



# NOTRE DAME SEMINARY

## GRADUATE SCHOOL OF THEOLOGY

### Course Syllabus for SS507 Psalms and SS508 Wisdom Literature

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Office Hours: By appointment  
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Semester: Spring, 2015  
Time: Saturday, 8:00 AM to 9:25 AM  
Dates: Mon, Wed  
Place: Classroom #5

#### I. Course Description

The aim of the course is to grow into a deeper knowledge of the Psalms as well as Proverbs, Ecclesiastes, Job, Sirach and Wisdom of Solomon. Song of Songs will be included because of its traditional association with Proverbs and Ecclesiastes. Seminarians will read these seven books both in light of their ancient near eastern setting and in light of the Church's rich tradition.

Envisioned Outcomes: Seminarians will be able to demonstrate knowledge of the Psalms and wisdom literature and will have a basic grasp of the complex issues of authorship, compilation, and the relationship of these writings to similar non-Israelite literature. They will become familiar with the main features of how this literature has been interpreted in the Church, beginning with the New Testament, including the tradition of reading Proverbs, Ecclesiastes, and Song of Songs as a three-part description of spiritual ascent. They will learn to articulate the intra-canonical conversation of wisdom literature, especially regarding the meaning of suffering and the ultimate fate of the righteous.

#### II. Course Rationale

The Old Testament is foundational for the faith and spiritual vitality of Roman Catholics and for those who profess Christ outside the Roman Catholic Communion. Psalms and the Wisdom Literature have been integral to the development of community life, both in terms of its worship and actual practice. These books are a receptacle of doctrinal truth that answers the deep questions of life. Because they were written in a historical-cultural-literary-social milieu that is alien to most moderns, their study is all the more urgent if their content is to be rightly understood. This course seeks to mentor students so that they may be good, faithful scholars and stewards of Sacred Scripture for the equipping of God's people for ministry and for the greater good of the academy.

- III. Course Goals/Intended Outcomes--Students will be able to:
- Outline issues in delineating a literary history of the Psalms and Wisdom Literature, including their place in the Old Testament canon;
  - Identify the various literary genres reflected in Psalms and the Wisdom Literature, and explain interpretive issues for each;
  - Recount the literary structure of the individual books;
  - Give an understanding of this literature as a whole, as it was authored, and in its present place in the Old Testament, and in light of its ultimate role in the Bible in its entirety;
  - Articulate the views promulgated in each of the books;
  - Outline the influence of other biblical writings on these books, especially the Pentateuch;
  - Exegete biblical passages with rudimentary competence.

- IV. Instructional Methods
- Lecture, supported by multimedia
  - Discussion/Didactic Questions
  - Step-by-step guidance/tutorial in exegetical method
  - Considered written feedback on essays and book review
  - Post-unit review of tests
  - Group Lab work
  - Journaling
  - Brief oral interviews between instructor and individual student

- V. Required Texts
- Dictionary of the Old Testament: Wisdom, Poetry & Writings (The IVP Bible Dictionary Series). Edited by Longman, Tremper and Peter Enns. IVP Academic, 2008. ISBN-10: 0830817832; ISBN-13: 978-0830817832.
  - Alter, Robert. The Wisdom Books: Job, Proverbs, and Ecclesiastes: A Translation with Commentary. W.W. Norton, 2011. ISBN-10: 0393340538; ISBN-13: 978-0393340532.
  - Waltke, Bruce and James Houston. The Psalms as Christian Worship: An Historical Commentary. Eerdmans, 2010. ISBN-10: 0802863744; ISBN-13: 978-0802863744
  - Commentary: Students must have regular access to at least one critical exegetical commentary for the book of Psalms, Job, and Ecclesiastes.
  - An exegetical study Bible. Students should at least have The Catholic Study Bible and one additional exegetical study Bible:
    - The Catholic Study Bible: New American Bible Revised Edition, Second Edition. Donald Senior, John J. Collins, and Mary Ann Getty, editors. Oxford: 2011. ISBN-10: 0195297768; ISBN-13: 978-0195297768.
    - Zondervan's NIV Study Bible. 2011. ISBN-10: 0310437334; ISBN-13: 978-0310437338
    - The New Oxford Annotated Bible, New Revised Standard Version with Apocrypha (4th ed.; New York: Oxford University Press, 2010). ISBN-10: 0195289609

## VI. Bibliography

### A. General Introduction, Theology, Covenant, and Hermeneutics

- Arnold, Bill T and Bryan E. Beyer. *Encountering the Old Testament*. Grand Rapids: Baker, 2008.
- Ashley, Benedict. "The Bible Gap." <http://www.ewtn.com/library/SCRIPTUR/BIBLEGAP.TXT>
- Brueggemann, W. *The Covenanted Self: Explorations in Law and Covenant*. Minneapolis: Fortress Press, 1999.
- Hahn, Scott. "The Task of Interpreting the Bible." [http://www.salvationhistory.com/documents/scripture/On\\_the\\_Task.pdf](http://www.salvationhistory.com/documents/scripture/On_the_Task.pdf) n.d.
- Hillers, D.R. *Covenant: The History of a Biblical Idea*. Baltimore: Johns Hopkins University Press, 1969.
- Dumbrell, W.J. *Covenant and Creation: A Theology of the Old Testament Covenants* (Carlisle: Paternoster Press, 1984).
- Faley, R.J. *Bonding with God: A Reflective Study of Biblical Covenant* (New York: Paulist Press, 1997).
- Mayes, A.D.H., and R.B. Salters, eds. *Covenant as Context: Essays in Honour of E.W. Nicholson*. Oxford: University Press, 2003.
- Martens, Elmer A. *Old Testament Theology*. Grand Rapids: Baker, 1997.
- Paul, John II Pope. "Old Testament Essential to Know Jesus: To the Pontifical Biblical Commission." <http://www.ewtn.com/library/PAPALDOC/JP2PBC.HTM>
- Porter, S.E., and J.C.R. de Roo, eds. *The Concept of the Covenant in the Second Temple Period*. JSJSup, 71. Leiden: E.J. Brill, 2003.
- Ratzinger, Joseph. "Biblical Interpretation in Crisis: On the Question of the Foundations and Approaches of Exegesis Today." <http://www.christendom-awake.org/pages/ratzinger/biblical-crisis.htm> n.d.
- Waldstein, Michael. "Historical-Critical Scripture Studies and the Catholic Faith." <http://www.ewtn.com/library/SCRIPTUR/HCSSCF.TXT>
- Waltke, B.K. *An Old Testament Theology*. Grand Rapids: Zondervan, 2007.
- \_\_\_\_\_. "The Phenomenon of Conditionality within Unconditional Covenants' in *Israel's Apostasy and Restoration*, edited by A. Gileadi. Grand Rapids: Baker, 1988.
- Williamson, Peter. "Catholic Principles for Interpreting the Scripture." <http://archive.salvationhistory.com/library/scripture/churchandbible/magisterial/principlesinterp.cfm2.htm> 2008.

### B. Pentateuch and Torah

- Alexander, T. Desmond, and David W. Baker, eds. *Dictionary of the Old Testament : Pentateuch*. Downers Grove, Ill.: InterVarsity Press, 2003.
- Alexander, T.D. *From Paradise to the Promised Land: An Introduction to the Pentateuch*. 2d ed. Grand Rapids: Baker Academic, 2002.
- Davies, G. I. "Introduction to the Pentateuch." Pages 12-38 in *The Oxford Bible Commentary*. Eds. John Barton and John Muddiman. Oxford: Oxford University Press, 2010.
- Hamilton, Victor P. *Handbook on the Pentateuch : Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. 2nd ed. Grand Rapids: Baker Academic, 2005.
- Livingstone, G. Herbert. *The Pentateuch in Its Cultural Environment*. 2d ed. Grand Rapids: Baker Book House, 1997.
- Murphy, Roland Edmund. *Responses to 101 Questions on the Biblical Torah : Reflections on the Pentateuch*. New York: Paulist Press, 1996
- Sailhamer, John. *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, Ill: IVP Academic, 2009.
- \_\_\_\_\_. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Library of Biblical Interpretation. Grand Rapids: Zondervan Publishing, 1992.
- Walton, John H., and Victor Harold Matthews. *The IVP Bible Background Commentary : Genesis-Deuteronomy*. Downers Grove, Ill.: InterVarsity Press, 1997.
- Wenham, Gordon J. *Story as Torah : Reading the Old Testament Ethically*. Edinburgh: T & T Clark, 2000.
- Zucker, David J. *The Torah : An Introduction for Christians and Jews*. New York: Paulist Press, 2005.

### C. Israelite History and Historical Books

- Barr, J. *History and Ideology in the Old Testament*. Oxford: Oxford University Press, 2000.
- Bright, J. *A History of Israel*. London: SCM Press, 1960.
- Dever, W.G. *What Did the Biblical Writers Know & When Did They Know It?: What Archaeology Can Tell Us About the Reality of Ancient Israel*. Grand Rapids: William B. Eerdmans, 2001a.
- Grabbe, L.L. *Ancient Israel: What Do We Know and How Do We Know It?* London: T & T Clark International, 2007.
- Kitchen, K.A. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2006.
- Miller, J.M. and J.H. Hayes. *A History of Ancient Israel and Judah*. Philadelphia: Westminster, 1986 [2nd ed. 2006].
- Provan, Ian, Phil Long, and Tremper Longman, *A Biblical History of Israel*. Louisville: Westminster John Knox, 2003.

## VII. Professional Vocabulary<sup>1</sup>

- **Apocalyptic** Short for "apocalyptic [eschatology](#)," the understanding of the future based upon a revelation (Greek: *apocalypsis*) rather than upon speculation or calculation.
- **Apocrypha or Deuterocanonical Books** Greek "hidden," a term employed by St. Jerome (died 420 C. E.). The books in the Greek [Septuagint](#) but not in the Hebrew Bible. These books are accepted as canon among most Christian churches, though rejected as canon by the Protestant churches in favor of the shorter list of books found in the Hebrew Bible. Though the exact list differs from church to church, the main collection of "extra books" consists of Tobit, Judith, Wisdom of Solomon, Ben Sira (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and additions to Esther and Daniel.
- **Aramaic** A [Semitic](#) language which came to be the official language of the western Persian Empire and, consequently, a language spoken by the Jews during the Persian Period (late sixth century B. C. E.) and continued in use for many centuries thereafter. Portions of Ezra and Daniel are in Aramaic, and a few of Jesus' sayings in the [NT](#) are given in Aramaic.
- **Canon** Greek: "rule" or "measure." In Christian usage canon refers to rules adopted by a council. Protestants use the word almost exclusively to refer to their canon of *scripture*, often specified in a confession of faith. This usage has become common in English even among non-protestant writers as a way of referring to the scriptures, but this usage obscures the differences between the texts each religious [sect](#) recognizes as canonical. Thus, Catholics, Orthodox, and Anglicans recognize Ben Sirach as scripture, but Moravians, Presbyterians and Baptists do not. Especially confusing is the expression "the canon" in reference to scripture in that it begs the question as to what works are meant. Because the word "canon" derives from Christian practice, it is never appropriate to refer to Jewish scriptures as "the Jewish canon." Recently, Catholic writers have used the term "deuterocanonical" in reference to the [Apocrypha](#) to underscore their belief that these books cannot be used alone to determine matters of [faith](#) or morals.
- **Dead Sea Scrolls** A collection of biblical and non-biblical scrolls found in caves around the archaeological site of *Qumran* on the northeast corner of the Dead Sea.
- **Deuteronomistic Historian (Dtr)** The books Joshua, Judges, 1-2 Samuel, and 1-2 Kings are our primary source for the history of Israel from the time of the tribes until the fall of the Kingdom of Judah. The collection shows a consistent viewpoint about Israel's history: When Israel was faithful to its covenant with God, it prospered. Otherwise, it failed. Since this is also the view of the Book of Deuteronomy and since the language and style of these historical books is similar to those of Deuteronomy, scholars speak of the "Deuteronomistic History" or the "Deuteronomistic Historian" and abbreviate this usage as "Dtr."
- **Documentary Hypothesis** This hypothesis, sometimes erroneously called the [Wellhausen](#) Hypothesis, holds that the writings of the [Pentateuch](#) derive from four sources, the [Yahwist \(J\)](#), a southern source that provides the main narrative outline of the Pentateuch, the [Elohists \(E\)](#), a northern source, later than J, that supplements J, [D](#), the core material in the Book of Deuteronomy, and the [Priestly Writer](#), who composed a long legal commentary on [JE](#) in Genesis, Exodus, and Numbers, as well as the whole of Leviticus. P dates to the time of the Exile (597/586-539 BCE). The contribution of Wellhausen was to order these sources chronologically as JEDP.
- **Elohists (E)** According to the [Documentary Hypothesis](#), this is a northern (Israelite) source that supplements [J](#) and stems from as early as the end of the 8th century BCE.
- **Eschatology** Literally, the "study/doctrine of last things." Any doctrine about the end, whether of a particular age or of all time. For "apocalyptic eschatology," see [apocalyptic](#).
- **Exegesis** The [exposition](#) of a biblical passage that involves the application of specific critical methodologies.
- **Form Criticism (Formgeschichte)** The study of biblical texts in terms of the oral traditions that underlie them.
- **Genre** In literary theory genre means, roughly, a "kind" of literature. A biography is of a different genre from that of a romance or of a [history](#). The reader expects different things from two different genres of literature
- **Hermeneutics** Greek: "interpretation." The study of how one interprets texts (for our purposes, the biblical text).
- **Masoretes** A group of scholar-scribes who added punctuation marks and vowel marks to the text of the Hebrew Bible. This activity took place from the 7th to the 9th centuries CE.
- **Masoretic Text** (Abbreviation MT) The Hebrew text established in the 7th/9th centuries C. E. by Jewish scholars (Masoretes) who fixed the exact pronunciation and intonation of the words of the Hebrew Bible through an ingenious system of markings imposed upon the traditional, consonantal [Hebrew](#) text. The oldest complete Masoretic text is in St. Petersburg, Russia and dates to 1008 CE.
- **Pentateuch** Greek: "five scroll cases." The first five books of the [Hebrew Bible](#).
- **Priestly Author** The latest source in the [Pentateuch](#) according to the [Documentary Hypothesis](#), dating to a time during and perhaps also after the Exile
- **Redaction Criticism** Study of the way in which the editor (redactor) of a work has arranged the written and oral materials at hand to achieve literary and rhetorical goals

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<sup>1</sup> Taken from Wake Forest University's <http://users.wfu.edu/horton/r102/ho1.html>.

- **Tanach** Acronym for the [Hebrew Bible](#) made from the Hebrew words Torah ("law"), Neviim ("prophets"), Ketuvim ("writings").
- **Textual Criticism** The study of differing readings of the biblical text in ancient manuscripts. Not only do text critics study manuscripts of the texts in their original languages but study manuscripts of the ancient [versions](#) as well. The goal of textual criticism is the establishment of the "best text" of a passage, not the "original text," which is likely unattainable.
- **Unclean** Opposite: [clean](#). Something that is unclean belongs to a prohibited class of objects or people. This prohibition may be absolute, as in the case of pork or relative as in the case of sexual relations. A relative uncleanness involves ordinary activities that temporarily prohibit one from certain activities or places whereas an absolute uncleanness is always prohibited. Note that the scriptures often put time limits on the uncleanness (always relative in nature) that a person would likely contract in normal life
- **Version** Translation of a text into another language. The [Septuagint](#), for instance, is a version of the Hebrew Bible.
- **Yahwist (J)** According to the [Documentary Hypothesis](#), this southern (Judean) source is the oldest in the [Pentateuch](#) and provides the groundwork for the narrative of the Pentateuch.

• VIII. Lecture, Presentation, and Reading Schedule, with Assignment Deadlines

Topic	Date	Lecture	Date	Lecture	Reading Schedule
Psalms	1/12	Psalms (begin Proverbs Memorization Project)	1/14	Hebrew Poetry Psalms	<u>Due 11 Feb</u> Psalms 1-150
	1/19	<b>MLK No classes</b>	1/21	Psalms	SB: Psalms articles
	1/26	Psalms	1/28	Translation theory Psalms	IVP: sv. Psalms Waltke/Houston
	2/2	Psalms	2/4	Psalms	
	2/9	Psalms Journaling Lecture	2/11	In-class Exegetical Assignment Oral Book reviews Begin journaling	
Break	2/16	<b>Mardi Gras No classes</b>	2/18	<b>Ash Wednesday No classes</b>	
Job	2/23	Job	2/25	Job	<u>Due 4 Mar</u> Job 1-42
	3/2	Job	3/4	Job Job Essay due	SB: Wisdom Lit articles; Job Alter: 1-180 IVP: svv. Wisdom Literature, Job, Satan
Proverbs	3/9	Proverbs	3/11	Proverbs Journal Project Due	<u>Due 25 Mar</u> Proverbs 1-31
	3/16	Proverbs	3/18	Proverbs	Alter: 181-334
	3/23	Proverbs	3/25	Proverbs Proverbs Memorization Project due	SB: Prov article IVP: sv. Proverbs
Easter	<b>March 28 to Apr 6</b>				
Ecclesiastes, Sirach, Wisdom	4/6	<b>(Easter cont., no classes)</b>	4/8	Ecclesiastes	<u>Due 15 Apr</u>
	4/13	Ecclesiastes	4/15	Ecclesiastes Ecclesiastes Essay Due	Ecclesiastes SB: Eccl article Alter: 335-392 IVP: sv. Ecclesiastes
	4/20	Ben Sirach	4/22	Wisdom	<b>Catch up Week</b>
	4/27	Course Review	4/29	Course Review Oral Book Reviews	<u>Due 29 Apr</u> Alter
Final Exam	5/4-5/6	To be announced	Sirach and Wisdom In-Class Essay		<u>4 May</u> Sirach; Wisdom IVP: svv. Sirach, Wisdom

- IX. Course Requirements (42 classroom hours; 84 hours outside hours)
- A. Attend class and participate appropriately
  - B. Complete reading assignments on schedule and submit essays as assigned.
  - C. Complete assignments (one exegetical assignment, 30 days of journaling) and submit them on schedule
  - D. Read and digest internet or pdf articles, as provided by the instructor.
  - E. Demonstrate memorization of select proverbs
  - F. Present two short oral book reviews in private interview
- X. Important Dates
- A. Wed 11 Feb. In-class Exegetical Assignment.
  - B. Wed 11 Feb. Oral Book Review #1.
  - C. Wed 11 Feb. Begin journaling.
  - D. Wed 4 Mar. Job Essay due.
  - E. Wed 11 Mar. Journals due; submit by email ([jmleonard.nds@gmail.com](mailto:jmleonard.nds@gmail.com)).
  - F. Wed 25 Mar. Proverbs Memorization Project Due.
  - G. Wed 15 Apr. Ecclesiastes Essay Due.
  - H. Wed 29 Apr. Oral Book Review #2.
  - I. Week of May 4-6. Exam: in class Sirach/Wisdom essay. To be announced
- XI. Evaluation Criteria
- Exegetical Project (Wed 11 Feb): 10%.
  - Two Oral Book Reviews (Wed 11 Feb and Wed 29 Apr): 10% each; 20% total.
  - Two essays (Wed 4 Mar; Wed 15 Apr): 10% each; 20% total
  - Reading/Response Journal entries: (Wed 11 Mar) 20%
  - Proverbs Memorization Project (Wed 25 Mar): 20%
  - Final exam: In-class essay on Wisdom and Sirach (week of May 4-6); no comprehensive exam: 10%
- XII. Assignment Details
- A. In-class Exegetical Project (10%): Due Wed 11 Feb. Students will analyze the structural, syntactical, and parallel relationships of a unit of Hebrew poetry (in English translation), in class. Models and additional instructions will be provided.
  - B. Summary/Analysis/Response journals (10%). Due Wed 11 Mar. Students will journal on 25 Psalms and Wisdom literature passages of their choosing, being sure to have an approximate balance of Psalms and Wisdom books. Students should follow the passage divisions as found in their Study Bibles, rather than the traditional chapter divisions. The assignment is designed to encourage students to read the Old Testament devotionally.
- The format will include four sections for each passage: 1) summary of contents; 2) student's own exegetical comments; 3) application to student's own spiritual life; and 4) a written prayer response. The first two sections should be written in third person academic language (e.g., "The **psalmist** professes the Lord as **his** shepherd," and "The **Psalmist** celebrates the Lord's goodness and mercy as pursuing **him** throughout his life" rather than "**It** says that God created **us** in his image on the sixth day" and

“God commands **us** to rest on the Sabbath”). The last two sections should be written in first person, reflecting a personal vulnerability to the Spirit’s leading (e.g., “The prophet’s injunction to act justly, love mercy, and walk humbly with God convicted **me** as **I** reflected on a confrontation **I** had with the parent of a disruptive young person in **my** church’s youth ministry last night. Instead of ..., **I** should have....”).

Students should plan an average of 30-60 minutes for each entry. Content of journals will be kept confidential by the professor.

- C. Two Oral Book Reviews (Wed 11 Feb and Wed 29 Apr): 10% each; 20% total. These interviews will be conducted in private between student and instructor during the class hour. Students should submit a 100-200 word evaluative statement on the book in question at the time of the interview. The interview will consist of a question to be raised by the student, and one raised by the instructor. The student should be prepared to discuss issues addressed in the book intelligently and with reference to other assigned reading (i.e., articles from IVP and SB).
- D. Two essays (10% each): Due Wed 4 Mar and Wed 15 Apr. Students will choose a critical topic discussed in the assigned readings, and write two 1500-2000 word critical essays. Essays are to be enriched by assigned readings, notes, and other resources made available through the course.

Students are to write their essays using an appropriate format of their own choosing, exuding good writing and logic. Essays should include an introduction to the topic, some general background, and a sound conclusion, with due focus on a specific aspect of the issue.

- E. Proverbs memorization project (20%). Due Wed 25 Mar. Students will memorize a substantial list of proverbs. Memorization strategies and assessment will be provided in class.
- F. Final Exam: The final exam will not be exhaustive, but will comprise solely of an in-class essay on Sirach and Wisdom. Date to be announced.

XIII. Time Commitment (estimate)

	Time commitment per activity	Total time commitment
Classroom instruction	26 classes of 1-1/2 hr, plus 3 hr final	42 hours
Journals, 25	25 journals, 30-45 minutes each	20 hours
In-class Exegetical Assignment		
Proverbs Memorization Project	10 proverbs per hour	10 hours
Essays	Two, 5 hours each	10 hours
Oral Book Review preparation	Two, 1 hour each	02 hours
Reading assignments	<ul style="list-style-type: none"> <li>• Bible: 10 hours</li> <li>• SB: 2 hours</li> <li>• IVP: 5 hours</li> <li>• Waltke/Houston: 10 hours</li> <li>• Alter: 10 hours</li> </ul>	37 hours
Final essay preparation	One, 5 hours each	05 hours
Total Time Commitment	SACS standards: 2 study hours for every classroom hour	126 total

XIV. Attendance Policy: Notre Dame Seminary observes the following policy regarding class attendance:

Regular class attendance is expected and required of all seminarians who intend to receive credit for course work in the graduate school. Inevitably, extraordinary circumstances will arise that make class attendance impossible on occasion; therefore, a formula for determining regular attendance has been established as policy for the convenience of both seminarians and professors. A seminarian is permitted to be absent from class no more than twice the number of times the class meets per week. Thus, if a seminarian is absent for seven classes from a course that meets three times a week, the seminarian is in violation of school policy in this regard. The normal penalty for such a violation is the grade FA (failure due to absence).

The number of absences includes those due to illness, late registration, or any other cause. Absence from class immediately before or after holidays and free weekends is considered a double cut. Only the Academic Dean may waive penalties for absence.

XV. Academic Integrity

Seminarians of Notre Dame Seminary are required to commit themselves to responsible scholarship in every aspect of priestly formation, including academics. It is expected that every seminarian works and studies to the best of his ability for every course.

Seminarians also accept responsibilities and obligations as students, which include commitments to honesty, disciplined study, and integrity in their academic work. They will be expected to respect academic scholarship by giving proper credit to other people's work, while at the same time preparing well for assigned materials and examinations in such a way that their academic integrity will never be questioned.

Those needing assistance with writing papers, or who would like tutoring, should contact the Academic Resource Center (ARC) for assistance. All students are encouraged to seek the direct assistance of their instructor whenever any questions arise regarding assignments, grading, course expectations, etc.



## XVI. Disability Accommodation Policy

In accordance with the Americans with Disabilities Act, Notre Dame Seminary provides disability accommodations for students with identified and/or diagnosed disabilities. Students with disabilities need not inform their instructors about the nature of their disabilities, but they are responsible for contacting and providing appropriate documentation to the Academic Resources Center. Requests for accommodations must be made each semester for which the student wishes to receive service; the Academic Resources Center will then distribute a letter of accommodation to the faculty. It is the student's responsibility to meet with each faculty member to discuss how his/her accommodation(s) may be met within each course. Notre Dame Seminary will attempt to meet reasonable accommodations requested. A reasonable accommodation is a modification to a non-essential aspect of a course, program, or facility which does not pose an undue burden and which enables a qualified student with a disability to have adequate opportunity to participate and to demonstrate his or her ability. Such accommodations are determined on an individual basis depending upon the nature and extent of the disability. For more information, contact the Academic Dean's Office.

## XVII. Extension Policy

Instructors are never obligated to grant a student's request for a due-date extension on a paper/project if they judge the request to be without sufficient merit or not in keeping with the fair requirements articulated in the course syllabus.

## XVIII. Audit Policy

For academic course audits at Notre Dame Seminary, the amount of work required of seminarians will be decided on a case by case basis by the instructor, the Academic Dean and the seminarian's Formation Advisor.

## XIX. Probation and Grading Policy

Passing grades for seminarians are A, B and C. A seminarian is put on academic probation for the following:

A seminarian who obtains a D+ or lower in any course is automatically placed on probationary status and must repeat the course in order to get credit for the course. Seminarians will be allowed to repeat a course only once and the course must be repeated at NDS. Seminarian status is then subject to review by the Dean.

A seminarian whose semester grade point average (GPA) in coursework is below a 2.30 at any time is placed on academic probation. Two or more consecutive semesters may subject the seminarian to be dismissed from academic formation at Notre Dame Seminary. To be removed from probationary status, the seminarian must complete a semester with a GPA of 2.30 or higher.

After each semester, the seminarian's Bishop will receive a copy of his transcript and a review of the seminarians' status.

If a seminarian fails to meet the passing grade point average requirement then he forfeits his eligibility for financial aid under Title IV Federal Regulations.

<b>Letter Grade Number</b>	<b>Quality Points</b>	<b>Grade Scale</b>
A	4.00	100 – 94
A-	3.70	93 – 90
B+	3.30	89 – 88
B	3.00	87 – 84
B-	2.70	83 – 80

C+	2.30	79 – 78
C	2.00	77 – 74
C-	1.70	73 – 70
D+	1.30	69 – 68
D	1.00	67 – 64
D-	.70	63 – 60
F	0.00	59 – 0

## XX. Syllabus Contract

This syllabus *obliges* the student to adhere to all policy requirements and to fulfill all academic expectations herein stated; it also *entitles* the student to a reasonable opportunity to learn the material specified in the course description in order to accomplish for himself the educational goals of the course. In order to optimize the learning process the course instructor reserves the right to make reasonable adjustments to the syllabus requirements during the semester, in response to unforeseen developments or circumstances. All adjustments made must be communicated clearly to students.