

# **Pope St. John XXIII National Seminary**



**2022- 2023 Catalog**

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## *Welcome*

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As the Rector, I am aware of the great privilege that is mine to be called to serve in this special place known as Pope St. John XXIII National Seminary. I am constantly amazed as I discover the wonderful work and ministry of those who have served here before me as either Rector, Faculty, or as a member of the Staff. These dedicated men and women have created a spiritual home that offers an opportunity for discernment to those men who feel called to respond to God's invitation to serve Him as a Roman Catholic priest. I am humbled by the knowledge that I am succeeding a wonderful lineage of outstanding individuals who have established this unique place that has provided the strong foundation for those men who have answered God's call later in their lives. I am also very excited about the many possibilities that are before us as we continue to offer to the Church dedicated shepherds who are deeply in love with Christ and who seek to share that love with others as ordained priests.

I am very grateful for your interest in Pope St. John XXIII National Seminary, and I would like to take this opportunity to introduce you to this extraordinary place.

The Pope St. John XXIII Seminary community is committed to our founding mission: the human, spiritual, academic, and pastoral formation of candidates aged 30 and older. Our unique institution is the only American seminary for these mature candidates administered by diocesan priests. For more than five decades, candidates have been accepted from various professional backgrounds, such as law, medicine, business, teaching, sales, banking, social work, and military service. The diversity of life experiences shared by these mature seminarians enriches both the Seminary community and their future ministries in the Church.

At Pope St. John XXIII, seminarians are offered a balanced program of priestly formation in a healthy, happy, and mature environment specifically suited for the adult learner. The curriculum of theological studies is designed to nurture what is central to our Catholic Faith and Tradition in an integrated human, spiritual and pastoral formation program. The expectation is that candidates applying for admission will have obtained an undergraduate degree and many enter the Seminary having already earned advanced degrees.

Candidates considering admission are sponsored by a diocese or religious order. Our current seminarians represent over thirty dioceses and five religious orders located throughout the United States and beyond. Since 1964, 150 dioceses and religious orders have entrusted the formation of their candidates for priesthood to this Seminary. Nearly 700 alumni serve throughout the world.

Thank you again for your interest in our Seminary. At Pope St. John XXIII, we are grateful for the opportunity to prepare holy and effective pastoral leaders to serve the faithful of our Church.

Sincerely yours in Christ,

Very Reverend Brian R. Kiely  
Rector and President

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## *Mission and History*

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### Mission

Pope St. John XXIII National Seminary is a Roman Catholic professional and graduate theological institution dedicated uniquely to the preparation of seminarians 30 years of age and older responding to a call to priestly ministry.

Our program fosters the human, spiritual, academic, and pastoral formation of its seminarians. We especially respect and utilize the life experiences and accomplishments of our mature seminarians, as we prepare them for priestly ministry.

The Seminary program is based on the *Ratio Fundamentalis* of the Holy See, the Program of Priestly Formation of the United States Conference of Catholic Bishops and the Post-Synodal Exhortation of Pope St. John Paul II, *Pastores Dabo Vobis*.



## History

Sixty years ago, Richard Cardinal Cushing saw the need for a Catholic seminary such as ours.

In 1964, with the encouragement and the explicit blessing of Pope Paul VI, Pope St. John XXIII National Seminary became the first seminary in North America established for the formation of men answering the call to priesthood later in their lives.

In 1972 the Seminary was chartered by the Commonwealth of Massachusetts to grant the Master of Divinity degree.

In 1983 the Seminary became an accredited member of the Association of Theological Schools.

In the 2007 Fall Semester, our Seminary introduced a new optional Pre-Theology Program for candidates whose Bishops or religious superiors deem it appropriate.

To date, candidates have come to the Seminary from more than 140 dioceses and 23 religious communities. Our more than 700 alumni serve in dioceses and religious communities throughout the world.



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## ***Governance***

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### Members of the Corporation

His Eminence, Seán Patrick Cardinal O'Malley, OFM Cap., Chairman and Treasurer (ex officio)

Very Rev. Brian R. Kiely, Rector, and President

Most Rev. Mark O'Connell

Ms. Mary Ann McLaughlin

Mr. James J. Mahoney

### Board of Admissions

Very Rev. Brian R. Kiely, Admissions Officer, and Chair

Rev. Vincent Daily

Msgr. William Fay

Rev. Stephen J. Linehan

Rev. Paul Miceli

Rev. Msgr. James Mongelluzzo

Rev. William F. Murphy

Rev. Msgr. Robert Oliver, BH

Rev. Scott Surrency, OFM Cap.

Rev. Joseph Zwosta

### Administration

Very Rev. Brian R. Kiely, Rector and President

Rev. Paul Miceli, Vice Rector/Director of Human Formation

Rev. Joseph Zwosta, Director of Intellectual Formation/Academic Dean/Registrar

Rev. William F. Murphy, Director of Spiritual Formation

Rev. Stephen J. Linehan, Dean of Seminarians/Director of Pastoral Formation

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## ***Governance (continued)***

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### Board of Trustees

His Eminence, Seán Patrick Cardinal O'Malley, OFM Cap., Chairman

Very Rev. Brian R. Kiely

Mr. R. Stephen Barrett, Jr.

Most Rev. Roy E. Campbell '07

Mr. John E. Corcoran

Sr. Judith Costello, CSJ

Mr. Scott A. Gieselman

Dr. John LaRossa

Mr. John H. MacKinnon

Mr. David J. Madigan

Most Rev. James Massa

Ms. Mary Ann McLaughlin

Most Rev. Mark O'Connell

Mr. Newcomb Stillwell

Mr. Dan Lagan

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## ***Accreditation***

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Accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, the MDiv (Master of Divinity) degree program was approved for an additional ten years in 2019.

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada  
10 Summit Park Drive  
Pittsburgh, PA 15275 USA  
Telephone: 412-788-6505  
Fax: 412-788-6510  
Website: [www.ats.edu](http://www.ats.edu)

**Chartered by:**

The Board of Regents of the Commonwealth of Massachusetts

**Memberships:**

American Library Association  
American Theological Library Association  
Association for Theological Field Education  
Catholic Association of Theological Field Education  
Catholic Biblical Association  
Catholic Library Association  
Catholic Theological Society  
Center for Applied Research in the Apostolate  
Council for Higher Education Accreditation  
East Coast Conference of Major Seminary Rectors  
East Coast Conference of Major Seminary Academic Deans  
Federation of Seminary Spiritual Directors  
National Catholic Educational Association  
National Association of Catholic Theological Schools  
  
New England Library Network  
Society of Biblical Literature  
The National Catholic Bioethics Center

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## ***Full-Time Formators and Faculty***

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Very Rev. Brian Kiely, Rector

Rev. Vincent Daily

Rev. Msgr. William Fay

Rev. Stephen Linehan

Rev. Paul Miceli

Rev. Msgr. James Mongelluzzo

Rev. William Murphy

Rev. Msgr. Robert Oliver, BH

Rev. Scott Surrency, OFM Cap.

Rev. Joseph Zwosta

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## *Adjunct Faculty*

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Dr. James Arinello

Rev. Cristiano Barbosa

Rev. Joshua Barrow

Rev. Eric Bennett

Rev. Ryan Connors

Deacon Jay Cormier

Prof. Nilza Gonzales-Pedemonte

Rev. John Grimes

Rev. Peter Grover, OMV

Very Rev. Christopher Heanue

Dr. Anthony Keaty

Prof. Bernadine Kensinger

Dr. Christopher Klofft

Rev. Victor Nwabueze, OMV

Mr. Michael Olbash

Rev. Christopher O'Connor

Rev. Msgr. F. Stephen Pedone

Rev. Walter Smith, SJ

Rev. Ronald Tacelli, SJ

Sr. Chimbuoyim Uzodimma, HFSN

## *Our Campus*

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The Seminary is in Weston, Massachusetts, 13 miles west of downtown Boston, on over 35 acres of wooded land. Our proximity to Boston makes available to us numerous educational, cultural, and recreational opportunities.

Each seminarian is assigned a single room and shares a bathroom/shower with his neighbor. The chapel and dining room are located on the first floor. Exceptional chefs prepare meals served buffet-style. Residence areas are on the first and second floors. Every seminarian's room is equipped with internet and cable tv access.

In addition to classrooms and offices, the building features a Learning Center, gym, media room, bookstore, laundry, computer lab and two seminarian lounges. A smoke-free environment is preserved in the building.

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## *Learning Center*

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Construction of our Learning Center was completed in January 2016. The facility is 10,000 sq. ft., spread over two floors. In addition to housing 70,000 volumes and over 260 journal titles, the Learning Center provides a state-of-the-art environment with advanced technologies to foster learning, research, and communication. Study and research are aided by a significant reference collection of over 4,000 volumes, as well as the assistance of a professional librarian. In addition to the physical collection, access to the most important database tools in the field of religion are available electronically.

High-speed wireless internet access is available throughout the learning center, along with access to the Seminary's internal computer network.

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## ***Collaborative Community Life***

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As you enter seminary, you embrace a life that has the power to transform your whole being into someone who can act in the person of Jesus Christ, Head and Shepherd of the Church. This life is partly expressed in accepting with your fellow seminarians a set of customs and courtesies. The directives found in *The Rule of Life* manual (found on SharePoint) invite you beyond simple impulse to an interior discipline that makes possible both a closer discipleship of Jesus Christ and a supportive life with the brothers in community. You are preparing to enter a public Christian life in common with others who share the same vocation in the Church and under the direction of those appointed by the Magisterium to guide you in response to this call.

Community living belongs to the core of priestly formation because it constitutes a proper context in which the meaning of Christ's priesthood can be experienced. As the Catholic Bishops of the United States have suggested, priestly formation takes place most appropriately in a seminary community.

Community is here understood as an organic network of interpersonal relationships. Gathered for the purpose of helping men prepare for the priesthood, a seminary community will reflect the unity of faith and love that comes from the Holy Spirit and links the seminary to the larger community of the total Church and the world. In this communal setting, students deepen their awareness of the ideals and challenges of the priesthood through their own exercise of pastoral ministry, through reflection upon revelation and its meaning for the modern world, through association with their bishops, priests, and faculty members, and in great part, through the constant and sometimes even abrasive relationships with other seminarians. (Program for Priestly Formation, #171)

Our life together in community requires each seminarian to involve himself earnestly with other members of the house and with its various communal activities. Each of us must row in unison with our brother for the greater good of the community. Just as individual responsibility, initiative, and mutual support are integral to the work of priestly life and ministry, so are they essential to good seminary living. Of course, the effort to incorporate these values in your own attitudes and actions implies a correlative responsibility on the part of seminary administrators and faculty to provide avenues for student involvement, including decision-making. Again, to quote the bishops:

Sharing with one's brothers is the primary source of the seminarian's personal growth. Participation makes the difference. By participating in the reflection and decision-

making, by accepting the responsibilities and common goals of the group, the seminarian takes on a new self-awareness and self-realization...

(Program for Priestly Formation, #379)

The individual who embarks on a program of studies and priestly formation should be aware he is thereby adopting a way of life that appears increasingly to be a “sign of contradiction” within the broader American culture. The Gospel values enjoined on the Church’s pastors of the new millennium must more than ever be reflected concretely in the attitudes and actions of the man seeking to be of service within the presbyterial order. Specifically, such a person should keep in mind the following:

1. The way of life of seminarians should reflect their commitment to asceticism, which takes on a special character in the celibate state. Candidates for the priesthood should maintain a certain measure of detachment from material goods, as shown in tasteful simplicity of dress and room furnishings.
2. The life of a Catholic seminarian ideally reflects a deep inner joy, which ought to become manifest in the enthusiasm he brings to liturgy and private devotions, theological studies, pastoral work, and community living. Everyone should monitor himself for indications of serious depression and discouragement and seek competent counsel whenever such symptoms arise.
3. The priestly life draws from the wellspring of prayer and strives for holiness, which “has a real effect on the proclamation of the Word, the celebration of the sacraments, and leadership of the community in charity.” (Pastores dabo vobis, #25) Development in prayer, especially Eucharistic worship within and outside the liturgy, requires time and effort. Everything should contribute to sustain an atmosphere conducive to prayer in the seminary.
4. Concern for others should be the hallmark of the Catholic candidate for Holy Orders. Openness to others, generosity, honesty, and graciousness should be cultivated in order to overcome narrowed self-interest and to help create what Pope John Paul II describes as “a community built on deep friendship and charity...a true family living in joy.” (Pastores dabo vobis, #60)

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## ***Rule of Life***

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The **Rule of Life** Handbook is given to every seminarian (and is also available on SharePoint). This **Rule of Life** is a means to help in the realization of the goals and objectives discussed above. Specific regulations are intended to concretize the Gospel values that are brought to bear on the building up of Christian community. The policies of Pope Saint John XXIII National Seminary are presented not only as individual and community expectations, but also as guides and aids in the transformation of your mind, heart, and will to Jesus Christ the High Priest, who came “not to be served but to serve.” (Mk 10:45)

The **Rule of Life** includes standards for a well-balanced community life as well as academic parameters necessary for a positive experience at Pope St. John highlighting the four pillars of formation. The handbook includes topics such as:

- LIFE IN COMMUNITY
- FACILITIES AND OPERATIONS
- SEMINARY POLICY ON ALCOHOL AND DRUG ABUSE
- MASSACHUSETTS HAZING REPORTING REGULATIONS
- FIRE PREVENTION AND EMERGENCIES
- PRESENCE OF MINORS ON CAMPUS
- SEXUAL HARASSMENT POLICY
- GROUNDS FOR IMMEDIATE DISMISSAL
- COUNSELING POLICY AND PROTOCOLS

### **GROUNDS FOR DISMISSAL**

Certain behaviors constitute grounds for dismissal from the seminary outside the normal evaluation process. Such a decision can be made immediately by the Rector or upon the recommendation of a Disciplinary Board selected by him. The following serious issues may constitute evidence of a seminarian’s lack of suitability for priestly formation, and are therefore grounds for dismissal:

1. Slander, calumny, or detraction.
2. Stealing, cheating, or lying, plagiarism.
3. Sexual harassment or misconduct.
4. Use of any electronic resources for unhealthy, illegal, or immoral purposes.
5. Alcohol and drug misuse.
6. Significant psychological disorders.
7. Bullying.
8. Violation of the policy on the presence of minors.

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## ***Athletics & Recreation***

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The Seminary fitness area is composed of two well-equipped rooms (treadmills, ellipticals, free weights). Outside, there is a full basketball court, a bocce court, and a 5-hole putting green. Nearby Regis College provides a full and very affordable fitness center, including a six-lane pool.

The town of Weston and surrounding rural environs offer numerous areas for running, biking, hiking, and cross-country skiing. A fine variety of ocean beaches, lakes and rivers, ski areas and state parks are located within easy driving distance.

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## *Alumni*

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The alumni of Pope St. John XXIII National Seminary continue to have and enjoy a unique relationship with the institution, its faculty and current seminarian community. This relationship is characterized by a special spirit of warmth, outreach, and concern that the community has for each alumnus as a person and for the quality and success of his priestly ministry.

The alumni have their own national association and constitution and informally meet on a regional basis. The annual meeting is held in October at the Seminary in conjunction with Alumni Days. Alumni Days is an important part of the Seminary's activities, boasting a vigorous program over a period of two days where alumni can experience a period of spiritual renewal, theological updating, and social relaxation.

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# ***Admission Process***

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## **Formal Application Process**

Candidates apply for admission to our Seminary under the sponsorship of a diocese or religious order. The Seminary must have formal evidence of sponsorship prior to reviewing an application.

Should you be interested in admission to Pope St. John XXIII National Seminary, your Vocation Director may request an Application Packet from the Seminary for you. The Application Packet contains forms which request some general background data, the names of (3) priests for references, requests a 500-word autobiography focusing on significant influences in your decision to apply and a recent photo. The applicant also provides the Seminary with educational transcripts, testimonials from business/career associates, work history, records of sacraments, health status, military discharge (if applicable), names of any previous religious institutions attended, psychological test results (arranged by sponsoring diocese/order), etc.

Credit may be granted for courses taken from other institutions if deemed comparable by the Academic Dean.

Upon completion, formal applications are reviewed by the Board of Admissions. If the Board's decision is favorable, the applicant is invited to the Seminary for interviews.

## **Interviews**

At a mutually convenient time, the invited candidate visits the Seminary for a few days. He is interviewed by members of the Board of Admissions and meets with the Seminary's consulting psychologist to review the psychological testing. As necessary, interviews can be conducted remotely via Zoom. Subsequently, a final review is made regarding the candidate who is then informed of the Board's decision.

## Application Timing

Applications are accepted at any time during the year. However, as the process may take up to two months, once you are accepted for sponsorship by your diocese/order, the process should begin as soon as feasible. If possible, an approved applicant is also encouraged to visit when the Seminary is in session (September through April). This allows firsthand observation of the Seminary program and community life. While not officially part of the admissions process, such visits may be useful in terms of personal vocational discernment.

## Tuition and Financial Assistance

### Tuition

Tuition is billed to each seminarian or his sponsoring diocese or religious community on an annual basis. Current tuition rates are:

- Annual Tuition + Room and Board - \$41,000 (2022-2023)
- Tuition \$26,500 (in 2022-2023)
- Room & Board - \$14,500 (in 2022-2023)
- Tuition per Credit Hour (non-seminarian) - per semester \$500
- Audit Fee (non-seminarian) - \$250 per course

Tuition will be refunded in accordance with the following schedule:

- Within the third week of class - 80%
- Within the fourth week of class - 60%
- Within the fifth week of class - 40%
- Within the sixth week of class - 20%

Additional Fees:

- Transcript Fee - \$10
- Refundable Room Deposit - \$500

Tuition is billed to the sponsoring diocese or religious community (an estimated additional allowance of \$5,000 will be needed annually for personal living expenses, health insurance [if not otherwise provided], books and automobile expenses).

## **Tuition Refund Policy**

Tuition will be refunded in accordance with the following schedule:

Within the third week of class	80%
Within the fourth week of class	60%
Within the fifth week of class	40%
Within the sixth week of class	20%

## **Financial Assistance**

### **GI Bill®**

In addition to student loans, veterans may apply for assistance through the GI Bill® (GI Bill® is a registered trademark of the U.S. Department of Veteran's Affairs (VA). More information about education benefits offered by VA is available at <https://www.benefits.va.gov/gibill>). Pope St. John XXIII acts as a liaison with the Veterans Administration for students who may qualify to receive veterans' education benefits. Eligible students should apply through the United States Department of Veterans Affairs to obtain a Certificate of Eligibility. Applications can be completed online at [www.gibill.va.gov](http://www.gibill.va.gov) or by calling the Department of Veterans Affairs at 1-888-GIBILL-1 (1-888-442-4551).

In accordance with Sec. 103 of The Veterans Benefits and Transition Act of 2018:

Pope St. John XXIII National Seminary permits any covered individual\* to attend or participate in the course of education during the period beginning on the date on which the individual provides to the education institution a certificate of eligibility for entitlement to education assistance under Chapters 31 or 33 (a "Certificate of Eligibility" can also include a "Statement of Benefits" obtained from the Department of Veterans Affairs' (VA) website - eBenefits , or a VAF 28-1905 form for Chapter 31 authorization purposes) and ending on the earlier of the following dates:

1.) The date on which payment from the VA is made to the institution

2.) 90 days after the institution certified tuition and fees following the receipt of the Certificate of Eligibility.

\* A covered individual is any individual who is entitled to education assistance under chapter 31, Vocational Rehabilitation and Employment, or Chapter 33, Post 9/11 GI Bill ® benefits.

Pope St. John XXIII National Seminary does not penalize Chapter 31 or 33 students if/when the VA is late making payments. Pope St. Jon XXIII National Seminary does not have any policies in place that would do any of the following while waiting for VA payments:

- Prevent enrolling
- Assessing a late penalty fee
- Requiring alternative or additional sources of funding
- Denies access to school resources

To prevent outstanding student accounts, Chapter 31 or 33 students must:

- Submit a COE or Statement of benefits by the first day of classes
- Submit a written request to be certified
- Provide any additional information needed or certification.

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## ***FAQ – Frequently Asked Questions***

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Potential candidates have many common questions and concerns. Many men have experienced a calling to priesthood, but for various reasons, were unable to pursue it. Then, years later, they hear the call stronger than ever. Pope St. John XXIII National Seminary is a theological institution uniquely dedicated to the preparation of seminarians over the age of 30 responding to a call to priestly ministry. Since 1964 our Seminary has been acclaimed for offering quality formation specifically suited for the adult learner. Currently, our 700+ alumni serve throughout the world. Many men have questions about the discernment process. These often include:

### **“Am I too old to be accepted into a Seminary program?”**

The answer is no! We believe that mature men make some of the best priests as they possess a wealth of life experiences. As a “second career” Seminary, the general range for acceptance is 30 to 60 years of age. Please note that many dioceses and religious communities have age limit requirements.

### **“I was married. Now I am a widower. Am I still eligible for consideration?”**

Yes. Many of our mature candidates have been married - and some have grown children and grandchildren.

### **“I was married and am now divorced. Can I be a priest?”**

Yes. A declaration of nullity (annulment) will be required if the other party is living.

### **“What type of educational background is required?”**

The expectation is that an applicant will have obtained an undergraduate degree. Any exceptions to this degree requirement will be in accordance with Association of Theological Schools standards. Typical candidates will be enrolled in our 4-year Master of Divinity program. Candidates who do not have the prerequisite courses in philosophy may take an additional 1-2 years of pre-theology.

## **“I haven’t been in school for years. Will I struggle with the academics?”**

Pope St. John’s academic curriculum is based on decades of teaching the adult learner. Our professors excel in understanding the individual needs and varied backgrounds of our seminarians. They work with each seminarian to ensure that they feel comfortable with their course load.

## **“Who will pay for my seminary education?”**

In most cases the sponsoring diocese or religious community pays the tuition and room and board. Every diocese is different as to what it will pay for. Pope St. John has many students that use the GI Bill to cover a portion of the costs. Financial aid is available to those who may be responsible for the costs.

## **“How do I start the admissions process?”**

Collaboration between the sponsoring diocese or religious community and Pope St. John XXIII Seminary is an integral part of the admissions process. Candidates apply for admission to Pope St. John XXIII Seminary under the sponsorship of a diocese or religious order. Your local pastor is a great source of information. He can point you in the right direction as to who to speak to in your diocese. Your diocese website is a great source of information on how to contact the Vocation Director and to learn how their vocations process works.

Some dioceses do not accept older candidates. As you can see by the map of Dioceses Served, many do! (<https://www.psjs.edu/dioceses-served>) We can assist you with finding a possible diocese that accepts older candidates such as yourself.

## Does the Seminary have a policy for transfer of credits from another institution?

All requests for transfer of credit to the Master of Divinity program must be approved by the Academic Dean. Normally, these credits must have been earned within the previous seven years at an accredited institution and been judged to be equivalent to courses in the Seminary's curriculum. No credits for courses in which the student received below the grade of C will be accepted. The Seminary's Admissions Board decides for each admitted seminarian in conjunction with the sponsoring (arch) diocese the length of the seminarian's priestly formation program. For those who have completed graduate theology courses prior to coming to Seminary that are eligible for transfer of credit and who have been placed in First Theology (thus expected to complete all four years of the PSJS M.Div. degree/priestly formation program), the Seminary, in practice, accepts a transfer of credit in lieu of a Seminary course only if the seminarian wishes to use the time devoted to the course for some other formation related activity.

## "I am not a U.S. citizen. Can I study at Pope St. John XXIII?"

Yes. We will work with you to obtain a F-1 visa. F visas are a type of non-immigrant student visa that allows foreigners to pursue education (academic studies and/or language training programs) in the United States. F-1 students must maintain a full course of study.

Please refer to <https://studyinthestates.dhs.gov/students> for additional information.

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## ***Welcome from Academic Dean***

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Dear Friends,

At Pope St. John XXIII, we offer a balanced intellectual program in a healthy, happy, and mature environment specifically designed for older seminarians. We provide training in the various skills and competencies necessary for effective priestly service in today's challenging culture. Above all, we want our seminarians to know and love God more and more each day, so that they can help others to know and love Him more and more as ministers of the Church.

We aim to provide a complete and well-rounded biblical, historical, dogmatic, pastoral, moral, spiritual, liturgical, and sacramental formation. These studies nourish the spiritual life, deepen self-knowledge, promote confidence in articulating the Catholic faith, foster a sense of community, and enhance the development of well-integrated and committed candidates. Our academic program is faithful to the Church's Magisterium and grounded in the Church's norms for priestly formation.

Our Seminary has two academic programs:

- Master of Divinity (a four-year program in theology on a graduate level)
- Pre-Theology (an optional one-year preparatory program in philosophy and undergraduate-level theology for candidates that bishops deem appropriate)

Our formators and faculty members not only have impressive academic credentials and backgrounds. They also have tremendous experience with parish life and ministry.

Please know that I would be happy to speak with any potential candidate about his own academic situation or about our program in general. Please also know of my prayers for your vocational discernment.

Sincerely yours in Christ,

Rev. Joseph M. Zwosta  
Director of Intellectual Formation and Academic Dean

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# ***Goals & Objectives of the Master of Divinity (M.Div.) Program***

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## **Goals of the Program**

The academic program seeks to assist candidates in attaining the various competencies and skills necessary for pastoral ministry today that will enable them to articulate and communicate to others what it means to be a follower of Jesus Christ. To achieve this goal, seminarians must come to know:

- Jesus Christ, their Lord
- The ways that Christians throughout the centuries have understood Him
- Themselves, as earthen vessels who are called by God to proclaim the good news in our society
- Their brothers and sisters, with whom they form the community of Christians

## **Objectives of the Program**

Specifically, the Master of Divinity program aims to develop in the seminarians a personally interiorized integration of spiritual development, theological knowledge, and pastoral skills, including the formation of a lifelong habit of theological reflection, by means of the following objectives:

- Knowledge of the documents of the Christian tradition and the official teachings of the Catholic Church.
- Understanding of traditional theological disciplines as well as their meaning and relevance in the Church and world.
- Cultivation of pastoral identity, skills, and practice in the context of a theology of ministry.
- Ability to communicate the Christian message through preaching, teaching, and the exercise of leadership in the community, in fulfilling the mission of the Church.
- Development of a sound spiritual foundation based on a life-giving relationship with Jesus Christ, vocational discernment, and an understanding of the human person in his various dimensions.
- Attainment of a theological education which recognizes and takes account of the global dimensions of priestly ministry in today's world.

- The courses listed on pages 27-30 are Pre-Theology courses. These courses meet 3 hours per week for approximately 15 weeks. The amount of student work outside the classroom per course per week is 3-5 hours. Students receive a letter grade at the conclusion of the semester. Though these pre-theology courses are essentially 3-credit courses, they are not credited to the M.Div. degree program.
- The courses listed on pages 31-38 are Master of Divinity (M.Div.) degree courses (each of which is 3-credit, unless otherwise noted).
- The M.Div. degree requires 124 credits.

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## ***Course Listings***

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### **Pre-Theology**

From its founding, Pope St. John XXIII has been permitted to accept candidates directly into its four-year seminary Master of Divinity Program. However, an optional Pre-Theology Program is offered for candidates whose bishops or religious superiors deem it appropriate. In addition to the academic component listed below, the Pre- Theology Program also provides human, spiritual, and pastoral formation.

#### **First Semester**

Philosophy for Theology I  
Natural Theology  
Philosophical Ethics  
Basic Catholic Doctrine I

#### **Second Semester**

Philosophy for Theology II  
Philosophy of Being and Knowledge  
Basic Catholic Doctrine II  
Elective

For those requiring an additional year of pre-theology, a supplemental curriculum will be provided.

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#### **Basic Catholic Doctrine I**

This course is a general survey of the fundamental and essential truths of the Catholic faith based on the *Catechism of the Catholic Church*. A summary of the Church's faith and moral doctrine as well as the liturgy and sacraments will be presented.

## **Basic Catholic Doctrine II**

This course is a general survey of the history and teachings of the Second Vatican Council (1962-1965). Prime focus will be given to the four constitutions: *Dei Verbum*, *Sacrosanctum Concilium*, *Lumen Gentium*, and *Gaudium et Spes*. Conciliar teachings on ecumenism/interreligious dialogue, religious freedom, and evangelization will also be covered.

## **Natural Theology**

This course is a philosophical exploration, following the lead of St. Thomas Aquinas, of what human reason can know about God. Topics include the relation between faith and reason, religion and science, the existence of God, and the Divine attributes.

## **Philosophical Ethics**

This course introduces students to the major philosophical theories about ethics. Special emphasis is given to virtue ethics and to natural law theory. Seminarians will develop a strong foundation in Aristotelian and Thomistic ethics. With a firm basis in this system of ethics, we will use it as a basis to understand subsequent developments in ethics such as Deontology, Utilitarianism, and Proportionalism. We will also engage with contemporary moral issues such as euthanasia, transgenderism, and abortion. Throughout our course we will base our arguments on philosophical principles; enabling seminarians to engage with those who do not share the principles we receive through revelation. At the end of the course, we will see how our human striving for happiness ultimately points to the need for grace.

## **Philosophical for Theology I**

Based on the Catholic doctrine of revelation as expressed in *Dei Verbum*, this course will examine fundamental philosophical distinctions embraced by the Church in her perennial articulation of the faith; the relationship of faith and reason as human activities ordered to the truth; the gift of God's self-revelation fulfilled in Jesus Christ and its reception by faith; sacred Scripture and sacred Tradition as the bearers and disclosers of revelation; and the relationship of the Church's Magisterium and theology. Emphasis is placed on reading primary sources, including texts of Sacred Scripture, writings of Church Doctors and Fathers, magisterial documents, and theologians. The course will help the seminarian to develop a sound spiritual foundation rooted in a life-giving relationship with Jesus Christ so that he may successfully bring the truth of Christ to those whom he is called to serve. The course will also help the seminarian recognize the different disciplines in theology.

## **Philosophy for Theology II**

This course examines the major philosophical themes present in the Modern and Contemporary Periods of philosophy. Attention will be given to the ways in which the philosophical developments during these two periods of thinking either mature and enhance or contravene and undo the discoveries of the Ancient and Medieval Periods of Philosophy. Beginning with Niccolò Machiavelli, we see a drive to accomplish something new in philosophical thinking; something that not only raises suspicion about the inherited wisdom from the Ancient and Medieval philosophers but actively seeks to overthrow it. With René Descartes we find a wholly new first focus for philosophy: The examination of the human subject and how he or she is able to know becomes the ultimate issue for philosophy, replacing the examination of reality and the ultimate search for its first cause. That investigation into knowing, with its necessary focus on man, becomes a hallmark of Modern Philosophy, whether in Rationalism and Empiricism or in nineteenth century Nihilism. In addition to Descartes, we will investigate the work of Thomas Hobbes, Karl Marx and Friedrich Nietzsche to see this point. With the work of Edmund Husserl at the beginning of the Twentieth Century, we see a critique of the Modern preoccupation with how the human person knows, a turn toward locating the human person's proper place in the universe, and a more realistic understanding of human knowing that reaches for and reiterates the discoveries of the Ancient and Medieval minds. In addition to Husserl, we will look at the work of two of his philosophical disciples: Carmelite Sister Teresa Benedicta of the Cross (Edith Stein) and Pope John Paul II (Karol Józef Wojtyła) to appreciate the positive implications of the Husserlian development for philosophy and, therefore, theology.

## **Philosophy of Being and Knowledge**

This course will focus on metaphysical understanding with an emphasis on how metaphysics aids the student in theological studies. Philosophical issues like being, essence and existence, causality, and the cause of all being will be examined. In addition to developing a metaphysical language and understanding, this course will also treat ideas of Truth and how the human person comes to know and arrive at Truth. Distinctions between nature and convention, Truth and opinion, appearance and reality will be explored. Finally, the course will conclude with the relationship between faith and reason: the two great capacities of the human person.

## Master of Divinity

### Goal and Objectives

The goal of the program in all its dimensions is to provide students with opportunities to develop the identity and competency for ordained priestly ministry in the Church. Specifically, the Master of Divinity Program aims to develop in the students a personally interiorized integration of spiritual development, theological knowledge, pastoral skills, and the necessary human qualities by means of the following objectives:

1. Knowledge of the sources of the Christian faith and the official teachings of the Catholic Church
2. Understanding of the various subdivisions of theological study, their interconnectedness, and their meaning and relevance in the contemporary Church and world
3. Ability to communicate the Christian message through preaching and teaching
4. Cultivation of pastoral identity, practical pastoral skills, and the exercise of leadership in ecclesial community
5. Acquisition of an understanding of the human person, including the dynamics of human development, interpersonal relationships, and recognition of the diversity among persons
6. Development of a sound spiritual foundation rooted in a life-giving relationship with Jesus Christ within the context of the Catholic ecclesial communion
7. Recognition of the global dimensions of priestly ministry in contemporary society.

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The Master of Divinity program consists of eight semesters, except in the case of those who qualify for a special program. The core curriculum is divided into eight major concentrations: Biblical Studies, Dogmatic Theology, Moral Theology, Sacramental Theology, Patristics and Church History, Canon Law, Spiritual and Pastoral Studies, and Communications and Homiletics.

In addition to the core curriculum, each student is required to complete two elective courses.

## **Course Listing:**

### **Philosophy for Theology I**

See description on Page 28

### **Philosophy for Theology II**

See description on Page 29

## **Biblical Studies**

### **Pentateuch and Historical Books**

The course is designed to introduce seminarians to the study of the Old Testament and to prepare them for continued study of its sacred books after ordination. Initial introductory topics build the foundation for biblical study through presentations on the biblical canon, the relationship between the Bible and the liturgy, biblical inspiration, the significance of genre in exegesis, the significance of the Old Testament for Christian revelation, and the Four Source theory of the Pentateuch. Following these introductory topics, we will undertake a study of the three major historical sections of the Old Testament in the Catholic tradition: the Pentateuch (Genesis through Deuteronomy), the Deuteronomistic History (Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings), and the Persian (Ezra-Nehemiah, 1 & 2 Chronicles) and Greek (1&2 Maccabees) Periods.

### **Prophets and Writings**

The course offers a foundational introduction to the Prophetic Books and the Writings of the Old Testament. After discussing interpretive methodologies, we will briefly review the promises made by God in the historical books. The class will then examine three groupings of prophets: 8<sup>th</sup> century prophets before the fall of the Northern kingdom, prophets before the fall of the Southern kingdom, and then prophets during and after the exile. Next, we will examine the Psalter and Wisdom literature in the broader context of wisdom in Ancient Near East and the Wisdom Movement in Israel.

### **Synoptic Gospels**

This course begins with a survey of the origin, historical context, and development of the Synoptic Gospels, then engages the literary structure, purpose, and theology of the Gospels of Mark, Matthew, and Luke, spelling out the unique features of each Gospel for effective preaching. We will also examine the plan and early chapters of the Acts of the Apostles.

## **Paul and the Pauline Letters**

The course is designed to introduce students to the study of Pauline literature and to prepare them for continued study long after ordination. The class will pursue a close exegetical analysis of the letters, with particular attention to the historical setting, style, author and audience, and political and social issues. The course will also develop the student's ability to integrate Paul's perspective meaningfully into preaching, teaching, and theological reflection.

## **Johannine Writings**

This course offers a detailed examination of the historical context, literary, and theological dimensions of a collection of the New Testament works known as the Johannine Corpus (the Gospel of John, the Johannine epistles, and the Book of Revelation). Among the important topics that this course will examine are the rhetorical textures of these collections, sources and traditions, the Synoptic relation, the use of Old Testament, apocalyptic tradition, discipleship, ethics, gender and feminism, the "I Am" Sayings, liturgy/worship, as well as some distinctive theology (God, Christology, Holy Spirit, ecclesiology, soteriology, and eschatology) of these corpora. These texts also raise important pastoral questions about the relationship between Judaism and Christianity, which will be examined from a post-Holocaust Vatican II perspective. Special attention will be given to key passages with pastoral implications for contemporary readers.

## **Dogmatic Theology**

### **Introduction to Liturgical Studies**

This course explores the Church's liturgical life as envisioned by the Second Vatican Council. The course is divided into four segments: foundational principles of the *Constitution on the Sacred Liturgy*, liturgical history, principal liturgical rites, and special components of the Church's liturgical life. The principal resources of the course are the *praenotandae* of the liturgical rites, the liturgical rites themselves, and official liturgical documentation. Class members process the content of the resources from a historical, theological, canonical and pastoral perspective by means of selected readings and class discussions.

### **Fundamental Theology**

This course focuses on the foundations of theology: questions relating to revelation and faith; questions relating to theology's sources; and questions relating to the overall issue of theological method. The goal is to assist the student to elaborate a theology of revelation; a theology of faith; a theology of Sacred Scripture; and a theology of Tradition as lived authoritatively in the Church.

## **God: One and Three**

This course will explore the mystery of God's unity in trinity and trinity in unity. It will begin with a consideration of the doctrinal development and credal expression of Trinitarian theology in the first few centuries of the Church, paying special attention to how we can talk about God and to the limitations of human thought and language. The second part of the course will be devoted to the theological insights of St. Augustine and St. Thomas Aquinas. Implications of Trinitarian doctrine will be considered for other areas of theology as well, such as theological anthropology, ecclesiology, eschatology, and spirituality.

## **Christology**

This course introduces the basic elements in the study of the identity and saving work of Jesus Christ as developed throughout the Catholic theological tradition. The course covers the following topics: the Scriptural data in both Old and New Testaments of Revelation regarding the Incarnation; the Christological formulas articulated by the Church up to and including the Third Council of Constantinople (680–681); the continued theological understanding of the Chalcedonian definition of the two natures and one Person of Jesus Christ; and the fundamental principles of Soteriology.

## **Theological Anthropology**

This course treats Catholic belief regarding creation, the providence of God, the creation and fall of the angels, original sin and the consequences of the fall, the problem of evil, as well as the nature, origin and destiny of the human person. In light of contemporary debates, this course will consider Catholic belief about grace, freedom, and the relationship of the natural and supernatural orders. The course will also treat basic themes of eschatology. In addition to Scriptural and patristic sources, instruction will consider medieval and modern authors as well as the texts of the recent papal Magisterium.

## **Ecclesiology**

This course introduces students to the Church's theology about herself. The first part will be devoted to the study of Sacred Scripture, Sacred Tradition, and Magisterial documents pertaining to the Church. Students will thereby gain an understanding of the development of the Church's self-understanding. This will form the basis for the second part of the course, a systematic inquiry into the unity, catholicity, holiness, and apostolicity of the Church.

## **Ecumenism and Interreligious Dialogue**

This course studies two related, yet distinct endeavors. Ecumenism refers to efforts to restore the full, visible unity of all Christians in faith, sacramental life, and mission. Interreligious dialogue refers to the Church's interactions with other (non-

Christian) religions. We will study foundational documents of the Church that guide both endeavors on the global, national, and local levels. We will especially seek to understand the doctrinal differences that separate Catholics from other Christians and from members of other religions. We will examine key texts from significant dialogue initiatives. Seminarians will consider how ecumenism and interreligious dialogue will form part of their future priestly ministry.

### **Moral Theology**

#### **Moral Theology I: Fundamental**

This course introduces seminarians to the major themes of Catholic Moral Theology. Grounded in the teaching of the 1993 encyclical *Veritatis Splendor*, instruction will address man's vocation to beatitude, the specification of moral objects, the truth about human freedom, the morality of the passions, as well as a survey of the theological and moral virtues and the gifts of the Holy Spirit. Seminarians will examine the role of the Magisterium in moral matters as well as Catholic belief regarding sin, grace, and the moral law. The course will conclude with some consideration of specialized questions of moral theology.

#### **Moral Theology II: Catholic Social Doctrine**

This course is an introduction to the social doctrine of the Catholic Church. While the Fundamental Moral Theology course surveys how the human person orders his life toward true and lasting happiness with God by means of his or her actions, Catholic Social Doctrine focuses on the necessary conditions in society that are conducive to this happiness. As such, it has to do with the common good - the sum total of social conditions that allow people to attain their fulfillment in Christ more fully and more easily.

#### **Moral Theology III: Catholic Medical Ethics**

This course is an introduction to the moral teaching of the Catholic Church with respect to critical medical and life issues. While Fundamental Moral Theology investigates how the human person orders his life toward true and lasting happiness with God by means of God's grace and his or her morally good actions, and Catholic Social Doctrine focuses on the necessary conditions in society that are conducive to attaining this happiness, Catholic Bioethics gives its attention to and addresses specific health care issues that we face in the course of our lives on earth from conception to natural death.

#### **Moral Theology IV: Catholic Sexual Ethics**

This course seeks to understand what God has revealed about the nature and the purposes of human sexuality in the context of the theology of marriage. Based on basic Christian moral principles, we will examine the tradition's teaching on the subject of gender, sex, and marriage, as well as address specific topics such as extra-marital sexual activity, same-sex attraction, and contraception.

## Sacramental Theology

### **Sacraments of Christian Initiation**

The sacraments are central to the life of a priest because they are essential to the life of the Church. In order to administer the sacraments effectively, priests must possess a proper understanding of what the sacraments are and what God accomplishes by means of them. Thus, the first purpose of this course is to acquaint seminarians with sacramental theology in general. This will provide a framework for discussing two of the sacraments in detail: Baptism and Confirmation. It will also equip seminarians for future sacramental courses. Some of the sessions will be devoted to practical training about the conferral of Baptism.

### **Theology of Priesthood**

Pope St. John Paul II famously called the priesthood a gift and a mystery. This course is intended to help seminarians preparing for the gift of ordination to contemplate the mystery of the ministerial priesthood. The first part of the course will examine positive theology regarding the Sacrament of Holy Orders. We will study texts from Sacred Scripture, Sacred Tradition, and the Church's Magisterium that pertain to this sacrament. We will make note of the most significant contributions of theologians to Catholic teaching about this subject. The second part of the course will be dedicated to a systematic study of two pertinent issues: the reservation of the Sacrament of Holy Orders to men and mandatory priestly celibacy in the Western Church.

### **Theology of Eucharist**

The course explores the development of Eucharistic theology as it is revealed through the evolution of the Church's great tradition of liturgical practice and catechesis. The course examines this development in three main stages: Eucharist in the Scriptures up to the Church Fathers, Eucharist in the Middle Ages up to the Council of Trent, and Eucharist in the Second Vatican Council and beyond. The course also addresses the implications of Eucharist theology for priestly spirituality, liturgical celebration, and preaching.

### **Sacraments of Healing**

This course introduces the theology and history of the Sacraments of Penance and the Anointing of the Sick. Upon completion of this course, the seminarian will be able to distinguish the main historical periods pertaining to these sacraments, to explain the Church's understanding of them, to understand the pastoral issues that surround their administration, and to be familiar with how to celebrate them. A separate practicum (conducted in small groups) will take place after the theoretical portion of the course, during which seminarians will practice conferring the Sacraments of Anointing and Penance.

## **Patristics and Church History**

### **Introduction to Patristic Theology**

This course is an introduction to Christian theology and spirituality from the close of the New Testament through the seventh century. While some attention will be paid to the historical development of doctrine, particularly in regard to the ecumenical councils in the formative years of the Catholic Church, the main approach taken in the course will be thematic, with a strong emphasis on the reading of primary texts. Seminarians will gain an appreciation of the Church Fathers' understanding of the interpretation of Scripture, the Trinity, Christology, theological anthropology, ecclesiology, worship, martyrdom, monasticism/asceticism, spirituality, and ethics. Consideration will also be given to the question of genre and its relation to the Fathers' method of doing theology. At the end of the course, seminarians will be well-prepared for further study of patristic thought and history and they will have come to appreciate the enduring relevance of the Church Fathers not only in regards to formal theological studies but also—and more importantly—in regards to their own spiritual practice and their approach to pastoral ministry.

### **Medieval Church History**

This course is a general survey spanning approximately 900 years of Church history. In our study of the Medieval Era, we will discuss the growing call for reform in the Church, the divisions that occurred and led to the breakdown of Church unity, and the early reformers.

### **Modern Church History**

This course is a general survey spanning approximately 620 years of Church history. It will be divided into the following periods: 1. The Medieval Era: In this period we will discuss the growing call for reform in the Church, the divisions that occurred and led to the breakdown of Church unity, and the early reformers. 2. The Modern Era: Attention will be given to two councils, Trent and Vatican II, as well as the contemporary Church.

## **Spiritual and Pastoral Studies**

### **Lifespan Pastoral Care and Counseling**

This course introduces candidates for the priesthood to the basic elements of pastoral counseling. The lectures and readings help seminarians acquire listening skills, develop a pastoral relationship, provide insight and feedback, and action planning. With these basic counseling skills in place, the course addresses situations and issues that commonly arise in parochial ministry such as substance abuse, physical and mental illness, and bereavement. Professional ethics in pastoral ministry envelops the entire course.

## **Pastoral Theology**

This course is intended to aid priestly formation for the ministry of pastoral care in parish settings. The course will help equip seminarians with theological understandings of ministry and pastoral approaches to the New Evangelization. As pastoral care involves a variety of ministerial roles, duties and relationships, leadership will be given to the kinds of collaboration needed in one or multiple parishes. Particular attention will be given to the spiritual fatherhood of the ordained priest. This course seeks to foster the integration of the course content with the personal development, pastoral formation, and spiritual identity of seminarians.

## **Catholic Spiritual Tradition**

This course presents significant elements of the vast wealth of Roman Catholic spirituality. It begins with consideration of principles essential for engaging and understanding the Tradition. It continues with exposure to themes and categories found within Catholic spiritual life. Then there is an overview of the historical expression and development of Catholic spirituality.

## **Parish Governance (2 credits)**

The role of the parish priest has changed drastically in the last century. Changing demographics, a rise in secularism, and a decline in vocations present many challenges to those in active ministry. This course is designed to give those in the proximate preparation to priesthood an opportunity to recognize the opportunities and difficulties they will soon face in ministerial life. Topics include parish finances, fundraising ideas, personnel issues, working with consultative bodies, and interacting with chancery officials. As the semester progresses, teams will work together to create a detailed parish report with the information provided throughout the lessons.

## **Canon Law**

### **Introduction to Canon Law**

This course is a survey of the 1983 *Code of Canon Law*. Following some reflections on law in general and its history, a study will be made of the universal law, the *ius vigens*, and how canon law constitutes and orders the structures and pastoral practices of the Church. Special emphasis will be placed on the law concerning the sacraments of the Church. Seminarians will be instructed in the sources of church law, as well as its philosophical and theological foundations. The course will assist in the cultivation of the seminarian's pastoral identity and aid him in developing sound pastoral skills in the practical application of the law. Finally, the course is designed to help the seminarian implement the law in order to provide effective leadership in the ecclesial community.

## **Canon Law of Marriage**

This course studies the canons on the Sacrament of Marriage that are found in the Church's *Code of Canon Law*. It will analyze the Church's ordering of the matrimonial covenant as juridical, social, ethical, and theological reality. It will explore the notion of consent in marriage and what affects a person's ability to consent to marriage. The function of dispensation, sanation, Pauline Privilege and Petrine Privilege will be examined. The Church's practice concerning annulment, or declarations of nullity, will be studied.

## **Communications and Homiletics**

### **Speech**

This course is designed to introduce the principles and concepts of speech communications: the basic theory of communication as it applies to the spoken word and the writing and delivery of effective oral presentations. Through workshops led by the instructor, assigned speeches given in class and the evaluation of those presentations by fellow students, seminarians should begin/continue to develop their skills as speakers and presenters.

### **Liturgical Preaching I**

This course is designed to introduce seminarians to the ministry of preaching: the writing and delivering the Sunday homily and proclaiming the word of God in other liturgical settings. Through workshops, assigned homilies preached in class and the evaluation of those presentations by peers, seminarians should begin/continue to develop their skills as preachers and homilists.

### **Liturgical Preaching II**

In this advanced preaching course, ordination candidates utilize public speaking skills and preaching basics from previous courses to further develop the ability to communicate the Christian message through the art of liturgical preaching. Developing this practical pastoral skill contributes to the candidates' overall formation in cultivating a pastoral presence and the exercise of leadership in the Christian community. Course components include: the creation of a personal Preaching Formation Plan, weekly preaching labs, informative readings, instructor's presentations, and class discussions.

### **Integrative Colloquium**

The central focus of the course is the research and presentation of a variety of case studies that are contextualized in parochial ministry. The course provides a context in which the seminarians can express the integration and appropriation of their course of studies.

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## ***Academic Credits by year***

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### **FIRST THEOLOGY**

#### **First Semester (14 credits)**

Philosophy for Theology I	3
Introduction to Liturgical Studies	3
Introduction to Patristic Theology	3
The Pentateuch and Historical Books	3
Speech	2

#### **Second Semester (15 credits)**

Philosophy for Theology II	3
Fundamental Theology	3
Synoptic Gospels	3
Medieval Church History	3
Prophets and Writings	3

## **SECOND THEOLOGY**

### **First Semester (15 credits)**

God: One and Three	3
Lifespan Pastoral Care and Counseling	3
Moral Theology I: Fundamental	3
Modern Church History	3
Pastoral Assignment	3

### **Second Semester (15 credits)**

Christology	3
Paul and Pauline Letters	3
Liturgical Preaching I	3
Catholic Spiritual Tradition	3
Pastoral Assignment	3

## **THIRD THEOLOGY**

### **First Semester (16.5 credits)**

Ecclesiology	3
Sacraments of Christian Initiation	3
Theological Anthropology	3
Moral Theology II: Catholic Social Doctrine	3
Pastoral Theology	3
Pastoral Assignment	1.5

### **Second Semester (16.5 credits)**

Theology of Priesthood	3
Introduction to Canon Law	3
Liturgical Preaching II	3
Moral Theology III: Catholic Bioethics	3
Ecumenism and Interreligious Dialogue	3
Pastoral Assignment	1.5

## **FOURTH THEOLOGY**

### **First Semester (17 credits)**

Theology of Eucharist	3
Canon Law of Marriage	3
Johannine Writings	3
Elective	3
Sacraments of Healing	2
Pastoral Assignment	3

### **Second Semester (15 credits)**

Moral Theology IV: Catholic Sexual Ethics	3
Integrative Colloquium	3
Parish Governance	2
Elective	3
Sacraments of Healing Practicum	1
Pastoral Assignment	3

**TOTAL CREDITS: 124**

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## ***Academic Requirements & Grading***

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### **Grading System**

All courses are recorded in terms of credits or semester hours. Grades are recorded by letter; grade points are used to compute averages.

A	94-100	4.0
A-	90-93	3.7
B+	87-89	3.5
B	84-86	3.0
B-	80-83	2.7
C+	77-79	2.5
C	74-76	2.0
C-	70-73	1.7
D+	67-69	1.5
D	64-66	1.0
F	<64	0.0

A course marked Incomplete (I) must be finished by the end of the next semester. If not, it will be graded as an F. No credit is given for a course in which the student receives an F. If the course is required, it must be successfully completed before graduation. A student may withdraw from any course or seminar not in the core curriculum up to the fifth week of the semester with the permission of his faculty advisor, his professor, and the Academic Dean. The grade Withdrew (W) will then be recorded in the transcript.

Academic Standing - Minimum grades for passing a class --- Any grade less than 64 is an F and the student receives no credit. A '64' is not satisfactory, but it is the minimum for full credit.

Conditions for interruption - The full-time faculty vote in April and May on whether a seminarian should continue his seminary program. This decision takes into account the Human/Personal qualities of the seminarian, the Pastoral ability shown in his pastoral assignments, the seminarian's engagement in the seminary's Spiritual program, as well as the seminarians Academic record. In deciding whether a seminarian should continue his seminary formation/education, the faculty consider all 4 of these aspects. To earn the M. Div. degree the seminarian needs a cumulate GPA for the CORE courses of 2.7 (See Academic Requirements)

The seminary has no "probationary" period. Any seminarian who is discontinued must go through the Admissions process again.

Progress Records --- The Seminary uses a cloud-based platform, Thinkwave, to record and store grades. Each seminarian has unlimited electronic access to a record of his grades. A paper copy of the seminarian's accumulated grades is sent at the end of the Spring semester to the seminarian's sponsoring diocese. Upon request, the seminary sends to the seminarian or alumnus a stamped and signed transcript.

## **Academic Requirements**

To successfully complete the requirements for the Master of Divinity degree, the seminarian must have a cumulative G.P.A. of 2.7 for the required (CORE) courses.



Classes are generally held in the morning, with elective classes meeting in the afternoon. Many of the classes include a seminar component. Professors teach in a manner best suited for adult learners. Many of the courses help the students to explore ways in which theology meets practical situations that they will encounter in ministry.

On occasion, an elective may be taken at St. John's Seminary (127 Lake Street, Brighton, MA), should it better fit a seminarian's needs.

Guest lecturers are often invited to make presentations on timely topics. This is especially true for the Integrated Colloquium course.

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## ***Welcome from the Director of Spiritual Formation***

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I'm happy to offer a brief description of the programming at Pope St. John XXIII Seminary that supports spiritual growth.

A healthy, strong prayer life helps seminarians develop and mature. At the heart of this development is our daily celebration of the Eucharist. We also gather in the chapel to pray the Liturgy of the Hours, and for a weekly holy hour.

Each seminarian is assigned a spiritual director, a priest, with whom he meets on a regular basis. This important relationship allows a man the chance to explore his spiritual life more deeply.

Regular reception of the Sacrament of Reconciliation is encouraged. Men may go to confession to their own director, make use of a weekly offering in house, or go to confession in a local parish.

Each fall, seminarians go on retreat for five days. They are grouped together according to which class they are in. It's a silent, preached retreat, held at retreat houses in the region.

The spiritual directors also offer a conference three times each semester, and three times during the year time is set aside for the house to spend time in spiritual recollection, with the assistance of an outside presenter.

Finally, it's important to acknowledge the way the men help to form one another. Unplanned conversations, faith sharing groups, student-initiated prayer opportunities, exposure to helpful books and other media, and acts of service contribute to how men grow in their understanding of living as a priest of Jesus Christ.

Rev. William F. Murphy

Director of Spiritual Formation

## Prayer Life



Prayer is at the heart of seminary life. Our day begins in prayer with the communal celebration of the Divine Office. The Eucharist is the source and the summit of our communal life. We gather for the Eucharist every day in our beautiful chapel. We celebrate special liturgies throughout the year including liturgies dedicated to the institutions of Acolyte, Reader and Admission to Candidacy. On Fridays, our celebration of the Mass is bilingual/ Spanish.

## Ministries, Candidacy, Holy Orders

The Seminary employs a rhythm for the conferral of orders and ministries so that each one may be exercised for a suitable time.

The Seminary calendar reflects such a formative progression:

Acolyte - first theology

Reader - second theology

Candidacy - third theology

Diaconate/Priesthood - fourth theology

This sequence of ministries/orders is usually recommended to sponsoring Ordinaries by the Seminary, as it allows each seminarian to take on more thoughtfully and prayerfully the likeness of Christ in accepting priestly ordination.



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## ***Message from Director of Pastoral Ministry***

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Welcome to our Pope Saint John XXIII National Seminary webpage! Thank you for your interest in the priestly formation program at Pope St. John... We have a very special program here that helps the more experienced man prepare for the Holy Priesthood.

We have designed the Pastoral Formation Program to help seminarians appreciate, understand, and experience the three key dimensions of priestly ministry that reflect the service and work of Jesus himself as *teacher, priest, and leader*.

A full priestly formation program provides a seminarian with “on the job training” in several different settings of pastoral ministry. Seminarians are given the opportunity to visit and work within a variety of parishes. They prepare and participate in liturgical celebrations, build evangelizing and faith formation skills, and develop effective communication skills in various settings. Our program brings seminarians to work among various age groups to experience the how and why of pastoral care with the younger and the older, the sick and the dying, the grieving and those who mourn. They are trained to give witness to all who need the hope that comes from the compassionate and merciful Good Shepherd.

Attention is given to social justice ministries through Catholic Charities, prison ministries, immigration services and respect for life programs. We help seminarians to prepare for parish leadership with the different age groups, families, and individuals. Seminarians are guided to offer pastoral outreach to those struggling with cultural, personal, and social challenges.

*"The whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the Good Shepherd. Hence, their formation in its different aspects must have a fundamentally pastoral character."*

*(Pastores Dabo Vobis, #57)*



New seminarians first visit different types of parishes for Sunday Eucharist, fellowship with parishioners and to meet experienced and seasoned pastors and staffs. Each subsequent year, seminarians work on different projects as pastoral interns. They are assisted along the way by several talented pastoral supervisors; these supervisors are great supporters to our pastoral formation program and seminarians. This “field” experience provides opportunities and builds relationships to help seminarians develop leadership and team-building skills. Additionally, summer programs and trainings provide other occasions for seminarians to learn languages, cultures, enrich spiritual growth and understand diocesan parish life and ministry in their home diocese.

Together, all these experiences of priestly life and ministry are intended to enhance a seminarian’s competence for the ministry and to build their confidence in preparation for Holy Orders.

Please stop by often to see where and how these men prepare for the great mission to teach, bless, and lead like the Lord!

God bless you and stay strong,

Rev. Stephen J. Linehan  
Director of Pastoral Formation

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## ***Message from Dean of Seminarians***

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As Dean of Seminarians, I welcome the opportunity to provide a short overview of the seminarian's experience at Pope St. John XXIII National Seminary. As a theological institution dedicated to the preparation of second-career seminarians, it is important for us to respect and to integrate the life experiences and accomplishments of our seminarians. The various aspects of seminary life at Pope St. John XXIII reflect our commitment to this goal.

Once a week we gather for communal Adoration of The Blessed Sacrament.

The seminary has three fulltime spiritual directors, and each student meets on a regular basis with his spiritual director. The spiritual directors also offer monthly conferences. The Sacrament of Penance is available at any time, although it is scheduled on a weekly basis with the assistance of outside confessors. The seminary has a week's retreat during the month of October.

It is our mission to provide priests who are men of God and of the church. It is our goal to help form priests who can lead, teach, and shepherd God's people with integrity, commitment, imagination, and mercy. Men who are configured to Christ the Good Shepherd.

We are grateful for our many alumni who are serving the church throughout the country and the world.

Yours sincerely in Christ,

Rev. Stephen J. Linehan  
Dean of Seminarians

## Community



We also gather as a community for meals and for various social celebrations. These gatherings help nurture a good sense of community. We realize that if a priest is to be a man of communion an important dimension to achieving this goal is a strong community life. The seminary has various house committees that offer valuable input and advice to assist the faculty in establishing seminary policies and new initiatives. They also nurture a sense of collaboration within the community.

The students are encouraged to take advantage of the many cultural and sporting events that are in our vicinity.

We have recreation privileges in a nearby college in which the pool and sports complex are available to us. We also have a small gym on campus. The seminary has recently endorsed a nutrition program to assist all of us in embracing a healthier diet and lifestyle. Many of our guests remark of that in our community they experienced great joy and hospitality.

## Campus



The Seminary is in Weston, Massachusetts, 13 miles west of downtown Boston, on over 35 acres of wooded land. Our proximity to Boston makes available to us numerous educational, cultural, and recreational opportunities. The Seminary features the main chapel and dining room on the first floor, where two exceptional chefs prepare meals which are served family style. Residence areas are on the first and second floors. Seminarians are assigned a single room and share a bathroom/shower with their neighbor. Rooms are equipped with high-speed internet/local area network connection and cable TV hookup. In addition to classrooms and offices, the building has a learning center, media room, bookstore, laundry, computer lab and seminarian lounges

All classrooms are equipped with wireless internet access. A smoke free environment is preserved in the building.

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## 2022 -2023 ACADEMIC CALENDAR

### FALL 2022 SEMESTER

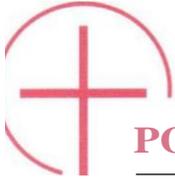
Full Faculty Meeting	Aug. 18 (Thurs.)
Arrival of new students	Aug. 22 (Mon.)
Arrival of upper classes for evening meal	Aug. 28 (Sun.)
Orientation for entire student body	Aug. 29 (Mon.)
Classes begin	Aug. 30 (Tues.)
Mass of the Holy Spirit	Sept. 2 (Fri.)
Labor Day (No Classes)	Sept. 5 (Mon.)
Retreat (beginning in the evening)	Oct. 9 (Sun.)
Retreat (ending at noon)	Oct. 14 (Fri.)
Regular Pastoral Assignments Resume	Oct. 15 &16 (Sat.-Sun.)
Classes Resume	Oct.17 (Mon.)
All Saints Day (No classes)	Nov. 1 (Tues.)
Thanks. Vacation after classes & pastoral assignments	Nov.22 (Tues.)
Classes resume	Nov.28 (Mon.)
Immaculate Conception (No classes)	Dec. 8 (Thurs.)
Last Class Day	Dec.12 (Mon.)
Study Day	Dec.13 (Tues.)
Examinations	Dec. 14 -17 (Wed. – Sat.)

M-13; T-13; W-13; F-13; S-13

### SPRING 2023 SEMESTER

Day of Prayer (Mandatory Attendance for Seminarians)	Jan. 8 (Sun.)
Second Semester Classes begin	Jan. 9 (Mon.)
Martin Luther King Day observed (no classes)	Jan. 16 (Mon.)
National March for Life (no classes)	Jan. 20 (Fri.)
Return from March (no classes)	Jan. 21 (Sat.)
Presidents' Day (no classes)	Feb. 20 (Mon.)
Ash Wednesday (no classes)	Feb. 22 (Wed.)
Spring Break	March 6-10
Classes Resume	March 13 (Mon.)
Easter Break begins	April 3 (Mon.)
Classes resume	April 17 (Mon.)
Last Class Day	May 8 (Mon.)
Study Day	May 9 (Tues.)
Examinations	May 10-13 (Wed.-Sat.)

M-13; T-14; W-12; F-14; S--13



## POPE ST. JOHN XXIII NATIONAL SEMINARY

558 South Ahnue • Weston, Massachusetts 02493 781.899.5500 www.psjs.edu

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Additional POPE ST. JOHN XXIII NATIONAL SEMINARY Statements for Catalog  
2020-2021

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Subject: Additional Information for Seminary Catalog  
Date: Academic Year 2020/2021  
CC: Massachusetts Dept. of Higher Education (DHE), Academic and  
Veterans Affairs

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The Theology Program, leading to the degree of Master of Divinity (MDiv), is a coherent, comprehensive, four-year program offering intellectual, human, spiritual, and pastoral formation for candidates to the Catholic priesthood. In the past five years (2017-2021) 84 students have entered the Theology Program, and 64 students have completed it, which results in a completion rate of 76%. With successful completion of the Theology Program, seminarians are then ordained to the Catholic priesthood with a 100% job placement rate throughout New England and beyond.

**POPE ST. JOHN XXIII NATIONAL SEMINARY Graduation Rates:**

### **6-Year Graduation Rates**

2016 Cohort- 56%  
2017 Cohort- 83%  
2018 Cohort- 80%  
2019 Cohort- 82%  
2020 Cohort- 83%  
2021 Cohort- 60%

### **3-Year Job Placement Rates**

Class of 2019 - employed 100% full time and part time  
Class of 2020 - employed 100% full time and part time  
Class of 2021- employed 100% full time and part time

Pope St. John XXIII National Seminary (PSJS) does not engage in misleading or erroneous recruitment when recruiting students. Pope St. John XXIII National Seminary abides by the Accreditation of the Association of Theological Schools in the United States and Canada.

Pope St. John XXIII National Seminary owners, administrators, directors, and instructors are of good character and reputation. As a MA National Seminary, PSJS is regulated by the MA state guidelines for all those who are employed at the seminary.

Pope St. John XXIII National Seminary's educational and experience qualifications of directors, administrators, and instructors are adequate. As a MA National Seminary, we are regulated by the MA state guidelines for all those who are employed at the seminary.

Sincerely,

A handwritten signature in black ink that reads "Kyle M. Ryan". The signature is written in a cursive style with a large initial "K" and "R".

Administrator/SCO Signature

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## ***Contact Us***

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### **Mailing Address**

558 South Avenue  
Weston, MA 02493

**Main Telephone:** 781-899-5500

**Fax #:** 781-899-9057

**[seminary@psjs.edu](mailto:seminary@psjs.edu)**

### **Directions to Pope St. John XXIII National Seminary**

Located 13 miles west of downtown Boston, about a twenty-minute drive, depending on traffic.

*From Logan Airport & Boston* - go west on the Massachusetts Turnpike (I-90), to Exit 123 - Route 30 West.

Continue west on Route 30 for approximately 2 1/4 miles and the Seminary will be on the left.

*If traveling north or south on Interstate 95/128* - take Exit 24 to Route 30 West. Continue west on Route 30 for approximately 3 miles and the Seminary will be on the left.

*If traveling East on the Massachusetts Turnpike (I-90)* - take Exit 13 to Route 30 East. Continue east on Route 30 approximately 4 1/2 miles and the Seminary will be on your right.

*From Route 9 in Wellesley* - turn north onto Weston Road and continue for approximately 2 miles. (Note - this street is renamed Wellesley Road at the Weston town line). Turn left onto Route 30 (South Avenue). The Seminary will be 1/4 mile on the left.

