POLICIES AND CATALOG 2006 - 2008

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St. Louis Cathedral and Jackson Square

New Orleans

Introduction

Mission Statement

From its establishment as a free-standing seminary in 1923, by the Archdiocese of New Orleans, Notre Dame Seminary has, as its primary mission, the preparation of men for ministerial priesthood in the Roman Catholic Church. The seminary, through an integrated and balanced program of priestly formation, seeks to prepare pastors for the Church in the Spirit of Jesus Christ, the Good Shepherd.

As a graduate school of theology, the seminary offers those preparing for the priesthood the Master of Divinity degree program of study. Master of Arts degree programs are also offered to especially non-seminarian applicants preparing for leadership and catechetical roles in the Church, and for those seeking to deepen their understanding of Catholic theology. Additionally, students are accepted into a pre-theology program which educates and forms them for readiness to enter the graduate theology program.

While primarily preparing men to serve as priests in the southern region of the United States, Notre Dame Seminary participates in the missionary activity of the Church by promoting a spirit of mission among its candidates for priesthood and by assisting certain missionary dioceses in other areas of the world.

History

The establishment of a diocesan seminary in lower Louisiana was a keen concern of Bishop Louis Dubourg (1815 – 1826). It also proved a point of honest disagreement between himself and Bishop Joseph Rosati, C.M., the first Rector of St. Mary's Seminary of the Barrens in upper Louisiana (1818), and his coadjutor since 1824. Rosati reasoned that, although property was available for a seminary on a thousand-acre site donated for that purpose by Father Bernardo de Deva in Plattenville on Bayou Lafourche, priests were too scarce in both upper and lower Louisiana to assure staffing adequately a second seminary.

Dubourg's plan was finally realized by Bishop Antoine Blanc (1835-1860), who negotiated in 1838 an agreement with Father John Timon, C.M., Superior of the Congregation of the Mission or Lazarist Fathers, for operating a seminary in Plattenville next to the Assumption Church on Bayou Lafourche.

The official name of the institution was "The Ecclesiastical Diocesan Seminary of St. Vincent de Paul," but it was popularly known as the Assumption Seminary. The first rector was Father Bonaventure Armengol, C.M. In describing the building, the editor of the 1839 issue of the Catholic Almanac noted, "The house ... is 75 feet long, 50 feet deep and two stories high, with a basement."

This brick building housed seminarians until 1855 when fire completely destroyed it. The students moved to Faubourg Bouligny, a New Orleans suburb, and lodged in the rectory of St. Stephen's Church on Napoleon Avenue.

Three years later a building was erected next to St. Stephen's and served as a seminary staffed by Lazarists until 1867, when it was suppressed due to the financial distress of the diocese following the Civil War. Despite the shortage of funds, another effort was made little more than a decade later to establish a diocesan seminary. At the end of his life, and just before he sailed to Rome for the First Vatican Council, Archbishop Jean Odin, C.M., had plans drawn up for a building to be constructed next to the Old Ursuline Convent (then his residence) on the site of the former Ursuline chapel which had been known as St. Mary of Consolation. This building was functioning by the end of 1870, at which time Napoleon Joseph Perche was the new Archbishop. Although by 1873 this seminary, which was much later remodeled to become St. Mary's Italian School, had forty students and was staffed by priests of the archdiocese, it too

succumbed to financial pressure and was closed in 1881. Nearly another twenty years passed before it was decided to reopen the seminary that had been built in the Faubourg Bouligny district next to St. Stephen's Church; however, Archbishop James H. Blenk, S.M., rescinded that decision after only seven years.

Two years after his arrival as Blenk's successor, Archbishop John W. Shaw (1918-1934), called a meeting of laymen at his Esplanade Avenue residence for the purpose of discussing with them the ways and means of erecting a substantial building on a site acquired in 1910 through the efforts of Father Francis Prim, a pastor of Mater Dolorosa Church, in the Carrollton section of New Orleans.

An outcome of the August 20, 1920, meeting was the launching during the following January of a campaign for funds which netted eventually close to $1 million from some 50,000 subscribers. Encouraged by this broad-based display of interest and generosity towards a permanent major seminary, the Archbishop commissioned the architect, General Allison Owen, to draw plans for Notre Dame Seminary.

The corner stone was laid for the handsome chateau-like building on May 7, 1922. The seminary began functioning on September 18, 1923, with 25 students from the three Louisiana dioceses registering for philosophical and theological courses. In 1925, the present Archbishop's residence was built next to the seminary.

From the beginning until 1967, the Marist Fathers of the Washington Province were in charge. The first rector was Father Charles Dubray, S.M. The number of student remained small through the formative years, not exceeding 60, until September 1932.

In the early 1950's, as enrollment proved too large for the 90 students' rooms, Archbishop Joseph Francis Rummel (1935-1964) dedicated funds raised to memorialize his 25th anniversary of Episcopal consecration and his 50th in the priesthood for the erection of St. Joseph Hall. The architect for this building, which was also close to $1 million, was Jack J. H. Kessels.

St. Joseph Hall has some student and faculty rooms, the seminary library with a capacity of 200,000 volumes and an auditorium. Previously, Archbishop Rummel had provided a permanent brick residence on the campus for the Sisters of the Holy Family, which is now occupied by the Order of Discalced Carmelites and known as the John of the Cross House of Studies.

During his relatively short tenure as apostolic administrator and archbishop, the Most Reverend John P. Cody (1962-1965), laid the groundwork for the emergence of Notre Dame Seminary into a provincial seminary exclusively for theological students. Prior to the establishment in 1964 of the St. John Vianney Preparatory School, also located in the Carrollton section, diocesan seminarians normally spent six years at St. Joseph Preparatory Seminary (established by the Benedictines at Gessen, Louisiana in 1891) and six at Notre Dame Seminary.

St. Joseph Seminary College (at St. Benedict, Louisiana since 1902) became a four-year college seminary in 1968, serving principally the province of New Orleans. It serves as the local feeder institution for Notre Dame.

In addition to the Marist Fathers, diocesan priests and others of specialized competence have been professors and lecturers at Notre Dame Seminary since the arrival of Archbishop Philip M. Hannan in 1965. In 1993, Notre Dame Seminary completed its 70th year of service to the Archdiocese of New Orleans and to the South. Two years later, a self-study and visitation by accrediting agencies occurred, preceded eleven years earlier (1984) by a special evaluation team created by the Vatican for the purpose of studying and advising American seminaries.

A few noteworthy events have occurred which have become a part of the seminary's history. Outstanding among these has to be the visit of Pope John Paul II in 1987.

Not only was this the first visit of any Roman Pontiff to New Orleans, but for the two nights of his sojourn here the Pope slept in the adjoining residence of our Archbishop, and the first enthusiastic group to greet the Pope were the Notre Dame Seminarians.

In 1993, the archdiocese celebrated its bicentennial. Many different events marked the year-long festivities: special liturgical services, an exhibit at the New Orleans Museum of Art, the publication of a nearly 700-page volume of collected essays, gatherings for the young and events for the faithful. The faculty and seminarians were active participants at many of the events. A substantial benefit for the seminary was designated from the Capital Campaign, which was begun by Archbishop Francis B. Schulte.

In 1997, the first history of Notre Dame Seminary was published and entitled, The History of Notre Dame Seminary. It was written by Reverend Mark Raphael who was a student at the time. This history was produced for the 75th anniversary of the seminary's opening, a jubilee celebrated throughout the academic year of 1998-1999 with an Open House in September, a special Eucharistic Celebration in October, and a special Alumni Day celebration in February 1999.

As a graduate school and a seminary, Notre Dame Seminary continues to be a center of theological studies and of formation for the priesthood.

Location

Notre Dame Seminary is located in the Carrollton section in the heart of New Orleans, Louisiana. New Orleans, "the Crescent City," is a center of commerce and industry in the south with an exciting and fascinating past that can be relived daily in its enchanting "*French Quarter*." New Orleans offers numerous opportunities for entertainment, cultural activities, exhibits and fine restaurants.

New Orleans is a world-renowned center of festivities. *Mardi Gras*, the high point of the entertainment year, culminates weeks of lavish balls and pageantry with elaborate city-wide day and night parades. In the spring, *Jazzfest* features local, national, and international musical entertainment, arts and crafts, and delicious food. New Orleans is home to a professional football, professional basketball and minor league baseball teams. The city is also the home of the Sugar Bowl football classic and operas by the New Orleans Opera House Association. Other musical events include various pop concerts and, of course, good old "New Orleans Jazz."

Library

The Robert J. Stahl M. Memorial Library, which is designed to house 200,000 volumes, is located in St. Joseph's hall. The entire library is air-conditioned and the stack areas are equipped with a special dehumidifying unit. Study carrels are located in each floor.

The book and periodical collection reflects the purpose and objectives of the seminary. The book collection at present, including bound periodicals, numbers 94,702. The Library subscribes to approximately 169 current periodicals.

For research work or other specialized projects, students of Notre Dame can borrow books from other libraries through the Inter-Library Loan program.

The library has placed all its holdings on the computer. Workstations are now in use for card catalog access. Other computers are available for Internet access.

Seminarians and students enrolled in the school respect the honor system and have free access to the library any time. Persons not enrolled in Notre Dame, who belong to the Alumni of the school or other priests and religious and all who are part of the Council on Academic Libraries Liaison, have borrowing privileges also. For these clients, the following restrictions apply: (1) An appointment with the librarian must be made by calling (504) 866-7426, ext 3700. (2) Books are loaned for three weeks and may be

renewed once. The overdue fine is ten cents per book per day; (3) A barcode must be applied for from the library office.

Accreditation

Notre Dame Seminary was incorporated in 1948 by the State of Louisiana as a non-profit educational institution with the power to confer degrees. It operates under a Charter drawn up in 1970, revised in 1975, and again in 1995. The seminary is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) and the Association of Theological Schools (ATS) to award the degrees of Master of Divinity (M.Div.) and Master of Arts in Theological Studies (M.A.).

It is also a member of the National Catholic Educational Association, the Midwest Association of Theological Schools, the National Association of Independent Colleges and Universities, the Catholic Association of Teachers of Homiletics, the American Catholic Philosophical Association, the Association of Theological Field Education, the Association for Clinical Pastoral Education, the Federation of Seminary Spiritual Directors, the Catholic Theology Society of America, the College Theology Society, the Society of Christian Ethics, the American Association of Collegiate Registrars and Admission Officers.

Respect for Equality

Notre Dame Seminary adheres to the principle of equal educational and employment opportunities without regards to race, sex, color, creed, age or national origin. This policy extends to all programs and activities supported by the seminary. In addition, Notre Dame Seminary conscientiously seeks to comply with all applicable legislation concerning nondiscrimination in employment practices and in development of personnel, concerning the protection of faculty and student rights of privacy and access of

information concerning accommodations for the handicapped.

Bearing in mind that language reflects, reinforces and creates social reality, the seminary expects class conversation and written work to employ

language that respects the equal dignity and worth of all human beings. Notre Dame Seminary believes in the equality of all people and respects the dignity of people from all races, cultures, religions and ideological preferences.

Administration and Organization

I. Governing Boards

(cf. Administrative Organization Chart)

Board of Directors

Notre Dame Seminary, its property and building belong to the Archdiocese of New Orleans and are subject to its Corporation and to the Board of Directors for ownership, capital improvements and disposition of title. The Corporation of the Archdiocese of New Orleans, with Archbishop Alfred C. Hughes as President, exercises fiscal and titular responsibility over Notre Dame, which was incorporated in 1948 by the State of Louisiana and by an act of the state legislature (Act 136, House Bill 832) authorized to grant degrees.

Board of Trustees

In January 1970 a charter was granted to Notre Dame Seminary by the State of Louisiana for operation of the institution by a Board of Trustees, including ex-officio the Archbishop of New Orleans as President, a Vicar General of the archdiocese, the President-Rector of Notre Dame, and other appointed members for an aggregate of 15 trustees. The Board of Trustees is to establish, conduct and maintain a seminary, college and/or university, to further advance the cause of education, to promote and disseminate the study and knowledge of theology, the classics and the arts and sciences, and give instruction in the learned professions.

In 1975 the charter was amended so as officially to designate the Archbishop of New Orleans as chancellor of the seminary. It was revised again in 1995, designating the same archbishop as ex-officio chairman of the Board of Trustees, and emphasizing the requirements of Canon Law and the NCCB "Program of Priestly Formation" in the operation of the seminary.

The Board of Trustees shall consist of no less than five nor more than twenty-five members. By custom and practice, the bishops of the province are permanent members of the board. Other members are appointed by the membership of the corporation of Notre Dame Seminary. The officers of the board are three: chairman, secretary and treasurer.

The members of the corporation are the archbishop or administrator of the Archdiocese of New

Orleans and such other persons as may be designated by the chancellor (archbishop) at the time. The officers are three: president, vice-president and secretary- treasurer.

The Board functions as committee of the whole in the exercise of the following responsibilities:

1. To choose the President-Rector who is directly responsible for the administration of the seminary.
2. To approve the incurring of extraordinary indebtedness.
3. To approve tuition, fees and all significant changes in seminary programs.
4. To approve candidates for the annual graduation.
5. To examine and approve the seminary budget.
6. To approve the President-Rector's term of office.

II. Internal Administration

A. Administrative Structures

Faculty Council

The Faculty council has ultimate responsibility for:

- Curriculum and graduate programs.
- Faculty recruitment and advancement.
- Faculty welfare and domestic concerns of the full-time faculty.

- Election of faculty members to certain internal committees (as provided in their charters).
- The formation program.
- The continuation of seminarians in the program.
- The recommendation of student for Holy Orders.
- The discipline of individual students.
- Matters of confidentiality.

In addition, the Faculty Council augmented by other faculty, as the occasion recommends, may meet for workshops or to give advice requested by the President-Rector, or other officers regarding the execution of their duties.

The Faculty Council is the highest policy-making body in the seminary. It also functions as an open forum of communication between the various parts of the seminary community. All full-time members of the faculty and seminary administration are members of the Faculty Council. Other professors and administrators (part-time and/or non-resident) may be accorded membership by the Faculty Council on a year-to-year basis or for as long as the person's responsibilities at the seminary are not reduced. The President-Rector serves as chairman of the Faculty Council.

The Standing Committees of the Faculty Council are comprised of faculty and students, and will meet at least once each semester or when needed. These committees provide opportunity for dialogue about different aspects of the formation program among representatives of students and faculty. Proposals from the committees that have an impact on the formation program must be forwarded to the Faculty Council for approval. Other proposals that do not alter the formation program as a whole do not need to be presented to the Faculty Council. These proposals are subject to review by the Executive Council of the seminary administration who is responsible for the day-to-day implementation of the seminary program. Each Standing Committee must submit a written report to the Faculty Council each semester. The President-Rector will meet monthly with the President of the Student Association. The President-Rector will report to the Faculty Council on the actions and concerns of the Student Association.

The Faculty Council has the following standing committees:

1. ***The Faith-Life Committee***. Membership on this committee consists of the Director of Spiritual Formation as ex-officio chairman, the Director of Liturgy, the Spiritual Director, one elected faculty member and one student member from each of the classes. This committee brings to the Faculty Council recommendations and motions regarding all aspects of the faith-life program of the seminary.

2. ***The Academic Affairs Committee***: Membership on this committee consists of the Academic Dean as chairman, the Director of the M.A. Program, two faculty members elected by their peers and one student from each of the classes and off-campus representative. This committee brings to the Faculty Council recommendations and motions regarding all aspects of the academic program of the seminary.

3. ***The Pastoral Field Education Committee:*** Membership on this committee consists of the Director of Field Education as chairman, the Associate Director of Field Education and one other full-time faculty member elected by peer vote and one student member from each of the classes. This committee brings to the Faculty Council reports and motions on the plans and activities of the field education program.

4. ***The Library Committee:*** Membership on this committee consists of the librarian as chairperson, one faculty member elected by peer vote, and one elected student representative. This committee brings to the Faculty Council reports and motions on the library services, dealings with consortium libraries, notice of notable acquisitions and notable losses in the number of books from the collection, and also any plans for renovations or expansion.

5. ***The Finance and Maintenance Committee:*** Membership on this committee consists of the director of finance as chairperson, the president-rector, one member of the full-time faculty elected by peer vote, the secretary-treasurer of the

Student Association, and one other student representative chosen by his peers on the basis of his expertise in business management. This committee meets to review the budget and to discuss all matters pertaining to the maintenance of the seminary, the costs involved and the measures that need to be taken and brings to the Faculty Council reports and motions on these matters.

Other Administrative Structures

Executive Council

The Executive Council, charged with day-to-day administration and general planning, consists of the President-Rector (chairman), the Academic Dean, the Director of Field Education, the Director of Finance, the Director of Spiritual Formation and, at the Rector's discretion, other administrative officials who may be co-opted for consultation on specific matters.

Admissions Board

Membership on this board consists of the President-Rector (chairman), the Academic Dean and other faculty as needed. This committee, meeting especially during the summer months, oversees the admission of all candidates, seminarians and off-campus students to Notre Dame Seminary.

Formation Committee

This committee, consisting of the President-Rector (chairman), the Academic Dean, the Director of Field Education, the Director of Spiritual Formation or another faculty member designated by the rector, meets once or twice a week during the semester to interview and evaluate individual seminarians. The results are periodically presented to the Faculty Council for further deliberation and vote. The committee may also suggest policies and practices regarding spiritual formation for consideration by the Faculty Council.

Contract Review Committee

Membership on this committee consists of the President-Rector (chairman), the Academic Dean and one elected faculty member. It deliberates and votes in connection with hiring new full-time faculty, and renewing or terminating contracts—subject always to the approval of the Chancellor and Board of Trustees.

B. Administrative Officers and Other Directors

President-Rector

The President-Rector is chief executive of Notre Dame Seminary. It is his responsibility to insure

that faculty, students, seminarians and staff work harmoniously toward the implementation of the stated goals and responsibly carry out the programs of the institution. He is accountable directly to the chancellor and through him to the Board of Trustees. Moreover, because of his canonical appointment as Rector, he is specifically responsible for implementing the NCCB's Program of Priestly Formation at Notre Dame Seminary, in accordance with the norms of Canon Law and the Second Vatican Council, and is charged with coordinating the work of all personnel involved in priestly formation.

As chief executive, his duties are:

1. To assume overall responsibility under the Chancellor and the Board of Trustees for overseeing the administration of Notre Dame Seminary. In day-to-day administration, the President-Rector is assisted by an Executive Council.

2. To submit to the Board of Trustees, twice a year, a report on the condition of Notre Dame Seminary and to offer proposals from the Faculty Council concerning the welfare of the institution.

3. In concert with faculty and student community, to participate in the formation of major decisions regarding general policy and to convoke and chair the Faculty Council in pursuit and review of the same.

4. To represent Notre Dame Seminary, its philosophy and policies, to the Board of Trustees, the bishops of the province, diocesan and religious authorities and

personnel, the alumni, education agencies and the general public.

5. To promote the search for qualified faculty and staff and to foster the programs developed by the faculty and other personnel.

6. To assume responsibility in accordance with the norms approved by the Board of Trustees for presenting proposals to the chancellor for the hiring and termination of faculty and other personnel.

7. To foster collaboration with the New Orleans Consortium, our Lady of Holy Cross College and St. Joseph Seminary College.

8. In collaboration with the Director of Special Projects and Development, to search out and pursue feasible sources for the endowment of Notre Dame Seminary and to encourage recruitment programs.

9. To deal directly with the seminary's accrediting agencies and with both state and federal bureaus in matters relating to the seminary.

As Canonical Rector, it is also his duty:

1. To oversee the admission of candidates to Notre Dame Seminary. In carrying out this duty, he is assisted by the Admissions Board.

2. To serve as chief executive officer on matters concerning priestly formation and to be directly responsible to the ecclesiastical authorities concerned.

3. To review all formation and evaluation procedures and the progress of candidates for priesthood.

4. To call and preside at meetings of the Formation Committee and to coordinate the spiritual-academic-pastoral programs for the seminarians.

5. To interpret and articulate to all those concerned the norms of the Holy See, the NCCB, the Board of Trustees, and the proper ordinaries concerning priestly formation.

6. To arrange evaluation of candidates for Ministries and Orders and to inform the appropriate persons of time, place and procedure.

7. To retain the personal files of the seminarians.

8. To secure and present to the appropriate ordinaries and religious superiors the results of the Faculty Council's evaluation of students for the priesthood and its final vote on candidates petitioning for advancement to Ministries and Orders.

The President-Rector's contract is as follows:

1. The President-Rector is initially hired by the Chancellor, with the approval of the Board of Trustees, for a period of three years.

2. After evaluation by the Board and faculty consultation, his term may be extended for another five years.

3. After similar evaluation and consultation, it may be extended a further two years.

4. Subsequently, his appointment must be reviewed every two years by the Chancellor, Faculty and Board of Trustees.

The Academic Dean

The Academic Dean is responsible for all matters of curriculum, advancement and conferral of degrees. He is charged with implementing the entire instructional program and the development of plans for the improvement of the School of Theology. His duties are:

1. To supervise the entire program in all instructional areas.

2. To serve on the Admissions Board with particular reference to admissions to the School of Theology.

3. To serve as chief advisor to the President- Rector in academic matters, to advise the President-Rector on the appointment of faculty members.

4. To serve as chairman of the Academic Affairs Committee.

5. To report to the Faculty Council on the condition and needs of Notre Dame Seminary in academic matters.

6. To render the necessary academic reports to such accrediting agencies as are entitled to receive them.

7. To present candidates for degrees at commencement, and make recommendations for honorary degrees.

8. To represent Notre Dame at meetings of educational associations.

9. To maintain appropriate memberships for Notre Dame in educational and professional organizations.

10. To prepare and edit for publication the catalog and other academic bulletins.

11. To oversee establishment and operation of any additional academic department or programs.

12. To represent the interests of Notre Dame in collaboration with the religion and theology faculties of the New Orleans Consortium and of other colleges and universities.

13. To maintain special collaboration with archdiocesan agencies devoted to education, ministry and the needs of ethnic groups.

14. To serve as a member of the Formation Committee and to report to this committee on the academic performance of the students being evaluated.

15. To chair and convoke the Academic Integrity Committee when academic irregularities are reported.

The Director of Spiritual Formation

The Director of Spiritual Formation is responsible for coordinating the spiritual formation program of Notre Dame Seminary. He is directly responsible to the President-Rector and the Faculty Council for implementing policies and for directing all the activities of the spiritual formation program. His duties are:

1. To oversee the spiritual life of the community and to work closely with the Director of Liturgy and the Spiritual Director in preparing community liturgies and prayer programs.

2. To be available to the students for spiritual direction.

3. To coordinate monthly conferences to the individual classes.

4. To coordinate retreats and days of recollection.

5. To oversee preparation of Ministries and Candidacy.

6. To serve ex-officio as chairman of the Faith-Life Committee.

7. To maintain liaison with the counseling program and student welfare.

8. To serve as a member of the Formation Committee, attending its meetings, and taking part in student evaluations as needed.

The Spiritual Director

The Spiritual Director is distinguished from the Director of Spiritual Formation in that his basic duties lie in the internal forum. He has as his primary responsibility the providing of spiritual direction to the individual seminarians. His concern is for the overall quality of the spiritual direction program of the seminary. Hence, he is responsible for providing in-service programs for the resident and adjunct spiritual directors of the seminary. His duties are the following:

1. To foster sound habits of personal prayer in all of the seminarians.

2. To see that each seminarian has a personal spiritual director whom he sees at least once a month.

3. To devote the greater part of his time to the direction of individual seminarians.

4. To provide opportunities for experience in different forms of prayer.

5. To select adjunct spiritual directors with the approval of the President-Rector and to provide in-service programs for them.

6. To chair meetings of the seminary spiritual directors and to coordinate their

efforts and goals in general, so that they are in harmony with the published policies of the seminary.

7. To be ex-officio member of the Faith-Life Committee of the seminary.

The Director of Pastoral Field Education

The Director of Pastoral Field Education is responsible for the preparation of seminarians for the priestly ministry, especially through the program of supervised pastoral field education in the areas of parish ministry, religious education, clinical pastoral education and internship in parish ministry. The responsibilities of the director are:

1. To serve as advisor to the President-Rector and Academic Dean on matters pertaining to the practical guidance of seminarians in the areas of field education.

2. To collaborate with the Academic Dean in initiating and coordinating programs in academic pastoral education.

3. To serve as a member of the Formation Committee and to report on the performance of all students engaged in field education through the Formation Committee. Attend all student evaluations and prepare a written report for all seminarians engaged in Clinical Pastoral Education (CPE) and 4th Year Parish Internship. Reports for all other seminarians engaged in Pastoral Field Education (PFE) will be written by the Associate Director of Pastoral Field Education; they are usually delivered/facilitated at the seminarian's yearly evaluation by the Director of Pastoral Field Education.

4. In consultation with the Academic Dean, to prepare and distribute periodically to the faculty and Formation Committee reports on the pastoral program and its effectiveness.

5. To establish and maintain contact with pastors, educators, ministerial and civic leaders who are able and willing to provide effective leadership and supervision for seminarians engaged in field education. Also, to conduct in-service training of supervisors.

6. To assist the rector as official liaison between Notre Dame Seminary and archdiocesan and diocesan officials in matters pertaining to the seminarians' participation in the field education programs conducted in the archdiocese and dioceses.

7. To provide frequent opportunities for individual, group and community dialogue and evaluation, in order that the students may express their estimates of the progress of their work, the experience gained and the difficulties encountered.

8. In collaboration with the academic dean, to elicit the assistance of qualified personnel, both within and without of the Notre Dame Seminary community, for additional conferences on pastoral matters and sufficient theological reflection with student involved in field education.

9. To serve as chair of the Pastoral Field Education Committee.

10. To serve on the Executive Council.

11. To collaborate with and supervise the Associate Director of Pastoral Field Education and the Secretary of the Pastoral Field Education department. This would include helping the Associate Director with the assigned Pastoral Field Education programs and with the individual or group debriefing and theological reflection sessions after these programs.

12. To coordinate, lead and participate in the *Acompaño Mission Program.*

13. To make on-site visits to all seminarians and their supervisors engaged in CPE and the 4th Year Parish Internship.

14. To conduct "debriefing" interviews and theological reflection sessions for all seminarians engaged in CPE and the 4th Year Parish Internship. This would include helping to organize and facilitate possible "post-CPE and post-Internship" retreats.

15. To facilitate the Pastoral Theology section of the 4th Year Synthesis Seminar.

16. To maintain active membership in the Catholic Association of Theological Field

Education (CATFE) and the Association of Theological Field Educators (ATFE)

The Associate Director of Pastoral Field Education

The Associate Director of Pastoral Field Education, a member of the Faculty Council,

collaborates with and is accountable to the Director of Pastoral Field Education in the pastoral formation of seminarians. The Associate Director has these specific responsibilities:

1. To coordinate supervised pastoral opportunities for seminarians in Pre-Theology (FE 001/FE 002), locating appropriate programs and on-site supervisors, assigning seminarians to these programs and evaluating their ministry.

2. To coordinate Supervised Parish Ministry I (in the summer), communicating with vocations directors regarding placements; with supervisors reviewing the requirements with participating seminarians and evaluating their ministry through interviews and a written report.

3. To coordinate the Pastoral Exposure Program (PEP) for seminarians in First Theology. This includes an orientation to PEP, Phase I (in the fall), on-site visits and theological reflection; Phase II (in the spring), Family Life Apostolate panel; Phase III (in the spring), Twomey Center Preparation on contemporary social issues and the response of the local church.

4. To coordinate Supervised Parish Ministry II (in the summer), communicating with vocation directors regarding placements; with supervisors regarding the program and seminarian performance, conducting an orientation to SPM II during the spring semester and evaluating seminarians' ministry through interviews and a written report.

5. To coordinate the Supervised Ministry of Religious Education (FE 201/FE 202), arranging placement in parishes or school programs, communicating with and assisting on-site supervisors (usually Directors of Religious Education), visiting seminarians on-site and assisting them in their teaching responsibilities, when necessary, and providing for the evaluation of their progress.

6. To collaborate with the Director of Pastoral Field Education in coordinating the *Acompaño Mission Program.* This would include assisting the student leadership team, assistance with the orientations to the program, presence during the program in Granada, Nicaragua, facilitating the theological reflection during the program and assisting with the post- *Acompaño* evaluation.

7. To collaborate with the Director of Pastoral Field Education in the Clinical Pastoral Education (CPE) program. This includes assisting with CPE Day, the orientation to the program, making on-site visits during the summer to the students in various programs, communicating with the Director and the faculty regarding the seminarian's progress in the CPE program, assisting the seminarian in integrating his areas of growth and assisting with the post-CPE retreat.

8. To assist in the pastoral orientation given to new student at the beginning of the new school year.

9. To participate in formal student evaluations when requested by the Rector or the Director.

10. To serve as a member ex-officio of the Pastoral Field Education Committee and to participate in the activities of the Committee; i.e., "Day of Caring."

11. To communicate with the secretary assigned to the Pastoral Field Education Office regarding programs, seminarian records, mailings and other procedural details.

12. To communicate with the Director of Pastoral Field Education through regularly scheduled meetings or other means of communication regarding any area of pastoral formation.

13. To be a member of the Catholic Association of Theological Field Educators (CATFE), the Association of Theological

Educators (ATFE) and to participate in the annual conferences.

The Registrar

The Registrar, as the officer chiefly responsible for the academic reports of the School of Theology, provides the student and administration as well as

other institutions and appropriate persons with analysis and interpretations of the academic program. The duties are:

1. To assist the Academic Dean in matters relating to admission to the graduate school.

2. To direct all registration procedures.

3. To record and maintain permanent records of all registered students.

4. To present academic reports to students, bishops, religious superiors and others entitled to receive them.

5. To check credentials of candidates for degrees and for academic awards.

6. To issue transcripts of the student's academic record.

7. To schedule and administer comprehensive examinations to candidates for the Master of Theological Studies degree.

8. To assist the Academic Dean in the scheduling of classes and examinations and other materials related to the course offerings. Handle the textbook requisition order each semester.

9. To assist the Academic Dean and the chairperson of the Aquinas Lecture Series in the preparations for the theological forum and the lecture series respectively.

10. To assist in the editorial work of the catalog and other academic publications, and arrange for the printing and distribution of such materials.

11. To handle the logistic preparations for the ceremony of the annual commencement exercises; to arrange for the printing of the invitations and the program itself; to order diplomas and honorary degrees conferred; and to procure academic apparel for the members of the faculty and Board of Trustees.

12. To maintain a library of catalogs of colleges, universities and seminaries.

13. To prepare academic records for microfilming.

14. To handle all matters and immigration documents concerning the foreign students.

The Director of the Library

The Director of the Library is responsible for the administration, supervision and development of the Notre Dame Seminary Library. The director provides library facilities within the limitations of the budget, in keeping with the stated purposes of the seminary and the desired intellectual and scholarly growth of the faculty and students. The duties are:

1. To provide detailed reference and research service to all Notre Dame students, faculty and staff, using the latest technologies available. Also serve as a library resource as needed for non-Notre Dame community researchers.

2. To have financial responsibility for the selection and purchase of books, periodicals and other library materials recommended by the faculty, library committee or students.

3. To keep administration, faculty and students informed of new acquisitions, and to promote the general welfare and development of the library through cooperation with the administration and faculty.

4. To engage and supervise general library personnel and student assistance who serve for the academic well-being of Notre Dame.

5. To serve as chair of the library committee.

The Director of Development and Special Projects

The Director of Development is responsible for coordinating fund-raising activities of Notre Dame Seminary in

conjunction with the Development Office of the Archdiocese of New Orleans. The Director of Development and Special Projects also serves under the direction of the Rector, in the capacity of public relations director for the seminary. The duties are:

1. To develop and publish a regular newsletter and other communications of the seminary.

2. To coordinate the Annual Fund Drive.

3. To identify and facilitate grant opportunities for the institution and for the faculty.

4. To identify potential donors for special projects.

5. To track all donations to the seminary and maintain records for appropriate reporting.

6. To develop and maintain a master mailing list for use in public relations and fund-raising efforts.

The Business Manager

The Business Manager is responsible for the control of business activities and the control of the budget. The duties are:

1. To keep all financial accounts relating to the proper maintenance and upkeep of the physical plants.

2. To keep all accounts relating to the expenditures for academic development, academic purchases, faculty salaries and benefits, student activity funds, loans and others.

3. To collect all tuition and student fees and other related income.

4. To maintain all employee records for budget purposes and payroll tax needs.

5. To serve as an advisor to the President-Rector on fiscal matters, use and maintenance of facilities.

6. To prepare and propose the annual budget and oversee its proper service.

7. To secure an annual accounting for Notre Dame and all its operations.

8. To prepare any reports needed by outside agencies.

9. To handle business transactions with students for cashing checks, buying stamps, etc.

The Director of Facilities and Student Services

The Director of Facilities and Student Services is responsible for the maintenance of the plant and all

student services. The duties are:

1. To facilitate use of seminary property, especially by outside groups, and to oversee all guests arrangements.

2. To serve as guest person for all individuals visiting Notre Dame Seminary.

3. To maintain and supervise laundry service.

4. To provide for and supervise food service.

5. To work with the Business Manager in recommendations for purchases for administration, and/or service staff: dining room and kitchen, engineering department, general maintenance and secretarial departments; to maintain an inventory of all materials purchased and to supervise their issuance and disposal.

6. To recommend to the Rector hiring and dismissing of personnel in the areas of maintenance, kitchen, laundry and housekeeping.

7. To supervise along with the Financial Aid officer the work study students.

8. To coordinate daily work schedule of maintenance staff and engineering services.

9. To assume responsibility for the supervision of any building repairs or renovations undertaken in connection with seminary property and approved by the President-Rector.

10. To maintain and supervise housekeeping services.

11. To supervise the receptionist and maintain the smooth running of the front desk.

12. To negotiate annual health insurance premiums and contract to provide coverage for students and employees.

The Director of Music

The Director of Music is responsible for the liturgical music program of the seminary. As such he is directly responsible for the music at all special liturgies

of the seminary as well as coordinating the music at daily liturgies. The duties are:

1. To see that the Church's directives on music in the Sacred Liturgy are faithfully carried out in the seminary, and that the music used in the liturgy is suitable and fitting for divine worship in the seminary community.

2. To see that the students are exposed to the treasures of liturgical music from all periods of the Church's history, and to see that the students are also exposed to the more recent works of composers and liturgical musicians.

3. To serve as director of music for all special liturgies.

4. To coordinate the music for daily Eucharist and for Morning and Evening Prayer.

5. To rehearse the students in the music to be used at all liturgies.

6. To direct the Schola Cantorum.

7. To review and approve the music chosen for all liturgical celebrations.

8. To teach courses in liturgical music.

The Director of Liturgy

The responsibility of the Director of Liturgy is to promote and to facilitate the proper planning, execution and evaluation of liturgical celebrations within the seminary community. The Director of the Liturgy works in collaboration with the Director of Spiritual Formation. The duties are:

1. To provide a weekly calendar of all Eucharistic celebrations as well as morning and evening prayers.

2. To schedule liturgical ministries for all Eucharistic celebrations as well as morning and evening prayers.

3. To prepare and coordinate all special liturgical events such as Institution of Readers and Acolytes, Admission to Candidacy, Alumni Day Eucharist, etc.

4. To be an ex-officio member on the Faith-Life Committee, with whom he proposes and evaluates liturgical policies.

5. To collaborate with the Director of Music in overseeing the coordinating music ministries.

6. To collaborate with the Rector's office in scheduling guest celebrants for community liturgies.

7. To plan and direct workshops for seminarians who are to be instituted as Readers and Acolytes.

The Director of M.A. Students

The M.A. Director, in cooperation with the Academic Dean, is charged with the responsibility of the off-campus students in the M.A. Program. The duties are:

1. To act as principal advisor to the Academic Dean in whatever concerns off-campus M.A students and the M.A. Program.

2. To assist at registration, as regards off-campus M.A. students.

3. To meet with off-campus M.A. students at orientation, and at other appropriate times, during the course of the academic year.

4. To facilitate communication between the off-campus M.A. students and the seminary community through meetings and a newsletter.

5. To meet with individual students in the off-campus M.A. Program, advising and assisting them in planning and implementing their academic program.

6. To make decisions regarding acceptance of credits, language examinations, requirements for a concentration and comprehensive examinations.

7. In the case of off-campus students doing the research M.A., to arrange and preside at the thesis committee meeting when the candidate explains the project for the Master's thesis.

8. When the thesis is completed, to arrange and preside at the thesis committee meeting where the candidate orally defends and explains the completed thesis.

9. In collaboration with the Academic Dean, to report to the Faculty Council, especially at the end-of-the semester meeting, on whatever concerns off-campus M.A. students and their program.

10. To serve as a liaison to the Notre Dame Seminary Society.

The Director of the Pre-Theology Program

The Pre-Theology Program Director, in cooperation with the Academic Dean, is responsible for coordinating the pre-theology program and advising pre-theology students. The duties are:

1. To act as principal advisor to the Academic Dean in all that concerns the pre-theology program.

2. To plan and coordinate the pre-theology program.

3. To act as liaison with consortium colleges attended by pre-theology students.

4. To interview and be available to individual students in pre-theology, advising them of their academic needs.

5. To take part in evaluations of pre-theology students, especially in academic matters.

6. To assist registration as regards pre-theology students.

7. In collaboration with the Academic Dean, to report to the Faculty Council, especially at the end-of-the semester meeting, on whatever concerns the pre-theology students and their program.

The Coordinator of Academic Resources

Academic Resources consist primarily of an English tutor, an accent reduction tutor and a librarian who works with students who have passed GRE and TOEFL tests. The latter works with such students, so that they do not lose what they have gained. This librarian also helps numerous students with various aspects of writing papers required by their courses. All of these tutors are well qualified for their positions.

Professors recommend to the Coordinator of Academic Resources students with particular needs. The Coordinator assigns students to the appropriate one of these resource persons.

The Coordinator also finds assistance for students, as needed, in math, philosophy and theology.

The Ecumenical Representative

The Ecumenical Representative, not strictly an administrative officer, but elected by vote of the full-time facility, is responsible for matters pertaining to the seminary's ecumenical relations. The duties are:

1. To act as principal advisor to the President- Rector in whatever concerns ecumenical relations.

2. In particular, to arrange suitable services or functions for the annual Church Unity Octave and to make provision for a guest speaker.

3. To make arrangements for regular courses in ecumenical theology.

FACULTY POLICIES

Faculty Status

Full-time Faculty. The following procedures are used in recruiting full-time faculty:

1. Recommendation, by the administration and faculty, subject to the chancellor's approval, of Notre Dame Seminary graduates for higher studies or special training with a view to joining the faculty.

2. Advertisements in appropriate journals.

3. Personal contacts by the administration, often with faculty suggestions or approval, with qualified individuals. In some cases, such individuals have been teachers at Notre Dame Seminary in the past, at least part-time, or have studied at the seminary.

Suitable candidates are then usually invited to spend a few days at the seminary; they address the resident faculty on a topic appropriate to their field of competence, interview administration officials and as many faculty as possible, and have the opportunity to meet and address the students. There follows the usual procedure: faculty consultative vote, deliberative vote of the Contract Review Committee, and approval of the chancellor. The visit may be dispensed with when the candidate is already well known to the faculty; e.g., a recent graduate or teacher of Notre Dame Seminary.

In the past, special search committees of the faculty have been established to fill important posts, such as president-rector or academic dean; this has not been the case in the last decade where such positions have been filled by persons already part of the full-time faculty.

Part-time Faculty. The process of recruiting part-time faculty (i.e., simply to teach a particular course) is more informal, being generally effected by the Academic Dean, with the approval of the President-Rector or by the Director of Pastoral Field Education in what touches this area. Frequently, there is faculty input by way of recommendation and approval.

Faculty Membership

To qualify as faculty members of Notre Dame Seminary, candidates must have earned at least a master degree or licentiate. If involved in full-time teaching, they must ordinarily intend to pursue the doctorate in their field of specialization. A normal full-time teaching load is three courses per semester.

In the past as in the present, Notre Dame Seminary hires teaching staff without discrimination in respect to sex, race or religion. However, as a Roman Catholic Divinity School, the particular need it has for a full-time faculty, qualified to train men for the priesthood and help them to accept a lifestyle expected of them, has meant and will continue to mean that most of the full-time faculty will be priests themselves. At the same time, subject to approval by the Board of Trustees, the seminary is open to the inclusion of other competent men and women as full-time members of the academic and/or formation staff.

Full-Time Faculty and Academic Rank

The faculty who are engaged in priestly formation as well as teaching or administration are considered full-time faculty.

Notre Dame Seminary does not have a system of tenure. A full-time faculty member is, however, considered to have "rank" if he or she has been offered and has accepted a three-year contract. A faculty member who has rank and has a doctorate in his or her field of specialization has the title of *full professor.*

Part-Time Faculty

A part-time faculty member is someone who is under contract only for a specific course or courses. Participation in meetings of the Faculty Council is requested only for the first meeting of the school year, though they may be invited to attend other meetings (except those devoted to student evaluation). Their participation in the student evaluation process is effected through submission of written comments on students in their courses.

Part-time faculty may be contracted by the Academic Dean with the approval of the President-Rector; and for the pastoral area, after consulting the Director of Pastoral Field Education.

Appointment of Faculty

The President-Rector of Notre Dame Seminary has the final responsibility of the appointment of faculty, according to the following procedures:

1. New faculty members are hired after:

   a. A consultative vote of the faculty members of rank in conference.

   b. A deliberative vote of the Contract Review Committee.

   c. Approval of the Chancellor and the Board of Trustees.

2. Faculty contracts are renewed for one or two years after a deliberative vote of the Contract Review Committee.

3. Faculty contracts are renewed for three years after:

   a. A consultative vote of the faculty members of rank in conference.

   b. A deliberative vote of the Contract Review Committee.

   c. Approval of the Chancellor.

4. Full-time faculty members who are priests will be paid according to the archdiocesan salary scale, with room and board. Salary raises and increments shall also be contingent upon the cost of living index adopted by the archdiocese. If a faculty member requests or requires off-campus residence, mutual agreement can be reached with the approval of the chancellor.

   Fringe benefits include professional convention or book allowance, hospitalization, retirement and social security according to applicable rates.

Criteria for Evaluation of Faculty

Full-time Faculty

Prior to renewal of contract, full-time faculty must complete a written self-evaluation, assessing themselves according to the following:

1. Teaching (listing number of course hours, assessing strengths and weaknesses.

2. Publication and research.

3. Involvement in the Spiritual Formation Program of Notre Dame Seminary (assessing their strengths and weaknesses in this regard).

4. Community services outside the seminary (parish assistance, committees, retreat work, lectures, etc.)

5. Continuing education or professional seminars attended during the last twelve months.

Part-time Faculty

Since most part-time faculty have considerable, often full-time, commitments outside the seminary, their evaluation is more informal, principally concerned with teaching ability. Criteria of this (to be evaluated by the dean) are contained in the course evaluation forms, viz:

1. Command of subject and ability to communicate.

2. Statement of objectives and organization of material.

3. Discussion of recent developments and contrasting points of view.

4. Suitability of tests, papers and grading policies.

5. Encouragement of student participation and creative thought.

6. Appropriateness of assigned readings.

7. Availability for student consultation.

8. Content and pace of the course.

Renewal of Contracts for Full-Time Faculty Members

Written contracts convering terms and conditions of employment will be issued by the President-Rector in January 15tth for the following year. Faculty members will return their signed cntract by February 15th or notify the President-Rector of their non-renewal.

After one year of service, a faculty member's contract will be renewed for a two-year term; after two years of service, a three-year contract may be offered.

If the President-Rector, in consultaton with other members of the Contract Review Committee, does not wish to offer a faculty member the contract that he or she would be entitled to according to the normal schedule for renewal of contracts, but wishes to renew it for only one year, they should discuss their reasons with the faculty member and make specific suggestions in writing of his or her professional improvement. The decision not to offer a contract is derived by a deliberative vote of the Contract Review Committee.

Non-Renewal of Full-Time Faculty Contract

When reason arises for non-renewal of a faculty contract, the Contract Review Committee should discuss the matter in a personal conference with the faculty member concerned. If the non-renewal of contract is for professional deficiencies, specific recommendatrions and suggestions should be made in writing to the faculty member for his or her improvement. A contract would not be renewed only if said recommendations have gone unheeded.

Termination of Full-Time Faculty Contract

When serious reason arises and it seems in the best interest of the Notre Dame community, after deliberative vote of the Contract Review Committee, a faculty member's services may be terminated. The faculty member must be paid in full. If the faculty member is f rank, the other faculty members of rank must be consulted.

Appeal and Grievance Procedure

1. In the case where professors feel they have a grievance, owing to a non-renewal of contract or not receiving the contract they would ordinarily be entitled to, efforts should first be made to settle the matter in an informal and amicable manner. As noted above, if this procedure is due to alleged professional deficiencies, the matter should be discussed in a personal interview of the professor with the Contract Review Committee, and, as necessary, specific suggestions for improvement should be made to the professor in writing. A similar informal procedure will be followed in the case of resolution of conflicts regarding correctness of theological expression on the part of faculty members. (Cf. PPF #505)

2. If the above procedure does not settle the matter (i.e., the professor still feels a grievance, and ad-hoc *Faculty Appeal Committee* should be established. This should consist of three faculty members—preferable volunteers—of whom at least two are familiar with the professor's area

of competence. No member of the Contract Review Committee should serve on this committee.

3. The Faculty Appeal Committee will meet with the professor involved to hear and discuss his or her side of the question. They should, as necessary, review his or her course outlines and notes, assigned readings, tests, grading policies, student course evaluation together with the self-evaluation presented to the Contract Review Committee, prior to the interview with them.

4. The same committee may interview appropriate students and even co-opt the on to the committee, if deemed necessary.

5. The final decision of the Faculty Appeal Committee will be presented to the Contract Review Committee by way of recommendation.

6. If this decision is unsatisfactory to the professor, he or she has the right to appeal to request a re-hearing. If this request is reasonable, a new Faculty Appeal Committee will be established to review the matter again.

7. Additional, at any stage, the professor retains the right to appeal directly to the ultimate authority for contract; i.e., the Chancellor and the Board of Trustees.

Sabbatical Leave

Notre Dame Seminary encourages study and progress in scholarship among the faculty. After three years of continuous and effective service, a full-time faculty member may apply for a leave of absence for advanced study, with the endorsement of the Academic Dean and the approval of the President Rector.

This sabbatical is to be sought one year in advance by written application which should incolude: 1) a statement of purpose; 2) the location and duration of the sabbatical; 3) a plan of study; 4) a declaration of intent to return and teach at Notre Dame Seminary upon expiration of leave. Notre Dame Seminary will pay one-half year's salary after three years of service and a full year's salary after five years of service.

Outside Employment

Full-time faculty members may accept regular employment at another academic (or other) institution only when arrangements have been approved by the Academic Dean and the President-Rector.

Learned and Professional Societies

Full-time faculty members are encouraged to seek membeship in learned societies in their respective discipline. Faculty members are responsible for their personal membership.

Full-time faculty members are encouraged to purchase academic references and attend professional conferences whenever possible. Notre Dame seminary reimburses expenses incurred by a full-time faculty member up to the amount budgeted for this purpose.

Classes

The schedule, days and hours of classes are to be determined by the Academic Dean. Faculty members may vary classroom procedures (lectures, seminars, small gatherings, oral exams, etc.) provided academic requirements are guaranteed. The Academic Dean is to be notified of changes in schedule.

Absence

Faculty members unable to meet their class must post notice to that effect on the students' bulletin board one day in advance and advise the Academic Dean of their absence. Any lengthy absence requires

approval of the Academic Dean and the President-Rector.

Class Procedures

1. Faculty members will follow the policies in the matters of curriculum, organization and academic freedom. They select their own texts and refrence books.

2. Visiting lecturers, with or without compensation, may be invited upon consultation with the Academic Dean. If compensation is needed, the professor should submit the requst to the Business Manager at the beginning of the semester.

3. Before the dates set for pre-registration professors are required to submit to the Academic Dean a prospectus and bibliography of the courses they are to offer during the coming semester. This prospectus and bibliography will be available for student inspection. Before the beginning of each semester, professors are required to submit to the registrar a list of the text(s) or a set of duplicated notes which they expect their students to purchase.

4. Class attendance policies should be studied and applied by all faculty members, according to their discretion; e.g.,

   a. Non-attendance may lead to suspension.

   b. Non-presence is automatically recorded "absence," double cut on last day before, first day after recess (Thanksgiving, Christmas, Mardi Gras, Easter).

   c. Absences one more than double the number of times the class meets per week (for any reason) incur semester forfeit and "FA" (waiver only by the Academic Dean).

5. With the permission of the Academic Dean, a student may take up to two courses (six credit hours) at one of the consortium colleges. If these courses are intended to substitute or supplement seminary graduate courses, arrangements must be made so that the work done for them will be raised to the graduate level. Students will be allowed to take reading courses only when it is impossible for them to take the core course in question through normal classroom instruction.

6. Examinations are to be given as scheduled. Permission to individual students, by a professor, for a change in the exam schedule will not be granted. In an exceptional situation, the Academic Dean and the Rector could possibly grant such a request. All student papers and exams should be returned by the professor to the student in a timely manner, and with appropriate evaluations.

7. All resident students and all continuing off-campus students are required to pre-register for the next semester on the dates set in the calendar.

8. Academic reports are due to students and bishops-superiors at the end of each semester. Faculty members will return grades to the Academic Dean within the period specific after the close of the semester, applying the following standards:

Grade	*Quality Points*
A	4.00
B+	3.50
B	3.00
C+	2.50
C	2.00
D+	1.50
D	1.00
F	0.00

I – *Incomplete* (required work lacking; it becomes "F" if work is still incomplete six weeks after the close of the semester; i.e., date of last exam).

Student Files – Information Release Policies

Federal Law (amendment to Part C of the *General Education Provisions Act* (1974), known as the Buckley Amendment).

Students of age, i.e., over 18 years (and parents of under-age students), have the right to inspect and review their files, not only academic but personal; e.g. psychological test, health data, family background, counselor ratings and observations, verified reports of serious or recurrent behavior patterns {sec. 438.(a)}. Contrariwise, their rights are protected against unauthorized inspection by third parties (ibid., (b)), other than the following: "Other school officials, including teachers within the educational institution or local educational agency who have legitimate education inerests" {(b) (1)(A)}. Any other inspection requires written permission from the student (or parents, if under age.

There are two types of student records at Notre Dame Seminary: academic and scholastic, kept in files in the Academic Dean's office; and personal (medical, psychological, letters of recommendations, self-evaluations, etc.), kept in the rector's files.

a. *Academic Records.* After initial inspection, prior to the student's entry, by the Admissions Board, the only persons who have access to the records are the Academic Dean, the Registrar, and, in cases determined by the Dean, the Director of the M.A. Program (for M.A. student) and the Director of the Philosophy Program (for philosophy students). The student must give written permission for anyone else to review his files.

b. *Personal Records.* After initial inspection, prior to the student's entry, by the Admissions Board, only the Rector has access to his personal records, and, in cases determined by the rector, members of the Formation Committee, in connection with student evaluation. The student must give written permission for anyone else to review these files.

Upon written request, whether to the Rector or the Academic Dean, the student is free to inspect his files at any time. Moreover, seminarians, when they begin their studies, are asked to sign a release form (valid for the duration of their stay at Notre Dame Seminary) permitting the seminary administration to send academic transcripts and evaluation reports to their ecclesiastical ordinary and vocation director, in accordance with ecclesiastical law.

Note. The Buckley Amendment {438. (b)(l), (C) 7 (D), and (4)(A) also makes provision for inspection of student files, in well-defined circumstances, by certain state and federal officials and agencies, chiefly in

Connection with federally-funded programs and student financial aid. This has rarely occurred at Notre Dame; when it does, a written note is appended to the student file, indicating who sought the information and why {cf. above (4)(A)}.

Academic Freedom

All faculty members at Notre Dame Seminary enjoy "appropriate academic freedom. This freedom must be understood in the context of the purpose of the seminary and balanced by the rights of the students, the institution and the concerns of the church."[1]

One of a person's basic obligations and, therefore, his or her right, is to seek the truth and to give expression to it. As the Second Vatican Council stated: "It is in accordance with their dignity that all men (and women), because they are persons, that is, beings endowed with reason and free will and therefore bearing personal responsibility, are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious Truth."[2]

There exists a legitimate pluralism of theological positions within the limits of orthodox Catholic belief, as established by the Magisterium. Not only will this pluralism be honored in its opinions and its representatives, but an effort will be made, especially in the employment of teachers, to assure the students of an understanding and sympathetic appreciation of theological positions. Each faculty member is entitled to freedom for pursuing research in his or her respective field.[3]

Notre Dame is a Catholic seminary and school of theology whose central function is the preparation of seminarians of the Catholic priesthood. It shoud be remembered that the seminary is by its nature a community of persons assisting each other in the pursuit of truth. Catholic belief holds that Christ and the Church afford sure access to divinely revealed truths. It is to obtain a fuller knowledge and understanding of these truths contained in the Sacred Scriptures and Tradition, and to deepen convictions in these truths with a view to proclaiming them to others, that seminarians study and that the seminary faculty does research, teaches and publishes. This appropriate seminary order requires that in their functions in this Catholic seminary, they nurture and manifest loyalty to the Church and its faith as well as to Christ. Non-Catholics accepted as members of the administrtion, faculty or student body are, of course, not expected to embrace the Catholic Faith. They should manifest the same respect for Catholic theological positions as they would expect for their own.

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1 PPF IV, par. 503

2 Dignitatis Humanae, par.

3 Notre Dame Seminary subscribes to the principles of Academic Freedom as presented in the submission to the 30th Biennial Meeting of the Association of Theological Schools held in Boston, Massachussetts, on June 21-23, 1976.

Notre Dame Seminary, as a Catholic institution, is responsible to the Archbishop of New Orleans. In this context, no faculty member is free to promote anything contrary to Catholic faith or morals, as defined or authoritatively taught by the Church's Magisterium.

Finally, members of the administration, faculty and study body will manifest respect for one another's opinions and be ever courteous in discussing them.

SPIRITUAL FORMATION

Statement of Purpose

The goal of the seminary's Spiritual Formation Program is to promote the formation of mature, holy and well-balanced priests and pastors for the Catholic Church today. Implied in this goal are the following objectives:

1. To deepen each seminarian's experience of God as well as his relationship with God and His people.
2. To inculcate a profound trust in God's love together with an appreciation of God's salvation to all people in Jesus Christ as proclaimed through His Church.
3. To foster a firm commitment to service, priestly ministry and a celibate lifestyle based on a solid and genuine prayer life.
4. To insure a solid grounding in Catholic tradition and theology, as reflected in the Second Vatican Council.
5. To provide an understanding and experience of the developmental nature of the spiritual life.
6. To develop a keen pastoral and liturgical vision, sensitivity and competency.
7. Awaken an awareness of the needs and circumstances of the wider community, especially in matters of pluralism, respect for life and social justice.
8. To develop the habit of healthy self-discipline.
9. To provide an awareness and appreciation of and respect for the gifts of the people of God.
10. To provide the opportunity for integration of diverse segments of life in the seminary and priesthood; i.e., prayer, theology, community, pastoral ministry, friendship and leisure.

The structured program of spiritual [illegible] Seminary is designed [illegible] by means of individual and community prayer, daily Eucharist, frequent opportunities for the reception of the Sacrament of Penance, spiritual direction, monthly class conferences and rector's conferences, faith-sharing groups, theological reflection, days of recollection, annual retreat, formation workshops and self-evaluation.

Personnel

1. *President-Rector.* The President-Rector of the seminary is responsible for the formation program at Notre Dame and for the seminarians who are part of this program.
2. *Faculty Council.* The council consists of full-time faculty. It is responsible for formulating and approving policies, evaluation of students and voting for their continuance in the seminary and/or recommendation for Sacred Orders. The President-Rector is the chairman of this council.
3. *Formation Committee.* This committee consists of the President-Rector, the Director of Spiritual Formation or another faculty member designated by the rector, the Academic Dean and the Director of Field Education. The Formation Committee is responsible for suggesting policies and practices regarding spiritual formation to the Faculty Council.

   This committee is also charged with the preliminary evaluation and interviews of individual students. Their recommendations are presented for deliberation to the Faculty Council. Spiritual directors of the individual students participate neither in the

discussion nor vote for the continuance and/or promotion to Sacred Orders of their directees.

4. *Director of Spiritual Formation.* The Director of Spiritual Formation is responsible for coordinating the formation program. He is directly responsible to the President-Rector and the Faculty Council for implementing policies and activities of the program for spiritual formation.

5. *Spiritual Director.* The Spiritual Director is directly concerned with providing individual spiritual direction and with looking after the overall quality of the spiritual direction

program of the seminary. The Spiritual Director deals with the internal forum, and since the evaluation process functions in the external forum, the Spiritual Director does not take part in the seminarian's evaluation for priestly formation.

6. *Individual Spiritual Directors.* The Spiritual Director of the seminary is assisted in the ministry of individual spiritual direction by a number of qualified priest personnel from the faculty as well as approved adjunct spiritual directors from outside the seminary. An approved list of available spiritual directors is made available to the students at the beginning of each year. Students should choose a spiritual director from this list. The approval of the Rector is required for a student to choose a director whose name does not appear on this list.

7. *Class Advisors.* The President-Rector selects certain members of the faculty and appoints them to serve as advisors for each individual class. The class advisors have a special role to play in the seminary's program of spiritual formation. In the first place, they are responsible for a monthly spiritual conference based on some aspect of the yearly theme of each class as stated below. Therefore, they should strive to be available to the class throughout the academic year. This will assist them in becoming aware of particular issues and topics which are relevant to the class at a particular time. The class advisors also attend the annual class retreat and they are available to be of assistance to the classes in whatever way possible.

Rule of Life – Communal Dimension

The seminary is a formational community responding to a call to continuing conversion of mind and heart. Its life must center on the paschal mystery reflected in the liturgy, tradition and life of the Church. This mystery must shape the nature and rhythm of the seminary community. (PPF #268)

In order that the seminary community be a community of prayer all seminarians are expected to

attend daily Mass and morning and evening prayer. The high point of Christian prayer is the Eucharist (PPF #268). Masses are ordinarily scheduled on weekdays at 11:45 am and weekends at 11:30 am. Morning prayer is at 7:30 am and evening prayer at 5:15 pm. Seminarians are expected to be accountable to the rector and to other formation personnel concerning their attendance at prayer and Mass. Liturgical preparation for celebrations of the Eucharist and the Liturgy of the Hours are made by the presiders and other ministers. Detailed guidelines are provided by the Director of Liturgy along with the Director of Music. Other opportunities for prayer, including Eucharistic exposition, the rosary and various devotionals are scheduled on a regular basis.

Seminarians are expected to participate in regular formation conferences conducted by class levels. Class conferences are an opportunity to reflect upon and discuss aspects of the spiritual life that are pertinent to a particular class or classes. The first class conference of each year will set the focus of formation for that particular year according to the following themes: Pre-Theology - "Introduction to the Spiritual life". First Theology - "Community." Second Theology - "Commitment." Third Theology - "Integration." Fourth Theology - "Priestly Spirituality." While addressing these general themes, conferences will also focus upon the cultivation of the necessary virtues for discipleship and priestly life. Class advisors will coordinate the conferences and may also provide a reading list relevant to the particular themes.

During the course of each semester there will be several Rector's Conferences

which seminarians are expected to attend. These conferences will cover different topics of priestly identity and further serve to enhance the personal development of seminarians. (PPF #277)

During the academic year there are three scheduled days or evenings of reflection for the seminarians: the beginning of the school year, the beginning of Advent and Ash Wednesday. These days of prayer will consist of spiritual reflections as well as quiet time for prayer and meditation. All seminarians are expected to attend these days (PPF #320).

To help foster growth in community periodic Community Nights will be celebrated each semester.

These nights are designed to help develop and deepen relationships within the seminary community, to celebrate and appreciate the diverse gifts of the members of the community and to grow in appreciation for the importance of leisure and recreation in renewing spiritual life, both personally and communally. In addition, because a particular group or class is responsible for the community night, additional goals are to help the class grow in unity, foster an ability to work collaboratively by calling forth different gifts of the community members, and to cultivate an attitude of service among the members of the seminary community.

To help meet these goals the following guidelines are provided. The community night will include liturgical prayer (e.g., celebration of the Eucharist, praying the Liturgy of the Hours or a paraliturgical celebration). The night will include a meal prepared by the host group using their individual talents and adhering to a budget set by the Student Association in consultation with the Director of Student Services. The meal need not be elaborate and can be served at tables or buffet style depending on the number of students in the host group. The community night should also include some form of entertainment provided by the host group. This could be music, a stage performance, cultural exhibits, background ambience, etc. Groups may wish to develop an overall theme for the evening (for example: cultural celebrations) highlighted in the prayer, meal and environment. The entertainment should be provided by members of the host group and outside entertainment is discouraged. The community night should last no longer than a total of three hours and should usually start about 5:15 pm.

All seminarians are expected to make an annual retreat as directed by the Program of Priestly Formation (#320) and the Code of Canon Law (Can. 246 #5). The annual retreats for the various class levels will be conducted according to the following schema. Fourth Theology will make individual directed retreats prior to diaconate ordination. A priesthood retreat will be scheduled at the end of the spring semester. Third and Second Theology will have a five- day preached retreat, as determined by the Director of Spiritual Formation. First Theology will make a five- day individually directed retreat. Pre-Theology will make a separate silent preached retreat at the same time the theology classes are making their retreats.

Once or twice each month, seminarians will gather in faith-sharing group sessions known as Maranatha groups. The Maranatha groups aim at providing an opportunity for the practice of faith sharing in an atmosphere of trust and openness (PPF #275). The description Maranatha comes from the scriptural verses in 1 Corinthians and Revelation which invite the presence of the Lord. The sharing of the group is to enable the seminarian to know Jesus more deeply and to see how he is present in his life and in the lives of others. Attendance is required for all seminarians at scheduled Maranatha group sessions.

Ministries of Reader, Acolyte and Admission to Candidacy

Workshops are scheduled for those preparing for the ministries of Reader and Acolyte. A day of recollection is to be scheduled by those preparing for ministry.

Those eligible for the Ministry of Reader are those in First Theology and those who have been in formation at least one year and who are in their final year of Pre-Theology.

Those eligible for the Ministry of Acolyte must have received the Ministry of Reader; it is usually offered to Second Theology seminarians. Admission to Candidacy for Holy Orders is offered ordinarily to Third Theology seminarians.

Rule of Life – Personal Dimension

The seminary community, the rhythm of its prayer life and its programs of formation set the context for the continuing conversion of individual seminarians (PPF #278). Candidates for the priesthood should be taught the importance and necessity of sustained personal prayer by discovering in quiet the Lord who sustains their lives and their commitment to serve.

Members of the seminary community also discover in a special way their own deepest source of unity (PPF #279). In order to develop a life of prayer all seminarians are expected to spend time daily in personal prayer. A daily hour of contemplative prayer is strongly encouraged and seen as essential to the spiritual life. In addition, each seminarian is expected to participate in the Sacramental life of the Church by celebrating regularly the Sacrament of Penance. A communal celebration of the Sacrament of Penance is scheduled each Lent and once each month outside confessors are available for the sacrament. Resident priest faculty are also available for celebrating the Sacrament of Penance.

Although every spiritual journey is personal and individual, it requires personal guidance. Accordingly, every seminarian should have a priest spiritual director whose task is to guide him in his path of personal conversion and his growth to the priesthood. (PPF #280).

In order to promote a mature spiritual life that will continue after ordination, the following expectations are made:

1. Each student must choose a spiritual director whom he is to see at least once a month and with whom he can be completely open and honest. The spiritual director is a guide, a listener and a motivator in order to assist the seminarian in developing a personal relationship with God. The format for the regular visits should include the student's own agenda and, at appropriate times, discussion of class conferences, personal journey, academic, pastoral and spiritual development, spiritual reading, relationships to the community and personal friends, vocation discernment, priestly lifestyle, celibacy and the annual self-evaluation required by the Formation Committee. Times for spiritual direction sessions are to be negotiated by the director and the student. Sacramental reconciliation can be a regular part of the sessions.

   Within his first month at Notre Dame Seminary, the student should visit with a number of approved spiritual directors before he makes a choice of a director, with the normal expectation that he will continue with that spiritual director throughout his formation. Therefore, students who wish to change directors are asked to discuss this with their current director and the seminary's spiritual director and may change with the permission of the rector.

2. Each student's spiritual director assists him in the evaluation process and in the completion of the written self-evaluation. It is expected that the spiritual director will have read the entire completed document and sign it before it is submitted to the Rector. Likewise, the seminarian should review the written report of his evaluation with his personal spiritual director.

3. Self-evaluation is an important part of the seminary's annual evaluation process and a necessary component of growth in self-knowledge. The student is expected to take this task seriously. He must appropriate to himself the responsibility of evaluating his progress humbly and honestly and for setting growth goals that are realistic yet challenging. He should see this process as an opportunity to enter into dialogue with the faculty about growth, integration, use of talents, successes and failures, vocation discernment and readiness to proceed in the seminary program.

In consultation with his spiritual director and with other formation personnel, the seminarian is to develop a personal rule of life that incorporates the elements of the common life of the seminary as well as individual aspects of the seminarian's program. The seminarian is to strive to balance expectations of prayer, study and community life with personal renewal, recreation and leisure. Early in the formation program, each seminarian will attend a workshop on developing his personal rule of life that can enhance the seminarian's formational experience, as well as help him to develop the self-discipline and life of virtue that is necessary for a priestly way of life. In developing this personal rule of life, a seminarian is to be mindful that all seven days of the week are a part of the

formation experience. While there are less scheduled community activities on weekends, it is an opportunity for longer periods of study, prayer, and relaxation. In establishing the rhythm of life, the seminarian is to recognize that he is accountable to those who work with him in his formation program throughout his entire time in formation. This accountability helps to develop appropriate relationships and discipline that will help the seminarian to become an effective priest.

Other Resources

A student is always free to meet with his class advisor or any other faculty member for assistance, guidance, advice, etc.

Counseling resources are available at the seminary. Persons responsible for the student's formation may suggest counseling to him, if it is deemed necessary. The Admissions Board or the Formation Committee may at times require a student to seek short-term counseling as part of his formation program.

Evaluation of Seminarians

Six areas are addressed in the self-evaluation of seminarians:

- Spiritual Formation
- Human Formation
- Intellectual Formation
- Pastoral Formation
- Vocation Discernment
- Goals

The same six areas and guide questions are used for all seminarians regardless of their year in the seminary, thus enabling the individual and the faculty to identify better his progress from year to year. The seminarian is to write an essay on each of the six areas with a copy given in advance to the members of the Formation Committee to enable them to prepare adequately for the interview. At the session, an oral

summary is made by the seminarian himself. The format and guide questions are listed below.

Those seminarians in proximate preparation for Holy Orders may have an additional evaluation.

I. *Rationale.* The purpose of the evaluation process is to enable a seminarian to grow in his readiness for priestly ministry. To offer one's life to the Church for service as a priest is a privilege and an awesome responsibility. It is the responsibility of the seminary faculty to recommend men for ordination to the priesthood who are committed to <u>prayer, theological study, pastoral care and self-knowledge.</u>

The evaluation process concentrates on growth in spirituality, theological study and pastoral care and the way in which these are integrated in the seminarian's life experience. This assessment invites the seminarian to grow in self-knowledge and to come to a deeper understanding of God's call to the ordained priesthood.

The process will aim to affirm a person's gifts and to challenge him in areas that could lead to personal growth and to further development in priestly formation.

Theologically, a seminarian must recall that his desire for ordained ministry and the discernment of God's call are to be confirmed by the Church community and the Bishop. The evaluation process is viewed as a group discernment such as a means of giving affirmation and/or

clarification to this call to priestly ministry.

II. *The Process.* The Rector is responsible for coordinating the evaluation process and for scheduling the student interviews.

The seminarian, following the "Evaluation Form," should submit his self-evaluation to the Rector *two weeks* prior to the scheduled interview with members of the Formation Committee. The seminarian should discuss his self-evaluation with his spiritual director in order to check its accuracy and to benefit from his director's insights on his personal, spiritual and academic growth. The spiritual director should sign the self-evaluation. The self-evaluation is to be typed and submitted in a sealed envelope to the Rector.

Privately, the Rector will forward a copy of the student's self-evaluation to the Vocation Director to prepare for the interview. The Vocation Director is encouraged to participate in the evaluation process. It is the collaborative effort of the seminary faculty and vocation director that enables priestly formation to be effective. If the vocation directors are unable to attend, they may send a representative. Since the seminary staff is striving to limit the size of the evaluation team, it is suggested that only one representative from the Vocation Office participate in the interview with the seminarian.

The faculty will meet to discuss the academic progress and overall performance of each student. The Rector will summarize the faculty comments and discuss them in the interview with the seminarian.

The following persons will be present for the interview with the seminarian:

1. Rector
2. Academic Dean or representative
3. Director of Pastoral Field Education or representative
4. Other faculty members may be invited by the Rector.
5. Vocation Director or representative
6. Seminarian's spiritual director <u>at the invitation of the seminarian</u>.

Spiritual Formation

The interview will focus on the following:

1. Issues raised in the seminarian's self-evaluation.
2. The development of his spiritual life.
3. An academic report.
4. His personal growth and maturity since the prior evaluation.
5. His ability for pastoral ministry.
6. The seminarian's understanding of the priesthood and his readiness to commit himself to priestly service.
7. Specific issues raised by the faculty or vocation director.

A summary of the interview will be written and submitted to the faculty for vote. In the case of those eligible for ordination, the faculty will vote on readiness for Holy Orders. For the other classes, the faculty will vote for continuance in the seminary. The majority vote *"For"* or *"Against"* will be noted on the written evaluation.

The complete written evaluation, including the faculty vote, is given to the seminarian for his review. If he believes that the report does not accurately represent the interview or if there is an area he wishes to discuss, he

should bring this before the Rector, who will discuss if any changes are to be made in the written report. The student is permitted to write an addendum to the report if he so wishes.

The final report will be forwarded to the seminarian's Bishop/Religious Superior, Vocation Director and Spiritual Director. It is understood that this report is confidential and cannot be released to a third party without the seminarian's written permission.

Directives of Self-Evaluation

1. Review any goals and recommendations by the faculty from previous evaluations. In light of these, then reflect upon each of the six areas listed below.

2. Write the evaluation in narrative form, using the questions as a guide.

3. It is expressed that you discuss your self-evaluation with your spiritual director before the final draft is turned in. Your director's reflections and feedback can be a valuable aid for your personal growth. Have your director sign and date the self-evaluation, indicating that it has been discussed.

4. Include a title page (name, diocese or religious community, year in the seminary, date of the evaluation), type in double space, number each page and title each section for easier reference.

5. Recheck your paper for typographical and grammatical errors since this is a formal document for your files and for your bishop or superior.

I. **Spiritual Formation** – Guide questions:

a. Without violating the internal forum, where are you in your spiritual development? Describe your relationship with God and how it has developed in the past year.

b. How do you see spirituality relating to your life and other aspects of your formation at the present time?

c. Describe your personal prayer and community prayer (e.g., Liturgy of the Hours). Comment on your fidelity to your prayer outside of the seminary structure (e.g., weekends, holidays, summer).

d. Assess your faithfulness to the sacramental life of the Church, specifically the Eucharist and Penance.

e. Describe your relationship with your spiritual director. How often do you meet?

II. **Human Formation** – Guide questions:

a. Please identify and discuss some of your *strengths* and *weaknesses* (e.g., emotional and psychological) that affect your life and could affect your priestly formation.

b. Please discuss your capacity to relate in general with others (family, peers, authority) and your ability to handle conflict in relationships.

c. Comment on how you see yourself being able to relate to others as a celibate.

d. Do you feel there is a balance in the various aspects of your life and formation? How is this evident?

e. Describe your involvement in the community life of the seminary.

III. **Intellectual Formation** – Guide questions:

a. How have you taken personal responsibility for your academic formation? Be specific.

b. Describe one theological or philosophical insight you have learned in your courses this year. Be able to discuss this insight during the evaluation session.

c. Do you believe that your Grade Point Average (GPA) reflects

your ability and efforts? Why? or Why not?

d. Do you believe that you have the necessary intellectual gifts to carry out the ministry of priesthood?

e. How do your studies relate to your spiritual life and pastoral work? Give some examples of this integration taking place.

a. Why do you want to be a priest? Has this desire grown in the past year?

b. In your own words, give a brief definition of ordained priesthood. How do you see yours fitting this image?

c. Discuss your ability to embrace the commitment of celibate chastity. (This question must be answered).

Spiritual Formation

IV. **Pastoral Formation**.

Answer these questions in light of your most recent pastoral experience, either in the seminary program or from your experience prior to coming to the seminary.

Guide questions:

a. What personal gifts do you have that would be an asset for pastoral ministry as a priest? Be specific.

b. How is your pastoral work preparing you for priestly ministry? What are you learning about ministry?

c. Comment on your capacity for collaborative ministry.

d. What have you learned about *yourself* from your pastoral work?

e. Describe your capacity for maintaining boundaries (professional and personal) in the ministerial setting.

V. **Vocation Discernment** – Guide questions:

d. Comment on your ability to embrace the commitments to obedience and a simple life.

e. Describe your ability to be a leader in the Church and give examples of how you have demonstrated leadership.

VI. **Goals**

At the conclusion of your self-evaluation, please list three or more specific goals for the next year. In order to foster your priestly formation, list under each goal *specific strategies* you intend to pursue to help you accomplish these goals.

Student Participation in Developing the Formation Policy

A student-faculty committee assists the Director of Spiritual Formation in the goal of ensuring that the total daily life of the seminary does in fact serve to produce holiness and happiness. Known as the Faith-Life Committee, it is composed of the Director of Spiritual Formation, the Director of Liturgy, the Spiritual Director, one elected faculty member and a student representative elected from each class.

Suggestions, recommendations and changes proposed by the students are

regularly elicited and heard by this committee. Proposals of the Faith-Life Committee relevant to the Spiritual Formation Program are presented to the Faculty Council in its regular meetings for deliberation and action.

Dismissal from Priestly Formation

A seminarian whose behavior seriously contradicts Christian principles, within the seminary community or beyond, can be dismissed from the seminary by the Rector. The Rector, before taking such action, must consult his Executive Council.

ACADEMIC

Admission – Requirements

Notre Dame Seminary has the following entrance requirements. These requirements are not arbitrary but based on the guidelines of our accrediting agencies and the guidelines of the Bishops' Committee on Priestly Formation.

1. The applicant for the School of Theology in the Master of Divinity Program must have obtained the B.A. or Ph.B. from an accredited college.

   a. If the applicant has the B.S. degree, he will be admitted provided he has earned credits in English, History and Literature. If he is judged to be inadequately prepared in these areas of the liberal arts, he will be required to make up these deficiencies either by planned reading programs or by attending one of the local universities. A general liberal arts education is considered the "pre-divinity" course.

   b. A small number of students from non-accredited colleges may be admitted each year. These students are accepted on probation. They are considered candidates for theological degrees after the probation period (30 hours) has expired.

2. All applicants in the Master of Divinity Program (M.Div.) and students for the priesthood generally must have 24 hours of philosophy. Students who are deficient in philosophy or who have earned no credits in philosophy may be accepted into the seminary, but will not be accepted into the graduate program of theology until they have earned the required credits in philosophy.

3. A few students who do not have college degrees will be accepted enrollment of such students does not exceed 10% of the total student body.

   a. Such applicants must have maintained at least a "C" average in their college work.

   b. Should the student wish to apply for a theological degree, candidacy for this is usually contingent upon completion of the bachelor's degree program.

Transfer Admissions

Students wishing to transfer from other accredited institutions must meet the same standards of admission and other requirements as new students, and provide two faculty references from the seminary or graduate school last attended. Transfer credits applicable to a Notre Dame degree will be determined by the Academic Dean. Ordinarily a student may expect to be given credit for all satisfactory work ("C" or above) completed at another seminary. As a matter of policy applicants for the Master of Divinity degree may expect to spend two full-time semesters before the Parish Internship.

International Students

Students from other countries may be admitted to the degree programs at Notre Dame. Evidence must be presented of academic preparation equivalent to a bachelor's degree. Official transcripts should be sent directly to the Admissions Office. Applicants must also provide

recommendations from church leaders in their native countries.

All students entering Notre Dame Seminary who have English as a second language, will be required as part of the entrance formalities, to have taken the Test of English as a Foreign language (TOEFL), administered by the Educational Testing Service, and to have received a ranking of at least 500 points.

If the student, as part of his past education, has already taken the test and passed with the requisite grade, that will be sufficient. Students who have not taken the test, or who have taken it but not reached the requisite grade, w ill have to take the test. Students may be exempt at the discretion of the Academic Dean.

Any student who does not receive a ranking of at least 500 points can be accepted, but *only* to study English. If a student receives a grade between 500 and 550 on the TOEFL, he should be put into a program of reduced hours while he receives help with his English at the same time.

Should a student begin courses before this formality is completed, he will be accepted only on probation until he takes the test; should he not succeed in completing the test successfully, he will also be required to enroll in an English program and take the test before being re-admitted the following semester.

Special Students

Persons taking courses at Notre Dame without intending to apply them toward a degree may do so. These students will be classified as taking courses for credit or audit. Courses taken for audit may not be changed to credit after the initial drop/add date.

Documents Required

Seminarian Applicants

The following documents must be sent by mail directly from the School, Parish Church, Chancery, etc. concerned. They should be mailed to: The Rector, Notre Dame Seminary, 2901 South Carrollton Avenue, New Orleans, LA 70118-4391. The following information must be received before a candidate's application for admission can be reviewed by the Admissions Board:

1. Seminarian Graduate School Application Form.
2. Two recent photographs.
3. Two letters of recommendation from professors or non-relatives.
4. Transcripts of college credits (transcripts must be sent to the Registrar's Office directly from the Office of the Registrar of all the undergraduate and graduate colleges/universities attended).
5. Graduate Record Exam (GRE), prior to entrance.
6. A letter of recommendation from the applicant's pastor.
7. Letters of recommendation from the Rectors of all seminaries the applicant has attended and/or is presently attending. If the applicant is attending a non-seminary college, a letter of recommendation from some officer of the college is required.
8. An official and currently dated baptismal and confirmation certificate.
9. A letter of sponsorship from applicant's bishop or vocation director.
10. Certificate of reader, acolyte, admission or ordination is required if these ministries have been received by the applicant.
11. Physical examination (within the last six months).
12. Psychological assessment.
13. Essay.

Non-Seminarian Applicants

1. Graduate School Application Form
2. Two letters of recommendation.
3. Official transcripts of all college credits.
4. Recent photograph.

5. Graduate Record Examination (GRE) prior to entrance.

Application Procedure

1. Application for the Fall semester should be made as soon as possible in the early Spring.

The formal deadline for application is August 1st. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Fall semester.

2. Application for the Spring semester must be submitted along with all the necessary documents at least one month before the semester begins.

3. The Admissions Board will evaluate the academic qualifications of applicants and determine their acceptability for the various academic programs. For seminarian applicants, the Rector interviews each applicant personally. A student's admission will be voted upon on the date following reception of all the required documents.

4. According to the seminary's policy a student wishing to reside in the seminary must normally be accepted as a seminary candidate and participate in the seminary formation program. Regular evaluations of his progress in the formation program will be sent to the Bishop/Religious Superior and the Vocation Director.

5. Inquiries concerning application to the Graduate School should be addressed to the Academic Dean.

6. Inquiries concerning application to the Seminary should be addressed to the Rector.

Grading Guidelines

The Faculty Council has approved these standards as a guideline for grading. If a faculty member chooses not to use this guideline, it is suggested that the professor publish a guideline for the students at the beginning of the semester.

Letter Grades

A Shows an *excellent grasp* of the *basic concepts*, integrates them within the discipline and with other disciplines of study, shows insight regarding the implications and applications of the concepts and shows integration in their *articulation*.

B+ Demonstrates an above average grasp of the *basic concepts*, sees broader implications, shows some integration and awareness of the concepts, and can *articulate* them in a well-integrated fashion.

B Demonstrates an above average grasp of the *basic concepts*, sees broader implications, shows some synthesis/integration of the concepts and can *articulate* them in an above average form.

C+ Grasps the *basic concepts* and *articulates* them in a coherent manner.

C Grasps most of the *basic concepts* and can *articulate* them in a coherent manner, written and/or oral form.

D+ Has grasped about 75% of the *basic concepts* and is not able to *articulate* them adequately (several points lacking and/or confused).

D Has grasped about 60% of the *basic concepts* and is not able to *articulate* them adequately (several points lacking and/or confused).

F Has failed to grasp the *basic concepts* and is not able to *articulate* them.

Letter Grade	*Number Grade*	*Grade*
A	4.00	100 - 93
B+	3.50	92 - 90
B	3.00	89 - 86

C+	2.50	85 - 80
C	2.00	79 - 75
D+	1.50	74 - 71
D	1.00	70 - 68
F	0.00	67 - 0
I	Incomplete	

Academic Integrity

Students of Notre Dame Seminary must commit themselves to responsible scholarship in every aspect of academic formation. This means working

and studying to the best of their ability for every course. They 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.

Class Attendance

Notre Dame Seminary observes the following policy regarding class attendance: Regular class attendance is expected and required of all registered students who intend to receive credit for course work in the graduate school. Inevitably there will arise extraordinary circumstances that make class attendance impossible on occasion; therefore, a formula for determining regular attendance has been established as policy for the convenience of both students and professors. A student is permitted to be absent from class no more than twice the number of times the class meets per week. Thus, if a student is absent for seven (7) classes from a course that meets three (3) times a week, that student 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 is considered a double cut. Only the Academic Dean may waive penalties for absence.

Incomplete Work

Individual professors in consultation with the Dean are responsible for establishing requirements for courses under their direction. These may include term papers, book reports, tests, class presentations, etc. or a combination of the above. Course requirements are to be published by professors with the course syllabus at the beginning of each semester.

Students who fail to meet any or all course requirements within the allotted time (i.e. before the end of the semester or by the date designated by the professor) automatically receive the grade "F" for the course in which the delinquency occurs.

In exceptional cases, a student may be given permission to complete course requirements after the close of the semester. The proper procedure for a student to receive a grade of *"incomplete"* for a course is for the student to discuss the situation with the professor and the Academic Dean, then have each sign a memo giving the necessary approval. This memo is to be submitted to the registrar's office before the close of the semester. An approved incomplete *MUST* be completed six (6) weeks after the close of the semester. The grade "I" automatically becomes an "F" if the work is not completed within the six weeks after the close of the semester (i.e. the last day of the semester final exams). Professors are not responsible for papers sent through the mail.

Dropping/adding/withdrawing from a Course

To drop or add a course, the student must receive the approval of the Academic Dean by a written request. Forms for such requests are on file in the registrar's office. Dates by which such requests must be submitted are published in the academic calendar.

To discontinue in a course after the dates published in the academic calendar is considered a withdrawal "W" and a record of this appears on the student's permanent transcript. In order to withdraw from any course, the student must receive the written approval of the Academic Dean. Forms for this are available in the registrar's office. The last day for withdrawing from a course with a "W" grade is indicated in the academic calendar.

NOTE: "Course Withdrawal" forms are to be submitted to the Dean's office, not to the course instructor.

Academic Standing

The academic standing of each student is determined by the combined grades at the conclusion of each semester. The academic standing is arrived at by dividing the total number of quality points earned for all credit courses or seminars taken by the total number of semester hours of credit attempted. This gives the student's scholastic or grade point average (GPA).

Probation and Dismissal

A student who fails to maintain a minimum grade point average of 2.0 for any single semester is placed on academic probation for the following semester. Such a student will be dismissed for poor scholarship in the event the grade point average falls below 2.0 for two consecutive semesters.

Seminarians Only:

Permission must be obtained from the Academic Dean to withdraw from any course. If a seminarian is dismissed for disciplinary reasons, either by his Ordinary or by the Seminary, he is automatically dismissed from the Graduate School of Theology.

Academic Reports

A report of each student's scholastic performance is issued approximately three weeks after the close of each semester. Copies of this report are supplied to the student, the seminary student's vocation director and bishop/religious superior and the President-Rector of the seminary.

Grades will be withheld at the conclusion of each semester for the following reasons: incomplete academic and/or seminarian file; unpaid financial obligations; unreturned library books and/or unpaid fees.

Procedures for Appealing Grades

Students who feel they have a legitimate grievance over a final grade should proceed as follows:

1. *Stage One*: They should consult the instructor as soon as possible to seek an explanation and try to resolve the problem. Only if this is unsuccessful, they may proceed to stage two.

2. *Stage Two*: They should submit their case, in writing, to the Academic Dean with a copy to the instructor, no later than six (6) weeks after the beginning of the following semester.

   a. The Dean will then act as negotiator in attempting to resolve the dispute in informal fashion, consulting with both parties, jointly or individually, and using any other means he deems appropriate—while naturally holding in confidence all written and oral statements.

      Should the Dean himself be named as the instructor in the case, then the students should take their appeal to the President-Rector who will act as negotiator (as above) and replace the Dean in all further stages of the appeal procedure.

   b. If the above negotiations are unsuccessful, the Dean, after deciding that the student has a case which warrants further action, will refer the matter to stage three.

3. *Stage Three*: The Dean appoints an ad-hoc committee of two or three faculty members, who have some knowledge of the academic area in question, to review the matter. The Dean, with the approval of these faculty members, may at his discretion co-opt one or more students to the committee as consultors.

   The committee will review the student's work in the course in question (papers, tests, etc.), together with the professor's evaluation (which can include class work and performances), taking into account the written procedure for grading that the professor has submitted at the beginning of his course to students together with the course syllabus (approved by the Dean in the usual way).

The committee's findings are by way of recommendation to the Dean (either to retain, or to change the grade). The committee will make every effort to achieve a consensus recommendation. In case of a tie vote, the Dean will decide the matter (he may co-opt a further member to the committee).

4. *Stage Four*: On the basis of the committee recommendations, the Dean makes the final decision whether to retain or change the grade; his decision is not effective till after one week, the period allowed for an ***appeal*** by either the student or instructor. Should the dean decide that the appeal is well grounded, he may direct a rehearing.

Graduation Honors

A student who has maintained a high degree of scholastic achievement is awarded a degree with the distinction:

Cum laude for a GPA of 3.50
Magna cum laude for a GPA of 3.70
Summa cum laude for a GPA of 3.90

A "high degree of scholastic achievement" implies that the student has received a 3.50 overall grade point average.

Consortium

Notre Dame Seminary, in 1971, became an affiliate member of the New Orleans Consortium with Loyola University and Xavier University as its full members. Full-time students wishing to take courses at these institutions under consortium privileges, and wishing to have credits transferred to Notre Dame must have the written approval of the Academic Dean before registering for these courses. According to the consortium agreement full-time students at Notre Dame are limited to six (6) undergraduate credit hours per semester in the participating universities.

In 1994, Notre Dame Seminary and Our Lady of Holy Cross College entered into an agreement for a jointly earned Bachelor's Degree in General Studies with the core curriculum taken at Holy Cross, while the philosophy minor and the theology major are taken at Notre Dame. The degree is granted by Our Lady of Holy Cross College. A few students who come without a B.A. or B.S. take advantage of this program while simultaneously fulfilling the Notre Dame pre-theology program.

Summer Classes

All students wishing to take summer courses at another graduate school for credit toward a degree at Notre Dame Seminary must have written approval of the Academic Dean before registering for these courses. Courses taken without necessary permission will not be accepted toward a degree from NDS.

Maintaining Registration

Students who expect to receive degrees *must maintain* registration until their course work is completed in a given semester prior to the conferring of the degree. This applies whether or not they are working on a thesis. A $25.00 per semester fee is charged for maintaining registration. Failure to maintain registration will result in removal of one's name from the list of degree candidates maintained in the Registrar's office. Once removed from that list, re-entry into a degree program will require re-application and a payment of fees accumulated during the period of removal from the list.

A degree candidate is allowed two years from the completion of course work to meet all the degree requirements.

Full-time Student

A Master of Arts in Theological Studies student is classified as full-time if carrying a minimum of 12 semester hours or 10 semester hours plus thesis research.

A Master of Divinity student is classified as full-time if carrying a minimum of 14 semester hours or is involved in a full-time parish internship.

Only full-time students may qualify for the Dean's Honor List.

The Academic Dean may, in exceptional circumstances, classify certain students who do not fulfill the above requirements as full-time students.

Full-time status obligates the student to enroll in the number of semester hours specified for each term in the various programs. Exceptions must be approved by the Academic Dean.

Semester Examinations

Examinations are normally held at the close of each semester. In addition to, or in place of the semester written examination, the professor may give an oral examination or use some other means of evaluating students.

Guidelines

Students can select a traditional classroom elective from the list of course offerings or students can propose a topic of interest that would be either a directed reading course or a small group course. Faculty members are not required to teach a directed reading course or small group course, but may choose to do so upon the request of students.

Advanced Theological Seminars

In order to help motivated students to deepen their understanding of basic material covered in class, certain courses in third and second theology, and second semester of first theology may have a seminar track. Seminars would be bi-weekly for 50 minutes. Students report on progress, discuss, share and interact with the professor's help.

Participants would be selected by the Academic Dean or could present themselves for seminars that correspond with their special interests in theology, always subject to the professor's approval for both acceptance and continuance. Seminars will not be used to cover material that should be covered in class; participants must still attend all classes and fulfill all course requirements. Non-participants will not be penalized in any way. Professors will announce and explain the seminar in the first week of class.

Elective Guidelines

Purpose

1. To prepare students for the type of ongoing study they will be doing as priests.
2. To be resourceful in using local academic resources.
3. To develop personal responsibility for learning by organizing independent study, the following system of elective course work is proposed.

Course requirements for all types of electives will include at least one of the following:

1. Research paper.
2. Major project.
3. 4-6 smaller projects.
4. One-hour class presentation
5. Smaller tests or examination.

Types

Traditional Classroom Course

This course meets in a classroom at a regularly scheduled time for two (2) hours a week. The professor determines the course content. This course requires at least 300 pages of reading material. (See N.B. #4)

Small Group Course

A group of students interested in the same topic requests a faculty member to offer a course on this topic. Requests should be submitted to the Registrar's office before the end of the semester. The group should determine the meeting place, and with the faculty member determine the course content. This group meets at least one (1) hour per week and requires at least 400 pages of reading material. (See N.B. #4).

Directed Reading Course (limited use)

An individual student interested in studying a given topic requests a faculty member to direct the course of study. This request should be submitted to the Registrar's office before the end of the semester. The professor and the student would determine the

meeting place and course content. This group meets at least one (1) hour every other week and requires at least 600 pages of reading material. (See N.B. #4).

N.B.

1. These guidelines do not apply to electives in music performance and language.

2. For elective courses in languages, no more than four-credit hours may be applied to the M.Div. elective credits.

3. Students in philosophy and first theology may not ordinarily take M.Div. elective courses; however, an exception is made for language courses.

4. Specification of amount of reading material, considering the nature of the course and the difficulty of the material, may be determined by the professor.

Academic Support Services

Accent reduction, English composition and Spanish tutoring classes are available to any student needing help in these areas.

Hispanic Ministry Program

It is an optional program that has as its main objective to fulfill the need of dioceses and religious congregations of training their students of theology to minister in a Hispanic setting.

Seminarians can prepare for Hispanic ministry through courses and experiences offered at Notre Dame Seminary. This program is also open to non-degree students and non-seminarians who can become bridges between the Anglo and Hispanic cultures.

The program for certification requires the completion of 15 credits consisting of:

- Eight credit hours of basic, intermediate and advanced Spanish.
- Two credit hours in Hispanic Culture.
- Two credit hours of a Theology elective from Hispanic perspective.
- HSP 301 Homiletics Practicum II (two credit hours) plus one credit hour of Homiletics in Spanish.
- PT 302 Liturgy and the Celebrations of the Sacraments (3 credit hours) plus one credit hour of PT 302 in Spanish
- PT 402 Eucharist and Penance Practicum (one credit hour) plus one credit hour of PT 402 in Spanish.

Notre Dame Seminary gives the Hispanic Ministry Program students the option of completing their required ministerial experiences in Hispanic settings.

MASTER OF DIVINITY

Philosophy Statement

The person preparing for the priestly ministry in the Catholic Church today is to be formed and educated in Word and Sacrament in order to be one with Christ and so minister authentically and effectively to the community of Christian believers, as well as to the larger community of persons and societies, both contemporary and future.

Principles and Objectives

The priest today is called by Christ through His Church to be a minister of Word and Sacrament. The response to this calling involves an acceptance of the mission to serve Christ's purposes and the ministry of service to people's needs. Both of these elements have been identified and clarified anew by the pastoral mandates of Vatican II. A vibrant community of believers depends on objective knowledge and subjective experience of both the Word of God in the Scriptures (especially the Gospel) and the Sacrament of Christ in worship (especially the Eucharist). Both realities of Word and Sacrament are conveyed and celebrated through the living Christian Community and its responsible ministries.

1. *Formation in the Word*

   A person preparing for ordination to the priesthood must be knowledgeable of the Word, both in an academic and in a personal sense. It is essential that the seminarian has a basic reading familiarity with and comprehension of the Bible (appropriate hermeneutical attitude) and that he grasps and can use, at an initiatory level, some of the technical tools of interpretation (exegesis, criticism). Only with such knowledge can he learn to preach the Word more effectively, to celebrate the Word more authentically, to assimilate the Word more personally and to bring Christ's Word of redemptive love to the needs of others more compassionately.

The person preparing for priestly ministry must have a thorough, basic familiarity nd moral theology, especially those under girding themes and principles

rooted in the word of faith and nourished in sacramental life.

2. *Formation in Sacrament*

   The Word has been given to and is still present in specific cultures, whose experiences and symbols of the Word have become the constituent elements of the believing community's tradition. In order to celebrate liturgically the sacraments of the Word, as understood in the Roman Catholic tradition, one must be able to recognize sensibly in the phenomena of the created world and in particular historic and contemporary cultures the perceptible signs of divine presence and activity. For such a process of symbolic elaboration and ritualization, religious theological presuppositions are to be analyzed and the appropriate structures and methods of evangelization and catechesis are to be learned, so that the interdependence of Word and Sacrament may support the inner life and the outward activity of the believing community.

3. *Formation in Christian Community*

   As minister of Word and Sacrament, the priest is called by God and by the Church to be a servant of the ecclesial community. One must be able to participate personally and help others to participate personally in the community's proclamation of the Word and celebration of the sacraments. When the priest preaches or baptizes, Christ speaks and transforms; when one hears the Word or is baptized, the entire

community is enlightened and enlivened. The minister must strive to ensure that every member of the community of believers can participate, with appropriate rights and responsibilities, in the vital experiences of Word and Sacrament.

The most effective service of Word and Sacrament is exercised where justice and peace are operative. The prophetic and pastoral traditions of the people of God guide the priest in ministering to the current needs

and concerns of the immediate faith community and to the wider communities with which it interacts. The "Pastoral Constitution on the Church in the Modern World" offers an outline of a viable Christian anthropology and identifies current needs and concerns. In effect, the three-fold process of formation in Word, Sacrament and Community should establish a conformity of the seminarian to Jesus Christ, prophet, priest and pastor.

Recapitulation

The priest is formed by a specialized relationship to Christ which makes authentic ministry possible: he is shaped by the experience of a community of Word and Sacrament; the community of Word and Sacrament is shaped by the ministry of the priest. Priestly formation and education must respect and reflect this interaction.

Pre-Theology Program Policies

The Notre Dame Seminary Pre-Theology Program is designed to give students the preparation required of them by the National Conference of Catholic Bishops (NCCB), as stated in the Program of Priestly Formation (PPF).

Academically, it consists in 24 semester hours in philosophy, 15 semester hours in religious studies and two (2) semester hours in supervised pastoral ministry and on-hands ministerial experience. These requirements are arranged variously into one, one-and-a-half and two-year program to meet the needs of various students.

If students come with transcripts that testify to their having successfully completed philosophy courses in accredited colleges and universities, these are counted in their favor.

Supervised Pastoral Ministry is guided academically by the Pre-Theology Director, but the actual ministry is determined and evaluated by the Associate Director of Pastoral Field Education. If students have not completed a bachelor degree, they are enrolled at Our Lady of Holy Cross College to achieve a B.S. in General Studies in which they do the core curriculum (60 semester hours). In this particular degree program, first year and part of the first semester second year theology courses constitute part of that major, so that the student goes on to complete the four-year theology program at Notre Dame Seminary for a Master of Arts in Theological Studies Degree rather than a Master of Divinity Degree. Note that all students actually have the same master's education courses.

A few students also complete bachelor degrees at the consortium universities of Loyola and Xavier. This is due to the fact that they had already begun a program in one of these universities, or to a choice made by their bishop or vocation director. In addition to what is required of them there, they also complete the pre-theology program at Notre Dame Seminary before qualifying for our theologate.

Some foreign students complete requirements determined by an official evaluator of foreign transcripts while beginning their first year of theology. They are usually advised academically by the Pre-Theology Program Director until those requirements are fulfilled.

Synthesis Seminar

Introduction

The ability to articulate and explain the Christian message is crucial for a pastoral theologian and so is the capacity to integrate the various disciplines with the Master of Divinity Program. To accomplish this, the Faculty Council, in its March 19, 1990, session, agreed to place greater emphasis on the Synthesis Seminar, making the seminar itself the focal point of the Fourth Year program.

As an interdisciplinary offering for Fourth Year students, the Synthesis Seminar will have a clear pastoral focus. Through this integrative effort, each student should learn to reflect creatively as a knowledgeable pastoral theologian.

Goal

The integration/synthesis of the various areas of theology: Sacred Scripture, Historical, Moral, Pastoral and Systematic Theology.

Objectives

1. Identify areas where students perceive a lack of integration/synthesis.

2. Give some help and point out some ways to bridge the gap between theology and pastoral practice.
3. Throw some light on areas, subjects and themes of theology that have remained unclear, confused or confusing in the understanding of the students.
4. Instill an awareness of the need for continuous learning and ongoing learning.
5. Show ways and means how students themselves may find answers to questions not explicitly treated in the course of their studies.

Procedures

1. All candidates for the Master of Divinity Degree and all students for priesthood are required to attend the Synthesis Seminar. This seminar will integrate the five areas of theology: Sacred Scripture, Historical Theology, Moral Theology, Systematic Theology and Pastoral Theology/Canon Law.
2. The seminar will be directed by a team of five professors, one from each area of the program of studies. In each area of theology under discussion (Scripture, for instance), the professor from that area—the Scripture professor—will first give an overview of the content and important issues in that area; and then will make prior provisions for whatever texts are deemed necessary and will guide the discussion with the students. Each professor may invite other faculty members to assist in presenting any given topic.
3. The five professors will assume the responsibility of drafting a list of topics covering the major content and key issues in their respective areas. They will be aided in this task by the questions that students are expected to turn in upon their return to Notre Dame Seminary from internship.
4. Each segment of the seminar will cover a three-week period in the semester and will meet five or six times.
5. There will be a test at the end of each section—either a take-home examination or an in-class test.

6. The final grade will be averaged from these five tests and will count as any other three-credit course for the final grade of graduation.

Master of Divinity Curriculum

Pre-Theology Curriculum

Philosophy Courses

PH 001	History of Philosophy	3 credit hours
PH 002	Philosophy of Person	3 credit hours
PH 003	Philosophical Ethics	3 credit hours
PH 004	Survey of Epistemology and Ontology	3 credit hours
PH 005	Philosophy of Thomas Aquinas	3 credit hours
PH 006	Introduction to Philosophy	3 credit hours
PH 007	Logic/Critical Thought	3 credit hours
PH 008	Philosophy of God	3 credit hours
PH 009	Philosophy/Theology Seminar	3 credit hours
PH 010	Introductory Survey of Philosophy for Theologians	0 credit hours

TOTAL: 27 credit hours

Religious Studies Courses

SS 001	Introduction to the Old Testament	2 credit hours
SS 002	Introduction to the New Testament	2 credit hours
SpT 001	Prayer: Introduction to the Sources and Methods	2 credit hours
SpT 002	Survey of Christian Spirituality	2 credit hours
ST 001	Introduction to Catholic Life and Theology I	2 credit hours
HSP 001	Foundations of Speech/Public Speaking	3 credit hours
FE 001	Supervised Pastoral Ministry	2 credit hours
FE 002	Supervised Pastoral Ministry	2 credit hours

TOTAL: 17 credit hours

First Theology Curriculum

Fall

SS 101	Methodology of Biblical Studies	3 credit hours
HT 101	Church History and the Patristic Period	3 credit hours
MT 101	Principles of Moral Theology I	3 credit hours
PT 101	Pastoral Theology	3 credit hours
ST 101	Foundations of Catholic Theology and Worship	3 credit hours

Spring

SS 102	Synoptic Gospels and Acts	3 credit hours
MT 102	Principles of Moral Theology II	3 credit hours
SpT 101	Spiritual Theology	3 credit hours
ST 102	Christian Anthropology and Eschatology	3 credit hours
HSP 101	Teaching and Preaching the Word of God	3 credit hours

TOTAL: 30 credit hours

Second Theology Curriculum

Summer (Following First Theology)

FE 200	Supervised Parish Ministry	2 credit hours

Fall

SS 203	Pauline Letters and Hebrews	3 credit hours
HT 202	Medieval Period	3 credit hours
MT 203	Human Sexuality and the States of Life	3 credit hours
ST 203	Sacraments of Initiation: Baptism, Confirmation and Eucharist	4 credit hours
CL 201	Canon Law I	3 credit hours
FE 201	Supervised Ministry of Religious Education	1 credit hour

Spring

SS 204	Prophets	3 credit hours

MT 204	Theological Bioethics	3 credit hours
PT 202	Pastoral Counseling	3 credit hours
ST 204	Christology	3 credit hours
HSP 202	Homiletics Practicum I	2 credit hours
FE 202	Supervised Ministry of Religious Education	1 credit hour
	Elective	2 credit hours
		TOTAL: 36 credit hours

Third Theology Curriculum

Summer (Following Second Theology)

FE 300	Clinical Pastoral Education	3 credit hours

Fall

SS 305	Pentateuch	3 credit hours
HT 303	Reformation and the Modern Period	3 credit hours
ST 305	Sacraments of Service: Marriage and Orders	3 credit hours
ST 306	Ecclesiology and Mariology	3 credit hours
CL 302	Canon Law II (Marriage)	3 credit hours
HSP 303	Homiletics Practicum II	2 credit hours
	Elective	2 credit hours

Spring

SS 306	Johannine Literature	3 credit hours
MT 305	Catholic Social Teaching	3 credit hours
PT 303	Liturgy and the Celebration of the Sacraments	3 credit hours
ST 307	Triune God	3 credit hours
	Elective	2 credit hours
	TOTAL:	**36 credit hours**

Fourth Theology Curriculum

Summer (Following Third Theology)

FE 400	Supervised Parish Internship	3 credit hours

Fall

PT 404	Global Church Workshop (1/2 credit hour per year)	2 credit hours
PT 405	Church Administration	1 credit hour
PT 406	Marriage and Family	1 credit hour
FE 401	Fall Supervised Parish Internship	3 credit hours
SY 401	Synthesis Seminar I (One section only)	0 credit hours

Spring

SS 407	Psalms and Wisdom Literature	3 credit hours
HT 404	History of the Church in America	3 credit hours
PT 407	Eucharist and Penance Practicum	1 credit hour

SpT 402	Spiritual Direction and Conversion	2 credit hours
ST 408	Sacraments of Healing: Penance and Anointing	2 credit hours
SY 402	Synthesis Seminar II	3 credit hours
	Elective	2 credit hours
	TOTAL:	**26 credit hours**

GRAND TOTAL CREDIT HOURS: 128

Master of Arts in Theological Studies

Introduction

The primary focus of the Master of Arts in Theological Studies Program is academic theology. It is a basic academic theological degree that seeks to provide a solid and integrated theological grounding in the four areas of Sacred Scripture, Historical Theology, Moral Theology and Systematic Theology. The student can choose a major concentrating in one of the four fields through upper division course work, or in Spiritual Theology. The program is offered at three levels: basic, general and research.

The program is open to all qualified applicants, clerical, religious and lay. However, it is not ordinarily a program for candidates for the Roman Catholic priesthood or permanent diaconate, and does not fulfill the canonical condition for ordination.

Candidates for the program include the following:

1. Those who wish to acquire a sound theological basis for exercising various forms of Christian ministry, exclusive of the priesthood and permanent diaconate; e.g., parish work, religious education, pastoral counseling, community and social work, religious communications media, religious formation, etc.
2. Professional men and women who wish to pursue and enrich their profession from the enlarged perspective of theological formation.
3. Ordained clergy who seek to update and deepen their grasp of theology and use it for more effective ministry.
4. Candidates for the ministry l other denominations who use the program as one element in their ministerial formation.
5. In general, those who seek personal enrichment and growth in their Christian life, together with integration of their faith experience.
6. Finally, students who pursue the program as preparation for higher graduate studies.

Philosophy Statement

Persons responding to the priestly call from baptism, as distinct from the call to ordained priestly ministry come to Notre Dame Seminary for Catholic higher education and formation, so as to better live out their vocation of Christian ministry in their families, Church communities and secular occupations.

Principles

Because of their unique competencies, Vatican Council ll has recognized the important role of lay ministers play in the Church as well as in society. The lay apostolate complements pastoral ministry, and the Council has exhorted "the laity to take a more active part, each according to his/her talents and knowledge and in fidelity to the mind of the Church, in the explanation and defense of Christian principles and in the correct application of them to the problems of our times." (Decree on the Apostolate of the Lay People, Ch ll, par. 7). Men and women religious also play an important role in the Church and in society. Through profession of the evangelical counsels they bear witness to the presence of Christ in the world today and are a counter-cultural sign. The ministries of men and women religious build up and enrich the Church community and are a unique

presence of the Church within society as they seek to make Christ known and loved and to build the kingdom. After enriching their own personal understanding and faith through the study of theology, both lay persons and religious are better equipped to share "the mind of the Church" with others through their ministries.

The center of faith is belief in Christ as expressed in the teachings and heritage of the Catholic Church. Notre Dame Seminary offers a curriculum centered in Jesus Christ that preserves the rich deposit that is our Catholic heritage. The desire to be faithful

to the teachings of the Church and to apply these teachings to everyday life deeply motivates those who undertake the study of theology. To this study the student brings expertise from all aspects of living - the work force, culture, the business world, family and community life, ministries and mission work, and the parish. Courses relevant to the lay person and religious in society, address practical solutions to modern issues in areas such as medical ethics, social justice and human sexuality. By learning the methods of theology and gaining competence in several theological areas, students are better able to relate the Word of God to the various aspects of their lives. A deepening in theology, spirituality, and scripture, and a new awareness of the modern issues in society enable students to integrate their faith life with their ministry and to better serve the people of God.

Intellectual formation at Notre Dame is not merely academic. The students are exposed to a Catholic communal environment that effects a change in their personal and professional lives. Because programs are suited to the needs and plans of the students, their unique gifts and talents can be developed for ministry. To this end, each receives individual attention, guidance and support from both the faculty and the community.

The time of study an off-campus student requires to earn a degree may be very short or may occupy several years, depending on the life circumstances of each individual. Some students may choose not to take courses for a degree but for personal growth and enrichment. No matter how much time off-campus students are present, they give and receive many blessings by participating in the community. By studying alongside the seminarians, the lay students learn theology in a seminary environment and they gain unique insights into some aspects of clerical formation. In turn, seminarians learn from studying with lay students and religious about collaboration, styles of ministry and are challenged in their intellectual endeavors. Sharing educational experiences fosters greater unity and promotes the wider notion of family within the Church.

Goals and Objectives

1. To develop in general a *mature understanding of theology*, in an environment of Catholic Theology, as the basis of the students' life and activity.
2. To provide students with an understanding of *contemporary developments* in biblical studies and in systematic, historical and moral theology, and also, as appropriate, in spiritual theology.
3. To introduce and expose students to *contemporary scholarship* in these areas.
4. To put students in contact with the *sources* that lie behind contemporary developments.
5. To enable students to engage in various activities of Christian ministry from a sound theological perspective.
6. To assist students to integrate their personal faith experience with solid theological insights and convictions.
7. To enable students to pursue their chosen *professional career* from the perspective of an informed religious commitment.
8. To deepen and enrich the *personal Christian life and activities* of all participants.
9. For candidates pursuing the program as preparation for higher graduate studies (Research M.A. degree):
   a. To form students in *correct methodology* for theological scholarship and research.
   b. To encourage and foster *personal research and investigation*, particularly in the

students' chosen area of concentration.

c. To provide a *solid basis* for advance graduate work, and to equip students with the *skills necessary* to succeed in this academic endeavor

MASTER OF ARTS PROGRAM

Students may enroll in any of the three M.A. programs offered at Notre Dame Seminary. These are: Basic, General and Research M.A. degrees in Theological Studies.

Prerequisite for Master Degrees

Beginning with the fall semester of 2006, all students applying for entrance to the M.A. degree programs in Theological Studies at Notre Dame Seminary will be required to have adequate background to begin the study of theology. This requirement can be fulfilled through one of the means listed below. While enrolled in the philosophy course, new students can also register in a theology course.

1. Successful completion of a non-credit philosophy course during the first semester covering the following topics:
   - Epistemology
   - Ethics
   - Metaphysics
   - Philosophy of Person
   - Philosophy of God

   (This course may be possibly offered during a summer session at Notre Dame Seminary or be taken at another educational institution).
2. Undergraduate background in philosophy and/or theology as determined by the Director of the M.A. programs.
3. Successful completion of philosophy online course(s) that include the topics listed above and accepted by the Director of the M.A. programs.

Requisites Applicable to all M.A. Programs

1. Students are required to take the Graduate Record Examination (GRE) as part of their application process to the Graduate School of Theology. The scores will serve as a guide to the faculty in providing academic assistance where needed.
2. Students will be required to take a component in philosophy during the first semester. Those who have an undergraduate background in philosophy can waive this requirement.
3. Theology courses taken more than ten (10) years ago will not be accepted for a Master's degree.
4. The student is required to take the following courses:

   Foundational Program. Non-credit philosophy course, Introductory—"100" level courses in the four areas of Sacred Scripture, Historical, Moral and Systematic Theology, with emphasis on methodology:

   PH 013 Introductory Survey of Philosophy for Theologians
   SS 101 Methodology of Biblical Studies
   HT 102 Church History & the Patristic Period
   MT 101 Principles of Moral Theology I
   ST 102 Foundations of Catholic Theology & Worship
   SpT 101 Spiritual Theology (for Spiritual Theology concentration)
5. Two (2) graduate courses may be transferred, if equivalent to Notre Dame Seminary courses, upon approval of the Director of the M.A. Program.
6. Successful completion of comprehensive examinations. The candidate is allowed two years from the completion of course work to meet all of the requirements for a degree, including the successful completion of the comprehensive examinations.
7. If a student is not able to complete all requirements before graduation, that student may complete the work during the next semester and receive a diploma upon completion of the requirements.

M.A. Programs

A. **Basic M.A.**

The Basic M.A. degree in Theological Studies is offered to full-time employees of the Archdiocese or catholic schools in the Archdiocese with reduced tuition, but requires a commitment to work in the Archdiocese for three (3) years after completion of the degree.

This degree offers basic courses in theology and follows a set of program of study. The courses are offered on a two-year cycle. Late

afternoon courses are offered to enable off-campus students to enroll in the program. However, required course work for this degree can be taken during the school day as well.

Prerequisites for Basic M.A.

1. The degree of Bachelor of Arts (or an equivalent degree) and a minimum grade point average of 2.50.
2. To qualify for admission, students apply to the Office of Religion Education (O.R.E.), and upon acceptance to the "Handing on the Faith Program," they can apply to Notre Dame Seminary Graduate School of Theology.
3. New students are accepted in the fall semester only.

Requisites for Basic M.A.

1. Maintain an overall average of at lest 2.70.
2. Take 8 courses of the upper level:
   a. 2 courses in Sacred Scripture (one Old Testament and one New Testament).
   b. 2 courses on the other areas (Historical, Moral and Systematic Theology).

   The following "100" level and any "200" and above level courses are accepted as core courses in the four areas of study--Sacred Scripture, Historical, Moral and Systematic Theology:

   SS 102 Synoptic Gospels and Acts

   MT 102 Principles of Moral Theology II

B. **General M.A**.

Prerequisite for General M.A.

1. The degree of Bachelor of Arts (or equivalent degree) and a minimum point average of 2.50.

Requisites for General M.A.

1. Maintain an overall average of at least 2.70.
2. Take 10 courses from the upper level, following the General M.A. Program:
   a. 4 courses in one area of concentration.
   b. 2 courses in each of the remaining three areas. One (1) course in the remaining four areas for Spiritual Theology concentration.

C. **Research M.A.**

Prerequisites for Research M.A.

1. The degree of Bachelor of Arts (or an equivalent degree) and a minimum grade point average of 2.70.
2. The candidate must pass a proficiency examination in one ancient or modern language that is relevant to research. The examination must be passed before choosing a thesis topic.

Requisites for Research M.A.

1. Maintain an overall average of at least 3.0.
2. The candidate must submit a thesis that has been directed by a director approved by the M.A. Director.
3. The thesis must be submitted no later than two years after the

completion of course work. For a good reason, the thesis committee may consider a request for extra time.

4. The candidate must present an oral defense of the thesis.

5. The candidate must successfully complete comprehensive examina-tions.

Guidelines for Research M.A. Thesis

Thesis Director Guidelines

A faculty member who has been selected to direct a thesis should consult the "Thesis Guidelines" in relation to procedures and timetables and follow A Manual for Writers for style and format.

The Thesis Director

1. Will advise the student in selecting two faculty members for the committee; however, the student will make final decisions regarding the composition of the committee.

2. Can suggest that the candidate seek advice of other experts in preparing the prospectus.

3. Should work closely with the candidate, setting up a timetable for each chapter (or portion thereof) and correcting chapters as they are submitted with appropriate suggestions.

4. Will be required to submit regular progress reports, written or oral, to the M.A. Director.

Student's Thesis Guidelines

The candidate for the M.A. in Theological Studies is required to plan the projected thesis in due course under the guidance of the director. The following requisites must be completed by the spring semester of the calendar year in which the degree is to be conferred.

The Candidate will:

1. File a thesis application with the M.A. Director.

2. Select a thesis topic with the aid and approval of the thesis director chosen by the student.

3. Write a 500-word prospectus and prepare a supporting bibliography, approved by the thesis director.

4. Submit to the M.A. Director, in consultation with the thesis director, names of two readers who are knowledgeable of the subject matter to serve on the Thesis Committee.

5. Appear before a review committee (usually the same as the Thesis Committee) named by the M.A. Director, when notified by the M.A. Director to explain the nature and scope of the research project.

Once the review committee has approved the project, the candidate's thesis can be presented, even if the thesis director is no longer on the faculty (providing the student professionally completes the stated intention).

If the M.A. Director needs to select a Thesis Committee composed of other than the members of the review committee, it must be made clear to the Thesis Committee that the thesis is to be judged in accordance with the intentions of the approved prospectus, even if the opinions of the members may differ.

The candidate must work closely with the thesis director, submitting chapters and sections of chapters regularly. A complete thesis submitted that has not been under the constant supervision of the director will not be accepted. The director will decide when the two readers will receive copies of the chapters. It is expected that their professional competency will be used as a resource for enhancing the student's work.

While the student is always encouraged to present new ideas and solve problems, it is sufficient for a master's thesis that the student present a contribution to the field of study by bringing together scattered material under one theme.

Once the thesis is written, the student will contact the M.A. Director to arrange a date for the defense o the thesis. Two weeks before the date of the defense, the student will supply a draft copy of the thesis to the thesis director, the two members of the committee and the M.A. Director.

Meeting for the Defense of the Thesis

After the date for the defense has been set, the M.A. Director will post an announcement on the academic bulletin board, inviting the faculty and student body to the meeting as observers. The time of the meeting will be set at a time convenient to the student and committee members rather than the student body. The M.A. Director will reserve a room for the meeting.

The M.A. Director or an appointed faculty member will moderate the meeting which will follow this procedure:

1. The student gives a short summary, evaluation and critique of the main points of the thesis.
2. In turn, the members of the committee will discuss the thesis with the student who will present an oral defense of the completed thesis. Then all members of the committee will be free to engage in discussion with one another and the student on the topic of the thesis.
3. If the student and the thesis director wish, the observers may enter into the discussion after the committee has had sufficient time to examine the thesis.
4. The defense is to be scheduled prior to March 15th.

After the Meeting

If the thesis is approved by the thesis director and the two readers, it will be returned to the student for final corrections and recommendations. A sample title page and signature page may be obtained from the M.A. Director's office. The completed, not draft, thesis and two copies must be submitted to the Registrar by April 1st if the student intends to receive a degree at the time of the spring graduation.

There is a $25.00 fee to bind the thesis for the library. The finished thesis becomes the property of Notre Dame Seminary and may not be published in whole or in part without the written permission of the M.A. Director.

Occasionally, one of the appointed readers of the Thesis Committee will be a faculty member of another seminary or university. The fee for an outside reader is $50.00.

Note:

1. Three credits are given for the M.A. thesis or a variable amount of credits for which a student can apply with the vote of the thesis director and the committee.
2. The three credits are not applicable to the four courses in the area of concentration.
3. If more credits are given for the thesis, only those additional credits may be applied to the four courses of concentration.
4. The thesis is given a grade and the grade calculated in the grade point average, carrying the weight of a three (3) credit course.

Guidelines for Directed Study

Directed study in specialized areas of the several fields represented in the curriculum may be undertake by qualified degree

students. Students must receive permission of the professor involved and of the Director of the M.A. Program.

Only regularly enrolled students are permitted to undertake directed studies. To be eligible for a directed study, a student must have a satisfactory academic record. A directed study may not duplicate any courses listed in this catalog; is not available in the first semester of the M.A. programs, and a total of no more than two (2) courses may be completed in this manner. A student who applies for such a course is to secure a form from the Registrar's Office and submit a statement of the project, with a plan or outline of study and bibliography in writing, to the faculty member involved who, in turn, submits the plan to the Director of the M.A. program for approval. The plan must provide for a minimum of 45 hours of work for each credit hour, including meetings with the instructor as specified on the directed study application form.

Registration for a directed study can be accomplished only at regular registration periods. Duration of these projects is to be specified in the proposal and approved by the Director of the M.A. program.

Norms and Regulations for M.A. Programs

1. All candidates for the Master of Arts in Theological Studies degree are required to take written comprehensive examinations in the following areas: Sacred Scripture, Historical Theology, Moral Theology, Systematic Theology, and Spiritual Theology (for Spiritual Theology concentration).

2. Comprehensive examinations may be taken either at the completion of all course work or when an area of study has been completed. The deadline for completing comprehensives is April 1st in the year of graduation.

3. Candidates will be required to answer two questions during the three-hour examination.

4. The two questions will be chosen by the M.A. Director from the five study questions in each of the above four or five areas of theology. These five study questions are selected by the student from a list of the study questions in each area.

5. The school will provide books needed for the comprehensives such as Reader's Bible and Vatican II texts.

6. The comprehensive examination is scheduled and administered by the Registrar.

7. Grading:

   a. A candidate who fails in any area must retake the comprehensive examination in that area at a time approved by the Registrar.

   b. The comprehensive examination grade counts for 25% of the final grade point average.

8. Regulations for M.A. students will be based on the revised catalog of the year when the last course was taken. This pertains to comprehensives, thesis and graduation.

9. Registration for comprehensive examinations must be done at registration time.

SACRED SCRIPTURE

SS 001 **Introduction to the Old Testament** – 2 credit hours

This course provides the student with a broad overview of the Old Testament. The preliminary material is concerned with the role of the Bible in the scheme of divine revelation, a description of the arrangement of the Old Testament, a brief introduction to the relationship between history and the development of Old Testament literature, and to modern critical methods of biblical interpretation. Each of the four major divisions (the Pentateuch, the Deuteronomistic History, the Prophets, and the Wisdom Literature) of the Old Testament is then presented from a general perspective with the intention of providing the student with an overall familiarity with the literature in each of these sections.

SS 002 **Introduction to the New Testament** – 2 credit hours

The course provides the student with a broad overview of the New Testament. The student is first familiarized with modern critical methods of biblical study. Then a general survey of the worlds and lives of Jesus and Paul, and of primary themes in each of the New Testament books is offered.

SS 101 **Methodology of Biblical Studies** – 3 credit hours

The overall aim of this course is to learn to read and interpret the Bible within the tradition of the Church. The specific objectives will be (1) to become familiar with the methods of biblical criticism, (2) to learn to read the Bible as a source of spirituality and theological reflection, and (3) to express one's understanding of biblical concepts orally and in writing. To this end, the students will read selections from *The Interpretation of the Bible in the Church.*

SS 102 **Synoptic Gospels and Acts** - 3 cr.hrs.

Introduction to the Synoptic Gospels and the Acts of the Apostles. We will study themes and parallels in the Synoptic Gospels. We will read the Acts in full. Secondary texts will be used for the Synoptics and for the Acts.

SS 204 **Prophets** - 3 cr.hrs.

The development of prophecy in Israel is surveyed in chronological order, 8th century (Amos, Hosea, Micah, Isaiah), 7th century to exilic (Zephaniah, Huldah, Nahum, Habakkuk, Jeremiah, Ezekiel, Deutero-Isaiah), post-exilic (Haggai, Zechariah, Trito-Isaiah, Deutero-Zechariah, Malachi). Important theological themes and developments are examined through an exegesis of key texts. Emphasis on historical critical method followed by inculturation and actualization.

SS 203 **Pauline Letters and Hebrews** - 3 cr.hrs.

There will be a detailed study of 1 Corinthians, Galatians and 1 Timothy, and selected passages from the rest of the Pauline corpus. A textbook will be used for the historical background to the Pauline letters. A commentary will be used for the study of the letter to the Hebrews. The emphasis will be on learning the theology of these New Testament epistles.

SS 306 **Johannine Literature** - 3 cr.hrs.

The students will read the Gospel and the letters of John as well as the book of Revelation. The Gospel and Revelation will be the subject of detailed study. While the historical critical method

will be applied for the study of all these texts, literary criticism will also be used in the interpretation of the Gospel of John. Commentaries will be used for all the books.

SS 305 **Pentateuch** - 3 cr.hrs.

The introductory material includes a survey of the history of source and form criticism of the Pentateuch. Then a more specific study of passages in the Pentateuch is undertaken. The course may be taught by means of either diachronic or synchronic hermeneutical methods. More weight is given to the narratives in Genesis, Exodus and Numbers. The legal material in Leviticus and Deuteronomy is more generally considered.

SS 407 **Psalms and Wisdom Literature** - 3 credit hours

The general structure and shape of the Psalter within the canon of the Bible will be examined. Selected psalms will be studied from literary, historical and theological points of view. Emphasis will be placed on Psalms as poetry and prayer. Selected portions of Job, Ecclesiastes, Proverbs, Sirach and Wisdom will be subjected to detailed study. These texts will first be studied in their historical and literary contexts and then their significance for Christian theology will be explored.

HISTORICAL THEOLOGY

HT 101 **Church History and the Patristic Period** - 3 credit hours

Designed as an introduction to the curriculum offerings in Historical Theology, this course is divided into three segments. The first two classes will situate Historical Theology within the academic program and will touch briefly on its importance and limitations of historical methodology. This will be followed by a close study of the Patristic Period from the Apostolic Fathers beginning in the last decade of the first century of our Common Era through the eighth century. Both the major historical events and the important writers will be covered during this survey of the Patristic Period. The last segment of the course will consist in an overview of Church History from 800 CE to the present

HT 202 **Medieval Period** - 3 credit hours

This course will attempt to deal with the theological development that took place during the one-thousand years that make up the medieval epoch by considering the writings of the various major theological thinkers from St. Augustine to William of Ockham. Because the greatest importance of these medieval centuries is not to be found in the external order they created or attempted to create, but rather in the internal change they brought about in the consciousness of Western humanity, this Christian consciousness, manifested in the thought of the greatest theologians of the medieval period, will form the subject matter of this course.

HT 303 **Reformation and the Modern Period** - 3 credit hours

A study of the main ideas and traits of Christian thought as it developed from the breakdown of the medieval synthesis, through the Renaissance, the Protestant Reformation and the Catholic (Counter) Reformation, during the Ages of Reason and of the Enlightenment, and up to and through the age of political, technological, and cultural revolution beginning with the French Revolution of 1789 and continuing into our own day. The significant new trends in the churches in our own ecumenical era of the Second Vatican Council.

HT 404 **The History of the Church in America** - 3 credit hours

A survey of United States Catholic history from the colonial period to the present, particularly since Vatican_II; theological foundations; role and contributions of major ethnic groups; evangelization; leadership, individual_gifts, and organizational development; local communities and priestly life, particularly in the South; spirituality; liturgy and devotions; education; family life; social ministry; church and society; the sources of Southern Catholic history; and historical perspectives to four current, major challenges facing U.S. Catholics.

MORAL THEOLOGY

MT 101 Principles of Moral Theology I - 3 credit hours

The first foundational course in moral theology (MT 101) is rooted in the life and teachings of Jesus. Students will be introduced to scriptural and philosophical influences on the moral tradition of the Church through Second Vatican Council. Topics to be covered include: historical tradition of the Roman Catholic Church moral theology, role of the Magisterium, moral norms, human action and moral decision making, conscience, sin and virtue, formation of the moral person.

MT 102 Principles of Moral Theology II - 3 credit hours

Foundations of moral theology and ethical principles of the Roman Catholic tradition; Post-Vatican II approach to ethical decision making, moral development, and conscience formation. There is special emphasis placed on the encyclical *Veritatis Splendor*.

MT 203 Human Sexuality and the States of Life - 3 credit hours

Study of celibate, single and married states of life that express one's sexual and personal commitment; moral issues involving sexuality addressed from the perspective of the Roman Catholic tradition.

MT 202 Theological Bioethics - 3 credit hours

An introduction to issues in contemporary medical care and the Church's response. Life, corporeality, health, suffering, and death in Christian perspective. General principles relating to human life, its value and integrity. Particular emphasis--pastoral, sacramental, and legal as well as medico-moral--on issues at the beginning and end of life.

MT 305 Catholic Social Teaching - 3 credit hours

The historical development of Catholic teaching on major social issues; the principles of social teaching that give rise to the Church's prophetic word for the poor, oppressed, and the marginalized; structures that affect social justice and globalization.

PASTORAL THEOLOGY

PT 101 Pastoral Theology – 3 credit hours

Integration of spirituality, theology, and pastoral care. The course will enable the students to develop an understanding of ministry and its relationship to ordained ministry. Based on scripture and the documents of Vatican II, the student can develop a methodology for theological reflection in ministry and an understanding of the ordained priesthood. The course will also give the student an introduction to the methodology of the Pastoral Field Education Programs at Notre Dame Seminary.

PT 202 Pastoral Counseling – 3 credit hours

An understanding of pastoral counseling. The relationship of spirituality, Catholic morality and psychology, pastoral counseling and the sacramental life of the Church. Lecture, role playing, and discussion. This course is required before a student can enroll in Clinical Pastoral Education.

PT 303 Liturgy and the Celebration of the Sacraments -3 credit hours

The various liturgical and sacramental rites of the Church will be studied with the aim of giving the student a practical understanding of how the rites are to be celebrated according to the mind of the Church. Emphasis will therefore be given to the *Prenotanda* (introductions) and the particular, rubrical directives and options given in the various official ritual books of the Church and individual video-taping of Baptism, Marriage, Funeral is required.

PT 404 **The Global Church** - 2 credit hours (½ credit per year)

A four-year cycle of one-day workshops, focusing on theological, liturgical, and spiritual understandings prevalent in a specific ethnic or other particular community, and its current pastoral needs.

PT 405 **Church Administration** - 1 credit hour

This course is designed to provide students with selected church management-administrative theory, models, and skills to better understand and facilitate priestly ministry. This material is treated within a theological context of Church, Mission, Community, Stewardship, and Signs of the Times.

PT 406 **Marriage and Family** – 1 credit hour

This course presents in a practical way the vision of the Sacrament of Matrimony and the Domestic Church, the uniqueness of each couple/individual and their capacity to grow in faith and in their Sacrament of Matrimony, and their ability to build their own domestic church as well as to introduce resources available in regards to the Sacrament of Matrimony, marriage preparation, marriage enrichment, divorce and death of a spouse.

PT 407 **Eucharist and Penance Practicum -** 1 credit hour

Through lecture, discussion, supervised practice and self-evaluation, this course will explore the basics of presiding at the Eucharist and the Rite of Penance and provide a theological review of the sacraments.

SPIRITUAL THEOLOGY

SpT 001 **Prayer: Introduction to Methods and Sources** – 2 credit hours

A practical course that draws on Scripture, Liturgy and Spiritual writings of the Catholic tradition, as well as the experience and participation of students, to survey various forms of prayer.

SpT 002 **A Survey of Christian Spirituality** – 2 credit hours

This course will study the important developments in the history of Christian Spirituality, beginning with the New Testament and Fathers of the Church and including representative traditions from the medieval, reformation and modern periods. Students will explore the key teachings of the various schools of spirituality and will discover what each has to offer the contemporary Christian.

SpT 101 **Spiritual Theology** – 3 credit hours

An introduction to the study of Christian spirituality. The course reflects on the theological foundations and practices of the Christian life and explores how ministry is rooted in and fosters the minister's relationship with God. An effort will be made to articulate spirituality for the diocesan priest.

SpT 402 **Spiritual Direction and Conversion** – 2 credit hours

Among the many ministries in the Christian tradition, spiritual direction has a long and revered history. Also, spiritual direction weaves in and out of the varied services asked of a priest in pastoral ministry. This course introduces some of the theoretical and practical aspects of spiritual

direction and its relationship to other pastoral ministries; the nature of religious experience and its role in spiritual direction; facilitating another's life of prayer; discernment.

SYSTEMATIC THEOLOGY

ST 001 **Introduction to Catholic Life and Theology I** – 3 credit hours

An introductory overview of selected topics in the Catholic faith. The course will discuss basic Catholic doctrine, traditions and practices and will develop an understanding of the importance of theological study. Topics included will be Scripture, Tradition, Trinity, Paschal Mystery, Holy Spirit, Church, Mary, Eschatology and Liturgy.

ST 002 **Introduction to Catholic Life and Theology II** – 3 credit hours

This companion course to ST 001 will highlight additional topics in the Catholic faith. Topics included will be Sacraments, Morality, Conscience, Virtue, Sin, Social Justice, Grace and Prayer.

ST 101 **Foundations of Catholic Theology and Worship** – 3 credit hours

This course is an introduction to the task of dogmatic theology. It seeks to give the student a clear and concise definition of theology and demonstrates theology's role within the life of the Church as exemplified in the axiom *lex orandi lex credendi*. Topics covered in the course include the Church's definition of Revelation, the relation between faith and reason, biblical inspiration, and the relation of Dogmatic Theology to other theological and biblical disciplines.

ST 102 **Christian Anthropology and Eschatology** – 3 credit hours

Using a historical-theological approach, the course will treat the major themes of human beings' existence and their relationship to God: Creation, Sin, the Image and Likeness of God, Grace and final Salvation as they appear in Sacred Scripture, the Tradition and Theology of the Church.

ST 203 **Sacraments of Initiation: Baptism, Confirmation and Eucharist** – 4 credit hours

This course covers the theology of the three Sacraments of Initiation. Baptism and Confirmation will be examined in their New Testament origins, Patristic development, counciliar definitions, up till the present time. The Church's teaching on the Sacrament of the Eucharist, while including a biblical and historical section, will emphasize the dogmatic aspect of the Church's teaching on the Eucharist. This will include the medieval disputes concerning the Real Presence and the Council of Trent's teaching on Transubstantiation. Contemporary questions with regard to reception of Holy Communion will also be examined.

ST 204 **Christology** – 3 credit hours

This course covers the theology of the person and work of Jesus Christ. While providing a biblical and historical foundation, the course is primarily concerned with the Church's doctrinal and dogmatic development with regard to Jesus Christ, His life and mission. The course will feature various primary sources such as the *De Incarnatione* of St. Athanansius, St. Anselm's *Cur Deus Homo,* and selections from St. Thomas's *Summa theologiae*. Various modern christologies will be examined.

ST 305 **Sacraments of Service: Marriage and Orders** – 3 credit hours

A historical theological study of the Sacraments of Matrimony and Orders based on Sacred Scripture, Tradition and Magisterium. The function and relationship of both sacraments within the Church and through the Church to the World will be explored. Related issues such as the common priesthood of all believers, various ministries and services of the non-ordained in the Church, celibacy and religious life will be considered.

ST 306 **Ecclesiology and Mariology** – 3 credit hours

This course is designed to offer an essential Ecclesiology based on Sacred Scripture, Tradition, and the Magisterium. Special emphasis will be on the role of the Church in salvation history and the structure and function of the Church hierarchy. Mariology will be covered with an emphasis on

Mary as the model of the Church and of all believers. The Marian dogmas will be covered with an emphasis on the historical development that led up to their definitions.

ST 307 **Triune God** – 3 credit hours

This course utilizes primary sources to trace the development of the Church's understanding of the greatest mystery of our faith, the Trinity. Besides the various conciliar and creedal developments, the course will examine the work of theologians such as Athanasius, Hilary of Poitiers, Gregory of Nyssa, Augustine, Anselm, and Thomas Aquinas. Various modern Trinitarian models will be examined in light of the Tradition.

ST 408 **Sacraments of Healing: Penance and Anointing** – 2 credit hours

A study of the historical development and theological issues grounded upon Scriptural and Church teachings of the Sacraments of Penance and Anointing of the Sick, as a basis for pastoral ministry in the contemporary Church.

CANON LAW

CL 201 **Canon Law I** – 3 credit hours

Basic introduction to canon law with special emphasis upon the role of the priest as sanctifier, teacher, parish administrator and official representative of the Church's Magisterium.

CL 202 **Canon Law II (Marriage)** – 3 credit hours

The course presents a systematic study of matrimony according to the canon law of the Catholic Church, with attention to the underlying doctrines and jurisprudence. The students are introduced to nuptial consent and its constitutive essentials, and to impediments and those other things that can invalidate consent. Additional topics covered are the premarital preparation investigation, preparation offered to engaged couples, the "canonical form" and recording of marriage, and a brief introduction to Tribunal procedures dealing with the invalidity or dissolution of marital unions.

FIELD EDUCATION

FE 001/002 **Supervised Pastoral Ministry** – 2 credit hours per semester

Pastoral volunteer work at an approved site. The work will provide the student with the opportunity to become familiar with pastoral ministry in a practical, hands-on way. Possible opportunities include assisting in programs for children, the elderly, dying, handicapped or sick persons, or persons in crisis situations. A learning agreement, reflection paper and supervisor's evaluation are required.

FE 200 **Supervised Parish Ministry –** 2 credit hours

To provide exposure to the work of a parish priest, rectory living and the opportunity to develop skills in pastoral care. The student should assist in parish programs such as liturgy planning, visitation to the hospital/shut-ins, organization of religious education programs, involvement in youth activities and exposure to the Parish Council/School Board as well as participating in the liturgy according to the ministry he has received.

FE 201/202 **Supervised Ministry of Religious Education –** 1 credit hour per semester

Supervised catechetical ministry selected according to the individual's previous experience and present interests. Students will teach in pairs, each pair taking responsibility for a specific class or portion of a parish program. Possibilities include teaching religion in an elementary or high school

or teaching in a parish program for elementary, high school or adult participants (i.e., RCIA). There is an on-site supervisor and a faculty supervisor. Evaluations are made each semester.

FE 300 **Clinical Pastoral Education** – 3 credit hours

The seminary does not offer CPE programs, but uses this course number to register degree credit for CPE done in approved centers, upon receipt of certification from the responsible officials of the centers. The minimum requirement for the M. Div. and other seminarians seeking the seminary recommendation for Holy Orders is one basic unit of CPE. The ordinary time for satisfying this requirement is the summer after the second year. In the choice of an institution for CPE the students are to obtain the approval of the Director of Pastoral Field Education.

FE 400 **Summer Supervised Parish Internship** – 3 credit hours

Full-time parish ministry by the student under the supervision of a parish priest. Learning agreement, theological reflection session, working with a parish lay support committee and pastoral evaluations are required.

FE 401 **Fall Supervised Parish Internship** – 3 credit hours

Full-time parish ministry by a student under the supervision of a parish priest. Theological reflection sessions, pastoral reports and evaluative feedbacks from the parish staff and lay support committee as well as from the pastor/supervisor are required.

HOMILETICS

HSP 001 **Foundations of Speech/Public Speaking** – 3 credit hours

A study of the theory and practice of communication skills and techniques used in proclaiming the Word of God in a liturgical setting. Videotaping of weekly exercises and readings with evaluation and critique.

HSP 101 **Teaching and Preaching the Word of God** – 3 credit hours

The teaching and preaching roles of the priest. With Scripture as the foundation, practical ways to make the Word of God applicable to the contemporary Christian community. Various methods of religious education, models of preaching and the relationship between teaching, preaching, and the sacraments. Some time is devoted to lesson plans, evaluations, child psychology and classroom management. Prepares the student to assume the role of teacher/director in the parish religious program.

HSP 202 **Homiletics Practicum I – 2 credit hours**

A practical study of the preparation and presentation of the Sunday homily aimed at deepening the homilist's appreciation of the power of the word of God and enhancing his public speaking ability. Evaluation of content and technique includes the use of videotaping and peer and instructor critique.

HSP 303 **Homiletics Practicum II** – 2 credit hours

After a general review of the theology of preaching, the course will explore (a) the theologies of baptism, marriage, and death, (b) the Catholic rites used in baptisms, weddings, and funerals, and (c) the relevant pastoral issues which are addressed when preaching on these three occasions. The course ends with a discussion of the weekday homily homiletic resources, and preaching to young people.

PHILOSOPHY

PH 001 **History of Philosophy** – 3 credit hours

A general survey of the principal thinkers and movements in the history of western philosophical thought from the Pre-Socratics to existential and linguistic philosophers is offered in this course. Students will be assisted in grasping pertinent ideas of philosophers and of philosophical schools of thought.

PH 002 Philosophy of Person – 3 credit hours

A critical analysis of what it means to be human. Essential aspects of human nature are studied and some traditional, as well as some contemporary, views of human nature are critiqued with the purpose of assisting students in developing their own understanding of what it means to be human.

PH 003 Philosophical Ethics – 3 credit hours

This course is an introductory survey of philosophical approaches to moral reasoning. It will consider general themes pertinent to establishing a code of morality by which we might live, including freedom as responsibility, obligation and law, individuality and community, value and virtue. We will critically analyze various major approaches to moral reasoning in an attempt to evaluate their validity and practical usefulness.

PH 004 Survey of Epistemology and Ontology – 3 credit hours

This course presents an examination of the various attempts which have been made to justify our knowledge of the world, including rationalism, empiricism, and classical realism. Having shown that the proper object of consciousness is being, we will explore the nature and diversification of being and its relationship to a Supreme Being. The orientation is Thomistic and realist.

PH 005 Philosophy of Thomas Aquinas – 3 credit hours

The metaphysics, epistemology, anthropology and ethics of Thomas Aquinas will be analyzed. The goal of the course will be to give an appreciation of the man and his work.

PH 006 Introduction to Philosophy – 3 credit hours

In this elective the student will be initiated into the discipline of philosophy, its method, its nature, its traditions, and its central questions, particularly those concerning human person, reality, and what is ultimate.

PH 007 Logic/Critical Thought – 3 credit hours

The purpose of this course is to expose students to proper reasoning and to raise their awareness as to the need for critical thinking and listening. They will study the construction of arguments and will learn to evaluate them as to soundness, validity and truth. Lastly, they will attempt to construct sound arguments of their own, making use of the skills they have learned.

PH 008 Philosophy of God – 3 credit hours

The existence, essence, attributes, operations, and will of God will be studied, along with an investigation of how and what humans can know of God philosophically. This course will also examine the incongruity of a good God being the source of evil in the created world.

PH 009 Philosophy/Theology Seminar – 3 credit hours

This is a research course. Students select an approved topic, do the necessary research and prepare a report to be presented to the total class. In addition, each reports on the relationship between philosophy and theology as discovered in the process of accomplishing his research. Each presentation is followed by class discussion.

PH 010 Introductory Survey of Philosophy for Theologians – 0 credit hours

This course is an overview of the methods, ideas and goals of philosophy in preparation for theological studies. It will be composed of several units, each focusing on a branch of philosophy pertinent to the development of Christian Theology. These units will include a survey of Greek Philosophy, Metaphysics, Epistemology, Philosophy of God, Philosophy of Human Nature and Philosophical Ethics. While the aim is to expose students to the breadth of the Western philosophical tradition, special emphasis will be laid on the thought of Thomas Aquinas in achieving a synthesis of Christian faith and philosophical reason.

SYNTHESIS SEMINARY

SY 401/402 **Synthesis Seminar** – 3 credit hours

As an interdisciplinary offering for Fourth Year students, the Synthesis Seminar will have a clear pastoral focus. Its objective is to promote and facilitate each student in achieving a synthesis of the program of theological study undertaken in the seminary. Through this integrative effort each student should learn to reflect creatively as a knowledgeable pastoral theologian.

ELECTIVES

HEB 451/452 **Biblical Hebrew I and II** – 2 credit hours each semester

This course will be centered on teaching the Hebrew letters and vowels and basic grammatical construction. Well-known vocabulary and prayers of the bible and Jewish liturgy will then be studies. Reading selections from the Joseph Narrative and Genesis and portions of the Book of Ruth will also be included. Visits to the synagogue for Hebrew prayer exposure in their timeless setting as well as a Sabbath Dinner will also be scheduled.

GR 451-454 **New Testament Greek I, II, III and IV** – 1 credit each semester

The objective of this course is to give students an understanding of the basic grammar and vocabulary of classical Greek, so that they may read and understand the Greek New Testament, the Septuagint and other ancient Greek texts.

LAT 451-454 **Introduction to Ecclesiastical Latin I, II, III and IV** – 1 credit each semester

The objective of this course is to give students an understanding of the basic grammar and vocabulary of Latin, so that they may read and understand the Ordo Missae, the Vulgate and some of the more common prayers.

SP 451/452 **Spanish I and II** – 2 credit hours each semester

These courses will teach the student correct pronunciation, grammar, and oral proficiency of the Spanish language. The skills of listening, speaking, reading, and writing will be developed. Cultural aspects of the language and Spanish speaking countries will be presented.

SP 453/454 **Spanish III and IV** – 2 credit hours each semester

These courses will continue the study of verb tenses, grammar, vocabulary and culture. Emphasis will be placed on the skills of speaking and writing the language. The students will be working toward a greater fluency in the language to prepare them for their future roles with Hispanic congregations.

Other electives may be offered in the traditional classroom model or small group course or directed reading course.