

St. John's Seminary

2023-2025

Catalog



St. John's Seminary in California

5012 Seminary Road, Camarillo, California 93012-2500

805-482-2755

www.StJohnSem.edu

A California non-profit religious corporation for seminary purposes incorporated in 1940

Archdiocese of Los Angeles



Accreditation

St. John's Seminary in California is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada. The following degree programs are approved:

Master of Divinity
Master of Arts
Master of Arts in Pastoral Ministry

The commission contact information is:

Commission on Accrediting
Association of Theological Schools in the United States and Canada
10 Summit Park Drive, Pittsburgh, PA 15275
Telephone: 412-788-6505 • Fax: 412-788-6510 • Website: www.ats.edu

St. John's is also accredited by the Senior College and University Commission of the Western Association of Schools and Colleges.

The commission contact information is:

Senior College and University Commission
Western Association of Schools and Colleges
985 Atlantic Avenue, Suite 100, Alameda, CA 94501
Telephone: 510-748-9001 • Fax: 510-748-9797 • Website: www.wscuc.org

Institutional Memberships

American Association of Collegiate Registrars and Admissions Officers
Association for Theological Field Education
Catholic Association for Theological Field Education
National Association for Lay Ministry
National Association of Catholic Theological Schools
National Catholic Educational Association
Pacific Association of Collegiate Registrars and Admissions Officers

St. John's Seminary is approved by the State of California, Department of Consumer Affairs, Bureau for Private Postsecondary and Vocational Education for the training of persons receiving Veterans Administration benefits under the provisions of U.S. Code Sections 3671(a) and 3672(a), Chapter 36, Title 38, United States Code.

The school is authorized under federal law to enroll non-immigrant foreign students (F-1).

Notice of Nondiscriminatory Policy as to Students

St. John's Seminary does not discriminate on the basis of race, color, nationality, or ethnicity in the administration of its admission policies, educational policies, and scholarship and loan programs administered by the school.

Disclaimer

While every effort is made to ensure the accuracy of information in this catalog, St. John's Seminary reserves the right to make changes at any time without prior notice.

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GENERAL INFORMATION

Mission Statement

The primary mission of St. John's Seminary is to prepare candidates for service as Roman Catholic priests by assisting them to:

- grow as disciples of Jesus Christ;
- discern the vocation to which God calls them;
- root themselves in Word and Sacrament and the Church's theological tradition;
- integrate the spiritual, human, intellectual, and pastoral dimensions of their lives; and
- develop skills for ministry, leadership, and evangelization in a culturally diverse Church.

Board of Directors

Most Rev. José H. Gomez, S.T.D., *Chairman*

Mr. Daniel K. Schwala, *President*

Mr. Chris Meissner, *Vice President*

Mr. Philip M. Hart, *Treasurer*

Sr. Angela Hallahan, C.H.F., *Secretary*

Very Rev. Marco A. Durazo, *Rector*

Mr. José M. (Butch) Alandy, *Committee Chair*

Mr. Justin Alvarez, Esq.

Mr. Mike Birkholm

Mr. Tom Blumenthal

Mrs. Yolanda Brown

Rev. Brandon Dang

Rev. Jorge Garcia

Rev. Paolo Garcia

Sr. Regina Marie Gorman, O.C.D.

Mrs. Pat Groff

Mr. Kevin McCardle

Rev. Brian Nunes

Rev. Michael Perucho

Mr. Joe Sanders

Mr. William Shaw



His Holiness
Pope Francis

ARCHBISHOP'S MESSAGE



I have a special devotion to St. Rafael Guízar Valencia. He was a courageous bishop in Mexico during the period in the last century when the Catholic faith was persecuted and outlawed. For more than fifteen years, he ran a secret seminary that trained more than 300 men for the priesthood.

St. Rafael said: "A bishop can do without the miter, the crosier, and even without the cathedral. But he cannot do without the seminary, since the future of his diocese depends on it." I believe these words very much. They are an inspiration for my ministry.

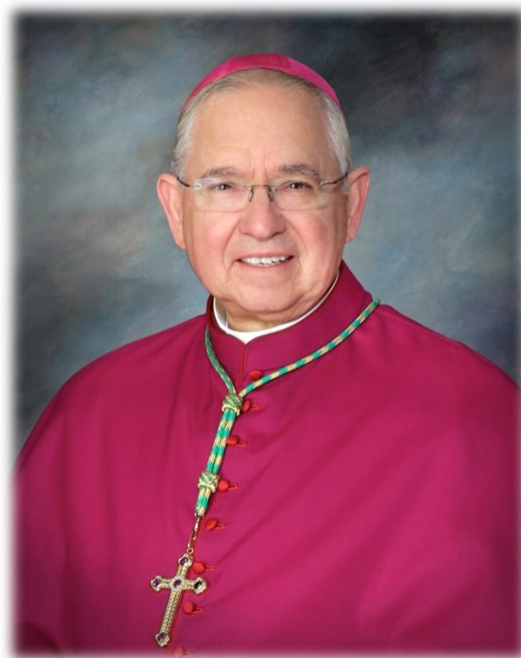
St. John's Seminary is the future of this great Archdiocese. This seminary is forming my future priestly co-workers for the apostolic work of serving the family of God and building the city of charity and truth here in Los Angeles.

The priesthood is a gift and a mystery in God's plan for the salvation of the world. Every priest receives a special calling from God. This calling is an invitation to a great adventure of self-surrender and service to God's plan.

The priest has a special heart. It is the heart of a disciple and a missionary. It is a heart that longs to share the joy of Jesus Christ and his love with his brothers and sisters. What a beautiful privilege to minister *in persona Christi*, in the person of Christ! Through his priests, Jesus Christ speaks his words of forgiveness. Through his priests, he offers this world his Body and Blood as the bread of life.

I ask God's blessings on this seminary and all its students, faculty, administrators, and benefactors. May this always be a place where men find joy in friendship with Jesus Christ and grow together in knowledge and holiness and love for him.

I entrust these intentions to Our Lady of the Angels, patroness of this great Archdiocese.



Most. Rev. Jose H. Gomez, S.T.D.
Archbishop of Los Angeles

RECTOR'S MESSAGE / MENSAJE DEL RECTOR

Welcome to St. John's Seminary, an international institution in Southern California devoted to preparing men who have responded generously to God's call to the priesthood. Founded in 1939, St. John's has formed more than 1,300 priests for both religious and diocesan ministry.

Following the instructions contained in the Apostolic Exhortation *Pastores Dabo Vobis* and in the *Program for Priestly Formation*, 6th edition, our seminary is characterized by its dedication to forming men via a holistic integration of spiritual, human, academic, and pastoral dimensions, as described in our Mission Statement.

Given the multicultural environment in which we live, the growing Hispanic presence in the United States, and the rapid transformation of our society brought about in large measure by the new social media, our seminary works to educate priests who are passionate for the Gospel, creative ministers of God's mercy, and prepared to face the challenges of the new millennium.

May this catalog provide you with some insight into daily life and formation at St. John's. I ask that you remember the seminary and our important work in your prayers; if you are able, please prayerfully consider supporting our mission through a charitable donation as well.

On behalf of our faculty, our staff, and our seminarians, thank you for your interest in St. John's Seminary. May the favor of the Lord our God be ours and prosper the work of our hands.



Very Rev. Marco A. Durazo, S.T.D.
Rector/President

Bienvenidos a la casa del Seminario de San Juan, institución internacional en el sur de California dedicada a preparar hombres quienes han respondido generosamente al llamado sacerdotal. Fundado en 1939, el Seminario de San Juan ha formado más de 1,300 sacerdotes tanto para el ministerio de la vida religiosa como diocesana.

Siguiendo la instrucción contenida en la Exhortación Apostólica *Pastores Dabo Vobis* y en la sexta edición del *Programa de Formación Presbiteral*, nuestro seminario se caracteriza por la dedicación a la formación de hombres íntegros en las dimensiones espiritual, humana, académica y pastoral, tal como lo describe nuestra misión institucional.

Debido al ambiente multicultural en que vivimos, el crecimiento de la presencia hispana en los Estados Unidos, y la rápida transformación de nuestra sociedad influenciada en gran parte por los medios de comunicación social, nuestro seminario trabaja para educar sacerdotes apasionados por el Evangelio, creativos administradores de la misericordia de Dios, y capaces de enfrentar los retos del nuevo milenio.

Que este catálogo les proporcione una idea sobre la vida y formación del seminario. Les pido que recuerden en sus oraciones esta institución y a quienes colaboran con tan importante labor; y si es posible, favor de considerar con devoción y apoyar nuestra misión a través de su donación caritativa.

A nombre de nuestra facultad, el personal administrativo y seminaristas, les doy las gracias por interesarse en nuestro seminario. Que la bondad del Señor, nuestro Dios sea sobre nosotros y conduzca las obras de nuestras manos.

Dios les bendiga.

HISTORY OF ST. JOHN'S SEMINARY

On March 3, 1927, the Board of Diocesan Seminary Trustees accepted an offer from Don Juan Camarillo (1867-1936) of 100 acres high on an expansive terrace of the Ranchos Calleguas and Las Posas in Ventura County. According to the intentions of the donor, the land was to be used as a site for a seminary to be named in honor of St. John the Evangelist. Surrounded by orange and lemon groves, and featuring rare and beautiful landscaping, the site provides a lovely panorama of the fertile coastal plains below, with long highways stretching between orchards and cultivated fields.

On January 14, 1938, after announcing a successful, concerted campaign for funds, the Most Reverend John J. Cantwell, D.D., Archbishop of Los Angeles, proposed the building of St. John's Seminary. In August of that same year, ground was broken, and on March 19, 1939, the cornerstone was laid in the already erected building. Archbishop Cantwell entrusted the administration of the seminary to the Vincentian Fathers. On September 12, 1939, under the leadership of its first rector, Reverend William P. Barr, C.M., and ten faculty members, St. John's Seminary opened its doors to 70 candidates for the priesthood.

The development of the grounds proceeded swiftly. The chapel was solemnly consecrated by Archbishop Cantwell on October 8, 1940, although artistic additions continued to be made in ensuing years. On October 14, 1940, the Apostolic Delegate dedicated the Edward L. Doheny Memorial Library. By May 1941, the episcopal residence had been completed, and in April 1942, the seminary swimming pool was opened.

After the death of Archbishop Cantwell on October 30, 1947, James Francis McIntyre became the second Archbishop of Los Angeles. Shortly thereafter, Reverend Francis Koeper, C.M., was named rector of the seminary and served from 1948 to 1954. During his administration, St. John's received its first accreditation from the Western College Association in 1951. Reverend James Richardson, C.M., succeeded Father Koeper as rector in 1954.

Between 1954 and 1958, Cardinal McIntyre brought to completion the long-planned expansion of the seminary. In 1956, the Cardinal dedicated a new dormitory-classroom-recreation building immediately behind the original complex. The addition increased the number of classrooms from five to seven and the number of student rooms from 104 to 180.

Reverend William Kenneally, C.M., rector from 1958 until 1967, supervised the construction of St. John's Seminary College, which was completed in 1965 on the crest of the hill above the theologate. The new St. John's Seminary College housed three dormitories, an administration building, a refectory, an auditorium, the Carrie Estelle Doheny Memorial Library, and St. James Chapel. When the college opened, the existing program of six years at the junior seminary and six years at the major seminary came to an end. The system was regularized into the more common four-year segments: high school, college, and graduate school, with each institution situated at a separate location. St. John's Seminary now devoted its entire program to graduate level theological education and was empowered to grant a Master of Arts degree.

During the administration of Reverend John Danagher, C.M., from 1968 to 1973, St. John's worked to respond to the Second Vatican Council's new ideals for priestly formation. In light of these ideals, deacons were introduced to pastoral ministry by working in parishes on weekends, while all other students participated in supervised learning experiences in the field, including catechetics, social work, hospital ministry, adult education, vocational promotion, and youth retreats. Academic standards were improved by affiliation with the American Association of Theological Schools. In 1970, the year of his 50th anniversary of priestly ordination, Cardinal McIntyre retired from the administration of the Archdiocese. He was succeeded by his coadjutor, Archbishop Timothy Manning, who had assisted Archbishop Cantwell as secretary and auxiliary and Cardinal McIntyre as vicar-general and chancellor. Pope Paul VI honored him in 1973 with promotion to the cardinalate. From 1973 to 1978, under the leadership of Reverend John Grindel, C.M., the seminary renewed its accreditation with the Western Association of Schools and Colleges (WASC) and was given its initial accreditation in 1976 from the Association of Theological Schools in the United States and Canada (ATS). In 1981, both agencies reaffirmed accreditation for ten years, the maximum term accorded.

During the administration of Reverend Charles Miller, C.M., from 1978 to 1987, the seminary modified its overall program in the interest of enriched spiritual, pastoral, and academic training. In 1979, St. John's developed its Pre-Candidacy Program for college graduates with no previous seminary experience. In 1982, two new elements were developed. The first was a six-week Intensive Period of Spiritual Formation (IPSF) for first-year seminarians, and the second was a six-month parish internship in home dioceses prior to diaconate ordination. Continued evaluation of these programs has resulted in some modification in schedule and location.

Reverend Monsignor George Niederauer, the first Archdiocesan priest and the first alumnus to be named rector of St. John's Seminary, served from June 1987 through June 1992. The seminary briefly experimented with a small six-week summer session beginning in July 1989. St. John's also experimented with a January interim, and at the same time it updated the pastoral Spanish program by integrating new language requirements into the curriculum. From 1990 to 1992, Monsignor Niederauer led St. John's through its reaccreditation process.

When Monsignor Gabino Zavala, J.C.L., began his term as rector on July 1, 1992, the seminary had just received a nine-year reaccreditation from its ATS and WASC accrediting agencies. Monsignor Zavala's term as rector was interrupted when he was ordained as Auxiliary Bishop of Los Angeles on March 19, 1994.

Reverend Monsignor Jeremiah J. McCarthy, Ph.D., who had been serving as Vice-Rector and Academic Dean, was named Rector/President on May 31, 1994. Under Monsignor McCarthy's direction, St. John's undertook a revision of its formation tasks and administrative policies in a coordinated effort to position itself to continue into the twenty-first century as an effective and high-quality institution.

Monsignor McCarthy strengthened the seminary's formational focus by creating the position of Director of Formation and Evalua-

tions. Under Monsignor McCarthy's leadership, the seminary also embarked on "Project 21", which strengthened the academic formation of the seminary with a number of new initiatives, including the integration of twenty-first century information technology across the entire campus.

Reverend Monsignor Helmut A. Hefner, J.C.L., began his term as Rector/President of St. John's Seminary on June 10, 2001. In 2002, under his direction, the seminary received a renewal of accreditation from ATS and WASC for the maximum term accorded. In 2003, St. John's Seminary College was closed due to declining enrollment. The seminary assumed responsibility for those remaining college seminarians and supplied the necessary academic and formational program for them to complete their course of study. The "teach out" was successfully completed in May 2005. Since then, the college facility has been part of a strategic plan to be developed in order to enhance the seminary's endowment.

As part of the seminary's ongoing effort to improve its overall program of formation, the Joint Board of Directors, under the direction of Monsignor Hefner, initiated a strategic plan in 2001. Among the many initiatives that surfaced in the seminary's process of Continuous Quality Improvement (CQI) was the need to update the institution's facilities. As a means of providing formation opportunities for lay ecclesial ministers, the seminary began the Master of Arts in Pastoral Ministry (M.A.P.M.) degree program in 2003. The M.A.P.M. and the M.A. degrees are offered for qualified lay ministry students. Beginning in 2006, under the leadership of Cardinal Roger Mahony, the seminary began planning and fundraising for the remodel of the seminary residences. In 2008, the remodel of the first residence, Mary Dorm, was completed; a similar remodel of Thomas Dorm was completed in June 2009.

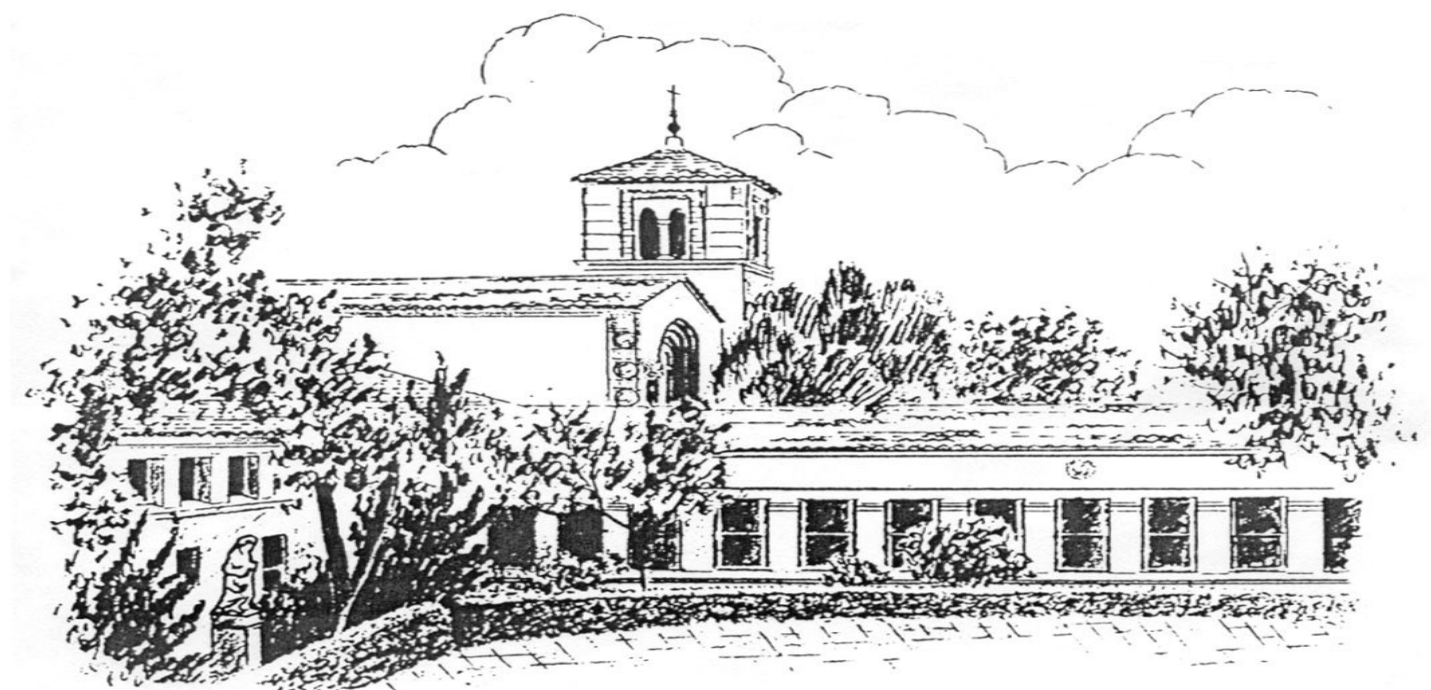
On July 1, 2007, Reverend Monsignor Craig A. Cox, J.C.D., D. Min., was appointed by Cardinal Mahony as the seminary's twelfth Rector/President. During his administration, Monsignor Cox oversaw the completion of the remodeling of two dormitories, with the vision of remodeling Joseph Dorm in the near future. Other improvements included provisions for handicap access to seminary

buildings and upgrades to seminary infrastructure in facilities and grounds. The Office of Institutional Advancement was established in 2007 to enhance the seminary's community relations, fundraising, and alumni programs. The Distinguished Alumni Awards Dinner was begun in 2008 to acknowledge the significant contributions of our alumni, both clergy and lay, to the life of the Church.

On March 1, 2011, Archbishop José H. Gomez, S.T.D., assumed leadership of the Archdiocese of Los Angeles. He has made the program of priestly formation at St. John's Seminary a top priority of his ministry along with recruitment of vocations for priestly ministry.

On July 1, 2014, Archbishop Gomez appointed Reverend Monsignor Marc V. Trudeau, D. Min., as Rector/President. In January 2015, the remodel of Joseph Dorm was completed, and students were able to move in. This was the last of the three dorms to be outfitted with en-suite bathrooms for each student room. As part of a strategic plan, a new academic dean was hired; he also serves as academic advisor for students in the college formation program at Queen of Angels Center for Priestly Formation. A director of development, responsible for fundraising at both institutions, was also hired. Greater collaboration between St. John's Seminary and Queen of Angels Center will prove to strengthen both programs. During the 2014-2015 academic year, celebration of the 75th anniversary of its founding gave the seminary incentive to address and fill a number of other needs: a technology upgrade in classrooms, the reestablishment of a Capital Improvements Committee responsible for buildings and grounds, and the creation of a new interactive website and new social media platforms.

On June 7, 2018, Monsignor Trudeau was ordained auxiliary bishop of the Archdiocese of Los Angeles, and on July 1, 2018, Reverend Marco A. Durazo, S.T.D., was appointed by Archbishop Gomez to serve as the 14th rector of St. John's. At the time of his appointment, St. John's had just received reaccreditation by WASC for an eight-year term.



DIRECTIVES FOR RELIGIOUS CONGREGATIONS

St. John's Seminary recognizes the many values that are evident when seminarians studying for the diocesan priesthood are able to be formed in a seminary community enriched by seminarians who belong to religious orders and congregations. The *Program of Priestly Formation*, 6th edition, states that: "The primary context of priesthood for members of an institute of consecrated life or society of apostolic life ordinarily comes from the nature of the life itself as a deepening and fulfillment of a baptismal commitment to Christ by observing the evangelical counsels in an institute of consecrated life or society of apostolic life approve by the Church." (*PPF*, #46).

In light of these values, St. John's Seminary sees the opportunity to collaborate in the priestly formation of members of religious orders and congregations as an important part of its mission. Indeed, the seminary sees itself as an attractive environment for the theological training of seminarians of religious orders and congregations. As such, St. John's is open to both resident and non-resident seminarians from religious orders or congregations – that is to say, those who reside at the seminary, and those who live in their religious communities.

General Principles

1. St. John's Seminary recognizes, as does the *Program of Priestly Formation*, that religious congregations have individual formation programs which they have a duty and a right to carry out and which involve three aspects:
 - a. personal and spiritual growth;
 - b. pastoral formation; and
 - c. academic formation.In general, St. John's presumes that, in most circumstances, formational elements (a) and (b) above are integral elements of the formation programs of individual orders and congregations that have created their own external houses of formation. As such, St. John's normally assumes responsibility only for the academic formation (c) of those seminarians unless a religious community asks the seminary to enter into a more collaborative role with them in the other areas of formation mentioned in the *PPF*. Also, St. John's would recognize and welcome a collaborative, rather than a unilateral, responsibility for elements (a) and (b) for seminarians from religious orders or congregations who reside at the seminary.
2. The seminary and religious orders or congregations will work together to ensure that non-resident students not be required to spend unreasonable amounts of time at the seminary.
3. The seminary will maintain, as much as possible, for the sake of good order and fairness, some measure of consistency in what is required of diocesan and religious seminarians who participate in the same programs, whether

academic or formational.

4. To the best of its ability, the seminary administration will communicate to the local directors of students of the religious congregations any changes made in the activities and schedules of the seminary community that affect their students.

Admissions

Religious students who are sent to St. John's Seminary are evaluated for admission on the basis of their level of participation in seminary programs.

1. If they are to be involved solely in the academic program, then they are evaluated only on their academic records.
2. Those who are to be admitted as resident students are evaluated on the basis of a full range of personal, spiritual, vocational, and psychological considerations, as well as their academic record.

Normally, St. John's expects all religious candidates requesting admission (post pre-theology) to have completed their novitiate.

Finances

The cost of attending St. John's Seminary includes tuition and fees, room and board, and possibly some formational program expenses. Tuition is approximately 55 percent of the total yearly cost, while room and board is roughly 45 percent.

1. Resident students pay for tuition and room and board.
 - a. If a religious student receives an administrative referral for mandatory psychological testing and/or counseling, or if he desires it on his own, the cost, including transportation to and from the center, is the responsibility of the religious order or congregation. It is important to note that administrative referrals are not optional according to seminary policy.
 - b. Except for required Field Education assignments, the seminary does not provide personal transportation for seminarians.
2. Non-resident students may be required to pay for tuition and for any other expenses they may accrue on an ad hoc basis, including refectory meals, retreats, days of recollection, and other formational events outside the academic arena that they may wish to participate in.

Spiritual Formation

1. Resident students are expected to participate fully in the seminary's spiritual formation program unless other arrangements have been mutually agreed upon by their congregations and the seminary.
2. Non-resident students are not expected to be involved in any aspects of this program unless by a mutual agreement between the seminary and their religious director of formation. Nevertheless, they are very welcome to attend any and all spiritual exercises, including daily Liturgy of the Hours and Eucharistic celebrations. External formation directors are welcomed and encouraged to make themselves available for the regular schedule of presiders at the community's daily Eucharistic celebrations.

Pastoral Formation

Field Education is an integral part of the seminary's academic program and is required for the Master of Divinity degree. While the seminary is willing to dialogue with religious orders and congregations that propose specific programs, the seminary, in order to maintain its academic integrity, reserves the right to make the final evaluation of the suitability of any site of pastoral formation that involves the Field Education program and, as such, the academic degree program.

Academic Formation

While the seminary recognizes a primary need to maintain the integrity of its academic program in light of its accountability to accrediting agencies, the following may be considered:

1. That, whenever possible, the distribution of daily classes will be made with a consideration for non-resident students so as to allow them to spend as much time as possible in their local community.
2. That the seminary will attempt to collaborate with religious orders and congregations that have students at St. John's in planning accredited electives of specific interest to religious seminarians.

Evaluations

Non-resident seminarians normally receive only grade reports from St. John's. Resident seminarians undergo and receive the complete formational evaluation as outlined in the seminary's *Student Handbook*.

Ministries and Ordination

While St. John's Seminary recognizes that it is the responsibility of religious superiors to call their students to orders and ministries, and that likewise it is the prerogative of those superiors to establish the date and place for the ceremonies to take place, the seminary requests, for the good order of the seminary and to help maintain the integrity of its academic program, that ordinations be celebrated either after the conclusion of the seminary's academic year or at least during an official seminary vacation period. Normally, seminarians of religious orders or congregations who have been called to receive either one of the ministries or the diaconate would be very welcome to participate in the seminary's own annual ceremonies. The seminary would like to be advised by the order or community of any extraordinary ordination dates as soon as they are arranged.

Annual Review of These Directives

It is the intention of St. John's Seminary to undertake annually a review of these directives in collaboration with all religious orders and congregations that have seminarians at St. John's.

Dioceses and Religious Communities

In fall 2022, the following dioceses and religious communities were represented by St. John's seminarians:

Archdiocese of Los Angeles, California
Diocese of Caroline Islands, Micronesia
Diocese of El Paso, Texas
Diocese of Fresno, California
Diocese of Las Vegas, Nevada
Diocese of Monterey, California
Diocese of Orange, California
Diocese of Reno, Nevada
Diocese of San Bernardino, California
Diocese of Tucson, Arizona
Diocese of Weinan, China
Friars of the Sick Poor (F.S.P.)



ACADEMIC CALENDAR

Fall 2023

First Day of Fall classes..... Aug. 21
 Thanksgiving recess..... Nov. 22—Nov.24
 Fall semester classes end..... Dec. 5
 Final Exams..... Dec. 7—Dec. 15
 Last official day of fall semester..... Dec. 15
 Christmas recess..... Dec. 18—Jan. 5

Fall 2024

First Day of Fall classes..... Aug. 19
 Thanksgiving recess..... Nov. 27 —Nov. 29
 Fall semester classes end..... Dec. 10
 Final Exams..... Dec. 13 —Dec. 19
 Last official day of fall semester..... Dec. 19
 Christmas recess..... Dec.23 —Jan. 3

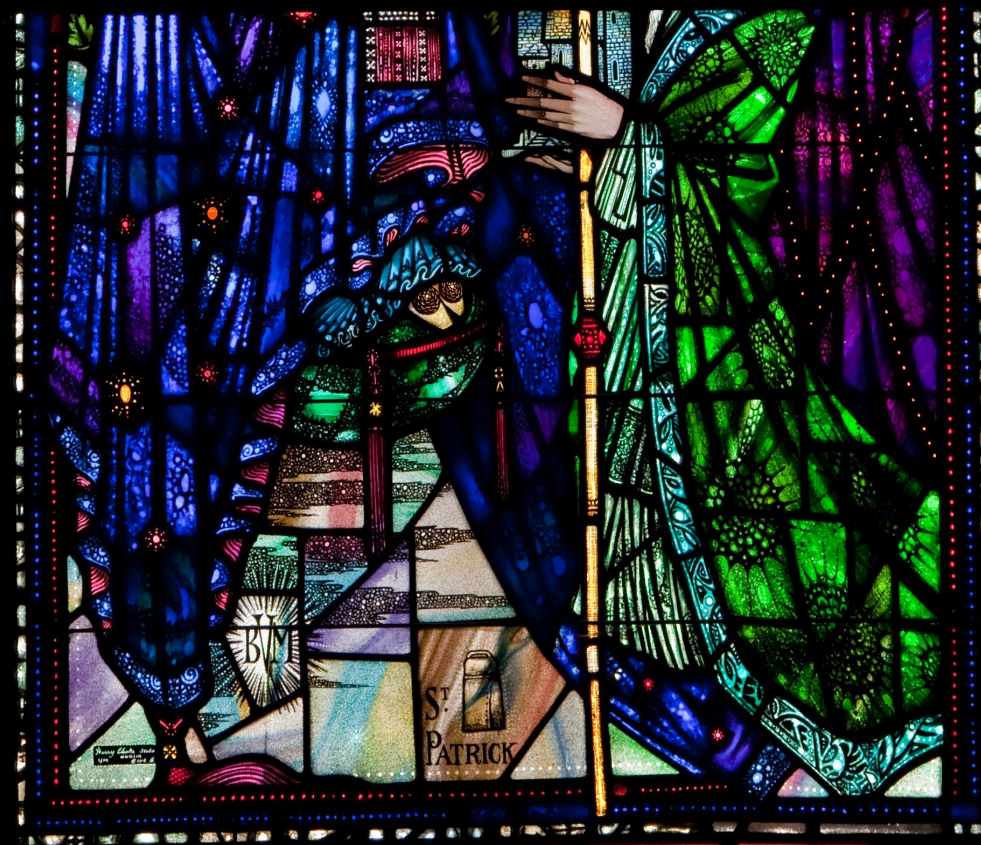
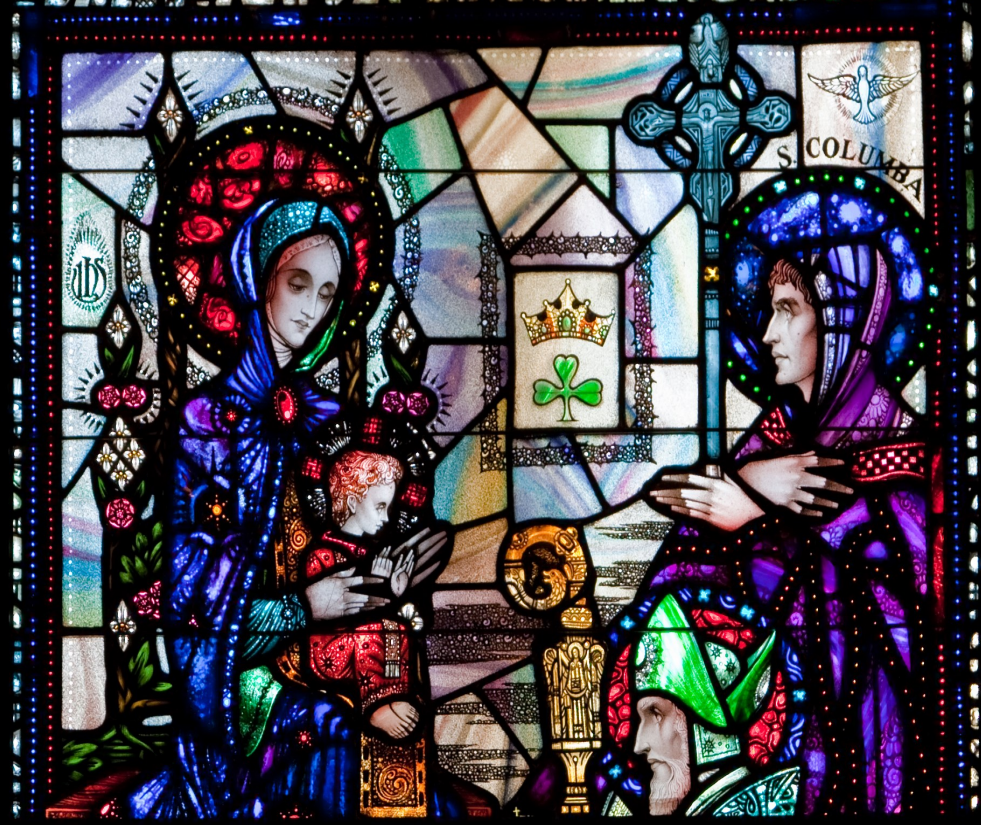
Spring 2024

Annual retreat..... Jan. 7—Jan. 12
 First day of Spring classes..... Jan. 16
 Holy Week..... Mar. 25—Mar. 29
 Easter Break..... Apr. 1—Apr. 7
 Spring Semester classes end..... May 13
 Final Exams..... May 16—May 23
 Last official day of Spring semester..... May 23

Spring 2025

Annual retreat..... Jan. 5—Jan.10
 First day of Spring classes..... Jan. 1
 Holy Week..... Mar.
 Easter Break..... Apr.
 Spring Semester classes end..... May 13
 Final Exams..... May
 Last official day of Spring semester..... May





ADMISSIONS

For more than 75 years, St. John's Seminary has prepared men for the ministerial priesthood of the Catholic Church. Today, the People of God need priests who are ready to support them as missionary disciples for the New Evangelization. For admission into our seminary, this means that candidates are accepted first of all on the basis of their readiness to be formed as disciples of Jesus Christ.

As an ecclesial community whose primary mission is to prepare candidates for service as Roman Catholic priests, St. John's Seminary considers applicants for acceptance into the seminary only at the request and recommendation of the respective diocesan bishop, religious superior, or duly appointed vocations director. Applicants for the Archdiocese of Los Angeles must apply in person or by letter to the Archdiocesan Vocations Director. The Office for Vocations is located at 3424 Wilshire Boulevard, Los Angeles, California 90010-2241. The phone number is 213-637-7248.

Those who wish to apply for admission as seminarians must complete an admission application packet available from their vocation director. Applicants for seminary must request letters of recommendation from each of the following:

- their sponsoring bishop or religious superior;
- their pastor;
- the rector of any seminary previously attended; and
- a present employer or a faculty member at the last school they attended.

These materials, as well as any other documents requested in the application, are reviewed by the Seminary Admissions Committee in light of our institutional criteria for admitting men into seminary formation. The committee discerns the admissibility of applicants and determines the appropriate level of placement: pre-theology, theology, or special status. Applicants who are deemed ready for seminary formation but who do not meet all the requirements for placement in the theologate are recommended for placement either in the pre-theology program or in a special status based on three areas of readiness:

1. Catechetical and spiritual readiness for formation of the whole person.

This means first of all the readiness to take on the demands of missionary discipleship born out of an ongoing encounter with Christ. A successful candidate is a fully initiated Catholic who goes to Mass and confession regularly as part of a life of ongoing personal conversion and who has no impediments in regard to Canon Law. Readiness to grow in a life of prayer, study, and pastoral service also includes a capacity for self-reflection along with the ability to receive both criticism and commendations from those in charge of formation. Specifically, for future seminarians, we are prepared to welcome those who have proven to vocation directors, religious superiors, and pastors that they are ready to grow in their love for the priesthood, pastoral concern for the People of God, and a chaste lifestyle. Placement in the theologate requires at least two years in a canonically recognized program of priestly formation.

2. Readiness for friendship, fraternal life, and inter-cultural engagement.

St. John's Seminary is an ecclesial educational community that represents the disciples gathered around the Lord during his earthly ministry. Our way of life is oriented to attending to the truth of our faith so that we are prepared to offer a word of hope and to administer the things of God. Successful candidates are able to follow the rules necessary for this way of life, exhibit a healthy attitude toward authority, convey an appropriate transparency in conversation, and get along with others. With an eye to building social and ecclesial solidarity, we welcome seminarians and other students who are enthusiastic about entering into the plurality of ethnicities, cultures, and languages of the Catholic Church and southern California. Placement in the theologate requires some beginning pastoral experience under the authority of a pastor as well as an introduction to ecclesiastical, Biblical, and pastoral languages.

3. Readiness for graduate level theological learning.

As a condition of full acceptance, and to facilitate academic placement, applicants must submit sealed original transcripts of all previous undergraduate and graduate level course work. In addition, applicants who have not previously completed a graduate degree are required to submit recent performance scores for standardized testing. This includes the Graduate Record Examination (GRE) General Test or its equivalent. Students for whom English is a foreign language are required to complete the Test of English as a Foreign Language (TOEFL). Performance scores dating back more than five years are not acceptable. The seminary also administers institutional placement tests in both English and Spanish. Placement into the theologate requires the completion of an undergraduate degree, English proficiency, and at least 30 credits of philosophy and 12 credits of theology.

Applications for the M.A. and M.A.P.M. programs are considered by a separate M.A./M.A.P.M. Admissions Committee. Applications by non-seminarians are considered only upon the recommendation of a canonically recognized pastoral authority, normally the pastor of the applicant's parish. Applicants for these degree programs can only be accepted when the committee finds reasonable grounds to believe that the primary mission of the seminary is served.

Once submitted, the application and all supporting documentation become the property of St. John's Seminary, which reserves the right to retain them. The seminary also requires applicants to sign a waiver regarding information sought for purposes of admission. Admission into the seminary or degree program as well as placement in the formation program and any special accommodations are recommended by the appropriate admissions committee to the Rector, who makes the final decision in accord with the *Program of Priestly Formation* established by the United States Conference of Catholic Bishops.

Applications for the fall semester must be postmarked after January 1 and before June 15 of the same calendar year. Invitation to an admissions interview is issued after the application is received, from the first week of January to the last week of June. The interviews include morning appointments with admissions committee members and institutional language placement tests throughout the afternoon. Meals and lodging are provided. The decision concerning the application is communicated to the applicant within two weeks of the interview.

Admission Requirements for the Master of Arts in Theology

All applicants for the Master of Arts degree program must submit a completed application for admission by the deadline published in the official seminary calendar. Normally, candidates for admission must be currently enrolled in the Master of Divinity degree program at St. John's Seminary; at times, well-qualified non-seminarians are also considered for admission.

Seminarians

Candidates who are currently enrolled in the M.Div. program must normally have a semester grade point average of 3.50 or higher for at least two consecutive semesters of study prior to applying. Students without the requisite semester GPAs may petition the Dean. To apply, seminarians must submit to the Registrar a Short Form Application for Admission to the Master of Arts Degree Program.

At the time of application:

1. Applicants must declare their area of concentration and select a thesis or non-thesis option.
2. Applicants for the non-thesis option must submit a research paper in their area of concentration from a course taken at St. John's Seminary (or from another institution with the approval of the Dean).
3. Applicants for the thesis option must a) identify a proposed thesis director and obtain his or her signature on the application for admission, b) submit a 2-5 page thesis outline including a general topic and title, and c) submit a research paper in their area of concentration from a course taken at St. John's Seminary.

Eligible seminarians who are interested in applying for the Master of Arts degree must do so no later than the fall semester of the third year of theology.

Non-seminarians

Non-seminarian applicants must have earned:

1. a baccalaureate degree or its equivalent from an institution of higher learning accredited by a principal and recognized regional accrediting organization; and
2. an undergraduate grade point average of 3.0 or higher, or a standardized test score that demonstrates likelihood of successful learning at the graduate level.

At the time of application:

1. Applicants must declare their area of concentration and select a thesis or non-thesis option.
2. Applicants for the non-thesis option must submit a research paper in their area of concentration from a course taken at another college, university, or seminary.
3. Applicants for the thesis option must a) identify a proposed thesis director and obtain his or her signature on

the application for admission, b) submit a 2-5 page thesis outline including a general topic and title, and c) submit a research paper in their area of concentration from a course taken at another college, university, or seminary.

For all other application requirements, please refer to the section below on Additional Application Requirements for Non-Seminarian Applicants.

The following items are required before a non-seminarian applicant for the M.A. or M.A.P.M. degree programs can be considered for acceptance:

1. Application form
 - a. M.A. Program: a completed Application for Admission to the Master of Arts Degree Program
2. Interviews with the following individuals:
 - a. Director of the M.A. and M.A.P.M. Programs
 - b. Academic Dean/Director of Admissions
 - c. Psychological Counselor
3. Résumé of ministry experience and statement of purpose
4. Letters of recommendation
 - a. Pastoral: one letter of recommendation from a religious superior or priest of the parish at which the applicant intends to do parish ministry (describing how the applicant will be utilizing the degree for local pastoral ministry)
 - b. Academic: one letter of recommendation from a college professor (describing that the applicant is capable of graduate level studies)
5. Transcripts: official transcripts from all undergraduate and graduate institutions attended
6. Standardized tests
 - a. Graduate Record Examination: GRE General Test scores, not more than five years old, are required of all applicants unless they have completed a Master's level degree from an accredited institution
 - b. Test of English as a Foreign Language: TOEFL scores are required of all applicants whose baccalaureate degree is not from an English language based institution
7. Citizenship
 - a. Proof of U.S. citizenship; or
 - b. Documentation of immigration status
8. Fingerprinting/Virtus
 - a. Fingerprinting through LiveScan (held at various parishes)
 - b. Virtus training (held at various parishes; see <https://www.virtus.org>)

M.A./Admissions Review Process

The M.A./M.A.P.M. Admissions Committee meets once each semester to review all applications that it has received. Each applicant is notified in writing of the committee's decision within two weeks of the meeting.

Non-Degree Applicants

Individuals who wish to audit a course at the seminary, or who wish to take courses for credit on a non-degree basis, should contact the Registrar for more information. Final decisions, based on the applicant's qualifications and the availability of space, are made by the Director of Admissions.



FINANCIAL INFORMATION

TUITION AND FEES / 2023-2024

Resident Seminarians

Tuition (annual).....	\$ 23,000
..... 2024- 2025 est.	\$ 23,900
Room and board.....	\$ 19,800
..... 2024—2025 est.	\$ 20,500
Additional Expenses.....approx.	\$ 12,550
Health Insurance approx.....	\$ 8,900 *
*The student health plan is mandatory for all seminarians unless equivalent coverage can be shown. Students are covered by the Cigna Health and Dental Plan. Further information is available in the Business Office.	
Books.....	approx. \$ 800
Personal / Miscellaneous	approx. \$ 2,000
Transportation	\$ 800
Lifetime Transcripts / Seminarians only.....	\$ 50
Replacement room key.....	\$ 5
Replacement gate card.....	\$ 50
Transcript.....	\$ 5
Lay Student Fee	\$ 100

Non-Seminarians

Tuition per credit.....	\$ 735
..... 2023 - 2024 est.	\$759

M.A. in Theology Students

Directed Research continuation fee per semester.....	\$ 110
Diploma and cover.....	\$ 35

Online M.A.P.M. Students

3 unit course.....	\$1,050
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REFUND POLICY

Refunds for full school year tuition are made according to the following schedule. Beginning with the first class day, if a student leaves before the end of the

14th calendar day	75%
21st calendar day	50%
28th calendar day	25%
29th calendar day and later	No refund

Non-seminarians are subject to the same refund policy as full-time resident seminarians.

FINANCIAL AID

The primary purpose of the student aid program at St. John's Seminary is to provide students with the financial assistance they require to pursue theological education and priestly formation. Special recognition goes to our benefactors, whose generosity makes this possible.

Los Angeles Financial Plan

Students studying for the Archdiocese of Los Angeles participate in this plan, which provides assistance with tuition, room and board, and other expenses such as books and medical insurance. Ability to pay does not prejudice admission or retention of students. This plan has helped fund the education of priests for the Archdiocese since 1987. Other dioceses employ similar plans for financial assistance.

Other Dioceses & Religious Communities

Students studying for other dioceses and orders should contact their vocation director or religious superior to see what is expected of them as far as financial aid is concerned.

Part-time Employment Opportunities

Campus jobs are a part of the overall financial aid program. Many opportunities exist for part-time employment on campus. Applications and a list of available jobs are located in the office of the Director of Students.

Veterans Program

St. John's Seminary is approved by the State of California, Department of Consumer Affairs, Bureau for Private Postsecondary and Vocational Education for the training of persons receiving Veterans Administration benefits under the provisions of U.S. Code Sections 3671(a) and 3672(a), Chapter 36, Title 38, United States Code. Please contact the Veterans Administration directly for further information.

ENDOWED CHAIRS

Von der Ahe Endowments

We express our gratitude to Mary Jane and Wilfred L. Von der Ahe who, by endowing two chairs, have made an invaluable contribution to the academic formation of future priests. The endowments were established in February 1994 to foster permanent devotion to the Church and the principles of Roman Catholic leadership.



The Wilfred L. and Mary Jane Von der Ahe Chair of Homiletics and Liturgy

Previous Chairs

Rev. Charles E. Miller, C.M., 1996 to 2003
Rev. Daniel Harris, C.M., 2003 to 2004
Rev. Steven Thoma, C.R., 2004 to 2022
Rev. Jeff Harvey, C.M., 2023

The Wilfred L. and Mary Jane Von der Ahe Chair of Philosophy

Currently held by Alan Vincelette, Ph.D.
Associate Professor of Philosophy

This Chair was first entrusted to Rev. Calixto Lopez, C.M., from 1996 to 2000. From 2000 to 2005, the Chair was entrusted to Patrick J. Mitchell, Ph.D. Alan Vincelette, Ph.D., is the third recipient of this appointment, beginning in 2005.

The Cardinal Timothy Manning Chair of Priestly Spirituality

Currently held by Rev. Gustavo Castillo, S.T.D.
Assistant Professor of Spiritual Theology

Known for his commitment to prayer and eloquence in preaching, the late Cardinal Timothy Manning served as Chancellor of St. John's Seminary and Chairman of our Board during his tenure as Archbishop of Los Angeles from 1970 to 1985. As priest and long-time Auxiliary Bishop of Los Angeles, he supported St. John's Seminary and regularly visited our campus. The Cardinal Manning Chair helps assure the spiritual formation of future priests by funding seminary retreats, days of recollection, and the spiritual formation department.



This Chair was first entrusted to Rev. James Clarke, Ph.D., from 2015 to 2016. Rev. Gustavo Castillo, S.T.D., is the second recipient of this appointment, beginning in 2016.

Campaigns to Endow New Chairs

In late 2007, St. John's Seminary launched campaigns to endow chairs in honor of two great priests and bishops whose presence often graced the halls of St. John's Seminary. In 2015, the seminary was pleased to announce that the Cardinal Manning Chair of Priestly Spirituality had been fully endowed. St. John's continues gratefully to accept donations so that the Cardinal Levada Chair of Systematic Theology may be fully funded.

The Cardinal William J. Levada Chair of Systematic Theology

Cardinal William J. Levada was the Prefect of the Congregation for the Doctrine of the Faith, the highest position ever held by an American in the Vatican. Cardinal Levada completed his philosophical studies at St. John's in 1958. He was a member of the seminary faculty from 1970 to 1976, teaching the courses in systematic theology. Among other ministries, he has served as Auxiliary Bishop of Los Angeles, Archbishop of Portland, Oregon, and Archbishop of San Francisco. The Cardinal Levada Chair will help assure that future priests are given a deep grounding in the truths of our Catholic faith.



ENDOWMENTS AND SPECIAL FUNDS

Ernest/Cecilia Borchard Memorial Fund

The fund, in memory of Ernest J. and Cecilia (McGonigle) Borchard, was established in 1996 by their son, John W. (Jack) Borchard, and their grandson, John W. Borchard, Jr., former seminary board member. The fund underwrites the retreat prior to priestly ordination, thereby enhancing the spiritual formation of future priests of the Catholic Church.

Philip A. Finie Memorial Fund

The Philip A. Finie scholarship is given annually to one or more deserving candidates for the priesthood in the final year preceding ordination.

Jordan Family Scholarship Fund

The Jordan Family Scholarship Fund provides financial assistance to a deserving fourth-year seminarian. This fund was created in the summer of 1997 through a generous gift from the estate of Jeannette Jordan, who was especially devoted to the Sisters of Notre Dame, by whom she was raised.

Louis J. Kanitz and Golda I. Kanitz Memorial Fund

The Louis J. Kanitz and Golda I. Kanitz Memorial Fund is designated for the educational purposes of St. John's Seminary. The monies are directed toward the pastoral formation of seminarians, especially pastoral interns. This arrangement includes monies to be used for the celebration of Masses for a period of 50 years for Louis, Golda, and Matilda Kanitz.

Martini Family and Friends Fund for the Development of Culture

The Martini Family and Friends Fund is intended to support the Seminary's mission to assist seminarians in developing a greater appreciation of ministry in multicultural communities. In furtherance of this goal, the fund supports initiatives to enhance the ability of future priests to minister to people from a wide variety of cultural backgrounds, especially to African Americans. The fund also strives to sustain the seminarians' appreciation of the rich artistic patrimony of the Church. The fund was established by family and friends of Father Richard Martini to honor his parents, Elaine and Mike Martini.

Msgr. Robert T. Pierce Seminarian Assistance Fund

The Msgr. Robert T. Pierce Seminarian Assistance Fund was established in December 2001 by Msgr. Pierce to provide financial support for the formation of future priests, with a primary focus of supporting seminarians from Africa.

Mildred and Edward Rylands Endowment

The Mildred and Edward Rylands Endowment provides funds to support courses in fundamental theology and moral theology that prepare seminarians to present and explain Roman Catholic belief in the context of our culture and the philosophical and theological concerns of our time. This endowment supports courses that focus on Catholic teaching related to the meaning and value of religion, ways of knowing God, atheism and agnosticism, the interrelationship of science and faith, and the foundations of moral theology, in order to prepare students to present Catholic teaching in a convincing manner and respond to challenges presented to the faith.

Philip Vessadini Memorial Scholarship Fund

Established by the family and friends of Philip Vessadini, founding member of the Glendale-Burbank Serra Club, the Philip Vessadini Memorial Scholarship Fund provides tuition assistance annually for qualified fourth-year seminarians with demonstrated need.

Mary and James Visceglia Scholarship Fund

Created to perpetuate their memory at an institution they greatly loved, the Mary and James Visceglia Scholarship Fund recognizes their extraordinary commitment to the Catholic community. This scholarship provides annual funds for qualified seminarians on an as-needed basis.

If you are interested in establishing a special endowment to continue the formation of future priests, please feel free to contact:

**Office of Advancement
St. John's Seminary
5012 Seminary Road
Camarillo, CA 93012-2500**

**805-482-2755 ext. 1010
email: advancement@stjohnsem.edu**

COMMUNITY LIFE

St. John's Seminary is a community that draws its students, faculty, and staff from many cultures and nations. This cultural diversity enriches seminary life and reflects the experience of the Church Universal and especially the diversity of the region. The dioceses represented at St. John's are located primarily in the southwestern United States; these include Los Angeles, Orange, San Bernardino, Fresno, San Diego, and Monterey, as well as the Maronite Eparchy of Los Angeles. Our student population includes men from Mexico, Central and South America, the Philippines, Korea, Vietnam, Uganda, Lebanon, Spain, and the Netherlands, and from religious communities such as the Congregation of Jesus and Mary, the Friars of the Sick Poor, and the Benedictines of St. Andrew's Abbey. The presence of lay students working toward the Master of Arts or the Master of Arts in Pastoral Ministry completes the ecclesial character of St. John's Seminary. In a significant way, the seminary community embodies the reality expressed in St. John Paul II's Apostolic Exhortation *Pastores Dabo Vobis* when he states, "In its deepest identity the seminary is called to be, in its own way, a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission" (#60).

The St. John's Seminary community seeks to create a climate of mutual respect, responsible communication, and purposeful collaboration. Students are challenged to grow into full adulthood and to accept maturely the future responsibilities of priesthood.

Guided by the norms established by the United States Conference of Catholic Bishops in the *Program for Priestly Formation*, seminarians enter into a process of maturation that focuses on the four aspects deemed necessary for effective ministry in the Church: intellectual, spiritual, pastoral, and human formation. Seminarians are expected to exercise personal responsibility and to demonstrate accountability in many areas. Attendance at liturgy, classes, and community gatherings and active participation in assigned community service are a part of the seminarian's daily life. Time for private prayer and recollection, study, recreation, and leisure are part of the holistic approach to formation. As students of theology, seminarians are expected to develop personal discipline and to make every effort to integrate their study and prayer as lived in this community and the wider Church.

As a community, seminarians follow an established daily schedule. The seminary calendar provides time for community activities both on and off campus, for apostolic work, and for other events. Students, faculty, and staff share buffet-style meals in the seminary dining room (refectory). Seminarians live in three dormitories, in private rooms with en-suite bathrooms. Each room is outfitted with internet and telephone access. A student kitchen provides space for the preparation of personal dietary needs or ethnic foods beyond what is provided by the seminary food services. Laundry facilities are also available on campus.

St. John's offers numerous recreational and leisure opportunities. The seminary recreation room features areas for gathering, reading, and television viewing along with a mail delivery area, a student canteen serving beverages and snacks, and table tennis and pool

tables. Located on 100 acres and surrounded by citrus and avocado groves, St. John's provides numerous options for exercise: a two-mile perimeter road ideal for walking or running; a lap pool; an athletic field; basketball, tennis, and volleyball courts; and a newly remodeled and outfitted weight room are all at the students' disposal. Seminarians organize tournaments in a variety of sports for both intramural and extramural competition. Besides the on-campus opportunities, the city of Camarillo is minutes away, where movies, restaurants, and shopping are available. The Pacific Ocean is ten miles from campus, and local mountains offer miles of hiking and biking trails. In addition, the cultural opportunities of Los Angeles are just an hour away, where stage performances, ethnic communities, movies, and museums and libraries (J. Paul Getty Museum, Norton-Simon Museum, Los Angeles County Museum of Art, Huntington Library) abound.

The seminary community is also enhanced by a variety of annually scheduled events. The Newman C. Eberhardt, C.M., Lecture Series, the Charles E. Miller, C.M., Theological Symposium, and other guest lectures are designed to expand the educational reach of the theology program. Special cultural programs provide co-curricular enhancement of the seminarians' theological training. Students are encouraged to attend the annual Los Angeles Religious Education Congress, which draws speakers and participants from around the world for a weekend of events for youth and continuing education and spiritual formation for adults. Regional diocesan workshops and seminars on a variety of topics such as marriage preparation, religious education for children, Church finance, and the preparation of ministers for annulment cases are available to the seminarians. The seminary also sponsors a number of events on campus, including an Open House, a Distinguished Alumni Dinner, a Mass for Jubilarians, a Mass for the Newly Ordained, and in collaboration with the vocation's offices, Priestly Discernment Weekends. The seminarians plan Sunday Liturgies and events for focused groups such as families, youth, and young adults, which have become important parts of the seminary calendar.

Student government is an important bridge of communication between the students and the administration of the seminary. Elected members of the Student Senate, who represent the community and student life, are advisory to the Rector. The President of the Student Senate holds a non-voting seat on the Seminary Board of Directors. Students also sit on various committees with faculty and staff, including the Pre-Theology Committee, the M.Div. Committee, the Library Committee, the Technology Committee, the Academic Affairs Committee, the M.A./M.A.P.M. Committee, the Human Formation Committee, the Pastoral Formation Committee, the Spiritual Life Committee, and the Liturgy Committee, and a number of ad hoc committees as well; they also function as liaisons with vocations directors. Two student monitors assist the Director of Students in the coordination of the student community work orders. Each student is assigned a task that requires about an hour and a half each week, cleaning common areas, caring for the facilities, and other duties. A number of paid jobs are also available to students, including kitchen help, library staffing, after hours phone reception, and others.

Hermadad

Hermadad, the Association of Hispanic Seminarians, has as its purpose the promoting of awareness, appreciation, and preservation of Hispanic language and culture. It also serves as a primary support group for Hispanic seminarians studying at St. John's. Regardless of ethnic identity, all seminarians who are interested in furthering the purposes of the association are welcome to join and participate in the organization. Functioning under their own student leadership, members of Hermadad take responsibility throughout the year for various cultural, educational, and religious events associated with Hispanic culture.

Inter-Sem

Conceived by Msgr. Royale Vadakin and Rabbi Alfred Wolf in cooperation with the National Conference of Christians and Jews and the Interreligious Council of Southern California, Inter-Sem offers a positive interreligious experience for students of the Catholic, Jewish, and Protestant seminaries that participate.

Seminarians from participating institutions take part in annual Inter-Sem Conference discussions which reflect the challenges to religious leaders in a pluralistic environment. Faculty and student members of the planning team representing each of the major seminaries that participate in the conference meet several times each school year to plan the annual Inter-Sem Conference and to engage in interreligious dialogues on various selected topics. Individual students from St. John's who are interested in becoming members of the planning team may voice their interest to the Inter-Sem faculty coordinator, who is appointed by the Rector.

Kapatiran

Kapatiran, the Association of Filipino Seminarians, has as its purpose the promoting of awareness, appreciation, and preservation of Filipino language and culture. It also serves as a primary support group for Filipino seminarians studying at St. John's. Regardless of ethnic identity, all seminarians who are interested in furthering the purposes of the association are welcome to join and participate in the organization. Functioning under their own student leadership, members of Kapatiran take responsibility throughout the year for various cultural, educational, and religious events associated with Filipino culture.



Mission, Peace, and Justice Society

Responding to Christ's missionary call to evangelize, the Mission, Peace, and Justice Society seeks to support the Church's missionary, development, and relief activities, especially among poor and marginalized peoples. Lifting the eyes of the St. John's Seminary community to the catholicity of the Church and to each individual's responsibility to care for all of God's people through prayer and sacrifice, the Mission, Peace, and Justice Society coordinates, plans, and orchestrates activities and events that raise both awareness and funds in support of the Church's efforts to share the gospel message regarding:

1. matters of economic justice and the Church's option for the poor, including hunger, homelessness, and materialism;
2. the dignity of human life from conception to natural death, especially with respect to abortion, stem cell research, euthanasia, and the death penalty;
3. war and peace; and
4. other assaults on human dignity, including but not limited to human trafficking, religious intolerance, racism, sexism, pornography, and abuse.

Activities of the Mission, Peace, and Justice Society include the mission auction, mission week, sponsoring guest speakers, educating the community, soliciting funds, organizing outreach programs, and so on. Insofar as possible, activities are coordinated with the calendars of the universal and local church, including World Mission Sunday, pro-life events, Advent, and Lent. The Mission, Peace, and Justice Society and its members are subject to the objectives, guidelines, and election proceedings as established in the Constitution and Bylaws of the Student Senate. The society facilitator is elected at large by the seminary community at the regular fall election. Each class of formation, other than the class from which the facilitator originates, then elects a representative to serve on the Mission, Peace, and Justice Society.

Vietnamese Seminarians Association

The purpose of this association, established by the Vietnamese seminarians living and studying at the seminary, is to:

1. support one another's vocation in service to the world;
2. promote and witness vocations to the priesthood and religious life; and
3. introduce and foster Vietnamese culture and tradition within the understanding of Catholic Christianity and other faith traditions.

Annually, the V.S.A. sponsors and celebrates two main events: The Mass of the Lunar New Year and the Mass of the Vietnamese Martyrs. These important events draw alumni of St. John's Seminary as well as people from surrounding communities.





SEMINARY FORMATION

HUMAN FORMATION

St. John Paul II's 1992 Apostolic Exhortation *Pastores Dabo Vobis* (*I Will Give You Shepherds*) offers a challenging vision of the nature and mission of the ministerial priesthood for those in priestly formation today. The basis for a life of ministry must be grounded in the priest's fundamental relationship with Jesus Christ as he participates intimately in the 'mission' of Christ in the Church as mystery, communion, and mission (PDV, #16). This is possible when ministers have attained sufficient personal growth and realization of self that allows them to be "balanced people, strong and free, capable of bearing the weight of pastoral responsibilities" (PDV, #43).

The United States Conference of Catholic Bishops' *Program of Priestly Formation* (PPF, 6th ed.) has integrated among the four "dimensions of formation" this understanding of human formation as a necessary foundation by which candidates become instruments of Christ's grace. Seminarians commit to a formation program that fosters communion with God as a disciple (spiritual formation), deepens their understanding of the mysteries of faith (intellectual formation), and promotes pastoral charity and practice (pastoral formation).

Human formation "seeks to prepare men to be bridges, not obstacles, to the spread of the Gospel" (PPF, #202). The document further states that they are to be men of communion, who are capable of offering themselves freely in service to others. Integrity, self-possession, and the capacity to foster the affective ability to engage in pastoral leadership, with Jesus as the model shepherd, are also important qualities to develop. Personal growth and character development assist candidates in their discernment of a priestly vocation.

To foster a deeper spirit of missionary discipleship and a closer configuration to Christ, the human formation program helps seminarians in their priestly formation by encouraging them:

- to take the initiative to appropriate and to integrate their formation opportunities, to build up the community, and to advance the formation programs at St. John's;
- to enter into meaningful discussions with their peers, spiritual directors, and formation advisors that help them to discern, develop, and implement useful personal growth plans with measurable benchmarks; and
- to exemplify publicly, in the seminary community and in other pastoral contexts, moral integrity and personal discipline that align with the Catholic approach to the great challenges of human life and the mission of the Church.

The Program of Human Formation

The seminary is accountable to sponsoring bishops and religious superiors and to the People of God to develop candidates whose faith, vision, and strength of character are in concert with the demands of ministry and the needs of the Church in contemporary society. Once a candidate is accepted to St. John's, he joins a formation community that consists of faculty, staff, and students committed to a program of holistic growth in preparation for leadership and service in the Church. Throughout their years in the formation process, seminarians at St. John's engage in a process of growing in self-knowledge. The formation program fosters openness, honesty,

generosity, justice, and personal maturity. A seminarian develops qualities that make him a man of integrity and prudence, a person of communion, and a capable communicator and preacher of the Word. He must possess affective maturity so as to embrace a life of celibate chastity and assume the responsibilities in his role as a public person in the Church (PPF, #183).

This is no easy task in light of the complexity of the human personality and cultural influences. St. John's provides the resources for seminarians to appropriate and develop these skills. The seeds of priestly fraternity and collaboration are sown in community life. Formation evenings, community formation days, and the St. John Vianney Conferences, which focus on the evangelical counsels of celibate chastity, obedience, and simplicity of life, are integral to the program. Faculty formation advisors, spiritual directors, professors, and field placement supervisors offer support and encouragement for growth. The ongoing discernment of the seminarian's progress is reflected in his self-assessment within the annual review process. In all, the formation program at St. John's is grace-filled and provides many opportunities in the discernment process for those seeking a life of priestly ministry and service in the Church.

A committee of faculty members, known as the Human Formation Team, oversees the formation program and coordinates the process of evaluation and assessment. The Human Formation Committee, which consists of the Human Formation Team and student representatives from each level of formation, assists in achieving the goals set forth in the *Program of Priestly Formation* and in the seminary's mission statement. The committee offers input and assists in evaluating the effectiveness of the program.

In order to assist in this task, each seminarian is assigned a Formation Advisor. Through regularly scheduled meetings – at least once a month – the advisor and seminarian work together to address those areas identified in the *Student Handbook* that pertain to human growth and development as well as those that pertain to each seminarian. Personal growth plans and formation criteria are identified and reviewed. Together, advisor and student prepare the seminarian's self-assessment documents in preparation for the Annual Review.

The Annual Review

Each year, the seminarian is required to participate in a process of self-assessment and review. The Annual Review provides a significant opportunity for self-reflection and self-assessment in light of one's personal growth plan and the experiences that the year has provided in all areas of formation. Working closely with his Formation Advisor, the seminarian is expected to reflect critically upon the movement of grace in his life as a means for ongoing discernment. The Annual Review materials, which are presented to the review team and later to the bishop and vocation director, consist of a variety of documentation. The primary materials include the advisor's review and the seminarian's self-assessment. Admissions recommendations, when applicable, the previous year's growth plan, faculty consultation comments, the Director of Student's evaluation, field education documents, pastoral language progress reports, and peer evaluations are other important components of the review packet. The peer evaluations are included for those in Pre-Theology 2, Theology 2, and Theology 3. During their internship year, seminarians are assessed by their pastoral placement supervisor and the Internship Advisory Board (IAB).

The Annual Review consists of a faculty review board which includes three team members, the seminarian, his Formation Advisor,

and his spiritual director. When available, a representative of the sponsoring diocese or religious community (Director of Seminarians) is present. As the seminarian progresses through the years, the Annual Review becomes a resource for personal growth and a means to evaluate a candidate's readiness for ministry both by the seminary faculty and by the bishop and vocation directors.

The Human Formation Handbook is contained within the St. John's Seminary *Student Handbook* (Rule of Life) which is supplied to each student so that the criteria and goals for human formation and the evaluation process are clearly identified and understood. In the midst of the seminary community, the qualities and goals of the human formation program are shared, nurtured, and developed. These characteristics include "freedom, openness, honesty and flexibility, joy and inner peace, generosity and justice, personal maturity, interpersonal skills, common sense, aptitude for ministry, and growth 'in moral sensibility and character'" (PPF, #183). "Growth in self-awareness and sound personal identity are the hallmarks of a healthy personality that establishes a secure basis for the spiritual life" (PPF, #184-186).

St. John Vianney Conferences

Preparation for celibacy is one of the primary aims of the human formation program. Through a program of instruction, prayerful discernment, dialogue, and personal integration, seminarians come to understand the nature and purpose of celibate chastity. "Human formation for celibacy should aim toward an effective maturity, which is the ability to live a true and responsible love. Signs of effective maturity in the seminarian are prudence, vigilance over body and spirit, compassion and care for others, an ability to express and acknowledge emotions, and capacity to esteem and respect interpersonal relationships between men and women." (PPF, #211).

The seminary has created the St. John Vianney Conferences, which are designed as a holistic integration of the virtues necessary for the seminarian to embrace freely a life of celibate chastity. The program consists of conferences that highlight the three qualities of simplicity of life: celibacy, chastity, and obedience. Throughout their years of maturation in the seminary formation program for celibacy, each level of formation is assigned an area for reflection and integration.

Pre-Theology students participate in a two-day "Introduction to Seminary Formation," which emphasizes transition issues, the meaning of seminary formation, and the seminary's Rule of Life. Theology 1 students participate in a three-day conference that highlights the human, spiritual, moral, and psychological aspects of human sexuality and celibate chastity. Theology 4 students also participate and take a leadership role as group facilitators. Theology 2 students gather for a two-day conference on obedience. Theology 3 students gather for a two-day conference on the meaning of simplicity of life. The St. John Vianney Conference Handbook is a compilation of the materials and activities used during the conferences. The handbook is intended as a resource for ongoing reflection. Integration of the seminarian's psycho-sexual development, morality, affective maturity, spirituality, and the call to gospel values is emphasized during all aspects of the conference.

Building upon the St. John Vianney Conferences, the seminary utilizes a variety of means to facilitate ongoing reflection and integration. The Propaedeutic Program is a year-long experience that considers many areas necessary for healthy human and spiritual formation. This period of formation highlights areas of identity and development, forms of personal and communal prayer, and includes

a week-long directed retreats. The Integration of Pastoral and Spiritual Formation (IPSF) occurs during the summer following the pastoral internship year; it focuses on a period of debriefing on the internship experience and a week-long directed retreat. Reflection on developing and integrating a diocesan spirituality, with an emphasis on celibacy, simplicity of life, and obedience, is once again reviewed.

Formation Days & Human Formation Conferences

The seminary designates two Community Formation Days each year. They address a broad range of topics that pertain to the mission of the seminary and to the particular concerns of the formation program. These days are offered with the seminary community present, including faculty, students, and at times, staff. These workshops address issues such as: seminary formation and evaluations, fraternal charity and peer observations, collaboration in ministry, skills used in collaboration and conflict management, maintaining professional boundaries, and ministry in a multicultural Church.

Approximately twice a semester, the community gathers for reflection on topics of importance for the human formation process. The intention of these formation evenings is to address concerns and topics raised by members of the Human Formation Team and the Human Formation Committee. The evenings consist of presentations, process oriented reflection, and small group sharing, ideally in the class levels of formation. These conferences are designed to further the personal growth of the candidates in the areas of personal reflection skills, faith-sharing, and seminary community-building.

Topics generally consist of those identified in the *Program of Priestly Formation* and in the seminary's Rule of Life which pertain to the ongoing discernment, growth, and development of the candidates for priestly life and ministry. Topics are chosen from the criteria or outcomes that have been identified for those progressing through the levels of seminary formation. Special emphasis is given to further the integration and discussion of topics addressed in the St. John Vianney Conferences, Rector's Conferences, Spiritual Directors Conferences, and Community Formation Days. Significant topics include chaste celibacy formation, transition issues in ministry, leadership and community building skills, simplicity of life, obedience, and skill-building for ministry in a multicultural context.

Psychological Services

As a resource for those who need or desire short-term support or counseling, the seminary provides psychological services. Through the Coordinator Psychological Services, seminarians may find assistance in addressing issues that may surface during the admissions process, in meetings with their spiritual director or Formation Advisor, or during the Annual Review. "These services are made available to seminarians for their personal and emotional development as candidates for the priesthood. The counseling that is given should be consistent with the policy and practice of the total seminary program" (PPF, #450). It is the policy of the seminary that a confidential report is requested from the psychologist or counselor for the seminary rector. Seminarians in need of long-term therapy should, if determined by competent authority, leave the program until the therapy is complete.

SPIRITUAL FORMATION

The seminary is more than a geographical place; it is also a spiritual place, an authentic ecclesial community, and a way of life. The seminary atmosphere fosters the formation of those called by baptism to be disciples and preparing to become, through holy orders, the living image of Jesus Christ, head and shepherd of the Church.

Therefore, the goal of the spiritual formation program of St. John's Seminary is to ensure that each candidate will:

- develop a vibrant personal relationship with Christ and advance in his commitment to the Church;
- cultivate a pastoral charity and love for others, especially the poor;
- make it a priority to establish attitudes and habits for a prayerful and virtuous life; and
- meet monthly with a priest who is approved to serve as spiritual director.

St. John's Seminary provides an atmosphere in which seminarians are encouraged to grow continuously in their personal relationship with Christ and in their commitment to the Church and to their vocation. The spiritual formation program assists seminarians in learning to seek Jesus Christ in faithful meditation on the Word of God, in active participation in the liturgy, and in charitable service to all in need, especially the poor. Central to this spiritual formation is growth in pastoral charity, the love of Christ, which is the very soul of priestly ministry. The seminary years set the foundation for a spirituality that embraces prayer, simplicity of life, obedience, pastoral service, and celibate chastity.

A major priority in spiritual formation is the establishment of attitudes and habits that make for a prayerful life. In the seminary community, spiritual life centers on the daily celebration of the Eucharist, which is the high point of Christian prayer. Care is also given to daily Eucharistic adoration and praying of the Liturgy of the Hours, the regular celebration of the sacrament of Penance, monthly days of recollection, and a program of retreats. In addition, the daily schedule designates opportunities for personal prayer, reflection, and spiritual reading. Each seminarian is challenged to practice profound personal reflection on the Word of God and to come to an appreciation of the deep human meaning and religious value of silence as the spiritual atmosphere vital for perceiving God's presence and for allowing oneself to be won over by it. Provision is made for the devotions associated with the various seasons of the liturgical year, while opportunities are also available to meet the personal devotional needs of students, such as participation in various prayer groups. Because the seminary and the dioceses and religious communities we serve possess a multicultural dimension, the practices of various ethnic traditions are taken into account in the prayer life of the community.

Because every spiritual journey has its unique aspects, it requires personal care and guidance. Accordingly, each seminarian has an approved priest as spiritual director to assist in a confidential way in his spiritual growth. In an atmosphere of prayer and trust, the student and his director focus on the seminarian's real-life experience,

confident that the revelation of God and God's love will be discerned there.

During their time at St. John's, seminarians participate in a four-week integration of pastoral and spiritual formation (IPSF). While covering some basic principles of Catholic spirituality, the program aims to highlight the life of pastoral charity, personal growth, humble service, and faithful prayer, which are characteristic of the vocation and spirituality of the diocesan priesthood. IPSF is formational and experiential as well as instructional, and significant time is therefore set aside for prayer, reflection, and discussion. All seminarians participate in IPSF during the summer following the pastoral internship year in the M.Div. program. The period of IPSF includes a silent directed retreat.

The final goal of spiritual formation in the seminary is the establishment of attitudes, habits, and practices in the spiritual life which will continue after ordination.

PASTORAL FORMATION

That a comprehensive pastoral orientation should characterize every aspect of seminary formation is clearly stated in the Second Vatican Council *Decree on the Training of Priests* (*Optatam Totius*, #4). While all four pillars of formation are interwoven and proceed concurrently, pastoral formation offers a place for integrating all parts of the formation process: "The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of the Good Shepherd" (*PPF*, #116). To this end, pastoral formation at St. John's Seminary encourages students to take personal responsibility in praxis according to the person of Jesus Christ, through conscientious study, supervised ministry practice, and prayerful theological reflection. An attitude of pastoral zeal, compassion, collaboration, generous service, and openness to receive feedback and to learn from experiences should distinguish each student's approach to pastoral formation.

The objective of the pastoral formation program is to ensure that each student:

- shares, teaches, and preaches the faith and the Word effectively;
- manifests liturgical and sacramental leadership;
- provides pastoral care and spiritual guidance;
- develops, exercises, and models consultative and collaborative leadership in service of the parish and diocesan community;
- reflects deeply and theologically and evidences prayerful preparation for ministry (integrates theory and study with practice);
- negotiates effectively within diverse cultures and populations; and
- manifests a sense of community, common good, and ecclesial participation.

Pastoral Field Education

Pastoral formation expresses itself most particularly through a developmental program of field education, which is a requirement for both the Master of Divinity degree and the Master of Arts in Pastoral Ministry degree. It is based on the premise that learning is enhanced by engagement in both study and practice concurrently. During their years in the seminary, students dedicate a specified amount of time to supervised off-campus ministry. The principal objective of the program is to provide opportunities for gradual and progressive ministry exposure in the context of supervision and to “provide a goal that integrates the other dimensions” of priestly formation, namely the human, the spiritual, and the intellectual (*PPF*, #372). Such integration is facilitated by intentional personal and group theological reflection, “the primary purpose of which is to interpret pastoral experience or activity in light of Scripture, Church preaching, personal faith, and pastoral practices” (*PPF*, #391).

The program is facilitated by the Field Education Office and approved supervisors. Pre-theology and first- and second-year theology students are given field placements in Church and social agencies throughout Ventura and Los Angeles counties. In weekly class sessions, these students deepen their understanding of their participation in the mission of Christ and engage in theological reflection. While the pastoral formation program provides seminarians with a broad exposure to different types of ministry, the primary emphasis is on parish ministry (*PPF*, #389). To this end, after two years of theology, seminarians participate in a ten-month parish internship under the immediate supervision of the pastor. The field education program also includes developing pastoral skills in a hospital setting under a chaplain supervisor. As an option to hospital ministry, students may select Clinical Pastoral Education (CPE).

Field Placements

Counseling/Social Service Ministry
Detention Ministry
Health Care Ministry
Hospital Ministry
Ministry to the Poor
Ministry in Special Education
Parish/Pastoral Internship
Restorative Justice Ministry
Teaching Ministry

INTELLECTUAL FORMATION

Theological learning at St. John’s Seminary is a central feature of the formation program and is integral to effective priestly and pastoral ministry. The academic programs at St. John’s provide post-baccalaureate and graduate level theological education with a commitment to excellence in teaching and faculty scholarship. The goals of the academic programs, which were adopted from the goals stated in the *Program for Priestly Formation*, are reflected in the Pre-Theology Certificate Program, the Master of Divinity Degree Program, the Master of Arts Degree Program, and the Master of Arts in Pastoral Ministry Degree Program.

Seminarians and other students enrolled in academic programs at St. John’s will:

- Study theology in relation to
 - a. a personal encounter with the Word of the Father,
 - b. conversion of life and growth in holiness,
 - c. missionary discipleship,
 - d. a personal configuration to Christ, and
 - e. the synthesis of the total person into the exercise of ministry in the Church;
- Articulate and expound upon an in-depth understanding of the Word of God and the celebration of the Word in Sacrament in keeping with the principles and criteria of Catholic theology; and
- Cultivate and demonstrate pastoral discernment, multicultural competencies, theological reflection, and personal awareness when addressing changing pastoral realities in the life of the Church in southern California and surrounding regions.

“Disciples are learners. The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God’s revelation and the one Teacher. This saving knowledge is acquired not only once, but it is continuously appropriated and deepened, so that it becomes more and more part of us” (*PPF*, #263).

THE PROPAEDEUTIC PROGRAM

The Propaedeutic program at St. John's Seminary was instituted in response to the Promulgation of the *Ratio Fundamentalis Sacerdotalis* in December of 2016 by the Holy See and the subsequent United States Catholic Conference new *Program for Priestly Formation* 6th Edition after its recent recognition by the Holy See. The program seeks to provide the Human, Spiritual, Intellectual, and Pastoral foundations for continued full time academic preparation within the Philosophy program, termed a discipleship stage, as well as an eventual Theological program, termed a configuration to Christ stage. As such, the Propaedeutic program provides instruction as well as personal human formation accompaniment across the dimensions of Seminary formation, including intellectual, spiritual, pastoral and human dimensions, with the participants understood as propaedeutic seminarians.

The program is structured over a full 12 month period with four distinct modules each of 8 weeks duration encompassing a variety of topics from introduction to the Catholic tradition and Spirituality, the Catholic Catechism and spiritual classics, Biblical instruction, as well as the possibility of some language instruction. One fourth of the program consists of weekly instruction in Human Formation topics conducted by a team. Field work and pastoral experience are a part of the year course. Since the modules as part of the core program are of 8 weeks duration, **two** modules of the same course may be considered one full semester of Academic study and recognized as 2 or 3 credits upon passing course requirements, exams etc.

The Propaedeutic program seeks to develop across four dimensions of the person in formation who is moving towards *permanent* discipleship, namely, the foundational *human* dimension, the *spiritual*, the *intellectual*, and the *pastoral*. Permanent discipleship is supported by the emerging realization of the the seminarian that formation itself will be an ongoing and lifelong necessity and cannot be limited to the intellectual dimension alone.

Program Objectives

The fulfillment of program objectives seeks to accompany the seminarian through the beginning stages of a lifelong process of self-awareness, self-possession, and ultimately, wholehearted self-gift.

The program has objectives in the **Human Dimension** where it is important that the seminarian, with the help of formators, be able to reflect upon his personal history (e.g., family of origin, use of technology, personal habits) and his needed areas of growth. Also, examination and development of relational skills (e.g., capacity for healthy and deep friendships, basic social skills and good manners, flexibility, adaptability, a basic capacity for empathy is necessary. Likewise, the program seeks to further develop self-discipline (e.g., capacity for hard work, awareness of the appropriate use of time, basic self-control) and a trusting relationship with formators (e.g., openness to correction, awareness of the importance of transparency in formation, growing sense of accountability). Equally important are healthy habits of self-care (e.g., beginning an exercise regimen, good personal hygiene, beginning to address any health concerns or unhealthy habits).

One of the primary objectives of the **Spiritual Dimension** is to provide an introduction to the spiritual life and to develop a solid foundation in the seminarian's life of prayer. Those elements in the

spiritual dimension to be achieved prior to beginning the discipleship stage include growth in prayer and the spiritual life (e.g., elementary discipline in public and private prayer, interest in and attention to spiritual direction, understanding of the importance of silence, and a growing habit of silence), growth in an understanding of the celibate life (e.g., ability to articulate the Church's understanding of the promise of celibacy and the spiritual motivation for celibacy, growth in the virtue of chastity, and growth in the habit of healthy solitude), growth in the understanding of the priestly vocation, the ability to articulate a relationship with Jesus Christ, and growth in reading and meditating on Sacred Scripture.

Seminarians in the propaedeutic stage should develop "the dynamic of self-giving through experiences in the parish setting and charitable works." (Program for Priestly Formation PPF#121) Consequently, objectives for the **Pastoral Dimension** especially in pastoral field experiences include developing an awareness of the pastoral situation of the seminarian's local community, a capacity for work with the poor, as well as an awareness of the multicultural reality of the Church in the United States and the nature of the Universal Church. The program also seeks to provide the beginning stages of Cross-cultural competency so necessary for all priests serving in the United States.

Objectives for the **Intellectual Dimension** include providing the seminarian with an initial understanding of Christian doctrine and, especially, Christian anthropology, as well as an initial familiarity with the Bible in its various parts. Preparation for the study of philosophy and theology include basic habits of study, the promotion and development of signs of intellectual curiosity, and the love of learning. Coursework in the Propaedeutic program necessarily seeks to fulfill all these dimension objectives

Courses

MODULE 1

Our Catholic Heritage—CCC Creed/Faith (PTHS 301) - This course examines the development of Catholic Doctrine from the time of the Apostolic Church through the major ecumenical councils while looking at the interplay between Catholic doctrine, Greek philosophy, prayer, literature, spirituality, as well as art in this period utilizing the Catechism of the Catholic Church as well as other primary and secondary resources

Biblical Theology Walking with God (PBI 301) - OT This course will introduce students to basic Old Testament themes: Creation, Covenant, Exodus, Exile and Redemption through a contemplative reading of selected passages while using Walking with God: A journey through the Bible

Spiritual Classics (PHSP 301) - This course examines models of priesthood and holiness broadly through the lives of saints using primary sources, literature and film. Classic and modern autobiography such as Teresa of Avila or C.S. Lewis provide a balanced approach to holiness in the Catholic Tradition.

Human Formation Topics (PHF 301) - This team-taught course will include a range of topics integrated between Human and Spiritual Formation which include: Catholic Anthropology, Neuropsychological issues regarding media consumption, family of origin concerns, the understanding and process of forgiveness. Time will be afforded for some sessions to be process and assimilation of the material. Reading of Schuchts' *Be restored* will continue through the year.

Field Education (PFE 301) - Selected experiences are offered in the pastoral field such as ministry with the poor, prison ministry, parish ministry which provide the seminarian with the opportunity to increase his self-awareness and understanding, self-confidence and possession, so that he is more proficient at self-gift.

Latin A - This beginning course in Latin provides an introduction to the grammar and vocabulary of the Latin language and introduces ecclesiastical Latin pronunciation.

MODULE 2

Our Catholic Heritage: CCC Christian Mystery (PTHS 302) - This course explores the spiritual, doctrinal and cultural heritage of the Catholic tradition from the mid fourth century into the 11th century from the writings of Ambrose and Augustine as well as The Catechism of the Catholic Church on the Christian Mystery. Selected secondary sources will be Pieper's *Leisure the Basis of Culture*.

Biblical Theology & Psalms (PBI 302) - This course continues the examination of the Old Testament Wisdom Literature focusing on a contemplative reading of Qoheleth, Job, Jonah, and the Psalms in preparation for a life of Lectio Divina and the Liturgy of the Hours.

Spiritual Classics Autobiographies of Saints (PHSP 302) - This course continues an examination of the lives of holy priests and lay people through music, art and literature. Biographies of saints in English or Spanish along with films about their lives will be discussed, such as Therese de Lisieux, Ignatius of Loyola, Francis of Assisi.

Human Formation Topics (PHF 301) - This team-taught course will include a range of topics integrated between Human and Spiritual Formation which include: Chaste Celibacy, Addiction issues, Gender issues in society, boundaries, effects of trauma, anxiety and depression versus spiritual desolation. Time will be afforded for some sessions to be process and assimilation of the material.

Field Education (PFE 302) - Selected experiences in the pastoral field such as ministry with the poor, prison ministry, parish ministry which provide the seminarian with the opportunity to increase his self-awareness and understanding, self-confidence and possession, so that he is more proficient at self-gift.

Latin B—This beginning course in Latin provides an introduction to the grammar and vocabulary of the Latin language and introduces ecclesiastical Latin pronunciation.

MODULE 3

Our Catholic Heritage: Moral theology topics (PTHS 303) - This course will continue an exploration of the Catholic tradition with the Catechism of the Catholic Church and its treatment of our Life in Christ. Topics include, broadly, theological anthropology, conscience, the virtues, and an understanding of sin. Readings will include Pieper's *Concept of Sin*.

Biblical Theology: New Testament Gospels (PBI 303) - The course will include a contemplative reading of the Synoptic Gospels and John centered on the experience of discipleship as it is portrayed in each Gospel.

Spiritual Classics: Saints and Sinners (PHSP 303) - This course will continue an examination of lives of holiness through spiritual reading of Classics as an Introduction to Catholic spirituality. Brief introductions and selections of authors from H. Egan, *An anthology of Christian Mysticism* are studied.

Human Formation Topics (PHF 303) - This team-taught course will include a range of topics integrated between Human and Spiritual Formation which include: examination of conscience and spiritual direction, Lectio Divina and the Eucharist, Rules for Discernment, Understanding and developing emotional and affective maturity. Time will be afforded for some sessions to be process and assimilation of the material.

Field Education (PFE 303) - Selected experiences in the pastoral field such as ministry with the poor, prison ministry, parish ministry which provide the seminarian with the opportunity to increase his self-awareness and understanding, self-confidence and possession, so that he is more proficient at self-gift.

Latin C—Completion of Latin grammar and vocabulary and translation of classical, medieval, and magisterial Latin sources.

MODULE 4

Our Catholic Heritage: CCC Prayer (PTHS 304) - This course continues the Catholic Heritage and tradition with the Catechism of the Catholic Church while treating the nature of the ten commandments as well as the traditions of prayer in the Catholic Church. The course further examines the period from the Early Renaissance through the Enlightenment, the Protestant reformation and Catholic counter-reformation in preparation for an understanding of modern secular culture.

Biblical Theology: St. Paul (PBI 304) - This course continues a contemplation of the role of the Disciple in the Letters of St. Paul; Paul's self-understanding and conversion, as well as main themes in the letter to the Romans.

Spiritual Classics: Art and Icon (PHSP 304) - This course examines the emergence of Christianity in the Roman empire in Art and Architecture as well as an appreciation the Spirituality of East and West through the understanding and production of the Icon.

Human Formation Topics (PHF 304) - This team-taught course will include a range of topics integrated between Human and Spiritual Formation which include a continuation of the discussion of discernment as well as an introduction to the priestly promises as lived out practically by the diocesan priest, i.e. obedience and thinking with the Church, simplicity of life, Celibate Chastity, Profession of Faith, living in Community and Priestly fraternity.

Field Education (PFE 304) - Selected experiences in the pastoral field such as ministry with the poor, prison ministry, parish ministry which provide the seminarian with the opportunity to increase his self-awareness and understanding, self-confidence and possession, so that he is more proficient at self-gift.

Latin D—Completion of Latin grammar and vocabulary and translation of classical, medieval, and magisterial Latin sources.

PRE-THEOLOGY CERTIFICATE

The Pre-Theology Program at St. John's Seminary is designed exclusively for seminarians who have earned a bachelor's degree from an accredited college or university other than a seminary college and who do not have sufficient background in philosophy and cognate disciplines requisite for the study of theology as outlined in the *Program of Priestly Formation*, 5th ed.

Administration

The Pre-Theology Program is an integral part of St. John's Seminary and its overall formation strategy. It is directed by a member of the St. John's Seminary faculty, who is assisted by spiritual, pastoral, and academic formation coordinators.

Program Goal

St. John's Pre-Theology Program enables candidates to reach appropriate levels of spiritual, academic, and pastoral readiness so as to participate fruitfully and successfully in priestly formation at the theologate level.

Objectives of the Program

1. Seminarians defend preambles of the faith regarding fundamental philosophical questions in writing assignments in topical philosophy courses.
2. Seminarians discern the significance of the philosophical arguments of thinkers in the major historical eras of Western civilization in summative examinations in history of philosophy courses.
3. Seminarians describe and explain the foundations of Church teaching as expressed in the *Catechism of the Catholic Church* through summative examinations in theology courses.
4. Seminarians recount the overall narrative of salvation history in Scriptural courses.
5. Seminarians read Biblical and ecclesiastical languages as required for a basic comprehension of the Greek New Testament and Latin Church documents.
6. Seminarians write following the conventions of standard English and reference source material in accord with the Turabian manual of style in research papers and other assignments.
7. Seminarians identify major achievements in Catholic art, architecture, music, and literature in relation to Church teaching and history in summative examinations.
8. Seminarians provide evidence of missionary discipleship and devotion to Christ through theological reflection on pastoral experience and interactions with peers, faculty, collaborators in apostolic work, and other members of the seminary community.

Components of the Pre-Theology Program

The Pre-Theology Program provides a coordinated approach that serves the needs of candidates in five principal areas: human development, spiritual growth, intellectual formation, pastoral formation, and community living.

Spiritual Formation

The program of spiritual formation at St. John's establishes a tone and creates an atmosphere that helps each candidate develop a personal prayer life and an in-depth spirituality. The program simultaneously introduces the candidate to the rich heritage of Catholic prayer, devotion, and spiritual practice.

The program of spiritual formation for pre-theologians is supervised by the seminary's Director of Spiritual Formation and is well integrated into the seminary's spiritual formation program for those at the theologate level.

The celebration of the Eucharist is the center of Christian community life and is therefore a daily component of the Pre-Theology Program. The daily celebration of the Liturgy of the Hours, especially morning and evening prayer, is its complement.

Individual spiritual direction is expected of all pre-theologians. Days of recollection and an annual retreat are also integral parts of the program.

Students who enter the Pre-Theology program are required to participate in a four-week introductory period of seminary formation (IPSF-A) in the summer *prior to beginning* the first year of coursework.

Additional information about IPSF-A and IPSF-B can be found in the Spiritual Formation section of this catalog.

Intellectual Formation

There are four academic aspects that comprise the intellectual component of the Pre-Theology Program: philosophy, theology, Scripture, and languages (Latin, Greek, Hebrew, and Spanish).

The philosophy curriculum strives to be balanced, comprehensive, integrated, and coherent. The complete core requirements noted by the *Program of Priestly Formation* as necessary for preparing a candidate for entrance into theological studies are included in the course of studies.

In the philosophy seminars, each student attains competency in logic, philosophy of knowledge, philosophical anthropology, metaphysics, philosophy of God, hermeneutics, ethics, the history of ancient, medieval, modern, and contemporary philosophy, and American philosophy and social thought. A special emphasis is given to the Thomistic synthesis.

The *Program of Priestly Formation* states that the study of undergraduate theology is essential preparation for graduate studies in theology. Thus the courses offered in the Pre-Theology Program cover the basic teachings of the Church and ensure a knowledge of Biblical revelation, the history and doctrine of the Church, spirituality, Christian ethics, Catholic social teaching, liturgy, and the literature, art, and music common to Catholic piety and culture.

The *PPF* also states that pre-theology students should study the Church's teachings on ecumenism and interfaith relations, and one of the pastoral formation norms contained therein states that students should be aware of the practical guidelines of the 1993 *Ecumenical Directory* and their application to pastoral situations. These recommendations are ordinarily met through the Pre-Theology Program's pastoral formation component.

Study of the Biblical and ecclesiastical languages is foundational and is included as an integral part of the program. Therefore, one year of ecclesiastical Latin and one year of Biblical Greek are required of each student in the program; some dioceses may require Spanish as well. Hebrew is also offered as an elective.

Pastoral Formation

Pastoral formation at the pre-theology level is essential and is designed primarily to introduce the student to the practical, pastoral life of the Church. It is different from the pastoral formation offered at the theologate level, which presupposes a knowledge of theology for purposes of theological reflection. Pastoral experiences with the poor, disadvantaged, and alienated are encouraged, especially those that introduce students to multicultural and/or ecumenical situations. The pastoral formation component of the program falls under the qualified supervision of the seminary's Office of Field Education.

Duration

If a student has no previous preparation for the priesthood in a formation program, the Pre-Theology Program extends over four semesters. Because seminarians come from a variety of academic, cultural, personal, and spiritual situations and have different abilities, St. John's Seminary considers the needs of the applicants, their unique gifts, and their previous education and life experience.

Annual Review

Pre-theology candidates profit from annual reviews, supervised by the Director of Human Formation, in which they receive clear and accurate information about their behavior and attitudes and, upon completion of their academic, spiritual, and formation requirements, their readiness to participate fruitfully and successfully in priestly formation at the theologate level.

Certificate Requirements

To qualify for the certificate, students must a) complete at least fifty percent of the required credits at St. John's and b) earn a minimum cumulative GPA of 2.00 or better.

Pre-Theology Program

Plan of Studies/Requirements for the Certificate—Catalog Year 2022

Year 1			Credits
Summer	IPSF – A	Intensive Period of Spiritual Formation A	0
Fall	Bi 403	Introduction to Scripture	3
	Ph 401	Ancient Philosophy	3
	Ph 421	Logic	2
	Re 401	Research Skills	1
	ThSp 401	Catholic Heritage: The Early Church	3
	Spanish	* Spanish course as required	* 2
	English	* English course if necessary	* 1
			12 – [15]
Spring	FE 401	Field Education	1
	Ph 411	Medieval Philosophy	3
	Ph 419	Anthropology	3
	Ph 423	Philosophy of Nature	2
	ThSp 402	Catholic Heritage: The Rise of Medieval Culture	3
	Spanish	* Spanish course as required	* 2
	English	* English course if necessary	* 1
			12 – [15]
Summer	Ln 381	Introduction to Latin	2
	Ln 382	Intermediate Latin	2
Year 2			
Fall	FE 402	Field Education	1
	Lt 402	Liturgy and the Sacraments	2
	Ph 403	Modern Philosophy	3
	Ph 427	Metaphysics	2
	Ph 435	Ethics	3
	ThSp 407	Catholic Heritage: Renaissance to Enlightenment	2
	Spanish	* Spanish course as required	* 2
	English	* English course if necessary	* 1
			13 – [16]
Spring	Ph 413	Contemporary Philosophy	3
	Ph 422	Epistemology	2
	Ph 428	Natural Theology	2
	Ph 475	Synthesis Seminar	2
	ThM 403	Introduction to Moral Theology	3
	ThSp 408	Catholic Heritage: Modern Times	2
	Spanish	* Spanish course as required	* 2
	English	* English course if necessary	* 1
			14 – [17]
Summer	Gk 383	Introduction to New Testament Greek	3
Minimum Credits Required for the Pre-Theology Certificate			58

MASTER OF DIVINITY DEGREE

The Master of Divinity is a first professional degree whose purpose is to prepare students for effective ministry in the Church. The program normally requires a minimum of four academic years (eight semesters) of full-time work or the equivalent. A student who wishes to proceed at a different pace scholastically should seek the guidance of the Academic Dean.

Objectives of the Program

- ♦ The student demonstrates a personal rootedness, professional competence, and commitment to ongoing formation in the Roman Catholic tradition essential for developing ministerial identity and mission.
 - The student interprets Scripture from within the living tradition of the Church.
 - The student applies Scripture in concrete pastoral contexts.
 - The student demonstrates a complete, unified vision of the truths contained in the doctrinal, moral, and liturgical tradition of the Roman Catholic Church.
- ♦ The student demonstrates the skills essential to be an effective communicator, teacher, and homilist of the Word of God in today's world.
 - The student preaches succinct, concrete homilies that are drawn from Scriptural and liturgical sources.
 - The student preaches homilies that take into account the mystery that is being celebrated and the needs of the listeners.
 - The student prepares and preaches celebrations of the Word of God.
 - The student teaches clearly and faithfully the message of Jesus Christ and his Church.
 - The student models and encourages missionary discipleship among the faithful.
- ♦ The student demonstrates the habits essential to becoming a man of prayer who is willing, able, and competent to lead others in prayer and worship through effective liturgical presiding according to the mind of the Church.
 - The student witnesses to the person of Jesus Christ and his message of salvation in pastoral encounters and in community prayer.
 - The student plans and leads communal prayers and devotions.
 - The student articulates a spirituality of the diocesan priesthood and integrates it into his own life.
 - The student engages a spiritual director to assist his spiritual growth.
- ♦ The student demonstrates effective, competent, and professional pastoral skills necessary for the multiethnic and multi-cultural context of parochial ministry for the Catholic priesthood.
 - The student demonstrates competent theological inquiry, reflection, and application in pastoral ministry.
 - The student provides competent spiritual and pastoral guidance.
 - The student exercises and models consultative and

- collaborative leadership in service of the parish with his brother priests and bishop.
- The student negotiates effectively among cultures and populations different from his own.

Degree Requirements

A candidate for the Master of Divinity degree must be in residence for a minimum of four semesters, earn a cumulative grade point average of 2.25 or higher in all courses required for the degree, and complete 94 credits in the following areas:

- a. Biblical Studies.....14 credits
- b. Historical Studies.....3 credits
- c. Liturgy and Homiletics.....17 credits
- d. Pastoral Studies [*includes Canon Law and Field Education*]21 credits
- e. Moral Theology.....9 credits
- f. Spiritual Theology.....3 credits
- g. Systematic Theology.....19 credits
- h. Capstone Seminars I – IV [*or as required by the Dean*]

Transfer credit in equivalent graduate level courses from other recognized schools or seminaries normally may not exceed fifty percent of the credits required for the degree. Transfer credit is allowed only for those courses in which a grade of C or better has been achieved.

Additional Requirements for Ordination

- Courses**

Bi 533	Johannine Literature	2 credits
CH 502	Intro to Church History: 1500 to Present	
		3 credits
CL 580	Parish Ministry and Marriage Cases	2 credits
FE 580	Parish/Pastoral Ministry	2 credits
ThS 535	Ecclesiology and Ecumenism	3 credits
ThS 543	Sacramental Theology	3 credits
- Pastorally Useful Language**

Students who come to the seminary speaking only English are normally required to demonstrate pastoral ability in Spanish (or another approved pastorally useful language) or to demonstrate that they have made reasonable efforts to acquire such ability. Evidence of proficiency in Spanish (or another pastorally useful language) through departmental examination is required.
- Intensive Periods of Spiritual Formation (IPSF)**

During their time at St. John's, seminarians participate in two four-week intensive periods of spiritual formation (IPSF-A and IPSF-B). All seminarians who are new to St. John's are required to participate in IPSF-A in the summer immediately *prior to beginning* the first year of coursework. IPSF-B is engaged during the summer following the pastoral internship year in the M.Div. program. Both periods of spiritual formation include a silent directed retreat. Additional information about IPSF-A and IPSF-B can be found in the Spiritual Formation section of this catalog.

Master of Divinity Program

Plan of Studies/ Requirements for the Certificate—Catalog Year 2023

Year 1			Credits
Fall	Bi 506	Pentateuch	2
	Hl 502	Written & Oral Communication	1
	Lt 505	Intro to Liturgy	3
	ThM 514	Fundamental Moral Theology	3
	ThS 513	Fundamental Theology	3
	ThSp 503	Intro to Spiritual Theology	3
			15
Spring	Bi 513	Synoptic Gospels	3
	CH 517	Patristics and Early Church History	3
	FE 500	Ministry Experience I	1
	Lt 508	Intro to Liturgical Music	1
	ThS 514	Christian Anthropology	3
	ThS 523	Christology and Soteriology	3
			14
Summer		Poverty Experience	0

Year 2			
Fall	Bi 523	Pauline Literature	3
	CH 527	Medieval Church: Charlemagne to Trent	p - 3
	FE 505	Ministry Experience II	1
	Hl 511	Homiletic Constructions	1
	ThS 543	Sacramental Theology	p - 3
	ThS 572	Trinity	3
			14
Spring	Bi 509	Historical Books	p - 2
	CL 513	Intro to Canon Law	3
	Hl 521	Contemporary Preaching	1
	Lt 585	R C I A and Evangelization	2
	PS 542	Pastoral Counseling Practicum	2
	ThM 528	Sacrament of Marriage and the Family	2
	ThS 535	Ecclesiology and Ecumenism	p - 3
			15
Summer		Language Immersion	p - 0

Internship Year			Credits
Fall	FE 580	Parish/Pastoral Ministry	4
Spring	FE 561	Parish/Pastoral Internship	4
Year 3			
Fall	Bi 523	Johannine Literature	2
	CH 537	Church in the Modern World: Trent to Present	3
	CL 543	Sacramental Ministry and Law	3
	HI 531	Sermon Procedures	2
	PS 587	Pastoral Leadership	2
	ThM 548	Human Sexuality and Celibacy	2
			14
Spring	Bi 572	Psalms & Wisdom Literature	2
	CL 580	Parish Ministry and Marriage Cases	p - 2
	HI 541	Liturgical Preaching	2
	ThM 575	Catholic Bioethics	2
	ThS 565	Eschatology & Mariology	3
	ThSp 592	Spiritual Direction	2
	CAP II	Capstone Seminar I	0
			13
Summer	Fe 570	Hospital Ministry	3
Year 4			
Fall	Bi 563	The Prophets	3
	Lt 563	Celebrating Liturgy as Ordained Minister	2
	ThM 573	Catholic Social Teaching	3
	ThS 562	Theology of the Priesthood	2
	ThS 575	Penance and Anointing	3
	CAP III	Capstone Seminar III	0
			13
Credits Required for the Master of Divinity Degree / Ordination			94 / 109

- ♦ Most seminarians follow a standard plan of studies. Some seminarians may be required to follow a plan that is tailored to their circumstances. Each student should refer to the individual plan of studies that he receives upon matriculation into the M.Div. program. In any given semester, students may be required to take English or Spanish.
- ♦ p - designates an ordination requirement

MASTER OF ARTS IN THEOLOGY

The Master of Arts in Theology is a two-year full-time academic degree intended for students who have demonstrated clear potential for sustained excellence in theological studies and research.

Objectives of the Program

At the successful conclusion of the M.A. program, the student will be able to demonstrate:

1. familiarity with the historical body of Catholic theology and tradition;
2. specific competency in one of the following areas: Biblical Studies, Church History, Moral Theology, Spiritual Theology, or Systematic Theology;
3. the ability to reflect theologically on various issues;
4. the scholarly skills essential for further studies in the theological disciplines; and
5. the ability to research and to write in a clear, coherent, and competent way.

Course Requirements

Candidates for the M.A. in Theology degree are required to complete the following with a cumulative GPA of 3.0 or better:

1. 35 credits from the following core courses:

Bi 506	Pentateuch.....	2
Bi 509	Historical Books.....	2
Bi 516	Gospel of Mark, with Methodology	2
Bi 518	Matthew, Luke, & Acts.....	2
Bi 523	Pauline Literature.....	3
CH 517	Patristics and Early Church History	3
CH 527	Medieval Church: Charlemagne to Trent	3
CH 537	Church in the Modern World: Trent to Present	3
Re 501	Graduate Research.....	0
ThS 513	Fundamental Theology.....	3
ThS 514	Christian Anthropology.....	3
ThS 523	Christology & Soteriology.....	3
ThS 535	Ecclesiology & Ecumenism.....	3
ThS 543	Sacramental Theology.....	3
2. 8 elective credits chosen from the following areas of theology: Biblical Studies, Church History, Moral Theology, Spiritual Theology, and Systematic Theology

Master of Arts in Theology Degree / Comprehensive Exam Option

Candidates with the non-thesis option are required to complete Re 598 Master of Arts Comprehensive Exam for 3 credits which includes:

- a. submitting two research papers from two concentration electives; and
- b. passing the comprehensive exam.

Comprehensive Examination

1. Non-thesis candidates for the M.A. must register for Re 598 – M.A. Comprehensive Exam by the first day of the semester in which they plan to take the exam.
2. The Academic Office provides each M.A. candidate nine study questions to review in preparation for the exam. Three questions come from three different areas of theology. Each candidate should receive these questions by Friday of the first full week of classes.
3. The comprehensive exam is administered to all registered candidates in the fall and spring semesters on the dates so designated on the academic calendar.
4. The Academic Office administers the exam.
 - a. From the nine study questions presented to the student, the Academic Dean chooses three, one from each area of theology, which the student is required to answer without notes or aids of any kind. Dictionaries and Bibles, however, may be used at the discretion of the Dean.
 - b. A representative from the Academic Office monitors the exam, allowing a maximum of four hours and thirty minutes, with a fifteen-minute supervised break.
5. The exam is corrected *per partes*. Each department is responsible for correcting the answers to the questions they submitted and for reporting a grade confidentially to the Academic Dean no later than two weeks following the exam.
6. The Academic Dean collates the results and presents them confidentially to the Registrar no later than three weeks following the exam.
7. If a student fails to pass all or part of the exam, the student receives a grade of Incomplete for Re 598 and has one opportunity the following semester to retake any failed sections. Failure to pass this final attempt will result in a grade of F for Re 598 and dismissal from the program.

Master of Arts in Theology Degree / Thesis Option

Candidates with the thesis option are required to complete Re 599 Master of Arts Thesis for 3 credits which includes:

- a. writing a thesis; and
- b. defending the thesis in public.

Thesis Requirements

1. Candidates who choose the thesis option for the M.A. must register for Re 599 – M.A. Thesis the last semester of their final year. If the thesis is not finished by the end of the semester, the student must continue to register for MA 594 – Directed Research every subsequent semester at the cost of \$100 per semester. With permission from the Academic Dean, candidates have a maximum of three semesters after completion of their last course of instruction to defend their thesis and finalize all degree requirements.
2. An approved thesis topic must fall within an area of concentration selected by the student. Normally the thesis director has specialized in that area of theology appropriate to the concentration. Exceptions to this rule must be approved by the Academic Dean.
3. Before the M.A. thesis can be defended, the student must submit three copies of the final draft to the director by the deadline published in the academic calendar. The director determines if the thesis is defensible or not and so informs the dean. If the director considers the thesis defensible, the dean forwards a copy of the thesis to two readers. Within one month, the dean and the readers decide whether or not they agree that the thesis is defensible and inform the director of their decision. The Academic Office then schedules a formal defense. If the defense is not successful, the student has one month to revise the thesis. Failure to defend a second time will result in dismissal from the program.
4. Once the thesis has been defended and approved, the student has one month to submit the final copies. Failure to submit final copies on time will result in forfeiture of any extensions.
5. The specific format standards for the thesis that must be followed are:
 - a. **Thesis Director:** The thesis director must be a full-time faculty member at St. John's Seminary who has a terminal degree and who teaches in the area of theology in which the student has chosen to concentrate. The thesis director manages the input given by the readers to the student's work. In the event of a conflict, the matter will be decided by the Academic Dean.
 - b. **Thesis Readers:** Two readers are identified by the Academic Dean. The role of the readers is to read the thesis and, in concert with the director, determine if the thesis can be passed to the defense (refer to #3 above). Although the reader is obliged only to determine whether the thesis is acceptable for a defense, some readers may offer to assist the student and thesis director at an earlier stage in the preparation of the thesis. After consulting with the director, and with the director's consent, readers who wish to do so may review chapters and/or initial drafts. Their recommendations should be forwarded to the thesis director. Once the thesis has been approved for a defense, the director and the readers will conduct the public defense. Under certain circumstances, the student may petition the Academic Dean for permission to include a reader (but not a director) from another institution.
- c. **Topic:** The student must determine the thesis topic in close consultation with the thesis director. The focus of the thesis must fall clearly within the area of concentration selected by the student. The proposed topic must then be submitted to the Academic Dean for final approval.
- d. **Nature of the Study:** A Master of Arts thesis should offer a genuine contribution to knowledge, based on original research. The thesis should include a combination of primary and secondary sources appropriate to the discipline and thesis topic. The length of the thesis should fall between 75 and 100 pages. It is the prerogative of the thesis director to ensure that these guidelines are followed.
- e. **Style:** The student must use the University of Chicago Style Sheet (Turabian's *A Manual for Writers*) in accordance with guidelines received in RE 501. It is the responsibility of the thesis director to ensure that the student has followed the style sheet and that proper grammar is maintained throughout the thesis.
- f. **Defense:** The thesis defense may take place during either the fall or spring semester, the time and place to be prescribed by the Academic Office (refer to #3 above). The thesis defense is a public event, which any member of the St. John's Seminary community may attend.
- g. **Final Submissions:** Within one month of the successful thesis defense, the student must submit to the Academic Office two unbound copies of the final thesis – one original and one photocopy – along with one additional copy in electronic pdf format. The original is acquisitioned by the library, while the photocopy is bound and then returned to the student. The paper for both the original and the photocopy should be 20-pound, 100% cotton thesis paper. All pages except for the title page and the signature page must be numbered. A consistent font type must be used throughout the thesis, and the text should follow the requirements of the chosen style sheet. Corrections using correction fluid, tape, or erasures are not allowed in the final submissions. The additional copy in pdf format should be submitted to the Academic Office via e-mail attachment. The attachment will be forwarded to the library, which in turn will upload it and make it available via the library catalog.
6. Once the thesis has been defended successfully, three credits are awarded for Re 599 and the transcript will reflect a grade of P (Pass), PD (Pass with Distinction), or PHH (Pass with Highest Honors).

Reasons for Dismissal from the Thesis option

Candidates for the Master of Arts degree may be dismissed from the program if they:

1. fail to identify a title or committee by the end of the third year;
2. fail to get an extension from the Dean each semester after having finished the last course of instruction at St. John's;
3. fail to complete the thesis requirements within three semesters of the last course of instruction at St. John's;
4. receive a failing grade for the thesis; or
5. take a public position contrary to the magisterial teachings of the Catholic Church.

Master of Arts in Theology

Plan of Studies/ Requirements for the Certificate—Catalog Year 2022

Year 1			Credits
Fall	Bi 516	Gospel of Mark, with Methodology	2
	Re 501	Graduate Research	0
	ThS 513	Fundamental Theology	3
	conc 1	concentration elective 1	2
			7
Spring	Bi 506	Pentateuch	2
	CH 517	Patristics and Early Church History	3
	ThS 514	Christian Anthropology	3
	ThS 523	Christology and Soteriology	3
	conc 2	concentration elective 2	2
			13
Year 2			
Fall	Bi 518	Matthew, Luke, and Acts	2
	CH 527	Medieval Church: Charlemagne to Trent	3
	ThS 543	Sacramental Theology	3
	conc 3	concentration elective 3	2
			10
Spring	Bi 509	Historical Books	2
	ThS 535	Ecclesiology and Ecumenism	3
	conc 4	concentration elective 4	2
			7
Year 3			
Fall	CH 537	Church in the Modern World: Trent to Present	3
			3
Spring	Bi 523	Pauline Literature	3
		choose one of the following:	
	Re 598	M.A. Comprehensive Exam	3
	Re 599	M.A. Thesis	3
			6
Credits Required for the Master of Arts in Theology Degree			46

MASTER OF ARTS IN PASTORAL MINISTRY DEGREE

The Master of Arts in Pastoral Ministry is a professional program that offers intellectual, spiritual, and pastoral formation in the Roman Catholic tradition with the purpose of assisting laity, religious, and permanent deacons who desire to acquire skills essential for effective ministry in the local Church.

This program will help students improve their knowledge of the Catholic intellectual tradition, and improve their ministerial skills for the life of the Church. Students will be prepared to work in different areas of ministry and make professional and personal connections with others of the same mind and spirit.

Objectives of the Program

Program Goals

The MAPM Program has three Program Goals that guide the overall direction and expectations of this program:

1. Form students in Catholic doctrine with attention to ancient and new practices of spirituality in dialogue with their pastoral ministry.
2. Equip students with current ministerial best practices, and practical resources to be of service to the Church.
3. Foster in students a life-long commitment to missionary discipleship, participating in the Church's mission of spreading the Gospel.

Program Learning Outcomes

The MAPM has the following specific Program Learning Outcomes (PLOs) which are guided by the action verbs and categories of Bloom's Taxonomy. These PLOs will be implemented and assessed throughout the curriculum. Graduates of the MAPM will be able to:

1. Recall important historical events and theological concepts of the Catholic Intellectual Tradition.
2. Explain the best practices of ministerial formation for children and adults.
3. Implement theological and pastoral reflective praxis on the moral, spiritual, and social dimensions of the Church.
4. Relate Catholic concepts in a practical way to parishioners, educators, catechists, and spiritual formators.
5. Support the Church's mission of outreach to those on the margins of society.
6. Design and launch ministerial programs for parishes, schools, and campus ministries.

Admissions

For admission to the Master of Arts in Pastoral Ministry degree program, prospective candidates are normally required to have earned:

1. a baccalaureate degree or its equivalent from an institution of higher learning accredited by a principal and recognized regional accrediting organization; and
2. an undergraduate grade point average of 2.5 or higher, or a standardized test score that demonstrates likelihood of successful learning at the graduate level.

The following items are required before a non-seminarian applicant for the MAPM degree programs can be considered for acceptance:

1. Application
2. Interview with the Director of MAPM Program
3. Résumé of ministry experience and statement of purpose
4. A Letter of recommendation from a pastoral agent: one letter of recommendation from a religious superior or priest of the parish at which the applicant intends to do parish ministry (describing how the applicant will be utilizing the degree for local pastoral ministry).

If the applicant is not currently working for a parish, a letter from someone in the field of ministry who has knowledge and experience of the skills, character, and integrity of the applicant.

5. Transcripts: official transcripts from all undergraduate and graduate institutions attended
6. Standardized test: TOEFL scores are required of all applicants whose baccalaureate degree is not from an English language-based institution.

Curriculum

The online M.A. in Pastoral Ministry Program exceeds the curricular guidelines established by the USCCB's document *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*. The curriculum (12 Courses for 36 Hours) consists of:

- ◆ The Old Testament and Its Interpretation
- ◆ The New Testament and Its Interpretation
- ◆ Dogmatic Theology
- ◆ Church History
- ◆ Moral Theology
- ◆ Catholic Social Teaching
- ◆ Pastoral Ministry in Theory and Practice
- ◆ Liturgical and Sacramental Theology
- ◆ Spiritual Theology and Practice
- ◆ The Nature and Order of the Church
- ◆ Pastoral Care for Marriage and Families
- ◆ Practicum

LANGUAGE & CULTURAL STUDIES PROGRAMS

English Language Program

In the dioceses served by St. John's Seminary, the liturgy is celebrated in more than 40 languages. As a result, the Lord is calling to the priesthood an ever-increasing number of men whose native language is other than English.

In response to these vocations, and in order to prepare these men for pastoral duties in a predominantly English-speaking country, St. John's Seminary offers several English language program options designed to improve the English language skills of students who need assistance. In addition to regular classes, individual tutoring is also available.

An English Language Assessment Test is administered to all incoming students in order to identify their strengths and weaknesses and further assist them in improving their academic English skills.

Native speakers of English who need in-depth help with effective academic writing have the option to enroll in an advanced English class for graduate students.

Prior to the completion of their studies, all English language students are required to take an English Proficiency Examination in order to demonstrate their ability to compose with the help of a dictionary a coherent homily, to deliver it clearly and fluently, to administer the sacraments, including the hearing of confession, and to converse and offer counseling in a pastoral setting.

In addition to the services mentioned above, the English Language Program sponsors a writing center which offers academic support to both native and nonnative speakers of English who want to become better writers. The program also offers a Voice and Diction course to any student who may need to improve his voice quality and projection in differing acoustical environments.

Spanish Language Program

St. John's serves dioceses and communities throughout the Southwest, where the need for competency in Spanish is great. Men who feel called to the priesthood are therefore strongly urged to study Spanish as much as possible even before joining the seminary.

The goal of the Spanish Language Program is to provide seminary students with a strong foundation upon which fluency in the Spanish language can be developed.

The program enables students to begin working on their Spanish language skills according to their capacity and knowledge. Each new student's proficiency level is determined by a written evaluation as well as a personal interview. In addition to nine courses in pastoral Spanish, St. John's offers elective graduate level theology courses with culturally relevant content to students who have a good command of the Spanish language. Individual tutoring is available. Students may also spend two months in a total immersion program, consisting of either an academic or a pastoral experience in Mexico or in other Spanish-American countries.

Through their field education placements, students are offered a valuable opportunity to gain further awareness of the language and culture of the Hispanic people of the Southwest.

Prior to the completion of their studies, all students are required to take a Spanish Proficiency Examination in order to demonstrate their ability to compose with the help of a dictionary a coherent homily, to deliver it clearly and fluently, to administer the sacraments, including the hearing of confession, and to converse and offer counseling in a pastoral setting. Students who are already proficient in Spanish or another pastorally useful language may be exempted from all or part of the Spanish language requirement. (Note: Some dioceses have specific regulations applicable to their own seminarians; for example, the requirement to learn Spanish even if a student is already fluent in two other languages.)

EDWARD LAURENCE DOHENY

MEMORIAL LIBRARY

The Edward Laurence Doheny Memorial Library was built in 1940 as a gift to St. John's Seminary from Estelle Doheny in honor of her late husband. Designed by Wallace Neff, the two-story Spanish colonial building features an entrance facade replicating the baptistery of the Cathedral in Mexico City. Atop the facade is a statue of Our Lady of the Miraculous Medal, to whom Mrs. Doheny had great devotion.

Collections and Resources

Library holdings number more than 67,000 volumes. Major subject strengths of the collection include theology, Biblical studies, Church history, philosophy, spirituality, and ethics. A deliberate effort is made to collect Spanish language materials in all subject areas in support of the seminary's mission to prepare priests for service in the southwest United States.

Library resources, both print and digital, are accessed through the online catalog (<http://www.library.stjohnsem.edu>). The print reference collection includes theological encyclopedias, dictionaries, handbooks, and other items.

The library subscribes to 148 print periodicals covering a variety of subject areas. Current issues are shelved on the main floor, while bound back issues are shelved in the basement.

A number of books remaining from the Doheny collection, including Migne's monumental *Patrologia Latina* and *Patrologia Graeca* along with others identified as particularly rare or valuable, are held in Special Collections on the second floor. These books do not circulate, but may be used in the library.

The computer lab, equipped with a networked laser printer and 8 networked PCs, each loaded with a Web browser and productivity software, is located on the lower level of the basement. A public copier is available there as well.

The Salon, the Board Room, the Mission Room, the Study Room, and the language lab, all located on the second floor, can be reserved for meetings or used for quiet study.

Services

Most items circulate to students for 30 days and to faculty for one semester. All items may be renewed and are subject to recall. Reserve items circulate for two hours. All items must be checked out at the front desk.

The Doheny Library of St. John's Seminary participates in OCLC, an international bibliographic network comprised of thousands of libraries, making many millions of additional titles available to students and faculty via interlibrary loans.

Library staff members are available for reference and research assistance during public hours:

Monday through Friday: 8:30 a.m. – 5 p.m.

The library is also staffed by student assistants and is open for use by students and faculty as follows:

Monday through Thursday: 7 p.m. – 11 p.m.

Friday: 7 p.m. – 10 p.m.

Saturday: 1 p.m. – 5 p.m.

Sunday: 1 p.m. – 5 p.m. and 7 p.m. – 11 p.m.

Dr. Victoria Brennan, Ph.D.

Director of Libraries

Licentiate, University of St. Paul,
Ottawa / 2001

Diploma, Vatican School of Library
Science / 2007

Ph.D., Pontifical Oriental Institute / 2008

A native of Ukraine, Dr. Brennan holds an ecclesiastical licentiate in Eastern Christian Studies from the University of St. Paul, Ottawa and a doctorate in Eastern Ecclesiastical Studies from the Pontifical Oriental Institute in Rome. Her areas of specialization include Theology of Icons, Byzantine Art and Architecture, Byzantine Spirituality, and Medieval Illuminated Manuscripts. In 2007, she completed her Diploma from the Vatican School of Library Science. She has served as Assistant Library Director and taught courses in theology at the Ukrainian Catholic University in Lviv, Ukraine. In addition to her theological and academic study of Byzantine Sacred Art, Dr. Brennan pursues her love of this tradition as an iconographer.



ACADEMIC POLICIES & PROCEDURES

Academic Integrity Policy

Academic & Doctrinal Integrity

All students are on their honor during examinations and in the preparation of written materials such as exegesis, research papers, reflection papers, book reviews, etc. Receiving academic credit under false pretenses is not just a violation of academic protocol; it is a serious formation issue. Therefore, students are expected to give accurate and explicit citations of any and all words, ideas, information, images, or other creative material from sources other than the student's own reasoning, observation, and reflection. Failure to do so is either an act of intentional dishonesty or the result of culpable ignorance of the practices of scholarly research.

Any student who publicly dissents from the doctrine and authentic teaching of the Roman Catholic Church may be dismissed from their academic program. Any student who violates academic integrity, either deliberately or through gross negligence, may be dismissed from their academic program.

Plagiarism

Plagiarism is the use of the ideas, words or other material generated by the scholarly or creative activity of another person, living or dead, without acknowledging that indebtedness following a system of documentation. This applies to words, music, visual arts, spoken words, scientific research – all products of intellectual activity. The source might be a scholarly source, a website, or even a friend. Such outside sources must be credited when their material is quoted, paraphrased, summarized, or otherwise relied on. Knowledge of the process and standards for acknowledging another's work is the responsibility of the student. It is also the responsibility of the student to understand the extension of academic dishonesty to include cheating, copying another's work, employing another's work improperly in an assignment (such as submitting work prepared by another or providing such work), and fabricating sources or information. Acceptable standards for incorporating research can be reviewed in the most recent edition of the *Chicago Manual of Style*.

Academic integrity is essential in maintaining the reputation of the individual student as well as that of the institution of St. John's Seminary. Students and faculty are required to acknowledge the work of others in their writing and in their oral presentations. Failure to do so is either an act of intentional dishonesty or the result of ignorance of the practices of scholarly research.

As future leaders of the Catholic community, our students are expected to exhibit moral integrity in all they do. Therefore, academic dishonesty is a matter of grave concern in seminary formation. The Seminary will keep a record of any infringements of academic integrity and will monitor repeated offenses.

Reporting Procedure

Professors are expected to report cases of suspected academic dishonesty. The professor who has cause to suspect plagiarism, cheating, copying another's work, or using another's work improperly, should first report the incident to the academic dean. The academic dean will then open an investigation and may appoint two other faculty members to comprise a review panel.

The Academic Dean, advised by his review panel, will consider the circumstances and evidence related to the incident of suspected plagiarism. If the incident of plagiarism is confirmed, then the Academic Dean, with the counsel of the review panel, will determine the consequences. Depending on the severity of the offense, the consequences may range from failure of the assignment, failure of the course, academic probation, or dismissal from the seminary. Even in minor violations of academic integrity, a second offense involving plagiarism, cheating, copying, or submitting work not prepared by oneself, may lead to dismissal from the seminary program. Students who knowingly permit their work to be used in this way are also liable to the same penalties described above.

Instances of suspected plagiarism will also be reported to the student's formation advisor and confirmed cases, along with the student's response if applicable, will be shared with the student's sponsoring agencies and recorded in the student's permanent academic record.

St. John's Seminary Student Incident Report (sample)

Report Date: Click or tap here to enter text.

Student Name: Click or tap here to enter text.

Incident Date: Click or tap here to enter text.

Course Number: Click or tap here to enter text. **Course Title:** Click or tap here to enter text.

Professor: Click or tap here to enter text.

Nature of the Charge: ☐ Cheating

☐ Copying

☐ Plagiarism

☐ Using Work Prepared by Another

☐ Other Click or tap here to enter text.

Disputed by Student: ☐ Yes, but resolved

☐ Yes, Not resolved

☐ No

Review Panel Members: 1- Click or tap here to enter text.

2- Click or tap here to enter text.

3- Click or tap here to enter text.

Disciplinary Action: ☐ Academic Probation

☐ Failure of the assignment

☐ Failure of the course

☐ Dismissal from the seminary

☐ Other Click or tap here to enter text.

Further Information Provided by Academic Dean:

Academic Probation

A student is placed on academic probation if his or her semester GPA falls at or below 2.25. The probation lasts for a semester; no student can be placed on probation for more than two successive semesters without the special recommendation of the Dean or the faculty.

A student is not eligible to petition for ministries while on probation, or after receiving a grade of either I or F.

Academic Progress

Academic progress will be monitored at the end of each semester for all students who are receiving Veterans benefits. If at the end of any given semester a student's *semester* GPA falls at or below 2.25, the student will be placed on academic probation for the following semester. If the student fails to earn a *semester* GPA of 2.26 or higher during the subsequent semester of enrollment, the Veterans Administration will be notified, and benefits will be interrupted.

Academic progress records are maintained by St. John's Seminary and will be furnished to the student upon request.

If the Academic Dean determines that the conditions which caused the interruption have been rectified, the student will be eligible to receive Veterans benefits from that point forward.

Adding Courses

A student who wishes to add a course to his or her schedule must do so by the add/drop deadline published in the official academic calendar, normally the tenth-class day of the semester. Add/drop forms are available in the Academic Office.

Attendance

Punctual and regular attendance at classes is the expected norm. Three unexcused absences are grounds for class failure. A student may occasionally be excused by the professor for serious reasons. An individual professor may require a student to compensate for absences that exceed the number of credits in a course. A student may make special arrangements for class attendance at the professor's discretion or in accord with the methodology that the professor uses.

Auditing Courses

A student who wishes to audit a course must register for the course as an auditor. Auditors attend classes but do not take quizzes or examinations or write papers. Audited courses are recorded on the student's transcript but do not count toward degree requirements. Regulations that apply to credit courses (admission requirements and prerequisites, for example) apply to audited courses as well.

A student who wishes to change his or her registration from credit to audit or vice versa must do so via written request to the Registrar by the add/drop deadline published in the official academic calendar, normally the tenth-class day of the semester.

Calendar

St. John's Seminary operates on a semester calendar system (see Unit of Credit below).

Course Numbering System

100-399 Undergraduate level courses

400-499 Post-baccalaureate courses – not applicable to M.Div., M.A., or M.A.P.M.

500-599 Graduate level courses

Credit/No Credit

Courses graded on a Credit/No Credit basis are so designated in the Course Descriptions section of this catalog. With the exception of PM 598 Theological Integration Paper/Project, Re 598 M.A. Comprehensive Exam, and Re 599 M.A. Thesis, all other courses are letter graded.

Degree Dates

Degrees are officially conferred three times annually, in May, August, and December.

Disability Services

Please refer to the St. John's Seminary *Student Handbook*.

Distance Learning Policy

Generally, students can take no more than two of their elective courses online in a single degree program. Any online course for which a student registers must first be approved by the Academic Dean for its "academic quality and integrity" (ATS, 10.3.4.4).

To ensure the integrity of the core academic program at St. John's, it is only with special permission from the Academic Dean that students may take core courses outside of the institution. All online course work is otherwise limited to special interest electives not offered by St. John's Seminary faculty.

Credits earned for online courses taken at other institutions are normally included in the total number of credits a student may transfer.

Dropping Courses

A student who wishes to drop a course from his or her schedule must do so by the add/drop deadline published in the official academic calendar, normally the tenth-class day of the semester. Add/drop forms are available in the Academic Office.

Enrollment Status

Seminarians are considered full-time if they are carrying 9 or more credits in a regular semester or if they are registered for a parish internship; normally, seminarians are required to be full-time. Students who wish to take more than 17 credits in a semester must have the approval of the Academic Dean.

Students enrolled in either the M.A. or M.A.P.M. programs are considered full-time if they are carrying 6 or more credits in a regular semester.

Extended Internships

An extended internship may be undertaken by a seminarian at the recommendation of the faculty or by petition of the individual student. The faculty may recommend an extended parish internship when evaluation of the seminarian reveals need for growth or improvement in personal or ministerial qualities or attitudes. Such an internship is set up and supervised by the Director of Field Education.

Failing Grade Review

Any student who receives a failing grade for a course has the right to request a review of his or her grade by the Academic Dean, who will take appropriate action.

Grievance Process

Protecting the dignity and rights of individuals is intrinsic to the Church's mission. St. John's Seminary has a responsibility to foster a climate of fairness and cooperation. Situations may arise, however, when a student feels that he or she has been treated unfairly. In these circumstances, the seminary encourages the student to use informal means to bring about reconciliation. When informal means do not suffice, established administrative procedures shall apply. Should these prove inadequate, the student may have recourse to the grievance process described below.

1. Purpose and Scope

The purpose of this process is to provide a structure for resolving seminary related conflicts in a timely and equitable manner. This is done in an atmosphere of mutual understanding with respect for the dignity and worth of all parties. However, the seminary promotes resolution of issues through personal and ordinary administrative channels before the grievance process is used.

The scope of the grievance process does not include a) the contents of the annual student review document or b) promotion towards ordination. The final contents of the annual review document and continuance in the seminary programs with promotion to ordination are the responsibility of the Rector in consultation with the faculty and may not be appealed. +

2. Appointment of a Grievance Officer

The Rector shall appoint annually a Grievance Officer to whom students may appeal when they have a grievance. If the grievance should happen to involve the Grievance Officer, then the Director of Students will act as the Grievance Officer.

3. Grievance Procedure

The seminary promotes the resolution of grievances through ordinary means and personal interaction before the grievance process is invoked. For this reason, a student with a grievance is expected to seek resolution first through informal means and then through normal administrative means when these are provided by the seminary structure.

If the procedures already established in official seminary policy do not suffice for settling the grievance, then the grievance process may be used. Within 52 weeks of the alleged grievance, the aggrieved student shall submit a written complaint to the Grievance Officer stating the nature and source of the grievance and the remedy desired. If the Grievance Officer believes that the grievance is substantive, then he or she will notify the Rector within five school days of the receipt of the written complaint.

The second step is for the Rector to establish and convene the Grievance Board. It is the duty of the Rector to appoint the Grievance Board within ten school days after the Grievance Officer has given him the complaint. The Grievance Board will consist of three members of the seminary community. Ex officio, the Grievance Officer

chairs the board and is a member; a second member is appointed by the Rector from a list of three community members named by the aggrieved student; and the third member is appointed by the Rector from a list of three community members named by the person or persons against whom the student has made his or her complaint.

The third step in the process is a hearing conducted by the Grievance Board within 20 school days after the Rector has appointed the board. The hearing will consist of a meeting with the aggrieved student and with the person or persons alleged to have caused the grievance. The Grievance Officer presides over the hearing and facilitates the process. The Grievance Board will then evaluate the evidence and deliver its written recommendations to the Rector through the Grievance Officer within ten school days of the hearing.

The fourth step in the process is the disposition by the Rector of the grievance. Within ten school days after the Grievance Officer has given him the report, the Rector will deliver a written decision to the parties involved with a copy to the Grievance Officer. The decision of the Rector is final and terminates the grievance process. The grievance process will respect the right to privacy and good reputation of all parties involved.

*During the Annual Review, seminarians have ample opportunity to challenge its adequacy and validity. When a negative review indicates the termination of a seminarian or a refusal of recommendation for ordination, the review process itself allows for a fair hearing (see Formation and Evaluation Process in the *Student Handbook*). For this reason, the grievance process is not applicable. According to the *Program of Priestly Formation*, 5th ed., no seminarian has a right to ordination or to a positive review. In the case of a dispute, it is the responsibility of the diocesan bishop or religious superior to make a final judgment about continued sponsorship of a particular candidate and about a seminarian's admission to candidacy for orders, reception of ministries, and promotion to orders.

Grading and Interpretation

A+ (97-100)=4.0	The student has demonstrated outstanding mastery of the subject matter sufficient to exhibit creative and accurate adaptation and application of course content.
A (93-96) =4.0	The student has demonstrated excellent mastery of the subject matter sufficient to exhibit creative and accurate adaptation and application of course content.
A- (90-92) =3.7	The student is capable of sharing original insights and creativity in the subject matter, stemming from mastery of the meaning of ideas that have been developed in the course.
B+ (87-89) =3.3	Student can grasp and articulate the background assumptions that give the course content its significance, in addition to showing strong methodological understanding.
B (83-86) =3.0	Student shows a good level of understanding of course content to be able to represent it correctly and apply it to new situations. Student shows ability to critique the subject matter and through this analytical reflection to illustrate relationships to other disciplines and/or pastoral experiences or ministry.
B- (80-82) =2.7	Student demonstrates fundamental competence in the understanding, presentation, and adaptation of all of the course content. Student shows a minimum ability to critique the subject matter.
C+ (77-79) =2.3	This grade indicates a basic competence, but with certain deficiencies of understanding.
C (73-76) =2.0	Student can reproduce the basic concepts of the course, but shows deficiencies in the understanding and theological or pastoral application of these concepts.
C- (70-72) =1.7	Student can show a minimum ability to reproduce the basic concepts of the course.
D+ (67-69) =1.3	Not Passing. This grade represents unacceptable work. A student receiving a "D" must repeat a required course or may petition for a change of grade until a grade of at least a "C" is attained.
D (63-66) =1.0	Not Passing; student has done unacceptable work.
D- (60-62) =0.7	Not Passing; student had done unacceptable work.
F (<60) =0.0	Student has failed to meet all expectations. Grade is computed in the GPA.
MG	Missing Grade An administrative mark assigned by the Registrar when an instructor is unable to present a grade by the deadline date. The instructor is expected to post a final grade within thirty days.
I	Incomplete. If not resolved in 60 days, automatically becomes an "F."
IP	In Progress. Course in progress
W	Withdrew (Cannot be changed)
Cr	Credit (Pass) Used only in selected courses. These grades are not computed in the GPA. (Refer to Credit Courses)
NC	No Credit
Au	Audit
XF	Students who are caught plagiarizing, cheating on a test, or in other ways violating the Seminary's academic-integrity policy.

Master of Arts Thesis or Comprehensive Exam

PHH	Pass with Highest Honors. The thesis, comprehensive exam, integration paper, or project demonstrates an ability to engage the work of other scholars with excellence, articulating genuine insight and providing a fresh formulation of ideas.
PD	Pass with Distinction. The thesis, comprehensive exam, integration paper, or project demonstrates an ability to thoroughly engage questions and diverse positions with intelligent and persuasive arguments.
P	Pass. The thesis, comprehensive exam, integration paper, or project is dependable in method and data and adequately makes its case by presenting coherent arguments supported by reliable sources in footnote/bibliographic apparatus.
F	Fail. The thesis, comprehensive exam, integration paper, or project is unacceptable. It is unreliable in method and data and/or contains a significant number of grammatical, spelling, and syntactical errors, failing to meet the criteria for a grade of Pass as described above.

Incomplete Coursework

To be eligible for a grade of Incomplete, a student is required to obtain a Request for Incomplete form in the Academic Office and secure the professor's written consent. The student must complete the coursework in the manner indicated by the professor *within 30 days* following the end of the semester. Under special circumstances, a student may apply for an additional 30-day extension. A Request for 30-Day Extension form must be submitted to the Academic Dean prior to the due date as shown on the original request form. If the deadline is not met, the student's grade is permanently changed from I to F. No further extensions are given.

Independent Study

Proposals for independent study must first be discussed with the Academic Dean. If approved, special arrangements must then be made with the professor; an Independent Study Contract form must be completed and presented to the Dean for official approval. A specific course description and proposed course syllabus must be on file with the Academic Dean for any course that is to be taught as an independent study. A total of no more than 12 credits may be taken through independent study.

Leave of Absence

A seminarian may request, or be asked to take, a leave of absence from the seminary for the duration of a semester or longer. In order for the leave of absence to have official status, the seminary and the seminarian must assume clearly specified responsibilities toward one another. The leave of absence is considered by the seminary to be a positive and integral part of the candidate's preparation for the reception of Holy Orders. Hence, a seminarian who officially takes a leave of absence, and who is already a candidate for Orders, maintains his status as a candidate as long as he complies with the stated terms of the leave; moreover, because a seminarian on an official leave of absence is still considered in formation for Holy Orders at St. John's Seminary, he is subject to the ordinary rules for dismissal or change of status.

A student who is enrolled in either the M.A. or M.A.P.M. program may request, or be asked to take, a leave of absence from the seminary for the duration of a semester or longer. The student submits a written request to the Academic Dean explaining the reason for the leave and the expected duration. The duration of a leave of absence may be from one semester to four semesters. The total number of semesters a student may be on leave shall not exceed four.

Non-Degree Students

Individuals who have been authorized to audit a course at the seminary or to take courses for credit on a non-degree basis are considered non-degree students. Students who are interested in taking courses on a non-degree basis should contact the Registrar for more information. Final enrollment decisions, based on the applicant's qualifications and the availability of space, are made by the Director of Admissions. Non-degree students are expected to follow the same standards of classroom conduct required of seminarians.

Normally, non-degree students may take no more than 6 credits per semester. Tuition and fees are assessed by the Business Office; all charges must be paid before a student is allowed to attend class. *Special status students who have been admitted to the seminary for the purpose of completing courses required for ordination are also considered non-degree students. They may take a maximum of 17 credits per semester.

Privacy of Information

St. John's Seminary hereby designates the following categories of student information as public Directory Information. Such information may be disclosed by the institution for any purpose at its discretion.

Category I:	Name, address, telephone number, dates of attendance, and class year.
Category II:	Previous institution(s) attended, major field of study, degree(s) conferred, and degree date(s).
Category III:	Date and place of birth.

However, currently enrolled students may request to withhold disclosure of any category of information under the Family Educational Rights and Privacy Act of 1974, as amended. To withhold disclosure, students must submit written notification to the Academic Office. St. John's Seminary assumes that failure on the part of any student to specifically request the withholding of any category of Directory Information indicates individual approval for disclosure.

For further details, see the notice concerning Directory Information published on the Academic Office bulletin board.

Students who are affiliated with a diocese or religious order are asked to sign a consent form, valid for the duration of their enrollment, allowing regular transmittal of grades and evaluation reports to pertinent diocesan or religious officials.

Resident/Non-Resident Students

Students at St. John's are considered either resident or non-resident. Resident students reside at the seminary; non-resident students reside elsewhere.

Seminarians may be either resident or non-resident. Resident seminarians are subject to the full program of priestly formation, while non-resident seminarians are subject to a modified program of priestly formation by special arrangement with the Rector.

Normally, non-seminarians do not reside on campus.

Residency Requirement

Residency refers to the percentage of coursework that must be completed on campus. Normally, all certificate and degree seeking students at St. John's Seminary are required to complete at least 50 percent of the coursework required for the certificate or degree in residence at St. John's (see also Transfer of Credit).

Seminarians/Non-Seminarians

Students at St. John's are considered either seminarians, who are canonically subject to the *Program of Priestly Formation*, or non-seminarians, who are not canonically subject to the *PPF*.

Seminarians are typically categorized as follows:

Pre-Theology students are those who have been accepted into the post-baccalaureate Pre-Theology Certificate Program in immediate preparation for graduate level theological studies in the Master of Divinity Degree Program.

Theology students are those who have been accepted into the Master of Divinity Degree Program; at their option, they can apply for admission to the M.A. or M.A.P.M. program as well.

Special status students are those who have been admitted to the seminary as non-degree students for the purpose of completing courses needed to fulfill ordination requirements.

Non-seminarians are non-resident students who are not seeking ordination but who a) have been accepted into either the M.A. or M.A.P.M. program or b) are taking classes for personal enrichment on a non-degree basis.

Transcripts

The seminary's policy concerning the collection, use, and retention of student records, including confidentiality and student access thereto, is in conformity with the requirements of the Family Educational Rights and Privacy Act of 1974, as amended. Transcript information is not released to third parties without the signed written request of the student or former student, except to the extent that FERPA permits. Requests for transcripts should be mailed to the Registrar and should include full name, current address, years of attendance, and signature. Exact mailing instructions should also be included. At least five days should be allowed for processing. Official transcripts bearing the embossed seminary seal are issued directly to persons, schools, or organizations designated by the student. The seminary does not fax or e-mail transcripts.

St. John's reserves the right to place a hold on a student's grades and/or transcripts if there are outstanding debts or obligations with any office or department at the seminary.

Beginning in fall 2009, all *seminarians* who attend St. John's are assessed a lifetime transcript fee at the time of their matriculation, payment of which entitles them to transcripts at no additional cost in the future. For other transcript fees, please refer to the Financial Information section of this catalog.

Note: St. John's Seminary is also the official custodian of records for Our Lady Queen of Angels High School, which closed in 1995, and for St. John's Seminary College, which closed in 2003.

Transfer of Credit

Transfer credit in equivalent courses from other recognized schools or seminaries may not exceed 50 percent of the credits required for the certificate or degree. Moreover, transfer credit is allowed only in those courses in which a grade of C or better has been achieved. Normally, courses more than 10 years old are not transferrable.

For students who are veterans or who are otherwise eligible for benefits through the Veterans Administration, St. John's maintains a written record of previous education and training and evaluates all such education and training for possible transfer credit or credit for prior learning / life experience. Where credit is granted, the program of studies is proportionately shortened and the student is notified accordingly.

Unit of Credit

St. John's Seminary conforms to the definition of a unit of credit as described in the Western Association of Schools and College's *Handbook of Accreditation*, which states:

"Unit of credit refers to a quantification of student academic learning. One semester unit represents how much time a typical student is expected to devote to learning in one week of full-time undergraduate study (at least 40-45 hours including class time and preparation). An alternative norm is one unit for three hours of student work per week (e.g., one hour of lecture and two of study or three of laboratory) for ten weeks a quarter or 15 weeks a semester . . . More time is expected to be devoted to study at the graduate level, typically more than three hours of study for every hour in class. A full-time graduate program is normally nine units or less. Considerable excess allowed on grounds of student ability should be subject to special analysis and approval."

Withdrawal from a Course

A student who wishes to withdraw from a course after the add/drop deadline and no later than the course withdrawal deadline as published on the official academic calendar may do so by completing a Withdrawal from a Course form and submitting it to the Academic Office on or before the withdrawal deadline. Withdrawal forms are available in the Academic Office. For the withdrawal to be official, the form must be signed by both the student and the professor.

A final grade of W is recorded on the student's transcript. The W carries no adverse connotation of quality of student performance and is not used in calculating the GPA. Once it is recorded, a W cannot be changed.

Students who remain in a course beyond the withdrawal deadline will receive a final grade other than W. Withdrawing from a course after the deadline, with a final grade of W, may be authorized only in extenuating circumstances and must be done by petition to the Academic Dean. Either the student or the professor may initiate a withdrawal from a course.

Withdrawal from the Seminary

All students who plan to leave the seminary either temporarily or permanently, via leave of absence, withdrawal, graduation, or ordination, are required to have an exit interview with the Rector regarding student loans, medical insurance, missing admissions documents, and any outstanding accounts with the Business Office, library, or canteen. It is the student's responsibility to leave a forwarding address with the Registrar.

COURSE DESCRIPTIONS



PRE-THEOLOGY COURSES

Bi 403—Introduction to Scripture 3 credits

This course introduces the Old Testament and New Testament as a collection of sacred and authoritative writings. It provides an overview of Biblical literature, outlines key theological themes and concepts, presents the Church's teaching on the nature and scope of Biblical theology, and reviews methods used in scholarly study.

Fall

FE 401 / FE 402—Field Education 1 / 1 credit

In each of their two years in the program, pre-theology students engage in a variety of preapproved and supervised pastoral field experiences that promote a spirit of selfless service and foster an awareness of key social issues. Each week, students come together for theological reflection upon their experiences. Credit/No Credit.

Spring of year 1 / Fall of year 2.

Lt 402—Liturgy and the Sacraments 2 credits

Introduction to the liturgical and sacramental practices of the Catholic Church, including discussion of the Mass and the Missal, the Liturgy of the Hours, and the nature of the sacraments. It looks at the *Catechism of the Catholic Church*, Part Two.

Fall.

Ph 401—Ancient Philosophy 3 credits

This course surveys philosophy as it developed in ancient Greece and became influential in the Patristic Period (600 B.C.-800 A.D.). It treats the thought of Plato and Aristotle, examines other key movements such as Stoicism and Neo-Platonism, and discusses the appropriation of philosophy by early Christian authors such as Augustine.

Fall.

Ph 403—Modern Philosophy 3 credits

This course examines the new movements that arose in the Modern and Enlightenment eras (1400-1800 A.D.) and the response of nineteenth-century philosophers. It covers seminal figures in the empirical, idealist, deist, positivist, romantic, spiritualist, and utilitarian traditions, and key Catholic thinkers of the nineteenth century.

Prerequisites: Ph 401 and Ph 411.

Fall.

Ph 411—Medieval Philosophy 3 credits

This course examines how philosophy evolved in the medieval and Renaissance Christian world (800-1600 A.D.). It examines the thought of key figures in the Scholastic and Humanist traditions.

Prerequisite: Ph 401.

Spring.

Ph 413—Contemporary Philosophy 3 credits

This course looks at the development of philosophy in the twentieth century (1900-2000 A.D.), including key figures in the movements of phenomenology, existentialism, Thomism, analytic philosophy, and postmodernism.

Prerequisites: Ph 401, Ph 411, and Ph 403.

Spring.

Ph 419—Anthropology 3 credits

Study of philosophical views of the human person, including the nature of the body and soul, the appetites and passions, biological sex and gender, free will, inalienable rights, social nature, happiness, immortality, and the meaning of life.

Spring.

Ph 421—Logic 2 credits

Study of classical logic, including definitions, categorical propositions, syllogisms, truth tables, and fallacies; and modern logic, including Mill's methods, predicate logic, modal logic, the scientific method, and the linguistic analysis of names, descriptions, concepts, and statements.

Fall.

Ph 422—Epistemology 2 credits

Study of the key theories of knowledge, including the contrast between empiricism and rationalism, skepticism and realism, positivism and hermeneutics, and models of truth.

Spring

Ph 423—Philosophy of Nature 2 credits

Study of the fundamental nature of material reality, including discussion of substance, matter, primary vs. secondary qualities, individuation, motion, space, time, causality, creation, and miracles.

Spring

Ph 427—Metaphysics 2 credits

Study of the ultimate nature of spiritual reality, including materialism vs. idealism, essence and existence, potentiality and actuality, identity, the transcendentals, and the laws of thought.

Fall

Ph 428—Natural Theology 2 credits

Reflection on arguments for the existence of God; the nature of God; the problem of evil; science and religion; and the credibility and nature of faith.

Spring.

Ph 435—Ethics 3 credits

Study of key theories of the moral life, including virtue, natural law and the moral object, the nature of love and friendship, mitigating factors and moral responsibility, Catholic social and political philosophy, and aesthetics.

Fall.

Ph 475—Synthesis Seminar 2 credits

This course will discuss key philosophical issues in contemporary society in a seminar setting in order to allow the application and synthesize of the contents of previous semesters of philosophy.

Spring.

Ph 499—Special Studies in Philosophy 1 - 4 credits

Selected topics in Philosophy.

Prerequisite: Recommendation of Academic Dean or Director of the Pre-Theology Program.

Fall/Spring.

PM 499—Faith and Reason 3 credits

This course is designed to engage the M.A.P.M. student in the long and ongoing conversation between philosophy and theology respecting method and content, a dialogue explicating the approaches in understanding reality and the depictions of the ultimate envisioned thereby and therein concerning God, nature, history, and humanity. The course provides the necessary foundations for graduate level theology courses.

Fall/Spring.

Re 401—Research Skills 1 credit

The Pre-Theology Program expects students to develop and refine essential skills specific to the humanities, skills such as Biblical exegesis, the interpretation of philosophic texts, and the ability to paraphrase authorities. This course helps them understand the Pre-Theology curriculum and master the research skills they need to succeed. Credit/No Credit.

Fall.

ThM 403—Introduction to Moral Theology 3 credits

This course introduces the methodology, nature, and foundational ideas in moral theology, as well as particular moral and social teaching of the Catholic Church. It covers the *Catechism of the Catholic Church*, Part Three.

Spring.

Th 499—Special Studies in Theology 1 - 4 credits

Selected topics in Theology.

Prerequisite: Recommendation of Academic Dean or Director of the Pre-Theology Program.

Fall/Spring.

ThSp 401—Catholic Heritage: The Early Church

3 credits

An exploration of the interplay among theology, prayer, Catholic literature, and the arts from the Apostolic Church through the first eight ecumenical councils. Students consider significant ways that Greek language and culture influenced Christian life and belief, with reference to the *Catechism of the Catholic Church*, Part One. Reciprocally, students discuss the various ways that the development of early Church belief and ways of life impacted the broader culture.

Fall.

ThSp 402—Catholic Heritage: The Rise of Medieval Culture 3 credits

This exploration of the spiritual, doctrinal, and cultural heritage of the Catholic tradition from the mid-fourth century into the eleventh century introduces students to the influence of Roman Catholic spiritualities and doctrines on the interplay of spirituality, music, art, and literature. Through primary and secondary sources, students study how culture depends on worship, literacy, and time for leisure as they are exposed to different traditions of Christian prayer, meditation, and contemplation that emerged in this period.

Prerequisite: ThSp 401.

Spring.

ThSp 407—Catholic Heritage: Early Renaissance to the Enlightenment 2 credits

This course focuses on the influences of empirical science, vernacular languages, economic and commercial progress, and the Protestant and Catholic Reformations on the development of Catholic heritage. Students discuss the impact and interplay of doctrine, worship, prayer, Catholic literature, and the arts on Christian life and belief from the end of the medieval world until the mid-sixteenth century. They also study how the Christian faith and way of life continued to influence society and culture.

Prerequisites: ThSp 401 and ThSp 402.

Fall.

ThSp 408—Catholic Heritage: Modern Times 2 credits

Students survey the interplay among doctrine, worship, Catholic literature, and the arts from the mid-nineteenth century through the post-Vatican II conciliar developments. Students relate a developing understanding of human nature in Catholic belief and practice to societal changes and scientific beliefs arising in the modern period.

Prerequisites: ThSp 401, ThSp 402, and ThSp 407.

Spring.

ECCLESIASTICAL LANGUAGES

Greek

Gk 383—Introduction to New Testament Greek

1 - 4 credits

Introduction to the grammar and vocabulary of New Testament Greek.

Summer.

Gk 384—Intermediate New Testament Greek

1 - 4 credits

Completion of the grammar and vocabulary of New Testament Greek.

Prerequisite: Gk 383 or equivalent.

Gk 385—Advanced New Testament Greek

1 - 4 credits

Further readings from the New Testament. Available for repeat credit.

Prerequisite: Gk 384 or equivalent.

Fall/Spring.

Gk 399—Special Studies in Greek 1 - 4 credits

Selected topics in Greek.

Hebrew

Hb 381—Introduction to Hebrew 1 - 4 credits

Introduction to Hebrew orthography, phonology, morphology, and syntax.

Hb 382—Intermediate Hebrew 1 - 4 credits

Completion of syntax and grammar. Readings from the Old Testament.

Prerequisite: Hb 381 or equivalent.

Hb 383—Advanced Hebrew 1 - 4 credits

Further readings from the Old Testament. Available for repeat credit.

Prerequisite: Hb 382 or equivalent.

Hb 399—Special Studies in Hebrew 1 - 4 credits

Selected topics in Hebrew.

Latin

Ln 381—Introduction to Latin 1 - 4 credits

This beginning course in Latin provides an introduction to the grammar and vocabulary of the Latin language and introduces ecclesiastical Latin pronunciation.

Summer.

Ln 382—Intermediate Latin 1 - 4 credits

Completion of Latin grammar and vocabulary and translation of classical, medieval, and magisterial Latin sources.

Prerequisite: Ln 381 or equivalent.

Summer.

Ln 383—Advanced Latin 1 - 4 credits

Further readings from Latin texts. Available for repeat credit.

Prerequisite: Ln 382 or equivalent.

Fall/Spring.

Ln 399—Special Studies in Latin 1 - 4 credits

Selected topics in Latin.

LANGUAGE & CULTURAL STUDIES

English

Prerequisite for all English courses: Placement exam or instructor referral. All English courses are scheduled for Fall & Spring

EL 100—Basic English 1 - 5 credits

This course offers the basic skills the English Language Learner (ELL) needs to become an efficient communicator in English. Students are introduced to simple English syntax and sentence structure, present, past, and future tenses, and crucial language functions. They develop basic communication skills and vocabulary through an all-skills approach that integrates conversation practice, reading, writing, and listening. Credit/No Credit. Available for repeat credit.

EL 101—Intermediate English 1 - 5 credits

This course provides practice in low through high intermediate listening, speaking, reading, and writing skills to ELL students who have gained some fluency in English. Functions, themes, language, and structures are recycled in dialogues, vocabulary, reading, and exercises. Simple paragraph writing and revising as well as essay organization are introduced. Reading comprehension and vocabulary development are reinforced by various interactive listening and speaking activities. Credit/No Credit. Available for repeat credit.

EL 102—American English Pronunciation 1 - 2 credits

This course consists of interactive lessons, vocabulary and articulation drills, voice and speech analysis, and oral readings using poetry and scripture. The course includes the retraining of the student's use of speech articulators such as tongue, lips, and teeth, and articulation of muscle groups in order to attain an acceptable level of English pronunciation. Credit/No Credit. Available for repeat credit.

EL 202—Voice and Diction 1 - 2 credits

This course provides instruction for nonnative as well as native speakers of English in public speaking, breathing, and voice control techniques and is especially designed for students who wish to develop a clear speech pattern. The course emphasizes intonation and rhythm, voice quality, and projection in differing acoustical environments. Focus is on learning the phonetic alphabet and vowel and consonant articulation. Credit/No Credit. Available for repeat credit.

EL 222—Applied Pronunciation/Speech 1 - 2 credits

Students practice public speaking by preparing and delivering presentations, including reflections and homilies. They may also engage in small group communication activities by leading and participating in discussions. Credit/No Credit. Available for repeat credit.

EL 312—English Composition and Grammar

1 - 2 credits

This course provides a review of fundamental grammatical structures and syntax along with emphasis on sentence structure, punctuation, development, and organization of paragraphs and short compositions. Some class time may be used as a workshop in which students focus on editing and improving papers they have written. Credit/No Credit. Available for repeat credit.

EL 320—Academic Writing 1 - 2 credits

This is an introductory course that provides an overview of the basic components of research writing, including planning, organizing, synthesizing information, drafting, and editing the research paper using documentation, summary, paraphrase, and quotations. Credit/No Credit. Available for repeat credit.

EL 325—Academic Writing for Graduate Students

1 - 2 credits

This course provides in-depth guidance to the writing process, including grammar, style, research, and the rhetoric of American academic English. Recognizing the similar needs of developing writers, the course is designed to meet the needs of both native speakers of English who need more detailed support for effective academic writing and students whose first or second language is not English. Emphasis is placed on the characteristics of successful academic English, on advanced linguistic features, and on enriching the students' formal academic vocabulary. Credit/No Credit. Available for repeat credit.

EL 330—English Writing Workshop 1 - 2 credits

This course provides a review of fundamental grammatical structures and syntax along with emphasis on sentence structure, punctuation, development, and organization. It is designed especially for students who have studied English grammar but still need to improve their editing skills for academic writing. Some class time is used as a workshop in which students focus on editing and improving papers they have written or are currently writing. Credit/No Credit. Available for repeat credit. *

EL 399—English Language Studies 1 - 2 credits

Special topics in English Language. Credit/No Credit. Available for repeat credit.

French

French courses are administered by the Pre-Theology / Language and Cultural Studies Department and are not for graduate credit.

Fr 380—Introduction to Theological French (1 - 4 credits)

The goal of this course is for students to acquire a working knowledge of written French so that, with the help of a dictionary, theological texts may be read effectively. In addition to the course's focus on understanding of basic grammar and building a vocabulary of theological French, there is regular in-class sight translation of material taken from the textbook as well as from other standard reference works. Credit/No Credit.

Fall/Spring.

Fr 381—Intermediate Theological French 1 - 4 credits

In this course, students gain a working knowledge of written French so that, with the help of a dictionary, theological texts may be read effectively. In addition to the course's focus on understanding of basic grammar and building a vocabulary of theological French, there is regular in-class sight translation of material taken from the textbook as well as from other standard reference works. Credit/No Credit.

Prerequisite: Fr 380.

Fall/Spring.

Spanish

Sp 112—Beginning Pastoral Spanish A/B 2 credits

This course gives the student a thorough grounding in the four basic skills: listening, speaking, reading, and writing. Students develop a clear pronunciation as they learn to read common prayers and the parts of the daily Mass. Designed for the beginner, the course emphasizes the fundamentals of the language as a preparation for further study in pastoral Spanish. Lectures include basic grammar, vocabulary, and cultural information. Students meet daily for class and lab. Credit/No Credit.

Fall/Spring.

Sp 212—Intermediate Pastoral Spanish A/B/C/D

2 credits

After reviewing fundamental grammatical structures and vocabulary, students learn to use the subjunctive, the passive voice, conditional sentences, and other complex sentence structures. Through the reading and discussion of passages from the Scriptures, they become familiar with Biblical vocabulary. They develop a clear and fluent speech pattern through the practice of public readings. Emphasis is placed on oral and written practice and on developing an awareness of the Hispanic culture and language of the southwestern United States. Credit/No Credit.

Prerequisite: Sp 112B or placement exam.

Fall/Spring.

Sp 312—Advanced Pastoral Spanish A/B 2 credits

In this writing workshop, students read literary selections by Spanish and Latin American writers as well as passages from Scripture; they write short compositions based on these readings. The course helps students prepare for their required written proficiency examination. Credit/No Credit.

Prerequisite: Sp 212D, immersion in Mexico, or placement exam.

Fall/Spring.

Sp 315—Sacramentos 2 credits

Students practice the rituals of the sacraments and of special celebrations. Emphasis is placed on baptism, first communion, matrimony, and last rites, plus the Presentation of the Children to the Temple, Quinceañeras, silver and gold wedding anniversaries, and pastoral care of the sick. Students also witness these ritual celebrations in neighboring parishes in order to develop a better awareness of Hispanic religious and cultural traditions. Credit/No Credit.

Prerequisite: Sp 312 or placement exam.

Fall/Spring.

Sp 322—Advanced Spanish Grammar and Composition A/B 1 - 2 credits

This course concentrates on formal grammar and stylistics. Emphasis is placed on spelling and syntax. Students read and analyze Spanish literary and religious passages and write short summaries and essays. The course is specially designed for Hispanic students. Credit/No Credit.

Prerequisite: Placement or proficiency exam.

Fall/Spring.

Sp 399—Spanish Language Studies 1 - 2 credits

Special topics in Spanish Language. Credit/No Credit.

Fall/Spring.

GRADUATE THEOLOGY COURSES

Biblical Studies

Bi 501—The Old Testament & its Interpretation **3 credits**

This course offers students an introduction to the historical and theological themes of the Old Testament. The first part of the course introduces students to the study of Scripture, and examines the Church's teaching on Scripture as described in *Dei Verbum* and other texts. The second will explore of ancient and modern models of interpretation and their theological and pastoral impact.

Online.

Bi 502—The New Testament & its Interpretation **3 credits**

This course offers students and introduction to the historical and theological themes of the New Testament. The first part of the course introduces students to the relationship of the New Testament to the Old Testament, with special attention on Jesus as the fulfillment of the Old Testament promises. The second will explore of ancient and modern models of interpretation and their theological and pastoral impact. Pope Benedict XVI's *Verbum Domini* and other texts will be read.

Online.

Bi 506—Pentateuch **2 credits**

An introduction to the major theological themes of the Pentateuch. The first part of the course introduces students to the theological/exegetical study of Scripture, examining the Church's teaching on Scripture as described in *Dei Verbum* and other Church documents. The course then explores the narrative of Genesis and Exodus, investigating the theological themes of divine revelation, creation, judgment, election, kinship, covenant, reconciliation, freedom, and salvation. Finally, students study the books of Leviticus, Numbers, and Deuteronomy and the theological importance of priesthood, sacrifice, purity, holiness, sin, atonement, rebellion, divine retribution, and the call to covenant forgiveness.

Fall.

Bi 508—Walking in the Footsteps of Jesus: Pilgrimage to the Holy Land **1 credit**

This course prepares fourth-year Theology students for a pilgrimage to the Holy Land. The course provides an overview of the life and ministry of Jesus, from birth to death to resurrection. It includes a history of the Holy Land from biblical Israel to the modern state, recognizing that the land is holy for Christians, Jews, and Muslims. Students research and make oral presentations on the sites to be visited and their significance.

Bi 509—Historical Books **2 credits**

This course helps students understand the important theological themes and events in the Historical Books: Joshua, Judges, Ruth, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Ester, Judith, and 1-2 Maccabees. Students learn how to read the Scriptures within the living tradition of the Church, beginning and ending with a hermeneutic of faith in the resurrected Christ. Emphasis is placed on the manner in which important events, figures, and themes in the Old Testament (or Hebrew Scriptures) prepared the way for the coming of Christ. The course continually looks to the New Testament and explains how the early Christians understood and read their Bible as they sought to share the Gospel with the rest of the world. Students learn how to apply the material in this course to the work of the New Evangelization, appropriate it to their personal life, and practically integrate it into their respective ministries.

Spring.

Bi 513—Synoptic Gospel, with Methodology **3 credits**

This course begins with the life and ministry of Jesus and the development of the synoptic tradition. Mark, Matthew, and Luke/Acts are then studied with an emphasis on the historical situation, structure, and theological themes of each work.

Spring

Bi 516—Gospel of Mark, with Methodology **2 credits**

The course begins by introducing students to the variety of methods used in the scholarly study of the Gospels. The Gospel of Mark is then studied with an emphasis on the historical situation, literary structure, and theological themes.

Bi 518—Matthew, Luke, and Acts 2 credits

Building on the study of the Gospel of Mark, this course focuses on the recognition and appreciation of the distinct literary and theological profiles of the Gospels of Matthew and Luke. The Book of Acts is studied as part of Luke's two volume work.

Fall.

Bi 523—Pauline Literature 3 credits

This course introduces students to the epistolary literature of Paul and the early Christian church. The letters of St. Paul are interpreted in the light of Paul's religious experience, his theological language, and the situation of the Christian communities to which he wrote. The enduring importance of Paul is explored through the developments taking place in the deuteropauline writings. Presentation of Paul is complemented by the discussion of other early Christian writings (Hebrews, 1 Peter, James, Jude, and 2 Peter).

Fall.

Bi 533—Johannine Literature 2 credits

A study of the fourth Gospel and the Johannine epistles, with emphasis on the distinctive theological profile that the life and ministry of Jesus receive in John's Gospel. Both the life situation of the Johannine community and the enduring impact of Johannine theology on the development of Christian doctrine and practice are explored. The study of Johannine tradition is complemented by guided work on the Book of Revelation and its particular message.

Fall.

Bi 563—The Prophets 3 credits

This course provides an examination of prophecy in ancient Israel. After an overview of the ancient Near Eastern context and of the origins of prophecy in Israel, the course examines the historical milieu and theologies of the classical prophets, beginning with the eighth-century prophets and concluding with the post-exilic prophets.

Fall.

Bi 572—The Psalms and Wisdom Literature 2 credits

This course first investigates the literary artistry of Biblical poetry, the formation of the Psalter, types of psalms, and the theologies evidenced in the Psalter and other Biblical poetic texts. The course then studies wisdom in the ancient Near East and the historical, literary, and theological legacy of wisdom in the Hebrew Bible and deuterocanonical literature from its early stages to the Hellenistic period.

Spring.

Bi 580—The Parables of Jesus 2 credits

The parables are explored as a key vehicle in understanding Jesus' experience and proclamation of the reign of God and in actualizing "kingdom consciousness" today. The course explores the original form and setting of Jesus' parables, their redaction in the Gospel tradition, the history of parable interpretation in the Church, and contemporary reflection on the parables in prayer and preaching.

Prerequisite: Bi 513.

Bi 581—Biblical Themes of Justice 2 credits

From beginning to end, the Bible provides a spectrum of themes that relate to contemporary issues of justice: creation and ecology (stewardship), oppression and liberation (exodus), prophetic denunciation of injustice, human dignity and its denial, and God-inspired visioning of the right relationship between God, humanity, and creation (Jesus' reign of God, Pauline new creation in Christ). The course explores models of relating these themes to current social issues and to perennial issues of justice and human dignity.

Prerequisite: Bi 504.

Bi 583 Models of Biblical Interpretation 2 credits

This seminar allows students to explore ancient and modern models of Biblical interpretation and their theological and pastoral impact. Included in the first part of the course are analysis of patristic exegesis, the impact of historical-critical method, and feminist "hermeneutics of suspicion." The focus of the second part of the course is determined by student interest.

Bi 585—Old Testament Theology: Theory, Method, and Themes 2 credits

Old Testament theology is an exciting area of study because it develops not out of one point of view but in a myriad of tensions and difficulties. The seminar begins with an investigation of the history of Old Testament theology as well as its theories and methods. It continues with the study of various topics of interest selected by the professor and the students. Topics include material from the deuterocanonical literature.

Prerequisites: Bi 504 and Bi 513.

Bi 586 Multicultural Readings from the Scriptures 2 credits

People from different cultures can read the same Biblical passage and arrive at different conclusions about its ultimate meaning. This elective explores these phenomena, giving students the opportunity to recognize how cultural starting points affect interpretation. Students study a variety of non-Western, non-European, and non-traditional analyses of passages taken from the Hebrew Bible, deuterocanonical literature, and the New Testament in order to learn about their distinct cultural perspectives.

Prerequisite: Bi 504.

Bi 589—Between the Testaments: Literature from the Later Exilic Period to the Birth of Christianity 2 credits

An often neglected area in Biblical studies is the rich deposit of literature that emerged in the few centuries before and after the birth of Christ. Jewish literature from this period includes the deuterocanonical books (1-2 Maccabees, Judith, Tobit, Baruch, Sirach, and the Wisdom of Solomon) that form part of the Catholic canon, and numerous extracanonical works as well. This literature is important for understanding the history and thought of Jews in the time when Christianity was emerging. The course briefly surveys the historical background and types of literature involved, followed by the close reading of selected texts from the deuterocanonical books mentioned above. Some attention is also given to literature that circulated during this period but did not become part of the Jewish or Christian canon.

Prerequisite: Bi 504.

Bi 599—Special Studies in Biblical Studies 1 – 3 credits

Selected topics in Biblical Studies.

Canon Law

CL 513—Introduction to Canon Law 3 credits

This course is designed to familiarize students with Canon Law. It provides an introduction to the theology and philosophy of law, the role of law in the Church, the development of Church law in its historical and cultural contexts, and its recent renewal. Students learn principles of interpretation and the canonical implications of membership in the Church as laity, clergy, and religious. Students also become familiar with Church structure, the notion of governance in the Church, the Church’s teaching office, the administration of temporal goods, and sanctions in the Church. This provides students with an overview and appreciation of Canon Law and its pastoral application in a multicultural Church.

Spring.

CL 543—Sacramental Ministry and Law 3 credits

This course treats one of the more important institutes of Canon Law: Sacramental Law, found in Book IV of the revised *Code of Canon Law*. The canons governing the celebration of the sacraments are studied in detail, and students learn their relevance to pastoral ministry in a multicultural Church. Special emphasis is given to the Sacrament of Matrimony, its canonical implications, and the need for pastoral care and preparation for marriage. Students also receive an introduction to Tribunal procedures and learn the canons on Sacramentals, the Liturgy of the Hours, and Ecclesiastical Funeral Rites.

Prerequisite: CL 513.

Fall.

CL 580—Parish Ministry and Marriage Cases 2 credits

This course is designed to thoroughly familiarize students with the various kinds of marriage cases encountered in parish ministry. The pastoral challenges of ministering to persons with former marriages, especially in their multicultural diversities, are also addressed. Students are introduced to matrimonial jurisprudence and learn the requirements for presenting a petition for nullity of marriage. The other kinds of marriage cases, such as the Summary Trial, Pauline Privilege, Favor of the Faith, and Lack of Canonical Form, are also explained, and students learn how to present them to the Marriage Tribunal. The course provides students with the necessary canonical knowledge and pastoral skills to effectively assist persons seeking the services of the Marriage Tribunal.

Prerequisite: CL 513. **Recommended:** CL 543.
Spring.

CL 599—Special Studies in Canon Law 1 – 3 credits

Selected topics in Canon Law.

Capstone Integration Seminars

CAP I	Capstone Seminar I	0 credits
CAP II	Capstone Seminar II	0 credits
CAP III	Capstone Seminar III	0 credits
CAP IV	Capstone Seminar IV	0 credits

Third- and fourth-year Master of Divinity students are required to participate in four Intentional Integration Programs. The goal of this “capstone experience” is to allow students in their last years of work to engage in a process that lets them articulate, demonstrate, and share the theological and pastoral integration they have achieved through their Master of Divinity formation at St. John’s Seminary.

Credit/No Credit.

Church History

CH 500—Church History 3 credits

This course reviews the main themes of the 2,000-year history of the Church. Special attention will be given to how these historical events have shaped the contemporary Church.

Online.

CH 517—Patristics and Early Church History 3 credits

This course examines the development of the Christian Church from the time of Christ to the beginning of the Carolingian Renaissance in the West. Particular emphasis is placed on the texts of the first seven Ecumenical Councils and their effects.

Spring.

CH 527—The Medieval and Reformed Church: From Charlemagne to the Council of Trent 3 credits

This course presents the historical development and spirituality of the Christian Church from the early middle ages through the Protestant and Catholic Reformations. Primary texts by Western and Byzantine spiritual writers are studied together with foundational texts by Protestant and Catholic reformers. The decrees and implementation of the Western Councils up to the Council of Trent are particularly emphasized.

Prerequisite: CH 517

Fall.

CH 537—The Church in the Modern World: from the Council of Trent to the Present 3 credits

This course examines the history of the Church from the Catholic Reformation to the present. Particular emphasis is placed on the growth of the Church in North America and the significance of the First and Second Vatican Councils. The development of Catholic doctrine in the modern period is studied through conciliar and other magisterial documents, as well as texts by prominent Catholic theologians and spiritual writers.

Prerequisite: CH 517 and CH 527

Fall.

CH 580—Catholic Missionary Developments 2 credits

An examination of the causes and effects of the significant missionary movements of Christianity in the early modern era. This study emphasizes the spread of Western Catholicism to the non-European world, and the subsequent impact that culture, ethnicity, and native religions have historically made in the relationship between the missions, the Church, and modern trends in evangelization.

Prerequisites: CH 517 and CH 527 and CH 537 or professor's consent.

CH 582—Survey of American Church History: Era of Colonization to the Present

2 credits

This study examines the spread and foundation of the Catholic community in North America.

The course traces the progress of the American Catholic experience in the areas of Church-State relations, trusteeism, pluralism, and toleration. Emphasis is placed on the formation of the American Catholic identity in relation to ethnic, cultural, national, and religious diversity.

Prerequisites: CH 517 and CH 527 or professor's consent.

CH 583—The Church in the Patristic Era 2 credits

An in-depth examination of the Church during the patristic era up to the pontificate of Gregory the Great (590 – 604). In addition to emphasis on the reading and understanding of primary sources, the course relies on the related disciplines of Christian archaeology and Christian art in order to understand more fully the ethos of the world of Christian antiquity.

Online.

CH 584—History of Christian Spirituality 2 credits

A survey of key figures who have contributed to the development of Christian spirituality, from historical and theological perspectives.

Note: Cross-listed with ThSp 584

CH 586—The Church in the Middle Ages 2 credits

Medieval history and spirituality: an in-depth examination of the Church during the Middle Ages. In addition to emphasis on significant and formative issues facing the Church during this period, particular attention is given to primary texts by Western and Byzantine authors representing different traditions of medieval spirituality.

Note: Cross-listed with ThSp 586A

Prerequisites: CH 517 or professor's consent.

CH 587—The Church and Reform in the Early Modern Era 2 credits

An examination of the rise of the Catholic, Protestant, and counter reformations. Particular attention is paid to various institutional and doctrinal crises facing the Church and their impact on the response of the Church to calls for reform.

Prerequisites: CH 517 or professor's consent.

CH 588—Christian Spiritual Practices 2 credits

This course traces the history of Christian spiritual practices from their precursors in Judaism and ancient Mediterranean spirituality up to the end of the sixteenth century. Particular emphasis is laid on contemporary methods of experiencing and teaching (especially in the parish setting) traditional Christian methods of prayer, meditation, and contemplation. During the first half of the course, the history, theory, and practice of the following disciplines are studied: *lectio divina*, psalmody, monologistic prayer (the Jesus Prayer and the Rosary, for example), and liturgical prayer. In the second half of the course, attention is paid to practices of particular importance in the early modern period, such as late medieval mysticism, the lay spirituality of the *devotio moderna*, and the Spiritual Exercises of St. Ignatius of Loyola and the Ignatian spirituality articulated by other leading Jesuits.

Note: Cross-listed with ThSp 588

Prerequisites: CH 517 and CH 527.

CH 594—The Church in the Modern Era 2 credits

An examination of the relationship among the religious, political, economic, and scientific forces that impacted the Church in the late nineteenth and twentieth centuries. This study focuses on the significant events and influences (world wars, Vatican councils, and scientific and technological progress, for example) that shaped the development of theology, ecclesiology, and the response of the Church in the modern world.

Prerequisites: Professor's consent.

CH 599—Special Studies in Church History

1 – 3 credits Selected topics in Church History.

Prerequisites: Professor's consent.

CH 599U—Virtue, Vice, and Addiction 2 credits

This course presents a survey of the Christian theology of virtue and vice. Readings are taken chiefly from primary sources, which are studied as guides and sourcebooks for models of conversion, moral decision-making, and spiritual progress. Emphasis is placed on 1) repentance and the call to conversion as the authentic basis for Christian asceticism; 2) traditional philosophical and theological models of virtue, vice, and moral asceticism; 3) the dynamic interrelationship between moral-ascetical practice and contemplative vision; 4) friendship as the ascetical school of Christian virtue; and 5) the interrelationship between spiritual exercise, discernment, and moral decision-making. The rich ethnic and cultural diversity of Christian thought is highlighted through study of primary sources from the Jewish, Roman, Greek, Celtic, Anglo-European, Slavic, Middle-Eastern (Syriac), North African, and North American traditions. In order to profit from the cultural and ethnic diversity of the student body, students are encouraged to bring to classroom discussion the particular ordering and grouping of virtues and vices characteristic of their own cultural heritage.

Note: Cross-listed with ThM 599U;

Prerequisite: ThM 514.

Pastoral Field Education

FE 500—Ministry Experience I 1 credit

This course is designed to introduce first-year students to the basic elements of supervised pastoral ministry and to provide opportunities to learn and practice methods of theological reflection. In order to integrate theory with pastoral experience, students spend three hours each week in supervised ministry identified by the Field Education Office. In a weekly class, students learn how to process their field experiences and engage in both personal and group theological reflection. Credit/No Credit.

Spring.

FE 505—Ministry Experience II 1 credit

This course offers second-year students the opportunity to engage each week in three hours of supervised ministry. In a weekly class, students continue to develop their pastoral skills, their cultural sensitivity, and their ability to refine methods of theological reflection and social analysis. There is an emphasis on leadership skills and ethics in pastoral ministry in preparation for the pastoral internship year. Credit/No Credit.

Prerequisite: FE 500.

Fall.

FE 561—Parish/Pastoral Internship 4 credits

Full-time exercise of ministry in a parish from January through June under the supervision of the pastor or other trained supervisor. Emphasis is placed on ministry of the word, sacrament, and service among the many peoples and cultures found in the parochial setting. Credit/No Credit.

Prerequisites: FE 500 and FE 505.

Spring.

FE 561A—Extended Ministerial Experience 0 credits

Supervised ministry in an approved pastoral setting such as a parish or hospital. Credit/No Credit.

Note: At the request of the department chair, formation advisor, formation directors, and/or Rector for further experience.

Fall/Spring.

FE 570—Hospital Ministry 3 credits

Hospital ministry consists of one full day of pastoral experience in the hospital each week (approximately 100 hours total) under the supervision of an approved Board-Certified Pastoral Care Team and two hours of classroom instruction and debriefing each week (approximately 30 hours) on the seminary campus. Emphasis is placed on pastoral identity and authority, professional ethics, pastoral counseling skills, communication and conflict resolution skills, and ministry to the sick. Additional areas of focus essential in the hospital setting include whole person care, Ethical and Religious Directives, and cultural diversity and sensitivity. Students continue to strengthen their ability to engage in critical thinking and self-reflection as a means of growth through interdisciplinary integration. This process assists students as they reflect on their pastoral gifts and limitations, participate in group theological reflection, and receive feedback and final evaluation from the on-site professors and supervisors.

Prerequisites: FE 580 and FE 561.

Note: One unit of Clinical Pastoral Education completed at an ACPE accredited site satisfies this requirement. Seminarians have the option to complete CPE in lieu of FE 570.

Summer.

FE 580—Parish/Pastoral Ministry 4 credits

Full-time exercise of ministry in a parish from August through December under the supervision of the pastor or other trained supervisor. This course follows the goals of FE 561 and is offered to students whose diocese or religious community has requested a two-semester parish internship.

Credit/No Credit.

Fall.

FE 599—Special Studies in Pastoral Ministry

1 – 3 credits

Selected areas in supervised Pastoral Ministry.

Fall/Spring.

Homiletics

HL 501—Homiletic Foundations 1 credit

This course focuses on principles of delivery. Emphasis during student presentations is on vocal production, oral interpretation, and techniques of delivery. Analysis of performance is by means of video recordings.

HL 502—Written & Oral Communication 1 credit

Fall.

HL 511—Homiletic Constructions 1 credit

This course focuses on principles of homiletic composition. Students practice these principles through presentations, which are analyzed by means of video recordings.

Prerequisite: HL 501.

Fall.

HL 521—Contemporary Preaching 1 credit

This course addresses contemporary circumstances which dictate the content of preaching. Topics deal with modern problems, ecumenical and interfaith occasions, and issues of peace and justice. Assignments give students the opportunity to preach sermons of the usual homiletic length; one additional sermon is preached within the context of an occasion that allows for a longer presentation. Analysis of performance is by means of video recordings.

Prerequisites: HL 501 and HL 511.

Spring.

HL 531—Sermon Procedures 2 credits

This course covers doctrinal and Biblical sermons and homilies. Analysis of performance is by means of video recordings. Homilies may be given in a pastorally useful language other than English.

Prerequisites: HL 501, HL 511, and HL 521.

Fall.

HL 541—Liturgical Preaching 2 credits

The focus of this course is to prepare the student for Sunday parish celebrations of the Eucharist as presider and homilist; it includes witness talks and instructions. Analysis of performance is by means of video recordings. Homilies may be given in a pastorally useful language other than English.

Prerequisites: HL 501, HL 511, HL 521, and HL 531.

Spring.

HL 542—Parish Preaching 1 credit

This course is an integrative practicum in which students continue to develop skills in preparing and preaching homilies that, in response to the challenge of the United States Conference of Catholic Bishops' document, *Fulfilled in Your Hearing*, help parishioners to experience the God of the Scriptures at work in their daily lives.

Prerequisites: HL 501, HL 511, HL 521, HL 531, and HL 541.

HL 599—Special Studies in Homiletics 1 – 3 credits

Selected topics in Homiletics.

Liturgy

Lt 505 - Introduction to Liturgy 3 credits

This course is an introduction to the liturgy of the Roman Catholic Church. Rooted in the Church's documents on the liturgy, the course considers the Triune God and the Paschal Mystery as manifested in liturgy, the liturgy as summit and fount of the Church's life, the sacraments of initiation as the source of Christian identity, and the relationship of private prayer and liturgical prayer. Emphasis is given to the Eucharist and to the Liturgy of the Hours.

Fall.

Lt 508—Introduction to Liturgical Music 1 credit

Because "sacred song united to the words . . . forms a necessary or integral part of the solemn liturgy" (*Sacrosanctum Concilium*, 112), this course explores the theology, principles, and practice of music in worship. Students consider the integration of music planning into liturgical planning, and they learn the rudiments of singing and sight-reading.

Spring.

Lt 561—Celebrating the Liturgy as a Deacon 1 credit

This course provides a pastoral orientation to the role of the deacon in the celebration of the Eucharist, selected sacraments, and other liturgical rites. Students practice ministering as a deacon at the Eucharist. They also prepare and practice celebrating a variety of liturgies, including baptism and marriage.

Prerequisite: Lt 505 or equivalent.

Spring.

Lt 562—Celebrating the Liturgy as a Priest 2 credits

This course provides a pastoral orientation to the role of the priest in the celebration of the Eucharist, selected sacraments, and other liturgical rites. Students prepare and practice celebrating a variety of liturgies, with a focus on the Eucharist. The musical role of the liturgical presider is discussed, and students are given the opportunity to practice singing presidential chants.

Prerequisites: Lt 505 and Lt 561 or equivalents.

Spring.

Lt 563—Celebrating the Liturgy as Ordained 2 credits

Fall.

Lt 580—The Place and Practice of Plainsong 2 credits

This course discusses the place and practice of plainsong (Gregorian and other forms of chant) in the liturgy, especially the Eucharist, with specific emphasis on the pastoral use of unaccompanied song in the various vernaculars of today's multicultural Church, as well as contemporary compositions such as Taizé which use chant-like Greek and Latin refrains in multilingual settings. Students are taught solo and ensemble singing and sight reading.

Lt 581—The Prayer of the Church: A Seminar On the Liturgy of the Hours 2 credits

This course examines the doctrinal setting for prayer; private prayer and liturgical prayer; the history of the Office and its development into the Liturgy of the Hours; the purpose and structure of the hours; the Psalms (exegetical questions, literary forms, and apostolic praying); and Solemnities, Feasts, Memorials, and Ferias within the liturgical year.

Lt 583—Liturgical Music Survey 2 credits

This course surveys the history of liturgical music and situates it in the context of the art and architecture of each period and the waxing and waning of pastoral and multicultural sensibilities over the Christian centuries. The course sees liturgical music as a subset of sacred music and as a kind of ritual music. Starting with pre-Christian antecedents both remote (prehistoric) and proximate (Jewish and Greek), the course listens its way through the various kinds of chant, the beginnings of polyphony, the development of hymnody, and other forms of music down to the present day, with its emphases on the recovery of the basic shape of the Roman Rite and on reinculturation in the languages and experiences of today's global Church. Some attention is also paid to the music of the Christian East.

Note: Cross-listed with CH 599S; may be taken for either Church History credit or Liturgy credit.

Lt 584—The Liturgical Year 2 credits

This course studies the origins and development of the Liturgical Year, with emphasis on contemporary Roman Catholic practice. While focusing on the importance of Sunday and the Temporal cycle of seasons and feasts, the Sanctoral calendar is also explored.

Lt 585—Rite of Christian Initiation of Adults and Evangelization 2 credits

The Christian initiation of adults is studied using the introduction, rituals, and prayers of the RCIA as the basic text. The course consists of an analysis of the rites within the context of the personal journey to conversion and the Church's mission to evangelize. The influence of the RCIA on the local faith community and its impact on the larger Church are considered. Observation of the Christian initiation process in selected parishes, combined with classroom reflection, helps students to apply the course material to pastoral practice.

Prerequisite: Lt 505.

Spring.

Lt 599—Special Studies in Liturgy 1 - 3 credits

Selected topics in Liturgy.

Moral Theology

ThM 501—Moral Theology 3 credits

The purpose of this course is to introduce the traditions of Catholic moral theology. By careful study, the student becomes competent in understanding theological method and develops a mastery of the major philosophical and theological treatments of moral questions. Specific case applications are used to assist students in developing their pastoral skills. In addition, the course covers various religious perspectives in order to foster an appreciation for the specifically Catholic dimensions of moral theology.

Online.

ThM 502—Catholic Social Teaching for Pastoral Ministry 3 credits

This course reviews major Church documents on social teaching. It emphasizes the integral connection between social justice and its moral foundations in Scripture and magisterial documents. There is a stress on Catholic social doctrine as praxis. Students study the principles, values, criteria for judgment, and directives for action. Emphasis is placed on magisterial social teaching from Pope Leo XIII to Pope Francis.

Online.

ThM 514—Fundamental Moral Theology 3 credits

The purpose of this course is to provide an introduction to the traditions of Catholic moral theology. By careful study, the student becomes competent in understanding theological method and develops a mastery of the major philosophical and theological treatments of moral questions. Specific case applications are used to assist students in developing their pastoral skills. In addition, the course covers various religious perspectives in order to foster an appreciation for the specifically Catholic dimensions of moral theology.

Note: This course is a prerequisite for all other courses in Moral Theology.

Fall.

ThM 528—The Sacrament of Marriage and the Family 2 credits

This course provides a historical and theological analysis of the Catholic understanding of the human family and the Sacrament of Holy Matrimony. Among themes that are particularly emphasized are the Theology of the Body of Pope St. John Paul II and the practice of Natural Family Planning.

Spring.

ThM 548—Human Sexuality and Celibacy 2 credits

This course provides a historical and theological analysis of Catholic sexual ethics. Modern controversies including the sexual abuse crisis and gender ideology are studied in light of Catholic Church teaching documents. The theology and spirituality of chastity and consecrated celibacy are presented from the perspective of the Theology of the Body. Emphasis is placed on developing theological competence in order to provide sound pastoral guidance on topics in sexual morality.

Prerequisite: ThM 514.

Fall.

ThM 573—Catholic Social Teaching: *Rerum Novarum* to *Laudato Si* 3 credits

This course reviews all the major Church documents on social teaching. It emphasizes the integral connection between social justice and its moral foundations in Scripture and magisterial documents. There is a stress on Catholic social doctrine as praxis impelling. Students study the principles, values, criteria for judgment, and directives for action. Emphasis is placed on magisterial social teaching from Pope Leo XIII to Pope Francis.

Prerequisite: ThM 514.

Fall.

ThM 575—Catholic Bioethics 2 credits

This course examines both the historical development of the Catholic tradition of bioethics and its expression in official teaching documents of the Magisterium. Emphasis is placed on ethical dilemmas that arise in the areas of human fertility, genetics, impaired consciousness, and palliative care.

Prerequisite: ThM 514.

Spring.

ThM 585 Bioethical Dilemmas at the Beginning of Life 2 credits

This course is an examination of the key principles of Catholic moral thought concerning human fertility and the beginning of life. The course provides a review of the Catholic tradition in bioethics, with specific case studies designed to develop analytical and pastoral skills. Particular emphasis is placed on ethical dilemmas that arise in the areas of human fertility, genetics, embryology, and neonatal health care. Upon completion of the course, the student should be familiar with Catholic commitment to health care ministry and competent to facilitate discussion of difficult cases in medical ethics.

Prerequisite: ThM 514.

ThM 599—Special Studies in Moral Theology 1 – 3 credits

Selected topics in Moral Theology.

ThM 599A—The Natural Law Tradition 2 credits

Recourse to an objective morality based on a Natural Law Ethic is arguably one of the most common foundations in the moral teachings of the Catholic magisterium. Nevertheless, despite the long history in the Catholic tradition and its contemporary popularity, there remains much discussion among theologians about the meaning, accuracy, and validity of the Natural Law Ethic. This course examines the current development and contemporary theological discussions within the Catholic context of the Natural Law Ethic.

Prerequisite: ThM 514.

ThM 599O—A Culture of the Family 2 credits

Culture is all that makes a man or a woman to be more human. The culture of the family is promoted where authentic ethical values take place. At the same time, the family is the privileged and indispensable place to build up the culture. This course offers the perspective of the Catholic Church on the family and its contribution to human development. The course follows the invitation and teachings of Saint John Paul II, Benedict XVI, and Pope Francis to encounter the language of love that challenges our contemporary society.

Note: Cross-listed with PS 599O

Prerequisite: ThM 514.

ThM 599U—Virtue, Vice, and Addiction 2 credits

This course presents a survey of the Christian theology of virtue and vice. Readings are taken chiefly from primary sources, which are studied as guides and sourcebooks for models of conversion, moral decision-making, and spiritual progress. Emphasis is placed on 1) repentance and the call to conversion as the authentic basis for Christian asceticism; 2) traditional philosophical and theological models of virtue, vice, and moral asceticism; 3) the dynamic interrelationship between moral-ascetical practice and contemplative vision; 4) friendship as the ascetical school of Christian virtue; and 5) the interrelationship between spiritual exercise, discernment, and moral decision-making. The rich ethnic and cultural diversity of Christian thought is highlighted through study of primary sources from the Jewish, Roman, Greek, Celtic, Anglo-European, Slavic, Middle-Eastern (Syriac), North African, and North American traditions. In order to profit from the cultural and ethnic diversity of the student body, students are encouraged to bring to classroom discussion the particular ordering and grouping of virtues and vices characteristic of their own cultural heritage.

Note: Cross-listed with CH 599U

Prerequisite: ThM 514.

Pastoral Ministry

PM 501—Pastoral Ministry in Theory & Practice

This course explores the history, theory, and practice of ministry in the Church. This course includes self-reflection and discernment for students individually. Documents such as the Co-Workers in the Vineyard of the Lord: A Resource for

Guiding the Development of Lay Ecclesial Ministry, and the National Certification Standards for Lay Ecclesial Ministry will be read and discussed.

Online.

**PM 502—Pastoral Care for Marriage & Families
3 credits**

The purpose of the course is to understand the need for life-long formation in the areas of marriage and family. The vision of John Paul II, and Pope Francis, and other authors stress that preparation for marriage begins early. It continues through the immediate preparation prior to the wedding with support necessary throughout the life of a marriage and family. Every area of ministry (catechetical, youth, social, etc.) should play a role in this formation. This vision also involves an understanding of the family as a system of relationships that develop and change over time.

Online.

PM 503—Pastoral Ministry Practicum 3 credits

This practicum is designed to provide students with the opportunity to integrate and apply, in practical terms, their learning gained throughout the MAPM curriculum. Students, in collaboration with an approval of the MAPM Program Director and Site Supervisors, will develop projects to enhance the life of People of God through a specific ministry in the community. At the end of the project, students will provide the MAPM Program Director with a summary of the project, a self-evaluation, and an evaluation of performance given by the Site Director.

Online.

PM 598—Comprehensive Theological Integration Paper/Project: Integration of Spiritual, Theological, and Pastoral Aspects of Ministry 1 credit

This paper/project should demonstrate the student's integration of the study of theology with the insights gained from the practice of ministry. Pass/Pass with Distinction/Pass with Highest Honors.

Fall/Spring.

PM 599—Integration Paper/Project – Directed Research a/b/x—0 credits

Directed research toward completion of the integration paper/project. Credit/No Credit.

Note: \$100 enrollment fee per semester.

Fall/Spring.

Pastoral Studies

PS 542 Pastoral Counseling Practicum 2 credits

The purpose of this course is to provide students with an experiential opportunity to learn pastoral counseling and the fundamentals of human psychotherapeutic communication in a laboratory training setting. Students experience actual counseling sessions as clients, counselors, and observers. Taught in the spring of year 2, the course provides counseling tools for those students soon to experience internship.
Spring.

PS 580—Addictions, Compulsive Behavior, and Recovery 2 credits

The first part of this course addresses issues related to alcoholism. Presentations include discussion of the various etiological theories of alcoholism, the various treatment approaches, the effects of alcoholism on families, alcoholism among the clergy, and related problems such as abuse, sexual dysfunction, and divorce. Discussion of other addictive behaviors is also included in the class. The second part of the course focuses on compulsive behaviors, their purpose, treatment, and related problems. It includes a discussion of compulsive behaviors among the clergy and their consequences for the Church, as well as how to help parishioners who ask for assistance.

PS 580A Health Care and Catholic Morality 2 credits

This course is an examination of the key principles and central convictions of Catholic moral thought as applied to health care ministry. The course provides a systematic review of the Catholic tradition in medical ethics with specific case studies designed to develop analytical and pastoral skills. Upon completion of the course, the student should be familiar with Catholic commitment to health care ministry and competent to facilitate discussion of difficult cases in medical ethics.

Note: Cross-listed with ThM 580

PS 583—Parish Administration 2 credits

By means of case studies, role playing, and skill building, this seminar presents the fundamentals of pastoral leadership and management. Starting with the transition from the seminary to the first parish assignment, the course introduces the student to nine basic topics: integration into the parish, collaboration with the parish staff, pastoral leadership, consultation, motivation of volunteers, the parish budget, conflict resolution, and education and employment law.

PS 585—The Sunday Lectionary as Focus of Pastoral-Theological Integration 2 credits

This course introduces students to a model of integrating their academic, spiritual, and pastoral formation with their future tasks of 1) preaching the Sunday Lectionary, 2) presiding at the Rite of Christian Initiation of Adults, 3) guiding liturgical musicians in the selection of music for Sunday Eu-

charistic Liturgy, and 4) forming other liturgical and pastoral ministers out of the implications found in the Sunday Lectionary. The integration model treats the readings of the Sunday Lectionary as a saving event in the life of the community and calls upon insights gained in the entire seminary program, especially in courses from Biblical studies, systematic and moral theology, historical and liturgical theology, and pastoral studies. The course is taught in a seminar format.

PS 586—Ministry to Multicultural Community 2 credits

A study of the meaning, content, and practice of Christian Evangelization in the light of technological advances and the ever-changing demographics of parishes and local communities. The student is guided through a practical and spiritual journey toward becoming an increasingly competent pastoral leader in culturally and generationally diverse environments.

PS 587—Effective Pastoral Leadership and Administration 2 credits

The course explores the key elements of effective pastoral leadership with an emphasis on the relationships of the ordained priest (Pastor and Associate Pastor) with parish staff ministers, members of parish consultative and advisory groups, leaders of key parish lay groups, and the personnel of diocesan offices. Several specific leadership skills are developed in depth. To accommodate various learning styles, the course includes guest panels, small group sharing, meetings with personnel of the Archdiocese of Los Angeles, and discussion of pastoral case studies.

Prerequisite: ThM 514.
Fall.

PS 599—Special Studies in Pastoral Studies 1 – 3 credits

Selected topics in Pastoral Studies.
Fall/Spring.

PS 599O—A Culture of the Family 2 credits

Culture is all that makes a man or a woman to be more human. The culture of the family is promoted where authentic ethical values take place. At the same time, the family is the privileged and indispensable place to build up the culture. This course offers the perspective of the Catholic Church on the family and its contribution to human development. The course follows the invitation and teachings of Saint John Paul II, Benedict XVI, and Pope Francis to encounter the language of love that challenges our contemporary society.

Note: Cross-listed with ThM 599O.
Prerequisite: ThM 514.
Fall/Spring

Spiritual Theology

ThSp 500—Spiritual Theology and Practice 3 credits

This course is an introduction to the basic principles of Christian spirituality in the Roman Catholic tradition. It emphasizes the inseparable connections between liturgy and spirituality, and holiness and justice.

Online.

ThSp 503—Introduction to Spiritual Theology 3 credits

This course is an introduction to the basic principles of Christian spirituality in the Roman Catholic tradition. The course seeks to connect the seminarian's spirituality as a layperson with his future spirituality as a priest. It also studies the inseparable connections between liturgy and spirituality, and holiness and justice.

Fall.

ThSp 521—Lectura de textos místicos: San Juan de la Cruz 1 credit

This course surveys the most relevant characteristics of Spanish Mysticism, especially the mysticism of St. John of the Cross as reflected in the poems: *Cántico espiritual*, *Noche Oscura*, and *Llama de amor viva*. The course also considers the commentaries of the original texts, and Spanish secondary sources, as well as socio-historical and biographical background. Students have the opportunity to read and study passages from other mystical writers such as Santa Teresa de Jesús and her *Libro de la vida* and *Las Moradas*. Some consideration is also given to identify and interpret the main elements of the poetical and mystical language.

Note: Open to any seminarian with a language proficient level in Spanish.

ThSp 522—Lectura de textos místicos: Santa Teresa de Jesús 1 credit

This course surveys the most relevant characteristics of Spanish mysticism, especially the mysticism of St. John of the Cross as reflected in the poems: *Cántico espiritual*, *Noche Oscura*, y *Llama de amor viva*. The course also considers the commentaries of the original texts, and Spanish secondary sources, as well as socio-historical and biographical background. Students have the opportunity to read and study passages from other mystical writers such as Santa Teresa de Jesús and her *Libro de la vida* and *Las Moradas*. Some consideration is also given to identify and interpret the main elements of the poetical and mystical language.

Prerequisite: Proficiency in Spanish.

ThSp 583—La Intimidad con Dios 2 credits

Este curso examinará algunas nociones básicas, teorías y prácticas de la ciencia de la oración cristiana. Se trata de una introducción a las enseñanzas y las técnicas elaboradas y experimentadas a través de los siglos por los grandes orantes, con el propósito de progresar en la experiencia de la intimidad con Dios. Este propósito se tendrá para los estudiantes y

para que lo apliquen en su ministerio pastoral con los fieles de habla hispana. El curso se dará en español usando un lenguaje sencillo y pastoral en cuanto sea posible.

Prerequisite: Proficiency in Spanish.

ThSp 584—History of Christian Spirituality 2 credits

A survey of key figures who have contributed to the development of Christian spirituality, from historical and theological perspectives.

Spring 2019.

ThSp 586—Twelve Step Spirituality 2 credits

In this course, students learn about addiction and its consequences, the Twelve Step Fellowships that support recovery (especially Alcoholics Anonymous), and actually experience the process and the result of applying the Twelve Steps to their personal spiritual development.

ThSp 586A—The Church in the Middle Ages 2 credits

Medieval history and spirituality: an in-depth examination of the Church during the Middle Ages. In addition to emphasis on significant and formative issues facing the Church during this period, particular attention is given to primary texts by Western and Byzantine authors representing different traditions of medieval spirituality.

Prerequisites: CH 501 and CH 502

ThSp 588—Christian Spiritual Practices 2 credits

This course traces the history of Christian spiritual practices from their precursors in Judaism and ancient Mediterranean spirituality up to the end of the sixteenth century. Particular emphasis is laid on contemporary methods of experiencing and teaching (especially in the parish setting) traditional Christian methods of prayer, meditation, and contemplation. During the first half of the course, the history, theory, and practice of the following disciplines are studied: *lectio divina*, psalmody, monologistic prayer (the Jesus Prayer and the Rosary, for example), and liturgical prayer. In the second half of the course, attention is paid to practices of particular importance in the early modern period, such as late medieval mysticism, the lay spirituality of the *devotio moderna*, and the Spiritual Exercises of St. Ignatius of Loyola and the Ignatian spirituality articulated by other leading Jesuits.

Prerequisites: CH 501 and CH 502.

ThSp 592—Spiritual Theology and Direction 2 credits

An introduction to the principles for fostering growth and maturity in the spiritual life by means of direction and guidance, with special attention to the place of spiritual direction in the life and ministry of the priest.

Prerequisite: ThSp 503.

Spring.

ThSp 599—Special Studies in Spiritual Theology 1–3 credits

Selected topics in Spiritual Theology.

Systematic Theology

ThS 500—Dogmatic Theology 3 credits

This course explores the fundamental doctrine of the Catholic Church in a systematic fashion. Topics include the Trinity, Christology, ecclesiology, Christian anthropology, and eschatology.

Online.

ThS 501—Liturgical and Sacramental Theology for Pastoral Ministry 3 credits

This course is an introduction to the liturgy of the Roman Catholic Church. Rooted in the Church's documents on the liturgy, the course considers the Triune God and the Paschal Mystery as manifested in liturgy, the liturgy as summit and fount of the Church's life, the sacraments of initiation as the source of Christian identity, and the relationship of private prayer and liturgical prayer. Emphasis is given to the Eucharist and to the Liturgy of the Hours. It also is a mystagogical examination of the sacraments and sacramentals of the Catholic Church from a multicultural, anthropological, theological, Christological, and ecclesiological perspective, together with an in-depth theological, historical, and liturgical study of the sacraments of initiation: Baptism, Confirmation, and the Eucharist.

Online.

ThS 502—The Nature and Order of the Church 3 credits

This course is designed to familiarize lay ministers with the study of the nature of the Church and Her legal structures. It introduces the theology and philosophy of law and its role in the life of the Church. Special attention is paid to the pastoral application of Canon Law today.

Online.

ThS 513—Fundamental Theology 3 credits

This course studies the nature of revelation and the revelatory process as understood within the Roman Catholic tradition. It also examines the related topics of faith, belief, and unbelief; theology and theological method; tradition and the development of doctrine; indefectibility and infallibility in Church teaching; the exercise of doctrinal authority in the Catholic Church through dogmatic and magisterial pronouncements; and the limitation on authority and dissent. Its goals are a) to empower the student to understand the foundations of our faith and b) to equip him or her with the tools necessary to proclaim it convincingly and respond reasonably and effectively to the challenges presented against it.

Fall.

ThS 514—Christian Anthropology 3 credits

The underlying truth is that Christian anthropology is the locus of all Christian theology. This course examines the

Christian understanding of creation, especially the understanding of the human person as created in the image of God; it focuses on the concepts of "person" and "nature" within Christianity; it looks at the human experience of alienation, sin, the theology of original sin, and the fall; and it examines the human person as graced by God's loving indwelling presence, with particular emphasis on the traditional understanding of grace, along with some contemporary insights.

Prerequisite: ThS 513.

Spring.

ThS 523—Christology and Soteriology 3 credits

This course comprises a systematic and theological study of the person and work of Jesus of Nazareth in his divinity and humanity. It deals with the person and work of Jesus Christ as found in the Scriptures and interpreted in the Church's tradition, both classical and contemporary. Particular attention is given to the question of the historical Jesus; the New Testament origins of Christology; early Christological development; soteriological images and terms; and contemporary systematic reflections on the person and work of Christ. Central to the course is the Paschal mystery – the death and resurrection of Christ and the handing over to us of His Spirit.

Prerequisites: ThS 513. Spring.

ThS 535—Ecclesiology and Ecumenism 3 credits

This course is a study of the theology of the Church in light of the documents of Vatican II, with an emphasis on New Testament, early patristic, and liturgical sources, and on current developments in ecumenism and interfaith dialog. The course situates the nature and mission of the Church within the economy of the Trinity, particularly within the work of the Holy Spirit, and focuses on the role of the Church in the world today, especially in the life of the layperson and in the life of the priest.

Prerequisite: ThS 525.

Spring.

ThS 543—Sacramental Theology 3 credits

This course is a mystagogical examination of the sacraments and sacramentals of the Catholic Church from a multicultural, anthropological, theological, Christological, and ecclesiological perspective, together with an in-depth theological, historical, and liturgical study of the sacraments of initiation: Baptism, Confirmation, and the Eucharist. Liturgical rites are studied in detail as *theologia prima* (first theology).

Prerequisite: ThS 535.

Fall.

ThS 562—Theology of Ministry and Priesthood 2 credits

A study of ministry within Christianity from Biblical, theological, and pastoral perspectives, with particular reference to the study of the priesthood of Jesus Christ and how it has found and now finds expression in the roles of deacon, priest, and bishop in the Catholic Church. Particular emphasis is given to the understanding of the life and ministry of the diocesan priest in the contemporary church of the southwestern United States.

Spring.

ThS 565—The Church in Consummation: Eschatology and Mariology 2 credits

An analysis of chapters VII and VIII of the Dogmatic Constitution on the Church, *Lumen Gentium*, for what it says about the eschatological nature of the Church, of which the Blessed Virgin Mary is the icon. Jon Sobrino described eschatology as “*Spes quaerens intellectum*” – Hope seeking understanding. The first half of the course treats the traditional four last things – death, judgment, heaven, and hell – within the larger context of the Kingdom of God as the consummation of God’s eternal plan. The second half of the course discusses the place of Mary in the mystery of Christ and of the Church by surveying the Scriptures and Christian tradition, Catholic doctrine, theological approaches, and the devotional practices of Catholics in the many cultures of the southwestern United States.

Spring.

ThS 571—Trinity 2 credits

An examination of the Christian understanding of God as founded in the Scriptures and interpreted in the Church’s tradition, both in the patristic era and in modern times. It

unfolds contemporary approaches to the mystery of the Trinity and its central significance for the life of believers and the life of the Church. Particular attention is given to the centrality of the Paschal mystery in the revelation of the Trinity.

Note: Course will be offered for a final time in fall 2023.

Prerequisites: ThS 525 and ThS 535.

Fall.

ThS 572—Trinity 3 credits

An examination of the Christian understanding of God as founded in the Scriptures and interpreted in the Church’s tradition, both in the patristic era and in modern times. It unfolds contemporary approaches to the significance for believers and for the life of the Church of a Trinitarian understanding of God. It deals with the doctrine of God as sustaining source of the universe, and God as final goal of humanity and its world (eschatology).

Prerequisites: ThS 513 and ThS 523.

Fall.

ThS 575—Penance and Anointing 2 credits

A study of the sacraments of healing in the Roman Catholic tradition. The first part of the course examines the catechetical, doctrinal, historical, and moral aspects of the Sacrament of Penance and the Sacrament of the Anointing of the Sick. The personal and social dimensions of these sacraments are studied in light of patristic, medieval, Tridentine, and modern theological approaches. In the second part of the course, emphasis is placed on the canonical, liturgical, pastoral, and psychological aspects of the sacraments of healing. The course includes practical instruction on both individual and group celebrations of these sacraments, as well as a practicum on hearing confessions.

Fall.

ThS 580—Topics in Fundamental Theology 2 credits

This course is designed to examine a special topic in fundamental theology.

ThS 582—Topics in Christian Anthropology 2 credits

This course concentrates on one aspect of Christian anthropology, that is, on some question that has direct reference to our Christian understanding of the human person in today’s world. It is aimed at helping the student to enter more deeply into an understanding of the relationship of theology to human life as lived in our contemporary world.

ThS 583—Topics in Ecclesiology 2 credits

This elective aims at surveying an issue or issues of contemporary interest to the Church (for example, episcopal and presbyteral collegiality; Church councils [councils, synods, conferences, and other representative assemblies]; the parish as the typical expression of the nature and mission of the Church; the diaconate; women in ministries; the lay person in the Church and in the world). The survey is attentive to significant magisterial teaching as well as to significant theological reflection on each topic.

Prerequisites: ThS 513 and ThS 535.

ThS 584—Topics in Christology 2 credits

This course is designed to give an in-depth exploration of a Christological theme critically received in the light of Catholic tradition and magisterial teaching. Topics can include anything in the range of past or present theological reflection on the mystery of the Incarnation.

Prerequisites: ThS 523.

ThS 590—Topics in the Doctrine of God 2 credits

This course is designed to examine a special topic in the doctrine of God.

Prerequisite: ThS 513.

ThS 591—Makers of Theology 2 credits

The objective of this course is to explore the life and most important writings of a chosen theologian, to understand the influences upon him or her, to help the student to use the method of critical thinking in this exploration, and to strengthen the student's appreciation of the importance of theological reflection in the practice of ministry.

Prerequisite: ThS 513.

ThS 599—Special Studies in Systematic Theology 1 – 3 credits

Selected topics in Systematic Theology.

Special Graduate Research Courses

Re 501—Graduate Research 0 credits

Methods of library research are taught, with specific instruction in the use of online databases relevant to graduate level work in philosophy and theology. Group sessions and individual instruction are provided. Required for all newly admitted graduate or transfer students. Credit/No Credit.

Fall.

Re 598—Master of Arts Comprehensive Exam 3 credits

All students pursuing a Master of Arts degree with a non-thesis option must register for Re 598 in their final semester of course work and pass a comprehensive examination. Students are also required to submit to the Director of the M.A. Program two research papers from two concentration electives. Pass/Pass with Distinction/Pass with Highest Honors.

Re 598 a/b/x—M.A. Comprehensive Exam – Directed Research a/b/x 0 credits

Directed research toward completion of the comprehensive exam. A maximum of three extensions is permitted. Credit/No Credit.

Note: \$110 enrollment fee per semester.

Re 599—Master of Arts Thesis 3 credits

Students write and defend an approved thesis under the guidance of a thesis director. Students must register for Re 599 during their final semester of academic study; students who do not complete all thesis requirements by the end of the last semester of course work must register for MA 594 each subsequent semester for a maximum of three semesters. When the thesis is defended successfully, three credits are awarded for Re 599. Pass/Pass with Distinction/Pass with Highest Honors.

Re 599 a/b/x—M.A. Thesis – Directed Research a/b/x 0 credits

Directed research toward completion of the thesis. A maximum of three extensions is permitted. Credit/No Credit.

Note: \$110 enrollment fee per semester.

ADMINISTRATION

Seminary Administrators

Very Reverend Marco A. Durazo, S.T.D.
Rector/President

Reverend Slawomir Szkredka, Ph.D., S.S.D.
Vice-Rector, Coordinator of Human Formation

Reverend John O'Brien, S.T.D.
Academic Dean

Reverend Gustavo Castillo, S.T.D.
Coordinator of Spiritual Formation

Reverend Thinh Duc Pham, M.Div., M.A.
Director of Admissions, Coordinator of Liturgy

Reverend Bao Nguyen, J.C.D.
Coordinator of Pastoral Formation

Rev. Raymond Marquez, M.Div.
Director of Seminarians

Victoria Brennan, Ph.D.
Director of Libraries

Stuart Squires, S.T.D.
Director of M.A. in Pastoral Ministry

Reverend Lawrence P. Herrera, S.J., Ph.D.
Propaedeutic Coordinator

Brian Campos
Registrar

Nick Atapattu, M.B.A.
Director of Finance

Julie Bissinger
Human Resources Coordinator

Kyle Collins, M.B.A.
Development Manager

Greg Julius
Facilities Manager

José Luis Garduño
Director of Food Services

Seminary Committees and Councils

Academic Affairs Committee

Calendar Committee

Executive Council

Faculty Affairs Committee

Field Education Committee

Human Formation Committee

Library Committee

Liturgy Committee

M.A. / M.Div. Committee

M.A.P.M. Committee

Pastoral Formation Committee

Pre-Theology Committee

Programmatic Review Committee

Rector's Advisory Council

Seminary Admissions Committee – Pre-Theology /M.Div.

Spiritual Life Committee

Full-time Faculty

Reverend John P. Brennan, S.M.A. 1991

Professor of Systematic Theology

B.A., National University of Ireland / 1964

S.T.L., Catholic Pontifical University of Argentina / 1972

S.T.D., Pontifical University of St. Thomas Aquinas / 1981

Kevin R. Brennan 2017

Assistant Professor of Philosophy

B.A., St. Anselm College / 2002

S.T.B., Pontifical Athenaeum of Sant' Anselmo / 2005

Licentiate, Pontifical Athenaeum of Sant' Anselmo / 2007

M.A., Boston College / 2010

Ph.D., Emory University / 2018

Victoria Brennan 2017

Assistant Professor of Systematic Theology

Director of Libraries

Licentiate, University of St. Paul, Ottawa / 2001

Diploma, Vatican School of Library Science / 2007

Ph.D., Pontifical Oriental Institute / 2008

Reverend Eugenio Cárdenas, M.Sp.S. 1987-1990; 2000

Assistant Professor of Spiritual Theology

Certificate in Spiritual Direction, Mount Angel Monastery / 2000

M.Div., St. John's Seminary / 2003

Ligia Cardona 2014

Assistant Professor of Spanish

B.A., California State University, Dominguez Hills / 2000

M.A., California State University, Northridge / 2007

Reverend Gustavo Castillo 2016

Assistant Professor of Spiritual Theology

Card. Timothy Manning Chair of Priestly Spirituality (2016-Present)

Coordinator of Spiritual Formation

B.A., St. Meinrad College / 1997

M.Div., St. John's Seminary / 2001

S.T.L., Pontifical University of St. Thomas Aquinas / 2014

S.T.D., Pontifical University of St. Thomas Aquinas / 2016

Reverend Marco A. Durazo 2015

Assistant Professor of Moral Theology

Rector/President

B.A., Tecnológico de Monterrey / 1993

M.Div., St. John's Seminary / 2007

M.A., St. John's Seminary / 2008

S.T.L., Pontifical University of the Holy Cross / 2013

S.T.D., Pontifical University of the Holy Cross / 2015

Reverend Luke Dysinger, O.S.B. 2000

Professor of Church History and Moral Theology

Chair of Theology Department

B.A., University of Southern California / 1974

M.D., University of Southern California School of Medicine / 1978

Certificate in Theology, Oxford University, England / 1985

D.Phil., Oxford University, England / 2000

Reverend Lawrence Herrera, S.J. 2022

Coordinator of the Propaedeutic

B.A. St. John's Seminary College / 1971

M.Div., Weston School of Theology / 1981

Th.M., Weston School of Theology / 1981

Ph.D., Fuller Theological Seminary / 1998

Anne Kellenberger 2017

Assistant professor of English

B.A., California State University, Northridge / 1978

M.A., California State University, Northridge / 1982

Ph.D., University of California, Los Angeles / 2002

Mariano López 2004

Associate Professor of Spanish

Coordinator of the Language and Cultural Studies Programs

Chair of the Language Department

Licentiate, University of Fribourg / 1984

Licentiate, Spanish Ministry of Education and Science / 1986

Ph.D., University of Fribourg / 1990

Reverend Jonathon Meyer 2023

Assistant Professor of Moral Theology

Assistant Coordinator of Propaedeutic

B.S., Catholic University of America / 2008

M.Div., St. John's Seminary / 2015

M.A., St. John's Seminary / 2015

S.T.L., Pontifical University of the Holy Cross / 2021

S.T.D. candidate, Pontifical University of the Holy Cross

Reverend Bao Nguyen, J.C.D. 2022

Coordinator of Pastoral Formation and Field Education

Chair of the Ministries Department

Assistant Professor of Canon Law

B.S., California State Polytechnic University Pomona / 2001

M.Div., St. John's Seminary / 2010

M.A., St. John's Seminary / 2010

J.C.L., Pontifical Gregorian University / 2019

J.C.D., Pontifical Lateran University

Reverend John J. O'Brien 2018

Assistant Professor of Systematic Theology

Academic Dean

B.A., St. Louis University / 2003

S.T.B., Pontifical Gregorian University / 2006

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