



**Pontifical College Josephinum
Catalog
2006-2007**

Cover Art: The Past Responding to God's Call Illuminated Miniature, Diptych. Left Scene: The word desired to be born into the days of time. Right Scene: After his work on earth is complete, Joseph is born into the day of eternity. By Jed Gibbons © 2006 jedgibbons@sbcglobal.net

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The Pontifical College Josephinum reserves the right to change its programs, requirements, regulations, and costs; therefore, the information in this catalog is not to be regarded as a binding contract between the student and the seminary.

1 INTRODUCTION

1.1 Letter From The Rector

Dear Friends,

I am happy to present the Catalog of the Pontifical College Josephinum for the 2006-2007 academic year. It appears at the same time that the newly approved *Program for Priestly Formation* has been made public. All priestly formation programs in the United States are required to implement the norms of the United States Bishops' *Program for Priestly Formation*, and after making an initial review of that document, I am happy to report that the priestly formation program at the Josephinum is almost completely in compliance with the new norms. The faculty of the seminary will spend the 2006-2007 year studying and discussing the Bishops' *Program* in order to understand its implications for our own program. Fortunately, in the past few years, we anticipated the revisions in the Bishops' *Program* and incorporated them into our formation program.

As the fifth edition of the *Program for Priestly Formation* brings out, a seminary is not just an academic institution with a course of studies leading to various degrees. Nor is it a type of job training program that teaches practical skills. It is rather a place where young men are formed to follow in the footsteps of Jesus Christ the Good Shepherd, as well as the apostles and their successors who have carried out the Lord's ministry from the beginning of the Church. Formation involves the transformation of men by the power of the Holy Spirit so that they may be truly icons of Christ the High Priest and Shepherd of the Church. In order to achieve this goal, men need spiritual, pastoral and human formation besides academic formation. Thus, while the seminary's catalog places considerable emphasis on the academic curriculum, it sets the course of studies in the broader context of a complete priestly formation program leading to ordination to the priesthood.

Over the years, many alumni have expressed to me their gratitude for the excellent formation that they received at the Josephinum. They found the course of studies to be rigorous and demanding, but their experience in ministry has confirmed how invaluable their formation was for the challenges they have met along the way. The faculty and I are committed to continuing that great tradition of priestly formation that will allow our future alumni to meet the challenges of the twenty-first century.

Sincerely in Christ,

Rev. Monsignor Paul J. Langsfeld, S.T.D.
Rector/President

1.2 Prologue

The Pontifical College Josephinum was established more than a century ago to help prepare men for the priesthood. Cultural circumstances have changed dramatically over the years. What has remained is the need for disciplined, faithful, and loving men to serve the Church by making her ministry available in the United States of America and around the world. The Josephinum continues to respond to that need.

When Jesus Christ, the Word of God, “humbled himself to share in our humanity” it was to enable men and women to share in the divine life of the triune God. Central to the work of the Church, which he built and continues to build, is the sacramental life. The sacraments not only ritualize the saving work of Christ; they also actualize it in all the deepest aspects of our human life.

Among the seven sacraments, each one so deeply caught up in the reality of being human, is the sacrament of Holy Orders. By it men are called and made instruments of that divinizing work, keeping the Church faithful and attentive to the riches of the sacramentally communicated life, and making them available to all humanity.

Men who are to be priests of Jesus are men with a vocation, a calling. If it is a call, someone is doing the calling. A vocation is only superficially similar to a career or a profession. To be called to this vocation is to say that God is choosing a man and calling him to serve in this ministry. The man He chooses He calls to Himself. The one being called will only hear the voice of the caller if he has gotten into the habit of listening to the divine voice.

But after he has heard and begun to respond to the call there is much work to be done. Becoming ready to serve Christ and his Church requires the cultivation of the gifts with which the man has already been endowed by God. He must get to know the divine message which has been entrusted to the Catholic Church. He has already become familiarized with the Church in his own time and his local community. He must now get to know the universality of this message, moving beyond the limitations of the recent and the local to learn the universality of this message, to grasp how it has been learned, how it has been effective, and how it has been handed on through time to all the peoples of the world.

Cultivating these gifts and encouraging growth in awareness of the whole Church’s life and teaching has always been vital to that life. In the second half of the last millennium the Church developed seminaries (literally, seedbeds) to cultivate in an orderly way the “seed” of a response to such a divine vocation. The Josephinum stands in a venerable line of such seminaries.

Attentive to the direction of the Holy Father, the Pontifical College Josephinum continues to refine a program to encourage that growth, especially as it applies to the seminarian’s full human maturation, his growth in the spiritual life, his intellectual awareness of the point of interaction between his own culture and the Church’s teaching, and pastoral skills which will enable him to communicate this message effectively to others. All of this provides the four “pillars” upon which the work of this seminary is based: **human, spiritual, intellectual, and pastoral formation**. In the pages that follow the programs and procedures which the Josephinum implements in attempting to fulfill this mission will be outlined.

As an institution and as individual members of a community dedicated to the formation of priests for the twenty-first century, the Josephinum seeks to respond to the Lord’s calling. To enhance the fidelity of our response, we make it a hallmark of our individual work and our life together to individually assess how we are doing in fulfilling our responsibility to cultivate the gifts we have been given.

1.3 MISSION STATEMENT

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

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

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

Approved by the Board of Trustees, October 25, 2005

1.4 THE APOSTOLIC NUNCIO TO THE UNITED STATES OF AMERICA

On December 17, 2005, Pope Benedict the XVI appointed a new Apostolic Nuncio to the United States of America, Archbishop Pietro Sambi. Prior to his current assignment, Archbishop Sambi was the Apostolic Nuncio to Israel and Cyprus and Apostolic Delegate in Jerusalem and Palestine. Archbishop Sambi arrived in Washington D.C. February 24, 2006. In addition to his duties at the Nunciature in Washington, the Apostolic Nuncio also serves as the Chancellor for the Pontifical College Josephinum in Columbus, Ohio.

1.5 VISION AND PURPOSE

The Josephinum is a pontifical seminary. This means that it is owned by and at the service of the Holy See. It means that fidelity to the mission of the Holy Father and attentiveness to his directives is an especially important aspect of the life of the seminary. The Josephinum expresses that attentiveness in its effort to orient all its programs toward the preparation of men to serve the New Evangelization which Pope John Paul II declared to be vital to the mission of the Church at the beginning of the New Millennium.

The Josephinum is an American seminary. Its emphasis is on the preparation of priests for service in the United States of America. Priests serve in communion with the entire Church, and thus must be attentive to the wider international character of their ministry. Preparation of men from America for ministry to Spanish-speaking Catholics in the United States and the preparation of men from other parts of the world for ministry in their native lands are vital complements to the education of Americans serving in the United States.

Both the pontifical and the American characteristics remind us that The Josephinum is a seminary, *which* belongs to no one diocese or region. Our concerns are both national and international. Our goal is to prepare men to serve the Lord faithfully wherever they are called to serve.

The **College of Liberal Arts**, upholding standards of academic excellence, has as its principle objective to help its student develop the attitudes, skills, knowledge and culture, which will enable them to function effectively as Catholic adults and as candidates for graduate theological education in preparation for

ordination to the priesthood. It provides the means for fostering spiritual growth and vocational discernment, as well as for gradually developing greater understanding and Christian responsiveness to the major issues and concerns of contemporary society. The academic program is also open to students other than Catholic seminarians on a limited basis, as determined by the Board of Trustees.

The **School of Theology** has as its principle objective to provide strong theological education, with a pastoral emphasis, *which* will prepare the seminarian to undertake priestly ministry with skill and pastoral sensitivity, as outlined in the *Program of Priestly Formation, 4th edition (PPF)*.¹ The academic and pastoral preparation is integrated by a formation program that assists the seminarian to develop priestly identity, *attain* spiritual growth, and *develop* a capacity for leadership in the contemporary Church. The School of Theology seeks to promote Christian unity from the perspective of a committed Roman Catholic seminary. In its desire to be of service to the broader Church community and to enrich the formation of its seminarians, it also accepts a limited number of students other than Catholic seminarians who wish to study for a Master of Arts in theology provided that their participation is judged compatible with the school's principle task of preparing men for ordination to the priesthood in the Catholic Church.

The Josephinum is the only pontifical seminary outside of Italy, a circumstance that indicates its special character and the scope of its interests. As a pontifical college, the Josephinum is directly responsible to and supervised by The Congregation for Catholic Education (of Seminaries and Institutes of Studies), with the Apostolic Nuncio to the United States serving *ex-officio* as its Chancellor. The Nuncio makes all faculty appointments. In keeping with its broad mission, the Josephinum has educated priestly candidates for many dioceses in the United States and abroad, as well as for religious orders and secular institutes.

1.6 Priestly Formation at the Josephinum: Human, Spiritual, Intellectual, and Pastoral Pillars

The Formation Program provides the means for fostering spiritual growth and vocational discernment, as well as for developing greater understanding of a Catholic Christian responsiveness to the major issues and concerns of contemporary society. The increased knowledge, the spiritual and social development, the cultural sensitivity, and pastoral skills acquired in the four-part formation program of **human, spiritual, intellectual, and pastoral** formation directly contribute to the overall preparedness necessary for success in service, leadership, and life. Each of these pillars is driven by goals common to the formation of all Josephinum seminarians and by goals specific to the College of Liberal Arts, the School of Theology, and the Pre-Theology Program described later in this catalog.

The **Human Formation Pillar** is designed to aid each seminarian in assuming personal responsibility for his development in all phases of life in the seminary and after. It guides and supports the seminarian in achieving maturity in personal moral standards, psychological development, and social interaction.

Human Formation Goals Common to Josephinum Seminarians

All seminarians at the Josephinum will:

1. demonstrate sound prudential judgment;
2. set priorities and budget time wisely;
3. demonstrate openness, trust, manly forthrightness and maturity in their dealings with formators and fellow students;
4. engage in good leisure, healthy social lives, appropriate friendships, and regular physical exercise;
5. demonstrate the capacity to lead a chaste, celibate life;

¹ The fifth edition of the *PPF* has been submitted by the USCCB to the Holy See. The Josephinum is fully prepared to implement whatever changes are indicated and approved by it.

6. exhibit interior detachment from created goods;
7. demonstrate the ability to accept and exercise authority in a healthy Christian manner.

The aim of the **Spiritual Formation Pillar** is twofold:

- first, to foster the personal prayer life and spiritual growth of the seminarian;
- second, to foster an understanding and love for the liturgical life of the Church.

In order to integrate the spiritual life of the seminarian into the whole of his life, personal counseling can go hand-in-hand with spiritual guidance. Through active participation in this process of personal spiritual discernment, the seminarian is helped to respond with growing understanding and commitment to the call that brought him to the seminary.

Spiritual Formation Goals Common to Josephinum Seminarians

All seminarians at the Josephinum will:

1. demonstrate a personal relationship with Jesus Christ, striving to follow His example through a growing commitment to the interior life;
2. demonstrate commitment to on-going personal conversion.

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

Intellectual Formation Goals Common to Josephinum Seminarians

All seminarians at the Josephinum will:

1. demonstrate an appreciation of the pastoral implications of philosophical and theological learning;
2. demonstrate the awareness that learning, the intellectual life and the appreciation of human cultural achievements are lifelong endeavors;
3. demonstrate an appreciation of the importance of academic disciplines in relation to other formation areas by maintaining a healthy balance among them;
4. demonstrate an appreciation of the importance of academic study as priestly formation.

Pastoral Formation helps the seminarian see Christ in those to whom he ministers, and come to see Christ at work in himself.

Pastoral Formation Goals Common to Josephinum Seminarians

All seminarians at the Josephinum will:

1. demonstrate pastoral charity;
2. demonstrate a commitment to the Church's teaching on justice, peace and the dignity of human life.

The general objectives and plan for Catholic seminaries, followed at the Josephinum, have been set forth by the Second Vatican Council in its *Decree on the Training of Priests*. The renewal in priestly formation called for by this council was given further support by the *Basic Norms for Priestly Formation*, published by the Holy See in 1970 and revised in 1985, and by *The Program of Priestly Formation*, first published in 1971 by the National Conference of Catholic Bishops and revised in 1976, 1981, and 1992. Furthermore, specific norms for philosophical and theological education are given in the apostolic constitution *Sapientia Christiana* issued in 1979, and the post-synodal apostolic exhortation *Pastores Dabo Vobis* promulgated by Pope John Paul II in 1992, which provides a comprehensive vision of priestly formation.

The Josephinum strives to uphold the highest standards of academic excellence, thereby equipping its students with the knowledge and pastoral skills they will need to serve effectively as priests in the

contemporary world. As a community of faith, it works to provide the environment and support a seminarian needs to grow in personal maturity and holiness, and to cultivate the habits of prayer and virtue that are essential to the life of the priest.

1.7 American and International Students

The original purpose of the Josephinum was the education of priests who would minister to American communities in which there was a substantial German-speaking population. In the 1970's, in keeping with the missionary heritage of the seminary, a new emphasis was placed on educating seminarians for service in Spanish speaking parishes in the United States. In the 1980's, at the request of the Holy See, special attention to the needs of the Church in other nations of the world occasioned the opening of the Josephinum's program to students preparing to serve the local Church in Latvia and Myanmar. Without compromising her principle mission to serve the Church in the United States, the Josephinum has had a strong commitment to the catholicity of its character and mission.

1.8 The Structure of the Josephinum Program

The Josephinum consists of the College of Liberal Arts and the School of Theology. Within the School of Theology is the Pre-Theology program.

- High school graduates or the equivalent and those who have attended another college but did not receive a degree are enrolled in the College of Liberal Arts as college seminarians.
- Those who have graduated from college and have the necessary philosophy and theology requirements are seminarians in the School of Theology.
- Pre-Theology seminarians are students who have already graduated from college, but who have need for further undergraduate level study in the disciplines most useful for the study of theology; namely, philosophy, introductory theology, and Latin.

2 COLLEGE FORMATION PROGRAM

Having already presented something of the goals of the seminary's program in each of the four pillars of formation more generally, the human, spiritual, intellectual, and pastoral, we now take a look at how these programs are developed in the Josephinum's College of Liberal Arts, with attention to some of the goals specific to the college program.

Each student is responsible for drawing up a yearly written growth plan comprised of goals appropriate to those considering priesthood together with concrete strategies for attaining them, and to review his progress periodically with the aid of an advisor. The principle of *gradualism* applies to the formation of college seminarians. This means that they are expected to achieve their goals in stages appropriate to their development.

The advisor's responsibility is to help the student set realistic goals, to suggest practical ways of reaching them, and to support him in his efforts. The advisor's task includes conveying to the student concerns noted personally or learned from other faculty members. The advisor serves as a sounding board throughout the year, attempting to keep goals, strategies, and the assessment of progress realistic.

The advisor also prepares for each advisee the annual official evaluation summary (based on observations of the formation faculty and conversations and observations of the seminarian himself), and discusses this summary with the advisee in the light of his formation goals. This evaluation yields a recommendation of

the formation faculty, which is sent each year to the man's bishop or religious superior regarding his progress toward and aptitude for the priesthood.

2.1 Human Formation

The leadership expected of a priest in today's Church requires that he be accustomed to assuming responsibility on his own initiative. Obedience to authority remains important, of course. A priest must be conscientious about his spiritual life, committed to self-set standards in his ministry, and capable of seeing what needs to be done and doing it. The college seminarian is expected to discuss matters of personal choice with his formators, develop the virtue of prudence, learn to manage time effectively, and engage in healthy leisure time activity.

The College's Human Formation Pillar has as its chief purpose to make every student aware, from beginning to end of his college seminary career, that he is expected to be such a self-directed person, and to provide each student with a practical means of achieving that end. The goals of this pillar are those common to all Josephinum seminarians. However there are specific College objectives that implement these goals. These are listed in the *College Student Handbook*.

Human Formation Goals Specific to the College of Liberal Arts

College seminarians will:

1. demonstrate sound prudential judgment;
2. set priorities and budget time wisely;
3. demonstrate openness, trust, manly forthrightness and maturity in their dealings with formators and fellow students;
4. engage in good leisure activities, healthy social lives, appropriate friendships and regular exercise;
5. give evidence that they are discerning the call to embrace chaste celibacy;
6. exhibit interior detachment from created goods;
7. demonstrate the readiness to assume leadership positions that call for collaboration.

2.2 Spiritual Formation

The Spiritual Formation Pillar of the College of Liberal Arts provides services which are essential to preparation for the priesthood and which demand the active involvement of each student.

The daily celebration of the Eucharist, along with Morning and Evening Prayer, is at the center of student life. Night Prayer, Eucharistic Adoration, and the Sacrament of Reconciliation are scheduled at various times during the week.

Each student is expected to meet regularly with his personal spiritual director. Retreats and Days of Recollection enable the student to focus more clearly on his relationship to Christ and the Church. Regular group conferences deepen the student's appreciation of and involvement in the rich spiritual heritage of the Catholic faith.

The director of the Spiritual Formation Program is in charge of spiritual direction in the college and is assisted by other priests of the faculty as spiritual advisors and celebrants at the liturgy. Each student participates in the liturgy as acolyte and lector. Some are involved in planning liturgical music and as cantors.

The aim of the Spiritual Formation Program is twofold:

- first, to foster the personal prayer life and spiritual growth of the seminarian;
- second, to foster an understanding and love for the liturgical life of the Church.

In order to integrate the spiritual life of the seminarian into the whole of his life, personal counseling can go hand-in-hand with spiritual guidance. Through active participation in this process of personal spiritual discernment, the seminarian is helped to respond with growing understanding and commitment to the call that brought him to the seminary.

Spiritual Formation Goals Specific to the College of Liberal Arts

College seminarians will:

1. continue to discern and develop vocations to the ministerial priesthood;
2. demonstrate an awareness that their spiritual life is influenced by the Christocentric character of their education.

2.3 Intellectual Formation

The College Intellectual Formation Program seeks to provide a good grounding in the western tradition of the liberal arts, which has proven over the centuries to be an ideal foundation for a life of Christian fidelity and service.

“A sound liberal arts education for candidates preparing for the priesthood possesses multiple benefits. The study of natural world and of humanity in all its historical and cultural diversity represents a significant value in its own right. Such an education encourages intellectual curiosity, promotes critical thought, and fosters disciplined habits of study.” *Program of Priestly Formation, 4th ed., n.162*

The notion of the liberal arts originated with the Greeks and was adopted by the Christian culture which grew up in the Western and Eastern centers of the Roman Empire.

Originally consisting of studies of the seven liberal arts, the modern liberal arts curriculum developed over time to include studies of the transcendent truths of philosophy and theology, studies of the lessons of human nature discernable in history and related disciplines, and studies of foundational scientific truths of the natural world in which we live. The Josephinum program participates in this enriched notion of the liberal arts, which has come down to us refined from the beginnings of university education in the thirteenth century, by requiring all students to take core courses in the liberal arts; to complete a major; and to choose in consultation with their formation advisor, or an academic advisor if they have declared their major, and the academic dean electives suited to their own interests and goals.

The intellectual formation program will be presented in detail in subsequent sections, which will outline programs (4), procedures (5), and course offerings (6).

Intellectual Formation Goals Specific to College

College seminarians will:

1. report that the liberal arts curriculum is Christocentric;
2. demonstrate well-balanced study habits.

2.4 Pastoral Formation

The goal of the Pastoral Formation Program is to help the *college* seminarian see Christ in those to whom he ministers and come to see Christ at work in himself.

As a means of achieving this goal, seminarians are provided occasions to grow in faith, and in practical knowledge of pastoral skills, by being of service to the local community. Each student is expected to participate in the program, with a minimum of three hours per week. He encounters a variety of human conditions at more than ten pastoral work sites. Through periodic reflections, the seminarian has the opportunity to articulate his experiences. Placements change yearly, so the seminarian's social awareness and pastoral skills are developed over time in a range of settings.

Persons well qualified in the special work of a placement supervise each project within the program. These persons provide

- Basic Skills: for example, care for the elderly, the sick, and the handicapped.
- Guidance and Direction: the supervisor helps students understand situations and people, develop competence in dealing with them on a basic human and Christian level, and grow in self-knowledge and self-understanding.
- Evaluations: the program supervisors meet with the seminarians periodically to reflect on their work and to assess their growth in pastoral skills and spiritual insight.

Through participation in the Pastoral Formation Program, seminarians learn about their own latent gifts, their limits, and their possibilities. In this way, seminarians begin to experience the demands and diversity of priestly ministry essential to their discernment.

Pastoral Formation Goal Specific to College Seminarians

College seminarians will give evidence of an openness to work with people of diverse cultures and backgrounds.

3 THEOLOGY FORMATION PROGRAMS

3.1 School of Theology

The seminary's program, built upon the four pillars of human, spiritual, intellectual, and pastoral formation, is developed in a special way in the Josephinum's School of Theology, with attention to goals specific to the theology programs. The School of Theology priestly formation program is the place where human, intellectual, spiritual, and pastoral formation come together and are supported in a balanced manner. The formation program focuses directly on the individual seminarian and his integral formation.

Working closely with his individual formation advisor, chosen from a list approved by the rector, the seminarian takes personal responsibility for assessing his strengths, identifying areas for growth, establishing realistic goals, and choosing effective means to achieve these goals. He does this by developing a growth plan with the assistance and guidance of his formation advisor. This plan gives the seminarian goals in the four areas of his formation and develops objectives which will implement them. Through frequent and close contact with his formation advisor, together with interviews with formation faculty, the seminarian marks his progress toward assuming a priestly identity and acquiring the ministerial skills needed for teaching, sanctifying, and governing. The formation faculty meets regularly to discuss the progress of each seminarian. From their deliberations they are able to give an informed recommendation annually to the seminarian's bishop or religious superior regarding his progress toward and aptitude for the priesthood.

3.1.1 Human Formation

In priestly formation, a man's whole life should be "marked, molded, and characterized by the way of thinking and acting proper to Jesus Christ, Head and Shepherd of the Church, as summed up in his

pastoral charity” (PDV 21). In other words: formation is the transformation of the entire person. The four principles of this transformation are: pastoral charity, obedience, celibacy, and simplicity of life. Human formation concentrates on these principles as they are lived out in the seminary community.

In the context of the common, fraternal life of the seminary community, and all his dealings with others, the seminarian should grow in pastoral charity. In his relationships with seminary formators and administrators, the seminarian manifests authentic priestly obedience, and obedience at the service of communion, an attitude that “recognizes, loves, and serves the Church in her hierarchical structure” (PDV 2). The seminarian offers himself totally to Christ as a chaste celibate. The Josephinum’s human formation program pays particular attention to his matter, so that the “future priest...may know, appreciate, love, and live celibacy according to its true nature and...its real purpose; that is, for evangelical, spiritual, and pastoral motives. The virtue of chastity is a premise for this preparation and is its content” (PDV 50). Finally, choosing simplicity of life is another means of becoming like Christ, becoming freer to serve others, closer to the poor, and more able to bear witness to the Gospel in an affluent and materialistic society.

The School of Theology’s human formation pillar also calls each man to prepare himself for service as a priest by examining his priorities, how he uses his time, how he relates to men and women, his physical, psychological, and emotional health, his friendships and leisure pursuits, his ability to exercise and accept authority. The human formation goals for theology seminarians are those common to all Josephinum seminarians (see pg. ten of the catalog). There are specific objectives for Theology seminarians and they are listed in the *School of Theology Formation Handbook*.

3.1.2 Spiritual Formation

The Theology Spiritual Formation Pillar is designed to help the seminarian strive for that degree of priestly charity, virtue, and intimacy with God that will enable him to serve as a living sacrament of Christ in ministering to the People of God. Together with other pillars of seminary formation structure, it contributes to an integration of the various aspects of the seminarian’s life—the personal, the social, the academic, and the pastoral—under the sanctifying action of the Holy Spirit, for the formation of a truly holy, apostolic priest. The Spiritual Formation Pillar is supervised by a director of spiritual formation.

At the heart of the Spiritual Formation Pillar is spiritual direction in which a priest spiritual director, selected by the seminarian, helps him listen to the Lord and respond to the movements of the Holy Spirit. The seminarian is expected to meet with his director at least once a month and to demonstrate personal initiative and responsibility in the pursuit of holiness befitting one called to the priesthood.

To foster the seminarian’s spiritual growth, the Spiritual Formation Pillar provides regularly scheduled conferences on the spiritual life, days of recollection, annual retreats, prayer days prior to reception of the ministries of Lector and Acolyte and admission to Candidacy, daily time for personal prayer, weekly opportunities for the Sacrament of Reconciliation, and in cooperation with the director of liturgy, daily celebration of the Eucharist and the Liturgy of the Hours. Other communal prayer opportunities, like the rosary, weekly holy hour, Eucharistic adoration, participation in small prayer groups and the Stations of the Cross during Lent, are optional but strongly encouraged.

Spiritual Formation Goals Specific to Theology

Theology seminarians will:

1. practice discernment of spirits;
2. demonstrate progressive development in the evangelical counsels: celibate chastity, simplicity of life (for religious: poverty) and obedience.

3.1.3 Intellectual Formation

The very name of this part of the seminary, the “School of Theology,” reminds us that the work that lies at its heart is the study of theology. St. Anselm of Canterbury described theology as “faith seeking understanding.” Since the work of the priest is caught up in proclaiming the Word of God, in explaining the teaching of the Church, in handing on her heritage, in counseling her children, and celebrating her sacred mysteries and conducting her rites, it is vitally important that priests have a deep knowledge of theology. A priest must know Catholic theology at the time he is ordained, and he must know how to appropriate it ever more fully for the rest of his life.

Intellectual Formation Goals Specific to Theology

Theology seminarians will:

1. demonstrate the ability to teach the authentic Catholic tradition;
2. demonstrate the knowledge and culture of a Christian professional.

The intellectual formation program will be presented in detail in subsequent sections, which will outline its programs (4), procedures (5), and course offerings (6).

3.1.4 Pastoral Formation

“The goal of seminary formation is to prepare priests with a comprehensive pastoral outlook, ready to assume the pastoral duties which their service to the community requires” (*Program of Priestly Formation*, #397). The Pastoral Formation Program provides opportunities for the seminarian to develop essential pastoral skills, gain practical experience in ministry, and learn to reflect theologically on ministry.

Every candidate for the priesthood participates in a field education program, which offers a variety of onsite learning experiences. Necessary and useful techniques of providing pastoral care in today's world are taught, experienced, and evaluated in on-the-scene supervised situations, and in accord with the recognition of the Second Vatican Council that “pastoral pre-occupation should characterize every feature of the seminarian’s training...” (*Decree on the Training of Priests*, 19).

The pastoral pillar of the School of Theology is designed to work in harmony with the academic, human, and spiritual components of seminary life. It enriches the understanding of theology by giving an added experiential element to theological reflection, and it brings the seminarian to the realization that effective pastoral activity requires a profound understanding of one’s faith and an ever growing spiritual life. It promotes the Church’s profound understanding of the dignity of every human person, and promotes effective collaboration with all the members of Christ’s faithful.

The seminarian takes part in pastoral projects, which are chosen to suit his interest and talents, keeping in mind the needs of his diocese or religious community. The goal is to foster the “ever deeper communion with the pastoral charity of Jesus” within the context of “the theological demands which are inherent in pastoral work.” (*Program of Priestly Formation*, 401; *Pastores Dabo Vobis*, 58.)

As the seminarian advances, he has the opportunity to develop organizational and creative skills to conduct parish programs. These activities are particularly valuable for one approaching the ordained ministry. They provide much needed experiences of working with dedicated and qualified priests, deacons, and laity.

Pastoral activities are generally scheduled for Thursday afternoons (which are kept free of classes) or at other times when no seminary duties intervene. This provides sufficient time for serious participation in well-planned and carefully directed forms of pastoral activity.

Since the Program of Priestly Formation envisions the parish as the principal focus of field education experience, Josephinum theologians will be carefully guided to assume effectively the three-fold responsibilities of teaching, sanctifying, and shepherding *in Persona Christi*.

During their first year of theology, the seminarians will be introduced to the ministry of teaching, with pastoral conferences directed to helping them transmit the Church's authentic teaching and to become an effective leader in the Church's catechetical mission.

In the second year of theology, focus will be placed on the ministry of caring for the suffering, especially through the pastoral care of the sick in hospitals and institutions.

During the third year, students will begin a two-year pastoral placement, in which they will demonstrate their ability to undertake pastoral leadership in a faithful and creative manner. Working under the supervision of a priest, and in collaboration with other members of the laity, they will develop a parish program, and work to integrate it into the life of the parish.

During their final year, as Deacons, they will continue their service to their assigned parish as a minister of the liturgy and of service.

All fourth-year students, most of whom are deacons, are assigned to a weekend parish internship under the supervision of a priest-supervisor.

From time to time the School of Theology may encourage a student to take part in its Pastoral Year Program. Some dioceses require a Pastoral Year for all their seminarians. Those who, with the approval of their bishop and director of vocations or religious superior, engage in this program will devote a full year to various forms of well-supervised pastoral ministry in their own dioceses or religious community, following a plan that has been worked out on an individual basis with the cooperation of the appropriate authorities, the seminarian, and the Josephinum's director of pastoral formation.

Pastoral Formation Goals Specific to Theology

Theology seminarians will:

1. give evidence of the capacity and skills to minister to the diversity of people and culture reflected in the universal Church;
2. engage in theological reflection as a means to integrate pastoral ministry experiences with the spiritual and intellectual elements of priestly life;
3. understand and appreciate the complementary roles of the ordained priest and laity in the Church today.

3.2 Pre-Theology Program

The Josephinum Pre-Theology Program is designed to serve college graduates who need further academic preparation and formation in order to qualify for a major seminary program. It is an integrated program of spiritual, human, pastoral, and intellectual formation specifically designed for this purpose. A student with a minimum background in philosophy, undergraduate theology, and personal readiness will need two years to complete the full program. On occasion, those who are better prepared may require less time to do so though with the approval of the Rector of the Josephinum and their bishop.

Pre-theology students can earn a Certificate of Achievement after completing 24 credits of Philosophy, and 12 credits of Theology and a minimum total of 48 credits. They also have the opportunity to earn a Bachelor of Philosophy (B.Phil.) degree if they complete 27 credits in Philosophy, 12 credits in Theology, 9 credits in Ecclesiastical Latin and a minimum total of 60 credits.

Certain candidates who have some prior college-level experience and credits, and who are older than the traditional college student, are able to complete their B.A. degree while participating in the Pre-Theology Program in the College of Liberal Arts. This enables older students (usually over 30 years old) who may have received approximately 30 credits from an accredited institution or the equivalent to complete their undergraduate degree and study in philosophy, in accordance with the requirements of the *Program of Priestly Formation*, in approximately three years. At the same time, these students live in the theologate and are engaged in a formation process with seminarians closer to their own age. Such students who have earned little or no undergraduate credit before coming to the Josephinum may require four years to earn their BA degree.

The Pre-Theology Program seeks to ensure that the pre-theology seminarian attains the following:

- A grasp of basic Catholic faith and culture, rooted in the ecclesial community.
- An appropriate level of Christian virtue, maturity, psychological integrity, and psychosexual identity.
- Discernment of an authentic calling to dedicate one's life to the service of Christ in the Church as a priest.
- Academic preparation that provides the needed intellectual background for pursuing theological studies.
- Familiarity with the priestly vocation and the demands of celibacy that it entails.
- Understanding of the spiritual life of the priest and a desire to model one's life on that pattern.
- An experience of successful involvement in pastoral service that shows aptitude for ministry.

Relation of Pre-Theology Program to the College of Liberal Arts and the School of Theology

The Pontifical College Josephinum comprises two accredited schools: the College of Liberal Arts and the School of Theology. The School of Theology is responsible for the structure and overall supervision of the Pre-Theology Program. The academic component of the Pre-Theology Program is administered by the College of Liberal Arts. The School of Theology administers all other parts of this program, i.e., spiritual, human, and pastoral formation. Pre-theology seminarians live in the School of Theology residence hall and share community life with the theology seminarians. They generally take all of their courses in the College of Liberal Arts. Qualified students may be permitted to take some elective courses in the School of Theology.

Disciplined Habits

As the seminarian takes part in the pre-theology formation program, he learns to apply to his spiritual life the philosophical and theological insights he is gaining through his academic studies, and develops disciplined habits of prayer and virtue, which affect his identity and self-awareness. With the help of his formation advisor and other faculty, he is encouraged to reflect on how the knowledge and experience gained from the Pre-Theology Program can modify his self-understanding and make him a more Christ-like person.

Formation Advisor

The free response to the call that God extends to the seminarian requires that he take charge of his own formation, with the assistance of a formation advisor, whom he chooses from a list of faculty approved by the rector. He may also seek counsel from highly trained psychological counselors on the staff.

Formation Plan

The seminarian meets with his advisor regularly to discuss his vocational discernment and progress towards a lifetime of service to Christ in priestly ministry. With the help of his advisor, the seminarian develops a growth plan in which he sets clear goals for himself and outlines practical strategies to meet them. The advisor supports the seminarian's efforts and monitors his progress. In this way, the seminarian is helped to integrate the various components of priestly formation and achieve the personal growth that his vocation requires.

Yearly Evaluation

Toward the end of the year, the formation advisor prepares a written evaluation of the seminarian upon consultation with the entire formation team. After sharing this with the seminarian, and after taking into account the seminarian's response, the advisor submits it to the rector as an evaluation of the seminarian's progress for the year. The seminarian is also asked to write an evaluation of himself. This, with the formation advisor's report, is forwarded to the seminarian's bishop at the end of the year.

3.2.1 Human Formation

The aim of the pre-theology process is to help the seminarian integrate the various areas of his life -- the human, spiritual, intellectual, and pastoral -- and to achieve a well-rounded personal development appropriate for one seeking admittance into the School of Theology. The success of the process depends on the seriousness of the seminarian's investment of himself in all areas of seminary life, his ability to shift from a secular to a priestly life and the assistance of others in making this shift.

The formation process helps the seminarian further develop the Christian virtues he brings to the Pre-Theology Program, especially unselfish love, mature obedience, celibate chastity, simplicity of life, and commitment to social justice. It gives him new insight into the dignity and responsibilities of the priesthood and teaches him to deal with others, after the likeness of Christ, as one called, not to be served, but to serve.

Human Formation Goals Specific to Pre-Theology

Pre-theology seminarians will:

1. Make an effective transition from secular to seminary life;
2. demonstrate growth toward a commitment to priestly life.

3.2.2 Spiritual Formation

The spiritual formation component of the Pre-Theology Program aims to help the seminarian develop a spiritual life rooted in the Church's rich tradition, which will provide a solid foundation for growth towards priestly ministry.

Each pre-theology seminarian chooses a personal spiritual director from a number of priests approved by the rector. He meets with his director at least once a month, and under his guidance learns to cultivate Christian virtue and a life of prayer, nourished by Scripture and the liturgy, that will unite him more intimately with Christ and will order his life more completely to God.

The pre-theology spiritual program has a strong ecclesial focus, inspired by an appreciation of the Church's place in God's plan to bring all into one under Christ's headship. It fosters a love of the Church, extending to the worldwide Church united under Peter, and immediately expressed in the fraternal life of the Josephinum community.

The spiritual director of the Pre-Theology Program offers a two-year cycle of weekly conferences on the spiritual life that aim to stimulate and foster spiritual growth. These conferences are grounded in scripture, liturgy, and patristic literature, and are enriched by the wisdom of contemporary magisterial pronouncements and the insights of competent theologians and spiritual authors. Two weekends of recollection conducted by priests carefully selected by the administration are also provided during the year.

This full program of spiritual direction, conferences, personal and communal prayer, liturgy, weekends of recollection, retreats, courses in spirituality, and other aids to spiritual development provide a secure foundation on which the seminarian can build a strong spiritual life oriented to priestly life and ministry.

Spiritual Formation Goals Specific to Pre-Theology

Pre-theology seminarians will:

1. Understand the Catholic spiritual tradition;
2. appropriate the Liturgy of the Hours as the Church's own prayer;
3. begin the practices of a priestly spirituality.

3.2.3 Intellectual Formation

Intellectual formation is integrally united to spiritual, human, and pastoral formation. A special objective of the Pre-Theology Program is to provide the pre-theologian with the necessary academic and intellectual preparation that will enable him to successfully undertake priestly studies in the School of Theology. The selection of academic courses follows the guidelines set forth in the *Program of Priestly Formation, 4th ed.*, and all other relevant Church documents and concludes with either a Bachelor of Philosophy (B.Phil.) degree or a Certificate of Achievement.

The intellectual formation program will be presented in detail in subsequent sections, which will outline program (4), procedures (5), and course offerings (6).

Intellectual Formation Goal Specific to Pre-Theology

Pre-theology seminarians will:

demonstrate an appreciation of philosophy in priestly formation.

3.2.4 Pastoral Formation for Pre-Theology

Concurrent with his participation in academic and spiritual formation, the pre-theology seminarian takes part in a program of pastoral formation. This component of the pre-theology pillar centers on living out the corporal works of mercy by attending to the needs of the poor and those who are marginalized in society. In selected placements qualified persons help the seminarian develop a sense of charity and a vision of apostolic service.

The pastoral program is designed to supplement and enhance the other areas of formation in the Pre-Theology Program and to prepare the seminarian for the more specialized forms of pastoral field education that he will undertake in the School of Theology. It also serves as a valuable means by which the pre-theology seminarian and his advisor can discern the seminarian's aptitude for future ministry.

Pastoral Formation Goals Specific to Pre-Theology

Pre-theology seminarians will:

1. understand the Church's pastoral mission as it is practiced in a parochial setting.

2. demonstrate an ability to serve the needs of a variety of people and groups in the community, especially the poor.
3. make progress by more actively participating in the Church's pastoral mission.

4 ACADEMIC PROGRAMS

4.1 The Liberal Arts Academic Program

In what follows, the requirements for graduation are described under these headings:

- **Core Courses in the Liberal Arts**
- **Majors and Minors**
- **Additional Graduation Requirements**

Total credit hours needed for graduation is 132. Of this amount 104 are in core courses.

Majors: Philosophy, Humanities (*Literature, Spanish Language & Hispanic Studies, History, and Classical Studies Tracks*)

Minors: Classical Studies, Literature, History, Philosophy, Spanish Language and Hispanic Studies

Core Courses

- Philosophy – 24 credit hours
 - PHIL 111 Logic
 - PHIL 114 Ancient
 - PHIL 213 Human Nature/Epistemology
 - PHIL 213 Ethics
 - PHIL 311 Metaphysics
 - PHIL 318 Philosophy of God
 - PHIL 409 Early Modern
 - PHIL 410 Late Modern
- English Composition and Literature – 12 credit hours
 - ENGL 143 Writing I
 - ENGL 145 Writing II
 - Two Literature electives (300 level or higher)
 - (Students who are exempted from ENGL 145 will substitute an additional English literature elective)
- Undergraduate Theology – 12 credit hours
 - UTHE 150 Man, Revelation and the Bible
 - UTHE 151 Jesus Christ and the Church
 - UTHE 250 Liturgy, Sacraments, and Christian Prayer
 - UTHE 251 Introduction to Catholic Morality
- Latin – 9 credit hours
 - LATN 141 Latin I
 - LATN 142 Latin II
 - LATN 241 Latin III

- History – 9 credit hours
HIST 191 Western Civilization I and
HIST 192 Western Civilization II;
HIST 293 American History I or
HIST 294 U.S. 1877 to Present
- Non-Western Course – 3 credit hours
- Science – 6 credit hours
ASTR 111 Astronomy, or
BIOL 277 Biology, or
PHYS 110 History of Physics, or
GEOL 120 Geology
- Social Science – 3 credit hours
PSYC 213 Intro to Psychology, or
SOC 335 Introduction to Anthropology, or
ECON 211 Introduction to Economics, or
POLS 110 Introduction to Political Science
- Mathematics – 6 credit hours
MATH 151 Introduction to College Mathematics
MATH 160 Business Mathematics
MATH 210 Introduction to Statistics
COSC 140 Introduction to Computer Science
- Speech – 2 credit hours
SPCH 147 Speech
- Fine Arts – 4 credit hours
FIAR 275 Voice (required) 1 credit hour
FIAR 270 Art History or
FIAR 279 Music Theory I or
FIAR 321 Music History
- Physical Education – 2 credit hours
Wellness and Fitness 1 credit hour

Languages: Spanish, French or German – 12 credit hours

SPAN 141 Spanish I	4 hour course
SPAN 142 Spanish II	4 hour course
SPAN 241 Spanish III	4 hour course

FREN 141 French I	4 hour course
FREN 142 French II	4 hour course
FREN 241 French III	4 hour course

GERM 141 German I	4 hour course
GERM 142 German II	4 hour course

Each course is three credit hours unless otherwise indicated.

Note: No course may be used to satisfy more than one requirement of the core courses in the Liberal Arts, but many core courses serve also to satisfy major requirements.

Majors and Minors

Each student is required to complete a major for graduation. Students should declare their major to the registrar no later than the 1st of April of their sophomore year.

The College of Liberal Arts has two departments offering both a major and a minor: Philosophy and Humanities. The latter department has tracks in Literature, Spanish Language and Hispanic Studies, History, and Classical Studies. Students must earn at least a C in the courses that count toward their major or minor. Each department sets additional requirements for those seeking a major or minor in that discipline. Courses from other disciplines may be accepted as electives, with the approval of the major department chair.

Philosophy

Requirements for a Major or Minor in Philosophy

In accordance with the provisions of *The Program of Priestly Formation, 4th edition*, all College of Liberal Arts students are required to take at least eight courses in philosophy. Students must take the eight courses, listed as core courses above. This eight-course sequence also constitutes a minor in philosophy (24 credit hours). In addition to these courses required of all College of Liberal Arts students, majors in philosophy must take an additional 9 hours of philosophy. This includes two elective courses in philosophy and PHIL 416 *Twentieth and Twenty-first Century Philosophy*.

Department of Humanities

The Department of Humanities offers an interdisciplinary degree with a concentration in one of four tracks: Literature, Spanish Language and Hispanic Studies, History, and Classical Studies. Students can also minor in these areas. A minor consists of 15 hours, as approved by the department chair, in the area of concentration.

Literature Track

In addition to 104 credits from the core courses, 21 credits in the following distribution must be taken.

1. English Literature Courses (3)
ENGL 383 Shakespeare;
Two (2) additional English literature courses.
2. History Course (1)
HIST 371 Ancient Greek and Rome or
HIST 386 Modern Europe or
HIST 393 Modern Intellectual History or
HIST 297 or HIST 298 General History of Latin America I or II
3. Classics Course (1)
LATN 343 Latin Prose and Poetry Readings or
ENGL 350 The Classical Tradition.

4. Hispanic Literature Course (1)
SPAN 383 Survey of Spanish-American Literature or
SPAN 387 Survey of Spanish Literature or
SPAN 481 The Novel of the Mexican Revolution or
SPAN 484 Cervantes and His Time or
SPAN 485 Anticlericalism in Spanish Literature or
SPAN 487 Love, Death, and Society in Literature.
5. Senior Capstone (1)
ENGL 486 Literary Criticism and Methods

Spanish Language and Hispanic Studies Track

In addition to 104 credits from the core courses, 21 credits in the following distribution must be taken.

1. Spanish Literature Courses (2)
SPAN 383 Survey of Spanish-American Literature;
SPAN 387 Survey of Spanish Literature;
one additional Hispanic Literature.
2. Fourth Semester Language Course (1)
SPAN 341 Advanced Spanish Grammar, Composition, Translation, and Interpretation.
3. Hispanic History Course (2)
one Colonial Latin-American course and
one additional Hispanic history course.
4. Other Literature Course (1)
one English or Classics literature elective.
5. Senior Capstone (1)
either ENGL 486 Literary Criticism and Methods or
HIST 326 Historical Methodology and Research.

History Track

In addition to 101 credits from the core courses, 21 credits in the following distribution must be taken.

1. General History Courses (3)
HIST 371 Ancient Greece and Rome;
One Non-Western History and one other upper level History course.
2. Latin American History Course (1)
HIST 297 General History of Latin America I or
HIST 298 General History of Latin American II.
3. US History Course (1) – one additional History course.
HIST 293 U.S. History I or
HIST 294 U.S. History 1877 to Present
4. Literature Course (1) - one additional course in English, Hispanic, or Classical literature.
5. Senior Capstone (1) - HIST 326 Historical Methodology and Research.

Classical Studies Track

In addition to 101 credits from the core courses, 21 credits in the following distribution must be taken.

1. Greek Language Courses (3)
GREK 341 Koine Greek I,
GREK 342 Koine Greek II
GREK 343 Koine Greek III
GREK 344 Koine Greek IV.
2. Latin Literature Courses (1)
LATN 343 Latin Prose and Poetry Readings or
LATN 344 The Confessions of St. Augustine.
3. Literature Course (1)
ENGL 350 The Classical Tradition.
4. History Course (1)
HIST 371 Ancient Greece and Rome.
5. Senior Capstone (1)
either ENGL 486 Literary Criticism and Methods or
HIST 326 Historical Methodology and Research.

Total Hours Required for Graduation

At least one hundred thirty-two semester hours of academic work, including two hours in physical education, are required for graduation. Academic courses completed at a college other than the Josephinum in which the final grade was C or better, at the discretion of the academic dean, be counted toward this requirement. At least thirty (including at least six in one's major) of these one hundred thirty-two credit hours must have been taken at the Josephinum's College of Liberal Arts. The senior year must be spent in residence at the college. The maximum time period in which a student is expected to finish the program is normally five years.

Cumulative Grade Point Average

A 2.0 cumulative grade point average for all academic work undertaken at the Josephinum is required for graduation.

Graduation with Honors

Students with no F grades who have attained the following cumulative grade point averages, and who have completed a minimum of 60 semester hours at the Josephinum, are graduated with honors:

Cum Laude	3.50
Magna cum Laude	3.70
Summa cum Laude	3.90

Exceptions

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

A student may appeal the decision of the academic dean to the college faculty, within 30 days of the dean's decision; the appeal must be presented in writing, and the dean must present the rationale for the appealed decision in writing. The faculty vote on the appeal will be final.

Occasionally, students who have completed a graduate degree may enroll in the College of Liberal Arts for the B.A. program. For such students only, the College offers a B.A. degree in general studies, the specific course-requirements of which will be determined by the academic dean. These students will be required to complete 132 semester hours, including at least 30 hours taken at the Josephinum, and at least 30 hours in one area of study, but ordinarily they will be exempt from general distribution requirements. These students will not be eligible for graduation with honors and will not compete for College academic awards.

4.2 Bachelor of Philosophy

A Bachelor of Philosophy is awarded to students who already possess a B.A. degree or the equivalent and successfully complete all the requirements for this degree as described below. Ordinarily these students are enrolled in the Pre-Theology Program.

Requirements

A total of 60 semester credits distributed as follows:

- Philosophy: 27 credits
 - PHIL 111 Logic
 - PHIL 114 Ancient Philosophy
 - PHIL 213 Philosophy of Human Nature and Epistemology
 - PHIL 214 Ethics
 - PHIL 311 Metaphysics
 - PHIL 318 Philosophy of God
 - PHIL 409 Early Modern Philosophy
 - PHIL 410 Late Modern Philosophy
 - PHIL 416 Twentieth and Twenty-first Century Philosophy
- Theological Studies: 12 credits
 - UTHE 150 Man, Revelation, and the Bible
 - UTHE 151 Jesus Christ and the Church
 - UTHE 250 Liturgy, Sacraments, and Christian Prayer
 - UTHE 251 Introduction to Catholic Morality
- Latin: 9 credits
 - IL 471 Ecclesiastical Latin I
 - IL 472 Ecclesiastical Latin II
 - IL 473 Ecclesiastical Latin III
- Other Required Courses: 6 credits.
 - PSYC 213 Intro to Psychology (3 credits)
 - SPCH 147 Speech (2 credits)
 - FIAR 275 Voice (1 credit)
- Electives: 6 credits
 - The choice of electives must be approved by the Academic Dean.

A grade of C or better must be earned in each of the nine required courses in philosophy and in each of the four required courses in theological studies indicated above.

A cumulative grade point average of 2.0 (a C grade) or better for all courses taken at the Josephinum must be earned.

Transfer Credits

Of the 60 semester credits required in the Pre-Theology Program, at least 33 must be earned at the Pontifical College Josephinum. A maximum of 27 credit hours earned elsewhere that meet Josephinum requirements may be transferred into the program.

Length and Structure

Those who have not done undergraduate level study in philosophy, theology, or Latin normally require two years to complete the B. Phil. degree. The academic year is divided into two semesters of fifteen-weeks each.

Academic Regulations

In general, the academic regulations of the College of Liberal Arts govern this program. The following regulations have been adapted to the needs of the Pre-Theology Program.

- The normal course load is twelve to fifteen credits each semester.
- Courses may not be added after the first full week of a course.
- Courses may not be dropped after the third full week of a course.
- The minimum GPA necessary to avoid academic probation is as follows:

1st semester	1.60
2nd semester	1.75
3rd semester	1.90
4th semester	2.00
- The pass/fail option is limited to electives; it is not available for required courses.
- The registrar prepares a formal report of the student's academic achievement at the end of each term. This report is mailed to the director of vocations and to the bishop or religious superior and is reviewed by the academic dean, the director of formation, and the student's formation advisor.

4.3 Certificate of Achievement in Philosophical and Theological Studies

A Certificate of Achievement is awarded to students who successfully complete at least one full year in the Josephinum Pre-Theology Program, and have earned, including transfer credits, 24 credits in philosophy (not including the three credits for the Twentieth and Twenty-first Century Philosophy course), and 12 credits in undergraduate theology according to the specifications of The Program of Priestly Formation, *4th ed.*, but who have not fulfilled all the requirements for the B.Phil. degree. To receive this certificate students must receive a passing grade in all courses taken at the Josephinum and must achieve a cumulative grade point average of at least 2.0 in these courses.

Entrance to the Ordination/Master of Divinity Program

A Josephinum pre-theology seminarian may move into the Master of Divinity (ordination) program when the following steps are taken:

- The seminarian should submit a written statement requesting admission into the Master of Divinity program, stating his reasons for seeking priestly ordination.
- The seminarian should ask his formation advisor to include in his final evaluation a recommendation that he be admitted into the Master of Divinity program.

- After reviewing the seminarian's transcript, the academic dean must certify that the seminarian has fulfilled all academic prerequisites before entry into the Master of Divinity program is allowed.
- The seminarian should ask his diocese or religious community to send a written statement to the School of Theology Admissions Committee expressing its intent to continue sponsoring the seminarian during his theological studies for the priesthood.

4.4 Ordination and Master of Divinity Degree Programs

Ordination to the Priesthood and the Master of Divinity (M.Div.) degree are the normative credentials promoted by the School of Theology of the Pontifical College Josephinum for its seminarians, and are conferred after the successful completion of Fourth Theology (i.e., four "academic years" of full time work). These programs, which are intended to prepare candidates for the Catholic priesthood in parishes and other settings, are only open to those students who have been accepted as seminarians by the rector of the Josephinum. The M.Div. program is considered a first level professional ministerial degree program. The Ordination Program is a more extensive program of preparation, which consists of the M.Div. Program and various advanced components. (These advanced components are also applicable to the Master of Arts Program, described separately).

The goals of each of these programs have the same purpose, and are in conformity with the *Program of Priestly Formation, 4th edition (PPF)*, of the United States Conference of Catholic Bishops and with all relevant documents and directives of the Holy See. The programs strive, by means of both content and process, to enable seminarians to integrate the four fundamental areas ("pillars") of formation identified in the *PPF* and in Pope John Paul II's *Pastores Dabo Vobis*: human, intellectual, pastoral, and spiritual. By design, this vision coincides with the degree standard of the Association of Theological Schools (ATS), which accredits the M.Div. degree offered by the Josephinum's School of Theology.

While addressing the formation goals indicated by these four "pillars," these programs endeavor to provide significant structured opportunities that enable the seminarian to develop a comprehensive and critical understanding of the Catholic Tradition in its historical and contemporary cultural context.

Moreover, they are designed to assist him to develop a capacity for priestly life and leadership in a context of ongoing personal and spiritual formation. Continuing programmatic and personal assessments, with an emphasis on student-centered learning, are considered integral to the formation program in all of its components.

Admission requirements for the M.Div. program are a Bachelor's degree or its equivalent from an accredited college and courses that include those philosophical and theological fields outlined in the *Program of Priestly Formation, 4th ed.*, namely, 24 credit hours of philosophy that include logic, ancient philosophy, modern philosophy, contemporary philosophy, the philosophy of human nature, epistemology, metaphysics, ethics, and the philosophy of God; and 12 credits in undergraduate theology that include a survey of basic Catholic moral and dogmatic teaching, Scripture, Church History, the Church's Liturgy, and of Christian Prayer.

The degree requirements are listed below, and include the personal, vocational, spiritual, and academic formation of the student. At least one year of full-time academic study must be completed at the Josephinum. Other details with regard to requirements, procedures, rights, and responsibilities are explained in the *Formation Handbook* and the *Academic Handbook* that are made available to each seminarian at the beginning of the academic year (see the Josephinum intranet also).

Required Courses/Sequence for Ordination/Master of Divinity Programs

FALL SEMESTER			SPRING SEMESTER		
First Year			First Year		
+	BI 511 Introduction to Scripture	3.0	+	BI 512 Hexateuch	3.0
+	DO 511 Foundations of Theology	3.0	+	DO 512 Christology	3.0
+	HS 511 Church History I (First Millennium)	3.0	+	HS 512 Church History II (Medieval and Reformation)	3.0
+	LI 501 Liturgical Music	1.5	+	HS 516 Patristics	3.0
+	MO 511 Principles of Morals	3.0	+	LI 532 Introduction to Liturgy	1.5
+	PA 541 Intro to Homiletics	1.5	+	TFE 501.b Introduction to Teaching II	1.0
	TFE 501.a Introduction to Teaching I	1.0			
		16			14.5
Second Year			Second Year		
+	BI 611 Synoptics and Acts	3.0	+	BI 612 Prophets	3.0
+	CL 611 Canon Law I	3.0	+	CL 621 Canon Law II	3.0
+	DO 621 Trinity	3.0	+	DO 616 Theological Anthropology	3.0
+	LI 634 Liturgy of Initiation and Eucharist	3.0	+	MO 612 Sexual Morality	3.0
+	SP 611 Foundations of Spirituality	3.0	+	PA 621 Preaching I	1.5
	TFE 502.a Supervised Hospital Ministry I	1.0	+	PA 631 Principles of Catechetics	1.5
		16		TFE 502.b Supervised Hospital Ministry II	1.0
					16
Third Year			Third Year		
+	BI 712 Pauline Corpus	3.0	#	BI 713 Johannine Corpus	3.0
+	DO 717 Ecclesiology	3.0	+	DO 723 Sacraments II	3.0
+	DO 722 Sacraments I	3.0	(+)*	HS 741 U.S. Church History or [HS 713 Church History III]	3.0
(+)*	HS 713 Church History III (Modern and Contemporary) or [HS 741 U.S. Church History]	3.0	+	PA 722 Preaching II	1.5
+	LI 720 Rites I	1.5	#	MO 713 Social Morality	3.0
	TFE 503a Pastoral Leadership Internship I	1.0		TFE 503b Pastoral Leadership Internship II	1.0
		11.5 or 14.5			11.5 or 14.5
Fourth Year			Fourth Year		
#	DO 857 Priesthood: Theology and Practice	3.0	+	DO 820 Ecumenism	1.5
+	PA 858 Confession: Practicum	1.5	+	DO 809 Mariology	1.5
#	PA 868 Pastoral Counseling	3.0	#	LI 822 Rites II: Eucharist	1.5
+	PA 883 Pastoral Care of Marriage and Family	3.0	+	MO 841 Medical Morals	3.0
	TFE 504a Parish Diaconal Ministry	1.0			
		11.5			7.5
+	LI 945 Chant I or LI 946 Chant II	1.0	+	"Consortium Course"	3.0

+ indicates courses required for M.Div.

indicates 13.5 hours of other required courses for ordination (see the following for ordination candidates)

Master of Divinity - 129.5 credits

91 credits (academic plus practica/pastoral courses) (required courses indicated, above, with "+")
 7 TFE credits (Theological Field Education courses) 98, plus
 13.5 requirements (111.5)
 and 15 (elective) → total : 129.5

Ordination - 129.5 credits

All of M.Div. requirements. Plus required participation in:
 Human/Spiritual Formation Programs
 Annual Student Evaluation
 Theological Reflection/Pastoral Formation Programs
 Ministries Workshops

Master of Arts - 57 credits

(see Master of Arts in Theology Program description)

NB: 1) Comprehensive exams (3credits) for M. Div. degree program, 2) A maximum of 3 credits is allowed for choir electives.

The M.Div. degree requires 98 credits, of which 7 are awarded for annual field education. In addition, the student must participate in

- Human and Spiritual Formation Programs
- Annual Student Evaluation
- Theological Reflection and Pastoral Formation Programs
- Ministries Workshops

Candidates for ordination to the priesthood must fulfill

- 98 hours course required for the M.Div. and the other activities listed above as M.Div. requirements
- 13.5 hours of other required courses enumerated in the chart above
- 15 hours of electives.

In addition, please note the following:

- The M.Div. Comprehensive Exam is required for the M.Div. degree program (3 credits).
- A maximum of 3 credits is allowed for choir electives.

Master of Divinity Examination

- The fields to be covered on the exam will be Scripture, Dogma, Moral Theology and a fourth field including Canon Law, Church History, and Liturgy and stressing pastoral applications.
- A study guide will be prepared and distributed just before Christmas vacation.
- The written exam will be two (2) hours in the morning and two (2) hours in the afternoon.
- There will be one (1) hour for each area.
- Faculty evaluation of the written exam will form the basis of the questions asked in the oral exam, which will be given a pastoral slant, when possible.
- Exams will be given in the third week of April. If a student fails one or more questions he will have one (1) opportunity to improve his written performance in an exam to be taken two (2) weeks later.
- The oral exam will be one (1) hour in length and will occur no sooner than three (3) days after the written exam and not later than seven (7) days after that exam.

4.5 Master of Arts in Theology Degree

The Master of Arts in Theology is a first-level graduate degree. It is intended to prepare the candidate, either lay or cleric, for teaching and to pursue higher academic studies in the sacred sciences. It is designed, first, to give a sound initiation in graduate theological studies and, second, to allow for a concentration in the areas of biblical studies, dogmatic theology, moral theology, or evangelization. Students preparing for the priesthood at the Josephinum may pursue the Master of Arts in Theology degree concurrently with the Master of Divinity degree. They will need to enroll in this degree program before the end of the second semester of the third year of their M.Div. studies, after the completion of language requirements, but before the comprehensive examinations and the presentation of the thesis.

Prerequisites

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

- Fifteen (15) semester hours of philosophy studies, with 3 hours (each) in Metaphysics and Philosophy of God, and 9 hours from among the following: Philosophy of Human Nature, Epistemology, Cosmology, Ethics, and/or courses in the history of philosophy. The grade point average for these courses must be 3.0 or better. These courses may be taken at either the graduate or undergraduate level.
- Six (6) hours of courses in Scripture, 3 of which must treat some portion of the Old Testament, and 3 some portion of the New Testament.

Language Requirements

A reading knowledge of Latin is required of all students. Additionally, students in dogmatic or moral theology will need to be able to read one of the major modern languages in addition to English; viz., French, German, or Spanish. Students in biblical studies must be able to read either Greek or Hebrew and one of the modern languages; or alternatively both Greek and Hebrew. Courses are provided in the College of Liberal Arts, and in the School of Theology, for students who need these languages to fulfill prerequisites for the M.A. degree program.

Proficiency in these required languages will be determined by an examination in which the student shows his ability to read and understand texts, with the aid of a dictionary, presented by a professor assigned by the academic dean. For the Latin exam the proficiency will be demonstrated by translating into English a text from *Lumen Gentium* (or a similar document). For the modern languages, proficiency will be demonstrated by the translation into English of a portion of an article selected from a theological journal. Greek proficiency will be demonstrated by the translation into English of a passage presented from the *Gospel of John*; for Hebrew from the *Book of Genesis*.

The student must demonstrate such proficiency before enrolling in the M.A. Program. The academic dean will determine if this requirement has been met by means of an equivalent test or program.

Requirements

The M.A. in Theology requires 36 semester credits, final examinations, both written and oral, and a research component. Advance standing with credit may be given for the 21 hours of prerequisites, as delineated, in accord with Standard M.4 of the Association of Theological Schools.

Course Work

Participation in a pro-seminar (no credit) on research methods is required of all M.A. candidates, prior to the acceptance of their research component.

All M.A. candidates earn at least 18 hours of credit in 3-hour courses in:

- Foundations of Theology
- The Holy Trinity
- Christology
- Ecclesiology
- Theological Anthropology
- Fundamental Moral Theology

(Those students concurrently enrolled for the M.Div. at the Josephinum could also receive credit for these courses for that degree).

Students must also earn at least 18 hours of credit in the area of their concentration.

(N.B.: Those students taking the following courses for the M.A. degree could not also receive credit for them for the M.Div. degree.)

Biblical studies students may apply up to 6 hours of biblical language courses, if these are completed during the first two semesters of the program.

Dogmatic theology students must take 6 hours of Catholic sacramental theology (unless they are concurrently enrolled in the Josephinum's M.Div. program or have already earned an equivalent degree). Three hours of this requirement may be fulfilled by a course in Catholic liturgical theology.

Moral theology students must take 3 hours of credit in each of the following:

- Christian Sexual Morality,
- Catholic Social Ethics,
- Medical Morality.

Evangelization students must take 9 hours of credit from among the following:

- Theology of Marriage and the Family,
- Principles of Catechetics,
- Adult Religious Education,
- Pastoral Care of Hispanics in the U.S.,
- Theology of the Laity,
- The Thought of John Paul II,
- Catholic Liturgical Theology,
- other courses approved by the academic dean.

Comprehensive Examinations

To demonstrate the achievement of a sound initiation in graduate theological studies, the M.A. candidate will take a written comprehensive examination after having completed at least 24 course hours in the M.A. program. The written examination will consist of four questions, based on a reading list provided by the academic dean, and is to be completed in four hours (divided between morning and afternoon sessions). It will be prepared and graded by two members of the faculty appointed by the academic dean. The first two questions will focus on the candidate's area of concentration, and the second set of two questions will be taken from among the other three areas of concentration. All questions must receive a passing grade from two readers, and the average grade from each examiner must be a B or better for fulfillment of this requirement. If the necessary minimum grades are not received from one of the two readers, a third reader will be appointed, whose decision in the matter will be final.

After the student's notification of the successful completion of the written exam, an oral examination to demonstrate general mastery of the area of concentration will be held. It will be of one hour's duration and will be conducted by a board of the faculty appointed by the academic dean or his designee. The board will consist of two or three members of the faculty, who will each give a letter grade, based on the candidate's performance during the entire session. A letter grade for the oral comprehensive examination will be computed by averaging the grades of the examiners. Student and other observers of the oral examination are welcome at the discretion of the candidate and with the permission of the academic dean. Faculty members are also welcome to attend, if they choose.

Research

The object of the research component is to have students demonstrate a competence in theological research in the area of concentration. They do so by presenting samples of substantial theological work in which they

- use primary sources carefully
- explore in some depth a theological question of some difficulty and complexity, and
- exercise critical judgment and insight in analyzing and synthesizing ideas.

This may be done either with a Masters thesis of approximately 75 pages for which 6 credit hours in the area of concentration are earned, or a research paper of approximately 45 pages (no credit hours). In the case of the thesis, the student will need to seek the direction of a member of the theology faculty, with the approval of the academic dean. Early in the process another professor is appointed by the academic dean to serve as a second reader.

When the student chooses to do a research paper, it can be either the development of a paper presented in a seminar or course, or an independent project. In the former case, the professors of the course will serve as director and a second reader will be appointed by the academic dean when the paper is submitted. In the latter, the academic dean will appoint two readers. In either case, both readers must approve the paper as fulfilling this requirement of the program. A letter grade will be given for the paper presented (which must be at least a B). In order to fulfill the research component of the degree program, a final draft of any paper, ready for binding, and approved by all readers, must be turned into the office of the academic dean.

Grading

A student must obtain a grade of B (3.0) or better for any course, thesis, research paper or examination that fulfills one of the requirements for the M.A. in Theology.

The final evaluation of the student's performance is determined by calculating the courses as one unit (GPA), the research project, the oral and the written comprehensive examinations, each worth 25%, respectively.

Honors are awarded according to the following scale:

Summa cum laude for a final grade of	3.85 - 4.0
Magna cum laude	3.70 - 3.84
Cum laude	3.50 – 3.69

Enrollment Requirements

Enrollment in the M.A. program may be sought after successful completion of all the pre-requisites and language requirements. The petition form will be available from PCJ intranet or the academic handbook, and should be submitted to the academic dean, who will, in turn, determine whether all of the requirements for enrollment in the program have been met. All program requirements must be fulfilled within 5 years of the date of enrollment in the M.A. program. The student must complete at least 4 semesters of full-time study or equivalent at the Josephinum School of Theology. A one (1) credit hour continuous enrollment must be maintained.

Transfer Credit

Up to 9 semester hours of credit from other accredited institutions, including members of the Theological Consortium of Greater Columbus, may be accepted, at the discretion of the academic dean.

Resources

In addition to the resources of the A.T. Wehrle Library and the libraries of the Theological Consortium of Greater Columbus, a faculty member of the School of Theology will be assigned by the academic dean to serve as advisor/mentor to each candidate. In the case of seminarians, this person may be the individual's

personal formation advisor. In the case of non-seminarians, the advisor/mentor will also provide guidance and support for the individual in light of the particular vocational decisions related to the purposes of the program.

Educational Evaluation

The academic dean will chair the M.A. Committee, which consists of three members of the faculty, elected by their peers, and which is responsible for maintaining ongoing evaluation of the degree program. The committee will develop and monitor means by which they are able to demonstrate the extent to which students have met the various goals of the degree program, as well as the extent to which the degree program is meeting the needs of students. Finally, the committee will regularly measure the percentage of students who complete the program and the percentage of graduates who find placement appropriate to their vocational interests and the programs goals.

Duration of the Program

Students enrolled in the M.Div. program who are also preparing for ordination must complete all requirements for the M.A. degree within two years after their graduation from the Josephinum. Students not enrolled in the M.Div. program who are also not seeking ordination must contact the academic dean to determine the permissible duration of their M.A. degree program, which cannot exceed 5 years, in any case.

4.6 Baccalaureate in Sacred Theology Degree

The Pontifical College Josephinum in affiliation with the Pontifical Lateran University in Rome, Italy offers a Baccalaureate in Sacred Theology (S.T.B.). Since this degree is awarded by the Pontifical Lateran University it is an entry level Pontifical degree. Candidates awarded this degree can then move on to pursue higher Pontifical degrees. Requirements for ordination are not satisfied by the S.T.B. degree since it does not require the practical courses included among the requirements for ordination.

Candidates for the S.T.B. must satisfy all of its course requirements. The other requirements for the degree are a 30 page research paper supervised by a member of the faculty, an oral exam on the content of the paper and another oral examination of one hour in length with questions taken from Scripture, Dogmatic and Moral Theology. This is ordinarily administered at the Pontifical College Josephinum by faculty from the Pontifical Lateran University and employs its thesis model of questioning.

Admission requirements for the Baccalaureate in Sacred Theology program

Admission requirements for the S.T.B. program are a Bachelor's degree or its equivalent from an accredited college and courses that include those philosophical and theological fields outlined in the *Program of Priestly Formation, 4th ed.*, namely, 24 credit hours of philosophy that include logic, ancient philosophy, modern philosophy, contemporary philosophy, the philosophy of human nature, epistemology, metaphysics, ethics, and the philosophy of God; and 12 credits in undergraduate theology that include a survey of basic Catholic moral and dogmatic teaching, Scripture, and the Church's Liturgy, and Christian Prayer. A reading knowledge of Latin and Greek is also required.

SCHOOL OF THEOLOGY
Required Courses/Sequence for Baccalaureate in Sacred Theology (S.T.B.)

FALL SEMESTER			SPRING SEMESTER		
<u>First Year</u>	Lateran Cr. Hrs.	PCJ Cr. Hrs.	<u>First Year</u>	Lateran Cr. Hrs.	PCJ Cr. Hrs.
DO 511 Foundations of Theology	4.0	3.0	BI 512 Old Testament	4.0	3.0
HS 513 Church History I	4.0	3.0	DO 512 Christology	4.0	3.0
LI 501 Liturgical Music	2.0	1.5	HS 511 Church History II	4.0	3.0
MO 511 Principles of Morals	4.0	3.0	HS 512 Patristics	4.0	3.0
*PA 541 Intro to Homiletics	2.0	1.5	LI 532 Introduction to Liturgy	2.0	1.5
Total Credit Hours	16.0	12.0	Total Credit Hours	18.0	13.5
<u>Second Year</u>			<u>Second Year</u>		
BI 611 Synoptics and Acts	4.0	3.0	BI 612 Prophets	4.0	3.0
CL 611 Canon Law I	4.0	3.0	CL 621 Canon Law II	4.0	3.0
DO 621 Trinity	4.0	3.0	DO 616 Theological Anthropology	4.0	3.0
LI 634 Liturgy of Initiation and Eucharist	4.0	3.0	MO 612 Sexual Morality	4.0	3.0
SP 611 Foundations of Spirituality	4.0	3.0	*PA 621 Preaching I	2.0	1.5
Total Credit Hours	20.0	15.0	PA 631 Principles of Catechetics	2.0	1.5
			Total Credit Hours	20.0	15.0
<u>Third Year</u>			<u>Third Year</u>		
BI 712 Pauline Corpus	4.0	3.0	BI 713 Johannine Corpus	4.0	3.0
DO 717 Ecclesiology	4.0	3.0	DO 723 Sacraments II	4.0	3.0
DO 722 Sacraments I	4.0	3.0	MO 713 Social Morality	4.0	3.0
HS 713 Church History III	4.0	3.0	PA 722 Preaching II	2.0	1.5
*LI 720 Rites I	2.0	1.5	Elective	4.0	3.0
Total Credit Hours	18.0	13.5	Total Credit Hours	18.0	13.5
<u>Fourth Year</u>			<u>Fourth Year</u>		
DO 857 Priesthood: Theology and Practice	4.0	3.0	DO 809 Mariology	2.0	1.5
*PA 858 Confession: Practicum	2.0	1.5	*LI 822 Rites II: Eucharist	2.0	1.5
PA 868 Pastoral Counseling	4.0	3.0	MO 841 Medical Morals	4.0	3.0
PA 883 Pastoral Care of Marriage and Family	4.0	3.0	Elective		
Total Credit Hours	14.0	10.5	Total Credit Hours	8.0	6.0

** indicates courses required for ordination and not included in the 99 total credit hours for the S.T.B.*

Baccalaureate in Sacred Theology (S.T.B.) - 99 Josephinum credit hours are equivalent to the Pontifical Lateran University's 132 credit hours.

99 credits plus the following other requirements for the degree

- Reading knowledge of Latin and Greek
- Thirty (30) page research paper
- Oral examination on content of paper

Oral examination one hour in length with questions from Scripture, Dogmatic and Moral Theology

5 ACADEMIC PROCEDURES

5.1 College Policies

The Academic Year

The scholastic year is divided into two semesters of 15 weeks each, beginning in August and in January. All courses are taught on a semester basis. Credits are earned in terms of semester hours.

Unit of Credit

The unit of credit is the semester hour; one semester hour is normally earned by one fifty-minute lecture, or by one two-hour laboratory period per week, for 15 weeks.

Units of credit are given for courses in which the student's achievement is graded A, B+, B, C+, C, or D, or a Pass in Pass \ Fail courses.

Credit Load

The normal academic load seminarians permitted during a semester is sixteen to eighteen credit hours. Seminarians who wish to carry a greater number of credit hours in a semester must obtain permission from the academic dean and their personal formation advisor. Such permission is usually granted if the student's cumulative grade point average is 3.0 or better. All students who are in residence and working toward a B.A. are full time and must carry at least 12 credits. Students must average 16.5 credits a semester to earn 132 credits in eight (8) semesters. In conjunction with the academic dean and their personal formation advisor, students may take more or less than 16.5 credits so long as the total can be earned by the time the student plans to graduate.

Class Attendance

Students are expected to attend all classes and laboratories. No limited or unlimited cut system is in effect in any department. When a student's absences, even though justifiable, exceed one-third of the class periods in a course, the student ordinarily cannot receive a passing grade in that course.

Examinations

Examinations, papers, or other written projects are mandatory at mid-semester and at the end of each semester. The stipulation concerning mid-semester examinations is met if the instructor has given at least one major (50 minute) examination at some point during the first seven weeks of the course.

Semester examinations are of two-hour duration, are scheduled by the registrar and are to be ordinarily proctored by the teacher of the course. Students may take semester examinations at other times only in very unusual circumstances, and only with the academic dean's permission.

Grading Policy

The final (semester) grade represents the instructor's considered judgment of the student's achievement in the course. Normally this grade will be determined by the combined results of course work, which could include recitations, oral reports, quizzes, assignments, and examinations.

College Grading System

A	Superior	93 - 100	4.0 grade points per semester hour
B+	Excellent	90 - 92	3.5 grade points per semester hour
B	Above Average	85 - 89	3.0 grade points per semester hour
C+	Upper Average	82 - 84	2.5 grade points per semester hour
C	Average	77 - 81	2.0 grade points per semester hour
D	Below Average	70 - 76	1.0 grade points per semester hour
F	Failure	0 - 69	0.0 grade points per semester hour
I	Incomplete		

Grade Point Average

The student's grade point average is determined by dividing the total number of points earned by the total number of semester hours undertaken. Pass \ Fail courses are not included in the GPA. Grades for transitional courses are not included in the GPA.

The maximum grade point average attainable is 4.0. A cumulative grade point average of 2.0 is required for graduation.

Pass or Fail Option

The pass or fail option is **not** available for required courses. It is limited to electives and allows the student to venture beyond the field of personal specialization without affecting his grade point average.

Pass/Fail grades refer only to the final grade in the course, which will be entered, as P (Pass) or F (Fail) on the student's transcript, but which will not be counted in his cumulative GPA. Normal course work, assignments, and examinations are given to the student. Academic performance for pass or fail enrollees will be evaluated by the same standard as that of the students taking the course for academic credits.

This option is allowed for only one course per semester. The permission of the professor of the course and the approval of the academic dean are required in each instance. These must be obtained during the first three weeks of the semester.

Report of Grades

A formal report of the student's academic achievement is made by the registrar at the end of each semester. This report is mailed to the student's director of vocations, his bishop or religious superior, and, at the student's written request, to his parents. It is also reviewed by the academic dean, the vice-rector of the college, the director of formation, and the student's formation advisor.

Incomplete (I) Grades

An Incomplete grade can only be assigned when an illness, a death in the family, or other unusual and unforeseeable circumstance not encountered by other students prevents completion of the course requirements by the end of the semester. Incomplete grades are usually only given out due to extenuating, unavoidable, or uncontrollable circumstances. Incompletes may also be granted, by a professor, in consultation with the academic dean's office.

Any student receiving an incomplete in any course has four weeks into the next semester to complete the work. After four weeks, he receives an F in the course, which is computed into his GPA.

Change in Registration Dropping a Course

Dropping a course during the first three weeks of a fall or spring semester removes all record of the course from transcript records. Any student withdrawing from a course after the initial three weeks

ordinarily receives a failure in that course. Such a failure is computed into the students GPA. After the three-week period, and before the end of the semester, if a student believes that he must withdraw from a course and should not receive a failing grade, then he must submit to the academic dean a written petition stating the special circumstances that warrant a withdrawal from the course without penalty. The academic dean will seek the recommendation of the college professor and relevant department chair before granting or denying the petition.

Repetition of Course

A student may repeat any course by registering for it again. When a course is repeated, the previous grade will be replaced by the letters NC (no credit) on the transcript; only the most recent grade will be counted as credit earned toward graduation requirements and in the cumulative grade point average. This policy is restricted to courses taken at the Pontifical College Josephinum College of Liberal Arts or School of Theology.

Classification of College Students

For sophomore standing	24 credit hours
For junior standing	60 credit hours
For senior standing	96 credit hours

Dean's List

At the end of each semester, the names of those students who have achieved a grade point average for that semester of 3.5 or better and have no grade lower than C are posted on the dean's list.

Monsignor Pinter Honor Society

The Monsignor Pinter Honor Society was established in 1975 to honor college students for high academic achievement. Named for Reverend Monsignor Nicholas Pinter, Ph.D., a professor of classical languages for the Josephinum from 1902-1957, the award recognizes those college students who excelled in academic formation in preparation for service to the Church.

Academic Probation

The academic dean shall place a student on academic probation if the student's GPA in any one semester, or his cumulative GPA, falls below 2.0.

Regardless of GPA, a student will be placed on academic probation if in any one semester he receives a grade below a C in any two Josephinum courses which have credit values of three or more semester hours. For any student on academic probation at the end of a second consecutive semester, continued matriculation for the ensuing semester (as well as for any subsequent semesters) requires a petition to the full College faculty and a simple majority vote in favor of the petition.

A student on academic probation is not eligible for participation in some school activities, at the discretion of the academic dean.

New students who have been admitted conditionally (because they have not met the academic requirements for unconditional acceptance) will be reviewed at the end of their first semester. They will be subject to the same policies regarding continued matriculation, as are students currently on academic probation.

Students Who Are Readmitted

All students who are accepted for readmission more than twelve months after their withdrawal will, upon reentry, have to abide by the rules and regulations the College is operating under at the time of their readmission.

SPECIAL PROGRAMS AND POLICIES

Honors Program

The following are the requirements for the Honors Program:

- A senior thesis of 30-45 pages;
- a cumulative GPA of 3.5;
- meeting with a mentor during the fall semester of the senior year at least monthly;
- two honors courses in a student's major and two honors courses in another area.

Honors students must take four honors courses at the College of Liberal Arts. The student must receive a grade of B or above for these courses to be accepted as honors. Each instructor establishes the specific requirements for an honors course, which may include additional reading, writing, and/or tutorials. The enrollment in a course is at the discretion of the professor who is offering it. Two honors courses must be taken in the student's major area of concentration. Two must be taken in another area of the curriculum unless the student is a double major in which case he must take two in each major field. Courses taken for honors and passed with a grade of "B" or better will be noted in the transcript by the letter "H" after the grade to indicate they were taken for honors credit. A student who successfully completes all of the requirements for the honors program will receive a notation on his diploma indicating such.

Advanced Placement

Any student who took an advanced placement course in high school and has earned a grade of 3 or above on the final standardized Educational Testing Services Exam will be awarded college credits by the Josephinum for courses other than English Composition. In order to be awarded credit in English Composition, a student must earn a grade of 4 or above.

Transitional Courses

To meet the needs of some students entering the College of Liberal Arts, who demonstrate a lack of good academic preparation for college work, the Transitional Program is available. Students in this program are typically those who are returning to academic work after an extended absence, who have not completed college-preparatory work, or who have specific weaknesses in English, mathematics, or foreign languages.

Students eligible for transitional courses receive diagnostic assessment and can receive counseling, tutoring, or instruction in transitional courses dependent on their academic need. Transitional courses are offered in English grammar, reading, writing, mathematics, and English as a Second Language (ESL).

Diagnostic testing for Learning Disabilities (LD) is available to students whose academic performance does not match their potential, as indicated by IQ tests and other evaluations. (See Policy on Students with Diagnosed Learning Disabilities immediately below.)

The College evaluates the academic preparation of all entering students and administers placement tests in the first week of the new school year. The results of the evaluation and placement tests determine the amount of transitional work (if any) a student must complete before being admitted to required introductory courses in the relevant area(s).

Transitional courses are offered in semester format and are graded according to the College's grading system. They carry institutional credit but do not count toward graduation or reduce the requirements for graduation and are not computed in the GPA.

A student must pass transitional courses in order to advance to other courses required for graduation. A student not making satisfactory progress in transitional courses may not advance to other courses and liable for dismissal from the College, in accordance with the general policies regarding academic dismissal.

Students with Diagnosed Learning Disabilities

In compliance with federal and state law, The Pontifical College Josephinum does not discriminate against students with diagnosed learning disabilities. Students who are accepted into the College of Liberal Arts and are diagnosed as learning disabled may be eligible to receive a variety of accommodations dependent upon the nature and extent of their individual disabilities. These accommodations may be made in the circumstances of teaching and testing without lowering the standards by which a student is judged. The student has the responsibility of making known to the academic dean any diagnosed or suspected learning disability in order to arrange for a recognized accommodation in any course. Evidence of this diagnosis must be on file in the registrar's office before accommodations can be made. The Policy on Students with Learning Disabilities is found in the Student Handbooks.

Placement Testing

At the time of orientation, students are given a battery of tests in mathematics and English (including reading comprehension, grammar, sentence structure and usage, vocabulary, logical analysis and writing). The results of CLEP tests may be used in initial placement into courses.

Directed Independent Study Courses

Directed Independent Study (DIS) courses will be offered only with the permission of the academic dean. In all but exceptional cases the dean shall observe the following guidelines when allowing such courses:

- DIS courses are open only to second-semester juniors who have a cumulative GPA of 3.2 or better, as well as to seniors who have at least a cumulative GPA of 3.2 in their area of concentration.
- No student may register for more than one such course per semester.
- The courses selected, generally speaking, are to be in the student's area of concentration.
- No DIS course may be a duplication of an already existing course, e.g. History 191.
- Each such course must have a syllabus, a copy of which is to be given to the registrar and the academic dean no later than three days after the beginning of the semester during which the course is offered. The responsibility for preparing an acceptable in-depth syllabus falls primarily to the faculty member directing the course. The department head and the academic dean must be kept informed about the proposed content of the DIS course.
- These courses are not subject to the official policy pertaining to semester examinations.

Higher Education Council of Columbus

The Pontifical College Josephinum is a member of the Higher Education Council of Columbus (HECC), and its students are eligible to participate in the cross-registration program of the other eight participating colleges and universities.

For all HECC member-institutions:

- Cross-registration is limited to one course per term, with a maximum of three cross-registered courses during a student's degree program.
- A student does not pay tuition to the host institution, but may be charged other enrollment-related fees (lab, parking, etc.).
- A grade for the course taken at the host institution will be posted on the student's home institution transcript.

- A student interested in cross registering for a course must obtain approval from the home institution registrar, his academic advisor, and from the host institution registrar.
- It is the student's responsibility to make certain that the host institution's calendar, course schedule, course content, and credit are compatible with his or her goals and the home institution's requirements.
- Summer courses are not open for cross-registration.
- Courses are available on a space-available basis with each institution setting its own policies on availability.
- Pass/fail policies are to be determined by the professor of a course and must conform to the policy of the home institution.

For students from the Pontifical College Josephinum wishing to cross-register:

- Students can cross-register only with the expressed, written permission of the major advisor and the academic dean.
- A student cannot register elsewhere for a course offered during the same term at Pontifical College Josephinum, except in special circumstances approved by the academic dean.
- Ordinarily, only juniors and seniors will be eligible to participate in the cross-enrollment program.
- A student must secure the syllabus for a course prior to seeking approval for cross-enrollment.
- Students are encouraged to use the program only for courses currently not available at the Pontifical College Josephinum.

For students who wish to cross-register at the Pontifical College Josephinum:

- Each individual faculty member will determine whether his or her course is open for non-seminarians.
- The number of off-campus students will not exceed 30% of the enrollment of a course except by permission of the academic dean.
- Existing guidelines for non-seminarians enrolling in philosophy and religious studies courses continue in effect.
- In addition to the HECC guidelines for the approval of a student's cross-registration, off-campus students must have the expressed, written permission of the instructor and the academic dean before being admitted to a course by the registrar.
- Initial requests by off-campus students will be referred to the academic dean.

Off-Campus Courses

In addition to the HECC program, the Columbus community offers other opportunities for Josephinum students to take courses elsewhere. The following policies have been enacted to preserve the seminary's distinctive academic character.

While carrying a full schedule of courses at the Josephinum, a student may elect to take an additional course at a college other than the Josephinum in the Columbus area. Should this opportunity be chosen, the student must make this intention known to the academic dean, who, if in agreement, will then write to the student's director of vocations requesting diocesan approval on this matter.

No student will be granted approval by the academic dean without a Josephinum cumulative average of 2.0 or better; the student must be in at least his third semester at the Josephinum.

The Josephinum's normal minimum class load per semester is 15 credit hours. Students who are enrolled at other colleges must carry at least 12 semester hours at the Josephinum during that semester.

If a particular course is offered at the Josephinum during a specific semester, a student ordinarily may not take a course, which is substantially the same at another institution during that semester.

Courses taken at colleges other than the Josephinum will not be included in a student's grade point average.

5.2 Pre-Theology Policies

The purpose of the academic component of the Pre-Theology Program is to equip the student with the knowledge and skills needed to undertake priestly studies in the School of Theology with competence and confidence. The selection of courses follows the guidelines set forth in the U.S. Bishops' *Program of Priestly Formation, 4th edition*. The rationale of each part of the program is given below.

Central to the Pre-Theology academic program is the study of those philosophical ideas which have been instrumental in shaping Catholic theology. Courses in other disciplines are offered to broaden the student's cultural background and to deepen his assimilation of the Catholic tradition. The student is challenged to develop powers of critical thinking and the ability to express himself with clarity and eloquence.

The intended outcome of the Josephinum Pre-Theology Program is a seminarian prepared to take full advantage of the years of study that lead to priestly ordination and that culminate in a life of fruitful service in the Church.

Academic Regulations

The following academic regulations, which are observed in the College of Liberal Arts, have been adapted to the needs of the Pre-Theology Program.

Credit Load

The normal course load is twelve to fifteen semester credits.

Class Attendance

Students are expected to attend all classes. When absences, even though justifiable, exceed one-third of the class periods in a course, the student cannot receive a passing grade in that course without the approval of the academic dean.

Adding/Dropping Courses

Courses may not be added after the first full week of a course. Courses may not be dropped after the third full week of a course.

Examinations

Mid-term and final examinations are mandatory in the fall and spring terms. Final examinations are of two-hour duration. They are scheduled by the registrar and are to be proctored by the teacher of the course.

Grading Policy

The final grade is to represent the instructor's considered estimate of the student's achievement in the course. Normally this grade will be determined by the combined results of course work, which could include recitations, oral reports, quizzes, assignments, and examinations.

Pre-Theology Grading System

A	Superior	93-100	4.0 grade points per semester hour
B+	Excellent	90-92	3.5 grade points per semester hour

B	Above Average	85-89	3.0 grade points per semester hour
C+	Upper Average	82-84	2.5 grade points per semester hour
C	Average	77-81	2.0 grade points per semester hour
D	Below Average	70-76	1.0 grade points per semester hour
F	Failure	0-69	0.0 grade points per semester hour
I	Incomplete		

Unit of Credit

The unit of credit is the semester hour: one semester hour is normally earned by one fifty-minute lecture, or by one two-hour laboratory period per week, for 15 weeks.

Units of credit are given for courses in which the student earns a grade of A, B+, B, C+, C, or D, or for a Pass in Pass/Fail courses. No credit is granted for an F grade.

Grade Point Average

The student's grade point average is determined by dividing the total number of points earned by the total number of semester hours undertaken. Pass/Fail courses are not included in the GPA.

Minimum GPA to Avoid Academic Probation

A student shall be placed on academic probation if the student's GPA in any one term or his cumulative GPA falls below 2.0.

Pass/Fail

The Pass/Fail option is not available for required courses. It is limited to electives.

Incomplete

An Incomplete grade can only be assigned when an illness, a death in the family, or other unusual and unforeseeable circumstance not encountered by other students prevents completion of the course requirements by the end of the semester. Incomplete grades are usually only given out due to extenuating, unavoidable, or uncontrollable circumstances. Incompletes may also be granted, by a professor, in consultation with the academic dean's office.

Any student receiving an incomplete in any course has four weeks into the next semester to complete the work. After four weeks, he receives an F in the course, which is computed into the GPA.

Change in Registration Dropping a Course

Dropping a course during the first three weeks of a fall or spring semester removes all record of the course from transcript records. Any student withdrawing from a course after the initial three weeks ordinarily receives a failure in that course. Such a failure is computed into the student's GPA. After the three weeks, and before the end of the term, if a student believes that he must withdraw from a course, he must submit to the academic dean a written petition stating the special circumstances that warrant a withdrawal from the course.

Repeating a Course

A student may repeat any course by registering for it again. When a course is repeated, the previous grade will be replaced on the transcript by the letters NC (No Credit); only the most recent grade will be counted as credit earned toward a degree and will be counted in computing the cumulative grade point average.

Report of Grades

A formal report of the student's academic achievement is made by the registrar at the end of each semester. This report is mailed to the student's director of vocations, his bishop or religious superior. It is also reviewed by the academic dean, the vice-rector of the college, the director of formation, and the student's formation advisor.

5.3 School of Theology Academic Policies

Academic Year

The academic year is divided into two semesters (Fall and Spring), each lasting 15 weeks. Each full unit course meets for 150 minutes a week, for three semester credits. A semester comprises 15 weeks of classes and one week of final examinations.

Credit Load

Twelve credits each semester is considered a full-time course load. Annual Field Education requirements (FE credits) are noted in the description of the pastoral program. All seminarians are expected to be registered as full-time students.

Theological Consortium of Greater Columbus

Since 1967, the Josephinum has enriched its resources and its ecumenical contacts by joining with two other theological schools in the area, Trinity Lutheran Seminary and the Methodist Theological School in Ohio. In 1995, the three schools incorporated to form the Theological Consortium of Greater Columbus.

The policy of open registration among the three seminaries has made available a great variety of courses. In addition, there are several gatherings for faculty and students of the three schools. In 1997, a unified electronic catalog was established for the libraries of the three seminaries, and a variety of other contacts in the area of the use of technology in theological education were established as well. An annual lecture series was established in 2005 by the Consortium as well as a professorship in World Religions and Interfaith Dialogue.

All Josephinum theology students are required to take one consortium course in order to graduate.

Theology Grading System

A	Excellent	93-100	4.0
B+	Very Good	89-92	3.5
B	Good	84-88	3.0
C+	Upper Fair	81-84	2.5
C	Fair	77-80	2.0
D	Poor	70-76	1.0
F	Failure	0-69	0
AU	Audit	non-credit formal course; student took no examination, received no grade.	
I	Incomplete		
P	Pass (Pass/Fail option course)		
W	Withdrew	withdrew from course after the last day to drop a course	

5.4 Policy on Academic Dishonesty for All Students

Academic honesty is expected of all students. Academic dishonesty is both an academic and a formation issue at the Pontifical College Josephinum.

Academic dishonesty occurs when a student cheats on an examination, project, report, or written assignment. It includes plagiarism, which occurs when a student uses another writer's words, information, or ideas without giving credit to the source of that material. In effect, the student creates a false impression that these words or ideas are his original work. Any Josephinum student who is uncertain about plagiarism and standard methods of giving credit to sources of material should consult the most recent edition of the *MLA Handbook for Writers of Research Papers or a Writer's Reference*, by Diana Hacker, and request help from the course instructor or the Writing Center.

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

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

Academic dishonesty also takes place when one student assists another student in cheating or plagiarism, such as providing a student with a copy of an upcoming exam or writing a paper for another student to turn in as his own work.

Incidents of academic dishonesty are to be reported by the instructor to the Academic Dean, who will also notify the Rector, Vice-Rector of Theology, and the College's Director of Formation.

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

5.5 The Josephinum English Language Program (JELP)

The Josephinum English Language Program (JELP) is an intensive and comprehensive English program for international students who wish to enter the seminary. Students who enter the JELP will learn to read, write, and speak English, both for everyday communication and academic purposes. The JELP Program encompasses English study, cultural programs, and priestly formation.

English Program

The JELP teaches English to international students in six key areas: grammar, reading, writing, listening, speaking, and pronunciation. Our program is designed to teach students English and prepare them to enter into a rigorous academic program at the college or graduate school level.

The JELP has three levels of English education: basic, intermediate, and advanced. In addition to studying English with ESL teachers in the classroom for five and a half-hours a day, students will be paired with tutors for daily, individual tutorials. JELP tutors are seminarians at the Josephinum and native English speakers.

Once international students graduate from the JELP and enter into the Josephinum's College of Liberal Arts or the School of Theology, they will continue to receive additional support and tutoring.

Cultural Program

First year international students entering the JELP will have the opportunity to live with a Catholic host family in central Ohio for two weeks before school starts. This is an ideal way for students to immerse themselves in United States culture in an English speaking environment.

After school begins, students will be paired with Catholic Friendship Families. These families will stay in touch with their students throughout the year, offering them hospitality and friendship.

International students will also be assigned an advisor to help them through the Josephinum orientation process and to make sure that their needs are met as they settle into a new school. This advisor will continue to work with the international students throughout the academic year.

International students will be paired with tutors who can help them practice their new English skills and assist them with understanding cultural differences in the United States.

Formation Program

International Students participate in the Josephinum's Priestly Formation Program. This program assists international students in assessing their strengths, identifying areas for growth, establishing realistic goals, and choosing effective methods to achieve goals.

International students participate in the daily spiritual life of the Pontifical College Josephinum. They attend Morning Prayer, daily Mass, Evening Prayer, and Exposition of the Blessed Sacrament. Spanish Masses are offered once a week.

The Josephinum English Language Program Specifics

All international students must supply TOEFL scores to the Josephinum prior to their arrival. These scores help the JELP staff to correctly place the students into appropriate classes.

There are two types of TOEFL tests: paper-based and computer-based tests. When TOEFL scores are referred to, the paper-based scores will appear first, followed by the computer-based score (i.e., 500/173.)

Basic Levels

TOEFL scores of 310/40 and higher. (Students must earn 450/133 to move on to the Intermediate Level.)

Intermediate Level

Students are placed into this intermediate level with TOEFL scores of 450/133. (Students must earn 500/173 to move on to the Advanced Level.)

This level continues instruction in speaking, pronunciation, listening, grammar, reading, and writing, but also begins to incorporate content based instruction. JELP students will begin to read articles by Catholic authors, theologians, and philosophers, and write about Catholic issues.

Advanced Level

Students are placed into this advanced level with TOEFL scores of 500/173 or better. (Students must demonstrate a TOEFL proficiency of 600/250 in order to begin a full-time academic program in the College of Liberal Arts or the School of Theology.)

This level continues to teach students in the areas speaking, pronunciation, listening, grammar, reading, and writing.

In addition, at the advanced level, JELP students will take one academic course (three hours.) This course will be paired with a Bridge Class, which will offer the students support and assistance as they make the transition from the ESL program to regular academic program.

The transition to academic classes can be a difficult one for ESL students. Academic courses require students to learn new content, using English as a vehicle for that learning. The Advanced Level with Bridge Classes helps students to acquire an academic vocabulary, assists them in effective note taking and helps them to cope with the requirements of academic courses. Students in the Advanced Level can experience the challenges of college or graduate level courses, and acquire the support and assistance, which will allow them to succeed.

5.6 Josephinum English Language Program ESL Course Designations

In the beginning, intermediate, and advanced levels of ESL, the “A” designation means that the course is taught in the first semester, and the “B” designation means that the course is taught in the second semester.

Beginning Level ESL

TOEFL scores of 310/40 and higher. (Students must earn 450/133 to move on to the Intermediate Level.) This level consists of English immersion classes in speaking, pronunciation, listening, grammar, reading, and writing. In addition to classroom study, students spend time working in a state of the art language lab. Each semester, students are enrolled in a minimum of 18 semester hours.

Fall Semester

ESL 10-A	Conversation	4.0 hours
ESL 11-A	Grammar	4.0 hours
ESL 12-A	Reading Comprehension	4.0 hours
ESL 13-A	Writing	4.0 hours
ESL 14-A	Pronunciation Lab	2.0 hours

Spring Semester

ESL 10-B	Conversation	4.0 hours
ESL 11-B	Grammar	4.0 hours
ESL 12-B	Reading Comprehension	4.0 hours
ESL 13-B	Writing	4.0 hours
ESL 14-B	Pronunciation Lab	2.0 hours

Intermediate Level ESL

Students place into this level with TOEFL scores of 450/133 and higher. (Students must earn 500/173 to move on to the Advanced Level.)

This level continues instruction in speaking, pronunciation, listening, grammar, reading, and writing, but also begins to incorporate content-based instruction. JELP students will begin to read articles by Catholic authors, theologians, and philosophers, and write about Catholic issues. Each semester, students are enrolled in a minimum of 18 semester hours.

Fall Semester

ESL 20-A	Conversation	4.0 hours
ESL 21-A	Grammar	4.0 hours
ESL 22-A	Reading Comprehension	4.0 hours
ESL 23-A	Writing	4.0 hours
ESL 24-A	Pronunciation Lab	2.0 hours

Spring Semester

ESL 20-B	Conversation	4.0 hours
ESL 21-B	Grammar	4.0 hours
ESL 22-B	Reading Comprehension	4.0 hours
ESL 23-B	Writing	4.0 hours
ESL 24-B	Pronunciation Lab	2.0 hours

Advanced Level ESL

Students place into this level with TOEFL scores of 500/173 or better. (Students must demonstrate a TOEFL proficiency of 600/250 in order to begin a full-time academic program in the College of Liberal Arts or the School of Theology.)

This level continues to teach students in the areas of speaking, pronunciation, listening, grammar, reading, and writing.

In addition, at the advanced level, JELP students will take one academic course (three hours.) This course will be paired with Bridge Classes, which will offer the students support and assistance as they make the transition from ESL courses to courses in the regular curriculum. The Advanced Level with Bridge Classes helps students to acquire an academic vocabulary, assists them in effective note taking, and helps them to cope with the requirements of courses in the regular curriculum. Students in the Advanced Level can experience the challenges of college-level courses, and enjoy the support and assistance which will allow them to succeed. Each semester, students are enrolled in a minimum of 18 semester hours.

Fall Semester

ESL 32-A	Critical Reading I	4.0 hours
ESL 33-A	Academic Writing I	4.0 hours
ESL 34-A	Adv. Pronunciation Lab	2.0 hours
ESL 35-A	Academic Bridge	3.0 hours
ESL 36-A	Study Skills	2.0 hours

To be scheduled	College course	3.0 hours
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Spring Semester

ESL 32-B	Critical Reading I	4.0 hours
ESL 33-B	Academic Writing I	4.0 hours
ESL 34-B	Adv. Pronunciation Lab	2.0 hours
ESL 35-B	Academic Bridge	3.0 hours
ESL 36-B	Study Skills	2.0 hours

To be scheduled	College course	3.0 hours
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After enrollment in the College of Liberal Arts

ESL 41	ESL Tutorial I (fall semester)
ESL 42	ESL Tutorial II (spring semester)

After enrollment in the School of Theology

IL 421	ESL Tutorial I (fall semester)
IL 422	ESL Tutorial II (spring semester)

6 COURSE DESCRIPTIONS

The goals and objectives for all of the following courses are contained in each syllabus. Each professor is responsible for ascertaining that all the goals and objectives have been met.

6.1 College Courses**CLASSICS****LATN 141 Elementary Latin I 3 hours**

Latin I lays the foundations for the study of this ancient language. Emphasis is placed on basic grammatical structure and vocabulary. The textbook and workbook supplies the student with readings, drills, and translation exercises, introducing him to a large array of ancient authors. There will be daily assignments, in-class readings, short quizzes, and unit exams.

LATN 142 Elementary Latin II 3 hours

Latin II continues from Latin I, introducing the student to the major grammatical patterns, building on the vocabulary and grammar learned in Latin I. With more extended readings, the student builds a greater proficiency in the language and gains a wider appreciation for the ancient authors. As in Latin I, there will be daily assignments, in-class readings, short quizzes, and unit exams.

LATN 241 Elementary Latin III 3 hours

Latin III concludes the study of Latin grammar and works to build reading proficiency. At the conclusion of this course, students will be prepared to begin reading at more advanced levels. The student's progress is assessed through daily assignments, in-class readings, short quizzes, and unit exams.

LATN 343 Latin Prose and Poetry Readings 3 hours

Latin 343 is a reading course introduces students to reading both poetry and prose, highlighting the different strategies for each genre. One-half of the term is devoted to poetry and the other to prose, with grammatical review to assist the student in building his skills in reading Latin. Authors explored included Virgil, Martial, Catallus, Ovid, Caesar, Livy, Petronius, and Cicero.

LATN 344 The Confessions of St. Augustine 3 hours

Selections from Books I - IX, including literary, philosophical, and historical background, but with particular emphasis on syntactical and linguistic peculiarities of post-classical Latin. Frequent reference is made to the stylistic devices of St. Augustine and the definitions of such devices.

LATN 350 Latin Authors 3 hours

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

LATN 497, 498, 499 Directed Independent Study – Latin 3 hours

KOINE GREEK

GREK 341 Koine Greek I 3 hours

Morphology, elementary syntax, and vocabulary are emphasized. The historical and cultural circumstances of the development and use of Koine Greek are also studied by students.

GREK 342 Koine Greek II 3 hours

The basic skills of Koine Greek I are reinforced and expanded, especially through readings from the Gospels.

GREK 343 Koine Greek III 3 hours

Selected readings from the New Testament placing particular emphasis on the Gospels. Prerequisite: Koine Greek 342

GREK 344 Koine Greek IV 3 hours

Introduction to the grammar and vocabulary of classical Greek through selections from the works of Plato.

GREK 348 Acts of the Apostles and Selected Readings 3 hours

Selections from the Acts of the Apostles with emphasis on their distinctive Lucan characteristics as contained in the major apostolic discourses.

GREK 371 Ancient Greece and Rome 3 hours

Listed as History 371

GREK 445 Classical Mythology 3 hours

Discussion of classical Greek and Roman myths and of their interpretation through readings from ancient and modern authors. Examination of ancient and contemporary ways of interpretation may include, for example, allegorical interpretations of the ancient Hellenistic writers and the symbolic interpretations of the modern psychoanalytic schools. Knowledge of Greek is not required.

LATN/GREK 446 Classics in Translation 3 hours

An in-depth study of Greek and Latin literature in English translation. Although a survey of the range of classical literature will be given, the course generally will emphasize one type of writing, e.g., epic poetry, history, or tragedy.

GREK 494, 495, 496 Directed Independent Study 3 hours

ENGLISH LITERATURE AND LANGUAGE

ENGL 143 Writing I

3 hours

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

ENGL 145 Writing II

3 hours

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

ENGL 350 The Classical Tradition

3 hours

Homer, *The Odyssey*, Ovid, *Metamorphoses*, Sophocles, *Oedipus*, *Antigone*, Aeschylus, *The Orestia*, Aristotle, *Poetics* (sel.), Cicero (sel.), Plutarch (sel.), Thucydides (sel.), Herodotus (sel.), Lyric poetry

ENGL 351 The Enlightenment

3 hours

Moliere, *Tartuffe*, Racine, *Phaedre*, Voltaire, *Candide*, Swift, *Gulliver's Travels*, (sel.), Austen, *Persuasion*, Franklin, *Autobiography* (sel.), Johnson, (sel.), Rousseau, *Confessions* (sel.)

ENGL 352 Romanticism and Realism

3 hours

Goethe, *Faust*, Wordsworth, *The Prelude* (sel.), Byron, *Childe Harold* (sel.), Thoreau, *Walden*, Hugo, *Les Miserables* (sel.), Ibsen, *A Doll's House*, Whitman, poetry, Dickinson, poetry, Crane, *The Red Badge of Courage*, Wharton, *Ethan Frome*

ENGL 361 The American Experience Part I

3 hours

Crevecoeur, (sel.), Irving, stories, Hawthorne, stories, Poe, stories and poetry, Stowe, *Uncle Tom's Cabin* (sel.), Douglass, *Narrative of the Life*, Twain, *Huckleberry Finn*, Melville, stories, Cather, *Death Comes for the Archbishop*, Gilman, stories, Faulkner, stories

ENGL 362 The American Experience Part II

3 hours

Black Elk, *Black Elk Speaks*, Welch, *Fools Crow*, Erdich, stories, Native American oratory and poetry, Du Bois, *The Souls of Black Folk*, Hurston, stories, Hughes, poetry, Ellison, *Invisible Man*, King, speeches, Cisneros, stories, Kingston, stories

ENGL 379 Visions of Heaven and Hell Part I

3 hours

Dante, *Divina Commedia* (sel.), *Pearl*, Langland, *Piers Plowman* (sel.), Medieval cycle and morality plays, Julian of Norwich, *Revelations of Divine Love*, Donne and Herbert, poetry, Milton, *Paradise Lost* (sel.), Lyric poetry

ENGL 380 The Renaissance

3 hours

Machiavelli, *The Prince*, More, *Utopia*, Castiglione, *The Courtier* (sel.), Montaigne, *Essays* (sel.), Cervantes, *Don Quixote* (sel.), Marlowe, *Dr. Faustus*, Johnson, *Volpone*, Shakespeare, *Hamlet*

ENGL 381 The Novel

3 hours

Austen, *Pride and Prejudice*, Dickens, *Great Expectations*, Eliot, *Middlemarch*, Hemingway, *The Sun Also Rises*, Fitzgerald, *The Great Gatsby*, Woolf, *To the Lighthouse*, Greene, *The Power and the Glory*

ENGL 383 Shakespeare

3 hours

A study of significant plays from the histories, comedies, tragedies, problem plays, and romances. Emphasis on close readings of texts, as well as their cultural contexts.

- ENGL 384 Visions of Heaven and Hell Part II 3 hours**
 Edwards, *Sinners in the Hands of an Angry God*, Blake, *Songs of Innocence and Experience*, Dostoyevsky, *Crime and Punishment*, Hopkins, poetry, Kafka, *Metamorphosis*, Eliot, *The Wasteland*, *Four Quartets*, Sartre, *No Exit*, Yeats, poetry
- ENGL 386 Studies in Literature 3 hours**
 Various special topics in literature and language, e.g. Linguistics, Creative Writing, Non-Western Literature, Children's Literature, or studies of single writers, periods, genres, or themes
- ENGL 387 Contemporary American Drama 3 hours**
 Miller, *Death of a Salesman*, *The Price*, *The Crucible*; Williams, *The Glass Menagerie*, *Streetcar Named Desire*; O'Neill, *Desire Under the Elms*; Hansberry, *Raisin in the Sun*; Wilson, *The Piano Lesson*; Mamet, *Oleanna*, Norman, *'night Mother*.
- ENGL 388 Catholic Literature 3 hours**
 Augustine, *Confessions*, Dante, *The Inferno*, *Sir Gawain and the Green Knight*, Chaucer, *The General Prologue*, *The Pardoner's Tale*, Newman (sel.), Hopkins, poetry, O'Connor, stories
- ENGL 486 Literary Criticism and Methods 3 hours**
 The Capstone Course in English will allow the senior English major to focus on one text or author in order to explore different theoretical approaches to criticism. In conjunction with the Chair, the student will develop a reading list of primary and secondary sources that will lead to an in-depth analysis of the topic. The final grade will be based on a paper of 10-15 pages and a final examination.
- ENGL 497 Inklings 3 hours**
 This course will examine the major fictional works of The Inklings, a group of mid-20th century professors and writers who explored the intersections of faith, mythology, and literature. An examination of their works will enable us to understand the theories and ideas they expressed through books that are still engaging readers and influencing popular culture.
- ENGL 498,499 Directed Independent Study 3 hours**
 Guided reading, discussion, and research on a particular author, theme, area, or literary genre.

TRANSITIONAL STUDIES

- ENGL 043 Grammar - Transitional Studies 1-2 hours**
 This course will acquaint students with grammar terminology in order to facilitate foreign language acquisition.
- ENGL 044 Critical Reading - Transitional Studies 1-3 hours**
 This course is designed to help students become more effective readers by improving their ability to comprehend, analyze, and evaluate texts.
- ENGL 045 Transitional Writing - Transitional Studies 1-3 hours**
 This course focuses on writing at the sentence and paragraph level, and teaches the basic requirements of good writing.

FINE ARTS

FIAR 270 Art History Survey

3 hours

An introduction to the art of the Western World (painting, sculpture, and architecture) from Paleolithic time to the present. Exploration of art works in historical context and the elements of art appreciation.

FIAR 273 Josephinum Choir

1 hour

Choral ensemble of twenty to thirty men drawn from the whole seminary to sing in the main chapel for Sundays and major celebrations. The Choir maintains a century of choral leadership at Josephinum to uphold a higher musical purpose in liturgy – to give glory to God, and bring the treasury of sacred music from the Catholic tradition to weekly worship.

FIAR 275 Voice/Liturgical Singing

1 hour

The course concentrates on beginning vocal production, pitch-matching skills and basic music reading skills. Hymn books, psalm settings and musical settings of the Mass provide the repertoire.

FIAR 279 Music Theory I

3 hours

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

FIAR 371 Music History and Appreciation

3 hours

The history of Western music from the Medieval period to the 21st Century. Covers the nature of sound – the materials and techniques, instruments, forms and styles of music. Discusses sources and composers of music in each time period. Teaches with an emphasis on critical listening (recordings and live performances). Multi-media lectures, interactive discussions, and field trips. Concert attendance required a minimum of four times per semester.

FIAR 372 Catacombs to the 20th Century: Christian Themes in Art

3 hours

An in-depth study of Christian images from the 3rd century to the present. Examination of painting, sculpture, and architecture as visual expressions of religious belief.

HISPANIC LITERATURE

SPAN 383 Survey of Spanish-American Literature

3 hours

Overview of Spanish-American literature, from the colonial period through the 21st century.

SPAN 387 Survey of Spanish Peninsular Literature

3 hours

Overview of Spanish Peninsular literature, from the 11th through the 21st Centuries. The course is taught in English and the texts are available in English and Spanish. Students will

SPAN 481 The Novel of the Mexican Revolution

3 hours

The Revolution as portrayed in novels by Azuela, Muñoz, Guzmán, and others. Classes will consist of discussing the content and socio-historical background of assigned reading texts. Taught in Spanish and/or English.

SPAN 484 Cervantes and his Time**3 hours**

A study of the time, life, and works of Miguel de Cervantes Saavedra. Reading *Don Quijote*, the *Exemplary Novels*, and the *Entremeses*. The course is taught in English and the texts are available in English and Spanish. Goal:

SPAN 485 Church and Society in Hispanic Literature**3 hours**

A study of literary works and authors that describe the role of the Catholic Church in Hispanic society. The course is taught in English and the texts are available in English and Spanish.

SPAN 487 Love, Death, and Society in Literature**3 hours**

A study of literary themes that reflect some of the main preoccupations of humanity. Based on the novels of Rosa Montero, a contemporary Spanish Peninsular author whose works deal with and in fact are focused on these issues. Her views are compared with those of other Hispanic as well as British, French, German, and Latin authors. The course is taught in English and the texts are available in English translations and the original languages.

SPAN 493 Mysticism in Spanish Literature**3 hours**

A study of selected works by the most important Spanish mystics, preceded by an overview of mysticism in general and the history of Spain in the 16th century. Students will become familiar with the general concept of mysticism, the historical background of some of the greatest Spanish mystics, and their works. They will learn how to interpret the metaphors and symbols used by the mystic writers. The course is taught in English and the texts are available in Spanish and English

SPAN 497, 498, 499 Directed Independent Study**3 hours**

Guided reading, discussion, and research in a particular area or problem.

HISTORY**LATIN AMERICAN HISTORY****HIST 297 General History of Latin America I****3 hours**

An introductory survey of the Spanish and Portuguese colonies in America, especially Mexico and Brazil, from the earliest human settlements to the 1820's. Themes emphasized include conquest, acculturation, governance, the economy, and the church. Special attention will be paid to processes and methods of evangelization and to the changing relationships between Church and State in the course of the colonial era.

HIST 298 General History of Latin America II**3 hours**

A continuation of History 297, which surveys the independent nations of Hispanic America and Brazil from the 1820s to the present.

U. S. & EUROPEAN HISTORY**HIST 191 Western Civilization I****3 hours**

The course examines the history of the West from prehistory through the classical ages of Greece and Rome and closes with the Middle Ages. Emphasis will be placed on the origins of Western Civilization in the early urban settlements of Egypt and Mesopotamia; Greek civilization, the structure of Athenian

democracy and imperialism, and contributions of the Hellenistic world; and on Roman civilization, the development of the Republic, and the transition to the principate of Augustus. Later topics include the Germanic migrations, the decline of Rome and transformation of the Roman Empire into the developing Byzantine civilization, the rise of the Christian Church and the emergence of the Papacy, the spread of Islam, and the traditional patterns of peasant life and feudal government.

HIST 192 Western Civilization II

3 hours

History 192 begins with the Renaissance and the Reformation. Topics include the Enlightenment, the French Revolution, the emergence of language-based national identities and ideological conflict in the 19th century, and the colonial legacies of Western imperialism. The course closes with an examination of 20th century science-driven technology instrumental not only in the prosecution of the World Wars and the Holocaust, but also in the cultural separation of the West from the rest of the world and from its own history.

HIST 293 U.S. History I

3 hours

A survey of American life from colonial times to the end of Reconstruction. Explores the periods of exploration and colonization, the founding of the Republic, the Jacksonian Era, various reform movements, tensions culminating in the Civil War, and the beginning of Reconstruction.

HIST 294 U.S. History II

3 hours

A continuation of History 293, surveying developments in an urban and industrial society. Problems, trends, and events traced from the end of the Civil War through the growth of big business and government intervention, the Gilded Age, the Progressive Era, the World Wars and their aftermath.

HIST 295 Dictators and Dictatorships

3 hours

This course will explore why dictatorship became such an attractive option for governance and the ways that power was organized under modern dictatorships, and how those dictatorships helped to shape the twentieth-century world –and beyond. One will see how culture and history shaped the goals and ways of organizing power of each dictator, and the limits that culture placed upon each dictatorial regime. Ideology, so important in justifying dictatorial regimes, will also be examined.

HIST 296 American Foreign Policy 1900 to Present

3 hours

Upon completion of the war with Spain in 1900, the United States had become a colonial power. Its enormous and growing industrial strength soon propelled it into the "Great Powers Club" and it was not long before it became one of two world superpowers. This course will explore America at war, American efforts to shape the peace, the Cold War, and the great shapers of American foreign policy such as Presidents Wilson, F.D.R., Truman, Nixon, Reagan, and the second Bush. We will conclude with the implications of the "war on terrorism" and the Cheney Doctrine.

HIST 326 Historical Methodology and Research

3 hours

History 326 presents the method used in the gathering and evaluation of historical information as well as the principles used in presenting and interpreting historical data. A major research paper of about twenty pages is required.

HIST 350 General History of Africa

3 hours

This introduction to African history will cover the entire continent, from the "cradle of humankind" to the formation of the African Union. We will survey the following: the formation of civilizations; gender and social systems; the rise of inter-regional and inter-continental trade; the rise of empires and colonial systems; twentieth century issues of decolonization, under-development, warfare and the hope of peace represented by the formation of the African Union.

HIST 355 Far Eastern History**3 hours**

This course will primarily review the imperial, colonial and post-colonial history of China and Japan. Some attention will also be given to the history of colonial and postcolonial southeast Asia, especially India and the countries of the Indo-Chinese peninsula. Finally, the history of Korea in the post-colonial period will be addressed. Primary consideration will be given to the indigenous political, social and cultural traditions of these Asian lands and the impact on these factors of western influence.

HIST 360 Middle Eastern History**3 hours**

This course will examine the post-biblical history of the Middle East beginning with the rise of Islam. It will focus on the conversion of the Arabic populations of the Arabian Peninsula, East North Africa, the Mesopotamian basin, and the Levant, including Turkey. It will examine the political and cultural apogee of the empires of the Islamic Middle East and their decline. It will consider the interaction of Islam and Western Christianity from the crusades through the contemporary period, with a special focus on the colonial and post-colonial eras. Some attention will also be given to the relationship between Arabic Islam and Middle Eastern Judaism.

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

The course reaches from the Minoan Age in Crete to the end of the Augustan Age in Rome. It demonstrates the significance of the political, literary, and religious contributions of this period in the development of Western culture. The course examines the period in Greece from Greek colonization to its subjection by Rome and studies Rome from the establishment of the Republic to the period of Roman decline.

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

This course will study developments in the European economic and political systems in the post war period. It will examine the condition of Europe at the end of the war, review the impact of the Marshall Plan and consider such events as the economic miracle in Germany and the changing fortunes of European welfare economies. It will examine the emergence of the European Economic Union and the problems it faces in relation to globalization and the persistent nationalism of European countries. The influence of American capitalism on European economic policies will be considered. The course will also examine the development of European politics in the post war period. In this vein, it will consider the impact of the cold war, decolonialization, European integration, the decline of socialist and communist parties in Western Europe, the collapse of the Soviet Union, the emergence of free (quasi) democratic states in Eastern Europe, and the shifting power relationships between, France, Germany and Great Britain in the post-war period.

HIST 386 Modern Europe**3 hours**

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

LANGUAGES**FRENCH****FREN 141 Elementary French I****4 hours**

Elementary French grammar, vocabulary, conversation, and comprehension.

FREN 142 Elementary French II 4 hours

Continued drill in grammar and pronunciation. Written exercises, reading, and conversation.

FREN 241 Intermediate French 4 hours

A review of the fundamentals of French grammar, with emphasis on the conversational element of the language. Exercises in reading and translation.

FREN 297, 397 Directed study in French 3 hours

By permission.

GERMAN

GERM 141 Elementary German I 4 hours

An introduction to the sounds, vocabulary, and grammar of the German language supported by insights into the culture of German speaking countries. Reading, speaking and listening skills are developed; a language lab component may be included.

GERM 142 Elementary German II 4 hours

A continuation of German I, this course expands knowledge of grammar and vocabulary. Exercises in conversation and composition; a language lab component may be included.

GERM 241 Intermediate German 4 hours

Presupposing basic German grammar and reading ability, this course introduces students to philosophical and theological German. The goal is to read philosophical and theological texts with facility. This semester the works of Josef Pieper will be studied.

GERM 297, 397 Directed Independent Study in German 3 hours

By permission.

SPANISH

SPAN 141 Elementary Spanish I 4 hours

Elementary Spanish. Grammar, vocabulary, both integrated in practices in oral and written communication; translation of Spanish texts for beginners.

SPAN 142 Elementary Spanish II 4 hours

Second semester of elementary Spanish. Grammar, vocabulary, both integrated in practices in oral and written communication; translation of Spanish texts for advanced beginners. More emphasis on oral communication; beginning reading and oral presentations

SPAN 241 Elementary Spanish III 4 hours

Intermediate Spanish. Grammar, vocabulary, both integrated in practices in oral and written communication; translation of intermediate Spanish texts. More emphasis on oral communication; intermediate reading and oral presentations.

Advanced Spanish. four parts: grammar and idiom; translation and oral interpretation Spanish-English and English-Spanish; composition; speaking skills.

Remedial course to help students master and improve basic skills and understanding of mathematical concepts.

A course to develop the competence of the student in business and finance applications of mathematics. Emphasis will be on problem-solving techniques using algebra.

A course to develop the competence of the student in business and finance applications of mathematics. Emphasis will be on problem-solving techniques using algebra.

Topics covered include descriptive statistics, probability, confidence intervals, tests of hypothesis, analysis of variance, correlation and regression.

This course will study the applications of Microsoft Office with a primary focus on Excel (spreadsheet) and Access (database). We will also study the rudiments of webpage design and website construction.

An introductory course in modern symbolic logic which will familiarize students with some basic logical concepts and provide methods to analyze the validity of arguments and to generate basic deductive arguments.

In light of John Paul II's 1998 Encyclical Letter *Fides et Ratio*, the course explores both the crucial differentiations and the harmonious relationships which exist between truth considered by natural reason and truth known through supernatural revelation. Also investigated are the various functions of philosophy within theology.

The course surveys the development of Western Philosophy from the Pre-Socratics to the Stoics, addressing such areas as natural philosophy, metaphysics, ethics, and political philosophy; special concentration is given to the thought of Plato and Aristotle.

- PHIL 213 Philosophy of Human Nature and Epistemology 3 hours**
 This course focuses on an examination of some of the most important theories of human nature ranging from the classical period to the contemporary period. Special emphasis will be given to man's rational capacity and the nature of human knowledge. The thought of St. Thomas Aquinas will be given particular attention.
- PHIL 214 Ethics 3 hours**
 This course provides an analysis of human moral acts and experience as interpreted by the Aristotelian-Thomistic Tradition, and juxtaposes it to other classical positions in the history of philosophy.
- PHIL 217 Medieval Philosophy 3 hours**
 This course delves into the medieval mind's approach to central philosophical issues: the metaphysical nature of reality, the problem of knowledge, the nature of human beings as corporealized spirit, and the relationship between faith and reason. Thinkers to be covered will range from St. Augustine to Nichols of Cusa. The aim is to show that medieval understandings of man, God, and the world can offer cogent alternatives to post-medieval world-views.
- PHIL 221 Philosophy of the Medieval Arabic World 3 hours**
 This course seeks to acquaint students with the basic philosophical issues of some of the major thinkers of the Arabic world during the medieval period (i.e., al-Farabi, Avicenna, al-Ghazzali, Averroes). It will address such matters as the role of Aristotle in this context, the nature of philosophy and its relationship to theology, and the nature of the human intellect. Insofar as this course provides students with something of an alternative perspective to what is generally regarded as traditional Western thought, it will broaden their understanding of philosophy and its role in the human experience.
- PHIL 311 Metaphysics 3 hours**
 Focusing on the question of being, this course examines the nature of metaphysical inquiry, the fundamental structures of reality (including the distinctions between act and potency, essence and existence, form and matter, substance and accident), and the analogous and transcendental properties of being. Emphasizing an Aristotelian-Thomistic metaphysical perspective, modern and contemporary views (specifically those of Descartes and Heidegger) of being and change are both examined and evaluated accordingly.
- PHIL 314 Philosophy of Virtue 3 hours**
 The course investigates the historical development and the attendant philosophical implications of the concept of virtue as human excellence from the period of the ancient Greeks to that of contemporary society. Emphasizing the four cardinal virtues, systematically explored are the various transformations of the doctrine of virtue throughout the ancient philosophic traditions, during the times of medieval Christendom, and in secular modernity.
- PHIL 315 Natural Law Theory 3 hours**
 The course investigates the historical development and the attendant philosophical implications of natural law theory from the period of the ancient Greeks to that of contemporary society. Systematically explored are the various transformations of the concept of natural law throughout the ancient philosophic traditions, during the times of medieval Christendom, and in secular modernity.
- PHIL 316 Political Philosophy 3 hours**
 The course examines a number of the most important and influential political philosophers writing in the western tradition beginning with Plato and ending with one or more thinkers writing in the twentieth century. The course will analyze such perennial issues as the nature of the state, the idea of the common good, the ideas of freedom and justice, and the relationship between individuals and the state. Special

attention will be given to philosophers who have influenced the development of the political thought in the Roman Catholic tradition.

PHIL 318 Philosophy of God

3 hours

The course presents a systematic examination of both traditional and contemporary arguments for the existence of God as well as their epistemological foundations. Specific questions to be examined include the manners in which the existence of God may be demonstrated rationally and the essential properties of a transcendent Supreme Being which reason can discern. Additionally considered are the perennial problem of theodicy as well as modern philosophical perspectives which challenge the possibility of knowledge of God's existence (particularly those of Hume and Kant).

PHIL 335 Kant

3 hours

This course is dedicated to the study of Kant's transcendental idealism. This revolutionary philosophical system changed the meaning of metaphysics, corrected and reconciled the Rationalism and Empiricism of Kant's predecessors (Descartes and Hume), and laid the foundation for a new conception of knowledge. Next to reading the main sections in the *Critique of Pure Reason*, students will study excerpts of Kant's writings in ethics, politics, history, aesthetics and religion in order to answer the famous questions posed by this Enlightenment thinker: What can I know? What ought I to do? What may I hope? What is the human being? This course is a careful analysis of the Transcendental Aesthetic and the Transcendental Analytic in Kant's *Critique of Pure Reason*.

PHIL 337 Pragmatism

3 hours

This course seeks to enable students to understand the basic doctrines of American Pragmatism. In order to achieve this goal it analyzes such issues as the nature and distinctive features of pragmatism, its understanding of truth and the nature of inquiry, and the relationship between religious belief and pragmatic philosophy.

PHIL 387 Renaissance Thought

3 hours

A survey of some of the major thinkers of this era exploring the key issues and influential ideas of their work. It will focus on the areas of metaphysics, philosophical anthropology, political philosophy, and ethics.

PHIL 388 Aesthetics

3 hours

This course will be a philosophical investigation of the nature of beauty. Students will be introduced to a variety of perennial themes in this field including Criteria for evaluating beauty, the role of beauty in the human experience, and the effects of cultural context upon this. It will focus on an analysis of essential texts of foundational thinkers ranging from Plato to Heidegger.

PHIL 409 Early Modern Philosophy

3 hours

Continuing the sequence of required philosophy courses, the course surveys the leading thinkers associated with the rise of modernity—beginning with William of Ockham and ending with David Hume. Exploring the relationship of these significant thinkers to methods and goals of modern science, the continuity and conflict with the ancient and medieval tradition are explored in terms of their respective views of nature and knowledge.

PHIL 410 Late-Modern Philosophy

3 hours

Beginning with the thought of Kant, this course explicates and analyzes important epistemological and metaphysical issues as raised by central philosophers in the nineteenth century—in both the continental and Anglo-American traditions—including Hegel, Marx, Kierkegaard, Nietzsche, Mill, and James.

PHIL 412 Existentialism**3 hours**

This course seeks to enable students to understand the basic tenets of the existentialist philosophical movement and its immediate predecessors. It focuses upon the existentialists descriptions of the nature of the human condition and their suggested responses to that condition. To achieve this goal it explores the work of a number of thinkers who are representative of this tradition.

PHIL 413 Modern Atheism and the Christian Response**3 hours**

The course studies the modern opposition to religion and the Christian responses to it as described in the works of such opponents as Ludwig Feuerbach, Karl Marx, Friedrich Nietzsche and Sigmund Freud. The response to this opposition in the works of Soren Kierkegaard, Jacques Maritain and Gabriel Marcel concludes the course.

PHIL 416 Twentieth and Twenty-First Century Philosophy**3 hours**

An integrating course which offers a critical analysis of philosophical positions taken by leading contemporary thinkers of the twentieth and twenty-first centuries from the perspective of the Catholic tradition.

PHIL 497, 498, 499 Directed Independent Study**3 hours**

Guided reading, discussion, and research in a particular author, work, area, or problem of philosophy.

SOCIAL SCIENCE**PSYC 120 Introduction to Social and Clinical Psychology****3 hours**

Presents an overview of the major disorders in abnormal psychology consistent with the current diagnostic classification system. The course also discusses major theories of social interaction and behavior.

PSYC 213 Introduction to Psychology**3 hours**

An introduction to the scientific study of the causes and effects of human thought, feeling, and action. General coverage of the field of psychology: history, theoretical systems, research methods, general adaptation of behavior, evolution and learning, physiological bases of behavior, sensation, perception, intellectual functioning, cognitive and social development, social cognition, and personality.

SOCI 335 Introduction to Cultural Anthropology**3 hours**

This course focuses on the dimensions of human culture including language, subsistence patterns, technology, economics, kinship, religion, politics, ethnicity, equality and inequality, and gender and age status. Anthropology addresses these issues in ways different than do other sciences, utilizing different methodologies and theoretical orientations. In the context of studying human culture, we will explore how these factors relate to contemporary human problems such as global environmental change and overpopulation. Lectures, films, as well as readings and discussions will be used to communicate the subject matter.

ECON 131 Economics**3 hours**

This introductory course in economics explores the way societies organize resources to produce and allocate goods and services to individuals. The course provides a foundation in an economic way of thinking which can be applied to a wide range of issues. It will discuss how different individuals choose different goods and services. There are essentially unlimited alternatives of goods and services that could be produced. Resources including land, labor, capital, and entrepreneurship are generally fixed and limited. Societies, however primitive, solve this problem of the relative scarcity of resources with some

mechanism to determine which goods and services to produce, the amount of each good and service to produce, how to produce them most efficiently, and how to distribute them to individuals in the society. A successful student will learn to understand basic economic concepts, including: incentives, secondary effects, opportunity cost, specialization and gains from trade, supply and demand, profits and losses, unemployment, the concepts of money and inflation, and the interaction of government and markets. There will be some study tailored to interests of the individual students to relate the content of the course to events and policies occurring in the real economy with some examples being drug prohibition, business regulations, Social Security, inflation, income inequality and poverty, the environment, free trade vs. protectionism, and the stock market.

POLI 104 Introduction to Political Science

3 hours

Introduction to American Politics provides a broad overview of American constitutional theory, political institutions, and opportunities for citizen participation. By its nature, political decision-making involves collective choice. This course gives special attention to the difficulties inherent in making collective decisions and arriving at logical and stable outcomes. By the end of this course, students should be able to answer a variety of puzzling questions about American politics: *If so many people are dissatisfied with the two major parties, why are third parties so rarely successful? If everyone favors campaign finance reform, why don't we have it? If Americans value liberty and justice for all, how did we condone slavery?* Understanding the logic of collective action and American politics will shed light on many such topics and help students make effective choices in real-world politics.

SCIENCE

ASTR 111 Introduction to Astronomy

3 hours

This course will provide an introduction to our current picture of the cosmos as it has emerged through astronomical research, thus basically delivering an inventory of our Universe and therefore covering not only our Solar System, the Sun itself, our Galaxy and other Galaxies, but also fundamental concepts such as Dark Matter and Dark Energy as well as Cosmology (i.e. the study of the Universe as a whole and its evolution). It will also place an emphasis on understanding the scientific method (its power and its limitations!) itself: *how we come to know* what we know, is at least as important as to sheer accumulation of information.

BIOL 277 Introduction to Biology

3 hours

An introduction to biological principles: life system, cellular structure, genetics, with a special focus on human life (evolution science).

GEOL 101 Introduction to Geology

3 hours

An introduction to geology: evolution of the earth structure, plate tectonics, volcanic action, formation of the oceans and continents.

PHYS 101 History of Physics

3 hours

The course covers the history of how physical thought evolved from ~600 BC to today. Starting with the Greeks through String theory. The people, places, and events that give us our knowledge of the universe and how it works.

SPEECH

SPCH 147 Principles of Effective Speaking

2 hours

An introduction to the basic principles, theories, and concepts of public speaking.

UNDERGRADUATE THEOLOGY

Four required courses (UTHE 150, 151, 250, 251; three semester credits each) form the basis of the program. It is desired that they be taken in sequence, if at all possible, beginning with the first semester of the freshmen year (or first year of the Pre-Theology Program).

UTHE 150 Man, Revelation, and the Bible

3 hours

The course treats the material presented in the Prologue and Part One, Section One, of the *Catechism of the Catholic Church*. Topics include man's capacity to know God, God's revelation, the response of faith, and the Church's transmission of faith through Scripture and Tradition guided by the Magisterium.

UTHE 151 Jesus Christ and the Church

3 hours

The material of Part One, Section Two of the *Catechism* is included. Special emphasis is given to questions of Christology, the structure and doctrine of the Church, and a broad introduction to Church History (by studying the Councils and a survey of the "periods" of the Church's history). An introduction to the Church's teaching on ecumenism is also included.

UTHE 225 Introduction to Old Testament

3 hours

The scope of this course is to give a general overview of the Old Testament. While it will not review each one of the books of the bible, it will follow a historical line so that the students can have a general knowledge of the first part of the Bible. This will allow for the identification of the main characters of the Old Testament; to situate them in a historical and geographical setting; to have an idea of the development of the Jewish people in their historical background related to the other great contemporary cultures; and to give a general knowledge of the different kinds of literature inside the Old Testament, introducing the concept of literary genre in a practical way.

UTHE 226 Introduction to New Testament

3 hours

This course, even though independent from the "Introduction to the Old Testament" is related to it. It will present an overview of the New Testament. However, not every book of the New Testament will be gone through. The two main parts to be considered are Jesus' Life and the Origins of the Church. The Life of Jesus Christ in its historical and geographical setting will take into account the historical Jewish background. Also, the relationship between the New and the Old Testament; and the spread of the Catholic Church from Palestine to the World, as it is referred to in the Scriptures, will include the Greco-roman world and the inculturation of the faith.

UTHE 250 Liturgy, Sacraments, and Christian Prayer

3 hours

A study of parts two and four of the *Catechism of the Catholic Church*. Part two of the *Catechism* pertains to the Christian mystery celebrated in the Liturgy, most especially the sacraments. Part four is a synopsis of the Church's teaching on Christian prayer and spirituality. This introductory course also includes the study of related materials at the undergraduate level. Completion of this course will provide a firm foundation for the student to continue studies in liturgy, sacraments, prayer & spirituality in the Roman Catholic Tradition.

UTHE 251 Introduction to Catholic Morality**3 hours**

This course introduces Catholic moral teaching through a detailed study of Part Three of *The Catechism of the Catholic Church*, “Life in Christ.” The central themes of moral theology to be introduced will include our vocation to “Life in the Spirit” and to Beatitude, the dignity of the human person, freedom, the morality of human acts, the passions, the proper meaning and role of conscience, the virtues, sin, law and Grace, the common good and social justice, the Ten Commandments, and the role of the Magisterium as moral teacher. From the course, students will gain a foundation for more advanced studies in moral theology by learning the basic terminology and teachings of the Church.

THE PHYSICAL EDUCATION PROGRAM

Students are required to participate in two semester long courses of physical education. One of which is PHED 101 Wellness and Fitness. Each course is one credit hour. The physical education courses are graded on a Pass or Fail basis.

PHED 101 Wellness and Fitness**1 hour**

This course is offered every fall for incoming freshmen. Offered in a classroom setting, it is designed to educate students on such topics as: stress management, nutrition, muscle training, cardiovascular exercise, and much more. It is designed with practical exercises so that the student can set fitness goals and assess improvement. The students are expected to work on the skills learned in class during the course of the week. This course should help them in achieving some of their human formation goals. The overall goal of the course is to develop habits that lead to a life filled with health and wellness.

Sports Education Courses

This consists of a series of courses offered in the spring semester. The courses are designed to educate students on a variety of different sports and activities that will be beneficial for one’s own physical fitness and to have a more effective ministry in relating to others.

Courses offered include:

PHED 111	Golf
PHED 112	Weight Training
PHED 114	Tennis
PHED 116	Swimming
PHED 117	Bowling
PHED 120	Softball
PHED 121	Soccer
PHED 122	Basketball
PHED 123	Flag Football
PHED 124	Physical Conditioning

6.2 Theology Courses

BIBLICAL STUDIES

Unique importance is attached to the study of Holy Scripture since the whole of theology finds its soul in God's inspired word. The courses in this area provide background for understanding the sacred writings in their historical setting and teach the student how to discern accurately the meaning intended by the sacred author. They help the student acquire a comprehensive view of salvation history and give an insight into principal moments of that history. They explain key biblical concepts and themes which enrich the study of theology, nourish the spiritual life of the student, and equip the student to preach the word of God effectively.

BI 511 Introduction to Scripture

3 hours

What is the Bible? How do you get meaning out of it? This course will broach these two questions. Since the Bible is God's Word given in human fashion, we will consider both divine and human perspectives. We will study inspiration, canonicity and truth/inerrancy by means of various Magisterial documents. Likewise, students will be introduced to the methods (historical critical, narrative, canonical, etc.) and tools (atlases, concordances, dictionaries, commentaries, etc.) for studying the biblical text. We will consider the literal and spiritual senses of Scripture as they have been described in the Church's Tradition. We will exegete select pericopes as examples.

BI 512 The Hexateuch

3 hours

This course seeks to help students become familiar with the basic biblical narrative found in the Pentateuch and the Book of Joshua. Students will read pertinent Biblical texts – practically the entire Hexateuch – as the primary source for the class. Class format is lecture with note-taking and discussion as questions arise.

BI 611 Synoptic Gospels and Acts of the Apostles

3 hours

The first objective of this course is to learn how to apply and actualize Mark, Matthew, and Luke-Acts as the Word of God proclaimed by and in the Church. The second objective is about "getting it right," which involves historical, literary, linguistic, and other forms of analysis. Success is measured by how well these two objectives are integrated by the students.

After addressing the background crucial for approaching these works, such as inspiration, interpretation, and the historical and spiritual context of Jesus' ministry, we will work through Mark's unique presentation most thoroughly, and then see how Matthew and Luke enrich the Church's full understanding of the meaning of Jesus and the Paschal Mystery.

BI 612 Prophets

3 hours

This course seeks to help students become familiar with the Former (Joshua, Judges, Samuel, Kings) and Latter Prophets (Isaiah, Jeremiah, Ezekiel and the 12 minor prophets). The course will begin with a quick review of the Book of Joshua, where BI 512 left off. Students will read assigned Biblical texts as the primary source for the class. They will become familiar with the various dynamics involved in prophecy, as well as some of the major events in the life of Israel and Judah which provided background for the prophets' words. They will become acquainted with some basic aspects in the structure of the poetry in which much prophetic work comes to us. The class format will be lecture with note-taking and discussion and questions arise.

BI 712 The Pauline Corpus

3 hours

The double objectives of BI611 and the first of the goals from that description (see above) will be pursued here as well. We will begin with what can be known of the life and character of Paul from all available sources (chiefly Acts and letters), but move quickly to what Paul would consider most important: how he proclaims what God has done in Christ. Our most concentrated work will be on 1 Corinthians, since it is

an exceptional window not only into many of Paul's most striking and significant teachings, but it also presents a vivid depiction of a first generation Christian community struggling with pastoral issues which are surprisingly familiar.

We will examine each of the letters of Paul and trace the developments of his thought and prayer in the works written under his name. We will end with the Epistle to the Hebrews, a remarkable work often linked with Paul, and seek to appreciate the contributions that the author's Middle Platonic worldview gives to our understanding of Jesus, Priesthood, and the Church at Prayer.

BI 713 The Johannine Writings and Catholic Epistles 3 hours
The double objectives of BI611 and the first of the goals from that description (see above) will be pursued in this course as well. In this course, we will seek to appreciate John's massive contributions to the Church's theological understanding of Jesus, and how that has affected sacrament and worship. We will begin by coming to terms with the challenges John presents to an historical approach to Jesus, but move quickly to matters of literary structure, spiritual insights, and the preponderance of Baptism and Eucharist in John's presentation of Jesus and what that means. An examination of the Johannine letters will help us understand the development of the Johannine community and the polemical context of the fourth Gospel. We will end with a very different work related by tradition to John and essential for a full understanding of Christian worship and proclamation, namely the Book of Revelation.

BI 911 The Psalms 3 hours
We will study the Psalter in general: overall structure of the book, types of Psalms, aspects of Hebrew poetry, important themes. By means of many examples, students will learn to analyze Psalms for meaning.

BI 915 The Early Church in the New Testament 3 hours
This course involves an examination of the New Testament texts, particularly Acts, the Pastoral Epistles (1-2 Timothy and Titus), and the Catholic Epistles with constant attention directed to the question: *How did the Christian movement take shape from the time of the first apostles to the third-generation Church reflected in the latest New Testament writings?* We will consider the dynamics of "charism and institution," and "regional difference and essential cohesion," "the Church we know and the communities that coalesced into it or disappeared altogether."

BI 930 The Gospel of Mark 3 hours
The course studies the intent, structure, and content of the Gospel, often in comparison with the other synoptic Gospels. Questions about the historical Jesus and the validity of the gospel testimony are also examined.

BI 941 The Letter to the Hebrews 1.5 hours
A seminar in which the letter will be examined for the Old Testament influence, and theology through literary and historical critical studies.

BI 943 Revelation 3 hours
This course deals with the last book of the New Testament Canon. It will consider its structure and content, literary genre and relationships with the rest of the canonical literature and some non-canonical texts. The approach will take into consideration the different levels of reading the text and the possible integration of them.

BI 950 St. Paul's Letter to the Romans 1.5 hours

This course studies the central theological themes of Paul's principal letter: knowledge of God, sin, justification, faith, baptism, original sin and concupiscence, salvation of Israel, Body of Christ, and Christian living.

BI 963 Greek Exegesis of Philippians 1.5 hours

A literary and critical analysis of the Letter to the Philippians with a close reading in Greek.

BI 968 The Infancy and Passion Narratives of the Gospels 3 hours

A literary/narrative and historical critical study of the Infancy and Passion Narratives of Matthew's and Luke's Gospels.

BI 997, BI 998 Dissertation 3 hours

BI 999 Directed Independent Study 1-3 hours

BIBLICAL LANGUAGES

The area of Biblical Studies includes a systematic arrangement of Biblical Languages (BL) which are all listed as electives.

BL 941 New Testament Greek I 3 hours

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

BL 942 New Testament Greek II 3 hours

Completion of the basic grammar and syntax of New Testament Greek. Greek readings from the Johannine literature and the Gospels.

BL 944 New Testament Greek Readings 3 hours

This course is designed to synthesize the work done in BL 941 and 942 (NT Greek I and II) with the exegetical disciplines for advanced New Testament studies. We will begin by examining (and translating) parallel passages from Matthew, Mark, and Luke in order to gain a more sophisticated understanding both of the Synoptic Problem and also of the characteristic lexical and syntactical preferences of each writer. We will then move to large portions of John's Greek, which is easier to translate, yet which involves greater complexity when you see the amazing things John does with words and structure. We will end with short selections from Paul, Hebrews, the Catholic Epistles and then the complete Infancy Narratives of Matthew and Luke.

BL 951 Introductory Hebrew I 3 hours

The primary objective of this course is to enable the student to enter into the thought world of the Hebrew Bible, the Jewish People, and Jesus and the first apostles by developing an ability to read the language of Israel with understanding. Since the actual sound of the language is essential for receiving most fully what is communicated, and since the sounds of Hebrew are quite unfamiliar to most Westerners, stress will be placed on hearing, reciting, and singing passages, songs, and prayers in Hebrew as a regular part of our work. It is within the context of the sound, the history, and the culture behind the language that we will work through a systematic presentation of the grammar necessary to read passages in the Old Testament and present day *Siddur* (the Jewish prayer book).

BL 952 Introductory Hebrew II 3 hours

This course continues the work of BL951. We will continue to engage in recitations, songs, and prayers, which will increase in length and complexity as our ability to read them improves. We will complete the grammar necessary for beginning to read passages from the Hebrew Bible, read the Book of Ruth, and other passages as time allows.

OTHER LANGUAGES

IL 410 Lector Training for Non-Native Speakers 2 hours

Teaches non-native speakers of English to prepare readings for the mass and deliver them clearly and effectively. Students will learn the International Phonetic Alphabet as a standard for the proper pronunciation of American English speech sounds, and emphasis will be given to accent reduction

IL 421 English as a Second Language 1-3 hours

The course will focus on information processing. The students' theology classes provide the content, while the ESL teacher provides the linguistic tools for the student to process that content in standard academic English. Designed to guide the students through the process of extracting main points from Theology lectures and texts. The focus is on note-taking skills, understanding linguistic cues, critical reading, and summarizing. Review of the basic requirements of academic writing will also be emphasized. Primary focus is on helping students understand class lectures and read their Josephinum texts effectively.

IL 422 English as a Second Language 1-3 hours

Individual tutorial based on the student's needs.

Courses in German, French, Spanish, and Latin are also provided for students who need these languages to fulfill prerequisites for the M.A. degree program. Latin is also for students who need to fulfill the requirement in the Pre-Theology program for the B.Phil degree.

IL 431 German I 4 hours

An introduction to the sounds, vocabulary, and grammar of the German language supported by insights into the culture of German speaking countries. Reading, speaking and listening skills are developed; a language lab component may be included.

IL 432 German II 4 hours

A continuation of German I, this course expands knowledge of grammar and vocabulary. Exercises in conversation and composition; a language lab component may be included.

IL 433 German III 4 hours

This course deals with advanced German grammar and practices oral German. The student will acquire a better command of written expression through compositions, and enhance reading of real pieces of literature by focusing on religious writing.

IL 461 Fundamental Pastoral Spanish I 4 hours

This course introduces students to the Spanish language and Hispanic culture. While emphasis is placed on communication, all four skills: speaking, reading, writing and listening will be developed to give students a basic grasp of the language and culture they are studying.

IL 462 Fundamental Pastoral Spanish II 4 hours

This course continues to build on Fundamental Pastoral Spanish I.

IL 463 Fundamental Pastoral Spanish III 4 hours

This course deals with advanced Spanish grammar and practices oral Spanish in a pastoral setting. The student will acquire a better command of written expression through compositions, and enhance reading of real pieces of literature by focusing on religious writing.

IL 471 Ecclesiastical Latin I 3 hours

Ecclesiastical Latin 471 concentrates on learning the basics, including pronunciation of Latin, noun cases, verb forms, and sentence structure; and focuses on the elements of Latin grammar included in Units 1-12 of the Collins text.

IL 472 Ecclesiastical Latin II 3 hours

Ecclesiastical Latin 472 builds on basics introduced in IL 471. It continues to focus on broadening the student's understanding of basic Latin concepts, increasing ease in pronouncing and phrasing Latin correctly, reading and understanding more complex Latin sentences and short passages included in units 13-24 of the text.

IL 473 Ecclesiastical Latin III 3 hours

Building on the vocabulary and grammar studied in IL 471 and IL 472, students will continue to learn grammar rules and develop a broader Latin vocabulary. Translation exercises, which have heretofore concentrated on simple sentences from biblical and ecclesiastical material, begin gradually to include more complex sentences and passages from sources within and outside the text, units 25-35.

IL 490 Intensive Writing Review 1.5 hours

This is an intensive writing review offered to first-year theology students. The course is practical in nature and addresses the basics of writing, research, and documentation, as well as specific writing assignments required in the theology program. The course will teach students how to write a theology paper, historiography paper, book review, prospectus, exegesis, and an annotated bibliography.

DOGMA

Dogma studies the mysteries of the faith in their biblical sources and as they are further illumined by the writings of the Fathers, the liturgy of the Church, teachings of the Magisterium, contributions of theologians, and contemporary experience. The most important areas of faith are treated in the core courses, while selected topics for detailed study are offered in the electives.

DO 511 Foundations of Theology 3 hours

The course is an introduction to theology as an academic discipline and as the ground for the Catholic doctrine that faith and reason are developed and articulated in tandem. It considers a range of topics including: (a) theology as a systematic and analytical approach to the relationship between faith and philosophy, the social and natural sciences, and history, (b) the context of faith including man's fallen nature, personal experience and social and culture circumstances, (c) the history of the theological development of the fundamental elements of the creed, (d) the traditional branches of theology, and the relationship of theology to the Magisterium and the Church, and (e) the challenges faced by Catholic theology from modern cultural beliefs. The readings for the course will include secondary sources and classic works drawn from the Catholic tradition.

DO 512 Christology 3 hours

Survey of the Catholic tradition's understanding of Jesus Christ. The historical Jesus and the establishment of Christology in the New Testament. The refinement of the Christological doctrine through the subsequent life of the Church, especially in the foundational teaching of the Fathers and the Councils of the early Church. Systematic reflection on selected issues in modern Christology.

DO 616 Theological Anthropology 3 hours

The course studies the Catholic doctrine of the human person in his/her relation to God, to nature and to others. It begins with an examination of the doctrines of creation, the ordering of humanity to its divine destiny, the creation of humanity in the "image and likeness" of God, and the historical life of mankind under divine providence. The course then proceeds to discuss the relation of the human person to God, to his or her own nature and to others. Among the theological topics that will be discussed in this section of the course are: man's nature after the fall, divine and human freedom, divine grace, the relationship of self and others essential to the divine ordering of human life, the supernatural destiny of humanity, death, and last things. In addition to biblical readings, seminarians will be asked to read relevant texts from patristic, medieval and modern writers.

DO 621 The Triune God 3 hours

Survey of the Catholic Doctrine of the Unity and Trinity of God. The Old Testament revelation of the uniqueness and holiness, the faithfulness and mercy of God. The New Testament revelation of the Fatherhood of God, of the unique Son and of the Holy Spirit. The consubstantiality of the Father, Son, and Holy Spirit. The distinction of persons by means of mutual relations of origin founded in divine processions. A systematic understanding of the Trinity. New approaches to the Trinity.

DO 717 Ecclesiology 3 hours

This course offers a systematic, historic, doctrinal overview of the origin, nature and mission of the Church. Progressive self-understanding of the Church is presented in relationship to the fundamental, inseparable mysteries of Trinity and Incarnation and redemptive grace. It highlights the ecclesiology of Vatican Council II using conciliar texts and significant secondary sources.

DO 722 Sacraments I: Sacraments in General and Baptism/Confirmation 3 hours

This course studies the Catholic principle of Sacramental efficacy in contrast with the Protestant principle enunciated in recent Reformation thinking. Chief items include:

- a) The formula *ex opere operato*
- b) The number and origin of the sacraments in Christ
- c) The Eucharistic center of all sacraments
- d) Requirements in the minister and recipient for validity, liceity
- e) Baptism, its kinds and necessity
- f) Early baptismal disputes, infant Baptism, Church membership
- g) Confirmation, "Spirit" Baptism, age at Confirmation
- h) Ecumenical differences in understanding sacraments.

DO 723 Sacraments II: Eucharist, Holy Orders, Penance, Anointing 3 hours

This course studies, in contrast to their liturgical, canonical and pastoral components, the dogmatic elements in these four sacraments, particularly in relation to historical controversies and the Protestant Reformation. There will also be some attention to Matrimony. The course will study its relation to Eucharist and Orders. Chief items include:

- a) Eucharist: as cause of the Church, as primary sacrament, as the Sacrifice of Christ
- b) Orders: emphasis on the sacramental character, on the marital significance of the priest as *in persona Christi*, on the relation of priest to bishop and deacon, on the priesthoods of the baptized and ordained.

- c) Penance: historical and dogmatic treatment of attrition, contrition and absolution; review of sin, conversion, fundamental option; recovery of the meaning and practice of the sacrament today.
- d) Anointing: the theology of death and illness in relation to the forgiveness of sin and the degrees of healing.

DO 809 Theology of Mary 1.5 hours
Systematic theology of Catholic doctrine about the Mother of God.

DO 820 Ecumenism 1.5 hours
This course provides an overview of the principles of Catholic ecumenism since the Second Vatican Council, as articulated in the documents of the magisterium. Some attention will be given to the dialogue with Judaism. Students are expected to investigate developments in the dialogue between the Roman Catholic Church and one of the separated Christian communities.

DO 857 Priesthood: Theology and Practice 3 hours
The course is an examination of selected topics in the theology of the priesthood. It investigates concepts and materials drawn from the Catholic tradition and applies them to contemporary issues and problems. The unifying theme of the course is the configuration of the priest *in persona Christi* in so far as this identity extends beyond its primary and immediate sacramental/liturgical understanding. Included among these topics are: celibate chastity, doctrinal and theological aspects of women and the priesthood, the priest as moral leader, the public role of the priest, collegiality with the bishop and friendship among the clergy, aspects of parish administration, and the priesthood in civil society.

DO 932 Twentieth Century Theology 3 hours
This course examines the primary works of three of the great theologians of the past century: Karl Barth, Karl Rahner, and Hans Urs von Balthasar. The course begins with an overview of the state of Catholic and Protestant theology at the end of the 19th century and with the influence of modern philosophy and culture on them. It goes on to examine a series of issues in twentieth century theology including theological methodology, revelation, truth, the roles of faith and reason, and church doctrine in the works of these theologians. Some attention is also given to other selected issues including: Christology and Theological Anthropology. Among the works studied in the course are Karl Barth's *Church Dogmatics*, Vol 1.1; Karl Rahner's *Foundations of the Christian Faith*, and Hans Urs von Balthasar's *Glory of the Lord*, Vol 1 and the *Theology of Karl Barth*. A reading knowledge of German is desirable but not required for this course.

DO 959 Documents of the Second Vatican Council 3 hours
This course will focus on ten selected documents issued during the Second Vatican Council. These documents, which will be analyzed in some detail, include the following: *Lumen Gentium* (LG), *Christus Dominus* (CD), *Apostolicam Actuositatem* (AA), *Presbyterorum Ordinis* (PO), *Orientalium Ecclesiarum* (OE), *Unitatis Redintegratio* (UR), *Nostra Aetate* (NA), *Dignitatis Humanae* (DH), *Ad Gentes* (AG) and *Gaudium et Spes* (GS). Other documents, such as the *Nota Praevia* (Explanatory Note) attached to *Lumen Gentium*, and several other documents promulgated after the end of the Council, including *Evangelii Nuntiandi* (EN), *Ut Unum Sint* (UUS) and *Lumen Orientale* (LO), will also be examined.

DO 964 The Latin Rite Deacon 1.5 hours
The deacon has often been described as “a minister of charity.” This description does not uniquely identify the character and purpose of the sacramental diaconate. Bishops, priests, and the laity are also called to be ministers of charity according to their own state. In this seminar course, an exposition of the official teachings of the Roman Catholic Church will bring to light the dogmatic foundations of the diaconate and the ambiguities surrounding the Order of Deacon. By researching the liturgical and social

history of the Order, students will be encouraged to develop new descriptions of the diaconate that are consistent with the official teachings of the Magisterium.

DO 965 Faith and the Crisis of Modernity in the Twentieth Century 3 hours

The course studies the impact of the crises of the twentieth century on religious belief. It examines the impact of war, nationalism, economic depression, revolutionary scientific and technological transformations, genocide and the threat of nuclear annihilation on the thought of four major theologians: Dietrich Bonhoeffer, Elie Wiesel, Simone Weil, and Pope John Paul II (Karol Wojtyla). These theologians use(d) their academic training and their personal experiences with these crises to enrich their understanding of God, faith, and the struggle to make sense of a world that seems so evil as to have been forsaken by the very God they love. The course will examine their reflections on these struggles.

DO 966 Theology of the Laity 3 hours

This course will present a theology of the laity with special attention given to the documents of the Second Vatican Council and post-conciliar magisterial texts. In addition, the course will treat the laity in the Old and New Testaments as well as present an overview of the development of the theology of the laity from the Patristic period up through the Modern period, a development which is still ongoing.

DO 979 De Novissimis 3 hours

The course will discuss selected questions dealing with death, the theory of limbo, the second coming, millennialism, the resurrection of the dead, heaven, purgatory and hell.

DO 983 Jewish Religious Thought 3 hours

The flow of Jewish History from the biblical period to the present provides the necessary context for the examination of essential features of Jewish religious thought about:

- a) God and the World,
- b) the Jews as a People (or Nation),
- c) the meaning of the Torah (both biblical and extra-biblical),
- d) the relationship of revelation and reason,
- e) the spirituality of study of the Torah,
- f) the challenges of Modernity to a tradition-rich religion, and
- g) the meaning and challenges of the Holocaust.

While similarities and differences between Judaism and Christianity will be encountered throughout the course, it will not be a history of how Jews and Christians separated. Rather, we intend it to be an attempt to hear from the Jews themselves about how they understand the great issues listed above. Participants will select an area of special interest for more intensive study and produce a ten-page research paper. Comprehension of the greater picture will be tested on a final examination.

DO 987 Angels in Aquinas 3 hours

The course will consider the ideas about creation and the nature of angels as well as their role in the governance of the world, according to the thought of St. Thomas Aquinas in his *Summa Theologiae*.

DO 992 John Cardinal Newman: His Life and Writings 3 hours

The course examines John Cardinal Newman's work *Lectures on the Present Position of Catholics in England* and explores the challenges, dilemmas and struggles experienced by Newman as a newly converted Catholic and ordained priest. It considers these questions in the context of the obstacles to the growth and development of the Roman Catholic Church in England posed by the Protestant anti-Catholicism of the Victorian period.

DO 997, DO 998	Dissertation	3 hours
DO 999	Directed Independent Study	1-3 hours

MORAL THEOLOGY

Moral theology shows how faith casts a light on how we are to conduct our Christian life in the world. It is animated by the teaching of Sacred Scripture and by insight into the mysteries of faith. Its task is to show how the Christian vocation is founded on charity and to explain the obligations, which that vocation places, on us. It endeavors to treat human problems in the light of revelation, with the aid of all the natural and supernatural resources God affords us. Moral theology is not a study of minimal duties, but encompasses the whole life to which God calls His people from the first steps on the path of virtue to final union with God.

MO 511 Principles of Moral Theology 3 hours

This course enables students to appropriate, more deeply and systematically, the central themes of fundamental moral theology in order to achieve a basic competence in moral theory as a basis for pastoral ministry and subsequent courses in the virtues, sexual ethics, social teaching and medical ethics. It begins from the biblical and Christocentric perspective of *Veritatis Splendor*, following John Paul II's insight that moral teaching must recover its place in the context of evangelization and the call to holiness. Consistent with the encyclical, it then draws upon the classic synthesis of St. Thomas Aquinas to give students a moral framework that is consistent with such a biblical vision of reality, that is philosophically coherent and credible, that is conducive to personal growth, and that is readily applicable to pastoral ministry. Fundamental themes to be addressed include (i) the desire for happiness as the root of human action and the distinctions between earthly/ultimate and true/false happiness; (ii) the orientation of human acts towards various ends/goals, and the influence of ultimate ends on proximate ends and particular acts; (iii) the moral analysis of human acts in light of *Veritatis Splendor*, with a wide range of examples; (iv) the Eternal Law, reason / conscience, and "nature" as rules and measures of human acts; (v) human capacities as interior principles of action, and their virtuous shaping as the prerequisite for excellent actions and true human freedom; (vi) sin and vice; and (vi) law and Grace as exterior principles of action.

MO 612 Sexual Morality 3 hours

The course seeks to provide a sufficiently thorough introduction to Catholic teaching on marriage and sexuality so that students begin to develop the skills to promote it wholeheartedly through their pastoral ministry. We will begin with a brief consideration of the biblical foundations and historical development of Catholic teaching, to provide a framework within which to understand contemporary developments, especially in light of the debate surrounding *Humanae Vitae*, and post-conciliar revisionism. We will then contextualize our study of sexual morality in light of the rich contemporary articulations of the sacrament of marriage as found in documents such as the *Catechism of the Catholic Church*, and *Familiaris Consortio*. On this basis, we will then focus our efforts on a study of the virtuous exercise of sexuality in various states of life, and on the offences against it including impure habits of thought, the use of pornography, masturbation, fornication, contraception, adultery, homosexual acts, and artificial reproduction. As appropriate, our study will go beyond strictly moral analysis to consider medical and psychological aspects of given questions. Particular attention will be given to pastoral aspects of these questions.

MO 713 Social Morality 3 hours

The course studies the modern theological tradition concerning the problems and issues of social ethics. It focuses on the papal encyclical letters that address the vast impact of modernity on traditional Catholic ethical, social and political beliefs. These documents show an extraordinary sensitivity to the social,

economic, cultural and political changes brought about by modern thought and modern material advancements. They also exhibit great sensitivity to the suffering of many caused by these changes. They attempt to address the needs of those who have suffered by articulating doctrines that simultaneously draw on traditional Catholic ideas about the individual, about community and about the state while also recognizing the need to adapt them to the new realities, sometimes referred to in the documents as the “signs of the times.” The course will examine these events and doctrines.

MO 841 Medical and Health Care Morality 3 hours

This course studies the theology of the human body, personhood, and human dignity in protecting life from beginning to end and in treating illness. Chief items include:

- a) Killing and life-taking
- b) Principles of double effect, totality, material/formal cooperation, and common good as applied to medical issues.
- c) Ordinary/extraordinary means, especially in death and dying and surgical interventions
- d) Sexual questions about sterilization, contraception, in vitro fertilization, kinds of abortion, pregnancy and delivery
- e) Doctor-patient relations of consent, confidentiality, medication, competence.
- f) Institutions and professionalism, as in hospital mergers and relations to a pluralistic culture.

MO 902 The Theological and Moral Virtues 3 hours

Coinciding with the recovery of virtue in contemporary moral theology and philosophy, this course builds upon the fundamental moral theology of MO 511 to study the theological and moral virtues as the path toward the moral excellence exemplified by Christ and the Saints. It does so by drawing especially upon the work of St. Thomas Aquinas, but reading his contributions in light of Scripture and the Patristic tradition. The course will also show how Thomas’ virtue-oriented approach, while retaining an important role for law in the formation of virtue, helps us to recover the bonds between his moral theology and his theological sources. In this perspective of virtue and excellent acts leading to human flourishing and ultimate fulfillment, the moral life is inseparable from a Christian spirituality in which the fallen image of God within us is restored and perfected through a process that begins with faith in Christ and results in the realization of the true freedom He exemplifies. For these reasons, this study will be conducive to personal growth in virtue and holiness, and therefore to pastoral ministry oriented to the same ends. It will also provide a richer foundation for further studies in social ethics, and for social, sexual and biomedical ethics.

MO 940 Protestant and Roman Catholic Moral Theology 1.5 hours

This course has two parts. It first examines essential differences between Reformation and Roman Catholic Theology in relation to the moral Life. Secondly, it examines in light of the above the derivative responses from both traditions to contemporary issues like Abortion, End-of Life Treatment, War, Sexuality and Marriage, Genetic Manipulation, etc. Chief items include:

- a) Intrinsic Good and Evil in recent moral literature
- b) Situation Ethics vs. Natural Law
- c) Nature of the Moral Act
- d) Human Freedom and Authority in Morals.

MO 937 The Moral Teaching of Karol Wojtyla/Pope John Paul II 3 hours

After introductory readings and lectures on the works and theological/philosophical perspectives of Karol Wojtyla/Pope John Paul II, this seminar will be based upon readings, presentations and papers on his major moral works including *Love and Responsibility*, *The Theology of the Body*, and *Evangelium Vitae*, with special attention to *Veritatis Splendor*.

MO 946	Moral Theology Since Vatican II	3 hours
This course studies moral theology since Vatican II, seeking to explain (i) why the pre-conciliar manuals were abandoned; (ii) the theoretical roots of the debate over contraception in matters of natural law and action theory, and in their application to this question; (iii) how <i>Humanae Vitae</i> responded; (iv) the resulting development of revisionist moral theology and traditional alternatives; (v) the intervention of <i>Veritatis Splendor</i> ; and (vi) ongoing efforts toward its reception. The course will argue that these encyclicals and supporting developments are leading to a greatly enriched, intelligible and winsome moral teaching as an inseparable element of the good news.		
MO 978	Seminar in Moral Theology	3 hours
Special topics in moral theology investigated through readings and discussion.		
MO 997, MO 998	Dissertation	3 hours
MO 999	Directed Independent Study	1-3 hours

SPIRITUAL THEOLOGY

This theological discipline follows immediately upon Moral Theology as a reflection upon the Christian call to perfect charity. It devotes special attention to the great models of life in Christ, Mary, and all the saints, as well as to the outstanding spiritual writers of the Christian tradition.

SP 611	Foundations of Spiritual Theology	3 hours
This course correlates the sources, principles and practices of sound spirituality with the fundamental truths of Catholic faith, with the reality of human nature as redeemed and graced, and with practical aspects of spirituality in priestly ministry. It highlights development of sound spirituality in the context of the Church and emphasizes the need for ongoing integration of spiritual reading, personal prayer, private devotion, liturgical worship, and pastoral practice.		
SP 903	Theory and Practice of Spiritual Direction	1.5 hours
Following the Ignatian tradition of spiritual direction, this course will discuss the qualification and preparation of candidates for both director and directee, the skills and procedures which help facilitate this spiritual dialogue, the special difficulties which can arise, and the goals of direction. Each class will include time to practice the skills of direction with fellow classmates.		
SP 922	Seminar on Spiritual Reading	3 hours
This seminar introduces the seminarian to some of the riches of the Catholic spiritual tradition that will not only nurture his personal spiritual growth, but will also prepare him to serve the people of God more effectively in his future ministry of preaching, instruction, counseling, and spiritual direction.		

HISTORICAL STUDIES

Church history studies the experiences of God's people and development of the Church in space and time, through the interaction of human freedom and the providential guidance of the Holy Spirit. Such study reveals many diverse factors that have affected the development of the Church through the centuries that must be reckoned with as the Church moves into the future. It leads to an appreciation of the historical character of the Church, the development of doctrine and practice, and the perennial value of the Apostolic Tradition.

- HS 511 Church History I (First Millennium) 3 hours**
An overview and exploration of the significant theological, structural, and liturgical developments in the Church's life and mission up to 1054 A.D. Significant persons and events in the life of the Church during this period will be highlighted. Special attention is given to the Ecumenical Councils during the era of the Church Fathers and the factors leading up to the Great Schism of 1054. Emphasis will be given to the Catholic understanding of Tradition and its impact on the development of dogma as well as to the importance of historical theology in ecumenism and interfaith dialogue.
- HS 512 Church History II (The Medieval Church) 3 hours**
This course covers from the years 1054-1648. The periods explored will be the Gregorian Reform and the emergence of codified law to address the ongoing issues of Church and State. The papal exercise of *Imperium* from the 11th – 13th centuries and the appearance of the mendicants will be related to developments in ecclesiology, the crusades and the Inquisition. A third section will cover the Avignon Papacy and Conciliarism's attempts at reform. These issues will lead into the Reformation, both Catholic and Protestant, and conclude with the Treaty of Westphalia in 1648.
- HS 516 Patristics 3 hours**
This course is primarily a readings course in the primary sources in translation. The course will provide a survey of Patristic literature, both Greek and Latin, to introduce the seminarian to some of the ecclesiastical writings that reflect the formative period of the Church's history. The course will include a study of the works of: Justin Martyr, Tertullian, Irenaeus of Lyons, Clement of Alexandria, Origen, Cyprian of Carthage, Lactantius, Athanasius, Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, Ambrose, Jerome, Augustine, John Chrysostom, Cyril of Alexandria, Cyril of Jerusalem, Theodore of Mopsuestia, and Theodoret of Cyrus.
- HS 713 Church History III (Modern and Contemporary) 3 hours**
An investigation of the political, social, and theological issues involved in the Church's development from the Enlightenment through the Second Vatican Council: Jansenism; Gallicanism; French Revolution and subsequent secularization of society; Liberalism; Ultramontanism, Church centralization, and the First Vatican Council; Church-State disputes; Modernism; the Church and the World Wars; internationalization of the Church and the Second Vatican Council. This course is intended for students who seek an overview understanding of the history of the Catholic Church in the modern and contemporary eras.
- HS 741 American Catholic Experience 3 hours**
The history of Roman Catholicism in what became the United State of America is the topic of the course. We will explore the development of the American Catholic Church from its origins as a collection of small mission outposts to its current position as a national church, which has assumed a leadership position in the Church universal. Throughout this time period, the meaning of American Catholicism has been continually refined and reshaped, both by events in American society and by developments within the Roman Catholic Church. We will consider how variables of region, race, gender and ethnicity have shaped the American Catholic experience. The constituent elements of American Catholicism will be presented according to themes such as: leadership, immigration, the frontier, parish life and devotion, women in the Church, urbanization, social reform, socialization, and the larger American social-cultural history.
- HS 909 The Bishops of Rome and the Petrine Ministry 1.5 hours**
An historical examination of the development of the papacy through examples from each period from the New Testament era through recent times. Themes of the papal primacy, infallibility, teaching authority of the pope, collegiality, and the pastoral office.

HS 912 Reformation in Europe**3 hours**

This course will focus on the continental Reformation – both Catholic and Protestant. It will explore the background of the events and particularly examine the thought of Luther and Calvin as they participated in the creation of a cultural revolution in Europe. The Catholic Reformation was both predecessor and companion to this revolution as Western Society sought new forms of religious experience that were more adaptable to radically changing social, political, intellectual and economic situations.

HS 944 Readings in U. S. Church History**1.5 hours**

This course will allow the student to do a focused study, under the direction of the instructor, on a particular person, theme, region, group, etc., significant to the Catholic experience in the United States.

PASTORAL STUDIES

The theological principles underlying the action by which God's salvific will is realized through the various ministries and institutions of the Church are treated in Pastoral Theology. Liturgical studies show the centrality of Christ's action in the Eucharist and in the other sacramental actions and provide a guide to the proper administration of the sacraments. Homiletic courses provide the principles and instruct in the skills needed to make the preaching of the faith effective. Studies in Canon Law provide an understanding of the laws by which the spirit of the Gospel is concretized in the life Church. Courses in pastoral skills give essential help in preparation for service in the ministry. The Hispanic Ministry Program equips the future priest with the attitudes and skills needed to minister effectively among Hispanic people, who form a significant part of the Church in the United States.

CANON LAW**CL 611 Canon Law I****3 hours**

This course serves as an introduction to the history, nature, development and role of Church law. It begins a study of the 1983 Code specifically treating Books I, II, III, IV (*excluding Canons 1055-1165*) and V. It covers the fundamentals and interpretation of ecclesiastical law, including the power of governance, the Christian faithful, the Church's hierarchical constitution, consecrated life, the teaching office, the sacraments (*excluding matrimony*), acts of worship, and temporal goods.

CL 621 Canon Law II**3 hours**

This course completes a study of the 1983 Code by treating Book IV (*Canons 1055-1165 only*) plus Books VI and VII. It covers the canon law of sanctions and various procedural laws of the Church. Special emphasis is placed on the canon law of matrimony including its legal history, matrimonial preparation, impediments, requirements for consent, grounds of nullity, canonical form, dissolution of the bond, tribunal organization and fundamentals of annulment procedures.

CL 925 Canon Law of Marriage: Theory and Practice**3 hours**

This course acquaints seminarians more specifically with the theological foundations, the historical evolution and the pastoral ministry related to the sacrament of matrimony, with particular attention to tribunal procedures. Where applicable, the course will include practical assistance in select aspects of actual annulment cases in cooperation with diocesan tribunals.

CL 935 Canon Law in Priestly Ministry**3 hours**

This course acquaints deacons (or deacon candidates) with practical skills for pastoral ministry from a canonical perspective. It includes basic review of the *Code of Canon Law*, as the primary text, and

presents background and resources for what pastors and parochial vicars need to know in daily circumstances regarding pastoral obligations, sacraments, dispensations, finances, parish organizations, record-keeping and annulments, as well as civil law matters related to ministry. Particular attention is given to pastoral practice regarding marriage including an introduction to basic jurisprudence and tribunal functioning. The course is seminar and discussion format with assessment of common diocesan documents and multiple case studies in actual pastoral practice.

CL 939 Canon Law of Pastoral Administration 3 hours

This course is designed to acquaint deacons (or deacon candidates) with practical skills for pastoral ministry from a canon law perspective with pertinent reference to civil law issues. It concentrates on background and resources for what pastors and parochial vicars need to know in day-to-day circumstances regarding pastoral obligations, sacraments, dispensations, annulments, finances, parish organizations, record-keeping, etc. The primary text is the *Code of Canon Law* with supplementary reading in related canon and civil law matters. Its seminar and discussion approach includes assessment of common diocesan documents and pertinent case studies.

LITURGY

LI 501 Liturgical Music: Documents, History & Theology 1.5 hours

The Liturgical Theology of Sacred Music for those preparing for priestly ministry. Study of the papal and other ecclesiastical documents on sacred music. A selective survey of liturgical music from ancient to recent times. Discussion of the issues, problems, and positions in current liturgical musical practice.

LI 532 Introduction to Liturgy 1.5 hours

A brief introduction to the study of the Roman Catholic liturgy and its function in the life and mission of the Church. The course explores the anthropological, historical and theological foundations of the liturgy through the examination of the Second Vatican Council's constitution on the sacred liturgy (*Sacrosanctum Concilium*), other important ecclesial documents, and the fruits of liturgical scholarship and ritual studies. A fundamental topic for this course is the nature and function of symbols in the liturgy.

LI 634 Liturgy of Initiation and the Eucharist 3 hours

An historical and theological survey of the origin and development of the celebration of Christian Initiation and Eucharist. The Rite of Christian Initiation of Adults (RCIA) is considered from a theological, liturgical, and pastoral standpoint. Special emphasis is given to the development of the form, content and theology of the Eucharistic Prayer. Reference will be made to the 3rd typical edition of the *Missale Romanum*.

LI 720 Practicum in Liturgy I: The Rites 1.5 hours

A study and practice of the rites of Baptism, Marriage, Pastoral Care of the Sick, the Order of Funerals, and Eucharistic exposition and adoration for their appropriate pastoral implementation. Digital recordings of the practice rituals will be used to evaluate the students.

LI 822 Practicum in Liturgy II: The Eucharist 1.5 hours

A practicum in presidential style at the Eucharist. Introductory lectures on the *General Instruction on the Roman Missal* of the 3rd typical edition and *Redemptionis Sacramentum* will point out pastoral implications for the celebration of the Mass. Digital recording of practice sessions of student presiders will be used for their evaluation, as well as a written examination.

- LI 941 Gregorian Chant: Semiology and Singing 1 hour**
Study of Gregorian Chant using a semiological approach (interpreting chant based on ancient musical notation as found in the *Graduale Triplex*). Review of chant history, its early notation, its revival at the Solesmes Monastery, and subsequent scholarship. Critical evaluation of the various schools of chant interpretation. Use of chant in the postconciliar liturgy.
- LI 945 Liturgical Chant I 1 hour**
Basic chants of the *Roman Missal*. Practical singing of priestly and diaconal chants. Emphasis on singing effectively in the pastoral role.
- LI 946 Liturgical Chant II 1 hour**
Advanced chants of the *Roman Missal* and *Lectionary*. Practical singing of priestly and diaconal solemn repertoire. Emphasis on personal mastery of notational and improvised chants.
- LI 947 Josephinum Choir 1 hour**
Choral ensemble of twenty to thirty men drawn from the whole seminary to sing in the main chapel for Sundays and major celebrations. Choir maintains a century of choral leadership at Josephinum to uphold a higher musical purpose in liturgy – to give glory to God, and bring the treasury of sacred music from the Catholic tradition to weekly worship.
- LI 950 Liturgical Time 1.5 hours**
A study of the origin and development of the modern liturgical calendar. Consideration given to the weekly, seasonal, and sanctoral cycles.
- LI 955 The Liturgy of the Hours 1.5 hours**
An in-depth study of the historical sources of the Liturgy of the Hours of the Roman rite. A review of the *General Instruction of the Liturgy of the Hours* will elucidate the theology of the sanctification of time and the relationship between the Divine Office and the Eucharist.

PASTORAL THEOLOGY

- PA 541 Introduction to Homiletics 1.5 hours**
Introduces the student to the concept of the liturgical homily and provides practical training in the proper techniques of delivery.
- PA 621 Practicum in Preaching I – Seasons & Feasts 1.5 hours**
The preparation and preaching of homilies that pertain to celebrations of the liturgical calendar, *i.e.*, Sundays of the year and Feasts. Digital recordings will assist students in the evaluation of their own homiletic skills.
- PA 631 Principles of Catechetics 1.5 hours**
This course is intended to be a theoretical discussion, leading to a practical examination of the catechetical mission of the Church – especially the catechetical mission of the priest. The primary focus will be authentic and ongoing conversion. Beginning with the mandate of Christ's Great Commission to "make disciples of all nations," the class will examine the barriers, the foundation stones, and the stages of evangelization, conversion, and spiritual growth in the light of Scripture, Church history, recent papal and episcopal documents, other related publications, and the personal catechetical experiences of the students themselves.

PA 722 Practicum in Preaching II – Special Occasions 1.5 hours
The preparation and preaching of homilies for special occasions: such as, weddings, funerals, baptisms, and anniversaries. Digital recordings will be used to evaluate the students' homiletic skills.

PA 858 Confession Practicum 1.5 hours
This course provides practice in the hearing of confessions and the administration of the Sacrament of Penance. It presumes familiarity with the Canon Law of the sacraments, especially that pertaining to the Sacrament of Penance. The course does not primarily deal with the history of the rite, nor does it repeat the instruction in the doctrine and theology of this sacrament already imparted in required classes of sacramental theology.

PA 868 Pastoral Counseling 3 hours
Presents basic counseling theory, process and skill development, focused on assessment, listening, and goal setting. Discusses emotional/mental disorders for assessment and professional referral.

PA 883 Pastoral Care of Marriage and Family 3 hours
Based on the mandate given by John Paul II in *Familiaris Consortio*, "No plan for organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family" (70), this course is designed to focus on the pastoral aspects of ministry with families. Drawing from the disciplines of pastoral theology, pastoral counseling, moral theology, and reproductive medicine this course will seek to emphasize the critical importance of a family perspective in ministering to married couples and families as they seek to become "domestic church." Students will integrate learning from Church documents, current research, and practical pastoral experiences, in order to adequately respond to the issues faced by today's families. A vision for pastoral care of families will be developed by focusing on: Church teaching; the dignity of marriage, the marital embrace, and the family; the formation of families to be the first communities of evangelization; and the crises families encounter and the need for a sensitive pastoral response. This course will devote time to topics such as: marriage and family spirituality, divorce and blended families, domestic violence, and will provide an introduction to natural family planning for clergy. Much attention will be given to marriage preparation in the parish.

PA 962 Adult Religious Education 1.5 hours
Adult learning theory and how it relates to catechesis and pastoral ministry. The stages, needs, and methods of implementation of catechetical techniques as they apply to adult learners. Practical applications.

HISPANIC MINISTRY

HM 951 Hispanic Pastoral Ministry 1.5 hours
This course addresses the issue of pastoral work with the ever-growing community of Hispanic Catholics. Students will learn a general knowledge of the culture of Hispanic people and their relationship with religion. This will give them an understanding as to the way Hispanics see religion. Included in the course will be some particular devotions and religious practices. Additionally, the course will teach some pastoral practices, looking especially at the advantage they offer for a deeper understanding of this evangelization.

THEOLOGICAL FIELD EDUCATION

Placements for Ministry

TFE 501.a Introduction to Teaching I

1 credit hour

Supervised in a catholic school or a parish or campus educational program. Through an intensive seminar each semester, the student learn the methods of effective preaching, evaluation, and lesson planning, and be instructed in their role as a catechetical leader.

TFE 501.b Introduction to Teaching II

1 credit hour

This is a continuation of Introduction to Teaching I.

TFE 502.a Supervised Hospital Ministry I

1 credit hour

In a hospital or institution setting, the seminarian will be supervised in the work of caring for the end of suffering, in the ill, and the dying. Regular meetings with an experienced chaplain will be supplemented with instruction on effective tools for the ministry to patients and families. A review of hospital functions and collaboration with other professionals will be part of this instruction. Particular emphasis will be placed upon the sacramental discussion of the Church's care for the suffering.

TFE 502.b Supervised Hospital Ministry II

1 credit hour

This is a continuation of Supervised Hospital Ministry I.

TFE 503.a Pastoral Leadership Internship I

1 credit hour

Under the supervision of an experienced priest, the seminarian will demonstrate leadership in a parish setting by collaborating with members of the laity to establish or strength a parish program, and to integrate their work into the life of the parish. Ordinarily, the third year parish will become the diaconal placement for fourth year.

TFE 503.b Pastoral Leadership Internship II

1 credit hour

This is a continuation of Pastoral Leadership Internship I.

TFE 504.a Parish Diaconal Ministry

1 credit hour

Full-time exercise of ministry during the fall semester in a parish under the supervision of the pastor or other trained supervisor. Usually, a continuation in the parish that the seminarian was in for TFE 503.

Pre-Theology

PTFE 401 Ministry to the Poor

1 credit hour

Participation in diverse aspects of ministry to the poor, downtrodden, homeless, elderly and very young in various indigent situations.

7 HISTORY OF THE SEMINARY

The Pontifical College Josephinum owes its existence to the vision of a zealous German immigrant priest, Monsignor Joseph Jessing (1836-1899), and to the generosity of many Catholics throughout the United States who helped him carry out his dream of preparing priests to serve Catholic immigrant parishes in America.

John Joseph Jessing was born in the city of Muenster, in Westphalia, Germany on November 17, 1836. His father died when he was only four years old, plunging the family into poverty. At age 14, Jessing left school and started working as a lithographer to support his mother and younger brother. He later joined the Prussian army, distinguishing himself as a soldier and earning five medals for bravery.

When his mother died in 1867, he left Westphalia and sailed for America with the intention of becoming a priest and of serving the Church in the United States. In Germany, Jessing's age and lack of formal education prevented him from studying for the priesthood, but in America, he would be free to respond to that vocation.

Soon after arriving in Baltimore, Maryland, he set out for Cincinnati, Ohio where there was a strong German-speaking community. He entered Mount Saint Mary's Seminary in Cincinnati, and after three years of study, he was ordained on July 16, 1870. He was immediately made pastor of Sacred Heart Church, a German immigrant parish in Pomeroy, Ohio a small mining town on the Ohio River.

Fr. Jessing found a number of orphaned boys in his parish with no one to care for them. Realizing that an orphanage was needed and undaunted by lack of funds, Fr. Jessing found a way to raise the money necessary to build an orphanage. Relying on his fellow German immigrants for support, he began a German-language newspaper, *The Ohio*, in 1873; Fr. Jessing was the sole journalist and publisher. Circulation increased rapidly, and the name soon changed to the *Ohio Waisenfreund* (Ohio Orphan's Friend). He used the newspaper as a fund raising organ but also to provide much needed religious instruction for his German-speaking readers. Jessing's paper met with great success and soon became one of the most widely read German language publications in the United States.

Dedicated in May 1875, Saint Joseph Orphanage provided a home and education to orphan boys from the surrounding area. In 1877, Fr. Jessing moved Saint Joseph's to Columbus, Ohio to a campus at 18th and Main Streets. As the boys grew older, four of them expressed the desire to study for the priesthood. Fr. Jessing would see to it that their desires were met, and more. In the July 4, 1888 issue of the *Ohio Waisenfreund*, he announced that he would educate two additional boys for the priesthood if he could find suitable candidates. Twenty-three boys from eleven states responded to his offer and asked to be received. Not knowing how he would provide for so many, Fr. Jessing nevertheless accepted them all, and thus, on September 1, 1888 began the College Josephinum, named in honor of his patron, St. Joseph. Remembering the burdens and obstacles he encountered on his journey to the priesthood, Fr. Jessing wanted to give boys who were without financial means a way to answer their calling.

Four years later, to ensure that his seminary would serve the whole nation, Fr. Jessing asked His Holiness Pope Leo XIII to accept the ownership of the seminary as a pontifical institution. The request was granted on December 12, 1892. Thus, the Josephinum came directly under the authority of the Holy See and became the Pontifical College Josephinum.

On June 5, 1894, the College was incorporated under the laws of the State of Ohio; and on June 14, 1894, it was chartered as a degree-issuing institution.

In recognition of Fr. Jessing's dedication to the Church, His Holiness Pope Leo XIII made him a Domestic Prelate with the title of Monsignor in 1896. Monsignor Jessing died on November 2, 1899, a champion of the poor, dedicated to higher education, the priesthood and service to God.

For the first few decades of its existence, the Josephinum focused its efforts on educating priests to work among German-speaking Catholics throughout the United States. After World War I, that focus shifted to preparing priests for missionary areas of the country and for dioceses that did not have their own seminary.

From its original campus on East Main Street in downtown Columbus, the Josephinum was relocated in 1931 to its present site on the banks of Olentangy River, a little north of Worthington. Nestled in 100 acres of woods, the Josephinum was eventually comprised of four main buildings devoted to educational and administrative purposes and two auxiliary buildings that contribute to the service of the College.

The Main Building of the new seminary complex was dedicated in 1931 to house administrative offices, faculty living quarters, dining rooms, an auditorium, guestrooms, and the St. Turibius Chapel. The south wing of the main building originally housed the major seminary (six years of students in theology and philosophy studies); it is now home to the theology students' residence and St. Joseph's Chapel. In the North wing, the minor seminarians lived and studied during high school and the first two years of college. The west end of the main building contains college faculty and administrative offices as well as the college writing center.

In the 1950's, largely for reasons of accreditation, the organization of the seminary was changed from the 6 year / 6 year arrangement (minor seminary / major seminary) to a 4 year / 4 year / 4 year (high school / college / theology) arrangement. A separate college building was erected for those middle four years, and it was dedicated in June 1958. It stands to the west of the theology students' residence and houses living quarters for college students, the college chapel of St. Pius X, and classrooms.

The recreation building was also dedicated in June 1958; it is to the north of the college building and features a variety of indoor recreation facilities as well as the Monsignor Leonard J. Fick Auditorium.

The building on the east side of campus near the front entrance of the seminary was built in 1938. This building served as the library of the Josephinum until 1982 when the facility became known as the A.T. Wehrle Memorial library. At that time, it was relocated in the old minor seminary (north) wing, now known as the Pope John Paul II Education Center. Today, along with the Wehrle Library, the building also houses classrooms for the School of Theology.

The old library building was renovated in 1997 and became the Msgr. Joseph Jessing Center, which is the site of two adjoining conference rooms and a small meeting room, providing much-needed space for supportive activities, including academic and theological symposia, lectures, and small conferences.

Since 1970, special emphasis has been placed on preparing priests to work among Hispanic Americans. In recent years, the Josephinum has been receiving a number of candidates from Asia, Africa, and Eastern Europe to be educated for service in their native lands.

The Josephinum was accredited by the Association of Theological Schools of the United States and Canada (ATS) in 1970 and by the North Central Association of Colleges and Schools an affiliate of the North Central Association (NCA) in 1976. In 1981, 1991, and again in 2001, both agencies granted reaccreditation for a period of ten years. (See Section 9 for additional information on accreditation).

Since 1899, when six of the original twenty-three students were ordained, more than 1,500 priests have received their theological education at the Pontifical College Josephinum. A further 335 other priests who took part of their studies in the College completed them elsewhere. In addition, the Josephinum is proud to count among its alumni thousands of Catholic men who have studied in its high school, college, or theological programs without going on to become priests.

8 LOCATION

The Campus and Facilities

The Josephinum's landmark campus, crowned by its impressive two hundred foot tower, is located in a one-hundred acre setting of woods, lawns and wildlife on the east bank of the Olentangy River. The seminary is comprised of four main buildings devoted to educational and administrative purposes and two auxiliary buildings that contribute to the service of the College.

The **Main Building** complex houses administrative offices, faculty living quarters, student and faculty dining rooms, an auditorium, guest rooms, and the impressive St. Turibius Chapel, where the combined communities of the College and School of Theology celebrate liturgy on Sundays and major feasts.

The south wing of the main building complex is the Theology Students' Residence. It houses living quarters for pre-theology and theology students, St. Joseph's Chapel, student lounges, recreation facilities, the student pub, and Kairos Book Store. Each student has a private room, furnished with basic furniture, a telephone and a computer link. Computer stations are available for student use with links to a local network and provided with Internet access.

The west end of the main building contains college faculty and administrative offices and the Josephinum's Advancement Department.

The **College Building** stands to the west of the Theology Students' Residence, houses living quarters for college students, the St. Pius X Chapel, classrooms, the computer center, health center, and recreation facilities.

The **Recreation Building** is to the north of the College Building. It features a variety of indoor recreation facilities, including a swimming pool, weight room, basketball courts, bowling alleys, and handball courts. Two outdoor tennis courts, as well as two soccer fields and a softball diamond are located adjacent to the building. The Monsignor Leonard J. Fick Auditorium, with a seating capacity of 534, forms part of the same structure.

The **Pope John Paul II Education Center** houses seminar rooms, classrooms for the School of Theology, the Writing Center, and the A.T. Wehrle Memorial Library.

The **A.T. Wehrle Memorial Library** is an attractive, comfortable resource center with broad holdings in the humanities with an emphasis in theology and philosophy, including an extensive selection of periodicals and newspapers. Staffed by two professional librarians and support staff, the library provides a full range of reference and instruction services to the Josephinum community. The library's resources are accessible throughout the campus and through the World Wide Web.

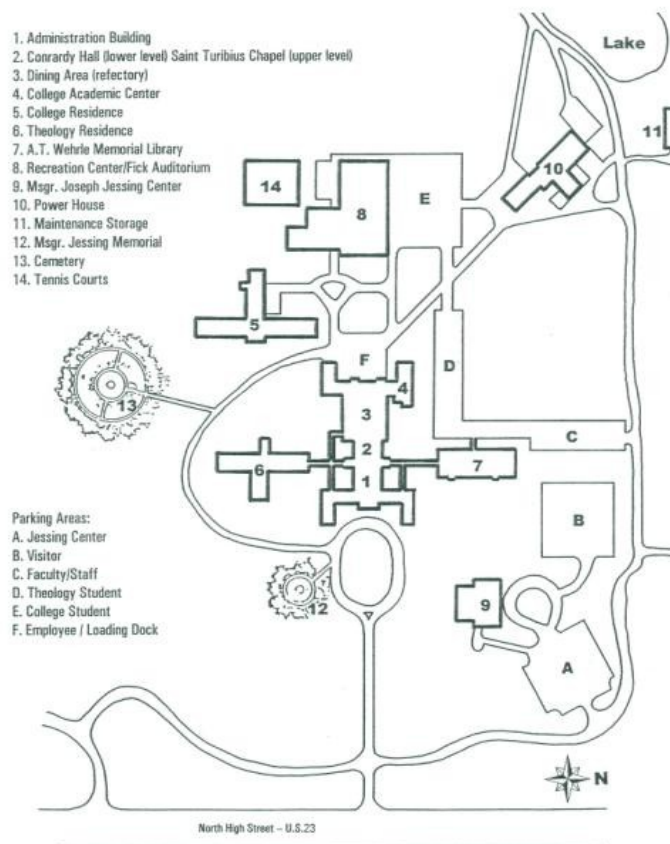
The library's collection contains more than 140,000 items: 115,000 books, 18,000 volumes of bound periodicals, and over 5,000 audio-visual pieces; it also receives 450 periodical titles and 35 newspapers. The fields of biblical studies, patrology, theology, liturgy, and Church history are emphasized. The areas of philosophy, canon law, spirituality, and pastoral ministry are also strong. A number of subscription

databases and electronic resources are available: *ATLA Religion Database, with ATLA serials, The Catholic Periodical and Literature Index, Religious and Theological Abstracts, The Philosopher's Index, Routledge Encyclopedia of Philosophy, and ProQuest General Reference and Religion Collection*. The Monsignor Anthony A. Kleinschmidt Special Collections Room houses archival material, rare books, and incunabula.

The library benefits by its membership in the Theological Consortium of Greater Columbus, an association of the three seminaries in the central Ohio area: The Methodist Theological School in Ohio, the Pontifical College Josephinum, and Trinity Lutheran Seminary. Patrons affiliated with one of the member institutions may borrow from the two other libraries. The Consortium shares a common catalog, available on the World Wide Web; with over 350,000 bibliographic records of books, audio-visual material and microfilms held by the member libraries. A courier service efficiently delivers material to each campus.

The **Monsignor Joseph Jessing Center** is located on the east side of the campus among tall pines, is a state-of-the-art facility reflective of the tradition and spirit of the Josephinum. It houses two adjoining conference rooms and a small meeting room, providing much-needed space for supportive activities, including academic and theological symposiums, lectures, and small conferences.

Pontifical College Josephinum
7625 North High Street, Columbus, OH 43235 (614) 885-5585



The City

The Pontifical College Josephinum is in Columbus the capital of Ohio since 1812 and a diocesan see city since 1868. Columbus is easily accessible, a hub for numerous airlines and a junction of two important interstate highways.

Since 1931, the seminary has been situated 11 miles north of downtown Columbus, just north of Worthington, Ohio, a prosperous and fast-growing suburb of Columbus. Within a few hundred yards of the seminary property is I-270, which circles the city and is readily accessible. This makes for easy access to the Columbus freeway system, and to the parishes, hospitals, schools, nursing homes, and other sites where seminarians gain pastoral experience.

The Columbus metropolitan area offers many cultural attractions. Students are encouraged to attend off-campus lectures, forums, seminars, plays, operas, films, etc. Reduced rates are available at many galleries and theaters in Columbus.

Educational institutions, which afford many such programs, include The Ohio State University, Capital University, Franklin University, Ohio Wesleyan University, Ohio Dominican University, Otterbein College, Trinity Lutheran Seminary, and the Methodist Theological School in Ohio. All are within an easy drive of the seminary.



9 GENERAL INFORMATION ABOUT THE JOSEPHINUM

9.1 Accreditation

The Josephinum falls under the direction of The Sacred Congregation for Catholic Education (of Seminaries and Institutes of Studies) with the Apostolic Nuncio to the United States as its Chancellor.

The Certificate of Authorization from the Ohio Board of Regents, 30 East Broad Street, 36th floor, Columbus, OH 43215-3414, to the Pontifical College Josephinum and evidence of accreditation by the The Higher Learning Commission, an affiliate of the North Central Association, 30 North LaSalle Street, Suite 2400, Chicago, IL 60602-2504, www.ncahigherlearningcommission.org and by the Association of Theological Schools of the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275-1103, are available in the office of the Registrar, and may be reviewed by any enrolled or prospective student.

The Josephinum was accredited by the Association of Theological Schools of the United States and Canada (ATS) in 1970, and by the The Higher Learning Commission an affiliate of the North Central Association (NCA), in 1976. In 1981, 1991, and in 2001, both agencies granted reaccreditation for a period of 10 years.

The Pontifical College Josephinum is approved to enroll veterans under the Veterans' Readjustment Assistance Act, 1952, P.L. 500; authorized under federal laws to enroll non-immigrant alien students; and designated the sponsor of an Exchange-Visitor Program in accordance with the Mutual Educational and Cultural Exchange Act of 1961.

Authorization

Ohio Board of Regents
30 East Broad Street, 36th floor
Columbus, OH 43215-3414

Memberships

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

The Higher Learning Commission an affiliate of the North Central Association
30 North LaSalle Street, Suite 2400
Chicago, IL 60602-2504
www.ncahigherlearningcommission.org

Ohio College Association
208 Mount Hall, 1050 Carmack Road
Columbus, Ohio 43210

National Catholic Education Association
1077 30th Street NW, Suite 100
Washington, DC 20007-3852

Theological Consortium of Greater Columbus
7625 North High Street
Columbus, OH 43235

American Association of Collegiate Registrars and Admissions Officers
One DuPont Circle NW, Suite 520
Washington, DC 20036

Ohio Association of Collegiate Registrars and Admissions Officers
<http://www.oacrao.ohiou.edu/>

American Theological Library Association
250 S. Wacker Drive, Suite 1600
Chicago, IL 60606-5889
www.atla.com

Higher Education Council of Columbus
c/o Columbus State Community College
Columbus, Ohio

Catholic Library Association
100 North Street, Suite 224
Pittsfield, MA 01201

National Association of Student Financial Aid Administrators
1129 20th Street, N.W., Suite 400
Washington, DC 20036-3489

NAFSA: Association of International Educators
1307 New York Avenue NW, 8th Floor
Washington, DC 20005-4701

American College Health Association
PO Box 28937
Baltimore, MD 21240

9.2 Dissemination of Information

Protection of Information Policy

The Pontifical College Josephinum has the responsibility for supervising access to and/or release of official data/information about its students. Certain items of information about individual students are fundamental to the education process and must be recorded. This recorded information concerning students must be used only for clearly defined purposes, must be safeguarded and controlled to avoid violations of personal privacy, and must be appropriately disposed of when justification for its collection and retention no longer exists. In this regard, the Pontifical College Josephinum is committed to protecting to the maximum extent possible the right of privacy of all the individuals about whom it holds information, records, and files. Access to and release of such records is restricted to the student concerned, to others with the student's written consent, to officials within the school, to a court of competent jurisdiction, and otherwise pursuant to law.

The Pontifical College Josephinum supports the *Student Right to Know Act* and *Campus Security Act*, and amendments thereof. The Josephinum's Campus Security Policy and Procedures are located in the student and employees handbooks.

Privacy of Information

The Josephinum complies fully with the provisions of the *Family Education Rights and Privacy Act (FERPA)* of 1974 as amended. The act protects the confidentiality of academic files and establishes the right of students to review their educational records. Confidential documents received as part of the admissions process as well as materials related to the student's formation during attendance at the Josephinum are not available for review by the student nor may they be released to a third party without the permission of the student. All academic records and related documents remain the property of the Pontifical College Josephinum.

Directory Information

The Josephinum, in accordance with the *FERPA Act*, has designated the following information about students as public (directory) information:

- Name
- Address (local and home)
- Telephone number (local and home)
- E-mail address
- Program of study, class level
- Enrollment status (e.g., acceptance, full-time, part-time, withdrawn, undergraduate, graduate)
- Major program of study
- Dates of attendance
- Degree(s) and awards received
- Previous educational agencies or institutions attended
- Diocese of sponsorship or religious community
- Date of birth
- Deceased status
- Record hold(s)

Directory information may be disclosed by the Josephinum for any purpose at its discretion without the consent of the student. The seminary restricts such disclosures to those with legitimate ecclesiastical, educational, or legal interest. Directory information is not released to outside parties for commercial use. A student, however, has the right to refuse to permit the designation of any or all of the above information as directory information by filing a written notice to this effect with the registrar's office at the time of registration.

Non-Discrimination Policy

The Pontifical College Josephinum welcomes qualified students of any race, color, nationality, and ethnic origin to all the rights, privileges, responsibilities, programs, and activities of the seminary, and is an equal opportunity employer.

Transcripts

In accordance with the *Family Educational Rights and Privacy Act* of 1974, transcripts are issued only at the **written** and signed request of the student. A transcript request form can be acquired by downloading from <http://www.pcj.edu/registrar/registrar.html>, or by means of a letter. **All requests for transcripts are made to the registrar** and should include the following information: full current name and any previous names used;

dates of attendance at the Josephinum;
date of birth;
social security number;
complete address and telephone number;
the number of copies needed;
detailed mailing instructions (name and address of the person or institution to receive the transcript)
including any special handling;
full signature;
a fee of \$5.00 per transcript.

No transcript will be issued until all outstanding financial obligations have been met.

9.3 Admissions

Application for admission to the Josephinum is normally made after the individual obtains sponsorship from his diocese or religious community. Applicants should be graduates of an accredited high school, college, or the equivalent, and should follow the application procedures outlined below.

Students may be admitted by transfer from other colleges. Credits are accepted only for academic courses similar to the ones offered at the Josephinum. No credit will be given for courses in which the candidate has earned a grade lower than a C. Students may also present records from U.S. military experience for possible transfer credit.

The admissions committee will review each completed application promptly, and the rector will inform the applicant of acceptance or non-acceptance as soon as possible, after the candidate has been interviewed.

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

Application Procedure for Seminarians

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

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

All applicants must supply all of the following:

- A completed and signed Josephinum application form, including statement regarding motivation to the priesthood and a recent photograph.
- An autobiography written according to guidelines provided in the Josephinum application packet.
- A letter of sponsorship and recommendation from a diocese or religious community (director of vocations or bishop of a diocese, superior of a religious community.)
- Sacramental records (from the issuing parish, no photocopies):
 - ◆ Baptismal certificate (issued within the previous six months).
 - ◆ Confirmation certificate.
- Academic Data (refer to the description for the program to be applied for on the following pages).
- Doctor's physical examination report on the form provided from the Josephinum, including all immunization data and dental examinations.

- Results of the psychological testing along with signed release form.
- In addition, interviews at the seminary are required.

Admission to the School of Theology

The candidate for admission to the School of Theology should have a Bachelor of Arts degree or its equivalent with the following minimum requirements:

- Graduation from an accredited college
- A minimum grade point average (GPA) of 2.5
- At least 24 semester credits in philosophy, from the areas of
 - ◆ metaphysics;
 - ◆ natural theology;
 - ◆ anthropology;
 - ◆ epistemology;
 - ◆ ethics;
 - ◆ logic; and
 - ◆ the history of ancient, medieval, modern, and contemporary philosophy.
- At least 12 semester credits in theology.

He must submit:

- Official and final academic transcripts from each college attended including any degree received with the date of each.
- Results of standardized tests: GRE (required).
- Documentation of military education.
- Letters of recommendation from
 - ◆ academic dean, faculty member or advisor of the last school attended;
 - ◆ family member or close friend;
 - ◆ pastor of the applicant's parish;
 - ◆ rector of all previously attended seminaries or superior of religious community.
- Results of TOEFL testing if the applicant is a non-native speaker of English.
- Non-refundable application processing fee of \$35.

Admission to the Pre-Theology Program

The candidate for admission to the Pre-Theology Program, if he is a graduate of an accredited college, must have a minimum grade point average (GPA) of 2.5.

He must submit:

- Official and final academic transcripts from each college attended including any degree received with the date of each.
- Results of standardized tests: GRE (required).
- Documentation of military education.
- Letters of recommendation from:
 - ◆ academic dean, faculty member or advisor of the last school attended;
 - ◆ family member or close friend;
 - ◆ pastor of the applicant's parish;
 - ◆ rector of all previously attended seminaries or superior of religious community.
- Results of TOEFL testing for those for whom English is a second language.
- Non-refundable application processing fee of \$35.

Admission to the College of Liberal Arts

The candidate for admission to the College of Liberal Arts must be a graduate from an accredited high school or the equivalent. For students transferring from another college, credits are accepted only for academic courses similar to the ones offered at the Josephinum in which a grade of no lower than C has been earned.

He must submit:

- Official and final academic transcripts from each secondary school including date of graduation, cumulative GPA, and class rank.
- Official and final transcript from each/any college attended.
- Results of standardized tests: ACT or SAT (required).
- Documentation of military education.
- Letters of recommendation from:
 - ♦ principal or Guidance Counselor of last school attended;
 - ♦ faculty member of last school attended;
 - ♦ pastor of applicant's parish;
 - ♦ rector of all previously attended seminaries or superior of religious community.
- Results of TOEFL testing results for those for whom English is a second language.
- Non-refundable application processing fee of \$35 accompanying the application form.

TOEFL – Test of English as a Foreign Language

Applicants sponsored by an U.S. diocese for whom English is a second language (ESL = English as a Second Language) must take the TOEFL examination.

The results of this examination should be sent to the director of admissions when application is made to enter the college. Those who score

- Six-hundred (600) paper-based (250 computer-based) or above will be eligible for admission into the College of Liberal Arts or School of Theology.
- Applicants with scores less than 600/250 should refer to section 5.5 of this catalog regarding the Josephinum English Language Program.

The TOEFL examination is administered in many locations throughout the United States and abroad. For information concerning when and where the tests are administered, contact:

TOEFL
Educational Testing Service
Rosedale Road
Princeton, NJ 08541
(609) 921-9000
FAX: 609-734-5410
Web Site: <http://www.toefl.org>

Students Who Are Foreign Nationals

All students who are foreign nationals must acquire the I-20 A-B form. The registrar may issue a Form I-20 to an applicant only after he has been accepted for full-time attendance at the Josephinum, thus helping him to secure a visa and entry into the United States.

Acceptance

The committee on admissions will review each application, interview each candidate, and advise the rector as to the suitability of each candidate. He will in turn inform the applicant and his sponsor of his acceptance or rejection as soon as possible. Other pertinent information necessary for the applicant's life at the Josephinum will be forwarded to him at the time of his acceptance.

Commuter Students

The Josephinum must maintain a seminary focus and identity. Nevertheless, in some instances a qualified person not seeking ordination is admitted as a commuter student. The request for such admission is handled on an individual basis and must have the approval of the admissions committee.

Master of Arts

Commuter students who wish to pursue the Master of Arts degree must apply to the registrar's office. They must submit:

- transcripts from all post-secondary educational institutions attended; and
- three letters of reference from:
 - ♦ the pastor of the church where he worships;
 - ♦ a professor or dean at a collegiate institution previously attended; and
 - ♦ a person who knows the applicant well.
- They must also schedule a personal interview with the M.A. program committee through the academic dean.

The admissions committee will review each application for the rector, who will inform the applicant of acceptance or rejection as quickly as possible.

Commuter applicants to the School of Theology who wish to apply for a Master of Arts degree at a later date may apply no more than nine semester hour credits that they have previously earned to satisfy the M.A. degree requirements.

Bachelor of Arts

Lay persons who plan to pursue graduate study of theology but who have not completed work on the required undergraduate degree are occasionally permitted to matriculate in the College of Liberal Arts to finish undergraduate work begun elsewhere. They must submit the application to the registrar's office together with transcripts from all post-secondary educational institutions attended. They need three letters of reference: one from the pastor of the Church where they worship, one from a professor or dean at a collegiate institution previously attended, and one from a person who knows the applicant well. The academic dean will review the application and recommendations. The academic dean will inform the applicant of his acceptance or rejection as quickly as possible.

Individual Courses

A person wishing to take individual theology courses, not ordered to a degree, must apply to the registrar's office with transcripts from all post-secondary educational institutions previously attended and a letter of reference from the pastor of the Church which they attend. The academic dean may request a personal interview and will inform the applicant by letter of his or her acceptance.

The College of Liberal Arts courses are available to non-matriculating part-time students. They must schedule a personal interview with the academic dean, who will inform the applicant of his acceptance or rejection as soon as possible.

Involvement in the Josephinum Community

Commuting students do not become full members of the Josephinum community. They may use the Josephinum library and may participate in the daily Mass of the seminary. Upon arrangement with the management of the dining services, they may purchase lunch in the refectory on class days. They do not serve on house committees nor do they take part in programs designed specifically for the spiritual and personal formation and community life of the seminarians. For counsel and assistance, commuting students should consult with the academic dean.

9.4 Financial Information: Expenses

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

- Payment for each semester is due at the beginning of each semester. This is one-half of the amount due for the year. A penalty of one percent is assessed each month (12% per annum) on any unpaid balance at the end of the semester.
- Unless otherwise specified, all fees are due and payable at the beginning of the year. A delinquency fee of \$1 is assessed for each week of non-payment.
- Incidental expenses for books and supplies will vary from student to student. It is recommended that \$500 be budgeted each year for books.
- Activity fees for resident students are determined and collected by the College Student Council or the Theology Student Senate each year.
- Telephone charges for long distance calls are billed monthly by the treasurer's office.

Tuition, Room and Board, Fees: COLLEGE OF LIBERAL ARTS

	per semester	per year
Seminarian tuition	\$ 7,280	\$ 14,560
Seminarian room	1,820	3,640
Seminarian board	1,820	3,640
Technology fee	260	520
Phone fee	70	140
Seminarian Total	\$ 11,250	\$ 22,500
Commuter technology fee	\$ 50	\$ 100
Commuter tuition	\$ 7,280	\$ 14,560
Commuter tuition per credit hour	\$ 588	
Per audit hour	\$ 416	
Application fee	\$ 35	

Tuition, Room and Board, Fees: SCHOOL OF THEOLOGY AND PRE-THEOLOGY PROGRAM

	per semester	per year
Seminarian tuition	\$ 9,360	\$ 18,720
Seminarian room	1,820	3,640
Seminarian board	1,820	3,640
Technology fee	260	520
Phone fee	70	140
Seminarian total	\$ 13,330	\$ 26,660
Seminarian Pastoral Year	\$ 2,392	\$ 4,784
Commuter tuition	\$ 9,360	\$ 18,720
Commuter Technology fee	\$ 50	\$ 100
Commuter tuition per credit hour	\$ 588	
Per audit hour	\$ 416	
Application fee	\$ 35	

Seminarian Retreat fee		\$ 300
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Non-Resident Student Working on Dissertation

Student Status	Semester charge	total fee
Working on dissertation at home; has contact with professor during semester from time to time.	3 credit hour	\$ 1,695
Prepared draft of dissertation is being reviewed during the semester for final changes	2 credit hour	\$ 1,130
Prepared final draft of dissertation and it will be defended during the semester	1 credit hour	\$ 565

Satisfactory Academic Progress Policy

The maximum period in which a student is expected to finish the Josephinum's academic program is five (5) years. If the student does not have a C average or equivalent at the end of the second academic year, he will not receive further aid from the Student Financial Aid program.

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

Refunds for Withdrawal from School

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

The following refund schedule will be used:

First Semester 2006-2007	Refund Percentage
by Friday, September 1	80%
by Friday, September 8	70%
by Friday, September 15	60%
by Friday, September 22	50%
by Friday, September 29	40%
by Friday, October 6	30%
after Friday, October 6	no refund
 Second Semester 2006-2007	 Refund Percentage
by Friday, January 19	80%
by Friday, January 26	70%
by Friday, February 2	60%
by Friday, February 9	50%
by Friday, February 16	40%
by Friday, February 23	30%
after Friday, February 23	no refund

If a student completed his financial aid paperwork and was found eligible for financial aid, the school will determine the earned and unearned federal student aid as of the date of withdrawal. The calculations will be based on the Return of Title IV Funds regulation as per the U.S. Department of Education.

In addition, a student who is officially withdrawing who obtained a Federal Stafford Loan or Perkins Loan will be required to complete an exit interview with the Financial Aid Director prior to departing.

9.5 Financial Information: Financial Aid Program

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

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

Financial Aid Procedure

A Free Application for Federal Student Aid (FAFSA) along with the Pontifical College Josephinum Financial Aid Application must be completed for a student to be considered for any of the programs listed. It is strongly recommended that application for financial aid be made using our web site www.pcj.edu. From there one should link to the Department of Education website, www.fafsa.ed.gov to file the FAFSA electronically. In addition to the federal link, there is a link to obtain a printable version of the Josephinum financial aid application, which the applicant will need to submit. FAFSA information will be received electronically. After the FAFSA form is filed, processed information will be returned for review. Any corrections may be made at the www.fafsa.ed.gov website or the signed Student Aid Report may be submitted to the financial aid office where corrections may be made electronically. The priority application filing date is March of the year prior to enrollment.

The director of financial aid will contact recipients when awards have been determined.

FINANCIAL AID PROGRAMS

Eligibility for specific financial aid programs is affected by the school (College, Pre-Theology, Theology) in which the student is enrolled.

Federal Pell Grant Program

This grant is awarded only to undergraduate students who have not earned a bachelor or professional degree, who have filed the FAFSA and demonstrated financial need. Currently grant amounts range from \$400 to \$4,050. Pell grant moneys can be used only for tuition, room and board.

Federal Supplemental Educational Opportunity Grant – FSEOG

The FSEOG is awarded first to those students receiving a Pell grant then to those students with the lowest family contribution. The FSEOG can range from \$100 to \$4,000, and can be used only for undergraduate tuition, room, and board.

Federal Work-Study Program – FWS

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

Ohio Instructional Grant – OIG

Ohio resident undergraduates who *are not* first time freshman **as of July 1, 2006** and check the appropriate state box on the FAFSA will be considered for this need based grant. Applications are available in the Financial Aid office and on line at www.fafsa.ed.gov.

Ohio College Opportunity Grant - OCOG

Ohio resident undergraduates who *are* first time freshman **as of July 1, 2006** and check the appropriate state box on the FAFSA will be considered for this need based grant. Applications are available in the Financial Aid office and on line at www.fafsa.ed.gov.

The Ohio Student Choice Grant – OSCG

The OSCG is only available to undergraduates who are Ohio residents. Students who have been enrolled full-time at an institution of higher education on or before July 1, 1984, are not eligible for this grant. Name and social security number should be submitted to the director of financial aid for consideration. Proof of Ohio residency is required for student who did not file the FAFSA.

PHEAA

Students from Pennsylvania may apply to PHEAA for this state grant Application may be obtained directly from PHEAA'S web site at www.pheaa.com.

SCHOLARSHIPS

Jessing Scholarship Program

As a supplement to federal and state programs, the Pontifical College Josephinum makes financial aid available from its own resources and development efforts. These scholarships are distributed from various funds honoring specific donors, as noted below. They are available to all full-time Josephinum seminarians. Our founder dedicated his life to assisting students in need, particularly as he recalled his own journey to priesthood. For this reason, a significant amount of available funds are reserved for scholarships. Msgr. Jessing also recognized the importance of encouraging academic excellence and leadership skills. As priests are called to teach, to sanctify, and to lead in the Church, the Pontifical College Josephinum actively seeks to challenge, nurture, and develop the personal gifts candidates bring to vocational discernment and priestly formation. The Josephinum encourages gifted students and motivated leaders to put their best gifts at the service of the Church.

Second Century of Progress Scholarships

This program memorializes Fr. Jessing's concern that no worthy candidate be denied a chance to study for the priesthood because of finances. In 1992, with the celebration of the Josephinum's centennial as a pontifical seminary, a special fund was established to assist students in need. Scholarships are disbursed in accord with the norms of state and federal programs. To qualify for a Second Century of Progress Scholarship, the seminarian must file the FAFSA, and all other avenues of aid must be thoroughly investigated.

Diocese of Columbus Scholarship

Established in 1992, students from the Diocese of Columbus were awarded scholarships based on their residence in the diocese, their need, and merit. In addition to the required FAFSA filing, other criteria include academic records, church involvement, and recommendations. This scholarship is renewable with a 2.5 GPA or better and can be used for tuition, room, and board.

Mildred M. Daniel Memorial Scholarship

As part of the Mildred M. Daniel Memorial Endowment Fund, financial aid is given to students in need, with preference to students from Seneca County and northwest Ohio. Miss Daniel, a devout Catholic, was particularly interested in fostering vocations to the priesthood. This scholarship can cover tuition, room, and board in whole or part and is renewable at the discretion of the administration provided that continued leadership in the Josephinum is coupled with a GPA of 2.5 or better.

Davis Family Scholarship Endowment *In memory of Arthur Prendergast*

A scholarship endowment was established by the William H. Davis, Dorothy M. Davis and William C. Davis Foundation in memory of Arthur Prendergast, an attorney who for many years served as a member of and adviser to the Board of Trustees of the Josephinum. Recipients are known as the Arthur Prendergast Scholars. To qualify for this scholarship the seminarian must file the FAFSA. High school GPA and class rank, SAT/ACT scores and evidence of personal motivation are taken into account as additional criteria for the award. This scholarship may cover tuition, room and board and is renewable at the discretion of the administration provided that a GPA of 2.5 or better is maintained and significant contribution to the life of the seminary community is made by the applicant.

Virgil and Ann Dechant Scholarship

An alumnus of the Josephinum, Mr. Dechant served for many years as Supreme Knight of the Knights of Columbus. A former member of the Board of Trustees, he with his wife Ann has supported the Josephinum for many years. In 1992, the Bishops in the United States established a scholarship at the Josephinum in the Dechants' names for the purpose of assisting students in need who also demonstrate academic ability. To qualify for a Dechant Scholarship, the seminarian must file the FAFSA. Other criteria taken into consideration include high school GPA and class rank, SAT/ACT scores, and evidence of personal motivation in application essays, letters of recommendation, and previous life experiences. This scholarship may cover tuition, room, and board and is renewable at the discretion of the administration provided that a GPA of 2.5 or better is maintained and significant contribution to the life of the seminary community is made by the applicant.

Monsignor Clarence M. DeRuntz Memorial Scholarship

In honor of our former registrar and Alumni director, this scholarship is awarded to college seminarians who have demonstrated academic ability in at least one year at the Josephinum. It is renewable and may be applied to room, board, and tuition.

Monsignor David A. Gernatt Scholarship Fund

An endowed scholarship fund was established by the family and friends of Msgr. Gernatt to recognize the significant contributions he made during his lifetime of service to the Church. Msgr. Gernatt is an alumnus of the Josephinum, class of 1947. To qualify for this scholarship, the seminarian must file the FAFSA. High school GPA and class rank, SAT/ACT scores and evidence of personal motivation are taken into account as additional criteria for the award. This scholarship may cover tuition, room and board and is renewable at the discretion of the administration provided that a GPA of 2.5 or better is maintained and significant contribution to the life of the seminary community is made by the applicant.

Monsignor Clarence J. Klausing Memorial Scholarship

This scholarship is awarded on the basis of merit to a full-time student who has demonstrated superior academic achievement. Msgr. Klausing, a member of the class of 1936, taught classical languages at his alma mater for over 40 years. Criteria include high school GPA and class rank, SAT/ACT scores, and evidence of personal motivation in application essays, letters of recommendation, and previous life experiences. This scholarship covers tuition only and is renewable at the discretion of the administration.

provided that a GPA of 3.50 or better is maintained and significant contribution to the life of the seminary community is made by the applicant.

Anthony C. Ramm Scholarship

A close friend of the Josephinum's fifth rector, Monsignor Adrian F. Brandehoff, Mr. Ramm designated the scholarship to be awarded to the most academically qualified student beginning seminary training at the Josephinum. Criteria taken into consideration include high school GPA, class rank and SAT/ACT scores.

Monsignor Gilbert F. Schmenk Memorial Scholarship

This scholarship was established to honor a devoted alumnus who also served as the Josephinum's treasurer and vice rector. A priest of the Diocese of Toledo, Msgr. Schmenk contributed significantly to the present financial stability of the Josephinum. Preference is given to students from the Diocese of Toledo on the basis of need. For this reason, in order to qualify for this scholarship, the FAFSA must be filed.

LOAN PROGRAMS

All loan funds borrowed must be repaid.

Federal Perkins Loan

Funds up to \$4,000 per year (\$20,000 total) are provided jointly by the college and the federal government to make long-term, low-interest (5%) loans to students with financial need. Loans are generally contingent on levels of funding. The general provisions are

- No security is required.
- No interest accrues while the student is in school.
- Repayment begins six to nine months after the student ceases to be at least a half-time student, and interest begins to accrue at five percent per year for a maximum of ten years.
- Any funds received through this program must be repaid.
- Repayment is deferred as long as the borrower maintains half-time status in an institution of higher learning.
- Other deferment of payment may be granted under special circumstances.

Federal Stafford Loan

This program enables a student to borrow money (undergraduate from \$2,625 to \$5,500) (graduate up to \$8500) per year directly from a lending institution. Maximum amounts available vary with a student's grade level and prior borrowing history. Repayment is deferred as long as borrower maintains half-time status in an institution of higher education

PLUS Program

This plan provides loans to parents for dependent college students. The interest rate is variable, but it will not exceed 9 percent. The annual limit is equal to the cost of attendance less any other financial aid, which is received. The repayment of a PLUS loan generally begins 60 days after the final loan disbursement.

VETERANS BENEFITS

Many benefits are available to veterans and to children of deceased veterans or those disabled in military service. In addition to the benefits offered directly by the Veterans Administration, others are available through their various service organizations, such as the American Legion, Veterans of Foreign Wars, and the Catholic War Veterans, and directly through the branches of the Armed Services. Any possible claim

resulting from the current or past military service of the student or a member of the family should be investigated. This program is supervised by the registrar.

Parent's Affiliation Financial Aid Opportunities

There are a wide variety of potential sources of financial aid. Students should explore financial aid available through parents' workplaces, military benefits, or religious, ethnic, and fraternal organizations. Listed below are some web sites that should be reviewed for information about college attendance and financial aid:

- www.pcj.edu
- www.petersons.com
- www.mapping-your-future.org
- www.glhec.org
- www.fastweb.com.

9.6 Health Services

The Health Center is staffed on weekdays by a registered nurse. Health care provided includes assessment, nurse-directed interventions, medical referrals, and immunizations.

The annual health fair focuses on preventive wellness education, including body fat testing and cholesterol screening. Appointments for medical care are scheduled with the school physician at his private office. Several excellent health care facilities are available in the Columbus area. All students are required to have health insurance. Seminarians who do not have coverage through their diocese or parents may purchase a health insurance plan, which is available through the school.

Counseling Services

The Josephinum has licensed professional counselors who provide confidential help to students, both individually and in groups, on a broad range of personal issues. Students are encouraged to use these services, both to resolve personal and emotional problems that may arise and to pursue that perfect wholeness of their humanity to which Christ calls them.

9.7 Student Life and Services

Student Life

According to His Holiness Pope John Paul II, the "seminary is called to be a continuation in the Church of the apostolic community gathered about Jesus..." As a human community, the seminary must be "built on deep friendship and charity, so that it can be considered a true family living in joy" (*PDV 60*). Guidelines for achieving this ideal are given in the formation handbooks. The Josephinum community strives to make this ideal a reality through the many individual and group initiatives of its seminarians. Chief among the latter are the two bodies chiefly responsible for student government and community life: The School of Theology Student Senate, and the College of Liberal Arts Student Council. Both bodies are comprised of seminarians elected by their confreres, and both meet regularly to discuss matters pertaining to community life, to supervise the work of seminarian committees, and to plan apostolic and recreation activities.

Indoor Recreation Facilities

Excellent indoor recreation facilities are available to the seminarians on campus, including a swimming pool, a well-equipped weight room, and a gymnasium equipped with a regulation college basketball court and three practice cross-courts.

Outdoor Recreation Facilities

For outdoor recreation, there are several tennis courts, handball courts, and a large, well-kept athletic fields for softball, baseball, soccer, and football. Paths for hiking along the Olentangy River and through the woods are found at the west end of the property. The mile-long drive on the property provides a safe place for jogging. Facilities for racquetball, golf, roller-skating, and ice-skating are available in the vicinity. Three ski areas are located within an hour's drive of the campus.

An active intramural sports program includes football, softball, and basketball. The Josephinum basketball team plays in tournaments, at home and away, in which eight other seminary teams from a five-state area participate. The Josephinum hosts a basketball tournament for these seminaries once each year. Other activities, such as movie nights, pub socials, canoe trips, and picnics are often organized by student government or other campus committees.

Cultural Opportunities

A Performing Arts series, *i fiori musicali*, brings many outstanding musical performances to the Josephinum every year. In late winter, the Josephinum Dramatic Organization produces its semi-annual stage production that provides entertainment for the community and gives the seminarians an opportunity to display their talent. Throughout the year, the well-trained Josephinum Choir and the Schola Cantorum offer excellent choral music for liturgical functions and special occasions.

10 BOARD OF TRUSTEES, ADMINISTRATION, AND FACULTY

10.1 Board of Trustees

His Excellency
The Most Reverend Pietro Sambì
Apostolic Nuncio to the United States of America
Chancellor of the Pontifical College Josephinum

His Excellency
The Most Reverend Robert Baker
Bishop of Charleston, South Carolina

His Excellency
The Most Reverend Michael J. Bransfield
Bishop of Wheeling-Charleston, West Virginia

His Excellency
The Most Reverend Frederick F. Campbell
Bishop of Columbus, Ohio

His Excellency
The Most Reverend David Choby
Bishop of Nashville, Tennessee

His Excellency
The Most Reverend R. Daniel Conlon
Bishop of Steubenville, Ohio
Chairman of the Board of Trustees

His Excellency
The Most Reverend David Fellhauer
Bishop of Victoria, Texas

His Excellency
The Most Reverend Roger Foys
Bishop of Covington, Kentucky

Alma M. Amell, Ph.D.

Sister Paula Marie Buley, IHM

Mr. Michael F. Curtin

Mr. Virgil Dechant

Mr. William J. Denk

Frank V. Dono, D.O.

Mr. John Erwin

Reverend Denis S. Kigozi

James F. King, M.D.

Reverend Richard R. Kramer

Reverend Monsignor Paul J. Langsfeld

Reverend Joseph Murphy, S.J.

Mr. Pat Palombo

Marian Kennedy Schuda, M.D

.

10.2 General Administration

Rev. Msgr. Paul J. Langsfeld, S.T.D.
Rev. J. Patrick Manning, Ph.D.

Rev. Msgr. Nevin J. Klinger, J.C.L., M.A.
Michael Ross, Ph.D.
John Erwin, M.B.A., C.P.A.

Rector/President
Vice-Rector/Vice-President; Vice-Rector of the
College of Liberal Arts
Vice-Rector of the School of Theology
Academic Dean
Treasurer

10.3 Administrative Officers

David J. De Leonardis, Ph.D.
Rev. John A. Allen, S.T.B.

Rev. W. Shawn McKnight, S.T.D.

Rev. Lawrence Herrera, S.J., Ph.D.

Rev. John J. Chadwick, S.T.L.
Jane O'Hara

Rev. Joseph Poggemeyer, S.T.D.
Rev. Ervens Mengelle, I.V.E., S.S.L.
Rev. Msgr. William Cleves, Ph.D.
Rev. George Punchekunnel, S.T.D.
Perry J. Cahall, Ph.D.
Peter G. Veracka, M.S.L.S.
Marky Leichtnam
Dan Eddingfield
Barbara Coutts

Assistant Academic Dean
Dean of Men, School of Theology and
Director of Pastoral Formation
Director of Formation-School of Theology and
Director of Liturgy
Director of Spiritual Formation, School of Theology;
Psychologist in College of Liberal Arts
Director of Pre-Theology
Director of Apostolic Works
College of Liberal Arts
Director of Formation-College of Liberal Arts
Dean of Men, College of Liberal Arts
Adjunct Spiritual Formation-College of Liberal Arts
Adjunct Spiritual Formation-College of Liberal Arts
Director of Admissions
Director of the Library
Financial Aid Director
Director of Josephinum Advancement
Registrar

10.4 Faculty

10.4.1 College of Liberal Arts Faculty

Alma M. Amell, Ph.D.

Professor

B.A., State University of New York, Albany, New York

Ph.D., State University of New York, Albany, New York

Judith A. Beckman, M.F.A.

Lecturer (Adjunct)

B.F.A., Colorado University, Boulder, Colorado

M.F.A., Ohio University, Athens, Ohio

Laura L. Brant

B.A., Miami University of Ohio, Oxford, Ohio

Loyann W. Brush, M.A.

Instructor

B.A. Ohio Wesleyan University, Delaware, Ohio

M.A., The Ohio State University, Columbus, Ohio

Catherine A. Buckley, M.A., B. Phil. (Oxon)

Lecturer (Adjunct)

B.A., Trinity College, Washington, D.C.

M.A., Oxford University, Oxford, England

B.Phil., Oxford University, Oxford, England

Marisa D. Cahall, Ph.D.

Lecturer (Adjunct)

B.S., Duke University, Durham, North Carolina

M.A., Washington University, St. Louis, Missouri

Ph.D., Washington University, St. Louis, Missouri

Reverend Monsignor William F. Cleves, Ph.D.

Lecturer (Adjunct)

B.A., Seminary of Saint Pius X, Erlanger, Kentucky

M.A., Athenaeum of Ohio, Cincinnati, Ohio

S.T.B., Pontifical Gregorian University, Rome, Italy

S.T.L., Pontifical Gregorian University, Rome, Italy

Ph.D., Pontifical Gregorian University, Rome, Italy

Reverend Brian Connolly, Ph.D.

Lecturer (Adjunct)

A.B., St. Vincent College, Latrobe, Pennsylvania

S.T.B., St. Mary's University, Baltimore, Maryland

S.T.L., St. Mary's University, Baltimore, Maryland

M.A., University of Pittsburgh, Pittsburgh, Pennsylvania

Ph.D., University of Pittsburgh, Pittsburgh, Pennsylvania

Alan M. Corn, Ph.D.

Lecturer (Adjunct)

B.A., Franklin & Marshall College, Lancaster, Pennsylvania

M.A., The Ohio State University, Columbus, Ohio

Ph.D., The Ohio State University, Columbus, Ohio

David J. De Leonardis, Ph.D.

Associate Professor

B.A., Seton Hall University, South Orange, New Jersey

M.A., University of South Carolina, Columbia, South Carolina

Ph.D., The Catholic University of America, Washington, D.C.

Douglas Fortner, Ph.D.

Assistant Professor

B.A., The Catholic University of America, Washington, D.C.

M.A., The Catholic University of America, Washington, D.C.

Ph.D., The Catholic University of America, Washington, D.C.

Jacob W. Knepper, B.A.

Lecturer (Adjunct)

B.A., Central College, Pella, Iowa

(Ph.D. candidate), The Ohio State University, Columbus, Ohio

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11 CALENDAR

At-A-Glance Academic Calendar for Academic Year 2006-07

Fall Semester 2006

Length of Term: August 28 - December 15, 2006

New Faculty and Adjunct Faculty Meeting

Faculty Meeting

First day of classes:

Labor Day – No classes

Classes Resume

Last Day to Add a course

Last day to Drop a course

Last day for student to remove, “I” grade

Last day for faculty to remove, “I” grade

Mid-term exams (college and pre-theology)

Faculty In-Service Day (Student Reading Day)

Mid-term Break

Classes Resume

Progress grades due for college and pre-theology

Fall Board of Trustees Meeting

Registration for Spring Semester

Thanksgiving Break

Classes Resume

Last Day of Classes

Immaculate Conception Holy Day – No Classes

Final Examinations

Grades due in registrar’s Office

August 18

August 21-24

August 28

September 4

September 5

September 5

September 18

September 18

September 25

October 4-12

October 12

October 13-15

October 16

October 16

October 23-24

November 13-17

November 22-26

November 27

December 7

December 8

December 11, 12, 13, 14, 15

December 22

Spring Semester 2007

Length of Term: January 15 - May 12

Students Return for Retreat

First day of classes:

Right to Life March – No Classes

Classes Resume

Last day to add a course

Last day to drop a course

Winter Board of Trustees Meeting

Last day for student to remove, “I” grade

Last day for faculty to remove, “I” grade

Mid-term exams

Mid-term Break

Classes Resume

Progress grades due for college and pre-theology

Solemnity of St. Joseph – No classes

Registration for fall semester

Easter Break

Classes Resume

Spring Board of Trustees Meeting

Last Day of Classes

Final Examinations

Graduation

Grades due

January 7-13

January 15

January 22

January 23

January 23

February 5

February 5

February 5

February 12

February 28 - March 8

March 9-11

March 12

March 12

March 19

March 26 - 30

March 31– April 9

April 10

April 23-24

May 4

May 7, 8, 9, 10, 11

May 12

May 17