chicago, IL
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S.T.L. (Cand.), Catholic University of America,
Washington, D.C.
Philosophy

Rev. Randy D. Soto, S.T.D.*
S.T.D., Pontifical Gregorian University, Rome
Scripture

* Professors possessing the required Pontifical Degrees for the Seminary's Affiliation with the Pontifical University of St. Thomas Aquinas (Angelicum), Rome and for the granting of the Bachelor in Sacred Theology Degree (S.T.B.).
Professors released from full-time teaching responsibilities for the purpose of fulfilling full-time administrative duties.

ASSOCIATE PROFESSORS:

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Ph.D., Fordham University, Bronx, NY
Pastoral Theology

Dean Christine Hammill-Cregan[#]
J.D., M.S.W., Washington University, St. Louis, MO
M.A., Saint Joseph's Seminary, Yonkers, NY
Pastoral Theology

Professor Annmarie McLaughlin
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Writing and Research/Scripture

Rev. Richard Veras
M.A., Saint Joseph's Seminary, Yonkers, NY
Homiletics

[#] Associate Professors released from full-time teaching responsibilities or the purpose of fulfilling full-time administrative duties.

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University, Rome
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Director of Communications and Technology

Diane Lama, M.A.:

Director of Assessment and Accreditation

Joan Brisson:

Coordinator of Operations - Academic Office

Danielle Pizzola:

Events Coordinator and Supervisor of Support Staff

Michael Savino: Director of Finance

Accreditation

All of the Seminary's academic degree programs are accredited by the following academic and governmental accrediting bodies:

New York State Education Dept.

89 Washington Ave., Albany, NY 12234

Tel: 518-474-5091 <http://usny.nysed.gov/contact.html>

Middle States Commission on Higher Education

1007 North Orange Street, 4th Floor, MB #166

Wilmington, DE 19801

Tel: 267-284-5000 www.msche.org

Association of Theological Schools

10 Summit Park Drive, Pittsburgh, PA 15275-1103

Tel: 412-788-6505 www.ats.edu

The Seminary's New York State Charter dates back to 1886 with amendments throughout the 20th century as the Seminary developed and expanded its academic degree offerings. The Middle States Commission on Higher Education, which is recognized by the U.S. Department of Education, the U.S. Secretary of Education, and the Council for Higher Education Accreditation, first granted accreditation to Saint Joseph's Seminary in 1961 and renewed it in 1973, 1983, 1993, 2004, and 2015. The Association of Theological Schools first accredited Saint Joseph's in 1973 and renewed its accreditation in 1983, 1993, 2004, and 2015.

MEMBERSHIP:

St. Joseph's Seminary is a member of the National Association of Catholic Theological Schools (NACTS) and a variety of academic and library associations and societies. The Seminary is also a member of the National Council for State Authorization Reciprocity Agreements (NC-SARA) which allows St. Joseph's to participate in interstate postsecondary distance education.

AFFILIATION:

The Seminary holds an affiliation with the Pontifical University of St. Thomas Aquinas (the Angelicum) in Rome, Italy. First granted in 1987, this affiliation authorizes the

conferral of the pontifical Bachelor of Sacred Theology (S.T.B.) from the Angelicum to the seminarians in the Master of Divinity (M.Div.) degree program.

CONTACT US:

For more information about Saint Joseph's Seminary and its various programs, see our website at www.dunwoodie.edu or contact the following:

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Grading Policies

The following grading policies govern all courses offered by Saint Joseph's Seminary at all of its campuses.

Course grading is based on all evidence by which the student reveals his or her mastery of a subject. This includes examinations, papers, reports, class performance, participation in discussion groups, etc.

Grades represent the assessment of the professor on the performance of the student on a number of levels, including:

Mastery of Content: The ability of the student to retain and command the data or information of the course which represents the raw material from which any further progress must be fashioned.

Knowledge of Method: The recognition of the tools and techniques with which the content is arrived at and validated.

Understanding: The faculty of organizing the data of the course into a meaningful whole and of relating it to other disciplines.

Expression: Skill in conveying intelligibly what has been learned.

Grading Scale

All Saint Joseph's Seminary Students who are taking courses for academic credit are to receive course grades according to the following scale:

<u>Range</u>	<u>Grade</u>	<u>Description</u>
93-100	A	Excellent
90-92	A-	Very Good
87-89	B+	Good
83-86	B	Satisfactory
80-82	B-	Insufficient
77-79	C+	Unsatisfactory
73-76	C	Poor
70-72	C-	Deficient
0-69	F	Failure

Courses which are to be graded on a Pass/Fail basis are determined by the Academic Dean. All course requirements (as outlined in each course syllabus) are to be fulfilled before a grade can be submitted for the student.

The priesthood is a call, NOT A CAREER; A REDEFINITION OF SELF, NOT JUST A NEW MINISTRY; A WAY OF LIFE, NOT A JOB; a state of being, not just a function; a permanent, lifelong commitment, not a temporary style of service; an identity, not just a role.

– His Eminence, Timothy Cardinal Dolan, Archbishop of New York



Auditors

All students who audit courses and attend the required number of class sessions receive an official grade of “Audit” on their transcript. Auditors are not required to submit course assignments.

However, auditor students who are in formation for ordination to the permanent diaconate are asked to take course exams in order for the Seminary to give an assessment to the respective diocese’s Office of Diaconate Formation regarding each candidate’s knowledge of the faith and his ability to communicate it. These students receive an official course grade of “Audit,” but professors are asked to grade these auditors’ work on the following scale:

P+	Good	P	Satisfactory
P-	Unsatisfactory	F	Failure

Attendance

Attendance at all Saint Joseph’s Seminary classes is mandatory. All absences for seminarians must be communicated by the student to the professor, the Dean of Seminarians and the Academic Dean. All absences for M.A. students must be communicated to the professor and the Associate Dean before the following class session takes place. If a student misses 25% of their required class sessions, they will not be permitted to complete the course. This policy is in keeping with St. Joseph’s withdrawal policies. Thus, students who do not report absences will risk receiving a failing grade for the course. Exceptions to this policy due to extraordinary circumstances will be evaluated by the Academic Dean.

Academic Integrity: Honor Code

All members of the St. Joseph’s Seminary community work together to fulfill its mission, which is rooted in Catholic principles of honesty, integrity, respect for human dignity, and care for the common good.

All students are responsible for adhering to these principles to ensure a culture of intellectual honesty and academic integrity, and therefore are expected not to participate in or tolerate plagiarism or academic fraud. All seminarians and students are expected to serve as stewards of this Honor Code and to share the

responsibility of safeguarding honorable behavior that aligns with the Seminary’s mission.

Seminarians and students are required to self-report infractions, as well as report infractions of a seminarian or student who engages in plagiarism or academic fraud.

Any member of the Seminary community who becomes aware of a potential act of plagiarism or academic fraud is expected to act responsibly. This includes:

- a) The option of speaking directly with the person who allegedly violated this Code to encourage him/her to self-report; and
- b) The obligation to report the alleged violation of this Code by contacting the professor, Academic Dean or Associate Dean.

Submission of Academic Work

Each student is subject to guidelines for the successful completion of a course. All required work is to be submitted by the student to the professor according to the due dates established in the course syllabus.

Extensions

If, for serious reasons, a student wishes to request an extension for an assignment (paper or exam), the student must make arrangements with the professor at least two weeks prior to the assignment’s due date. This request is granted at the professor’s discretion. If an extension is granted, it is the student’s responsibility to file a “Request for Extension Form” (found on the Seminary’s website, www.dunwoodie.edu), which is to be completed, signed by the Professor, and submitted to the Associate Dean two weeks prior to the assignment’s due date. The maximum duration for an extension is two weeks.

Late Submission of Academic Work

Professors, at their discretion, can accept late submission of academic work. If a professor accepts a late submission, one-half letter grade will be deducted from the assignment for each day that it is late (*e.g.*, if a paper is three days late, the highest grade which can be given is a B). The date of reference for the late submission of an assignment will be the due date as indicated on the course syllabus.

Grading Policies

Incomplete Grade

If, for serious reasons, a professor wishes to grant a student the grade of Incomplete (“I”) for a course, the approval of the Academic Dean is required. The professor emails a request to the Academic Dean providing the reason for the request and the agreed due date for the completion of all course work. If the Incomplete grade is approved by the Academic Dean, the professor enters the reason in the notes section in Populi, and the Registrar enters a grade of Incomplete. The maximum duration of an Incomplete grade is six weeks, at which point the grade is automatically changed to a grade of Failure. For serious reasons, exceptions to this policy can be granted by the Academic Dean.

Failures

Any student who receives a grade of Failure (“F”) will have the opportunity to make up the course at the discretion of the Academic Dean, although the failure will remain on the student’s transcript and will be factored into the student’s grade point average.

If a seminarian or student receives a failing grade in more than one course, the student’s continuation in the academic program will be reviewed by the faculty advisor, Academic Dean and/or Associate Dean.

Plagiarism and Academic Dishonesty

Plagiarism or academic dishonesty of any type will not be tolerated at St. Joseph’s Seminary. If plagiarism or cheating is suspected, the professor is to contact the Academic Dean or Associate Deans immediately with the paper or exam in question. If an initial review of the evidence deems the suspicion to be credible, the Academic Dean or an Associate Dean will meet with the student to present the student with the alleged infraction. The student will have the opportunity to explain his/her work and present evidence to the Academic Dean or Associate Dean. If the student does not accept responsibility, the Academic Dean or Associate Dean will convene an ad hoc committee of three professors from the full-time faculty to review



the evidence using a standard of preponderance of the evidence. If the committee deems that plagiarism or academic dishonesty has occurred, the Academic Dean or Associate Dean will present the finding to the student, and the student will receive an automatic failure for the course. The rector and faculty will review the student’s continued matriculation at St. Joseph’s.

Course Withdrawal Policy

Students who would like to withdraw from the MA program must withdraw online through Populi.

Students may withdraw from a course or change from “for credit” to “for audit” without academic penalty



before the 3rd class session. The student who withdraws receives a grade of W, for which there is no academic penalty. However, the student who withdraws or ceases to attend after the 3rd class automatically receives a grade of W if passing the course, and WF, if failing the course, which will be computed in the GPA.

Students must withdraw from a course online through Populi.

Leave of Absence

A student may request a leave of absence at any time during his or her studies. Such a leave permits a student to maintain matriculated status for one semester while

not enrolled in coursework. During this time, no matriculation fee will be required of the student. Students who do not enroll in a course for two semesters may reapply by completing the Returning Student Application.

To request a leave of absence, students must register online through Populi (course number MA1000). The circumstances of the request will be evaluated by the Academic Office to determine whether a leave is warranted.

Please note that not all requests for a leave of absence will be granted.

Withdrawal and Dismissal from the Degree Program

The Seminary reserves the right to require a student to withdraw from the program, if, in the judgment of Seminary officials, such action would be beneficial to the best interests of the student or is considered necessary for the welfare or reputation of the Seminary.

If a seminarian or student is sponsored by a diocese or religious order and the diocese or religious order withdraws its sponsorship or the seminarian or student is dismissed from a formation program, the seminarian or student is immediately withdrawn from the St. Joseph's Seminary academic program. After consultation with the Academic Dean or Associate Dean, a student may apply to be admitted as a lay student to continue in a degree or certificate program.

The Seminary reserves the right to dismiss a student for reasons of poor scholarship, academic dishonesty, or misconduct.

See the Student Handbook at www.dunwoodie.edu for more details.

Tuition

Tuition (including room and board) for resident seminarians at Saint Joseph's Seminary is \$32,500 for the whole academic year.

The tuition rate for non-seminarian Master of Arts students is \$1500 per academic course.

Please refer to the Seminary's website (www.dunwoodie.edu) for the most current information regarding tuition policies for all of the Seminary's degree programs.

Library Facilities *and* Resources

The libraries at St. Joseph's Seminary support the mission of the Seminary and the curriculum needs of the Seminary's degree programs by providing resources for faculty and student research and by fostering the intellectual growth of its patrons. The libraries serve the residential faculty and seminarians as well as the faculty and students in the Master of Arts in Theology and the Master of Arts in Catholic Philosophical Studies degree programs, the Post-Baccalaureate and Post-Masters Certificate programs, permanent diaconate candidates, and visiting scholars who have obtained administrative approval. The libraries seek to further the primary mission of the Seminary by providing support for the four dimensions of formation, with special concern for the intellectual, but without neglecting the human, pastoral, and spiritual areas.

The Corrigan Memorial Library's collection includes more than 88,000 print monographs and over 20,000 bound periodical volumes. The library maintains 195 active periodical subscriptions, and more than 12,000

microforms, most of which are back issues of periodicals in the collection. Finally, the Library also provides on-campus access to Bibleworks 10 on select computers.

The Francis X. McDermott Library at the Cathedral Seminary House of Formation in Douglaston contains 50,000 volumes in the main collection and 41 current journal subscriptions. The library also has a substantial collection of audio-visual materials with approximately 250 DVDs and 400 CDs.

The libraries' electronic databases are mainly consolidated under EBSCO but have diversified since the establishment of the Borromeo Partnership. The libraries' collection currently includes fifteen databases: The ATLA Religion Database with ATLA Serials Plus (includes the Catholic Periodical and Literature Index as of 2018), Old Testament Abstracts, New Testament Abstracts, Religion and Philosophy Collection, Oxford Handbooks Online, Oxford Scholarship Online, Oxford Bibliographies Online, ProQuest Religion and Philosophy eBook collection, Hermeneia Biblical Commentary eBook collection, Gale eBooks collection, Medline, and J-Stor Religion and Theology e-Journal Collection. The Philosopher's Index database and select Past Masters collections were added to support the Master of Arts in Catholic Philosophical Studies





TEACHING AND STUDYING THEOLOGY MEANS LIVING ON A FRONTIER, ONE IN WHICH THE GOSPEL *meets the needs of the people to whom it should be proclaimed in an understandable and meaningful way.* – Pope Francis

program at Douglaston. The libraries have also cooperatively added a collection of 100 EBSCO eBooks and the Digitalia Hispanica eBook collection (Spanish) to bolster the electronic collection in this area. In an effort to link the libraries' print and electronic holdings, the Seminary has purchased an EBSCO Discovery Service subscription, which has unified the holdings of the libraries in the Borrromeo partnership into one easy-to-use search interface. Finally, the library has a subscription to Zoom that provides for one-on-one synchronous research sessions for students across the St. Joseph's Seminary programs.

All electronic resources are fully accessible via a direct login or through proxy server access that permits usage both on and off-campus. The curriculum needs of the degree programs at the other Saint Joseph's Seminary campuses are supported by the Francis X. McDermott Library at the Cathedral Seminary House of Formation and regional academic libraries, including St. Joseph's

College in Patchogue, New York. There is an agreement of cooperation signed by the library directors and rectors of each institution which enables St. Joseph's students in all degree programs to borrow materials from these libraries. As well, St. Joseph's has joined the ATLA reciprocal borrowing program that creates an arrangement between participating North American ATLA Institutional Members and Affiliate Candidate Libraries to grant check-out privileges to each other's patrons/students. There are currently over 130 libraries participating in the program, and this expands the access of our online students to accredited academic libraries for their research.

Finally, students have research privileges at the following accredited academic libraries in the tristate area: Marist College (Poughkeepsie, NY), Mount Saint Mary's College (Newburgh, New York), Fordham University (Bronx, NY), Fairfield University (Fairfield, CT), and Sacred Heart University (Fairfield, CT).

Seminarian Formation



I say to seminarians, BE MEDICINE FOR THE CHURCH! – His Holiness, Pope Francis

As noted in our Mission Statement, Saint Joseph's Seminary and College primary mission is the formation of candidates for the ministerial priesthood in the Catholic Church. Our principal responsibility, therefore, is to attend to the human, spiritual, intellectual, and pastoral formation of our seminarians - the four dimensions of priestly formation outlined by Pope Saint John Paul II's *Pastores Dabo Vobis* (1992), the *Congregation for Clergy's Ratio Fundamentalis: The Gift of the Priestly Vocation* (2016), and the United States Conference of Catholic Bishops' *Program of Priestly Formation* (hereafter, PPF).

Saint Joseph's Seminary offers its students a comprehensive program of priestly formation which fosters the integration of these four dimensions. The goal of our program is to form each seminarian to be a priest "who understands his spiritual development within the greater context of his call to service in the Church, his human development within the greater context of his call to

advance the mission of the Church, his intellectual development as the appropriation of the Church's teaching and tradition, and his pastoral formation as participation in the active ministry of the Church" (PPF, 71). In this way, seminarians are prepared to serve as "visible signs of the merciful love of the Father in the Church and in the world" (*Ratio Fundamentalis*, 35) through the exercise of the three-fold office of Jesus Christ: proclaiming the Gospel, celebrating the sacraments and shepherding God's people.

Each seminarian must actively engage in and be responsible for his own formation, incorporating and integrating the many lessons of formation into his own identity as a future priest. As Pope Saint John Paul II states clearly in *Pastores Dabo Vobis*:

...[W]e must not forget that the candidate himself is a necessary and irreplaceable agent in his own formation: All formation, priestly formation included, is ultimately a self formation. No one can replace us in the responsible

freedom that we have as individual persons. And so the future priest also, and in the first place, must grow in his awareness that the agent par excellence of his formation is the Holy Spirit, who by the gift of a new heart configures and conforms him to Jesus Christ the good shepherd. In this way the candidate to the priesthood will affirm in the most radical way possible his freedom to welcome the molding action of the Spirit. But to welcome this action implies also, on the part of the candidate, a welcome for the human “mediating” forces which the Spirit employs. As a result, the actions of the different teachers become truly and fully effective only if the future priest offers his own convinced and heartfelt cooperation to this work of formation.
(*Pastores Dabo Vobis*, 69)

The priestly formation program at Saint Joseph’s Seminary consists of eight semesters of full-time study with a concentration on theology and allied disciplines. Theological study at Saint Joseph’s presupposes an educational background prior to admission which is broadly classical in scope and tradition, humanistic in approach, and scientific in method.

Upon admission to the seminary, all seminarians are registered in the Master of Divinity, Bachelor of Sacred Theology, and Master of Arts Degree Programs, as the coursework for these degrees are required for priestly ordination according to the mandates of the PPF. During the spring semester of third year, seminarians take both oral and written comprehensive exams as the capstone requirements for the degrees of Master of Divinity from Saint Joseph’s and the Bachelor of Sacred Theology from the University of Saint Thomas Aquinas (Angelicum) in Rome. During their fourth year, qualified students may apply to write their Master of Arts thesis in order to complete the capstone requirement for the Master of Arts in Theology degree.

After six semesters of professional study and priestly formation, all seminarians are evaluated by the Rector and the Formation Faculty in order to be presented to their bishop or religious superior as ready for ordination to the Order of Deacon. During the spring semester of fourth year, students are evaluated once again in order to be presented as candidates for ordination to the Priesthood of Jesus Christ.

Intended Seminarian Degree Learning Outcomes

The program of priestly formation at Saint Joseph’s Seminary, which is inspired by and rooted in our Mission Statement, has been constructed to help each seminarian fulfill the Intended Student Learning Outcomes for the two degree programs in which they are registered: the Master of Divinity Degree and the Master of Arts in Theology Degree. All aspects of the Formation program, which prepare future priests in the areas of Human, Spiritual, Intellectual and Pastoral Formation, are geared to providing students with the skills and opportunities necessary to achieve the following degree learning outcomes:

Master of Divinity Degree

1. Students will deepen their understanding of Catholic theology, the priesthood, and priestly ministry through a program of systematic study and priestly formation that is faithful to the Church’s magisterium.
2. Students will grow in affective maturity and virtue and will integrate the fundamental elements of their personality in light of their vocation to serve the Church as priests of Jesus Christ.
3. Students will develop pastoral skills and cultivate their ability to teach the Catholic faith, shepherd the people of Christ, and celebrate the sacraments in the context of the New Evangelization.
4. Students will develop their proficiency for academic research and writing and become familiar with theological and pastoral resources in the sacred sciences.
5. Students will deepen their relationship with Christ the Good Shepherd and grow in a spirit of priestly service to the Church.

Master of Arts in Theology Degree

1. Students will deepen their understanding of Catholic theology through a program of systematic study that is faithful to the Church’s Magisterium.
2. Students will become familiar with the sources and methods of Catholic theology, thereby gaining competency as a theological educator or professional minister.
3. Students will develop their ability to draw upon the Catholic theological tradition and contemporary scholarship to explain the truths of the faith in the context of the New Evangelization.

Seminarian Formation

4. Students will develop their proficiency for academic research and writing and become familiar with ancient, medieval and modern theological resources.
5. Students will deepen their relationship with Christ by placing their integrated knowledge of God's revealed word at the service of the Church.

Admission Requirements


The procedure for admission to the Priestly Formation Program at Saint Joseph's Seminary includes a review of academic transcripts, letters of recommendation, psychological and medical examinations, and an interview with the Dean of Admissions.

Applicants must have completed the following academic admission requirements:

1. Bachelor of Arts degree or its equivalent (120 credits in college level studies);
2. Prior completion of 30 credits in approved Philosophy courses. These courses should cover the four major periods in Philosophy (*i.e.*, Ancient, Medieval, Modern, and Contemporary), as well as Logic, Epistemology, Metaphysics, the Philosophy of Nature, Natural Theology, Anthropology, and Ethics;
3. Prior completion of 12 credits of undergraduate Theology (or nine credits of graduate-level Theology), and 6 credits of Latin;
4. For ESL applicants, successful completion of the TOEFL with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they study English language and grammar during their first academic year at St. Joseph's.

Transfer Credit Policy

Graduate credits earned at another accredited institution may be presented for acceptance as academic credit prior to matriculation at Saint Joseph's Seminary. The courses completed by the student must be in keeping with the requirements of the Master of Divinity degree and similar in content to its program. They must have been taken



LET US PRAY FOR
SEMINARIANS, THAT
THEY MAY LISTEN TO
THE VOICE OF THE
LORD *and follow it
with courage and joy.*

– His Holiness, Pope Francis

within a five-year period prior to acceptance as a matriculated student and have been awarded the grade of “B” or better. The Academic Dean approves the acceptance of these credits.

Credits which have already been applied to earn another academic degree may not be counted again toward the requirements for a degree from St. Joseph's. The student should present a photocopy of catalog descriptions of the graduate courses for which the advanced credit is requested. Courses transferred may be graduate courses only. A letter grade will not appear on a student's permanent record since the grading system in all schools varies. Thus, only credits will be recorded.

Human Formation Program

Human Formation is the foundation and “basis for all priestly formation” (*Pastores Dabo Vobis*, 43). God calls men in their humanity to be instruments of his saving grace and power in the world. The *Ratio Fundamental* makes clear, “the proclamation of the Gospel takes place through the person and is mediated by his humanity” (97). It is, therefore, of utmost importance for a man to be well-formed in the human dimension of formation, “having Christ, the perfect man, as his model and source.” (93).



The candidate for priesthood should expect to receive formation which is consistent with the guidelines of the Roman Catholic Church as expressed in *Pastores Dabo Vobis* (1992), *Ratio Fundamentalis: The Gift of the Priestly Vocation* (2016), and the *Program for Priestly Formation*. The community of formators at St. Joseph's Seminary strives to meet the various goals for human formation set forth in these resources. In accord with the *Program for Priestly Formation* (76), men in formation for priesthood will be expected to exhibit the following qualities by the time they reach ordination:

- A man who is free to follow God's call to serve;
- A man of solid moral character, open to ongoing conversion;
- A prudent, discerning man;
- A man of communion;
- A good communicator;
- A person of affective maturity; a man of emotional balance;
- A man who respects, cares for, and has vigilance over his body;
- A man who relates well with others, open to ministering to persons of all ages and backgrounds;
- A man who is a good steward of material possessions;
- A man who can be an effective public minister;
- A man able to embrace and live out celibate chastity, obedience, and simplicity of life.

In order to monitor and foster growth toward these goals, St. Joseph Seminary provides several key components of formation. First, each seminarian is assigned a Faculty Advisor, who accompanies him in the external forum from the time he arrives at the Seminary to the time he is ordained. The Faculty Advisor meets regularly with the seminarian to review all dimensions of priestly formation and sets personal goals for the future. In addition, the Faculty Advisor acts as a liaison between the seminarian and the Board of Advisors, a body which meets weekly to discuss the formation progress of all seminarians. Feedback from these meetings is relayed to each seminarian by the advisor, helping the man in his formation toward priesthood.

Second, each seminarian receives written reviews of formation progress over the course of the year: pastoral assignment evaluations, self-evaluations, peer evaluations, faculty evaluations, and liturgical evaluations. These instruments serve as valuable helps to the seminarian as he grows in his human qualities.

Third, during the course of the year, a number of conferences are offered to seminarians that address a wide array of human formation areas (*e.g.*, celibacy, boundary issues, time management, effective communication skills, etc.). These conferences are presented by in-house faculty as well as invited guest speakers who are professionals in their field.

Seminarian Formation

Fourth, house activities provide opportunities for seminarians to grow in the area of human formation: cultural presentations, sports games, field trips and outings, and an array of other community functions provide public, visible ways in which a seminarian can demonstrate his human abilities as well as indicate areas that need further attention.

Finally, the seminarian also has access to house psychologists and spiritual directors, excellent mentors and guides that seek to help him grow in his humanity and in his conformity to Christ.

On his part, the seminarian is expected to take an active role in his own human formation; as noted in the *Program for Priestly Formation*: “candidates bear the primary responsibility for their human formation”

Spiritual Formation Program

The program of spiritual formation at St. Joseph’s “is directed at nourishing and sustaining communion with God and with our brothers and sisters, in the friendship of Jesus the Good Shepherd, and with an attitude of docility to the Holy Spirit” (*Ratio Fundamentalis*, 101).

At “the heart of spiritual formation is personal union with Christ...” (*Ratio Fundamentalis*, 102). An intimacy with the Lord is essential for “those who are to take on the likeness of Christ the priest by sacred ordination” (*Pastores Dabo Vobis*, 45). A continual deepening of personal friendship with Christ should allow the seminarian to confirm his Christian identity as a disciple. As well, his relationship with Christ should lead him to a further specificity in his identity, namely, to a personal configuration with Christ as the Good Shepherd. (cf. *Pastores Dabo Vobis*, 45).

THE PRIEST COMES FROM THE PEOPLE AND DOES NOT FORGET THAT HE IS DRAWN FROM THE PEOPLE, FROM THE CHRISTIAN COMMUNITY,
at the service of the people – Pope Francis

(87). During the course of his formation, the seminarian should strive for excellence, meet goals and challenges set for him, and make any changes that are necessary for him to be the best priest he can be. As the *Ratio Fundamentalis* describes, the seminarian should show himself “capable of self-determination and living with responsibility through an awareness of his own weakness...” (96). The seminarian should also actively monitor his health, maintaining a good exercise regimen, socialize with others and ensure that he lives a balanced life, and take careful notes on any human areas that need work, addressing them diligently. In this way, he will cultivate within himself “the same feelings and attitudes that Christ has towards the Church, loved tenderly through the exercise of the ministry” (39).



The spiritual life prompts the seminarian to give himself to his neighbor in a disinterested fashion (cf. *Pastores Dabo Vobis*, 49). A seminarian's growth in communion with his brothers and sisters also acquires a new specificity. He is aware of being one with them and one of them, but he also learns to be for them a spiritual father, which is the manifestation of an integrated sexuality as a chaste and celibate man. In this way, his spiritual formation, rooted in his human formation, is what prepares him for his pastoral mission. For, "without spiritual formation, pastoral formation would be left without foundation" (*Pastores Dabo Vobis*, 45).

St. Joseph's Seminary weaves into its schedule communal times as well as opportune moments in order for the seminarian to appropriate the means offered for his spiritual growth. It is expected of seminarians that they engage fully in their spiritual formation.

The program of spiritual formation is staffed by the Director of Spiritual Formation, other appointed canonical spiritual directors residing in the seminary, and non-resident spiritual directors. Each seminarian is free to select any one of these as his director. Directors meet the seminarians individually every other week, unless

more frequent meetings seem appropriate. With the help of his director, each seminarian is expected to develop a routine of daily prayer that includes time for private meditation, examination of conscience, spiritual reading, the rosary, and adoration of the Blessed Sacrament. The seminarian is encouraged to frequent the Sacrament of Penance. The development of a close and trusting relationship with the priest-director facilitates concrete application to the principles and ideals of priestly formation.

Daily Mass anchors the seminarian's life of prayer. Seminarians are required to prepare and participate in Mass according to the order and ministry they have received. Flowing from the Eucharistic celebration, the Blessed Sacrament is exposed for adoration four nights a week for two hours, concluding with Night Prayer. Each seminarian is encouraged to commit to at least half an hour of adoration during the week.

The Liturgy of the Hours is essential to seminary life. The entire house gathers daily for Morning Prayer and Evening Prayer, and seminarians lead these liturgies. Prior to Morning Prayer, the community observes fifteen minutes of silence for meditation and spiritual reading. The community also recites the Rosary once a week in the morning. Seminarians are encouraged to pray the remaining Hours in private in light of their future responsibility to recite the Hours daily.

The Sacrament of Penance is offered three days during the week after Morning Prayer. The spiritual directors are also available upon request for confession at any time. The community offers communal penance services, which are conducted once a semester.

Two days of recollection are scheduled during the year, and priests from outside the seminary ordinarily conduct them. House retreats are offered twice a year. A two-day retreat is conducted at the beginning of the academic year, and a five-day retreat at the beginning of the spring semester is offered to the first- and second-year seminarians. Every other year, an eight-day Ignatian retreat focusing on the spiritual exercises is offered in lieu of the five-day retreat. Five-day canonical retreats are also offered to those to be ordained deacons during the fall semester and for those to be ordained priests in the spring semester.

During their third year of studies, seminarians participate in a pilgrimage to the Holy Land. The seminary also has a spiritual and social justice life committee, where the spiritual director meets monthly with a student represen-



Seminarian Formation



tative from each class. Together, they discuss and propose different spiritual exercises and corporal works of mercy to be embraced by the seminary community.

Individual prayer, along with meditation and spiritual reading, is essential to seminary formation. Each seminarian is expected to set aside time for daily meditation and spiritual reading, realizing the importance of developing these lifelong habits. Seminarians are also encouraged to grow in devotion to the Virgin Mary, especially through the daily recitation of the rosary. Seminarians participate in group recitations of the rosary during the months of May and October.

Intellectual Formation Program

The goal of the Intellectual Formation Program is to form future priests who are able to share in the three-fold office of Christ: teaching the Gospel, celebrating the divine mysteries, and shepherding God's people. Thus, Intellectual Formation "contributes to the growth of the priest as the servant and witness of the Word in the Church and in the world" (*Ratio Fundamentalis*, 117). The knowledge attained during a seminarian's coursework is not simply for one's personal edification but is intended to be shared with God's people through teaching, preaching, and daily interactions with the faithful. As a result, Intellectual Formation, when integrated with the human, spiritual and pastoral dimensions of priestly formation, has an apostolic and pastoral purpose.

The Intellectual Formation Program at Saint Joseph's Seminary fulfills the academic norms and mandates of the Holy See and the *Program of Priestly Formation* of the United States Conference of Catholic Bishops by offering a challenging curriculum that is faithful to the Church's Magisterium and which prepares students to respond to the needs of God's people in the postmodern culture of twenty-first century America. The Seminary academic coursework is carefully integrated with the human, spiritual and pastoral areas of formation in order to form future priests who are knowledgeable and prepared to share their faith in the context of priestly ministry.

The academic curriculum for candidates for the priesthood consists of 126 Credits, 87 of which fulfill the requirements for the Master of Divinity and Bachelor of Sacred Theology Degrees and 39 of which fulfill the coursework for the Master of Arts in Theology.

Upon admission to the Seminary, students write an impromptu essay to assist the faculty in assessing each student's potential for learning within the program.

Academic Degree Requirements

Master of Divinity (M.Div) and Bachelor in Sacred Theology Degree (S.T.B.)

Candidates for the professional degree of Master of Divinity (M.Div.) and the academic degree of Bachelor of Sacred Theology (S.T.B.) from the University of Saint Thomas Aquinas in Rome (which represents an

acknowledgement of the Seminary's normative M.Div. program as the ecclesiastical equivalent of the "First Cycle" in a Pontifical University) take 87 credits of academic coursework over four years. Students must successfully complete all the courses listed for all eight semesters of the theological curriculum while maintaining at least a 2.0 grade point index. In addition, students must pass a comprehensive examination consisting of both oral and written components which is administered in the spring semester to qualified students in Third Theology.

Master of Arts in Theology (M.A. Theology)

Candidates for the academic degree of Master of Arts in Theology (M.A. Theology) take 39 credits of academic coursework. All students must complete this coursework with a grade point average of 3.0 or higher.

The capstone requirement for the M.A. Theology degree is a written research thesis (minimum fifty pages). In the spring semester of Third Theology, M.A. Theology

Candidates are required to participate in a non-credit Masters Seminar in Research Methodology which runs through the fall semester of Fourth Theology and which assists students in formulating their thesis outline, bibliography, and a précis of their thesis. Students work under the direction of a faculty member who approves the thesis topic and directs both research and thesis preparation. The completed thesis must be submitted by April 30th in the spring semester of Fourth Theology, and no extensions will be granted.

Four academic areas of specialization are available: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History.

Within the specialty of Scripture, a reading knowledge of Hebrew is required for research in the Old Testament, and a reading knowledge of Greek is required for research in the New Testament.

A student may fulfill some of these academic requirements at another seminary or university with the approval of the Academic Dean.

PRIESTS CANNOT LIVE WITHOUT *a vital, personal, authentic and solid relationship* WITH CHRIST. – His Holiness, Pope Francis



Seminarian Formation: *Academic Curriculum*

Master of Divinity/Master of Arts (Theology)

First Theology (33 Credits)

FALL

MA 1500	Introduction to the Old Testament/Pentateuch	3
MD 2001	Fundamental Theology	3
MA 3600	Fundamental Moral Theology	3
MA 4001	Introduction to Church History: Patristic and Medieval	3
MD 6002	Fundamentals of Psychology	1
MD 6200	Introduction to Canon Law	3
	Pastoral Spanish/Advanced Language Arts	1

Credits Total: 17

SPRING

MD 1330	Psalms and Wisdom Literature	2
MA 2070	The Trinity	3
MD 3601	Fundamental Moral Theology II	2
MA 5800	Introduction to Liturgy	3
MD 6167	Speech: Voice and Diction	2
MD 7309	Spiritual Theology	2
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 16

Second Theology (32 Credits)

FALL

MD 1101	The Prophets	3
MA 2015	Christology	3
MD 2448	Sacramental Theology and Baptism	2
MD 3021	Catholic Social Teaching	2
MD 5500	History and Principles of Sacred Music	2
	ELECTIVE COURSE	3
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 17

SPRING

MA 1551	Introduction to the New Testament – Gospel of Mark	3
MD 2051	Christian Anthropology	3
MD 3241	Special Issues in Moral Theology	3
MD 2449	Confirmation and the RCIA	2
MA 4010	Church History II: Reformation and Catholic Reformation	2
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 15

Third Theology (31 Credits)

FALL

MD 1050	The Gospel of Matthew	2
MA 2020	Ecclesiology	3
MD 2048	Marriage: The Sacrament	2
MD 5840	The Liturgical Year – Environment of Worship	2
MA 4531	Church History III: Modern and Contemporary	3
MD 5200	Homiletics I	2
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 16

SPRING

MD 1245	The Gospel of Luke and the Acts of the Apostles	3
MD 3245	Sexual Morality	2
MD 5210	Homiletics II	2
MD 6210	Marriage: Legislation and Pastoral Policy	3
	ELECTIVE COURSE	3
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1
MA 9010	Masters Seminar in Research Methodology	0

Credits Total: 15

Fourth Theology (30 Credits)

FALL

MD 1030	Pauline Literature	3
MD 2047	Orders and Ministry	2
MD 4530	Church History IV: The Catholic Church in the US	2
MD 6001	Pastoral Counseling	2
MD 6505	Diaconate Practicum	1
	ELECTIVE COURSE	3
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 15

SPRING

MD 1020	Johannine Literature	2
MD 2500	Eucharist	2
MD 5103	Penance and the Anointing of the Sick	3
MD 5130	Priesthood Practicum	1
MD 2080	Ecumenism and Interreligious Dialogue	2
	ELECTIVE COURSE	3
	Pastoral Spanish/Advanced Language Arts	1
	Field Education Program	1

Credits Total: 15

FOUR YEAR TOTAL:

126 CREDITS

Pastoral Language Program

Fall and Spring Semesters: I Theology, II Theology, III Theology, IV Theology

Upon ordination to the Priesthood, all seminarians are expected to have gained facility in a second language beyond their native language in order to minister to and celebrate the sacraments for the increasingly multi-lingual Catholic parishes in the Church throughout the United States. To this end, Saint Joseph's Seminary offers a Pastoral Language program that develops the ability to speak, read, and celebrate the liturgy for the People of God in Spanish or English as a second language for international students.

Other languages can be studied in other language programs with the permission of the Academic dean.

Pastoral Spanish Program

The Pastoral Spanish Program at Saint Joseph's Seminary is missionary in nature and aims to respond to the pastoral needs of Spanish-speaking Catholics in the downstate New York region. The Church is challenged not only to serve the religious and human needs of the increasing numbers of immigrants from Spanish-speaking countries, but also to allow the vibrant faith which they bring with them to enrich and energize our local communities. It is the goal of the Pastoral Spanish Language Program to provide students with the linguistic and pastoral skills necessary to meet these challenges. Indeed, Saint Joseph's Seminary fully recognizes the mandate of the *Program of Priestly Formation* that "the study of the Spanish language and Hispanic cultures as well as other pastorally appropriate languages and cultures is essential for most dioceses and is strongly recommended for all seminarians" (PPF, 228).

Through the Pastoral Spanish Program, seminarians in First, Second, Third and Fourth Theology will learn not only the basics of spoken and written Spanish (e.g., grammar, vocabulary, pronunciation and conversational skills), but also to appreciate the rich Hispanic cultures that are present in New York. Upon completion of eight semesters of Spanish language studies, students will acquire the necessary linguistic skills to perform important pastoral tasks in Spanish, such as celebrating Mass, hearing confessions, hospital visits, baptismal interviews, etc.

Advanced Language Arts Program

Intended for international students whose native language is not English, this program focuses on written communication in English. The Advanced Language Arts course intends to improve students' skills for graduate-level academic writing (e.g., grammar, academic citations, etc.).

Pastoral Formation Program

The Seminary which educates must seek really and truly to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith according to the theological demands inherent in pastoral work.

– Pastores Dabo Vobis, 58

An integral aspect of priestly formation is the seminarian's involvement in a diversity of pastoral experiences in view of his future life as a priest. During each semester, seminarians are assigned to various apostolic works. Weekly assignments are made by the Director of Pastoral Formation in consultation with the faculty. The Wednesday assignments are generally arranged according to the following curriculum:

- First:** Fall semester: Fundamentals of Psychology for the Pastoral Minister
Spring semester: Ministry to the Poor (pantries, soup kitchens, shelters, etc.)
- Second:** Health Care Ministry (hospitals, nursing homes, rehabilitation programs)
- Third:** Catechesis/Faith Formation (Religious Ed, Campus Ministry) or Prison Ministry
- Fourth:** Weekend parish assignment (preaching, baptisms)
Fall semester Pastoral Counseling Course

Seminarians may be requested either by the Seminary Faculty or by their Bishop or Religious Superior to participate in a Pastoral Year, during which they will further develop their pastoral skills under the guidance of a Pastoral Supervisor.

Parish internships, whether in a pastoral year or a summer assignment, offer the opportunity to gain hands-on experience in the liturgical, spiritual, and pastoral aspects of daily parish life. Placements for parish internships are arranged by each diocese in consultation with the faculty.

Liturgical Formation Program

A seminarian's participation in a foreign pastoral language program, a formation program, or special ministry internship might also take place during the time of a parish internship. At the outset of a parish internship, the seminarian and his supervising pastor complete a Learning Agreement, stating the goals and the tasks of the internship. The seminarian consults with his faculty advisor to formulate these goals.

Toward the conclusion of each pastoral assignment, written evaluations from supervisors (and others, in the case of a parish internship) are distributed by the Director of Pastoral Formation to the seminarian's faculty advisor and spiritual director. The seminarian who has completed a parish internship will also provide a self-evaluation.

As an aid to their pastoral formation, seminarians write Theological Reflections in which they:

- a) consider the manner in which their pastoral experiences have increased their awareness of Christ present in the midst of their pastoral work, deepened their faith, and/or matured and developed them as future priests, and
- b) consider challenges they experience in their pastoral work and come to judgments about the reasons for those challenges and how best to engage them.

One theological reflection is written each semester that a student engages in a pastoral assignment. Students' theological reflections provide the basis for group discussions on pastoral ministry which occur three times each semester.

Pastoral topics are also covered within a curriculum of weekly discussion groups facilitated by a faculty member, and one "Formation Day" each semester is dedicated to a seminar or workshop on pastoral formation.

The Seminary expects each seminarian:

1. To engage readily in his pastoral assignments
2. To integrate his pastoral experiences with his intellectual and spiritual life
3. To write theological reflections concerning his pastoral experiences
4. To participate in discussion groups as an aid to pastoral growth
5. To review regularly his learning experiences in the field with his faculty advisor.

Because the liturgical life of the seminary shapes the sensitivities and attitudes of seminarians for future ministry, an authentic sense of the holy mysteries should be carefully preserved in all liturgical celebrations along with a care for their beauty and dignity. The laws and prescriptions of approved liturgical books are normative. Priest faculty should be particularly observant of the liturgical rubrics and avoid the insertion of any personal liturgical adaptations, unless they are authorized by the liturgical books. The seminary liturgy should also promote in seminarians a respect for legitimate, rubrically approved liturgical expressions of cultural diversity as well as the Church's ancient liturgical patrimony.

– Program of Priestly Formation, 118

Priestly ministry and identity are inextricably bound up with the Church's liturgical life. It is for this reason that the Second Vatican Council stated that the "study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies" (*Sacrosanctum Concilium*, 16).

At St. Joseph's Seminary, the study of liturgy is taught under its theological, historical, spiritual, pastoral, and juridical aspects. This formation takes place both in the classroom and within the context of the liturgical celebrations of the seminary community.

Liturgical Ministries

During their formation for priesthood, seminarians receive ministries for the purpose of giving worship to God and offering service to God's people. All seminarians receive the ministry of reader (proclaiming the Word of God to the worshipping assembly), the ministry of acolyte (assisting priests and deacons at the Holy Eucharist and other liturgies), and are ordained to the transitional diaconate prior to priestly ordination. Though it is not a ministry, admission to candidacy — when a man is formally recognized by his bishop as a candidate for holy orders — is also celebrated by the Seminary community within a liturgical context.

Seminarians serve as readers, acolytes, and deacons for the celebration of the Eucharist, Morning and Evening Prayer, Eucharistic Adoration, and other liturgies. Seminarians plan and lead the celebrations of Morning and Evening Prayer. Priests on faculty and transitional deacons are scheduled to lead Eucharistic Exposition and Benediction and preside at Solemn Vespers.

Seminarians who have received the ministry of acolyte are responsible for making preparations for the Seminary's liturgical celebrations. The duties and responsibilities of the acolyte are outlined in the "Acolyte Guidebook." In his work of preparing the liturgy, the acolyte is asked to work collaboratively with the celebrant(s), deacon(s), and those responsible for liturgical music. The principle of "degrees of solemnity" is employed in the planning of all liturgies; that is, celebrations of Morning Prayer, Evening Prayer, and the Eucharist are planned to reflect the liturgical nature of the day (*e.g.*, solemnity, feast, optional memorial, ferial day, etc.).

Sacred Music

All seminarians receive formation in the Church's treasury of sacred music to enable them to glorify God and sanctify and edify the faithful through the use of their voices and development of their musical talents. This formation enables them to understand the role of sacred music in the Church's liturgy and in parish life, making it possible to sing the Mass and other liturgies of the Church according to the prescribed melodies of the Roman rite, as well as to give intelligent guidance to parish programs of sacred music and work well with parish musicians according to the demands of future pastoral ministry.

All seminarians participate in liturgies by singing. Sacred music is employed at every Seminary liturgy, and seminarians are expected to sing Mass settings, antiphons, and hymns, where appropriate. House music rehearsals, at which attendance is mandatory for all, are held periodically.



Seminarians are encouraged to audition to be a part of the *schola cantorum* (choir) or to serve as an organist or cantor. Rehearsals of the *schola cantorum* are obligatory for those men whose house job is singing in the schola. Cantors are assigned each week from amongst men who serve in the *schola cantorum* or other competent volunteers.

In preparation for priestly ministry, seminarians will learn how to sing all parts of the Mass as prescribed in the *Roman Missal*, as well as the *Liturgy of the Hours* according to the musical customs of the house. Voice lessons which address vocal technique, music reading, ear training, and preparation for the Seminary house liturgies (e.g., singing the Gospel at a Sunday Mass or orations at solemn Evening Prayer) are required for four semesters of the seminarian's formation: first semester of I Theology, second semester of II Theology, first semester of III Theology, and second semester of IV Theology.

These weekly lessons are ten minutes in length and can be taken individually or in a pair with one other seminarian. In addition, all seminarians in their second semester of first theology are required to attend a 30-minute weekly group rehearsal with the Director of Sacred Music in which they will learn the chants of the *Roman Missal*. At the end of the semester, they will be evaluated individually in their progress on these chants.

Spanish & Latin Liturgies

Seminarians participate in liturgies offered in Spanish on Thursdays (Mass and Liturgy of the Hours) and take a course (either an independent course or one incorporated into another course) in celebrating the sacraments in Spanish.

On Tuesdays, the Mass Ordinary and portions of the Liturgy of the Hours are sung in Latin. Mass is offered in Latin according to the post-Conciliar *Missale Romanum* once a semester. Opportunities to attend other liturgical celebrations such as a "Gospel Mass," Cathedral liturgies, Eastern Rite liturgies, and other liturgies of the Latin Rite, are scheduled periodically throughout the year.

Liturgical Formation Sessions

The Director of Liturgy conducts formation sessions that address particular liturgical/sacramental matters.

Topics covered include:

- Liturgical Spirituality of the Eucharist - I Theologians
- Introduction to Music of the *Liturgy of the Hours* - I Theologians
- Introduction to Wake Services, Communion Outside of Mass, and Preparing the Sacristy and Sanctuary for Mass - I Theologians
- Ministry/Spirituality of Reader – II Theologians
- Celebrating the *Liturgy of the Hours* as a Parish Priest - Frequently Asked Questions - II Theologians
- Ministry/Spirituality of Acolyte – III Theologians
- Celebrating Sacraments with the Disabled - III Theologians
- Ministry of Deacon – IV Theologians
- Liturgical Spirituality of the Priest - IV Theologians



Master of Arts in Theology Degree

The Master of Arts in Theology is an academic degree program designed to provide students with a graduate-level understanding of the saving mysteries of Christian revelation in the Catholic tradition. It is intended for those seeking a general theological education as a foundation for their vocation and service in the Church, for those preparing for further graduate studies and research, and for those who seek to grow intellectually and spiritually.

Courses for this degree program are offered during in the Fall, Spring and Summer semesters at the Dunwoodie (Yonkers), Huntington, and Douglaston campuses. The Master of Arts in Theology degree requires 39 credits of graduate theological study. Nine courses constitute an integrated core curriculum in theology (3 credits each). The remaining twelve credits allow students to specialize according to their personal interests and goals through electives in Scripture, Dogmatic Theology, Moral Theology, Liturgical and Sacramental Theology, Church History or Catholic Spirituality.

Students admitted to the Master of Arts in Theology program are allowed a period of six years to complete the requirements for the degree. An extension of time may be granted upon receipt of a written request to the Academic Dean.

Intended Student Learning Outcome

The Master of Arts degree program aims to assist students in achieving the following Learning Outcomes, which are rooted in the Seminary's Mission Statement:

1. Students will deepen their understanding of Catholic theology and its foundations through a program of systematic study that is faithful to the Church's Magisterium.
2. Students will become familiar with the sources and methods of Catholic theology, thereby gaining competency as a theological educator or professional minister.
3. Students will develop their ability to draw upon the Catholic theological tradition and contemporary scholarship to explain the truths of the faith in the context of the New Evangelization.
4. Students will develop their proficiency for academic research and writing and become familiar with

ancient, medieval, and modern theological resources.

5. Students will deepen their relationship with Christ by placing their integrated knowledge of God's revealed Word at the service of the Church.

All courses within all academic disciplines are designed to assist both the students' achievement of these learning outcomes and the Seminary's fulfillment of its mission.

Academic Degree Requirements

In order to achieve the degree of Master of Arts in Theology, students must complete all 39 credits of the required course curriculum with a minimum B average.

Upon completion of their required coursework, students must demonstrate the theological integration of their studies by fulfilling one of the two summative degree requirements: either a written comprehensive exam or a minimum 50-page research thesis.

The written comprehensive exam tests the students' breadth and depth of knowledge in the theological sciences through questions selected from the core courses. This exam is offered in both the fall and spring semesters. The questions for the exam are distributed six to eight weeks in advance.

In place of the comprehensive exam (or if a student has taken a comprehensive exam for another seminary degree program within the past two years), students may apply to write a written research thesis of a minimum of fifty pages, which must be completed and submitted to the Office of the Academic Dean within 18 months of the topic's approval. MA candidates apply to write a thesis and are required to complete a non-credit Master's Seminar in Research Methodology. Each student works under the direction of a faculty member who directs both the research and thesis preparation. A student has three semesters to complete the thesis and is required to be enrolled in the MA Thesis Mentoring Seminar until the thesis is approved by the thesis director.

Four academic areas of specialization are available: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History.

For more details, see the Seminary website at www.dunwoodie.edu/ma-in-theology

Admissing Requirements

Application forms for admission to the Master of Arts in Theology Program are available online at www.dun-woodie.edu/ma-in-theology. The application process consists of the review of all academic transcripts and letters of recommendation and an interview with an Associate Dean, either in person or remotely through Zoom.

All prospective applicants to the Master of Arts in Theology Program must fulfill the following academic requirements:

1. Bachelor of Arts degree from an accredited institution; or its equivalent (120 credits in college level studies).
2. For ESL applicants, successful completion of the TOEFL exam with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

Upon initial acceptance into the Master of Arts program, one is considered to be a non-matriculated participant until one has completed six credits in basic theology at the Seminary with an earned grade average of “B” or better. At that point, one’s performance is reviewed, and the status of matriculation as a candidate for the Master of Arts degree is, in most cases, granted. A minimum of a “B” average must be maintained while pursuing the degree. During orientation, new students participate in a research and writing skills workshop that assesses students’ writing skills and identifies needs for support services. Within the first year of enrollment, students complete the Introduction to Theology course, which provides the necessary preparatory content for subsequent coursework.

Further information on academic requirements, tuition, fees, and student life is available online at www.dun-woodie.edu as well as from the offices of the Associate Deans at the Yonkers and Huntington Campuses.

Transfer Credit Policy

Up to six transfer credits for graduate work completed at other accredited institutions may be approved by the Academic Dean if the courses are in keeping with the requirements of the Master of Arts in Theology degree program, are similar in content to the courses required



in this program, have been taken within a five-year period prior to acceptance as a matriculated student, and have been awarded the grade of “B” or better. The Academic Dean approves the acceptance of these credits.

The student should present a photocopy of catalog descriptions of the graduate courses for which the advanced credit is requested. Courses transferred may be graduate courses only. Credits which have already been applied toward earning another academic degree may not be counted again toward the requirements for a degree from St. Joseph’s.

A letter grade will not appear on the permanent record since the grading systems in all schools vary. Thus, only credits will be recorded.

Master of Arts in Theology Curriculum

Candidates for the Master of Arts in Theology degree must complete the following coursework:

SCRIPTURE

1. MA1500: Introduction to the Old Testament/ Pentateuch (3), or MA1501: Introduction to the Old Testament (3)
2. MA1550: Introduction to the New Testament/ Synoptic Gospels (3), or MA1551: Introduction to the New Testament/Gospel of Mark (3)



provides the intellectual formation component for those candidates seeking diaconate ordination according to the mandates of the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. It is the expectation that all diaconate candidates who qualify for the MA in Theology will pursue this degree and take courses for credit.

While the Seminary oversees the diaconal candidates' intellectual formation, each diocese's Office of Diaconate Formation coordinates the formation of their candidates in the other three dimensions of formation (human, spiritual and pastoral). In addition, the Seminary offers an institutional tuition discount of \$500 per course for those students taking the program for credit.

Students within the Permanent Diaconate specialization generally complete their degree program in four years, although exceptions can be granted with the permission of the Academic Dean.

In addition to the core Theology curriculum, diaconate candidates take a series of elective courses that prepare them specifically for their future diaconal ministry. These electives are Pastoral Issues in Contemporary Moral Theology, Introduction to Pastoral Ministry, Introduction to Canon Law, and Pauline and Johannine Literature.

The sequence of courses in the Permanent Diaconate Specialization is as follows:

Permanent Diaconate M.A. Theology Course Sequence:

<u>YEAR</u>	<u>FALL</u>	<u>SPRING</u>
First:	<ul style="list-style-type: none"> • Introduction to Theology 	<ul style="list-style-type: none"> • The Trinity • Introduction to the Old Testament
Second:	<ul style="list-style-type: none"> • Introduction to the New Testament • Christology 	<ul style="list-style-type: none"> • Fundamental Moral Theology • Ecclesiology
Third:	<ul style="list-style-type: none"> • Pastoral Issues in Contemporary Moral Theology 	<ul style="list-style-type: none"> • Introduction to Church History • Introduction to Pastoral Ministry
Fourth:	<ul style="list-style-type: none"> • Introduction to Canon Law • Introduction to Liturgy 	<ul style="list-style-type: none"> • Pauline and Johannine Literature

DOGMATIC THEOLOGY

1. MA2000: Introduction to Theology (3), or MA2001: Fundamental Theology (3)
2. MA2015: Christology (3)
3. MA2020: Ecclesiology (3)
4. MA2070: The Trinity (3)

MORAL THEOLOGY

1. MA3600: Fundamental Moral Theology (3)

HISTORY

1. MA4000: Introduction to Church History (3) or MA4001: Introduction to Church History: Patristic and Medieval (3)

LITURGY

1. MA5800: Introduction to Liturgy (3)

FOUR ELECTIVES (12)

Permanent Diaconate Specialization and Curriculum

Saint Joseph's Seminary offers a specialization within the Master of Arts in Theology program for candidates for ordination to the permanent diaconate. This specialization

Masters of Arts in Catholic Philosophical Studies Degree

The Master of Arts in Catholic Philosophical Studies is an academic degree program which is designed to provide students with a graduate-level understanding of philosophy in the Catholic tradition. The program focuses on the nature of philosophy and its significance in a Catholic setting. A wide range of topics are covered, from the classical foundations of philosophy in antiquity, through the medieval age, to both modern and post-modern challenges. More than a historical survey of the contributions of various philosophers, the curriculum as a whole, through intense reading and study of original texts, is designed to foster the intellectual formation of a solid philosophical form of mind, which makes possible the ability “to think, know and reason with precision” (*Decree on the Reform of Ecclesiastical Studies of Philosophy*, 11). Trusting in the natural orientation of the mind towards truth, the program seeks to promote the formation of those intellectual habits and skills necessary to the pursuit of truth, and regards this formation as “fundamental and indispensable to the structure of theological studies and especially to the formation of candidates for the priesthood” (*Fides et Ratio*, 62). To this end, the program additionally offers the complete set of philosophical, theological, and language courses necessary for admission to the major seminary, as prescribed by the United States Conference of Catholic Bishops’ *Program for Priestly Formation*. Courses for this degree program are offered during the fall and spring semesters at the Douglaston campus (Cathedral Seminary House of Formation).

The Master of Arts in Catholic Philosophical Studies degree requires 48 credits of graduate study. An integrated core curriculum includes study of the four major historical periods of philosophy from a Catholic perspective (*i.e.*, Ancient, Medieval, Modern, and Contemporary). The program also systematically examines the full range of philosophical disciplines, including the philosophical consideration of nature, culminating in the study of the nature that is specifically human by means of courses in Philosophical Anthropology and Ethics, Natural Law, and Politics. The study of Metaphysics leads the rational inquiry beyond nature to Natural Theology as reason’s

consideration of the existence of God. The harmonious correlation of the two final semester courses, “Natural Theology” and “Faith and Reason,” serves as a fitting bridge to the study of Catholic theology. The entire curriculum is designed as an exercise in the Catholic understanding of the interdependence of the life of reason and the life of faith. Indeed, the curriculum incorporates three courses in theology, including a survey of the *Catechism of the Catholic Church* as a full exposition of Catholic doctrine and as a presupposition for all graduate theological study as well as an introduction to the study of Sacred Scripture. In addition, courses are offered in Ecclesiastical Latin and Biblical Greek.

Students admitted to the Master of Arts in Catholic Philosophical Studies program generally complete the degree requirements through two years of full-time study. However, students will be allowed a period of six years to complete the requirements for the degree. An extension of time may be granted upon receipt of a written request to the Academic Dean.

See the Seminary website (www.dunwoodie.edu) for more information.



Intended Student Learning Outcomes

The Master of Arts in Catholic Philosophical Studies program aims to assist students in achieving the following Learning Outcomes, which are rooted in the Seminary's Mission Statement:

1. Students will deepen their understanding of philosophical issues as presented throughout the history of philosophy, particularly those belonging to the Catholic intellectual tradition and as contributing to the richness of the Catholic theological tradition, through a systematic program of study faithful to the Church's Magisterium.
2. Students will acquire a philosophical *forma mentis*, understood as both an end in itself and as the necessary foundation for the fruitful pursuit of theological studies, and as especially critical to the formation of candidates for the priesthood.
3. Students will develop their understanding of the relation between "the great philosophical questions and the mysteries of salvation studied in theology"

(*Pastores Dabo Vobis*, 52), and thereby acquire an ability to give "a reason for our hope" (1 Peter 3:15) in their apostolic service of the New Evangelization.

4. Students will develop their proficiency for academic research and writing and become familiar with philosophical and theological resources.
5. Through mature formation of a philosophical habit of mind which ever seeks and is formed by truth, the student's receptivity to the catholic character of truth, both natural and supernatural, is enhanced and fortified such that he or she is enabled to participate and serve more fruitfully in the salvific mission of the Truth Incarnate and his Church.

All components of this degree program are designed to assist both the students' achievement of these learning outcomes and the Seminary's fulfillment of its mission.

Academic Degree Requirements

In order to achieve the degree of Master of Arts in Catholic Philosophical Studies, students must complete all 48 credits of the required academic course curriculum with a minimum B average. A student may fulfill some of these academic course requirements at another seminary or university with the approval of the Academic Dean.

As the summative requirement for the degree, students are required to take both an oral and written comprehensive exam which tests each student's breadth and depth of knowledge of philosophy in the Catholic tradition. Questions for this exam are drawn from the required philosophy courses and are distributed to the students two months in advance.

Admission Requirements

Application forms for admission to the Master of Arts in Catholic Philosophical Studies Degree program are available online at www.dunwoodie.edu. The application process consists of the review of all academic transcripts and letters of recommendation as well as an interview with the Associate Dean, either in person or remotely through Zoom.



All prospective applicants to the Master of Arts in Catholic Philosophical Studies program must fulfill the following academic requirements:

1. Bachelor of Arts degree from an accredited institution; or its equivalent (120 credits in college level studies).
2. While there is no minimum requirement for prior coursework in philosophy, such study is nonetheless highly recommended.
3. For ESL applicants, successful completion of the TOEFL exam with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

Upon admission, students participate in an orientation program which includes writing an impromptu essay to assist the faculty in assessing each student's potential for learning within the program and any support services that may be of assistance to the student.

Transfer Credit Policy

Up to six transfer credits for graduate work completed at other accredited institutions may be approved by the Academic Dean if the courses are in keeping with the requirements of the Master of Arts in Catholic Philosophical Studies degree program, are similar in content to the courses required in this program, have been taken within a five-year period prior to acceptance as a matriculated student, and have been awarded the grade of "B" or better.

The student should present a photocopy of catalog descriptions of the graduate courses for which the advanced credit is requested. Courses transferred may be graduate courses only. Credits which have already been applied to earn another academic degree may not be counted again toward the requirements for a degree from the Seminary.

A letter grade will not appear on the permanent record since the grading systems in all schools vary. Thus, only credits will be recorded.

Master of Arts in Catholic Philosophical Studies Curriculum

Candidates for the Master of Arts in Theology degree must complete the following coursework:

YEAR 1

FALL

Introduction to Philosophy in the Catholic Tradition (3)
Logical Analysis (3)
History of Ancient Philosophy (3)
Fundamentals of Catholic Doctrine (3)
Ecclesiastical Latin I

SPRING

History of Medieval Philosophy (3)
Philosophy of Nature (3)
Philosophy of Knowledge (3)
Introduction to Sacred Scripture (3)
Ecclesiastical Latin II

YEAR 2

FALL

History of Modern Philosophy (3)
Philosophical Anthropology (3)
Metaphysics (3)
The Philosophy of St. Thomas Aquinas (3)
Biblical Greek I

SPRING

History of Contemporary Philosophy (3)
Ethics, Natural Law and Politics (3)
Natural Theology (3)
Faith and Reason (3)
Biblical Greek II

Post-Baccalaureate Certificate Program

The Post-Baccalaureate Certificate is an 18-credit, 6-course program designed to provide students with a graduate-level understanding of the saving mysteries of Christian revelation in the Catholic tradition. It is intended for those seeking a general theological education as a foundation for service in the Church or for personal enrichment.

Admission Requirements

Application forms for admission to the Post-Baccalaureate Certificate Program are available online at www.dunwoodie.edu. The application process consists of the review of all academic transcripts and letters of recommendation and interviews with the Associate Deans either in person or remotely through Zoom.

For ESL applicants, successful completion of the TOEFL exam with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

Candidates for the Post-Baccalaureate Certificate Program must possess a Bachelor's degree with a minimum cumulative B average.

Program of Study and Course Requirements

Candidates for the Post-Baccalaureate Certificate must complete 18 credits (six courses) while maintaining a B average.

Courses:

- Introduction to Theology
- Introduction to the Old Testament
- Introduction to the New Testament
- Fundamental Moral Theology
- Introduction to Liturgy
- Introduction to Church History

Courses may be substituted with the approval of the Academic Dean.

Post-Masters Certificate Program

Saint Joseph's Seminary offers Post-Masters Certificates to students who already possess graduate degrees in the theological sciences and who seek a program of advanced study in order to deepen one's knowledge of a previous competency or to undertake systematic study of a different theological specialization.

Post-Masters Certificates are offered in the areas of Sacred Scripture and Dogmatic Theology.

Admission Requirements

Application forms for admission to the Certificate Program are available online at www.dunwoodie.edu. The application process consists of the review of all academic transcripts and letters of recommendation and interviews with the Associate Deans either in person or remotely through Zoom.

For ESL applicants, successful completion of the TOEFL exam with a score of 80 or higher (90 or better recommended) is required. Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

Candidates for the Post-Master's Certificate Program must possess a Masters degree in Theology or a related field with a minimum cumulative B average.

Certificate in Sacred Scripture (18 Credits)

The following courses are required for this Certificate:

1. Introduction to the Old Testament
2. Introduction to the New Testament
3. Biblical Greek I

For the remaining three courses, the student may select electives in the area of Sacred Scripture.

Candidates who have taken any of the required courses in their previous graduate studies may replace them with other Sacred Scripture courses offered by the Seminary with the approval of the Academic Dean.

Certificate in Dogmatic Theology (18 Credits)

The following courses are required for this Certificate:

1. Introduction to Theology
2. Christology
3. Ecclesiology

For the remaining three courses, the student may select electives in the area of Dogmatic Theology.

Candidates who have taken any of the required courses in their previous graduate studies may replace them with other Dogmatic Theology courses offered by the Seminary with the approval of the Academic Dean.

The Saint Cecilia Academy



The St. Cecilia Academy for Pastoral Musicians is a program offered by the Archdiocese of New York's Office of Liturgy in cooperation with St. Joseph's in the field of liturgical music for the purpose of introducing musicians to the history, theology, and pastoral principles of liturgy and sacred music.

Curriculum:

Introduction to Liturgy (3)

Sacred Music: History, Principles, Liturgical Planning (3)

Liturgical Year (3)

Principles of Chant (3)

- 1) At the conclusion of the course of study, a qualified musician (*i.e.*, one who holds a degree in music or who can demonstrate musical proficiency) will receive a certification as a pastoral musician in the Archdiocese of New York.
 - a) Musical proficiency is determined via a written test in musical theory and aural skills. A performance adjudication in a parish setting is also required.
 - b) Those musicians who hold degrees in sacred or liturgical music, or who have completed a similar course of study at another institution, may also apply for certification.
- 2) Musicians sponsored by their parish receive a substantial discount in tuition (50%).
 - a) Sponsorship is obtained via a written letter indicating that the applicant serves as a parish musician at the liturgies of that parish. The parish does not necessarily assist in covering the cost of tuition, although this is strongly encouraged.
- b) The cost of tuition for each of the four courses associated with the St. Cecilia Academy is \$750 (50% of the regular tuition of \$1500). Those who are not enrolled in the St. Cecilia Academy, but who wish to take these courses, pay the full tuition amount.
- 3) Courses are fully accredited Masters Level Courses and may be used toward the pursuit of the Master of Arts Degree in Theology from St. Joseph's Seminary.
 - a) Should a student in the St. Cecilia Academy wish to pursue a Masters degree at St. Joseph's Seminary, the standard tuition rate (\$1500 per course) applies to those courses that are not a part of the course of study of the St. Cecilia Academy.
- 4) Musicians may elect to take all or some of these courses. Only the entire course of study leads to accreditation.
 - a) The four-course program of the St. Cecilia Academy need not be completed in successive semesters.
- 5) Students who wish to enroll in the St. Cecilia Academy do so through the Office of Liturgy. Registration for classes occurs through St. Joseph's Seminary. It is recommended that the Introduction to Liturgy Course be taken within the first year of matriculation.

For more information, contact:

Rev. Matthew Ernest, S.T.D.

Office of Liturgy – Archdiocese of New York

201 Seminary Avenue, Yonkers, NY 10704

914.968.6200

liturgy@archny.org



Giving Opportunities at *St. Joseph's Seminary*

Through the generosity of numerous donors, Saint Joseph's Seminary has the following endowed academic chairs in place:

- The Chair in Homiletics in honor of the Most Reverend Patrick V. Ahern and the Most Reverend Patrick J. Sheridan and the Archdiocesan Mission Band
- The Msgr. George F. Bardes Chair in Social Justice
- The Margaret Leibman Berger Distinguished Chair in Medical Ethics
- The Terence Cardinal Cooke Chair in Sacred Theology
- The Reverend Monsignor Richard Curtin and Reverend Anthony Sorgie Chair in Sacred Music and Art
- The Edward Cardinal Egan Chair in Canon Law
- The John Cardinal O'Connor Distinguished Chair in Hebrew and Sacred Scripture
- The Francis Cardinal Spellman Chair in Church History
- The Msgr. Michael J. Wrenn Chair in Catechetics/Religious Studies

Safety Policies

WWW.DUNWOODIE.EDU

Saint Joseph's Seminary and College has established policies and procedures to ensure safety at all locations in compliance with New York State laws and regulations. Safety policies and procedures are included in the St. Joseph's Seminary and College Student Handbook, and include protections related to sexual misconduct, hate crimes, fire protection, emergency evacuations, weapons and violence, and drugs and alcohol.


These policies can be found at dunwoodie.edu.

Safe Environment

Pursuant to the United States' Bishops' Charter for the Protection of Children and Young People, the Archdiocese of New York has instituted a "Safe Environment Program" to ensure the safety of children and young people who have been entrusted to our care in our parishes, schools, religious education classes and other programs

According to the requirements of this program, all candidates for Ordination must:

1. Complete the screening process (including submitting to a background check);
2. Abide by the Archdiocesan Policy related to sexual misconduct and the appropriate Code of Conduct;
3. Complete the "VIRTUS - Protecting God's Children" Safe Environment Training Program.



The Safe Environment policies of the Archdiocese of New York and the Code of Conduct for laity and clergy can be found at www.archny.org. Questions regarding these programs can be directed to the Safe Environment Office of the Archdiocese by calling (212) 371-1000.

Sexual Misconduct Policy and Procedure

St. Joseph's Seminary & College is committed to an academic, residential, and work environment free from sexual misconduct and other forms of unlawful discrimination.

The Sexual Misconduct Policy and Procedure can be found at dunwoodie.edu/saint-josephs-seminary-sexual-misconduct-policy-procedure

The Seminary seeks to foster a culture of prevention and awareness surrounding sexual misconduct. The Seminary will take appropriate action for prompt and equitable resolutions of allegations filed with the Seminary, take appropriate action to eliminate sexual misconduct, prevent its recurrence, and remedy its effects on the Seminary community.

All Seminary students have rights as explained in the Bill of Rights set forth in Appendix B of the Policy, which is iterated in the New York State Education Law Article 129-B, also known as “Enough is Enough” legislation.

For additional information on reporting and resources, please refer to the Sexual Misconduct Policy and Procedure at dunwoodie.edu/saint-josephs-seminary-sexual-misconduct-policy-procedure.

Course Descriptions

Canon Law

Introduction to Canon Law - MA6200

This course will introduce students to the study of Canon Law as an indispensable basis for responding to canonical issues and questions that arise in pastoral ministry. Through an examination of the history and theology of law in the Church, they will develop an understanding of the role played by Canon Law in the daily life of the Church. The course will focus in a particular way on the canons that are most important in parochial ministry.

Introduction to Canon Law - MD6200

This course examines the nature, history, and function of Church Law. The fundamental concepts of Book I, the General Norms of the 1983 *Code of Canon Law*, will be presented with a focus on the various types of laws and administrative acts. The general concepts of juridic persons and juridic acts will be treated. In addition, the rights and obligations of the Christian faithful and diocesan church structures, as presented in Book II, will be covered. A basic introduction to the *Code of Canons of the Eastern Churches* will also be presented.

Marriage: Legislation and Pastoral Policy - MD6210

This course is designed to equip the future priest with the knowledge of Church law and practice that is required in his role of preparing couples for marriage. Canons are examined in detail in order to establish a firm foundation in the Church's understanding of marriage that can be applied to individual situations. Canonical and pastoral requirements of universal law, as well as of the dioceses of the students themselves, are presented. The course also includes an examination of marriage nullity processes.

Dogmatic Theology

Introduction to Theology - MA2000

This course will seek to introduce the student to the discipline of theology in the Catholic tradition. It will examine the nature and method of theology, the rela-

tionship of faith and reason, and Revelation through Sacred Scripture and Tradition. Major categories in dogmatic theology will be surveyed to lay the groundwork for future theological study and to demonstrate proper theological method.

Fundamental Theology - MA2001

This course introduces the student to the discipline of theology as understood and practiced in the Catholic tradition. The focus will be on the nature, object, sources, method, habits, and fruits of theology as a rational inquiry of the believer into the mystery of God, as known in Christian revelation and salvation history and interpreted by the Catholic Church. The main areas of focus covered in the course include: a) the relation of faith and reason and their complementary roles in the human knowing of God; b) the nature of revelation given in Scripture and Tradition, the need and place for an authority to faithfully hand on that revelation; and, c) the ways that personal experience, history, and culture influence and shape theological understanding, allowing for a plurality of theological understandings within a doctrinal unity of faith.

The Trinity - MA2070

This course examines the Christian teaching that the one God is Father, Son, and Holy Spirit who together are an eternal communion, and, for us, the mystery of salvation. The course is structured in accord with the stages of revelation and the historical development in doctrine and theology about the Triune God. It begins with the contemporary situation of widespread disbelief or indifference to God, the reasons for the plurality of religions, and the limits of human reason and language about God, issues which need to be addressed before engagement with divine revelation. Next, the course will expound the Scriptural witness of who God is as revealed in His saving acts — the Old Testament theology of the God of Israel, and the New Testament unveiling of the Trinitarian mystery in the Father's sending of the Son and Holy Spirit for the world's salvation. On this basis of biblical revelation, the Church has formed her creeds and theology. Thus, the course traces the doctrinal development and theological understanding of the Trinity in tradition up to some of the speculative proposals of renowned twentieth century thinkers. Finally, the course shows the significance that the Trinity, the central Christian mystery,



has on the Christian view of the world, the human being, life now and in the world without end.

Christology - MA2015

This course will provide a survey of Christology through which students will come to a deeper knowledge of, and relationship with, the Incarnate Lord. Using Holy Scripture, conciliar texts, and the writings of Fathers and Doctors of the Church (with a special emphasis on the Christological section of the *Summa Theologiae*), students will master key themes and terms that have enabled the Church to profess her faith with growing clarity and precision. A detailed study of the first seven ecumenical councils will show students how the Church came more fully to understand and defend the hypostatic union in the face of various Christological heresies. Finally, students will see how the Church has continued to develop this faith to the present age.

Christian Anthropology - MD2051

This course spans the beginning of creation to the end of time. Topics include: angels, the Fall, man and woman (with a special concentration on Pope John Paul II's Theology of the Body), the problem of suffering and evil, ecology and the care for creation, grace and justification,

and the Four Last Things: Death, Judgment, Heaven, and Hell. From these many angles, this course examines the overarching theme of man's relationship with God, from whom he comes and for whom he is created.

Ecclesiology - MA2020

This course examines the mystery of the Church, the people of God, a historical community participating in the divine communion of the Blessed Trinity and tasked with the mission of Christ to evangelize the world. This study entails an overview of the history of the Catholic Church's self-understanding, a systematic treatment of key themes in ecclesiology, and a detailed exploration of Vatican II's Constitution on the Church, *Lumen Gentium*. Among the special topics treated are church renewal and reform, ecumenism and interreligious dialogue, the Church and Israel, church and politics, the eschatological nature of the Church, and the Marian-Eucharistic character of the Church. The course will integrate lectures by the professor with class discussions and student presentations on subtopics in ecclesiology.

Ecumenism and Interreligious Dialogue - MD2080

This course is designed to introduce the student to the history of the ecumenical movement, the Catholic

Course Descriptions

principles of ecumenism, the present state of dialogues in which the Catholic Church is engaged, and the norms for ecumenical practice. It is intended to help the student understand and appreciate the restoration of Christian Unity as an integral part of the Church's mission. Students will also be introduced to the principles that govern religious relations with the Jews and interreligious dialogue.

Classical Languages

Biblical Greek I - PH/MA1060

This is the first term of a two-semester long introduction to the ancient Greek language as found in the New Testament. The first semester introduces the student to the study of Greek grammar and aids in the transition to reading continuous passages of the Greek New Testament.

Biblical Greek II - PH/MA1061

This is the second term of a two-semester long introduction to the ancient Greek language as found in the New Testament. The second semester completes student study

of Greek grammar and aids in the transition to reading continuous passages of the Greek New Testament. Students will read selections from the four Evangelists, the Acts of the Apostles, St. Paul, and the *Didache*.

Ecclesiastical Latin I - PH/MA6164

An introduction to the basic grammar of Latin as used in the Church, accompanied by selections drawn from biblical, liturgical, and theological texts.

Ecclesiastical Latin II - PH/MA6165

A continuation of Latin grammar as used in the Church to enable reading passages from biblical and theological texts.

Liturgical and Sacramental Theology

Introduction to Liturgy - MA5800

This course will explore the theological, historical, and pastoral dimensions of the Sacred Liturgy. The history and liturgical theology of the Roman Rite, the role of ritual and symbol, the principles and norms articulated in the Second Vatican Council's Constitution on the Sacred Liturgy, and the theology of the Liturgy of the Hours will be the foci of this course.



Orders and Ministry - MD2047

This course will examine the nature and mission of the diaconate, the priesthood, and the episcopacy and their proper ministries within the Church. We will examine the scriptural and theological foundations of order and ministry, and we will trace their development in the history of the Church. Through an examination of magisterial documents, especially the teaching of the Second Vatican Council, we will reflect upon priestly ministry today and discuss important issues, especially priestly celibacy, and the nature of the apostolate.

Marriage: The Sacrament - MD2048

This course is a theological and pastoral study of the Sacrament of Marriage that explores the issues and questions surrounding marriage as they emerged in the history of the sacrament's development, culminating in a discussion of the contemporary theological perspective on the sacrament of matrimony in the teaching of the Church's Magisterium. In addition to exploring the theological understanding of marriage, the course will discuss contemporary challenges to marriage and seek a pastoral response.

Sacramental Theology and Baptism - MD2448

This course introduces students to the foundational principles of Catholic sacramental theology. Covered in the course are the concepts and terms which have come down to us regarding the sacraments from the earliest days of the Church. Attention is focused on Christ as the Sacrament of God, the Church as the Sacrament of Christ and the seven sacraments as encounters of grace with Christ through the mediation of the Church. Also treated in this course are issues integrally related to the sacraments such as causality, efficacy, liceity, and validity. Baptism is examined according to its rootedness in the Word of God, its history, and its theological significance.

Confirmation and RCIA - MD2449

This course will explore *The Order of Confirmation* (OC) and the *Rite of Christian Initiation of Adults* (RCIA) from a historical, theological, liturgical, ecclesial, and pastoral dimension. Careful consideration will be given to sacramental theology and the language of the rites. In addition, the course will consider a brief histo-



ry of the disintegration of the Sacraments of Initiation, the contemporary celebration of Confirmation, and the restored order of the initiation Sacraments in the RCIA.

Eucharist - MD2500

This course examines the theology of the Eucharist under the themes of Presence, Sacrifice, and Communion. After a study of the revelation of the mystery of Eucharist in the Scriptures and its doctrinal and theological development in the Tradition, the course will more systematically investigate the Sacrifice of the Mass and the spiritual implications and benefits of Eucharistic communion. Through lecture and discussion, the course will seek to integrate a rich theological understanding of the Eucharist with its liturgical celebrations, spiritual meanings, devotional habits, and pastoral implications.

Penance and the Anointing of the Sick - MD5103

The Sacrament of Penance is considered in the context of God's universal plan to reconcile mankind to himself through the Church's "ministry of reconciliation" (*cf.* 2 Co 5: 18-19). The course examines the Church's historical understanding of the sacrament, the canon law which bears on the sacrament, as well as its nature, rite, effects, minister, and recipients. The course explores in depth the

Course Descriptions

duties and powers of the confessor, places special emphasis on pastoral approaches in ministering to penitents, and discusses best practices in responding to an array of moral problems that can surface during reconciliation. The course makes abundant use of personal "practicum" sessions to provide each student the opportunity to apply in practice the knowledge acquired during lecture and discussion. The Sacrament of Anointing of the Sick is also studied from the perspective of its history and celebration as an encounter of the healing presence of Christ.

Priesthood Practicum - MD5130

A practical, pastoral study of the Rituals and Ceremonies associated with the ministry of priesthood: Eucharist, Ritual Masses (Baptism, Nuptial, and Funeral), Concelebration, Children's Liturgies, Sacraments within Mass.

The Liturgical Year and Environment of Worship - MD5840

A study of the theology, history, and pastoral application of the liturgical year, design of the place of worship, its appointments, arrangement of furnishings for celebration of the liturgical rites, and sacred art.

Diaconate Practicum - MD6505

A practical, pastoral study of the rituals and ceremonies associated with diaconal ministry: Liturgy of the Hours, Eucharist, Communion to the Sick, Exposition and Benediction, Rite of Baptism, Rite of Marriage, and Rite of Funerals.

Moral Theology

Fundamental Moral Theology - MA3600

The course will present a general introduction to the study of moral theology with a view to understanding its relationship to other theological disciplines, pastoral care, and one's growth in discipleship and holiness of life. The course will highlight key moments in the development of moral theology and introduce the student to the major themes of fundamental moral theology. These will include: the vocation of the human person to



Beatitude, human freedom and the nature of the moral act, conscience and moral judgment, sin and the call to conversion, and the living of a virtuous life.

Pastoral Issues in Contemporary Moral Theology - MA3601

The course will be a survey of material in the areas of "special moral theology." The fundamental principles of Catholic Social Teaching, Health Care Ethics, and Sexual Ethics as taught by the Church will be presented. Special attention will be given to issues and questions that most often arise in the course of pastoral ministry in a parish or health care institutional setting. The fundamental dignity of the human person will be highlighted in all contexts.

Fundamental Moral Theology II - MD3601

This course continues the study of moral theology begun in MA3600. Among other themes, we will examine the nature of moral theology, its present condition as a scholarly discipline, its role in the life of the Church, the anthropological presuppositions of the moral life (*i.e.*, practical reason, free choice, and conscience), the nature and mechanisms of natural law moral reasoning,



its relation to the ‘New Law’ of the Gospel, the relation between the Magisterium and the moral life, personal vocation, the reality of sin and its consequences, and the role of virtue in the moral life.

Catholic Social Teaching - MD3021

The principles of Catholic Social Teaching [CST] are present in Sacred Scripture, and they can be attained to by human reason in grasping the dignity of the human person and the meaning of family and community. Their contemporary articulations have emerged and crystallized in the papal and conciliar Magisterium over the past century and a half, from *Rerum Novarum* of Pope Leo XIII to *Centesimus Annus* of Pope St. John Paul II, to *Caritas in Veritate* of Pope Benedict XVI, to *Laudato Si’* of Pope Francis. This course studies the core principles of CST and their foundations, as well as their application to contemporary economic, political, and cultural issues. The primary objective of this course is to provide seminarians with a sufficiently thorough introduction to CST and related matters so that—in the context of their commitment to life-long learning—they can intelligently bring the truths of CST to bear in contemporary society and culture.

Special Issues in Moral Theology - MD3241

This course introduces seminarians to both fundamental and specific moral issues pertaining to the Catholic Church’s teaching on the dignity of every human person and her defense of the sacredness of human life. Primarily addressing issues of health care ethics, the course will examine ethical issues pertaining to reproductive technologies and the beginning of human life, bio-medical research, organ transplants, genetic interventions and stem cell research, psychotherapy and behavior modifications, and moral issues at the end of life. The course will also address contemporary moral debates on such issues as capital punishment and the morality of war in the context of the promotion of the sacredness of all human life and the dignity of every human person.

Sexual Morality - MD3245

This course explores the fundamental principles of the Church’s teaching on human sexuality and the key moral issues associated with that teaching. While the principal focus will be on those matters that pertain to conjugal sexual morality, broader cultural issues on which the Church’s teaching on sexual morality has a bearing will also be explored. All of these topics will be presented with a strong emphasis on the pastoral and ministerial dimensions of, and current best practices in, teaching and guiding others in living the truth of the Church’s moral teaching in the area of human sexuality.

Ecclesiastical History

Introduction to Church History - MA4000

This course will introduce the student to the discipline, importance, and major themes of Church History. Topics will include a survey of major topics in the history of the Church from its apostolic foundation to the Second Vatican Council, important sources, connections to the study of theology and pastoral practice.

Introduction to Church History I: Patristic and Medieval - MA4001

Following a presentation of the object, method, and division of Church History, this course will survey the major moments in the history of the Church from the Apostolic Age to the Medieval period. The course will

Course Descriptions

give an account of the Jewish and Hellenistic-Roman backgrounds of Christianity, the birth and expansion of the Church, the history of the papacy, Church and State relationships, the Fathers of the Church and medieval authors, the unfolding of conciliar history and the theological disputes around them, the Church's life and spirituality in different times, the life of saints, and internal/external struggles of the Church. Particular attention will be given to historical topics that are still important and/or controversial in our time. The reading of primary sources will deepen the students' knowledge of a given historical period. In addition, scholars' secondary texts will bring out the Catholic view on a particular subject and dispel misconceptions about the Catholic Church.

Church History II: Reformation and Catholic Reformation - MA4010

This course will study the growth of the Church from the High Middle Ages through the Tridentine era. We will review personalities, ideas, institutions, and events, which are necessary for the student to grasp the unfolding mystery of the Church in history. Included with that overview will be the cultural, political, and religious contexts from the High Middle Ages through the 16th Century. This course will study the Crusades, the Rise of the Mendicants, Scholasticism, the Papacy, the Western Schism, the era of the Renaissance and the phenomenon of Christian Humanism, the missionary growth of the 15th-16th centuries, the Reformation era, and the Council of Trent.

Church History III: Modern and Contemporary - MD4531

This course will examine the Church in the "Modern" era, and its encounter with a changing social, political, philosophical, and even geographical landscape. The course will survey the history of the Church from the 17th century to the Second Vatican Council, examine important primary sources, and study theological implications and challenges during this period. The course will examine the origins of "modernity" in the 17th Century, Jansenism, the Enlightenment and its impact upon the Church in the 18th Century, the

French Revolution, the Church in Restoration Europe, the Papacy, Vatican Council I, Modernism, the context and challenges to the Church surrounding World War I and World War II, and the Second Vatican Council and its impact.

Church History IV: The Catholic Church in the United States - MD4530

This course will examine the history of the Catholic Church in the United States from the Colonial Period through the aftermath of the Second Vatican Council. Special attention will be given to prominent figures in the Church (hierarchy, clergy, and laity), important events, and the defining themes of American Catholicism.

Homiletics

Homiletics I- MD5200

The theology of Catholic preaching and the disposition of the preacher will be examined in this course. Special attention is given to the preparation and effective structuring of a homily. The course's practical aim is to provide the fundamental tools necessary for effective liturgical preaching in the service of the New Evangelization. The assignments focus on preaching the weekday and sanctoral cycles of the Roman lectionary.

Homiletics II - MD5210

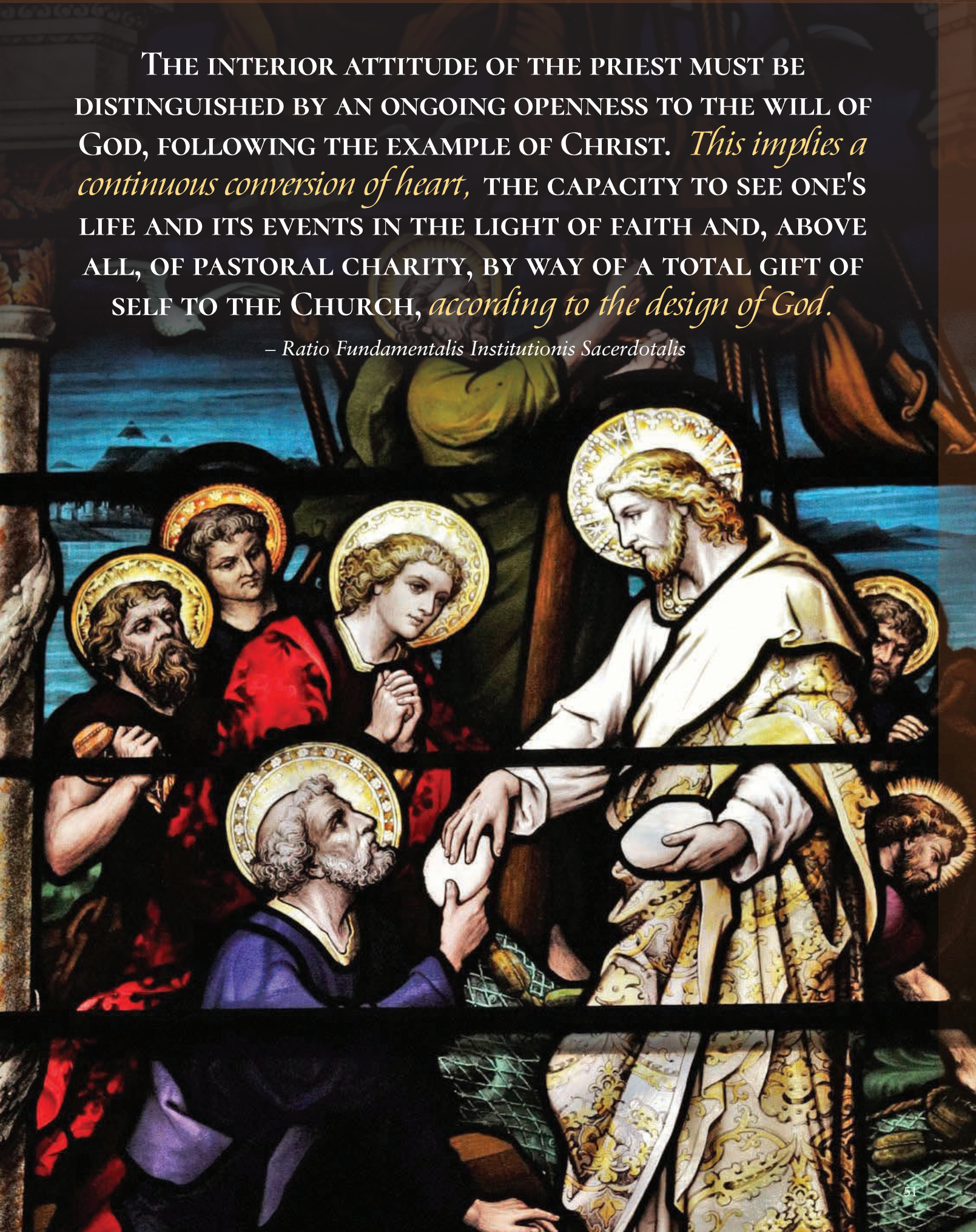
Homiletics II builds upon the introductory course to develop the theory and practice of liturgical preaching within the context of the major worship gatherings of the church on Sundays and the great feasts. Emphasis is placed on hermeneutically responsible interpretation of the appointed Scriptures and the use of images and structure as tools to open up the Scriptures in a pastorally effective manner.

Speech: Voice and Diction - MD6167

This course is designed to improve the overall quality of voice and to develop confidence in public speaking. Techniques include vocal warm-up and breathing exercises along with work on pronunciation, articulation, and vocal projection. A focus will be placed on principles of oratory, oral interpretation, and extemporaneous speeches. Practice oral presentations will take place in class.

THE INTERIOR ATTITUDE OF THE PRIEST MUST BE DISTINGUISHED BY AN ONGOING OPENNESS TO THE WILL OF GOD, FOLLOWING THE EXAMPLE OF CHRIST. *This implies a continuous conversion of heart,* THE CAPACITY TO SEE ONE'S LIFE AND ITS EVENTS IN THE LIGHT OF FAITH AND, ABOVE ALL, OF PASTORAL CHARITY, BY WAY OF A TOTAL GIFT OF SELF TO THE CHURCH, *according to the design of God.*

– Ratio Fundamentalis Institutionis Sacerdotalis



Course Descriptions



Pastoral Counseling

Pastoral Counseling: Theory and Practice - MD6001

This course teaches a practical approach to counseling in the pastoral setting, with a heavy emphasis on listening, conceptualizing, and counseling a number of psychological issues commonly brought to the pastoral counselor. Understanding the Cognitive-Behavioral approach to presenting problems such as depression, grief, anxiety, personality disorders, anger, and addictions will allow the pastoral minister to confidently counsel those who seek help. The course will utilize lectures, videos, class discussions, case studies, and role playing.

Fundamentals of Psychology - MD6002

This course is a broad introduction into the fundamentals of psychology, as it applies to counseling in the pastoral setting. The course examines key figures, theoretical models, and relevant research findings. Subjects covered include listening skills, depression and grief, anxiety, stress and health, anger, personality, addictions, and family dynamics. Course meetings include lectures, class discussions, videos, and peer exchanges.

Pastoral Languages

Beginning Pastoral Spanish - MD6157

This course will provide the student with a general introduction to the Spanish language: sound system, pronunciation, functional vocabulary related to everyday life, cultural information and basic grammatical structures. Emphasis will be on the acquisition of four skills: listening, speaking, reading, and limited writing. There are two main objectives to the course. Foremost is to give the students the ability to carry on a simple conversation. The second is to provide the students with instruction that teaches a basic understanding of Spanish culture, vocabulary, and grammatical concepts.

Intermediate Pastoral Spanish - MD6158

This course prepares intermediate students to use the Spanish language in real-life situations by emphasizing oral communication and by developing all four language skills: reading, writing, listening, and speaking. The course is oriented toward enhancing the language acquired in the Beginner Spanish course. All the basic structures of Spanish are reviewed and perfected in order to have a practical “functioning” level communication

that will allow the implementation of Spanish in all facets of life, especially within the context of the formation and preparation of students for the Catholic priesthood.

Advanced Pastoral Spanish - MD6159

This course aims to expand and consolidate the student's knowledge of Spanish vocabulary and basic grammar, by studying verbal tenses that, although are less used in conversation, are necessary for a correct exposition in a written form or in discourses or homilies. The course also studies other aspects of the Spanish language that are proper to an advanced level, such as the subjunctive mood and idiomatic expressions. Finally, the course also studies some particular meanings of several prepositions. The work of the course is developed through readings, written compositions, conversation, and oral presentations. Classes will be taught in Spanish.

Pastoral Theology

Introduction to Pastoral Ministry - MA6545

This course will investigate the theological, historical, and ecclesial foundations for pastoral ministry within the context of the contemporary Roman Catholic Church. It will integrate the study of theology and pastoral practice from the perspective of both ordained and non-ordained ministry.

Philosophical Studies

Fundamentals of Catholic Doctrine - MA2100

This course offers a survey of the Catechism of the Catholic Church and its themes, extending to all aspects of Catholic life and practices. It follows the mandate of the Program for Priestly Formation that "all seminarians should be thoroughly acquainted with the Catechism of the Catholic Church and its contents as a source for a full, complete exposition of Catholic doctrine." The course is designed to address "those elements of the faith that may have been overlooked or neglected in the students' earlier religious education, and that stand as a presupposition for all forms of graduate theological study" (*Program for Priestly Formation*, 158). Moreover, this course provides the necessary introduction to

Catholic doctrine for all graduate students pursuing a Master of Arts in Catholic Philosophical Studies.

Philosophical Anthropology - PH5001

This course is a concentration on the nature that is human. The course philosophically addresses the question, "what is a human being?" with a focus on that which specifies man in the visible creation, namely, his embodied rational life. The Aristotelian-Thomistic understanding of the human being as a strict unit of spiritual soul and body is emphasized, with examination of alternate views of human nature that have been offered in modern and contemporary settings. As a philosophic examination of human nature in a Catholic context, the course ever has its eye on the human nature that becomes the foundation for a life of grace in the Incarnate Word: the first Adam as "a type of the one who was to come" (Rom. 5:14).

Philosophy of Nature - PH5011

This course philosophically examines the world and the things in it as "nature." In so doing, the course uncovers the realism of the Aristotelian-Thomistic account of nature as teleological: natural things as constituted for the sake of achieving a given telos or good. The course highlights the pivotal role that the realist teleological view of nature plays in the history of philosophy, in contrast to the idealist view of nature that becomes the basis for the transformation of both philosophy and science in modernity. The course is preparatory to the student's understanding of the nature that is human, as examined in later "Philosophical Anthropology" and "Ethics, Natural Law, and Politics" courses. Finally, nature is presented as foundational to the Catholic life of grace, following the Thomistic axiom, "grace perfects nature."

History of Contemporary Philosophy - PH5500

This course is an introduction to the thought of select thinkers from the Contemporary tradition of Philosophy: Nietzsche, Husserl, Heidegger, and Leo Strauss. The overall intention of the course is to come to some understanding of the transformation of philosophy from a contemplative activity to a constructive project. Further, we will attempt to appreciate the Contemporary "crisis" which this transformation provoked in the philosophical thought of the 19th and 20th centuries. Finally, we will

Course Descriptions

attempt to evaluate the impact which such developments in philosophy have had upon the activity of Catholic theology.

Ethics, Natural Law, and Politics - PH5600

This course examines the nature of, as well as relation between, morality and politics as has been presented by influential moral and political philosophers of both the premodern and modern periods. Through the prism of political philosophy, the course examines divergent ways human morality has been articulated, emphasizing the influence one's view of the nature of the political has on one's view of the nature of human morality. The course emphasizes the issue of teleology as pivotal to the divergent accounts of moral and political philosophy that have been presented in the history of philosophy. Within the setting of man's moral and political nature, the course also considers the natural law tradition, with emphasis on St. Thomas' account and its distinction from that of the Stoics, Hobbes and Locke. Finally, the students' consideration of man's political and moral nature is regarded as foundational for later theological study of the supernatural elevation of this nature through incorporation into the universal community that is the Mystical Body of Christ: the Catholic Church. Through the grace of the Incarnation, man's moral and political nature realizes a (supernatural) completion and perfection, not possible in a merely earthly city, but only in the Heavenly City founded in the Word made flesh.

Faith and Reason - PH5900

This course examines the relationship of faith and reason in the Catholic understanding. Although properly a theology course, the course is conceived as a "capstone" of the philosophy curriculum, offering a summation of philosophical themes taught throughout the program with respect to their relevance to the Catholic faith. Inasmuch as the philosophy program is ultimately oriented toward the formal understanding of the relation of grace and nature in Catholic life, in this course, the relation of faith and reason is presented as a primary instance of the relation of grace and nature, since human life is distinguished in its rationality. Through study of philosophical

and theological texts, as well as the pertinent Magisterial documents, the course examines the nature of faith and the nature of reason in their distinctness, as well as the "and" that joins them together. The course considers how the Catholic understanding of the relation between faith and reason has been presented through the history of Christianity, in its orthodox as well as distorted forms, beginning with the New Testament era and continuing through the contemporary period.

Introduction to Scripture - PH6500

This course offers an introduction to the study and interpretation of Scripture. This is achieved through consideration of general aspects of Scripture such as: Inspiration, Hermeneutics, Canonicity, Literary Forms, Exegetical Methods, Texts and Translations, History and Geography of Israel, as well as a general view of the content of the



YOU HAVE A SPECIFIC
relationship between the

Biblical Books, and Church Documents on Scripture. Special attention will be given to the discussion of tools, sources, and approaches to be used in exegetical research.

History of Ancient Philosophy - PH6501

This course is a study of the philosophical issues that predominate in the classical civilizations of Greece and Rome. It is an examination of the origin of the tradition of philosophy that becomes known as the philosophia perennis, and thus coincidentally serves to introduce the student to the nature and character of philosophy. Through a reading of primary and representative texts, the course examines the philosophical issues that characterize the classical period, including the discovery of the natural possibilities of human reason; the distinction between the active and contemplative life; the relation of happiness and virtue; and, the understanding of nature

as teleological. Beginning with the Pre-Socratics and Sophists, a detailed presentation of the thought of Plato and Aristotle follows. The course also considers the contributions of Stoicism, Epicureanism, Skepticism, and Neo-Platonists as components of the classical tradition. While historical in its survey, the emphasis of the course remains a philosophical one, designed to impart understanding of the distinguishing philosophical features of this period. Particular emphasis is given to the classical period as providing the natural intellectual foundation for the activity of theology that emerges in the Christian era.

History of Medieval Philosophy - PH7010

This course will be an introductory survey of philosophy in the Middle Ages. After a brief survey of philosophy after the death of Aristotle (322 B.C.) and the ancient schools that contributed to the development of medieval

AND IMPORTANT MISSION, *that of keeping alive the faith and the cultures of the peoples to whom you belong.*

– His Holiness, Pope Francis



Course Descriptions

philosophy, especially Neo-Platonism, the course will turn to the man who establishes the foundation of philosophy in its Christian context, St. Augustine (354-430). Two other important authors from late antiquity and the early Middle Ages will be read: Boethius (c. 457-c.526) and Dionysius the Pseudo-Areopagite. Some consideration will then be given to philosophy's reception within Islam and insofar as this influenced Latin Christendom. St. Anselm (1033-1109) will be read as an important turning point and the founder of new method of philosophical inquiry, namely, Scholasticism. Students will then read the major 13th century Scholastics: St. Bonaventure (c. 1221-1274), St. Thomas Aquinas (1225-1274), and John Duns Scotus (1265-1308). The final session of the course will discuss William of Ockham (c. 1287-1347) and the development of medieval nominalism.

Introduction to Philosophy in the Catholic Tradition - PH7012

This course presents the nature of philosophy and its significance in a Catholic setting. Students are introduced to philosophy in itself, as well as to the role of philosophy in the life of the Church. Philosophy's identity as distinct from theology is clarified, as is the necessity of philosophy to a proper foundation for Catholic theological studies. A survey of the scope of philosophy, using representative texts from the four periods in the history of philosophy, is presented from a specifically Catholic perspective, with attention to the significance of the distinguishing features of each of the periods to the Catholic tradition.

Logical Analysis - PH7017

This course is an introduction to logical thinking, with an emphasis on the identification of the principles of sound reasoning and correct argumentation. An important feature of the course is a careful consideration of the character and qualities of logical expression and composition.

The Philosophy of Saint Thomas Aquinas - PH7200

This course will be an introductory survey of the philosophy of St. Thomas Aquinas. Its aim is to provide students with a comprehensive overview of his philosophical

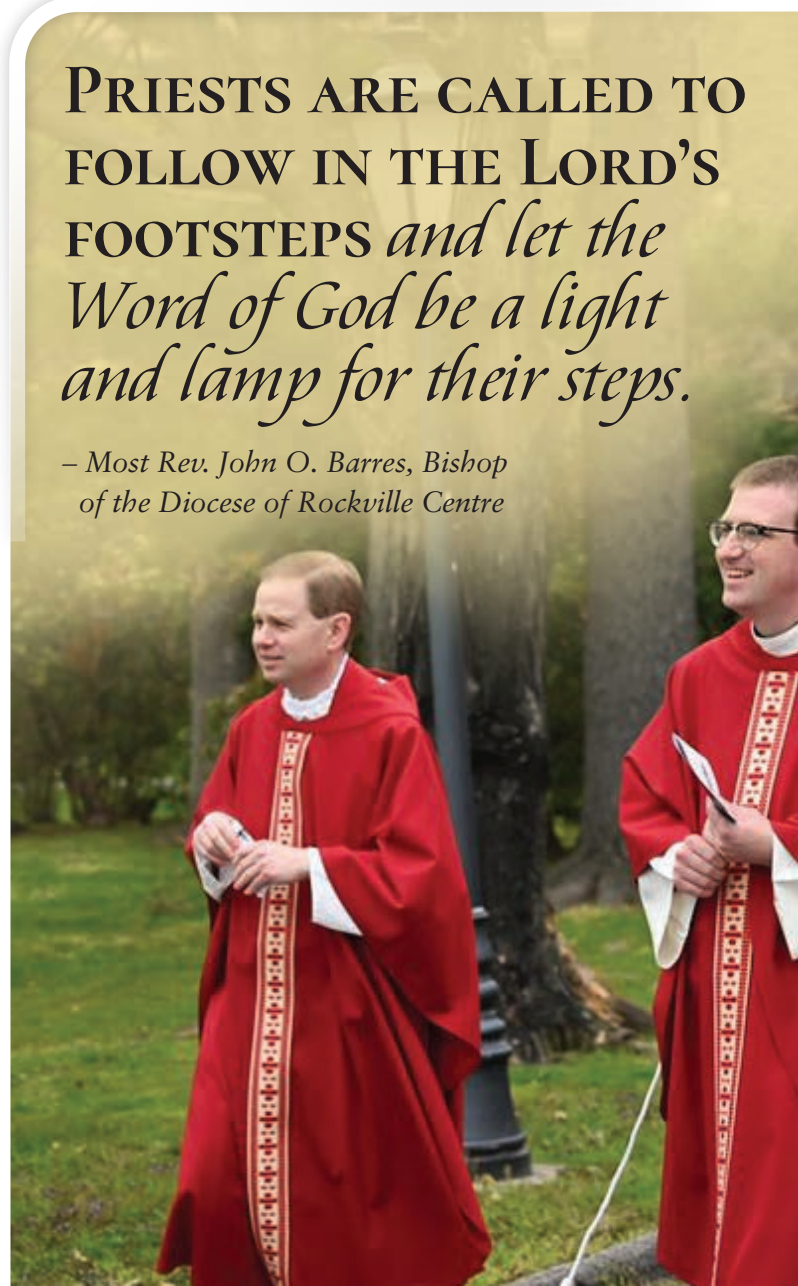
thought. In the pursuit of this goal, students will read primary texts from different branches of philosophy, i.e., natural philosophy, epistemology, metaphysics, ethics, and politics. The course will pay attention to the historical context in which Aquinas did his work and to the controversial questions of the day.

History of Modern Philosophy - PT5400

The scope of this course is Western philosophy from the 16th through the 19th centuries. The emphasis will be on the epistemological and metaphysical issues which are distinctive of this period and will consider the basic features of rationalism, empiricism, idealism, skepticism, critical philosophy, and historical philosophy. In turn, we will consider such thinkers as Descartes, Hobbes, Spinoza, Locke, Berkeley, Hume, Kant, and Hegel.

PRIESTS ARE CALLED TO FOLLOW IN THE LORD'S FOOTSTEPS *and let the Word of God be a light and lamp for their steps.*

— Most Rev. John O. Barres, Bishop of the Diocese of Rockville Centre



Philosophy of Knowledge - PT5700

An inquiry into the meaning of knowledge by means of an examination of such explanations as Realism, Rationalism, Materialism, Empiricism, Idealism, Skepticism, the "Kantian Critique," and Pragmatism.

Metaphysics – PT5800

The purpose of this course is to assist participants to consider metaphysics, the philosophy of being, especially by the careful reading of important contemporary texts.

Natural Theology - PT5900

Natural theology, or philosophical theology, is the culmination of metaphysics, and thus, of all of philosophy. It constitutes the most complete knowledge of the divine that human reason, unaided by faith, and thus, by its

own natural light, can attain. The purpose of this course will be to provide students with a philosophical approach to the topic of the existence and nature of God. For this purpose, we will draw primarily, but not exclusively, from the wisdom of St. Thomas Aquinas who is considered a model for those who seek the truth (cf. *Fides et Ratio*, 78). We will therefore study the five ways of St. Thomas but will also consider other ways to show that God exists, such as the ontological argument, the Neo-Platonic argument, the Augustinian argument, and the more modern approaches to God found in philosophers such as Descartes, Leibniz, Kant, Hume. In order to discuss what we can know of God's essence, the course will take up the analogical character of our knowledge of God, together with the divine names, as this knowledge and naming are found in St. Thomas. We will then move on to St. Thomas's consideration of the attributes of God and the divine operations. The course will also begin with a discussion on the relation between faith and reason, theology and philosophy, as this course serves as an entryway for the students' later study of theology. We will then end the course discussing the very possibility of doing natural theology given philosophical and scientific objections.



Research Methodology

Seminar in Research Methodology - MA9010

Required of students enrolled in the Master of Arts in Theology program, this seminar presents basic research techniques necessary for the preparation of the M.A. thesis. Use of ancient sources, the employment of standard commentaries on magisterial teaching, resources for biblical research as well as rules governing the process of research and format of presentation are studied, leading to the completion of an outline, bibliography, and précis of the forthcoming thesis by the conclusion of the course.

Sacred Music

History and Principles of Sacred Music - MA8000

An overview of the history of sacred music is given through the lenses of music appreciation, aesthetic philosophy, and Church/papal legislation of sacred music, with the goal of understanding the principles which have

Course Descriptions

guided the Church's sacred music through the present day. Special emphasis is placed on current legislation on music by the Universal Church and the bishops of the United States. The course also covers resources needed to plan music for the liturgy, evaluation of music in the liturgy, inculturation of the Church's sacred music, and all aspects of parish life that involve liturgical music.

Sacred Scripture

Pauline and Johannine Literature - MA1050

This course begins with an exposition of Saint Paul as he speaks of himself in his epistles and as he is spoken of in the Acts of the Apostles. The Jewish and Hellenistic milieu within which we encounter the Apostle to the Gentiles and the communities to which he wrote are also examined. The focus of the first half of the course is an introduction to the thirteen epistles of the Corpus Paulinum. Each is examined with reference to its particular context, literary genre, rhetorical patterns, theological themes, and stylistic traits. Finally, selected passages are exegeted in detail. In the second half of this course, we will study the unique perspective of the Johannine literature. An attempt is made to understand the meaning of the texts in their own proper context and horizon as presented from a variety of commentators and methodological frameworks. Views of the possible ecclesial situations standing behind the Gospel will be explored. The living theological statement of the Gospel and Epistles will also be explored in pastoral applications.

Introduction to the Old Testament/Pentateuch - MA1500

This course provides an introduction to the study of the Bible in the Catholic Church. The first part of the semester covers the nature and interpretation of Sacred Scripture, including a review of the history of interpretation as well as contemporary methodology. The second part of the course offers a broad overview of the Old Testament and a concentration on the Pentateuch, featuring a close reading of Genesis through Deuteronomy.

The importance of the Torah for Christianity will be highlighted.

Introduction to the Old Testament – MA1501

This course provides an introduction to the Old Testament by bringing the student into contact with three fundamental facets of understanding: an entry to the critical study of Sacred Scripture in its canon, inspiration, and critical and hermeneutical methods and approaches; an orientation to the contents of the Old Testament as Law, Prophets, and Writings; and an appreciation for the literary forms of Old Testament as narrative, legal documents, and poetry.

Introduction to the New Testament/The Synoptic Gospels - MA1550

This course offers a broad introduction to the material in the New Testament, with emphasis on the Synoptic Gospels. Other New Testament literature will be introduced with reference to the Synoptics. The characteristic forms and genres of these writings as well as their individual concerns, perspectives, and historical contexts are considered in the light of contemporary biblical scholarship and in relation to Christian faith and practice today.

Introduction to the New Testament - The Gospel of Mark - MA1551

This course is intended not only as a study of the Gospel of Mark, but also as an introduction to the Synoptic gospels, as well as to the whole New Testament. Topics covered include: New Testament history and interpretation of the New Testament, the literary form of the Gospels, the formation of the Gospels, the synoptic problem, the historicity of the Gospels, an Introduction to the Gospel of Mark, and an exegesis of passages within the Marcan Gospel. All themes are covered with a close reading of the biblical text, looking for a comprehension of the main ideas through an analysis of the different elements of the text and a synthesis of the data.

Johannine Literature - MD1020

After considering the historical background and literary features of the fourth gospel, such as authorship, audience, time and place of publication, and outline, the student will proceed to make a detailed reading and

exegesis of selected passages from the Gospel of John, aiming to understand its theology. Attention will also be given to the letters of John, most especially the first letter. Consideration of the possible relationship between the fourth gospel and the first letter will be discussed. A general overview of the Book of Revelation will also be made, taking into account its literary genre, its plan, and its theology.

Pauline Literature - MD1030

This course begins with an exposition of Saint Paul as he speaks of himself in his epistles and as he is spoken of in the Acts of the Apostles. The Jewish and Hellenistic milieu within which we encounter the Apostle to the Gentiles and the communities to which he wrote are also examined. The focus of the course is an introduction to the thirteen epistles of the Corpus Paulinum. Each is examined with reference to its particular context, literary genre, rhetorical patterns, theological themes, and stylistic traits. Finally, selected passages are exegeted in detail.

The Gospel of Matthew - MD1050

Grounded in the Synoptic relationship, the unique perspective of Matthew's Gospel will be explored. The history of the relationship of the nascent Christian community with "normative" Judaism and the larger Greco-Roman world will be investigated. Specific attention will be paid to the Gospel's presentation of Jesus, his mission, the role of disciples, morality, Christian life and the "church" will also be emphasized. Suggestions for pastoral application will be drawn from these studies.

The Prophets - MD1101

This course is a historical, literary, and theological introduction to the Hebrew prophets designed to aid the students in understanding the biblical prophets and the forces that shaped their sayings. The course will examine various dimensions of Biblical prophecy including: the nature of prophetic revelation, the stylistic forms of Hebrew prophecy, and the theological, ethical, and social ramifications of prophetic message. While the course will consider the overall context for prophecy in the ancient world, the predominate emphasis will be reading the biblical texts focusing on particular prophets in Israel and Judah in their specific contexts.



Psalms and Wisdom Literature - MD1330

This course is an introduction to the Book of Psalms and to Wisdom literature. It examines the Psalms as prayers in Christian and Jewish worship, focusing on principal psalm forms and themes. The course then examines Wisdom literature within the context of the ancient Near East and the Old Testament. This section focuses on the major books of Wisdom: Proverbs, Job, Qoheleth.

The Gospel of Luke and the Acts of the Apostles - MD1245

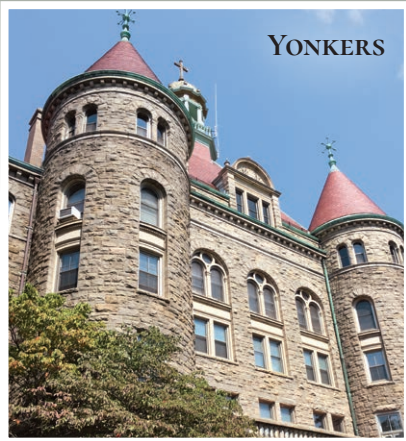
This course will explore the "double work" of the Gospel of Luke and the Acts of the Apostles. Although they will be treated sequentially, their unity of vision and common Lucan themes will be emphasized. The Gospel of Luke presents the historical significance of Christ and highlights the completion of God's merciful plan in Him. Acts traces the history of the Church and the spread of the Gospel through the activity of the apostles guided by the Holy Spirit. Suggestions for pastoral application will be drawn from these studies.

Spiritual Theology

Spiritual Theology- MD7309

The course will consider the tradition of Christian spirituality through the biblical, patristic, medieval, and modern eras. The focus is both on the themes of those ascetical and mystical writers whose contributions have added significantly to the treasury of Christian thought and literature, and on various expressions of Christian lifestyle over the centuries from the era of the early desert fathers to the contemporary era of Vatican II. Aquatur

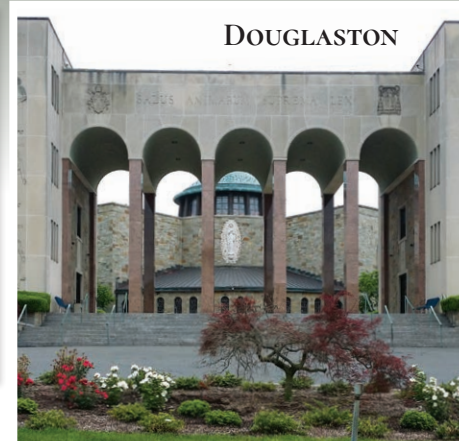
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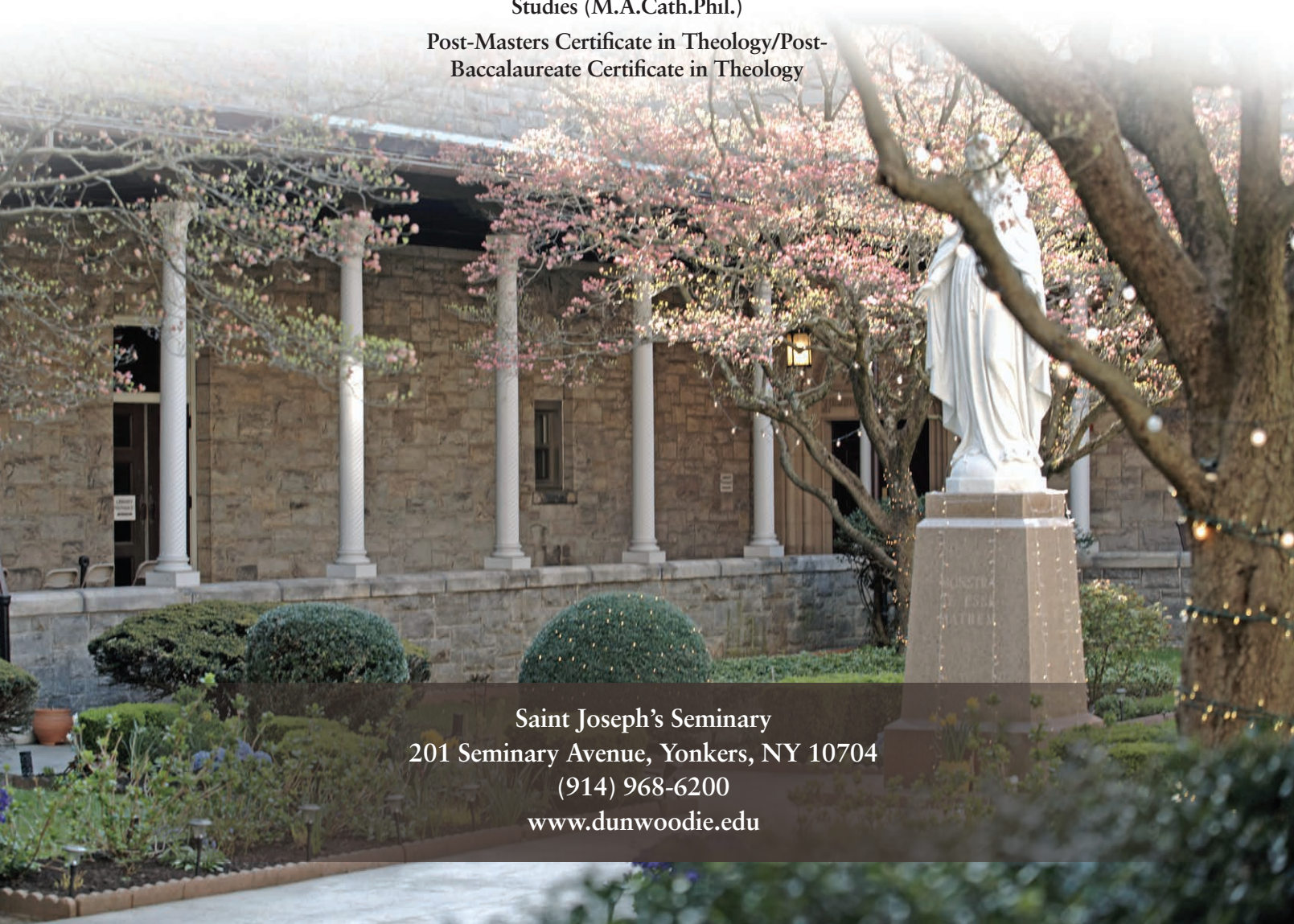


HUNTINGTON



DOUGLASTON

- Master of Divinity (M.Div.)**
- Bachelor of Sacred Theology (S.T.B.)**
- Master of Arts in Theology (M.A. Theology)**
- Master of Arts in Catholic Philosophical Studies (M.A.Cath.Phil.)**
- Post-Masters Certificate in Theology/Post-Baccalaureate Certificate in Theology**



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