Saint Joseph's Seminary offers FOUR degree programs across FOUR campuses:

- Master of Divinity (M.Div.)
- Bachelor of Sacred Theology (S.T.B.)
- Master of Arts in Theology (M.A. Theology)
- Master of Arts in Catholic Philosophical Studies (M.A.Cath.Phil.)

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Special Thanks to: Mary Broglie, Dr. Donna Eschenauer, Cynthia Harrison, Kathleen Russell, Therese Villella
A MESSAGE FROM THE RECTOR

“Aperite Portas Redemptori”

— From Pope Saint John Paul II’s Homily to the Saint Joseph’s Seminary Community during his historic visit on October 6, 1995

Thank you for your interest in the 2016-2018 St. Joseph’s Seminary and College Bulletin! This is a grace-filled and exciting moment in the history of St. Joseph’s Seminary, which was opened in 1896!

It is a grace-filled and exciting moment due to the vision announced in November 2011 by His Eminence Timothy Michael Cardinal Dolan (Archbishop of New York), the Most Reverend Nicholas DiMarzio (Bishop of Brooklyn) and the Most Reverend William Murphy (Bishop of Rockville Centre) who articulated the commitment of the three Catholic arch/dioceses of downstate New York to collaborate in a single program of graduate-level priestly formation at St. Joseph’s Seminary.

Our primary mission is the program of priestly formation. Our program seeks to integrate the human, spiritual, intellectual and pastoral dimensions or pillars of formation according to the norms established by St. John Paul II’s Apostolic Exhortation Pastores Dabo Vobis (1992) and the most recent edition of the USCCB’s Program of Priestly Formation (Fifth edition, 2006). Adherence to the living Magisterium of the Church is a critical component of our formation program, which is guided by the Holy Spirit and rooted in the experience of daily encounter with Jesus Christ. We seek to form healthy, happy, and holy priests according to the mind and heart of Christ, the Good Shepherd.

It is a grace-filled and exciting moment shaped by the summations of Pope Francis that seminarians, as future priests, link their leadership to their service of God’s people. The Holy Father recently recalled the memory of priests who demonstrated “…closeness, service, humility, poverty and sacrifice…” and “slept with the telephone besides them… People rang them at any hour, they got up and went. Service, service.” (Pope Francis, Address, to Rectors and Students, Rome, May 12, 2014).

We remain committed to the highest standards of excellence articulated in our Mission Statement and demanded by our accrediting agencies: the Association of Theological Schools (ATS), the Middles States Commission on Higher Education (MSCHE), and the New York State Department of Education. The years 2016-2021 will be exciting moments of further growth and expansion of our mission through the implementation of our five-year Strategic Plan. As part of this plan, the seminary will continue to implement the best uses of education technologies, especially through our video-linked classrooms, in order to expand the reach of our mission.

It is a grace-filled and exciting moment due to the rich immigrant, ethnic, and racial diversity of our seminary population. Almost two dozen countries of birth are represented in the student body. The seminary is enriched by the presence of students from many arch/dioceses: New York, Brooklyn, Rockville Centre, Albany, Bridgeport, CT., Camden, NJ., Myanmar, the Syro-Malankara Eparchy, and the religious congregations of the Community of the Franciscan Friars of the Renewal, the Piarists, and the Idente Missionaries.

Pope St. John Paul II, during his 1995 visit to the seminary chapel, emphasized the importance of encounter with Jesus, the “Eternal Wisdom” born of the Virgin Mary.

Opening the doors of our hearts to Him means that we should not be afraid; we can have courage, and be rooted “…above all with the love of Christ, with the compassion and the mercy of Christ…”

On April 19, 2008, Pope Benedict XVI, the second reigning pope to visit the seminary, addressed thousands of young people, including seminarians from many seminaries who came to St. Joseph’s to greet the pope. He told them to learn from the witness of the saints and that each one should embrace God’s vocation for them with joy! He challenged the young people, seminarians, faculty, and many guests to “shine his light upon this great city and beyond. Show the world the reason for the hope that resonates within you…” (Pope Benedict XVI’s Address to Young People and Seminarians at St. Joseph’s Seminary, April 19, 2008).

This is a grace-filled and exciting moment at St. Joseph’s Seminary because the vision of Cardinal Dolan, Bishop DiMarzio, and Bishop Murphy has expanded our academic programs to include the Master of Arts in Theology and a Master of Arts in Catholic Philosophical Studies degree programs for qualified seminarians, lay women and men, women and men in consecrated life, priests and deacons.

Presently, candidates for the Permanent Diaconate for the arch/dioceses of New York, Brooklyn, Rockville Centre and Bridgeport receive their intellectual formation in our M.A. in Theology program. The seminary’s Masters degree programs are offered at four campus sites: Yonkers, Huntington, Douglaston, and Poughkeepsie.

It is a grace-filled and exciting moment as the seminary serves the greater New York City Metropolitan region, Long Island, Hudson Valley, Connecticut, and New Jersey as a center for the intersection of faith and culture as well as ecumenical and interreligious dialogue through the cultivation of deeper bonds and projects with America magazine, Fordham University, St. Vladimir’s Orthodox Theological Seminary, the Ecole Biblique and French School of Archaeology in Jerusalem, and other graduate schools in religion and theology.

We open the doors of our chapel, our minds, and our hearts to all who seek Christ, the Redeemer of us all! On behalf of Cardinal Dolan, the bishops and religious superiors who send seminarians to our seminary, the Board of Trustees, faculty, staff, seminarians, candidates for the Permanent Diaconate, and all our students, please know that you are most welcome to share in this grace-filled and exciting moment of encounter with Wisdom Incarnate, Jesus, and His Mystical Body, the Church, here at St. Joseph’s Seminary. It is my hope and prayer that the Blessed Virgin Mary, under the title of Mary, Mother of the Church, and St. Joseph, our patron, will guide you to our doors. You are all welcome!

Read and enjoy this Bulletin. Please visit our website at www.dunwoodie.edu. Come and visit us at St. Joseph’s Seminary! Be a part of this grace-filled and exciting moment on our pilgrimage to holiness through the power of encounter, study and prayer!

Yours in Christ,

[Signature]
Rev. Msgr. Peter I. Vaccari, S.T.L.
Rector
“You will have the character of Christ the High Priest, the Good Shepherd, branded on your hearts as your very Identity.”

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

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

As a complement to its primary mission, St. Joseph's Seminary
also serves the Church by offering graduate theological and
philosophical degree programs to qualified students at multiple
locations. Graduate degree programs in the theological disciplines
are offered to candidates for the Permanent Diaconate, lay men
and women, men and women in consecrated life, and clergy who
wish to deepen their understanding of the Catholic faith through
systematic study, or who are called to serve the Church in roles of
leadership. A graduate degree program in Catholic Philosophical
Studies is offered to qualified students who seek an advanced
understanding of philosophy in the Catholic tradition and its
special relationship with the study of Catholic theology.

A spirit of service to the Church guides all of the programs
which St. Joseph's Seminary and College provides to seminarians,
Permanent Diaconate candidates, lay, religious, and clergy. This
spirit is strengthened by a profound sense of ecclesial communion
that is fostered and expressed through fidelity to Church teaching,
a daily life of prayer, the celebration of the Holy Sacrifice of the
Mass, the ceaseless invocation of the Holy Spirit, and the intercession
of the Blessed Virgin Mary, St. Joseph, and all the saints.
His Eminence Timothy Cardinal Dolan, D.D., Ph.D.
Archbishop of New York, President

Most Reverend Nicholas A. DiMarzio, D.D., Ph.D.
Bishop of Brooklyn

Most Reverend William Murphy, D.D., S.T.D.
Bishop of Rockville Centre

Reverend Monsignor Gregory Mustaciuolo, J.D., J.C.L., S.T.L.
Chancellor, Archdiocese of New York

TRUSTEES MEMBERS

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Mr. John Borgia
Mr. David Brown
Most Reverend Frank J. Caggiano, D.D., S.T.D.

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Reverend Robert Whelan
Mr. William Whiston
Ms. Karen M. Yost, Esq.
All aspects of the life of Saint Joseph's Seminary are inspired by and flow from our Mission Statement. In order to fulfill this mission, all of the Seminary’s degree programs are designed with the purpose of assisting all students in achieving the following Intended Student Learning Outcomes, which themselves are based upon and express the essence of the Mission Statement:

**Institutional Student Learning Outcomes for ALL DEGREE PROGRAMS:**

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

Every Degree Program and every individual course within every Academic Department offered at Saint Joseph’s each have five Intended Student Learning Outcomes which are based upon these core Outcomes and thus demonstrate how all facets of Seminary life are linked to the fulfillment of the Seminary’s mission.
Saint Joseph's Seminary and College, founded in 1896, is the Major Seminary of the Archdiocese of New York and the fifth educational institution of the Archdiocese for the formation of Catholic priests. Previous Archdiocesan seminaries had been established in Nyack (1833-1834), Lafargeville (1838-1840), Fordham (1840-1862) and Troy (1864-1896).

Archbishop Michael Corrigan, wishing to relocate his Seminary closer to New York City, laid the cornerstone for Saint Joseph's Seminary in the Dunwoodie section of Yonkers on May 17, 1891. The first academic year began on September 21, 1896 with 98 seminarians. For the first ten years, the Seminary was directed by Archbishop Hughes Archives Center (a state-of-the-art facility with classrooms and both Seminary and Archdiocesan offices), and from the outside), the Pope Benedict XVI Hall (a building of Understanding was signed by the three Ordinaries which houses the Archdiocesan Archives as well as the ADNY of New York (Cardinals Farley, Hayes, Spellman, Cooke, O'Connor, Most Reverend William Murphy (Bishop of Rockville Centre), and Most Reverend Nicholas DiMarzio (Bishop of Brooklyn) signed a Joint Operating Agreement that pledged the cooperation of the three Catholic dioceses of the downstate New York region in a single program of graduate-level priestly formation at Saint Joseph's Seminary. Subsequently, in March of 2012, a Memorandum of Understanding was signed by the three Ordinaries which resulted in the aggregation of all diocesan Masters Degree programs, faculty and students across all three dioceses to Saint Joseph’s Seminary. Since 2013, Saint Joseph's Seminary has served as the single degree-granting institution for all diocesan sponsored Masters Degree Programs in lower New York State.

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

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

In November of 2011, Timothy Cardinal Dolan (Archbishop of New York), Most Reverend Nicholas DiMarzio (Bishop of Brooklyn) and Most Reverend William Murphy (Bishop of Rockville Centre) signed a Joint Operating Agreement that pledged the cooperation of the three Catholic dioceses of the downstate New York region in a single program of graduate-level priestly formation at Saint Joseph's Seminary. Subsequently, in March of 2012, a Memorandum of Understanding was signed by the three Ordinaries which resulted in the aggregation of all diocesan Masters Degree programs, faculty and students across all three dioceses to Saint Joseph’s Seminary. Since 2013, Saint Joseph's Seminary has served as the single degree-granting institution for all diocesan sponsored Masters Degree Programs in lower New York State.

Saint Joseph’s Seminary presently offers four degree programs: the Master of Divinity degree (M.Div.) and the Bachelor in Sacred Theology degree (S.T.B.) to seminarians at the main campus in Yonkers (Dunwoodie); the Master of Arts in Theology degree (M.A.Theology) to seminarians, candidates for the Permanent Diaconate, lay men and women, religious and clergy at campuses in Yonkers, Huntington, Douglaston and Poughkeepsie; and the Master of Arts in Catholic Philosophical Studies (M.A.C.P.S.) in Douglaston.

By utilizing the resources, professors and personnel from the three partnership dioceses, the Administration and Faculty of Saint Joseph’s Seminary strive to provide the best theological and ministerial education and training possible to all of its students at all locations and to serve the Church as a center of Catholic learning and thought for the entire downstate New York region.
“The priest adores Jesus Christ, the priest speaks with Jesus Christ, the priest seeks Jesus Christ and allows himself to be sought by Jesus Christ. This is the center of our lives.”

— HIS HOLINESS, POPE FRANCIS
SAINT JOSEPH’S SEMINARY
FACULTY & ADMINISTRATION

FULL-TIME FACULTY

Rev. Msgr. Peter I. Vaccari, S.T.L.
Dr. Jose Enrique Aguilar, S.S.D.
Rev. Thomas V. Berg, Ph.D.

Rev. Michael J.S. Bruno, S.T.D.
Rev. Charles Caccavale, S.T.D.
Rev. William F. Cleary, S.T.D.

Dr. Jennifer Donelson, D.M.A.

Rev. William S. Elder, J.C.D.
Rev. Matthew S. Ernest, S.T.D.

Dr. Donna Eschenauer, Ph.D.

Mr. Connor Flatz, M.L.S., M.A.
Rev. Donald A. Guglielmi, S.T.D.
Dr. Michael A. Hoonhout, Ph.D.

Professor Annmarie McLaughlin, M.A.

Rev. Kevin J. O’Reilly, S.T.D.
Rev. Luis F. Saldana, S.T.L.
Rev. Richard Veras, M.A.
Rev. Nicholas Zientarski, S.T.D.

Rector
Professor of Scripture
Professor of Dogmatic Theology
Vice Rector, Professor of Moral Theology
Professor of Church History
Professor of Moral Theology
Professor of Scripture
Director of Assessment and Reaccreditation,
Professor of Moral Theology
Director of Sacred Music,
Associate Professor of Sacred Music
Professor of Canon Law
Director of Liturgical Formation,
Professor of Liturgy and Sacramental Theology
Associate Dean, Associate Professor of Pastoral Theology
Director of Library Services
Professor of Spiritual Theology
Professor of Dogmatic Theology

Associate Professor of Writing and Research Skills
Academic Dean, Professor of Dogmatic Theology
Director of Spiritual Formation
Director of Pastoral Formation
Dean of Seminarians,
Professor of Liturgy and Sacramental Theology

ADMINISTRATION

Rector
Rev. Msgr. Peter I. Vaccari, S.T.L.

Vice Rector – Director of Admissions
Rev. Thomas V. Berg, Ph.D.

Academic Dean
Rev. Kevin J. O’Reilly, S.T.D.

Dean of Seminarians
Rev. Nicholas Zientarski, S.T.D.

Director of Spiritual Formation
Rev. Luis F. Saldaña, S.T.L.

Director of Pastoral Formation
Rev. Richard Veras, M.A.

Director of Assessment and Accreditation
Spiritual Directors
Rev. Charles Caccavale, S.T.D.
Rev. Donald Guglielmi, S.T.D.
Rev. Luis Saldana, S.T.L.

ACADEMIC FACULTY

Professors
Dr. Jose Enrique Aguilar*
Scripture
S.S.D., Pontifical Biblical Institute, Rome

Rev. Msgr. Robert J. Batule*
Dogmatic Theology
S.T.L., Pontifical University of St. Thomas Aquinas, Rome

Rev. Thomas V. Berg*
Moral Theology
Ph.D., Pontifical Athenaeum Regina Apostolorum, Rome

Rev. Michael J.S. Bruno*
Church History
S.T.D., Pontifical Lateran University, Rome

Rev. Charles Caccavale*
Moral Theology
S.T.D., Academy of St. Alphonsus, Pontifical Lateran University, Rome

Rev. William F. Cleary*
Scripture
S.T.D., Catholic University of America, Washington, D.C.

Rev. Msgr. Michael J. Curran*
Moral Theology
S.T.D., Academy of St. Alphonsus, Pontifical Lateran University, Rome

Rev. William S. Elder*
Canon Law
J.C.D., Pontifical University of St. Thomas Aquinas, Rome

Rev. Matthew S. Ernest*
Sacramental Theology/Liturgy
S.T.D., Catholic University of America, Washington, D.C.

Rev. Donald A. Guglielmi*
Spiritual Theology
S.T.D., Pontifical University of St. Thomas Aquinas, Rome

Rev. Kevin J. O’Reilly*
Dogmatic Theology
S.T.D., Pontifical Gregorian University, Rome

Rev. Msgr. Peter I. Vaccari**
Church History
S.T.L., Pontifical University of St. Thomas Aquinas, Rome

Formation Advisors
Rev. Thomas Berg, Ph.D.
Rev. Michael Bruno, S.T.D.
Rev. William Cleary, S.T.D.
Rev. William Elder, J.C.D.
Rev. Matthew Ernest, S.T.D.
Rev. Kevin O’Reilly, S.T.D.
Rev. Richard Veras, M.A.
Rev. Nicholas Zientarski, S.T.D.
**Rev. Nicholas Zientarski**
Sacramental Theology/Liturgy
S.T.D., Catholic University of America, Washington, D.C.

* Professors possessing the required Pontifical Degrees for the Seminary’s Affiliation with the Pontifical University of St. Thomas Aquinas (Angelicum), Rome and for the granting of the Bachelor in Sacred Theology Degree (S.T.B.).

** Professors released from full-time teaching responsibilities for the purpose of fulfilling full-time Administrative duties.

### Associate Professors

**Dr. Jennifer Donelson**
Sacred Music
D.M.A., University of Nebraska – Lincoln

**Dr. Donna Eschenauer**
Pastoral Theology
Ph.D., Fordham University, Bronx, New York

**Professor Annmarie McLaughlin**
Writing and Research
M.A., Fordham University, Bronx, New York

**Rev. Peter John Cameron, O.P.**
Homiletics
S.T.L., Dominican House of Studies, Washington, D.C.

**Rev. Christopher M. Cullen, S.J.**
Philosophy
Ph.D., Catholic University of America, Washington, D.C.

**Rev. Peter J. Dugandzic**
Moral Theology
S.T.D., Academy of St. Alphonsus, Pontifical Lateran University, Rome

**Professor Marie Bridget Dundon**
Homiletics
Licentiate, Royal Academy of Music, London

**Dr. Daniel V. Frasella**
Church History
Ph.D., Catholic University of America, Washington, D.C.

**Dr. Richard E. Gallagher**
Psychology
M.D., State University of New York

**Professor Gabriel Grayson**
Sign Language
The New School, New York, New York

**Rev. Peter Heasley**
Scripture
S.T.L., Pontifical Gregorian University, Rome

**Rev. Msgr. Richard G. Henning**
Scripture
S.T.D., Pontifical University of St. Thomas Aquinas, Rome

**Rev. Walter Kedjierski**
Dogmatic Theology
Ed. D., Graduate Theological Foundation, Indiana
Ph.D., Oxford University, England

**Rev. Joseph W. Koterski, S.J.**
Philosophy
Ph.D., St. Louis University

**Professor Caterina Lamanna**
Spanish
B.A., Facolta di Giurisprudenza, Florence, Italy

**Rev. Joseph T. Lienhard, S.J.**
Dogmatic Theology
Dr.theol.habil., University of Freiburg

**Professor Annabelle Mosely**
Dogmatic Theology
M.A., Seminary of the Immaculate Conception, Huntington, New York

### Adjunct Professors

**Professor David G. Bonagura, Jr.**
Classical Languages
M.A., St. Joseph’s Seminary, Yonkers, New York

**Rev. Solanus M. Benfatti, C.F.R.**
Ascetical Theology
S.T.D. (cand.), Pontifical University Antonianum, Rome

**Dr. Larry W. Boone**
Pastoral Theology
Ph.D., University of Pittsburgh, Katz Graduate School of Business

**Dr. Steven A. Buglione**
Psychology
Ph.D., Fordham University, Bronx, New York

**Dr. Alexander J. Burke, Jr.**
Scripture
Ph.D., Fordham University, Bronx, New York

**Rev. Matthew S. Ernest, S.T.D.**

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Rev. John O’Neill, I.V. Dei
Dogmatic Theology
Ph.D., D.Min., Graduate Theological Foundation, Indiana

Very Reverend Eugen J. Pentiuc, Ph.D.
Scripture
Ph.D., Harvard University

Dr. Walter G. Petrovitz
Classical Languages
Ph.D., City University of New York

Rev. Gregory Rannazzisi
Dogmatic Theology
S.T.L., Pontifical Gregorian University, Rome

Deacon Thomas B. Rich
Pastoral Theology
M.Div., New York Theological Seminary
S.T.L., Catholic University of America, Washington, D.C.

Brother Owen Sadlier, O.S.F
Philosophy
S.T.L. (Cand.), Catholic University of America, Washington, D.C.

Rev. Timothy J. Scannell
Scripture
Ph.D., Fordham University, Bronx, New York

Rev. Msgr. Robert J. Thelen
Classical Languages
S.T.L., Pontifical Gregorian University, Rome

Rev. Mark Vaillancourt
Dogmatic Theology
Ph.D., Fordham University, Bronx, New York

Professor Ana Varela
Spanish
M.A., Saint John's University, Queens, New York
ADMINISTRATIVE STAFF

Mrs. Mary Broglie  Administrative Assistant to the Rector
Ms. Cynthia Harrison, M.A.  Director of Communications
Ms. Danielle Pizzola  Coordinator of Outside Activities
Ms. Kathleen Russell, M.A.  Registrar
Mr. Ron Tuttle  Controller
Mrs. Therese Villella  Bursar

ACCREDITATION

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

Middle States Commission on Higher Education
Philadelphia, PA 19104-2680
Tel: 267-284-5000  Website: www.msche.org

Association of Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275-1103
Tel: 412-788-6505  Website: www.ats.edu

New York State Education Dept.
89 Washington Ave.
Albany, NY 12234
Tel: 518-474-5091  Website: http://usny.nysed.gov/contact.html


Saint Joseph’s Seminary is a member of the National Association of Catholic Theological Schools (N.A.C.T.S., formerly M.A.T.S.) and a member of the National Catholic Educational Association. It also holds institutional memberships in various academic and library associations and societies.

ACADEMIC AND GRADING POLICIES

Grading Scale

The grading scale, corresponding letter grades and grade point equivalents for all Seminary courses are as follows:

<table>
<thead>
<tr>
<th>Grade Explanation</th>
<th>Numeric Equivalent</th>
<th>Grade Point Equivalent</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>93-100</td>
<td>4.0</td>
</tr>
<tr>
<td>A-</td>
<td>90-92</td>
<td>3.7</td>
</tr>
<tr>
<td>B+</td>
<td>87-89</td>
<td>3.5</td>
</tr>
<tr>
<td>B</td>
<td>83-86</td>
<td>3.0</td>
</tr>
<tr>
<td>B-</td>
<td>80-82</td>
<td>2.7</td>
</tr>
<tr>
<td>C+</td>
<td>77-79</td>
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<tr>
<td>C</td>
<td>73-76</td>
<td>2.0</td>
</tr>
<tr>
<td>C-</td>
<td>70-72</td>
<td>1.7</td>
</tr>
<tr>
<td>F</td>
<td>69 and below</td>
<td>0.0</td>
</tr>
</tbody>
</table>

All course requirements (as outlined in each course syllabus) are to be fulfilled before a grade can be submitted for the student. All St. Joseph’s Seminary students are subject to the following guidelines for the successful completion of each course.

Attendance

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

Submission of Academic Work

All required work for each course is to be submitted by the student to the professor according to the due dates established in the course syllabus.

Extensions

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

Late Submissions

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

Incomplete Grade

If, for serious reasons, a professor wishes to grant a student the grade of Incomplete (‘I’) for a course, the approval of the Academic Dean is required. The professor is to submit a formal request (the form for which is found on our website www.dunwoodie.edu, which requires the reason for the request and the agreed due date for the completion of all course work) to the Academic Dean prior to the end of the semester. If the grade of Incomplete is granted, the maximum duration of an Incomplete grade is six weeks, at which point the grade is automatically changed to a grade of Failure. For serious reasons, exceptions can be granted by the Academic Dean.

Failures

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

Plagiarism and Academic Fraud

Plagiarism or academic fraud of any type will not be tolerated at Saint Joseph's Seminary. If plagiarism or cheating is suspected, a professor is to contact the Academic Dean immediately with the paper or exam in question. If an initial review of the evidence deems the suspicion to be credible, the academic dean convenes an ad hoc committee of three Professors from the full-time faculty to review the evidence. If the committee deems that plagiarism or academic fraud has occurred, the Academic Dean thereafter requests a meeting with the student in which the student has the opportunity to explain their work and the evidence. If no credible explanation is proffered, the student receives an automatic failure for the course and the Rector and the Faculty will review the student's continued matriculation at the Seminary.
LEAVE OF ABSENCE

A student may request a leave of absences at any time during his or her studies. Such a leave permits a student to maintain matriculated status for no more than 5 years from the granting of the leave of absence. During this time no matriculation fee will be required of the student. Leave of absence will only be granted once for any student.

To request leave of absence students must submit a written request to the Academic Office detailing the circumstances and anticipated duration of the leave. The request circumstances will be evaluated by the Academic Office to determine whether a leave is warranted.

Please note that not all requests for a leave of absence will be granted, and students whose requests are denied will be subject to the matriculation fee should they cease taking courses.

For more information, consult the Seminarian and Master of Arts Student Handbooks.

WITHDRAWAL AND REFUND POLICY

Students may withdraw from a course without academic penalty before the 4th class, or the completion of 10 classroom hours, whichever comes first.

Telling a professor that you wish to withdraw from a course is not an official notice of withdrawal.

Students may withdraw from the seminary by submitting a withdrawal form to the Academic Office within the semester after which the student expects to withdraw. …Students who withdraw from the program may request academic transcripts of their work up to the point of the withdrawal. Such requests will be completed in line with the policies governing such action.

Upon receiving an official confirmation of withdrawal, the student receives a grade of W for which there is no academic penalty. However, the student who withdraws or ceases to attend after the 3rd class automatically receives a grade of F which will be computed in one’s G.P.A.

For students who withdraw, refunds are given according to the following scale:

- Until day before first class: 100%
- By the second class: 75%
- By the third class: 50%
- After the third class: no refund

For more information, consult the Seminarian and Master of Arts Student Handbooks.

TUITION

Tuition (including room and board) for resident seminarians at Saint Joseph’s Seminary is $30,000 for the whole academic year. The tuition rate for non-seminarian Master of Arts students is $1500 per academic course.

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

LIBRARY FACILITIES & RESOURCES

The Corrigan Memorial Library at St. Joseph’s Seminary supports the Mission of the Seminary and the curriculum needs of the Seminary’s degree programs by providing resources for faculty and student research, and by fostering the intellectual growth of its patrons. The Library serves resident faculty and seminarians as well as the faculty and students in the Master of Arts in Theology and the Master of Arts in Catholic Philosophical Studies programs, Permanent Diaconate candidates and visiting scholars who have obtained administrative approval. The Library seeks to further the primary mission of the Seminary by providing support for the four pillars of formation, with special concern for the intellectual but without neglecting the human, pastoral and spiritual.

The Corrigan Memorial Library's collection includes more than 85,000 print monographs and nearly 20,000 bound periodical volumes. The library maintains about 250 print journal subscriptions, and more than 11,000 microforms, most of which are back issues of periodicals.

The Corrigan Library’s remote electronic databases are consolidated under EBSCOHost. The library’s collection of electronic databases has grown since 2004 to include six databases: The ATLA Religion Database with ATLA Serials, The Catholic Periodical and Literature Index, Old and New Testament Abstracts, and the Religion and Philosophy Collection. St. Joseph’s added the Philosopher’s Index Database this year to support the Master’s in Philosophy program. As of September 2013, the EBSCOHost resources are fully accessible off campus. Since the merger of institutions in the Fall of 2013, St. Joseph’s is sharing these databases with St. Joseph’s other campuses at the Seminary of the Immaculate Conception and the Cathedral Seminary House of Formation. St. Joseph’s patrons also have on campus access to Bibleworks on CD. In addition, Saint Joseph’s currently subscribes to sixty-three electronic journals through EBSCO’s Electronic Journal Service.

The curriculum needs of the Seminary’s degree programs are also supported by the two libraries on St. Joseph’s satellite campuses: The Seminary of the Immaculate Conception Library, Huntington, N.Y. and the Francis X. McDermott Library at the Cathedral House of Formation, Douglaston, N.Y. There is an agreement of cooperation signed by the library directors and rectors of each institution which enables all of St. Joseph’s students in all degree programs to borrow materials from any of these libraries. All of the Corrigan Memorial Library’s electronic databases and most electronic journal subscriptions are available to all St. Joseph’s students both on and off campus.

The Library at the Seminary of the Immaculate Conception in Huntington offers 50,000 volumes in the teaching collection, more than 13,000 bound periodical volumes and 210 current journal subscriptions. The collection also contains a selection of audio-visual materials, including 470 DVDs, 150 CD audiobooks and more than 160 CD music recordings. Most audio-visual items have been cataloged and are in open stacks.

The Francis X. McDermott Library at the Cathedral Seminary House of Formation in Douglaston contains 41,000 volumes in the main collection, and 65 current journal subscriptions. The library also has a substantial collection of audio-visual materials with approximately 70 DVDs, 400 CDs, and 250 VHS tapes.

Students who take courses at the Seminary’s Poughkeepsie Campus at Our Lady of Lourdes High School have borrowing privileges at Marist College in Poughkeepsie and research privileges at Mount Saint Mary’s College in Newburgh, New York.
SEMINARIAN FORMATION

As noted in our Mission Statement, Saint Joseph’s Seminary and College primary mission is the formation of candidates for the ministerial priesthood in the Catholic Church. Our principal responsibility, therefore, is to attend to the human, spiritual, intellectual, and pastoral formation of our seminarians – the four pillars of priestly formation outlined by Pope Saint John Paul II in Pastores Dabo Vobis and mandated by the United States Conference of Catholic Bishops in its Program of Priestly Formation (P.P.F.).

Saint Joseph’s Seminary offers its students a comprehensive program of priestly formation which fosters the integration of these four pillars. The goal of our program is to form each seminarian to be a priest “who understands his spiritual development within the greater context of his call to service in the Church, his human development within the greater context of his call to advance the mission of the Church, his intellectual development as the appropriation of the Church’s teaching and tradition, and his pastoral formation as participation in the active ministry of the Church” (P.P.F., 71). In this way, seminarians are prepared for the three-fold office of Jesus Christ: proclaiming the Gospel, celebrating the sacraments and shepherding God’s people.

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

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

And so the future priest also, and in the first place, must grow in his awareness that the agent par excellence of his formation is the Holy Spirit, who by the gift of a new heart configures and conforms him to Jesus Christ the good shepherd. In this way the candidate to the priesthood will affirm in the most radical way possible his freedom to welcome the molding action of the Spirit. But to welcome this action implies also, on the part of the candidate, a welcome for the human “mediating” forces which the Spirit employs. As a result, the actions of the different teachers become truly and fully effective only if the future priest offers his own convinced and heartfelt cooperation to this work of formation. (P.P.F., no. 69)

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

Upon admission to the seminary, all seminarians are registered in the Master of Divinity, Bachelor of Sacred Theology and Master of Arts Degree Programs, as the coursework for these degrees are required for Priestly Ordination according to the mandates of the P.P.F. During the Spring Semester of Third year, seminarians take both oral and written Comprehensive exams as the capstone requirements for the degrees of Master of Divinity from Saint Joseph’s and Bachelor of Sacred Theology from the University of Saint Thomas Aquinas (Angelicum) in Rome. During their Third year, qualified students may apply to write their Master of Arts Thesis in order to complete the Capstone requirement for the Master of Arts in Theology degree.

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

Intended Seminarian Degree Learning Outcomes

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

Intended Student Learning Outcomes:
Master of Divinity Degree

1. Students will deepen their understanding of Catholic theology, the priesthood and priestly ministry through a program of systematic study that is faithful to the Church’s Magisterium.
2. Students will acquire pastoral skills and learn to apply theological principles to serve the Church as priests of Jesus Christ.
3. Students will develop their ability to teach the Catholic faith, shepherd the people of Christ, and celebrate the sacraments in the context of the New Evangelization.
4. Students will develop their proficiency for academic research and writing and become familiar with ancient, medieval and modern theological resources.
5. Students will deepen their relationship with Christ and grow in a spirit of priestly service to the Church.

Intended Student Learning Outcomes:
Master of Arts in Theology Degree

1. Students will deepen their understanding of Catholic theology through a program of systematic study that is faithful to the Church’s Magisterium.
2. Students will become familiar with the sources and methods of Catholic theology, thereby gaining competency as a theological educator or professional minister.
3. Students will develop their ability to draw upon the Catholic theological tradition and contemporary scholarship to explain the truths of the faith in the context of the New Evangelization.
4. Students will develop their proficiency for academic research and writing and become familiar with ancient, medieval and modern theological resources.
5. Students will deepen their relationship with Christ by placing their integrated knowledge of God’s revealed word at the service of the Church.

Admission Requirements

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

Applicants to the Seminary Formation Program must have completed the following academic admission requirements:

1. Bachelor of Arts degree or its equivalent (120 credits in college level studies).
2. Prior completion of 30 credits in approved Philosophy courses. These courses should cover the four major periods in Philosophy
(i.e. Ancient, Medieval, Modern and Contemporary), as well as Logic, Epistemology, Metaphysics, the Philosophy of Nature, Natural Theology, Anthropology and Ethics.

3. Prior completion of 12 credits of undergraduate Theology, and 6 credits (or their equivalent) of Latin. Additionally, an overview course in Church History is strongly recommended.

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

Transfer Credit Policy

Graduate credits earned at another accredited institution may be presented for acceptance as academic credit prior to matriculation at Saint Joseph’s Seminary. The courses completed by the student must be in keeping with the requirements of the Master of Divinity degree and similar in content to its program. They must have been taken within a five-year period prior to acceptance as a matriculated student, and have been awarded the grade of “B” or better. The number of credits accepted may not exceed 1/3 of the credits required for the Master of Divinity degree at Saint Joseph’s Seminary.

The Academic Dean approves the acceptance of these credits. Credits which have been used to earn a degree may not be applied again toward the requirement for a degree from the seminary. The student should present a photocopy of catalog descriptions of the graduate courses for which the advanced credit is requested. Courses transferred may be graduate courses only. A letter grade will not appear on the permanent record since the grading system in all schools varies. Thus, credits only will be recorded.

HUMAN FORMATION PROGRAM

Human Formation is the foundation and “basis for all priestly formation” (Pastores Dabo Vobis, no. 43). God calls men in their humanity to be instruments of his saving grace and power in the world. The Program of Priestly Formation confirms this, stating: “as the humanity of the Word made flesh was the instrumentum salutis, so the humanity of the priest is instrumental in mediating the redemptive gifts of Christ to people today” (no. 75). For this reason, it is of utmost importance for a man to be well-formed in his human aspects in order to teach, sanctify, and govern the People of God.

The candidate for priesthood should expect to receive formation which is consistent with the guidelines of the Roman Catholic Church as expressed in Pastores Dabo Vobis (1992) and the Program of Priestly Formation. The faculty at St. Joseph Seminary strives to meet the various goals for human formation set forth in these resources. In accord with the Program of Priestly Formation, no.76, men in formation for priesthood will be expected to exhibit the following qualities by the time they reach ordination:

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

In order to monitor and foster growth toward these goals, St. Joseph Seminary provides several key components of formation:

First, each seminarian is assigned a Faculty Advisor, who accompanies him from the moment he arrives at the Seminary to the moment he is ordained. The Faculty Advisor meets regularly with the seminarian to review all dimensions of priestly formation and sets personal goals for the future. In addition, the Faculty Advisor acts as liaison between the seminarian and the Board of Advisors, a body which meets weekly to discuss formation progress of all seminarians. Feedback from Board meetings is relayed to each seminarian, helping him in his formation toward priesthood.

Second, each seminarian receives written reviews of formation progress over the course of the year: pastoral assignment evaluations, self-evaluations, peer evaluations, faculty evaluations, and homily evaluations. These instruments serve as valuable helps to the seminarian as he grows in his human qualities.
**Third,** during the course of the year a number of conferences are offered to seminarians that address a wide array of human formation areas (e.g., celibacy, boundary issues, time management, effective communication skills, etc.). These conferences are presented by in-house faculty as well as invited guest speakers who are professionals in their field.

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

Finally, the seminarian also has access to house psychologists and spiritual directors, excellent mentors and guides that also help a man grow in a variety of human areas.

On his part, the seminarian is expected to take an active role in his own human formation, as noted in the Program of Priestly Formation: “candidates bear the primary responsibility for their human formation” (no. 87). During the course of his formation, the seminarian should strive for excellence, meet goals and challenges set for him, and make any changes that are necessary for him to be the best priest he can be. The seminarian should actively monitor his health, maintaining a good exercise regimen, socialize with others and ensure that he lives a balanced life, and take careful notes on any human areas that need work, addressing them diligently. The faculty can provide good human formation, but ultimately the seminarian is responsible for working with their recommendations and the grace that God gives.

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**SPIRITUAL FORMATION PROGRAM**

The purpose of the Spiritual Formation Program in the Seminary is to prepare future priests for a lifetime of growing intimacy with the Triune God, which will manifest itself in continually deepening prayer and increasingly loving service to the People of God.

It is hoped that everything the seminarians do in their time of formation, including their academic and pastoral work and their social interaction with one another, will contribute to laying a foundation on which will be built a fruitful and fulfilling priesthood. In this pursuit, the Program of Spiritual Formation is key, because, given contemporary demands on a priest’s time and the all-too-often unsupportive society in which he works, it is essential that he be animated by a profound love of God and God's people, something possible only through ongoing conversion, constant renewal and nourishment by communal and private prayer.

As regards communal prayer, most days at St. Joseph’s see seminarians meeting in chapel to celebrate the Eucharist, the Church’s central act of worship, as well as for Morning and Evening Prayer for the Liturgy of the Hours. Most evenings, there are two hours of Eucharistic Adoration, concluding with Night Prayer and Benediction. Although each seminarian is required to commit to only one half hour a week of Adoration, all are invited to further participation, especially in the last half hour each night, which culminates with Night Prayer.

As regards private prayer, seminarians are encouraged to set aside time each day for personal devotions such as the Rosary and Divine Mercy Chaplet, as well as for spiritual reading, meditation, and frequent visits to the Blessed Sacrament.

Regular confession is encouraged. The Sacrament of Reconciliation is available most days following Morning Prayer and the house Spiritual Directors are approachable throughout the day for the Sacrament.

Every seminarian selects a canonical Spiritual Director with whom he meets typically every two weeks. The dialogue between seminarian and Director aims at gauging and facilitating the former’s progress.

Also of benefit in fostering spiritual progress among the seminarians are Tuesday Conferences given by the Rector and various members of the formation faculty; in addition to which each class (each year, i.e.) has a Spiritual Life Committee representative who reports at least once a semester to the Director of Spiritual Formation on spiritual initiatives undertaken by him and his classmates. In order to foster a spiritually that is in touch with the needs of the poor and suffering, this committee seeks also to develop an awareness for social justice issues among the seminarians through different proposals. Such initiatives build up not just personal spirituality, but fraternity and creativity in encouraging prayer.

Finally, there are a series of retreats, days of recollection, and penance services that punctuate the academic year at St. Joseph’s: an opening house retreat following the orientation of the new
class; a retreat for First and Second Theology; a pilgrimage to the Holy Land for Third Theology during the inter-semester break; retreats in preparation for ordination to diaconate and priesthood; and days of recollection on the Solemnities of All Saints, the Immaculate Conception, and St. Joseph.

As stated by the Bishops of the United States in the Program of Priestly Formation, “The final goal of Spiritual Formation in the Seminary is the establishment of attitudes, habits and practices in the spiritual life that will continue after ordination. Spiritual Formation in the Seminary is meant to set the foundation for a lifetime of priestly ministry and spirituality” (#110).

Ultimately it is the individual seminarian’s responsibility to assimilate and make his own the lessons he is taught in formation, to live them out, and to grow in union with God and others all his days. Grace will always be offered. That grace, together with the tools he has been given in formation, should prove an ongoing blessing to him and, through him, to those whom he serves.

The goal of the Intellectual Formation Program is to form future priests who are able to share in the threefold office of Christ: teaching the Gospel, celebrating the divine mysteries and shepherding God’s people. Thus, Intellectual Formation “culminates in a deepened understanding of the mysteries of the faith that is pastorally oriented toward effective priestly ministry, especially preaching” (P.P.F., 138). The knowledge attained during a seminarian’s course work is not simply for one’s personal edification, but is intended to be shared with God’s people through teaching, preaching and daily interactions with the faithful. As a result, Intellectual Formation, when integrated with the human, spiritual and pastoral pillars of priestly formation, has an apostolic and pastoral purpose.

The Intellectual Formation Program at Saint Joseph’s Seminary fulfills the academic norms and mandates… of the Holy See and the Program of Priestly Formation of the United States Conference of Catholic Bishops by offering a challenging curriculum that is faithful to the Church’s Magisterium and prepares students to respond to the needs of God’s people in the Postmodern culture of Twenty-first Century America.

The Seminary academic coursework is carefully integrated with the human, spiritual and pastoral areas of formation in order to form future priests who are knowledgeable and prepared to share their faith with the people they are called to serve.

The academic curriculum for candidates for the Priesthood consists of 122 Credits, 83 of which fulfill the requirements for the Master of Divinity and Bachelor of Sacred Theology Degrees and 39 of which fulfill the coursework for the Master of Arts in Theology.

Upon admission to the Seminary, students write an impromptu essay to assist the Faculty in assessing each student’s learning within the program.
SEMINARIAN ACADEMIC DEGREE REQUIREMENTS

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

Candidates for the professional degree of Master of Divinity (M.Div.) and the academic degree of Bachelor of Sacred Theology (S.T.B.) from the University of Saint Thomas Aquinas in Rome (which represents an acknowledgement of our normative M.Div. program as the ecclesiastical equivalent of the "First Cycle" in a Pontifical University) take 83 credits of academic coursework over four years. Students must successfully complete all the courses listed for all eight semesters of the theological curriculum while maintaining at least a 2.0 grade point index. In addition, students must pass a comprehensive examination consisting of both oral and written components which is administered in the Spring semester to qualified students in Third Theology.

In addition to the academic curriculum, candidates for the Priesthood are eligible to participate in the Pastoral Formation Internship. The Pastoral Formation Internship is a full-time non-credit course that begins in the fall semester and continues in the spring semester. The two part course is a practical application of what is learned in the candidate’s course study. The academic dean approves enrollment in the course and administers the program in conjunction with the pastor of the church to which the candidate is assigned. The pastor acts as a mentor and overseer, who provides an evaluation of the candidate’s progress to the academic dean upon completion.

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

Candidates for the academic degree of Master of Arts in Theology (M.A. Theology) take 39 credits of academic coursework. All students must complete this coursework with a grade point index of 3.0 or higher. This index must also be maintained throughout Fourth Theology.

The capstone requirement for the MA Theology degree is a written research thesis of minimum fifty pages, which must be completed and submitted to the Office of the Academic Dean by April 30th of the Spring semester of Fourth Theology. M.A. Candidates apply to write their thesis during the Spring semester of Third Theology and are required to work under the direction of a faculty member who approves his thesis topic and directs both the research and thesis preparation. In addition, a non-credit Master's Seminar in Research Methodology must be completed during the Spring semester of Third Theology. No extensions beyond April 30th in the Spring semester of Fourth Theology will be granted.

Four academic areas of specialization are available: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History. Within the specialty of Scripture, reading knowledge of Hebrew is required for research in the Old Testament and reading knowledge of Greek is required for research in the New Testament.

A student may fulfill some of these academic requirements at another seminary or university with the approval of the Academic Dean.
Seminarian Academic Curriculum 2016-2018
Master of Divinity/Master of Arts (Theology)

First Theology (32 Credits)

Fall
MA 1500Y Introduction to the Old Testament/Pentateuch ............... 3
MA 2000Y Introduction to Theology .................................. 3
MA 3600Y Fundamental Moral Theology ............................... 3
MA 4000Y Introduction to Church History ............................. 3
MD 6200Y Introduction to Canon Law .................................. 3
Field Education Program .................................................. 1
16 Credits Total

Spring
MD 1330Y Psalms and Wisdom Literature ................................ 2
MA 2070Y The Trinity ..................................................... 3
MD 3601Y Fundamental Moral Theology II ............................. 2
MA 5800Y Introduction to Liturgy ....................................... 3
MD 4010Y Introduction to Church History II ......................... 2
MD 5241Y Elements of Chant .............................................. 1
MD 6167Y Speech: Voice and Diction .................................... 2
Field Education Program .................................................. 1
16 Credits Total

Second Theology (31 Credits)

Fall
MD 1101Y The Prophets .................................................. 3
MA 2015Y Christology .................................................... 3
MD 2448Y Introduction to the Sacraments ............................... 3
MD 3021Y Catholic Social Teaching .................................... 2
MD 5200Y Homiletics I ...................................................... 2
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
15 Credits Total

Spring
MA 1550Y Introduction to the New Testament:
Gospel of Mark ............................................................... 3
MD 2051Y Christian Anthropology ...................................... 3
MD 3241Y Special Issues in Moral Theology ......................... 3
MD 7309Y Ascetical Theology ............................................. 2
Elective Course .............................................................. 3
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
16 Credits Total

Third Theology (30 Credits)

Fall
MD 1050Y The Gospel of Matthew ....................................... 2
MA 2020Y Ecclesiology .................................................... 3
MD 2048Y Marriage: The Sacrament .................................... 2
MD 5840Y The Liturgical Year: Environment of Worship ........... 2
MD 5105Y Liturgical Music Planning .................................... 1
Elective Course .............................................................. 3
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
15 Credits Total

Spring
MD 3245Y Sexual Morality ................................................ 2
MD 6210Y Marriage: Legislation and Pastoral Policy ............... 3
MD 4531Y The Church in the Modern World .......................... 3
MD 5210Y Homiletics II ..................................................... 2
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
MA 9010Y Masters Seminar in Research Methodology .............. 0
15 Credits Total

Fourth Theology (29 Credits)

Fall
MD 1030Y Pauline Literature .............................................. 3
MD 2047Y Orders and Ministry .......................................... 2
MD 4530Y The Catholic Church in the United States ............... 2
MD 6001Y Pastoral Counseling .......................................... 3
MD 6505Y Diaconate Practicum .......................................... 1
Elective Course .............................................................. 3
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
16 Credits Total

Spring
MD 1020Y Johannine Literature .......................................... 2
MD 2500Y Eucharist ........................................................ 2
MD 5103Y Penance and the Anointing of the Sick .................... 3
MD 5130Y Priesthood Pratcticum ........................................ 1
Elective Course .............................................................. 3
Pastoral Spanish/Advanced Language Arts ............................ 1
Field Education Program .................................................. 1
13 Credits Total
Pastoral Formation serves as the effective culmination of the entire process of priestly formation. As John Paul II noted in *Pastores Dabo Vobis*, “the whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character” (*Pastores Dabo Vobis*, 57).

The purpose of Saint Joseph’s Pastoral Formation Program is to form future priests who will be living images of Jesus Christ, to become more like Christ the Good Shepherd, men of deep humility and pastoral charity. Priests are to be “true shepherds of souls” (*Optatam totius*, 4) who teach, sanctify and govern while conforming their lives to Jesus Christ. As a result, Saint Joseph’s Seminary offers a challenging and thorough Pastoral Formation Program that is carefully integrated with the human, spiritual and intellectual spheres of Seminary formation.

Throughout their eight semesters at Dunwoodie, seminarians are provided with multifarious opportunities for personal involvement in and practical exercise of pastoral ministry. Active engagement in pastoral assignments is an essential part of the total formation of future priests, for it both draws from and further enriches the human, spiritual and academic aspects of the student’s formation.

Each seminarian participates in pastoral experiences both during the academic year, and during the summer. On Wednesday afternoons and/or evenings during the academic year, the seminarians are assigned to various apostolic works, such as catechetical and religious education programs, hospital and prison ministry and nursing home visitation.

Each summer, for a period of ten weeks, the seminarians are assigned to a parish in their (arch)diocese as part of the Pastoral Summer Internship. This internship offers them an opportunity to gain hands-on experience through participation in the liturgical, spiritual and pastoral aspects of daily parish life.

The weekly Wednesday placements are made by the Director of Pastoral Formation in consultation with the faculty. The summer placements and deacon weekend placements are made by each (arch)diocese by designated persons and with the approval of the bishop. A seminarian’s participation in a foreign language immersion course or a clinical pastoral program over the summer will be considered on a case by case basis.

The pattern of weekly pastoral formation sessions is listed below:

**First Year:**
- **Fall semester**
  - First Semester: In-house seminars with guest lecturers and visits to pastoral sites

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*Be shepherds with the smell of sheep, as shepherds among your flock, fishers of men.*

— HIS HOLINESS, POPE FRANCIS
(Spring semester) Ministry to the poor (food pantries, shelters, day laborer assistance)

Second Year: Health Care Ministry (hospitals, nursing homes, hospices)

Third Year: Catechesis and Faith Formation: children & adults, Campus Ministry, Prison Ministry

Fourth Year: Weekend Parish Assignments in which the seminarian serves as a Deacon

Note that in some cases seminarians will gain experience in health care and/or prison ministry concurrently with their summer parish assignment, in which case the yearly pattern of pastoral assignments may be adjusted.

Pastoral conferences are presented throughout the academic year. The goal is to offer seminarians a deeper understanding of the practical implications of particular ministries and pastoral challenges.

The Rector schedules a monthly conference with the seminarians and the faculty to discuss various aspects of priestly formation and matters of general concern to the Seminary community.

Theological Reflection on Pastoral Assignments or Pastoral Issues will take place on a schedule determined by the Director of Pastoral Formation. The Seminary community will be divided into groups under the direction of Faculty Advisors.

Therefore the Seminary expects each seminarian:

1. To engage readily in his assigned apostolic work and summer internship program;
2. To integrate his pastoral experiences with his intellectual and spiritual life;
3. To participate in discussion groups and grow in the personal profession of faith;
4. To review regularly his learning experiences in the field with his faculty advisor.

Pastoral Spanish Program

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

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

Advanced Language Arts Program

Intended for international students whose native language is not English, this program focuses upon oral communication in English. The Advanced Language Arts course intends to improve pronunciation and strengthen presentation skills. Students will develop and deliver oral presentations in class and work on impromptu speaking.

American Sign Language

This course introduces the basics of American Sign Language (ASL) and is designed for students who have little or no previous knowledge of ASL. Readiness for learning will be approached via visual-gestural communication techniques, visual discrimination, finger-spelling and visual memory exercises. ASL questions, commands, and other simple sentence structures are introduced to develop rudimentary conversational skills in ASL. In addition, an introduction to the Deaf Community and Deaf Culture will be presented so as to allow future priests to minister to the deaf more effectively.
“Priestly sanctity is what priesthood is all about. It is about a life in which holiness is extolled and it is holiness that serves the people of God well.”

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

The Master of Arts in Theology Program is offered to qualified seminarians, lay women and men, women and men in consecrated life, priests, deacons and candidates for the Permanent Diaconate. Courses for this degree program are offered during in the Fall, Spring and Summer semesters at the Dunwoodie (Yonkers), Huntington, Douglaston and Poughkeepsie Campuses.

The Master of Arts in Theology degree requires 39 credits of graduate theological study. Nine courses constitute an integrated core curriculum in theology (3 credits each). The remaining twelve credits allow students to specialize according to their personal interests and goals through electives in Scripture, Dogmatic Theology, Moral Theology, Liturgical and Sacramental Theology, Church History or Catholic Spirituality.

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

**Intended Student Learning Outcomes**

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

1. Students will deepen their understanding of Catholic theology through a program of systematic study that is faithful to the Church’s Magisterium.
2. Students will become familiar with the sources and methods of Catholic theology, thereby gaining competency as a theological educator or professional minister.
3. Students will develop their ability to draw upon the Catholic theological tradition and contemporary scholarship to explain the truths of the faith in the context of the New Evangelization.
4. Students will develop their proficiency for academic research and writing and become familiar with ancient, medieval and modern theological resources.
5. Students will deepen their relationship with Christ by placing their integrated knowledge of God’s revealed word at the service of the Church.

All courses within all academic disciplines are designed so as to assist both the students’ achievement of these learning outcomes and the Seminary’s fulfillment of its mission.
**Academic Degree Requirements**

In order to achieve the degree of Master of Arts in Theology, all students must complete all 39 credits of the required course curriculum with a minimum B average. A student may fulfill some of these academic course requirements at another seminary or university with the approval of the Academic Dean.

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

The written Comprehensive exam tests the students’ breadth and depth of knowledge in the theological sciences through questions selected from the core courses. This exam is offered in both the Fall and Spring semesters. The questions for the exam are distributed eight weeks in advance.

In place of the Comprehensive exam (or if a student has taken a comprehensive exam for another Seminary degree program within the past two years), students may apply to write a written research thesis of minimum fifty pages, which must be completed and submitted to the Office of the Academic Dean within 18 months of the topic's approval. M.A. Candidates apply to write their thesis during their final semester of coursework and are required to complete a non-credit Master’s Seminar in Research Methodology.

Thereafter, each student works under the direction of a faculty member who directs both the research and thesis preparation. A student has three semesters to complete their thesis.

Four academic areas of specialization are available: Sacred Scripture, Dogmatic Theology, Moral Theology, and Church History. See the Seminary website (www.dunwoodie.edu) for more details.

**Admission Requirements**

Application forms for admission to the Master of Arts in Theology Program are available online at www.dunwoodie.edu. The application process consists of the review of all academic transcripts and letters of recommendation and an interview with the Associate Dean.

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

1. Bachelor of Arts degree from an accredited institution or its equivalent (120 credits in college-level studies);
2. Successful completion (within the first year of enrollment) of the Introduction to Theology course, which provides the necessary preparatory content for subsequent coursework;
3. For ESL applicants, successful completion of the TOEFL exam with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

In addition, all applicants will be required to write an impromptu essay which will assist the Faculty and Administration in assessing the student’s academic progress in the program.

Upon initial acceptance into the Master of Arts program, one is considered to be a non-matriculated participant until one has completed six credits at the Seminary with an earned grade average.
of “B” or better. At that point, one’s performance is reviewed, and the status of matriculation as a candidate for the Master of Arts degree is, in most cases, granted. A minimum of a “B” average must be maintained while pursuing the degree.

Further information on academic requirements, tuition, fees, and student life is contained in the Master of Arts Student Handbook, which is available online at www.dunwoodie.edu.

Transfer Credit Policies

Up to six transfer credits for graduate work completed at other accredited institutions prior to matriculation at the Seminary may be granted if the courses are in keeping with the requirements of the Master of Arts in Theology degree program, are similar in content to the courses required in this program, have been taken within a five-year period prior to acceptance as a matriculated student, and have been awarded the grade of “B” or better.

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

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

A matriculated student who wishes to take a course at another institution to be applied toward the seminary’s degree program must obtain prior approval from the Academic Dean. A grade of “B” or above must be earned in order to receive transfer credit.

Master of Arts in Theology Curriculum

Scripture
MA1500: Introduction to the Old Testament (3)
MA1550: Introduction to the New Testament (3)

Systematic Theology
MA2000: Introduction to Theology (3)
MA2015: Christology (3)
MA2020: Ecclesiology (3)
MA2070: The Trinity (3)

Moral Theology
MA3600: Fundamental Moral Theology (3)

History
MA4500: Introduction to Church History (3)

Liturgy
MA5800: Introduction to Liturgy (3)

Four Electives (12)

Permanent Diaconate Specialization and Curriculum

Saint Joseph’s Seminary offers a specialization within the Master of Arts in Theology program for candidates for Ordination to the Permanent Diaconate. This program allows future deacons the opportunity to earn a Master of Arts Degree in Theology while in formation and preparing to serve God’s people. This specialization provides the intellectual formation component for those candidates seeking Diaconate Ordination according to the mandates of the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States.

While the Seminary oversees the diaconal candidates’ intellectual formation, each diocese’s Office for the Permanent Diaconate
coordinates the formation of their candidates in the other three pillars of formation (human, spiritual and pastoral). In addition, the Seminary offers an institutional discount in tuition of $1000 per course for those students taking the program for credit.

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

In addition to the core Theology curriculum, Diaconate Candidates take a series of elective courses that prepare them specifically for their future diaconal ministry. These electives are Sacramental Theology, Pauline Literature, Introduction to Canon Law and Johannine Literature.

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

**Permanent Diaconate M.A. Theology Course Sequence:**

<table>
<thead>
<tr>
<th>Fall</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Year:</strong></td>
<td><strong>Second Year:</strong></td>
</tr>
<tr>
<td>• Introduction to Theology</td>
<td>• Introduction to the Old Testament</td>
</tr>
<tr>
<td>• The Trinity</td>
<td>• Fundamental Moral Theology</td>
</tr>
<tr>
<td>• Christology</td>
<td>• Ecclesiology</td>
</tr>
<tr>
<td><strong>Third Year:</strong></td>
<td><strong>Fourth Year:</strong></td>
</tr>
<tr>
<td>• Pauline Literature</td>
<td>• Introduction to Canon Law</td>
</tr>
<tr>
<td>• Sacramental Theology</td>
<td>• Johannine Literature</td>
</tr>
<tr>
<td>• Introduction to Church History</td>
<td>• Introduction to Liturgy</td>
</tr>
</tbody>
</table>

The Master of Arts in Catholic Philosophical Studies Degree is an academic degree program which is designed to provide students with a graduate level understanding of philosophy in the Catholic tradition. The program focuses on the primary historical developments in philosophy and central philosophical concepts that have influenced the development of Catholic Theology. Thus, a wide range of topics are covered, from the ancient foundations of philosophy, to the medieval age and both modern and postmodern challenges. By providing an intense...
study and reading of original texts, the Master of Arts in Catholic Philosophical Studies degree provides students with necessary philosophical background for the study of Catholic Theology.

The Master of Arts in Catholic Philosophical Studies program is offered to qualified seminarians, lay women and men, women and men in consecrated life, priests, and deacons. In addition, as the program is available to qualified candidates for the priesthood, this degree program provides all of the necessary coursework for admission to the Major Seminary. Courses for this degree program are offered during the Fall and Spring semesters at the Douglaston campus.

The Master of Arts in Catholic Philosophical Studies degree requires 39 credits of graduate study. Ten courses constitute an integrated core curriculum in philosophy that fulfills the requirements of the U.S.C.C.B’s Program of Priestly Formation for admission to the Major Seminary. These courses cover the four major historical periods of philosophy (i.e., Ancient, Medieval, Modern and Contemporary) as well as the five systematic areas of the Philosophy of Man, Logic, General Ethics, Metaphysics and the Philosophy of God. The remaining nine credits provide an introduction to Catholic theology and serve to develop the students’ understanding of the philosophical underpinnings of theology, as well as the relationship between faith and reason.

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

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

**Intended Student Learning Outcomes**

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

I. Students will deepen their understanding of philosophy, the Catholic philosophical tradition and the philosophical foundations...
of Catholic theology through a program of systematic study that is faithful to the Church’s Magisterium.

2. Students will acquire the knowledge and skills necessary to apply the tools of philosophy to their service to the Church in light of their personal vocation.

3. Students will develop their ability to give “a reason for our hope” (1 Peter 3:15) by articulating the philosophical bases for the Church’s faith and moral witness in the context of the New Evangelization.

4. Students will develop their proficiency for academic research and writing and become familiar with philosophical and theological resources.

5. Students will acquire the intellectual habit of searching for the truth in all things in fidelity to Christ and in service to the Church.

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

Academic Degree Requirements

In order to achieve the degree of Master of Arts in Catholic Philosophical Studies, all students must complete all 39 credits of the required academic course curriculum with a minimum B average. A student may fulfill some of these academic course requirements at another seminary or university with the approval of the Academic Dean.

Students must demonstrate competency in Ecclesiastical Latin and Biblical Greek. This may be accomplished by successfully passing the non-credit courses offered in both classical languages.

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

Admission Requirements

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

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

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

Upon admission, students write an impromptu essay which assists the faculty in assessing each student’s learning within the program.
Transfer Credit Policy

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

The student should present a photocopy of catalog descriptions of the graduate courses for which the advanced credit is requested.

Courses to be transferred must only be graduate-level courses. Credits which have already been applied to earn another academic degree may not be counted again toward the requirements for a degree from the Seminary.

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

A matriculated student who wishes to take a course at another institution to be applied toward the seminary’s degree program must obtain prior approval from the Academic Dean. A grade of “B” or above must be earned in order to receive transfer credit.

Master of Arts in Catholic Philosophical Studies Curriculum

Year I

Fall
Logic Analysis (3)
History of Ancient Philosophy (3)
Introduction to Theology (3)
Latin I (non-credit)

Spring
Philosophy of Knowledge (3)
History of Medieval Philosophy (3)
Natural Philosophy and the Existence of God (3)
Introduction to Scripture (3)
Latin II (non-credit)

Year II

Fall
History of Modern and Contemporary Philosophy (3)
Metaphysics (3)
Philosophy of Saint Thomas Aquinas (3)
Biblical Greek I (non-credit)

Spring
Faith and Reason (3)
Philosophy of Human Nature (3)
Ethics, Natural Law and Politics (3)
Biblical Greek II (non-credit)
SAINT JOSEPH’S SEMINARY
CERTIFICATE PROGRAM

Saint Joseph’s Seminary offers both Graduate and Post-Masters Certificates in the areas of Sacred Scripture and Dogmatic Theology. Graduate Certificates are offered to students who possess a Bachelors degree or its equivalent, and Post-Masters certificates are offered to students who already possess graduate degrees in the theological sciences.

These Certificates provide a program of advanced study for those who seek to deepen their knowledge of a previous competency or to undertake systematic study of a different theological specialization.

Admission Requirements for the Certificate Program

Application forms for admission to the Certificate Program are available online at www.dunwoodie.edu. The application process consists of the review of all academic transcripts and letters of recommendation and an interview with the Associate Dean.

Candidates for the Graduate Certificate Program must possess a Bachelor degree or its equivalent. While there is no minimum requirement for prior coursework in theology, such study is nonetheless highly recommended.

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

Candidates for the Post-Masters Certificate Program must possess a master’s degree in theology or a related field with a minimum cumulative B average. A candidate must have 12 graduate credits in the area in which the certificate will be pursued. (For example, students applying for the Post-Masters Certificate in Dogmatic Theology must have 12 graduate credits in the general area of theology.) Students lacking the 12 credits in their selected area may complete them through course work at the Seminary prior to beginning the Certificate Program.
ESL applicants must successfully complete the TOEFL exam with a score of 80 or higher (90 or better recommended). Applicants scoring lower than 80 can be accepted on condition they take remedial English courses during their first academic year at SJS.

Certificate in Sacred Scripture (18 Credits)
The following courses are required for this Certificate:
1. Introduction to the Old Testament
2. Introduction to the New Testament
3. Biblical Greek I

For the remaining three courses, the student may select electives in the area of Sacred Scripture. Candidates who have taken any of the required courses in their previous graduate studies may replace them with other Sacred Scripture courses offered by the Seminary.

Certificate in Dogmatic Theology (18 Credits)
The following courses are required for this Certificate:
1. Introduction to Theology
2. Christology
3. Ecclesiology

For the remaining three courses, the student may select electives in the area of Dogmatic Theology. Candidates who have taken any of the required courses in their previous graduate studies may replace them with other Dogmatic Theology courses offered by the Seminary.

SAINT CECILIA’S ACADEMY
Co-sponsored by the Archdiocese of New York’s Office of Liturgy and St. Joseph’s Seminary

The St. Cecilia Academy is a four-course (12 credits), fully accredited program offered through St. Joseph’s Seminary in the field of liturgical music for the purpose of introducing musicians to the history, theology, and pastoral principles of liturgy and sacred music.

Course of Study:
Introduction to Liturgy (3)
Sacred Music: History, Principles, Liturgical Planning (3)
Liturgical Year (3)
Principles of Chant (3)

1. At the conclusion of the course of study, a qualified musician (i.e., one who holds a degree in music or who can demonstrate musical proficiency) will receive accreditation as a pastoral musician in the Archdiocese of New York.
   a. Musical proficiency is determined via a written test in musical theory and aural skills. As well, a performance adjudication in a parish setting is also required.
b. Those musicians who hold degrees in sacred or liturgical music, or who have completed a similar course of study at another institution, may also apply for accreditation.

2. Musicians sponsored by their parish receive a substantial discount in tuition (50%).
   a. Sponsorship is obtained via a written letter indicating that the applicant serves as a parish musician at the liturgies of that parish. The parish does not necessarily assist in covering the cost of tuition, although this is strongly encouraged.
   b. The cost of tuition for each of the four courses associated with the St. Cecilia Academy is $750 (50% of the regular tuition of $1500). Those who are not enrolled in the St. Cecilia Academy, but who wish to take these courses, pay the full tuition amount.

3. Courses are fully accredited Masters-level Courses and may be used toward the pursuit of the Master of Arts Degree in Theology from St. Joseph’s Seminary.
   a. Should a student in the St. Cecilia Academy wish to pursue a Masters degree at St. Joseph’s Seminary, the standard tuition rate ($1500 per course) applies to those courses that are not a part of the course of study of the St. Cecilia Academy.

4. Musicians may elect to take all or some of these courses. Only the entire course of study leads to accreditation.
   a. The four-course program of the St. Cecilia Academy need not be completed in successive semesters.

5. Students who wish to enroll in the St. Cecilia Academy do so through the Office of Liturgy. Registration for classes occurs through St. Joseph’s Seminary. It is recommended that the Introduction to Liturgy Course be taken within the first year of matriculation.

For more information, contact:
Rev. Matthew Ernest, S.T.D.
Office of Liturgy
Archdiocese of New York
201 Seminary Avenue
Yonkers, NY 10704
914.968.6200
liturgy@archny.org
REGULATIONS of CONDUCT

As mandated by Article 129-A of the Education Law of the State of New York, Saint Joseph's Seminary is in complete compliance with the policies regarding safety required by the New York State Department of Education. This includes the following areas: Substance Abuse, Sexual Harassment and Bias-Related Crime Prevention.

Complete information concerning this can be found in both the Seminarian, Master of Arts Student and Faculty Handbooks. The website address for campus crime reporting and statistics is http://ope.ed.gov/security and their telephone number is (518) 486-3633 or fax (518) 486-2254. The designated campus contact person for crime statistics is the Director of Buildings and Grounds, who can be contacted at (914) 968-6200, ext. 8237.

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

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

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

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

GIVING OPPORTUNITIES

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

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

Scholarships

Scholarships may be established in memory of a priest whose life and ministry have affected a family or parish, or in honor of a loved one or particular saint to whom an individual has a special devotion. Individuals, vicariates, parishes, fraternal and social organizations, corporations, etc. are invited to consider sponsoring a full scholarship of $250,000. These funds are invested in a restricted endowment fund. The dividend return on this investment is awarded as a scholarship and provides the financial security to educate a priest for generations to come. Of course, donations of any amount are used toward a full scholarship. These financial aid dollars allow seminarians to study at Dunwoodie tuition-free and work for the future security of the seminary system.

“Scholarships for Seminarians”

As Saint Joseph’s entered the new millennium, the “Scholarships for Seminarians” campaign was created to maintain and strengthen the tuition-free environment at Dunwoodie. Scholarships currently in place include:

- The Monsignor Edward M. Connors Scholarship
- The Peter G. Finn Scholarship
- Alice Marie and Thomas E. Hales Scholarship
- Scholarship for Italian-American Seminarians
- The John Cardinal O'Connor Scholarship

The Sacerdos in Aeternum Scholarships were established during the 1997 – 1999 “Priests for the New Millennium” campaign at Saint Joseph’s Seminary.

Full scholarships

- The Bleakley, Platt, and Schmidt Scholarship
- The Caruso Family Trust Scholarship
- The Thomas and Agnes Carvel Scholarship
- The Monsignor James M. Connolly Memorial Scholarship
- The Friendly Sons of Saint Patrick, New York City Division, Scholarship
- The Friendly Sons of Saint Patrick, Westchester Division, Scholarship
- The Harmon Family Scholarship
- The John J. Hopkins Scholarship
- The Lehr Scholarship
- The William P. Moebus Scholarship
- The Most Reverend Edwin O’Brien Scholarship
- The Mayne Reynolds Scholarship
- The Father Gerald Ryan Scholarship
- The Saint Raymond’s Parish Scholarship
- The Monsignor Francis Toner Scholarship

Partial scholarships

- The Confraternity of Saint Joseph Scholarship
- The Charles P. Mastronardi Scholarship
- The Generoso Pope Foundation Scholarship
COURSE DESCRIPTIONS 2016-2018

All Courses offered by Saint Joseph's Seminary are numbered according to the following system:

Each course number indicates:
- The Degree Program to which the course belongs
  (MD = Master of Divinity; MA = Master of Arts in Theology; PH = Master of Arts in Catholic Philosophical Studies);
- The number of the course (which is grouped topically: e.g., 1000-1999: Scripture; 2000-2999: Dogmatic Theology, etc.);
- The campus on which the course is offered (Y = Yonkers (Dunwoodie); H = Huntington; D = Douglaston; P = Poughkeepsie).

Academic courses in the degree programs of Saint Joseph's Seminary include the following:

SACRED SCRIPTURE

Introduction to the Old Testament
This course offers an introduction to the theological witness of the Old Testament. It begins with God's creation of humankind in the divine image and follows the spiritual journey of the community of Israel as they grow in their call to be people of God through times of challenge, failure, and grace. The course also presents a brief overview of the Old Testament: the Law, the Writings, and the Prophets. The historical, literary and theological dimensions of these works are brought to bear on the interpretation of their significance for Christian faith and practice.

Introduction to the New Testament
This course offers a broad introduction to the material in the New Testament, including the Synoptic Gospels, the Pauline/Epistolary Literature and the Johannine Literature. The characteristic forms and genres of these writings as well as their individual concerns, perspectives, and historical contexts are considered in the light of contemporary biblical scholarship and in relation to Christian faith and practice today.

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

The Prophets
This course is a survey of the prophetic books and examines prophecy in the ancient Near East, the origin and nature of prophecy in Israel, the form and significance of biblical call narratives, and the theology of prophecy. The course includes a reading of Isaiah, Jeremiah, Ezekiel, and the minor prophets.

The Gospel of Mark
We begin with an examination of modern New Testament critical methods of study of the Gospels, especially as encouraged within the Catholic Church. Components of modern exegetical method, documentary criticism, form and redaction histories are explained in the context of their development and the history of Gospel criticism. The course will also include a study of topics such as the development of the Jesus traditions, history and language. Then, the Gospel of Mark is studied through an examination of the text to which the methods are coordinated. From this study, specific insights into Mark and suggestions for pastoral applications will be drawn.

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

In this course, we will examine the unique theological perspective of Luke as it is found in the Gospel and the Acts of the Apostles. The literary unity of Luke-Acts will be examined, and the historical value of Acts as an account of the rise of Christianity will be considered. Special attention will be given to the kerygmatic pronouncements, the Petrine-Pauline influences, and the movement of Christianity from its Jewish roots to a universal mission.

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

Johannine Literature
The object of this course is to study the unique perspective of the Johannine literature. An attempt is made to understand the meaning of the texts in their own proper context and horizon as presented from a variety of commentators and methodological frameworks. Views of the possible ecclesial situations standing behind the Gospel will be explored. The living theological statement of the Gospel and Epistles will also be explored in pastoral applications.

The Catholic Epistles
The "Catholic Epistles" (i.e., the seven letters of James, Peter, John and Jude) form a sub-genre in New Testament epistolography. This course introduces their common contents, contexts and theologies in order to open a window into Christianity's origins and earliest days. This is achieved by an analysis of the letters, an examination of the socio-historical Jewish and Greco-Roman settings out of which they arose, and an attempt to elicit their theological outlooks. Additionally, a number of select passages are exegeted in detail.
DOGMATIC THEOLOGY

Introduction to Theology
This course treats the nature, sources and methods of Catholic Theology. It gives particular emphasis to the Catholic concept of the theological endeavor by treating the basic principles and sources of theology, including Revelation (with a detailed study of Dei Verbum), Scripture, Tradition, the Magisterium, faith, credibility, as well as the development of doctrine and theological methodology.

The Trinity
This course treats the central mystery of Christian faith and life: the Triune God. It will examine how the one living and true God has revealed Himself as Father, Son and Holy Spirit in salvation history, with particular emphasis on Sacred Scripture. Thereafter, the course will study how the revelation of God as one and three was understood and presented by patristic, medieval and modern theologians and the Magisterium of the Church. Finally, students will learn the centrality of the Trinity for all Christian theology and spirituality and how communion with the Triune God is the end and fulfillment of the human person.

Christology
This course treats the Mystery of the Person and saving work of Jesus Christ. Topics center upon Biblical Christology (Historical-Critical Method, Earthly Ministry of Jesus and His Preaching of the Kingdom of God, the Passion and Resurrection of Scripture), Historical Christology (Christological Teachings of the Early Church Councils, Patristic, Medieval and Modern Christology) and Systematic Christology (Theology of the Incarnation and the Hypostatic Union, Soteriology and Redemption, Christology and Mariology, Preaching and Witnessing to Christ in a Postmodern World).

Christian Anthropology
This course presents a systematic study of the Mystery of the human person in light of the Mystery of Christ (GS 22). Topics to be covered include: the Theology of Creation, Creation and modern theories of evolution, the natural and supernatural orders, Angels; the human person as Imago Dei, Unity of body and soul and male and female, John Paul II and the Theology of the Body; The Fall and Original Sin, the universal need for Redemption, the Problem of Evil; Grace, Participation in God’s Triune life, Augustine and Pelagianism, Justification and Divine Filiation, the De Auxiliis Controversy; Eschatology: the four Last Things, Theology of Death and Resurrection of the Body; the Question of the Interim State; the New Creation.

Ecclesiology
This course presents a systematic study of the Mystery of the Church through examining its scriptural foundations and its historical and theological developments. Relevant topics to be examined in this course include: the Church as Mystery and the Universal Sacrament of Salvation; the Church as One, Holy, Catholic, and Apostolic; the Ecclesiology of the Second Vatican Council and the Church as Communion; (with a detailed examination of Lumen Gentium); Missiology and Evangelization; the Church and Ecumenism; Indefectibility and the Holiness of the Church; Apostolic Succession and Petrine Primacy; the Magisterium and Infallibility; the Laity and the Universal Call to Holiness; and the Marian Mystery of the Church.

Mariology
Reflecting on the Biblical data, this course will present the central dogmas concerning Mary and her role in the Church, including the mystery of Mary in Redemption, her Divine Maternity, her Immaculate Conception, her Perpetual Virginity and her Assumption into heaven. The course will aim at increasing the students’ knowledge of and devotion to the Mother of the Church.

MORAL THEOLOGY

Fundamental Moral Theology I
The task of moral theology is to investigate and clarify the implications of the truths of faith for Christian living. It provides answers to the question posed by the ‘rich young man’ to Jesus: “Teacher, what good deed must I do to have eternal life?” (Matthew19: 29). It seeks to answer the question: How ought I to live in light of God’s Revelation? How ought a disciple of Christ choose and act in this life in order to attain life in the promised Kingdom? This graduate level introduction course will examine the nature of moral theology, its present condition as a theological discipline, and its role in the life of the Church.

Fundamental Moral Theology II
This course continues treatment of the foundational elements of Catholic moral theology, building on and deepening concepts explored in the Fundamental Moral course. A more in-depth exploration of the workings of natural law moral reasoning and the derivation of specific moral norms from the first principles of practical reasoning will be considered, as well as how the person of Jesus Christ, and a personal relationship with him in a call to discipleship, gives an overarching coherence and fullness of meaning to man’s moral life.

Catholic Social Teaching
The course introduces students to the fundamental principles of Catholic Social Teaching as they have been articulated throughout the history of the Church. Particular attention will be given to the themes developed in the documents of the Magisterium from Rerum Novarum onwards. Among the topics to be considered are: the dignity and social nature of the human person, the virtue of justice and its distinctions, and the theological foundations of human rights and responsibilities. The fundamental principles of solidarity, subsidiarity, and participation will be examined and applied to issues in the economic and political arena.

Special Issues in Moral Theology
The study of issues pertaining to the Catholic Church’s teaching on the dignity of every human person and her defense of the sacredness of human life comprise the content of this course. Primarily addressing issues of health care ethics, the course examines ethical issues pertaining to reproductive technologies and the beginning of human life, bio-medical research, organ transplants, genetic interventions and stem cell research, psychotherapy and behavior modifications, and moral issues at the end of life. The course also addresses contemporary moral debates on such issues as capital punishment and the morality of war in the context of the promotion of the sacredness of all human life and the dignity of every human person.

Sexual Morality
The fundamental principles of the Church’s teaching on human sexuality and the key moral issues associated with that teaching are examined in this course. The principal focus will be on those matters
LITURGICAL AND SACRAMENTAL THEOLOGY

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

The Liturgical Year and Environment of Worship
This course will explore the history, theology, and pastoral application of the celebration of the Church’s liturgical year. As well, the theology of the place of worship, its appointments, and the role of sacred art will be introduced.

Diaconate Practicum
A practical, pastoral study of the rituals and ceremonies associated with Diaconal Ministry: Mass, Exposition and Benediction of the Blessed Sacrament, Rite of Baptism, Rite of Marriage and Rite of Funerals.

Priesthood Practicum
A practical, pastoral study of the rituals and ceremonies associated with the Ministry of Priesthood: Mass, Ritual Masses (Baptism, Nuptial and Funeral), and the Rite of Anointing and Pastoral Care of the Sick.

Introduction to the Sacraments: Baptism and Confirmation
The first half of the course is devoted to sacramental theology in general, with special attention to the Thomistic theology of the sacraments as acts of Christ and of the Church and to the contemporary understanding of the traditional principles that shape the Catholic theology of the sacraments. The second half of the course will treat the Sacraments of Baptism and Confirmation in the context of the theology of Christian initiation. It will deal with the history, theology, and rite of each sacrament, and with pertinent pastoral questions.

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

Orders and Ministry
This course will examine the Sacrament of Holy Orders and the nature and mission of the diaconate, the priesthood, and the episcopacy.

Penance and the Anointing of the Sick
The Sacrament of Penance is considered in the context of God’s universal plan to reconcile mankind to himself through the Church’s “ministry of reconciliation” (cf. 2 Co 5: 18-19). The course examines the Church’s historical understanding of the sacrament, the canon law which bears on the sacrament, as well as its nature, rite, effects, minister, and recipients. The course explores in depth the duties and powers of the confessor, placing special emphasis on pastoral approaches in ministering to penitents and best practices in resolving an array of moral problems that often surface during reconciliation. The course makes abundant use of personal practicum sessions to provide each student the opportunity to apply in practice the knowledge acquired during lecture and discussion. The Sacrament of Anointing of the Sick is also studied from the perspective of its history and celebration as an encounter of the healing presence of Christ.

Eucharist
This course is a systematic study of the Eucharist, which is “the Source and Summit of the Christian Life.” This course will examine: Scriptural foundations of the Eucharist, the Patristic sources, the Carolingian Controversy and Early Medieval Debates, Berengarius, the Fourth Lateran Council; St. Thomas Aquinas and the Late Medieval Period; the Protestant Reformation and the Council of Trent; Vatican II and Contemporary Eucharistic Theology; the Real Presence and Transubstantiation; Eucharist as Sacrifice and Heavenly Banquet; the Eucharist and the Priesthood; and contemporary challenges to Eucharistic theology.

ECCLESIASTICAL HISTORY

Introduction to Church History I
Following a presentation of the methods of the discipline, the course will survey the major moments in the history of the Church from the apostolic age to the present. This course will include the development of the Church’s relationship with the world, the history of the papacy, Patristics, the development of conciliar history, popular devotion, the life of the Church in various regions of the world, the lives of the saints and the internal struggles of ecclesial life.

Introduction to Church History II
This course covers the period of Church History from the later medieval period through the 16th century, including the Renaissance, the Reformation of the 16th Century and the Council of Trent.

The Catholic Church in the Modern World
The course will examine the Church in the “Modern” Era and its encounter with a changing social, political, philosophical and even geographical landscape. We will survey the history of the Church from the 17th century to the Second Vatican Council, examine important sources and draw important theological connections. Important themes will include the Church in the 17th century, Jansenism, the French Revolution, Vatican Council I, Modernism and Vatican Council II.
The Catholic Church in the United States
This course explores the history of the Catholic Church in the United States, examining the major personalities, ideas, institutions and events that shaped the Church from the arrival of Spanish and French missionaries to the Second Vatican Council. We will discuss the relationship of the Catholic Church and American society and culture, looking at points of tension and harmony. We will consider in particular the impact of Catholic immigrants on the Church in the United States, the experience of Catholics in the Spanish, French and English colonies, the Church during and after the Revolutionary Era, the Catholic Enlightenment movement in the United States, the role of Bishop John Carroll and the growth of the Church, Trusteeism and its impact, the Nativist and Anti-Catholic movements during the 19th century, the Church during the Civil War and Reconstruction, the Americanist Controversy, the Church in the Progressive Era, the Rural Catholic Experience, the Church in the United States during both World Wars, the American participation at the Second Vatican Council and its reception in the life of the Church in the United States.

Homiletics II
Homiletics II builds upon the introductory course to develop the theory and practice of liturgical preaching within the context of the major worship gatherings of the church on Sundays and the great feasts. Particular emphasis is placed on hermeneutically responsible interpretation of the appointed Scriptures in a pastorally effective manner.

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

SACRED MUSIC
Elements of Chant
Good vocal production, sight singing, Gregorian and modern notation, diction, and practical vocal training in hymnody and psalmody are introduced in this course. Through musical and textual analysis, students will also learn to understand the musical language and texts of selected masterworks of chant and classical polyphony.

Liturical Music Planning
This course covers the current legislation on music by the Universal Church, the bishops of the U.S., and the New York Archdiocese. The course includes methods of liturgical planning, evaluation of music in the liturgy, and all aspects of parish life that involve liturgical music.

PASTORAL COUNSELING
Pastoral Counseling: Theory and Practice
This course begins with a practical summary of typical cases and personality type encountered in ministry. It provides succinct descriptions of effective counseling techniques and the contemporary existential method. While reviewing the major insights of modern psychology, this course introduces the step-by-step process whereby the average priest can counsel his people within time and skill limitations. Students are asked to play the role of a priest in role-playing situations reflecting usual parish problems, e.g., marital discord, abortion problems, sexual difficulties, suicide tendencies, discouragement, and self-esteem problems. Videotapes are used to illustrate the techniques of some experienced priest pastoral counselors.

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

Introduction to Pastoral Studies
This course will introduce students to the field of Pastoral Studies and Pastoral Theology. The various branches of this discipline will be examined, along with the teachings of the Magisterium of the Church regarding the Church’s pastoral ministries.

Leadership Skills in Ministry
This course focuses on the various dimensions of the leader’s role in the Christian ministries. Special attention will be given to the role of the minister in the areas of program organization and administration; selection and development of personnel; group participation in decision-making; basic planning and evaluation skills; financial management; identification and utilization of resources.

Pastoral Issues in Canon Law
This course examines the development of Church law, current pastoral approaches to Church law and ministry; law and sacraments, structures in the Church community, rights of ministers, and due process.

PHILOSOPHY

Philosophy of Human Nature
This course of philosophy investigates Christian ideas regarding the origin, nature and destiny of humans and of the universe in which they live. The course explores the creation of the cosmos and humanity; human nature as male and female in the image of God; the experiences of freedom, work and play; the origins of sin and evil; the phenomena of suffering and death; and the hope for life in the world to come. Attention is given to various understandings of God’s grace in the human journey from creation through fallleness, redemption and eschatological fulfillment.

Logic Analysis
This course provides an introduction to fundamental techniques of symbolic logic, along with a discussion of their philosophical foundations and implications. Topics covered are: the syntax and semantics of propositional logic and quantification theory with identity, truth tables, natural deduction, truth trees; quantification theory compared with Aristotelian logic, existence and quantification, definite descriptions, numerals empty names, free logic, modal logic, “possible worlds” semantics, intensionality and intentionality.

Metaphysics
The purpose of this course is to assist students to understand classical metaphysics, the philosophy of being, especially by the careful reading of some important classic and contemporary texts in that discipline and by the composition of several short papers that will allow students to treat at greater depth some important question relevant to metaphysics.

Ethics, Natural Law and Politics
This course is an examination of ethical theories and a detailed study of natural law theory. The course aims to familiarize students with philosophical treatments of virtue, justice, moral obligation, and the common good. The course will examine philosophical accounts of ethics and natural law in the works of Plato, Aristotle and Thomas Aquinas, as well as in the writings of modern critics of the natural law tradition, such as Hume, Mill, and Kant.

History of Ancient Philosophy
This course is an historical study of the main philosophers of the ancient world. After a brief examination of the Pre-Socratics and the Sophists, a detailed study of Plato and Aristotle is presented. Other movements to be covered include Stoicism, Epicureanism, Skepticism and Neo-Platonism. Themes and problems considered include: being and becoming, reality and appearance, unity and multiplicity, nature and custom, knowledge and opinion, virtue and happiness, the state and the individual, the heroic and the divine, wisdom and love.

History of Medieval Philosophy
This course concentrates on reading and analyzing key texts of a number of the most prominent thinkers in the Medieval tradition of philosophy. The aim of the course is to disclose the ways that various forms of ancient philosophy encountered the religious claims of the Bible and Christian theology.

History of Modern and Contemporary Philosophy
A critical survey of modern and contemporary philosophy. This course examines philosophical developments in the 17th and 18th centuries. The course pays particular attention to the continuities and discontinuities between the medieval and renaissance periods and modern philosophy in the areas of metaphysics and epistemology. Thereafter, the course will examine the history of philosophy since 1800 up to the twentieth century.

Philosophy of Knowledge
Today’s world entails different responses to the vital questions about our ability to know reality and to attain truth. Approaches range from skepticism, relativism, pragmatism, and scientism to pluralism, positivism, and rational critical realism. Each has its effects on moral and religious belief. The course examines different theories, concluding with a lengthy treatment of Bernard Lonergan’s transcendental presentation about knowledge, reality and truth.

Natural Philosophy and the Existence of God
This course is a study of the rational knowledge of God. Topics will include: the existence of God, the attributes of God, God’s intelligence and will, non-theistic theories of the world’s origin, God in nature, God and the problem of evil.

The Philosophy of Saint Thomas Aquinas
This course will be an introduction to the philosophy of Saint Thomas Aquinas. It will range across issues raised by the saint in metaphysics, anthropology and epistemology. Its primary focus will be those topics that lend themselves to the study of Catholic theology and will highlight especially the philosophical distinctions that are necessary for a consistent articulation of the faith.

Faith and Reason
An examination of various ecclesiastical documents as well as philosophical and theological texts on the topic of faith and reason, with special reference to the topic of religious freedom. Among the ecclesiastical documents to be considered will be Aeterni Patris, Humani Generis, Gaudium et Spes, Dignitatis Humanae and Fides et Ratio. The theological and philosophical texts will include Pope Benedict XVI’s Regensburg Lecture, his earlier volume Introduction to Christianity, portions of the Summa Theologica of Thomas Aquinas and other contemporary essays.
“Priests live conscious of the cross of Christ as the place where Jesus reveals His priesthood as the ultimate sacrifice of love to redeem us all. This is priestly service brought to its utmost.”

— Bishop William Murphy