Notre Dame Seminary
Policies and Catalog 2008 - 2010

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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 a 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 houses more than 95,000 volumes, including 12,000 bound periodicals, is located in St. Joseph's hall. The library consists of two floors of stacks shelving; a dedicated reference room which also houses the bound periodicals collection; a writing

lab; and an internet research center. A quiet study area with seating for 34 persons is scheduled to open in early 2009.

The book and periodical collection reflects the purpose and objectives of the seminary. The library subscribes to approximately 165 periodicals titles.

For research work or other specialized projects, students of Notre Dame can borrow books from other libraries through the ILALINC (Louisiana Academic Library Information Network Consortium) program and through inter-library loan. The bibliographic holdings of the library are fully accessible through the online catalog.

Seminarians and students enrolled in the school respect the honor system and have free access to the library at any time. Persons not enrolled in Notre Dame, including alumni and members of the religious community at large have borrowing privileges. Students who attend schools which are part of the LALINC system also have borrowing privileges. For LALINC patrons, the following restrictions apply:

1. An appointment with a library staff member must be made by calling (504) 866-7426, ext 3700.
2. Books are loaned for three weeks and may be renewed once.
3. A barcode must be issued by 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.). Contact SACS at 1866 Southern Lane, Decatur, GA 30033-4097 or call (404) 679-4500; and ATS at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call (412) 788-6505

Notre Dame Seminary belongs to the Archdiocese of New Orleans. It is operated 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 the Seminary and other appointed members for an aggregate of 15 trustees.

Notre Dame adheres to the principle of equal educational and employment opportunities without regards to race, sex, color, creed, age, physical challenge or national origin, extensive to all programs and activities supported by the seminary. Notre Dame Seminary believes in the equality of all people and respects the dignity of people of all races, cultures, religions and ideological preferences.

The seminary has been approved by the Louisiana Board of Regents and the Louisiana State Department of Education. It is in partnership with Loyola University of New Orleans, Our Lady of Holy Cross College, St. Joseph Seminary College and Xavier University of New Orleans.

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

Schools, the Society of Christian Ethics and the Southern 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 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

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 to officially designate the Archbishop of New Orleans as chancellor of the seminary. It was revised again in 1995, designating the same archbishop as ex-officio chairperson 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: chairperson, 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.

INTERNAL ADMINISTRATION

I. *Administrative Structures*

1. 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 chairperson of the Faculty Council.

The Standing Committees of the Faculty Council are comprised of faculty and students, and will meet 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 which have an impact on the formation program must be forwarded to the Faculty Council for approval. Other proposals which 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:

1.1 ***The Faith-Life Committee***. Membership on this committee consists of the Director of Spiritual Formation as ex-officio chairperson, 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.

1.2 ***The Academic Affairs Committee***. Membership on this committee consists of the Academic Dean as chairperson, 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.

1.3. ***The Pastoral Field Education Committee:*** Membership on this committee consists of the Director of Pastoral Formation and Field Education as chairperson, the Co-Director or Associate 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.

1.4. ***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.

1.5. ***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 which need to be taken and brings to the Faculty Council reports and motions on these matters.

II. Other Administrative Structures

2.1. *Executive Council*

The Executive Council, charged with day-to-day administration and general planning, consists of the President-Rector (chairperson), the Academic Dean, the Director of Pastoral Formation and 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.

2.2 Admissions Board

Membership on this board consists of the President-Rector (Chairperson), 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.

2.3. Formation Committee

This committee, consisting of the President-Rector (Chairperson), the Academic Dean, the Director of Pastoral Formation and 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.

2.4. Contract Review Committee

Membership on this committee consists of the President-Rector (Chairperson), 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.

2.5 **Institutional Effectiveness Committee**: The primary vehicle for assessing the seminary's effectiveness and for implementing those changes that will improve the overall operation of the institution is the Institutional Effectiveness Committee. This committee is chaired by the Director of Institutional Effectiveness (at NDS, this is the same person as the Registrar unless otherwise specified) and is comprised of representatives from the faculty and administrative staff.

A. The **GOALS** of the committee are as follows:

- Provide leadership and coordination for Notre Dames Seminary's institutional effectiveness activities.
- Provide needed information to the strategic planning process.
- Assist academic and administrative departments in planning appropriate assessment and evaluation measurements.
- Analyze and disseminate information about the seminary in support of institutional decision-making, planning, and reporting.
- Assist in preparations and responses to SACS related to the reaffirmation of accreditation.
- Design, disseminate and collect data from various survey instruments.
- Fulfill other initiatives as assigned by the Rector and/or Academic Dean.

B. Other groups and/or persons that contribute to institutional effectiveness and, therefore, work in close collaboration with the Institutional Effectiveness Committee are the following:

- Academic Affairs Committee
- Faculty Council
- Strategic Planning Committee

- Student Association
- CFO
- Board of Trustees

C. Assessment Resources

The Institutional Effectiveness Committee utilizes several different tools or instruments in order to assess the effectiveness of NDS with regard to the accomplishment of its mission. A list of those tools follows:

- ATS Entrance Questionnaire
- ATS Exit Questionnaire
- Alumni Survey (given to the alumni as to their preparedness for ministry)
- Alumni Effectiveness Survey (given to those who can assess the alumni's effectiveness in various aspects of his ministry)
- Course Evaluation (given to students to evaluate a professor and the effectiveness of his or her teaching)
- Academic Success Instrument
- Academic Goal Assimilation Instruments (assessing student learning each year and comprehensively upon completion of academic work)
- Faculty Development Survey

D. Assessment and Planning

The Institutional Effectiveness Committee meets on a regular basis (twice a semester) to analyze and assess any and all data that was collected prior to a given meeting. At the end of each semester the Director of Institutional Effectiveness presents a report to the Faculty Council with regard to the data it has collected and presents recommendations with regard to any enhancements or improvements that need to be effected. A report is also forwarded to the Board of Trustees so that the findings and recommendations of the Institutional Effectiveness Committee can be utilized in shaping the budget for the seminary.

III. 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:

3.1 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.

3.2. 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.

3.3. 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.

3.4. 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.

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

3.6. 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.

3.7. To foster collaboration with the New Orleans Consortium, our Lady of Holy Cross College and St. Joseph Semi-nary College.

3.8. 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.

3.9. 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:

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

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

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

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

3.1.5. 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.

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

3.1.7. To retain the personal files of the seminarians.

3.1.8. 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:

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

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

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

3.2.4. 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:

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

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

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

3.4. To serve as chairperson of the Academic Affairs Committee.

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

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

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

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

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

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

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

3.12. 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.

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

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

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

3.16. To serve as a member of the Institutional Effectiveness Committee.

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:

3.1. 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.

3.2 To be available to the students for spiritual direction.

3.3. To assist in coordinating monthly conferences for the individual classes, as needed.

3.4. To coordinate retreats and days of recollection.

3.5. To assist in preparation of Ministries and Candidacy, as needed.

3.6. To serve ex-officio as chairperson of the Faith-Life Committee.

3.7. To assist with the counseling program and student welfare, as needed.

3,8. To serve as a member of the Formation Committee, attending its meetings, and taking part in student evaluations, unless the Director of Spiritual Formation also serves as the Spiritual Director, in which case he does not participate in student evaluations.

The Spiritual Director

The Spiritual Director serves 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:

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

3.2. To see that each seminarian has a personal spiritual director whom he sees at the prescribed intervals.

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

3.4. To provide opportunities to experience different forms of prayer.

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

3.6. 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.

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

The Director of Human Formation

The Director of Human Formation is responsible for the human development and formation of the Seminarians. He is to help prepare the seminarians to be disciples of Christ and to be bridges, not obstacles, in the spreading of the Gospel. The Human Formation Director is charged with helping the seminarians to develop in self-knowledge, self-acceptance and self-maturity and to help the seminarians to develop holy, healthy and life-giving interpersonal relationships. His duties are:

3,1, To serve as advisor to the President-Rector on matters pertaining to the practical aspects of human formation and daily communal life of the seminary.

3.2 To collaborate with the President-Rector and administrative staff in initiating and coordinating programs for human formation.

3,3 To assist the President-Rector in governing matters of community life, student concerns, and issues concerning formation.

3.4. To serve as a member of the Formation Committee and to report on the human development of the seminarians; to attend all student evaluations and prepare a written report for all seminarians including their human and spiritual development.

3.5. To initiate and coordinate monthly conferences on Human Formation including: human formation conferences, Global and Formation workshops, Class conferences, and Maranatha support groups.

3.6. To coordinate the formation advisors program and to participate as a Formation Advisor. To ensure that the formation advisors are helping the seminarians to work on their personal rule of life and proper goal setting for the annual evaluation

3.7. To grant permission to exceptions for seminarians on following the Seminary Rule of Life and Calendar.

3.8. To arrange placement in counseling for those seminarians who are seeking counseling and for those who have been asked to seek counseling.

3.9. To prepare and distribute periodically to the faculty and Formation Committee reports on human formation and its effectiveness.

3.10. To serve as chairman of the Faith Life Committee.

3.11. To serve as a member of the Admissions Committee.

3.12. To assist the President-Rector in recruitment.

The Director of Pastoral Formation and Field Education

The Director of Pastoral Formation and 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:

3.1. 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.

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

3.3. 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 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 Formation and Field Education; they are usually delivered/facilitated at the seminarian's yearly evaluation by the Director of Pastoral Formation and Field Education.

3.4. 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.

3.5. 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. To conduct in-service training of supervisors too.

3.6. 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.

3.7. 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.

3.8. 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.

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

3.10. To serve on the Executive Council.

3.11. To collaborate with and supervise the Associate Director of Pastoral Field Education and the secretary of the Pastoral Formation and 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.

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

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

3.14. 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.

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

3.16. To maintain active membership in the Catholic Association of Theological Field Education (CATFE) and the Association of Theological Field Educators (ATFE)

The Co-Director or Associate Director of Pastoral Field Education

The Co-Director or Associate Director of Pastoral Field Education, a member of the Faculty Council, collaborates with and is accountable to the Director of Pastoral Formation and Field Education in the pastoral formation of seminarians. The Co-Director or Associate Director has these specific responsibilities:

3.1. 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.

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

3.3. 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), Toomey Center Preparation on contemporary social issues and the response of the local church.

3.4. 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.

3.5. 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.

3.6. 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.

3.7. To coordinate 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.

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

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

3.10. 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."

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

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

3.13. 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:

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

3.2. To direct all registration procedures.

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

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

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

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

3.7. Ensures the security, confidentiality, and integrity of student academic records and university transcript data in compliance with the seminary policies and all appropriate standards.

3.8. Serves as the custodian of student data and records as well as a resource for FERPA-related issues.

3.9. To coordinate the scheduling of classes and examinations and other materials related to the course offerings. Handle the textbook requisition order each semester.

3.10. To assist the Academic Dean and the Chairperson of the Aquinas Lecture Series, if needed, in the theological forum and the lecture series respectively.

3.11. To assist in the editorial work of the catalog and other academic publications, and work on the format as well as arrange for the printing and distribution of such materials.

3.12. 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.

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

3.14. To prepare academic records for microfilming.

3.15. To submit the annual reports required by the accrediting agencies, and to provide statistical reports to the State Department of Education and other Catholic and secular institutions.

3.16. To be a member of the Institutional Effectiveness and the Strategic Steering Committees, and any other committee closely related to the functions and responsibilities of the Office of the Registrar.

3.17 To handle the immigration documents for foreign students and to keep their student visas in force. To assist the foreign students in any other matter that may arise in regard to their status, making sure that all is in conformity with the immigration laws.

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:

3.1. 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.

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

3.3. 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.

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

3.5. 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:

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

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

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

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

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

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

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

3.8. To prepare any reports needed by outside agencies.

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

3.10. To provide financial information to the Office of the Registrar for the filing of the annual reports to the accrediting agencies and state institutions.

3.11. To be a member in the Finance Committee for Notre Dame Seminary Strategic Planning and for the Board of Trustees, and any other committee closely related to the duties and responsibilities of the Business Manager

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:

3.1 To supervise and manage the facilities department consistent with the mission of Notre Dame Seminary.

3.2 To facilitate use of seminary property, including outside groups, and to oversee all guest arrangements.

3.3 To supervise renovation activities.

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

3.5 To maintain and supervise laundry service for Notre Dame.

3.6 To provide for and supervise all food service for Notre Dame.

3.7. Responsible for cost effectiveness of purchases for the Facilities Department and to maintain an inventory of all materials as well as to supervise their issuance.

3.8 To advise the Rector on personnel matters involving the Facilities Department.

3.9. To supervise work-study seminarians.

3.10. To coordinate daily work schedule and supervise maintenance staff and engineering services.

3.11. To assume responsibility for the supervision of any building repairs or renovations undertaken in connection with seminary property in consultation with the Archdiocese of New Orleans Building Office & Rector as necessary.

3.12. To coordinate daily work schedule and supervise housekeeping services.

3.13. To coordinate handling of annual health, dental & eye care insurance 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:

3.1. 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.

3.2. .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.

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

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

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

3.6. To direct the Schola Cantorum.

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

3.8. 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:

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

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

3.3. To prepare and coordinate all special liturgical events such as Institution of Readers and Acolytes, Admission to Candidacy, Alumni Day Eucharist, etc., and to oversee the preparation for ministries and candidacies.

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

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

3.6. to collaborate with the Rector's office in scheduling guest celebrants for community liturgies.

3.7. 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:

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

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

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

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

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

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

5.7. 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.

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

5.9. 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.

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

The Director of the Pre-Theology Program

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

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

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

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

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

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

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

3.7. 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

The Academic Resources Program is designed to provide needed tutoring to students to bring their academic performance up to par. Students are referred to the Coordinator by those who correct supervised original essays written during orientation, by individual professors, by students who come to ask for assistance, and some are observed by the coordinator to be in need as he/she hears them read or speak at community gatherings.

There are two well-qualified, paid tutors in the program. One is a Speech Pathologist and serves the students in a number of ways, but chiefly, in accent reduction. One is skilled in Language Arts and tutors principally, but not only, in English grammar. The two librarians assist students assigned to them in all that writing long papers requires, as well as in proof reading and teaching them to correct repeated grammatical errors. The coordinator tutors some students in understanding technical philosophical terminology. Some students with exceptional academic records also volunteer, under the auspices of this program, to assist fellow students in a variety of ways.

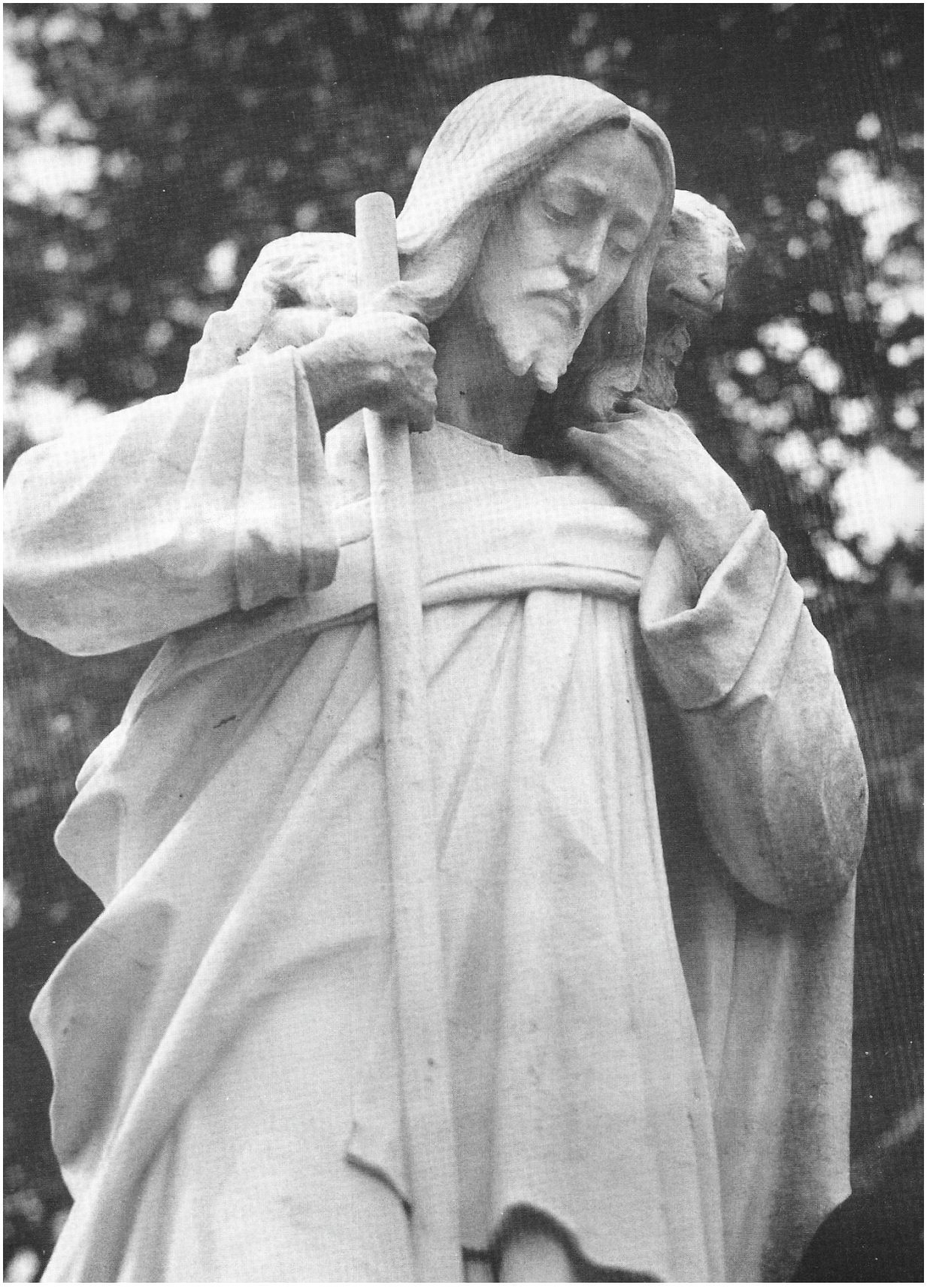
The Ecumenical Representative

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:

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

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

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



Faculty Policies

Faculty Qualifications and Status

Those individuals contracted for specific professional responsibilities of teaching, instruction or administrative duties are granted faculty status. Individuals enjoying faculty status with Notre Dame Seminary are expected to pursue excellence in the preparation and performance of their assigned duties. Additionally, faculty members are expected to contribute to the life of the seminary through active participation in the various activities within the life of the seminary.

Notre Dame Seminary understands that the quality of education it offers is directly related to the quality of the faculty who teach the various courses in the pre-theology and graduate programs. It is for this reason that NDS is committed to hiring the most qualified professors who possess the following qualifications: expertise in their respective disciplines, a strong classroom presence, and a commitment to seminary education.

Full-time and per-course professors must have an earned doctorate or be pursuing a doctorate in their field of specialization. Exceptions can be made if a faculty member has demonstrated a gift for teaching and/or scholarship, or has the experience in a given discipline that merits an appointment.

Notre Dame Seminary hires teaching staff without discrimination with respect to sex, race, or religion. However, as a Roman Catholic Graduate School of Theology, the particular need it has for a full-time faculty qualified to train men for the priesthood and help them to accept a life-style expected of them, requires that at least 50% of the full-time faculty 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

Faculty and administrative staff who are appointed to full-time positions are full-time faculty. These faculty members and administrators enjoy membership on the Faculty Council with all of the privileges and responsibilities that that entails. These faculty members are engaged in priestly formation, teaching or administration on a full-time basis, and although they might have other obligations outside of the seminary, these other responsibilities should in no way detract from full-time faculty members performing their duty at NDS. A normal full-time teaching load is three courses per semester.

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

Per-course Faculty

Per-course faculty members are those who serve the seminary in a part-time capacity as lecturer, instructor, or adjunct professor. Like all faculty members, the per-course faculty members are expected to pursue excellence in their teaching and whatever duties their contracts outline. Per-course faculty members enjoy library lending privileges and are invited to participate in faculty seminars and symposia. Per-course faculty members are encouraged to participate in student

evaluations through the submission of written comments addressed to the president-rector for those students in their courses who are being evaluated.

Special-Appointment Faculty

Special-appointment faculty members are invited to Notre Dame Seminary to fill a specific teaching duty, either as a visiting scholar or to fill an honorary chair in theology. Such appointments might be full-time or part-time depending on the seminary's need and the availability of the invited scholar. Special-appointment faculty members enjoy library lending privileges and are invited to participate in faculty seminars and symposia.

Faculty Recruitment

Recruitment of Full-time Faculty

The following procedures, used singly or in combination, are used in recruiting full-time faculty:

1. Advertisements in appropriate journals for needed faculty. The best candidates are then invited to the seminary to 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 present a lecture to students.

2. Personal contacts by the administration with a qualified and available scholar. Usually this contact is preceded by a consultation with the faculty to ensure the quality of the recruit.

3. Notre Dame Seminary graduates from the archdiocese of New Orleans or other dioceses could be recommended for higher studies or special training with a view to joining the faculty after the completion of an advanced degree. This recommendation would come from the administration and faculty of NDS and would require the approval of the chancellor as well as the approval of the candidate's bishop or superior.

Recruitment of Per-course Faculty

The process of recruiting per-course faculty members is more informal, being generally executed by the Academic Dean with the approval of the President-Rector. The Director of Pastoral Formation and Field Education can also recruit for those courses within the purview of his department but must get the approval of the Academic Dean and the President-Rector. Frequently, there is faculty input by way of recommendation and approval although this is not required. Notre Dame Seminary is committed to seeking the best available part-time and adjunct faculty in order to maintain an atmosphere of academic excellence.

Hiring of Faculty Members

Hiring of Full-time Faculty

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

Before a candidate for a full-time faculty position is invited to join the seminary, the following procedures are observed:

1. A consultative vote of the Faculty Council.
2. A deliberative vote of the Contract Review Committee.
3. Approval of the Chancellor and Board of Trustees.

Hiring of Per-course Faculty

Per-course faculty may be contracted by the Academic Dean with the approval of the President-Rector. Other department heads and faculty members are consulted as needed, with due regard to the position being filled.

Faculty Evaluation

Full-time Faculty Evaluation

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

- Teaching – Faculty members are asked to list the courses taught and assess their pedagogical effectiveness.
- Publication and Research
- Involvement in the Formation Program of Notre Dame Seminary – Faculty members are asked to account for the various ways they are involved in the formation program and to assess their strengths and weaknesses.
- Community services outside the seminary (parish assistance, committees, retreat work, lectures, etc.)
- Continuing education or professional seminars attended within the last twelve months

Per-course Faculty Evaluations

Since most part-time faculty have considerable, often full-time, commitments outside the seminary, their evaluations are more informal, principally concerned with their teaching ability; criteria of their teaching skills are contained in the course evaluation forms and are evaluated by the Academic Dean. Those criteria are as follows:

- Command of subject and ability to communicate effectively
- Clear statement of objectives and goals
- Discussion of recent developments and contrasting points of view
- Suitability of tests, papers, and grading policies
- Encouragement of student participation and creative thought
- Appropriateness of assigned readings
- Availability for student consultation
- Content and pace of the course

Curriculum Vitae

All faculty members (full and part-time) must have a current curriculum vitae on record with the Institutional Effectiveness Officer. Full-time faculty members will be asked for an updated CV at the beginning of every academic year. Per-course and other part-time faculty members who teach on a recurring basis will be asked for an updated CV at the beginning of the semester in which they are contracted to teach.

Full-time Faculty Contracts

New full-time faculty members are offered a one year contract. This is subject to renewal following an evaluation of the Contract Review Committee.

Full-time faculty members who have completed a year of service are offered a one or two-year contract, depending on the recommendation of the Contract Review Committee.

Full-time faculty members who have completed three years of service are offered a three-year contract. This offer is contingent upon the recommendation of the Contract Review Committee, an affirmative vote from the ranking members of the Faculty Council, and approval of the Chancellor.

If the President-Rector, in consultation 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 faculty

When reasons arise 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 the contract is for professional deficiencies, specific recommendations and suggestions should be made in writing to the faculty member for his or her improvement. A contract would be renewed if said recommendations have been addressed by the faculty member in an appropriate manner.

Termination of faculty

When serious reason arises and it seems in the best interest of the Notre Dame Seminary community, after a 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 of rank, the other faculty members of rank must be consulted.

Contract Renewal Date

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

Faculty Rights and Responsibilities

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.

It is a basic right of any individual 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." It is for this reason that each faculty member is entitled to freedom for pursuing research in his or her respective field. (quote)

Within the limits of orthodox Catholic belief as established by the Magisterium there exists a legitimate pluralism of theological positions. Not only will this pluralism be honored in its opinions and its representatives but an effort will be made, especially in the employment of professors, to ensure the students of an understanding and sympathetic appreciation of various legitimate theological positions.

Notre Dame is a Catholic seminary and school of theology whose central function is the preparation of seminarians for the Catholic priesthood. It should 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 administration, 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.

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 Magisterium.

Finally, members of the administration, faculty, and student body will manifest respect for each other's opinions and be ever courteous in discussing them.

Office Hours

All full-time faculty members are expected to publish and keep regular office hours. There should be a minimum of 1 office hour per course taught. For example, a professor who teaches three courses should be available a minimum of three hours per week to meet with students and address

their questions and concerns. Any faculty members who, due to extenuating circumstances, seek exceptions to this policy must get the approval of the academic dean.

Part-time faculty need not keep regular office hours but should make arrangements to meet with students at an agreed place an time as is necessitated by student request.

Due Process and Faculty Grievances

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. If the situation is due to alleged professional deficiencies, the matter should be discussed in an interview of the professor filing the grievance with the Contract Review Committee. 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), an ad hoc Faculty Appeal Committee should be established. This should consist of three faculty members of whom at least two are familiar with the given professor's area of competence. No member of the Contract Review Committee should serve on this committee.

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

4. The same committee may interview students who might be able to present pertinent testimony in the case.

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

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

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

Professional Development and 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. Sabbatical leaves are granted to afford the faculty the opportunity for professional growth within their area of expertise.

A sabbatical is to be sought one year in advance by written application to the academic dean which should include: (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 for at least one

year 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.

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

Full-time faculty members are encouraged to seek membership 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. Full-time faculty members are granted a stipend of $800 for books and other professional development expenses. In addition to this, full-time faculty members are granted a travel stipend to cover the expenses of a trip that is directly related to professional development. Maximum amount covered by the travel stipend is $800 unless special arrangements have been made with the academic dean to cover costs exceeding the allotted limit.

Academic Policies of Interest to the Faculty

Scheduling

The scheduling of classes is to be determined by the registrar with the approval of 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 the schedule.

Faculty Absences

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 and/or the registrar of their absence. Any lengthy absence requires approval of the academic dean and the president-rector.

Classes/lectures

1. Faculty members will follow the policies in the matters of curriculum, organization, and academic freedom. They select their own texts and reference 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 request to the director of finance 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.

Attendance Policies

Class attendance policies should be studied and applied by all faculty members. Student attendance rules are as follows:

a. non-attendance may lead to suspension.

b. an absence is considered a double cut on last day before or the first day after a holiday

c. absences totaling one more than double the number of times the class meets per week, whether excused or unexcused, incur semester forfeit FA (failure due to absences) which can be waived only by the Academic Dean.

Examination Schedule

Examinations are to be given as scheduled. Exceptions to the exam schedule should be rare, but a student who needs to change the time of an exam should seek permission from the professor in question at least one week before the scheduled exam. All student papers and exams should be returned by the professor to students in a timely manner and with appropriate evaluations and comments.

Grading Scale

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 specified 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); becomes **F** if work still incomplete six weeks after the close of the semester; i.e., date of last exam).

* **D+ and D** are non-credit grades but still retain their quality point value of 1.50 and 1.00 respectively. Therefore, any students who fails a course by making less than a C grade is required to retake this course either at the seminary, or by utilizing other theological and philosophical programs from institutions accepted by Notre Dame Seminary and request approved by the President-Rector and the Academic Dean.

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 (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 educational interests ((b) (1) (A)). Any other inspection requires written permission from the student (or parents, if under-age).

At Notre Dame Seminary, there are two types of student records. The first type, academic records, are kept in files in the registrar's office; the second type, personal records (medical, psychological, letters of recommendations, self-evaluations, etc.), are kept in the rector's office.

a. **Academic Records** - After initial inspection, prior to the student's entry, by the Admissions Board, the only persons who have access to these records are the president-rector, the academic dean, the registrar, and, in cases determined by the dean, the assistant dean, the director of the M.A. program (for M.A. students) and the director of the Philosophy program. The student must give written permission for anyone else to review his files.

b. **Personal Records** - After initial inspection, prior to the student's acceptance into the seminary by the Admissions Board, only the rector and those faculty members who comprise the Admissions Board have access to the student's personal records. In cases determined by the rector, members of the Formation Committee may be granted permission to examine the student's records for purposes of evaluation. The student must give written permission for anyone else to review his 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) 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) (1), (C) 7 (D), and (4) (A)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)).

Intellectual Property

Notre Dame Seminary is committed to the education and priestly formation of men from dioceses in the Gulf South region and abroad. It is also the purpose of the seminary to promote the theological formation of lay men and women in preparation for service in various ministries within the Roman Catholic Church.

Therefore, Notre Dame Seminary has established the intellectual property policy described below. The purpose of such a policy is to protect the rights and interests of Notre Dame Seminary and those with whom the seminary contracts to create a given piece of intellectual property.

It is to be understood that Notre Dame Seminary claims the exclusive right to all intellectual property arising while the author, developer or creator of intellectual property covered under this policy is an employee at the seminary. Anyone involved in the development of intellectual property has the obligation to disclose intellectual property as indicated in this policy, assign the rights to the seminary and assist the institution in protecting legally the intellectual property. In the event of any income resulting from the intellectual property, said income will be shared and distributed according to the policy established by Notre Dame Seminary for this purpose.

Application of Policy

This policy applies to faculty, staff, students and other persons who make use of the seminary's facilities, equipment, or other resources or who receive funds from Notre Dame Seminary in the form of salary, wages, stipend or other support, but not including student financial aid.

Notre Dame Seminary will waive its rights to intellectual property under the following circumstances:

- All intellectual property developed without a significant use of the seminary's resources and without corporate, federal or other external sponsorship.
- All rights in artistic, literary and scholarly intellectual property, such as scholarly books, articles, and other publications including electronic forms, works of art, literature and music recordings owned by the individual despite use of the institution's resources, as long as such works are neither created under the direction and control of the seminary, nor developed in the performance of a sponsored research or other third party agreement.
- All copyright in papers, theses and dissertations written by a student to earn credit in seminary courses or otherwise to satisfy the degree requirements.
- All copyright of works such as textbooks, articles, papers, and scholarly monographs.

Seminary Ownership of Intellectual Property

Assignment of Rights

Notre Dame Seminary owns all rights to all copyrightable materials (including computer programs, software or multi-media productions) that are works made under copyright law, assigned to the seminary by contract terms of a grant or sponsored program.

The seminary retains the copyright if a work is made for hire, created under a grant or sponsored program that grants ownership rights to an institution other than the author; or subject of a contract modifying ownership rights.

In the event an author, creator or developer chooses to assign the ownership rights to the seminary, royalty income derived from the work will be shared with the person following the specifics outlined in this policy.

Disclosure

Persons to whom this policy applies have a duty to report in due time all intellectual property covered by this policy to the Academic Dean. They must also cooperate fully in proceedings needed to legally protect the rights of Notre Dame Seminary. All people covered under this policy will confirm in writing their obligation to comply with the terms of this policy and to disclose any intellectual property in due time covered under this policy. Failure to confirm these obligations in no way diminishes or extinguishes the rights of the seminary.

General Administration

This policy is to be administered by the Office of the Academic Dean with the assistance and advice of the President-Rector and the administrative staff. Notre Dame Seminary has the right to have internal or external evaluators review the intellectual property and holds the right to transfer ownership of the intellectual property.

No use of the name of Notre Dame Seminary in the promotion or sale of intellectual property is permitted without prior written approval of the seminary, whether the seminary has the ownership of intellectual property or has returned the rights to the author, creator or developer. Requests for this approval must be submitted to the Academic Dean.

Amendments to the Policy

Notre Dame Seminary reserves the right to amend this policy at any time. Any royalty distribution due on account of intellectual property matters are regulated by the policy in effect at the time the seminary enters into contractual arrangements concerning the promotion of the intellectual property.

Waivers

Notre Dame Seminary may grant a waiver of any provision of this policy on a case-by-case basis. The waivers must be in writing and signed by Academic Dean. The best interest of the seminary will always be taken into account in the granting of any waiver. Any waiver granted under this article will apply only to obligations imposed on the creator, author or developer unless otherwise agreed by the individual.

Royalty Distribution

Distribution of royalties paid in accordance to this policy represents an employee benefit from the seminary to the recipient. The person must understand that the receipt of income under this policy is subject to taxation. It is the responsibility of the recipient to retain the tax applied to such income derived under the implementation of this policy.

Funds provided by external sponsors to the Seminary to support any project of the seminary are not royalties and do not constitute income to the institution on which royalty distributions may be calculated.

When royalty income is received by the Seminary from intellectual property covered under this policy shall consider the following:

- The income will be used first to reimburse the seminary for direct expenses associated with the intellectual property.

- After deduction of expenses, any income from intellectual property will be distributed in this manner:

    * 50% to the creator, author developer
    * 50% to Notre Dame Seminary

Human Formation

Statement and Purpose

The main goal of human formation is full human maturity, to help the Seminarian to strive to become like Christ, the Word made flesh. Therefore it could be said the goal of human formation is the transformation of the Seminarian: to have Christ formed in him. The Seminarian is the primary participant in his formation and is called to prayerfully devote himself to the integration and interiorizing of his academic, pastoral, spiritual and human formation.

The aim of human formation is to prepare men to be bridges to the spread of the Gospel. Human formation is twofold, concerned with the maturing of the self as well as with interpersonal relationships. Self-knowledge and self acceptance along with relational maturity are pertinent issues to the growth and maturation process of the Seminarians in formation. AOf special importance is the capacity to relate to others. This is truly fundamental for a persona who is called to be responsible for a community and to be a >man of communion=@ (PDV43).

Therefore, human formation relies on a foundation of prayer and spiritual formation. It relies on the academic formation and the development of the intellect. It relies on a desire for growth, self awareness, correction of deficiencies, self acceptance and personal identity. It relies on the formation of the will, passions, emotions, memory, and imagination. It requires the development of chaste, celibate men who can be loving pastors. It requires the development of maturity in understanding chaste celibacy, prudence, vigilance over body and spirit, compassion and care for others, obedience, simplicity of life, discernment, morals, values, and learning and living the virtues. It requires learning how to set and live a Rule of Life. It includes learning how to form holy and healthy relationships, social formation, collaboration, manners and courtesy. It requires a desire to grow in freedom, openness, honesty, flexibility, joy, inner peace, generosity, justice, personal maturity, interpersonal skills, common sense, aptitude for ministry, and growth in Amoral sensibility and character.@ It includes a psychosexual maturity and ongoing education in the areas of human sexuality, and chaste celibacy. It requires a healthy ministerial identity and a keen awareness of ministerial boundaries and is grounded in a well-developed sense of the self. It requires all this and relies on a generous pastoral heart and a desire to serve.

Thus, it can be seen that human formation is wide ranging, integral to formation and will greatly influence the ministry of a future priest. It can also be seen that human formation is not learned in one class or one workshop but over time and in the interior of the heart. Human formation is developed as much by the book as by the example of holy priests.

The Formation Advisor

Each Seminarian has a priest-faculty formation advisor who is most directly concerned, in the external forum, with the Seminarian=s formation. The advisor and Seminarian will strive to develop an honest, open, supportive and trusting relationship to help the Seminarian take full advantage of formation. The formation advisor will help the Seminarian grow in self-understanding and readiness for ordination. The formation advisor is also to be objective as he stands back to assess and, at times, exhort the Seminarian, urging him to a greater depth of maturity.

1. Each Seminarian is assigned a formation advisor when they enter Notre Dame Seminary. The scope of this relationship is to discuss all external forum issues involved in the priestly formation of the Seminarian.

2. Through the year, the Seminarian will meet at least three (3) times each semester with his formation advisor or as needed to review his progress. The formation advisor is an important point of communication between the Seminarian and the formation faculty outside of the formal evaluation.

3. It is the Seminarian=s responsibility to schedule the meetings with his advisor and to be faithful to the meetings. If he knows that he will be unable to keep an appointment or, for some reason, misses a meeting, the Seminarian should contact his formation advisor as soon as possible to explain his absence and reschedule the meeting.

4. The relationship of the formation advisor and advisee, while confidential, remains in the external forum.

5. The formation advisor assists the Seminarian to assimilate, meet and integrate the demands of the formation program.

6. The faculty reviews each class periodically to assess the progress of the Seminarians. Any comments on a particular Seminarian from this meeting will be communicated by the formation advisor to his advisee.

7. The formation advisor also assists the Seminarian in the annual formal evaluation. Prior to the Seminarian=s formal evaluation he will meet with his formation advisor for a preliminary evaluation meeting. The formation advisor communicates to the Seminarian the faculty perceptions of the Seminarian and helps prepare the Seminarian for the formal evaluation.

8. As part of the evaluation process, the Seminarian will set and state goals and objectives for his ongoing formation. These goals should address the four major areas of priestly formation as outlined in the *Program for Priestly Formation:* human, spiritual, intellectual, and pastoral. The Seminarian will follow up on these goals with his formation advisor during their normal meeting each semester.

9. As part of the formal evaluation the faculty will also set a number of goals for the Seminarian in the areas of the four pillars. The Seminarian will follow up on these goals with his formation advisor during their normal meeting each semester.

10. A request for a change in formation advisors would not ordinarily be considered since an advisor is assigned to, not chosen by, the Seminarian. If, however, there seems to be a legitimate reason to explore the possibility of such a change, the Seminarian must first speak to his current formation advisor and the Rector. Ultimately, the Rector must agree to the change before it takes place.

Counseling Services

As a resource to Seminarians, the Seminary employs a residential counselor. His main duty is to be available to the Seminarians for consultation regarding issues of human formation. Solid human formation is a prerequisite to effective spiritual and intellectual formation and ministry. Seminarians are encouraged to consult him on personal or family issues, relationships, and sexual maturity.

The resident counselor also offers occasional workshops and conferences on appropriate formation topics. The administration considers him as a non-voting member and regards his conversations with Seminarians as internal forum.

On occasion, the Rector may direct a Seminarian to meet with the resident counselor or other counseling service concerning a specific issue (e.g. addiction, substance abuse, anger, problems with sleep, etc.). In these circumstances, the Rector has the right to inquire if the Seminarian has met with the counselor and if he has adequately dealt with the issue at hand. The counselor will not discuss any issue in depth with the Rector or any other formation faculty member unless the student has previously signed a release of confidential information.

It is the Seminarian=s responsibility to schedule the meeting with the counselor and to be faithful to the meetings. If he knows that he will be unable to keep an appointment or, for some reason, misses a meeting, the Seminarian should contact the counselor as soon as possible to explain his absence and reschedule the meeting.

Liturgical Celebrations

Seminarians are required to participate in all principal liturgical celebrations unless they have been excused by the Human Formation Director. In practice, this means daily community Mass and Morning and Evening Prayer with the community.

If a Seminarian misses any Liturgy (Mass/Liturgy of the Hours) he must notify in writing to the Human Formation Director as soon as possible. If a person has a legitimate reason to miss community Mass, e.g., Mass with one=s bishop in the home diocese, the Human Formation Director should be consulted in writing in advance insofar as this is possible.

Liturgical assignments are very important. Special care must be taken to be aware of the liturgical schedule and to show up at least fifteen minutes before the celebration. It should be rare that a Seminarian could not be available for a scheduled assignment, but if this does occur, it is his responsibility to find a replacement and notify the Director of Liturgy of the change.

The liturgical life of the community depends on the cooperation and heart-felt involvement of the student body. Seminarians are therefore encouraged to help in the work that is required for good and prayerful celebrations of the Liturgy. While most liturgical ministries are assigned, some are filled by volunteers. Readers and acolytes for the Liturgy are assigned on a rotating basis.

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 JesusChrist 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. To awaken an awareness of the needs and circumstances of the wider community, especially in matters of ecumenism, 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 formation at Notre Dame Seminary is designed to implement this goal 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 retreats, 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 Director of Human Formation, the Academic Dean and the Director of Pastoral Formation and 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 acts in 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 adjunct spiritual directors from outside the seminary, who are approved by the Archbishop. A list of approved and available spiritual directors is made available to the students at the beginning of each year. Students should choose a spiritual director from 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.

Communal Dimension of Seminary Life

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, Saturdays at 8:30 am and Sundays at 11:00 am. Weekdays 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 monthly days or evenings of reflection for the seminarians including at the beginning of the school year, the beginning of Advent and on Ash Wednesday. These days of prayer 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. Candidates for diaconate ordination will make individual directed retreats prior to diaconate ordination. A priesthood ordination retreat will be scheduled at the end of the spring semester of Fourth Theology. 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.

Seminarian "Rule of Life" - Notre Dame Seminary: Personal Dimension

I. Introduction

1. This Rule of Life for Notre Dame Seminary is meant to help us, men being prepared for the ministerial priesthood, to live a life consistent with the precious commitment we are making. It corresponds to what an integrated and balanced program of priestly formation should be, as guided

and directed by the Holy See and the U.S. Conference of Catholic Bishops. This rule is meant to help us follow the Gospel of Jesus Christ and deepen our understanding of this time of formation.

2. We are disciples of Jesus Christ preparing to dedicate our lives to public ministry and preaching in the Roman Catholic Church, striving to attain:

"A spirit of wisdom and understanding,

A spirit of counsel and of strength,

A spirit of knowledge and of piety,

And our delight shall be the fear of the Lord."

[Isaiah 11:2-3]

3. Guided by the Holy Spirit, we will dedicate ourselves to developing personal maturity as human beings through growth in the virtuous life, which will help us to have a capacity for self-evaluation based on self-respect and self-care. We commit ourselves to develop professional collegiality, healthy intimate friendships, and the skills to foster these.

4. Again guided by the Spirit, we will develop the habit of the theological virtues through vibrant participation in personal and communal prayer centered in the Eucharist and sacramental practice, the ability to guide others in spiritual experiences, and the spiritual maturity to give authentic Christian witness by our own lifestyle.

5. Guided by the Word of God, we will study philosophy and Sacred Theology, seeking a comprehensive grasp of the fundamental concepts, their implications and applications, the ability to integrate and synthesize these concepts, and the capability of articulating the tradition with clarity and coherence.

6. With the compassionate heart of the Father, we will demonstrate responsiveness to the concerns and crises of the individuals and the communities we serve by pastorally appreciating their personal and cultural differences, using prudential judgment and discernment, and manifesting pastoral skills in a spirit of authenticity, collaboration, and compassion.

7. In order to accomplish these goals, we will abide by the rules set forth below that we intend to live with the help of God.

II. Seminarian Prayer

God the Father, Son, and Holy Spirit, Blessed Trinity, life is your primordial gift to me. Through baptism into the Catholic faith, you have shown me your love and predilection. You invite me to share the gift of my life in service to the Church and to others. Be with me daily as I show your presence in our world and strive to live this Rule of Life. Give me courage, generosity, and love to respond to your call. I ask you this through our Lord and Savior,

Jesus Christ, ever to be praised and adored, through the intercession of the Blessed Mother. Amen.

III. Rules for Human Formation

1. A seminarian, cooperating with God's grace, is the person primarily responsible for his formation. He fulfills this role under the guidance of the rector and the seminary faculty in accordance with this rule of life.

2. In his first year of formation, a seminarian will develop his own personalized expression of the Seminary's "rule of life" that will help him integrate his formation and create a balance in prayer, study, work, exercise, recreation, rest, and time for community. Each year this personal rule of life will be reevaluated by the seminarian and shared with his spiritual director, and changes will be made as needed.

3. A seminarian commits to interiorizing and assimilating the four pillars of formation and to growing in self-knowledge, self-discipline, the virtuous life, and the ability to relate to others.

4. A seminarian commits to understanding, practicing, and integrating the counsels of chaste "celibacy for the sake of the kingdom," simplicity of life and obedience.

5. A seminarian commits to cultivating holy, healthy, and appropriate relationships, establishing appropriate personal and social boundaries, and demonstrating affective maturity and the capacity to lead a life of chaste celibacy.

6. A seminarian commits to attending required functions and accounting for missing them. He commits to addressing formation failures with the appropriate authorities and to responding openly to formators.

IV. Rules for Spiritual Formation

1. A seminarian commits to attending Mass every day.

2. A seminarian commits to praying the Liturgy of the Hours daily and to making progress in this "prayer for the Church" as he moves forward in formation. Upon entering seminary, he commits to praying at least morning and evening prayer daily; he also commits to praying these with the seminary community whenever the community gathers for morning or evening prayer. The seminarian commits to praying the five prescribed "hours" of the Liturgy of the Hours each day by the end of Second Theology.

3. Upon entering seminary, a seminarian commits to at least thirty minutes of personal prayer daily and to making progress in personal prayer as he moves forward in formation. After two years in seminary, he commits to at least one hour of personal prayer daily. A seminarian's personal prayer includes time for quiet reflection and time for meditation on the scriptures. He also is committed to the devotional prayer of the Church, including Adoration of the Blessed Sacrament and the Rosary.

4. A seminarian commits to at least three hours of spiritual reading each week over and above assigned readings for class.

5. .A seminarian commits to regular spiritual direction and to receiving the sacrament of reconciliation at least once a month. In the first two months of spiritual direction with a new

spiritual director, the seminarian commits to meeting with his director every two weeks. Subsequently, he commits to meeting with his director at least once a month, but preferably every three weeks.

6. A seminarian commits to ongoing fasting or self-denial and works of mercy as a way of growing spiritually and making progress in the counsels of obedience, celibate chastity, and simplicity of life.

7. A seminarian commits to making a yearly retreat and to attending all spiritual conferences and days of reflection and recollection offered by the seminary.

V. Rules for Intellectual Formation

1. In order to inculcate a spirit of studiousness, a seminarian commits to studying at least three hours every day.

2. In order to foster a love for truth, a seminarian commits to reading at least one chapter from a scholarly book or one scholarly article every week in addition to any other required reading assignments.

3. A seminarian commits to reading resources which emphasize a Catholic point of view on current issues and cultural topics in the areas of politics, the arts, science, and other fields of study.

4. A seminarian commits to becoming conversant with the classics of Catholic theology and to reading such authors as St. Augustine, St. Thomas Aquinas, and other recognized doctors of the Church.

5. A seminarian will assimilate what he has learned so as to try to become an eloquent communicator of the Catholic faith. He will seek out conversations about substantial matters so as develop the facility of clear and cogent argumentation.

6. A seminarian will strive to read doctrinal and disciplinary documents from the Holy Father, and from Curial and Episcopal authorities.

7. A seminarian will look for opportunities to witness to and teach about the Catholic faith.

VI. Rules for Pastoral Formation

1. Upon beginning formation, a seminarian commits to service and charity within the seminary community and to recognizing the pastoral nature of all aspects of seminary life and formation. As formation continues, he commits to broadening his pastoral focus to include the external community.

2. A seminarian commits to taking personal responsibility for his liturgical training and development. He will work to integrate into his formation the growing responsibilities that come from being instituted to the ministries of reader and acolyte, admitted to candidacy for Holy Orders, and ordained to the diaconate. By Third Theology, a seminarian is to be prepared for a leadership role in Mass, Liturgy of the Hours, Exposition of the Blessed Sacrament, the Rosary and other devotional prayers.

3. Throughout his pastoral training and field work, a seminarian commits to striving to become more like Jesus, the "True Shepherd," who teaches, sanctifies, governs, and leads.

4. Throughout his pastoral training and field work, a seminarian commits to growing in understanding the sacramental dimension of priesthood, developing the heart of a missionary, developing effective public ministry skills and cultural sensitivity skills, and learning how to work with the ecumenical and interfaith communities.

Spiritual Direction

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 with whom he can be completely open and honest. The spiritual direction relationship is in the internal forum and is confidential unless there is a possibility of bodily harm or a revelation of abuse of a minor. The spiritual director is a guide, a listener and a motivator in order to assist the seminarian in developing a personal relationship with God. A seminarian meets with his spiritual director twice a month for the first two months of a new direction, and thereafter once every three weeks, if possible, but never less than four times a semester. The format for the regular visits should include the student's own agenda and, at appropriate times, discussion of faithfulness to prayer, class conferences, personal journey, academic, pastoral, human 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. Sacramental reconciliation can be a regular part of the sessions.

   Within his first month at Notre Dame Seminary, the student may 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. Students who wish to change directors must discuss this with their current director and the seminary's spiritual director before any change is made. Any student desiring to change directors after Second Theology must grant permission for his outgoing and incoming directors to speak.

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.

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 Seminarian 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. 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 Formation and 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>.

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. 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.

IV. Pastoral Formation - Guide questions:

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.

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:

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).

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 consul his Executive Council.

Course Descriptions

Sacred Scripture

SS 001 Introduction to the Old Testament – 2 credit hours

The course begins with the role of the Bible in the scheme of divine revelation. A description of the arrangement of the Old Testament and a brief introduction to the relationship between history and the development of Old Testament literature are covered. The various types of modern critical methods of biblical interpretation are covered. 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.

Envisioned outcomes: Students will develop a general familiarity with the literature of the Old Testament. They will be able to distinguish between literary form and historical facts. Finally, they will grow in their appreciation for the critical study that is demanded by a reverence for the Bible as God's inspired Word.

SS 002 Introduction to the New Testament – 2 credit hours

The student is first familiarized with modern critical methods of the study of the Bible and then provided an overview of each of the books of the New Testament. The books are examined as to their literary forms as well as their relation to the historical periods of Jesus and the apostolic church. One secondary text will be used for this course.

Envisioned outcomes: A familiarity with the books of the New Testament, an appreciation for redaction as an important method followed by the gospel writers under the inspiration of the Holy Spirit, a basic knowledge of the key motifs of the gospels, the important concerns of the epistles, a rudimentary knowledge of early church history, and the literary forms of the New Testament writings.

SS 101 Methodology of Biblical Studies – 3 credit hours

The course is an overview of the Catholic Bible with a brief introduction to the contents of each book in the Old and New Testaments. Also covered is the Catholic interpretation of Scripture through the study of *Interpretation of the Bible in the Church* and *Dei Verbum*. One or more secondary texts will be used for the biblical background and biblical interpretation.

Envisioned outcomes: Students will be able to demonstrate a familiarity with the methods of biblical criticism. They will be able to read the Bible as a source of spirituality and theological reflection. Students will be able to articulate an understanding of biblical concepts orally and in writing.

SS 102 Synoptic Gospels and Acts - 3 credit hours

The course is a study of the themes and parallels in the Synoptic Gospels and utilizes exegetical methods such as literary, form, source and redaction criticisms as aids to studying these three gospels. An overview of the narrative of the Acts of the Apostles will be presented. At least one secondary text will be used for the Synoptic Gospels and one for the Acts.

Envisioned outcomes: Students will develop proficiency in the use of redaction criticism as a tool for reading the Synoptics. Students will also be able to apply narrative criticism in the reading of a single gospel or the Acts, and demonstrate a basic familiarity with the contents of the Synoptic Gospels and the Acts.

SS 204 Prophets – 3 credit hours

The course surveys the development of prophecy in Israel in chronological order: 8th century (Amos, Hosea, Micah, Isaiah), 7th century to exilic period (Zephaniah, Huldah, Nahum, Habakkuk, Jeremiah, Ezekiel, Deutero-Isaiah), post-exilic period (Haggai, Zechariah, Trito-Isaiah, Deutero-Zechariah, Malachi). Important theological themes and developments are examined through an exegesis of key texts.

Envisioned outcomes: Students will develop an appreciation of the literary forms of prophetic literature and understand the function served by such literature in Salvation History.

SS 203 Pauline Letters and Hebrews – 3 credit hours

The course provides an overview of the Pauline corpus and a study of Romans, 1 Corinthians, Galatians, Philippians, 1 Thessalonians, 2 Thessalonians, Philemon, Ephesians and 1 Timothy. Emphasis will be given to the pastoral dimension of the Pauline epistles. Hebrews will also be studied in detail. One or more secondary texts will be used in this course.

Envisioned outcomes: Students will be able to demonstrate knowledge of the Pauline corpus. Students will be familiar with issues of authenticity and integrity. They will be able to apply historical criticism to the epistles. They will be able to articulate the fundamentals of Pauline theology.

SS 306 Johannine Literature – 3 credit hours

The course will include a careful reading of the Gospel and the three letters of John as well as the book of Revelation. All five books will be subjected to detailed study with the aid of commentaries.

Envisioned outcomes: Students will be familiar with the Johannine corpus and Johannine theology. They will also be familiar with the hermeneutics of the Apocalypse.

SS 305 Pentateuch - 3 credit hours

The course begins with the introductory material which 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.

Envisioned outcomes: Students will have knowledge of the contents of the Pentateuch, and an appreciation for the diverse literary forms and the importance of these forms in answering historical questions. Students will develop an appreciation of the form and function of biblical law and the notion of covenant in relation to law.

SS 407 Psalms and Wisdom Literature – 3 credit hours

The course begins with an overview of the structure and shape of the Psalter within the canon of the Bible. 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.

Envisioned outcomes: Students will develop an appreciation of the forms of biblical poetry and their didactic and liturgical functions. They will be able to demonstrate knowledge of the wisdom and liturgical traditions of Israel.

Historical Theology

HT 102 Patristic Period – 3 credit hours

This course covers the period of the Apostolic Fathers through the Second Council of Nicaea in 787 A.D. The purpose of the course is to provide a structured encounter with the writers of Christian Antiquity, who engaged Greco-Roman thought with Christian Revelation and in the process articulated the theological synthesis which remains the foundation of Catholic dogma. The course also examines the emergence of a struggle between the relative authorities of the Church and state that manifested itself in the Patristic period. An emphasis will be placed on the primary sources so that students can encounter the Fathers of the Church directly.

Envisioned Outcomes: Students will be familiar with the major writers and selected texts of the Patristic Period. Students will also understand the major developments of Catholic history and theology in the Patristic Period. Finally, students will be able to construct theological explanations and syntheses using the writings of the Fathers and councils of the Patristic Period.

HT 201 Medieval Period – 3 credit hours

This course covers the period from the crowning of Charlemagne as Holy Roman Emperor in 800 A.D. through the Great Schism, which lasted from 1378 to 1417. The purpose of this course is to enable the student to engage the Medieval Mind as it arrived at the synthesis of Faith and Reason as articulated in the proper relationship between philosophy and theology. Particular attention will be given to the development of

scientific precision in the theological process through the use of the dialectic method. Emphasis will be given to the primary sources so that students can directly encounter the thought of such theologians as Anselm, Bonaventure, and Thomas Aquinas.

Envisioned outcomes: Students will become familiar with the major writers and important texts of the Medieval Period. They will be able to outline an understanding of the major historical and theological developments in the Medieval Period. Finally, students will be able to construct theological explanations using the writings and councils of the Medieval Period.

HT 301 Early Modern and Enlightenment Period – 3 credit hours

This course covers the period from the Council of Constance, which met from 1414 to 1417, to the French Revolution, which began in 1789. The purpose of the course is to trace the disintegration of the medieval synthesis in the violence accompanying the Protestant movements in Western Europe, and the replacement of that synthesis with the erroneous assumption that faith and reason, religion and science, are intrinsically incompatible. The teaching of the Church which was given as a corrective to these errors will be studied, along with the institutional changes that were a result of the Church's adaptation to an increasingly secular world.

Envisioned outcomes: Students will become familiar with the major writers and selected texts of the Early Modern and Enlightenment Period. They will be able to outline the overall developments in history and theology in the Early Modern and Enlightenment Period. Finally, students will be able to construct theological explanations using the writings and councils of the Early Modern and Enlightenment Period.

HT 405 Modern and Contemporary Period - ? credit hours

This course covers the period from the French Revolution, which began in 1789, through the period following the Second Vatican Council, which met from 1962 to 1965. The purpose of the course is to enable the student to observe the manner in which the Catholic Church fulfilled its teaching role in a world fragmented by increasingly destructive wars, neo-pagan ideologies, militant nationalism, atheist materialism, and secular anti-clericalism. Both papal and conciliar teaching of the period, as well as study of the many persecutions of the era, will be used to structure the survey of the period.

Envisioned outcomes: Students will be familiar with the major writers and texts of the Modern and Contemporary Period. They will be able to outline the major developments of Catholic history and theology in the Modern and Contemporary Period. Finally, they will be able to construct theological explanations using the writings and ouncils of the Modern and Contemporary Period.

HT 402 The Catholic Church in America – 3 credit hours

The course covers the particular development of the Catholic Church in what is today the United States, from the European colonization through the Second Vatican Council. The purpose of the course is to trace the origins of the separate traditions of colonial Catholicism and study how they subsequently developed. Particular attention is given to the external influences which prompted internal changes in American Catholicism such as: the creation of the constitutional secular republic, the waves of Catholic immigrants who relocated to the United States beginning in the early nineteenth century, the recurring episodes of anti-Catholicism which caused American Catholicism to become hyper-patriotic, the post-World War II social and moral engagement with larger historical trends such as gender/civil rights, economic movements, government

policy, and bioethics. The course will end in the post-Vatican II period, with a reflection on the current state of the Church in light of its history.

Envisioned outcomes: Students will be familiar with important texts in American Catholic History. They will be able to outline the major developments in Catholic history and theology in the United States. Finally, they will be able to explain the various contemporary situations in the American Catholic experience, making specific reference to its historical and theological milieu.

SYSTEMATIC THEOLOGY

ST 001 Catechism of the Catholic Church I – 3 credit hours

This course introduces the student to teaching of the *Catechism of the Catholic Church*. Topics include the Trinity, the Incarnation, the Holy Spirit, the Church, Mary, and Eschatology.

Envisioned outcomes: Students will be able to discuss the basics of Catholic doctrine as found in the *Catechism of the Catholic Church*. They will be able to articulate answers to basic catechetical questions with clarity and precision.

ST 002 Catechism of the Catholic Church II – 3 credit hours

This course introduces the student to teaching of the *Catechism of the Catholic Church*. Topics include the Sacraments, Morality, Conscience, Virtue, Sin, Social Justice, Grace, and Prayer.

Envisioned outcomes: Students will be able to discuss the basics of Catholic doctrine as found in the *Catechism of the Catholic Church*. They will be able to articulate answers to basic catechetical questions with clarity and precision.

ST 101 Fundamental Theology - 3 credit hours

This course treats the foundational issues that are a necessity to the study of Systematic Theology. The course begins with an examination of the nature and method of theology and the sources and necessity of divine revelation. Topics covered in the course include God, His existence and attributes, the relation between faith and reason, biblical inspiration and interpretation, and the development of dogmas and authority in the Church. An essential apologetics will also be covered.

Envisioned Outcomes: Students will be able to articulate the relationship between the following: nature and revelation, philosophy and theology, reason and faith. Students will be able to articulate a defense of Christianity as opposed to those who, for various reasons, would discredit the faith.

ST 102 Man, Grace and Salvation - 3 credit hours

This course treats the origin and constitution of man, the fall, and God's plan to restore man to full communion. Topics will include grace, justification, and the beatific vision. The course will explore these topics from scriptural, historical, and dogmatic perspectives. Students will be exposed to important texts from St. Augustine, St. Thomas Aquinas and the Council of Trent.

Envisioned outcomes: Students will be able to articulate a theology of man's origin and end. They will be able to describe and defend the Church's teaching on justification as found in the Council of Trent. Students will have an understanding of grace, its various types, and the effects of sanctifying grace.

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

This course covers the theology of the Sacraments of Initiation. Baptism and Confirmation will be examined in their New Testament origins, Patristic development, conciliar definitions, and other magisterial pronouncements. The theology of the Eucharist will be explored from a biblical and historical perspective, with an emphasis on the dogmatic teaching of the Church. This will include the medieval disputes concerning the Real Presence, and the teaching of the Council of Trent on Transubstantiation. Contemporary questions will also be examined.

Envisioned Outcomes: Students will be able to articulate the following: a general theology of the sacraments, a theology of the Sacraments of Initiation as a whole, and a theology of each Sacrament of Initiation in particular. Students will be conversant with the historical and dogmatic developments with regard to each of the sacraments. Finally, they will be able to integrate this theology of the sacraments with the Church's liturgical and canonical teachings with regard to Baptism, Confirmation, and the Eucharist.

ST 204 Christology and Mariology - 3 credit hours

This course treats the theology of the person and mission of Jesus Christ. While providing the biblical foundation for an understanding of Christ, the course is primarily directed to studying Christology from a historico-dogmatic perspective. The course will examine such important texts such as the *De Incarnatione* of St. Athanasius, the *Cur Deus Homo* of St. Anselm, and selections from the *Summa theologiae* of St. Thomas Aquinas. An essential Mariology will also be covered, examining the various Marian dogmas, and the relation of Mariology to other dogmatic areas such as Ecclesiology, Soteriology, and Spiritual Theology.

Envisioned Outcomes: Students will understand the problems and solutions in the Patristic development of Christology up to the Council of Chalcedon. They will be able to identify the subsequent Christological problems after Chalcedon and the Church's theological response. They will understand the various contributions to Christology in the Scholastic period. They will be able to evaluate modern christologies in light of the Catholic tradition in order to judge their soundness. They will be able to articulate an essential Mariology based on the dogmatic teaching of the Church.

ST 305 Sacrament of Marriage - 2 credit hours

The course presents the theology of the Sacrament of Matrimony from Sacred Scripture, the Tradition, and the Magisterium. Important texts such as Augustine's *De boni conjugali*, Pius XI's *Casti conubii*, and John Paul II's *Love and Responsibility* will be closely examined.

Envisioned outcomes: Students will be able to articulate the Catholic understanding of the Sacrament of Marriage as found in the Sacred Scriptures and taught by the Magisterium. Students will be familiar with the creative teaching of Pope John Paul II on these subjects as found in his pre-papal and papal writings on this topic. They will develop an awareness and understanding of the sources of contemporary culture's objections of the Church's teaching on marriage and the family. Finally, students will be able to articulate an authentic Catholic response to these objections.

ST 306 Ecclesiology and Ecumenism - 3 credit hours

The course presents ecclesiology from a scriptural, historical, and dogmatic perspective. Special emphasis will be on recent papal, magisterial, and conciliar documents that clearly articulate the Church's self-understanding. Topics covered include the Church as sacrament, papal primacy and authority, the relation between universal Church and local churches, the Church as one, holy, catholic, and apostolic, and the Church's teaching on ecumenism.

Envisioned outcomes: Students will be able to demonstrate and articulate an understanding of the foundation, structure, properties and function of the Church as found in the Scriptures, Tradition, and the Magisterium. Students will be familiar with Vatican II's *Lumen Gentium, Unitatis redintegratio,* and *Ad gentes*. Finally, students will be able to communicate an authentic ecumenism based on the Church's teaching about herself and her relation to other Christian churches or ecclesial communities.

ST 307 Triune God - 3 credit hours

This course utilizes primary sources to trace the theological 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 works of theologians such as Athanasius, Hilary of Poitiers, Gregory of Nyssa, Augustine, Anselm, and Aquinas. Various modern Trinitarian models will be examined in light of the Tradition.

Envisioned outcomes: Students will be able to express the Trinitarian faith of the Church as found in Sacred Scripture, Councils, and the Fathers and Doctors of the Church. They will understand and be able to accurately recount the issues that led to the Trinitarian controversies of the fourth century. Students will become familiar with various theologians and their contributions to Trinitarian theology. Finally, they will be able to analyze a given Trinitarian model with regard to its authenticity and soundness in light of the Catholic theological Tradition.

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

The course presents a study of the Sacraments of Penance and Anointing from a historical, theological, and pastoral perspective.

Envisioned outcomes: Students will develop an appreciation of the development of these sacraments into their present form; they will understand the theology of these sacraments so as to explain their necessity and value in the modern context. Students will develop the needed skills in order to present and administer these sacraments in various pastoral situations.

ST 409 The Theology of the Priesthood and Holy Orders - 2 credit hours

This course is an examination of the priesthood from a scriptural, historical, and dogmatic perspective. The development and theology of the three degrees of the Sacrament of Orders is examined, with emphasis on the priest as *in persona Christi*, and the threefold office of priest, teacher, and pastor in the life of all who are ordained.

Envisioned outcomes: Students will be able to articulate a theology of the priesthood that reflects the Church's conciliar and magisterial teaching. They will be able to integrate the theology of the priesthood into their own vocational journey. Students will be able to defend the Church's teaching on the ministerial priesthood on such topics as celibacy and obedience.

Moral Theology

MT 101 Principles of Moral Theology I - 3 credit hours

The course serves as an introduction to Moral Theology and is specifically designed to acquaint the student of theology with the Moral tradition of the Roman Catholic Church.
This course will cover the history of Moral Theology and also specific basic moral notions such as: conscience, freedom, values, norms, and natural law. The basic connection between Moral Theology, Sacred Scripture and Sacred Tradition will also be explained, as well as how Moral Theology relates to other theological disciplines

Envisioned outcomes: The student will develop an appreciation of the history of Moral Theology and its connection to theological thought and development. The student taking this course should also be able to understand and articulate fundamental principles related to Moral Theology. These would include natural law, moral norms, and how Moral Theology relates to other theological disciplines and the human sciences.

MT 102 Principles of Moral Theology II - 3 credit hours

This course presents the moral teaching of the encyclical *Veritatis Splendor* and the Catholic teaching on the virtues. The objective of this course is to acquaint the student of theology with the centrality of Jesus Christ in the Moral teaching of the Church. This focus will also enable the student to see the connection between the person of Christ and the moral life as exemplified in the virtues.

Envisioned outcomes: Students will have a comprehensive understanding of *Veritatis Splendor*. Students will be able to name and describe in detail the virtues in the moral life of the Christian.

MT 201 Human Sexuality and the States of Life - 3 credit hours

This course will present the teaching of the Church concerning human sexuality with special focus on the history of this theme in theological tradition. It will cover basic moral values that refer especially to the virtue of chastity and how it applies to all states of life. It will also cover topics related to the goods of married life

and marriage as a sacrament, while also including the spousal value of chaste celibacy. The *Theology of the Body* of John Paul II will serve as a major text for reflecting on these topics.

Envisioned outcomes: Students will come to a knowledge and appreciation of chaste celibacy within an overall understanding of the Church's teaching on sexuality. Students will be expected to know the main documents related to sexual moral teaching, and to be acquainted in a special way with the *Theology of the Body* of John Paul II, while also being motivated to assimilate this teaching into their life.

MT 202 Theological Bioethics - 3 credit hours

This course is designed to give the basic principles of medical ethics. Special attention will be given to the respect for life in its totality, and also to the presentation of different controversial contemporary issues related to the moral evils of contraception, abortion and euthanasia. Pastoral approaches to these issues will also be covered.

Envisioned outcomes: The student will be able to articulate the basic concepts related to the morality of bioethical issues in the light of the Church's teaching, especially as presented by the encyclical *Evangelium Vitae* of John Paul II. Students will also be able to grasp the complexity of certain debates in bioethics on which the Church has not offered a definitive answer. They should be able to articulate and comment on the theological discussions surrounding these issues.

MT 302 Catholic Social Teaching - 3 credit hours

This course offers a complete overview of the doctrinal corpus of Catholic social teaching. It explains the basic principles and norms for discernment and judgment as well as offering criteria for action. The course will show how these principles are connected with a correct and integral understanding of the human person.
The main social encyclicals of the Church will be a constant reference point in explaining the meaning of the dignity of the human person in light of contemporary social challenges.

Envisioned outcomes: Students will be able to see how the social doctrine of the Church relates to Sacred Scripture, Tradition and to the discipline of Moral Theology. Students will be expected to articulate the basic content of the encyclicals and show how Catholic social teaching applies to pastoral situations as well as to contemporary social problems.

Philosophy

PH 001 Logic/ Critical Thinking - 3 credit hours

The purpose of this course is to expose students to the three acts of the mind in the Aristotelian tradition: understanding, judgment and reasoning. They will study the basic kinds of arguments and will learn to evaluate them as to validity, truth, and soundness. Contemporary symbolic logic will be covered briefly with regards to each of the major topics (notably hypothetical and disjunctive arguments), but not without criticism as to its nominalistic underpinnings.

Envisioned outcomes: Students will be able to distinguish univocal, equivocal and analogical terms; they will be able to classify terms using the ten categories and the five predicables (genus, species, etc.); they will be able to recognize and classify 25 of the more common fallacious arguments, such as *ad hominem*, straw man,

begging the question, and authority appeal; they will be able to classify the quantity, quality, and distribution of propositions, and to evaluate the truth-value of propositions based on the square of opposition; Finally, students will be able to classify disjunctive and hypothetical arguments and identify them as valid or invalid.

PH 002 History of Philosophy - 6 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 and in assessing the metaphysical, moral, and religious implications of those approaches. Special attention will be paid to the foundations of philosophy in Plato and Aristotle, and the various reasons for and consequences of the modern turn away from classical philosophical approaches

Envisioned outcomes: Students will develop a familiarity with and appreciation for the Western philosophical tradition that has shaped the Western tradition. Students will be familiar with the relevance of philosophy for theological speculation and articulation of doctrine; students will improve their analytical abilities and critical evaluative skills in order to better understand the hidden philosophical assumptions operative in contemporary discourse. They will understand the classical tradition of philosophical inquiry and have a critical appreciation for the reasons why modernity has departed from that tradition.

PH 003 Philosophical Anthropology - 3 credit hours

This course is a presentation of the fundamental philosophical understanding of the human person. Platonic dualism will be contrasted with Aristotelian and Thomistic hylomorphism. These views of the human body/soul composite will be examined with relation to their respective theories of knowledge, moral theory, and metaphysics. Platonic and Aristotelian arguments in favor of the soul's immortality will be presented.

Envisioned outcomes: Students will become familiar with the fundamental views of the complex reality of human nature. They will have knowledge of the various powers of the soul, and how these can be integrated by virtue to direct humans to their proper end. Students will gain a basic knowledge of skepticism, idealism, and realism and the main proponents of each theory. Finally, students will develop a critical awareness of the problems with reductionist notions of human beings.

PH 004 Survey of Epistemology and Ontology - 3 credit hours

This course presents an examination of the various approaches to justifying our knowledge of the world, including rationalism, empiricism, idealism, 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.

Envisioned outcomes: Students will develop an appreciation for the true extent of human knowledge as grounded in sense experience and intellectual insight. They will understand the necessity of metaphysical knowledge to augment science for a complete understanding of the universe and understand the unity and diversity of being as determined by metaphysical principles. Students will develop a critical sense of the inadequacy of rationalism, modern empiricism, and idealism. Students will be prepared for theological studies by developing an awareness of both the limits of human reason and the principles of reality that all people cognize as the foundation of human experience and which are presupposed in the life of faith.

PH 005 Philosophical Ethics - 3 credit hours

This course is an introductory survey of philosophical approaches to moral reasoning. We will critically analyze the major approaches to moral reasoning: utilitarianism, deontology, virtue ethics, and natural law, and evaluate their respective validity and practical usefulness. This discussion will be centered around the foundational principles of these moral theories, especially the ideas of goodness, freedom, obligation, virtue, and law.

Envisioned outcomes: Students will understand the underlying reasons for moral disagreement in our society; they will develop an appreciation for the logical coherence of each approach to moral reasoning. Students will understand and be able to articulate the theoretical underpinnings of the four main positions under consideration. They will be able to critique inadequate or sinful moral positions from the perspective of natural law and virtue. Finally, they will understand and be able to articulate the true nature and limits of human freedom.

PH 006 Philosophy of God - 3 credit hours

This course aims to show how the human mind can discover God's existence and His basic divine attributes by reason, even independently of His self-revelation in Scripture, as stated in Vatican I. It will consider general themes pertinent to man's rational (i.e. non-revealed) knowledge of God as the ultimate metaphysical principle. The course will first explore the foundational historical approaches to philosophical theology, with special attention to the inadequacies of skeptical, deistic, and pantheistic positions. The second half of the course will examine Thomas Aquinas's doctrine on God's existence, essence, attributes, operations, and will.

Envisioned outcomes: Students will understand and be able to articulate the importance of natural theology for the pastoral life. They will develop an appreciation of the need for proper metaphysical methodology. They will develop the skills necessary to defend the faith using rational arguments and analytical techniques. Related to this, students will develop the critical assimilative and evaluative skills required to actively utilize a philosophical approach to theology. Finally, students will grasp the importance of the *praeambula fidei* in counteracting an overly skeptical or dismissive approach to Scriptural claims about God's existence and nature.

PH 007 Philosophy of Thomas Aquinas - 3 credit hours

This course introduces the philosophical principles which guide Thomas's metaphysics, anthropology, epistemology, natural theology, and ethics. There will be special emphasis on both the internal coherence and the synthetic, integrative nature of Thomistic philosophy. These issues will be presented not only in the context of Aquinas's historical background, but also with reference to the Modern philosophical assumptions that make a return to a realist appreciation of truth so critical for Catholics today.

Envisioned outcomes: Students will develop a deeper familiarity with the thought of Thomas Aquinas. They will acquire an adequate notion of the relation between faith and reason as well as an understanding of the human capacity to know metaphysical and ethical truths. Lastly, students will gain a preparation for theological studies by providing the intellectual groundwork on which theological speculation relies.

PH 008 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 whole class. The centerpiece of the course will be research papers which will be presented to the class and discussed to further our appreciation of the interdependence of philosophy and theology. The procedure will lead students to recognize the epistemological and ontological presuppositions that lie behind differing conclusions. The student shall learn to discern which philosophical tenets are compatible with faith, and which limit or deny the full flourishing of human rationality by contradicting revelation. In elucidating these points, the truly integrative function of philosophy will be made manifest, especially in its role as the handmaiden to theology. Each presentation is followed by class discussion.

Envisioned outcomes: Students will develop an appreciation of the need for philosophical rigor as the foundation of theology. They will have an understanding of the danger of simplistic approaches to faith which can lead to fundamentalism and other errors. Students will gain an appreciation of the need to evaluate critically various philosophical approaches, both historical and contemporary, with regard to their usefulness in our attempt to articulate and understand the faith. Finally, students will be able to articulate the need for integration of faith and reason as a preparation for an effective life of ministry.

PH 009 Introduction to Philosophy - 3 credit hours

This introductory course in philosophy is thematic. It contains sections on epistemology and ontology, human nature, ethics, history, and bibliographical sections on a great number of philosophers. It discusses some of the main ideas and some of the central questions of philosophy in a variety of ways.

Envisioned outcomes: Students will gain an increased and clarified understanding of what philosophy is and the knowledge of some of the central ideas and questions of philosophy. Students will be able to evaluate philosophical answers through critical thinking. Finally, students will be able to articulate a position with respect to certain philosophical issues and to support that position with a philosophical argument.

Languages

LAT 451 Ecclesiastical Latin I – 3 credit hours

This course introduces students to the grammar and syntax of Ecclesiastical Latin, emphasizing the memorization and formation of declensional and conjugational paradigms. Daily homework exercises reinforce student learning. Approximately one half of the grammatical concepts required for a mastery of Ecclesiastical Latin are covered in this course, the remainder being covered in LAT 452. Additionally, students begin learning to pray in Latin.

Envisioned outcomes: Students will know how to pronounce Ecclesiastical Latin. They will have a working knowledge of basic Ecclesiastical Latin vocabulary. Students will be competent in the use of standard glossaries and dictionaries. Students will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Students will be able to conjugate in the indicative and imperative moods all of the regular verb conjugations and the verb *sum*. Students will have a grasp on the basic elements of Ecclesiastical Latin syntax. Students will be able to parse and translate simple Latin sentences.

LAT 452 Ecclesiastical Latin II – 3 credit hours

This course completes the presentation of grammar and syntax begun in LAT 451. Daily homework exercises reinforce the learning of new material, while helping students maintain familiarity with the concepts presented in the first semester. Additionally, students continue learning to pray in Latin. Prerequisite: LAT 451 or instructor's approval.

Envisioned outcomes: Students will have an expanded Ecclesiastical Latin vocabulary. They will be able to form and decline verbal nouns and adjectives. Students will be able to compare adjectives and adverbs. Students will be able to conjugate in the infinitive and subjunctive moods all of the regular verb conjugations and the verb *sum*. Students will be able to conjugate fully the more important irregular verbs. They will have a grasp on the more complex elements of Ecclesiastical Latin syntax. Finally, they will be able to parse and translate more complex Latin sentences.

LAT 453 Ecclesiastical Latin III: Liturgical Texts – 2 credit hours

This course is a survey of Latin liturgical texts, primarily those found in the *Missale Romanum* and the *Liturgia Horarum*. Students practice the art of accurate and precise translation, while reinforcing their knowledge of Latin grammar and expanding their Latin vocabulary. Emphasis on facility with the more common liturgical texts gives students the linguistic aptitude to preside at the celebration of the liturgy in Latin. Prerequisite: LAT 452 or instructor's approval.

Envisioned outcomes: Students will be able to pronounce Ecclesiastical Latin and read it aloud fluently. They will have a solid knowledge of common Ecclesiastical Latin vocabulary. Students will be able to translate liturgical texts accurately and precisely. They will have a familiarity with the more common liturgical texts in Latin.

LAT 454 Ecclesiastical Latin IV: Readings in Ecclesiastical Latin – 2 credit hours

This course is a survey of the wide variety of Ecclesiastical Latin literature. Students read selections from such works as the *Code of Canon Law*, St. Thomas Aquinas' *Summa Theologica*, and St. Augustine's *Confessions*. Emphasis is placed on the fluent reading of these works in Latin without the need to translate. Prerequisite: LAT 453 or instructor's approval.

Envisioned outcomes: Students will have a broad knowledge of Ecclesiastical Latin vocabulary, including technical and idiomatic expressions. They will have an appreciation for the richness of Ecclesiastical Latin literature. Students will be able, at least in simpler texts, to engage with Latin as Latin, *i.e*. without translating.

GR 451/452 New Testament Greek I and II – 2 credit hours each semester

This two semester sequence covers all of the fundamental grammar and syntax of New Testament Greek. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Greek New Testament. Additionally, students learn to pray in Greek. Prerequisite: LAT 452 or instructor's approval.

Envisioned outcomes: Students will know how to pronounce ancient Greek. Students will have a solid

knowledge of common New Testament vocabulary. Students will be competent in the use of standard glossaries and dictionaries. They will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Students will be able to conjugate Greek verbs (thematic and athematic) in all the forms commonly found in the New Testament. They will have a grasp on the elements of New Testament Greek syntax. Finally, students will be able to parse and translate ordinary passages from the Greek New Testament.

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

This two semester sequence covers all of the fundamental grammar and syntax of Biblical Hebrew. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Hebrew Old Testament. Additionally, students learn to pray in Hebrew. Prerequisite: LAT 452 or instructor's approval.

Envisioned outcomes: Students will know how to pronounce Biblical Hebrew. They will have a solid knowledge of common Biblical Hebrew vocabulary. Students will be competent in the use of standard glossaries and dictionaries. They will have a solid understanding of the structure of the Hebrew noun. They will be able to conjugate the sound verb, as well as recognize the forms of the conjugations of other verb patterns. Students will have a grasp on the elements of Biblical Hebrew syntax. Finally, they will be able to parse and translate ordinary passages from the Hebrew Old Testament.

Missing:

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.

SPIRITUAL THEOLOGY

SpT 001Prayer: 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.