

Notre Dame Seminary Graduate School of Theology



**Catalog
2011 – 2013**

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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. The Master of Arts in Theological Studies is also offered, especially to non-seminarian applicants preparing for leadership and catechetical roles in the Church, and to anyone seeking to deepen his or her understanding of Catholic theology. Additionally, a pre-theology program (non-degree) prepares seminarians 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.

Location

Notre Dame Seminary is located in the Carrollton section in the heart of New Orleans, Louisiana. Minutes from the beautiful “Garden District” and picturesque Audubon Park, the seminary is just minutes from downtown via Interstate 10. The longest running street car in the world which brings travelers to the French Quarter section of New Orleans is blocks from the Seminary. Seminarians have at their disposal opportunities for entertainment, cultural activities, exhibits, and fine dining.

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 has been approved by the Louisiana Board of Regents and the Louisiana State Department of Education.

Notre Dame Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award masters degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404-679-4500 for questions about the accreditation of Notre Dame Seminary.

Notre Dame Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools, located at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call 412-788-6505. The following degree programs are approved by the Commission on Accrediting: Master of Divinity and Master of Arts in Theological Studies.

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. Bishop 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 Platteville on Bayou Lafourche, priests were too scarce in both upper and lower Louisiana to assure staffing adequately a second seminary.

Bishop Dubourg's plan was finally realized by Bishop Antoine Blanc (1835-1860) who, in 1838, negotiated an agreement with Father John Timon, C.M., Superior of the Congregation of the Mission or Lazarist Fathers, to open a seminary in Platteville next to 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 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 Archbishop 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 of a capital campaign. By the following January the campaign netted 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 of the seminary until 1967, the Marist Fathers of the Washington Province were in charge. The first rector was Father Charles Dubray, S.M. The number of students 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, which has some student and faculty rooms, houses the seminary library with a capacity of 200,000 volumes and has an auditorium attached. Previously, Archbishop Rummel had provided a permanent brick residence on the campus for the Sisters of the Holy Family, which later was occupied by the Order of Discalced Carmelites under whom the house was known as the John of the Cross House of Studies. Today, the house serves as a House of Discernment for men who are discerning the possibility of entering the seminary.

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 then six more years at Notre Dame Seminary. St. Joseph Seminary College (in Covington, Louisiana since 1902) became a four-year college seminary in 1968, serving principally the province of New Orleans.

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 1984 a special evaluation team created by the Vatican for the purpose of studying and advising American seminaries visited Notre Dame Seminary. In 1993, Notre Dame Seminary completed its 70th year of service to the Archdiocese of New Orleans and to the Gulf South Region. In 1995 a self-study was conducted and was followed by visits from the accrediting agencies.

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 Blessed 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 the Archbishop. The first enthusiastic group to greet the Pope was 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 launched by Archbishop Francis B. Schulte.

In 1997, the first history of Notre Dame Seminary was published 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.

Notre Dame Seminary observes its 90th anniversary during the 2013-2014 academic year. Preparing for this historic anniversary, Archbishop Gregory Aymond, the first native-born priest to be appointed Archbishop of New Orleans, received a \$7 million gift from Mr. and Mrs. Thomas and Gayle Benson, owners of the New Orleans Saints NFL football franchise, for the renovation of the Shaw Hall residential rooms. Renovations included the installation of an air temperature control system in each room, the installation of new restrooms, and a complete redesign of the dining room.

A \$25 million joint campaign was launched in Fall 2012 between Saint Joseph Seminary, Covington, Louisiana, and Notre Dame Seminary. The campaign is chaired by Mrs. Benson. Notre Dame Seminary will use funds to renovate Saint Joseph Hall.

As a graduate school and a seminary, Notre Dame Seminary continues to be an apostolic community of faith forming future priests for the Church as well as a center of theological studies preparing the laity for ministry and leadership positions in the Church.

Academic Support

Library

The Robert J. Stahl 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 on the ground floor. 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 and faculty members of Notre Dame Seminary can borrow books from other libraries through the LALINC (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 at 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. Online access to the library card catalog is found at the following link: <http://ndslibrary.follettdestiny.com>.

Academic Resources Program

The Academic Resources Center (ARC) is open to all seminarians at Notre Dame. ARC provides services to promote awareness of cognitive skills, practices, and attitudes crucial to academic success. ARC is founded upon the goal of forming men of study and prayer, integrating the Intellectual Pillar of formation with the Human, Pastoral, and Spiritual Pillars. ARC centers on four cardinal aspects of study: basic study skills, reading and research, writing, and prayer in study. All aspects are focused on the disciplines of philosophy and theology.

ARC operates according to a system of assessment and referral. The needs of new seminarians are assessed by means of a writing sample during orientation, faculty members can refer students to ARC for assistance, and seminarians can refer themselves for assistance.

English Language Program

English Language Program (ELP) provides intensive English language training to all non-native students who are not ready to begin philosophical or theological studies. ELP focuses on developing both everyday communication skills and academic language skills in preparation for priestly ministry. All ELP students participate in the formation program of the seminary. ELP is designed in conformity with the Four Pillars of Priestly Formation: Human, Intellectual, Pastoral, and Spiritual.

Instruction accommodates full-time and part-time students. Full-time students receive more than 20 hours a week of instruction in reading, writing, comprehension, and speaking through a variety of modules designed to stimulate and diversify language acquisition. Part-time students, who have entered the academic program, receive one-on-one instruction tailored to their individual needs.

Notre Dame Seminary ELP marshals the resources of the seminary community and the cultural opportunities afforded by the metropolitan area of New Orleans. ELP seminarians participate in several educational modules as part of their intensive English instruction: class instruction, individual sessions, NDS Peer Tutors Program, Host Family Program, NDS Language Co-Op, Cultural Excursion Program, and Educational Technology.

Information Technology

Information Technology at NDS is committed to providing the appropriate technological infrastructure to support teaching, research and service, and to providing high-quality, efficient, and effective technological services that support NDS's vision, mission, and goals. This includes the following:

- Establishing and facilitating a technology council to address technology needs for NDS which includes a strategic plan for both short and long term requirements, supporting the seminary's mission and core objectives.
- Managing multiple IT disciplines such as software support, technical support and systems architecture.
- Maintaining website content and overseeing day-to-day management of the NDS website.

Student Life

Information regarding student life at Notre Dame Seminary, the Student Association, various student activities, and other pertinent information can be found online at the website www.nds.edu.



General Academic Policies

Academic Integrity

Students of Notre Dame Seminary must commit themselves to responsible scholarship in every aspect of academic formation. This means working and studying to the best of their ability for every course. They also accept responsibilities and obligations as students, which include commitments to honesty, disciplined study, and integrity in their academic work. They will be expected to respect academic scholarship by giving proper credit to other people's work, while at the same time preparing well for assigned materials and examinations in such a way that their academic integrity will never be questioned.

Non-discrimination Policy

Notre Dame Seminary adheres to the principle of equal educational and employment opportunities without regard to race, sex, color, creed, age or national origin. In addition, it conscientiously seeks to comply with all applicable legislation concerning nondiscrimination in employment practices and in development of personnel, concerning the protections of faculty and student rights of privacy and access of information and concerning accommodations for the handicapped.

Credit Hour Policy

In accordance with federal regulations, a credit hour is an amount of work represented in intended learning outcomes and verified by evidence of student achievement that is an institutionally established equivalency that reasonably approximates

1. Not less than one hour of classroom or direct faculty instruction and a minimum of two hours out of class student work each week for approximately fifteen weeks for one semester or trimester hour of credit, or ten to twelve weeks for one quarter hour of credit, or the equivalent amount of work over a different amount of time, or
2. At least an equivalent amount of work as required in item 1 above for other academic activities as established by the institution, including laboratory work, internships, practica, studio work, and other academic work leading to the award of credit hours.

In accordance with the federal definition of a credit hour and following the guidelines for a Carnegie unit, in general, NDS schedules classes in the following formats:

1. Classes that meet for 50 – 60 minutes, 3 times each week for 15 weeks.
2. Classes that meet for 75 – 90 minutes, 2 times each week for 15 weeks.
3. Saturday classes that meet for 9 hours, 5 times each semester.

Time Limitation for Programs

A maximum of six years from the first semester of coursework for credit is allowed for completion of the requirements for the degree programs. Students in special circumstances may appeal for extensions of these time limits to the Academic Dean. Readmission does not automatically qualify the applicant to begin the time limit period anew.

Students are responsible for developing and maintaining knowledge of their program status throughout the tenure of their enrollment and should make themselves aware of all pertinent requirements and regulations for the successful completion of their degree. Students should become familiar with the offerings and requirements of their specific program.

Financial Obligations

Applicants who have unsettled financial obligations to their former institutions will not be admitted, nor will those be re-admitted whose financial accounts with Notre Dame Seminary have not been settled. Also, failure to settle financial accounts will result in the student's transcript being suspended and the diploma not from being issued. Other services, such as reporting to employers or to other institutions, will also be suspended until accounts are settled.

Student Financial Aid

Eligibility

To be eligible for financial aid at Notre Dame Seminary (NDS), a student must be enrolled on at least a half-time basis (6 hours for a student enrolled in the M.Div. Program and 3 hours for a student enrolled in the M.A. Program). In addition, students must meet Satisfactory Academic Progress (SAP) guidelines (see section on SAP for details).

Students may be eligible for financial aid to help them meet their demonstrated needs. Demonstrated need is the difference between the cost of education at NDS and the financial resources available to the student from personal earnings, family and diocesan assistance. To determine the annual cost of education, NDS creates an Institutional Student Expense Budget that covers tuition, books, supplies, transportation, medical and living expenses. Its duration is normally 12 months. Contributions from parents, dioceses, students and student benefits are combined to form a total family contribution. Demonstrated need will be determined when the Financial Aid Office at NDS subtracts the Total Family Contribution from the Institutional Student Expense Budget. This need will be met to the extent allowed by available funds.

Financial aid for seminarians is usually provided through the vocations office of his diocese. NDS participates in the Title IV federally funded Direct Loan program. According to the [federal student aid website](#), "These funds are lent directly to students for undergraduate and graduate studies, through participating postsecondary schools, with funds borrowed from the U.S. Treasury. Direct Loans include subsidized and unsubsidized loans, Plus loans for parents and graduate or professional degree students, and consolidation loans, which allow borrowers to combine federal education loan debt."

Stafford Subsidized Loans are available to all students who qualify. A student may borrow up to his demonstrated need, but cannot exceed \$8,500 per year. NDS recommends seminarians receive counseling from their Ordinary or Vocation Director prior to applying for a student loan. NDS also recommends seminarians do not apply for loans exceeding \$4,000 per academic year, bearing in mind the earning potential of a diocesan priest and his ability to repay.

Other Available Funds

Notre Dame Seminary Work Study Fund is a financial aid program available to students at Notre Dame Seminary. Applications for this program should be made to the NDS Financial Aid Office.

Veterans' Benefits may be used to pay for a student's expenses while attending NDS. Applications for these benefits must be made through the Veterans Administration Office.

Vocational Rehabilitation is available to students who qualify. Students can inquire about this state aid program by calling or writing the Department of Vocational Rehabilitation.

Social Security Educational Benefits Information may be obtained from the nearest Social Security Field Office regarding benefit eligibility.

How to Apply

To apply for financial aid at NDS, a student must complete a Free Application for Federal Student Aid (FAFSA) on line at www.FAFSA.ed.gov.

A student will be notified by award letter or a letter of non-eligibility after his/her file is complete. If a student does not return the documents at the specified time, the Financial Aid Office will assume that the student is no longer interested in receiving funds. In addition, no federal funds can be paid to a student who is in default of a student loan.

Financial Aid may be withdrawn if the student is placed on academic probation. A grade point average below 2.70 and failing to pass at least 75% of their courses each academic semester, places a student on academic probation.

Student Responsibilities

It is the responsibility of the student to report to the NDS Financial Aid Office, and comply with the following responsibilities. A student at NDS must:

- Complete all application forms accurately and provide correct information.
- Provide all additional documentation, verification, corrections and/or new information requested by the Financial Aid Office.
- Read, understand, and keep copies of all forms they are asked to sign.

- Notify the Financial Aid Office of all changes in their financial condition, including any resource changes that have reduced or increased their demonstrated need. Increases as well as decreases in resources must be reported.

The student aid application and acceptance process is separate from the admission process of NDS. Acceptance for student aid does not constitute acceptance for admission to NDS. Any offer of student aid made by the Financial Aid Office becomes null and void if the student in question is not accepted for admission.

Payments and Refunds

Payments

All NDS students are expected to pay all fees promptly. Special arrangements may be requested in writing through the Financial Aid Office and adherence to the arrangements will be strictly enforced.

Grades will not be officially recorded on the transcripts of students who have not settled their financial accounts with NDS, nor will a transcript request be honored. Grades will be held until all unpaid fees are met.

Refunds

The refund policy for NDS is as follows:

Tuition

A student who withdraws from NDS must return a completed withdrawal form to the Registrar's Office. The last day for official withdrawal from classes is listed on the Academic Calendar found on the Registrar page of the website. Mere cessation of attendance does not constitute withdrawal as the completion of a withdrawal form is mandatory. Students who withdraw from the school or from a course are entitled to a refund of a percentage of their tuition. The date of receipt of the withdrawal notice by the Registrar will determine the amount of tuition refund. Refunds are a percentage of the total tuition payable in the semester in which the student withdraws, not a percentage of the total amount billed to the student. No refunds are made when a student is suspended or dismissed for academic, disciplinary or financial reasons. Tuition refunds are made on the following basis:

- If formal notice is received within a week after the beginning of the semester, a refund of 80% of the tuition is made.
- If formal notice is received within three weeks after the beginning of the semester, a refund of 60% of the tuition is made.
- If formal notice is received within five weeks after the beginning of the semester, a refund of 40% of the tuition is made.

- No refunds are allowed after the fifth week of classes.

For a student with Financial Aid, refunds will be sent to the federal government agency overseeing Federal Student Aid using the above criteria.

Room and Board

Students boarding at the seminary that are dismissed or suspended during the semester are not entitled to any refunds. Students in good standing who voluntarily withdraw from the seminary during the semester are not entitled to any refund on the cost of their room. They may receive a refund on board, prorated from the date of withdrawal. This refund must be approved by the Rector-President.

Return of Title IV Funds for Title IV Aid Recipients

Official and Unofficial Withdrawal Date

When a student withdraws from school the withdrawal date, as determined by NDS, is the date the student and the administration notify the Registrar's office, in writing, of his/her intent to withdraw.

If a student takes a leave of absence that does not meet the requirements of a Title IV approved leave of absence, the withdrawal date will be understood as the one on which the leave of absence began. In the event a student does not return from a Title IV approved leave of absence, NDS will consider the date the leave of absence began as the official withdrawal date.

In the case of a student who withdraws without official notification the withdrawal date will be the mid-point of the payment period of enrollment.

When a student is not able to withdraw officially on account of illness, accident, grave personal loss or other circumstances beyond his/her control, the mid-point of the payment period of enrollment will be considered the withdrawal date.

Treatment of Title IV Funds When a Student Withdraws

When a recipient of Title IV grant or loan assistance withdraws during a payment period, NDS must determine the amount of Title IV grant or loan assistance earned by the student as of the withdrawal date. The financial aid officer is required by federal statute to recalculate federal financial aid eligibility for students who withdraw, drop out, are dismissed, or take an unapproved leave of absence prior to completing 60% of a payment period. The amount of federal aid awarded is reviewed to see if the student is still eligible for the full amount. If a student leaves the institution prior to completing 60% of a payment period, the financial aid officer recalculates eligibility for Title IV funds. Recalculation is based on the percentage of earned aid using the Federal Return of Title IV funds formula.

If the total amount is less than the amount of Title IV disbursed, the institution must return it to the Title IV programs. If the total amount is greater than the disbursed amount, the difference will be treated as a post-withdrawal disbursement. Once the withdrawal date has been established and the calculations made, NDS will follow the procedures outlined for providing notification to the student about disbursing or returning funds. If there is any standing charge in the student's account and the student is entitled to a post-withdrawal disbursement, the institution may use some or all of the funds to cover certain charges outstanding on the student's account, such as tuition and fees.

NDS must offer to the student, as a requirement for making post-withdrawal disbursement, any amount of a post-withdrawal disbursement that is not credited to the student's account. There are cases when, in addition to the written notification of eligibility, the institution must make the student aware of the outcome of any post-withdrawal disbursement request. If no response is received from the student declining the funds, the institution does not need to make a follow-up contact, and must return the funds earned by the student to the Title IV program. However, in compliance with Sec. 668.22(a)(4)(ii)(E), the institution must notify the student when the student's acceptance of the post-withdrawal disbursement was received after the 14-day time limit for responding has elapsed and the institution does not choose to make the post-withdrawal disbursement.

If a student fails to return from an approved leave of absence on the scheduled date and has not contacted the school for an approved extension to the leave of absence, the school will calculate a return of Title IV.

Order of Return of Title IV Funds

The order in which funds are to be returned is specified in Section 668.22(i):

- Subsidized Federal Stafford Loans
- Other assistance under this title for which a return of funds is required.

Time Frame for the Return of Title IV Funds

NDS will return the amount of Title IV funds for which it is responsible as soon as possible, but no later than 30 days after the date the institution determines that a student withdrew. NDS will determine the withdrawal date for a student who withdraws without providing notification to the institution no later than 30 days after the end of the payment period of enrollment, academic year, or educational program, as appropriate.

Satisfactory Academic Progress

NDS has a Satisfactory Academic Progress (SAP) Policy created to monitor students' progress and meet federal regulations. This policy applies to all students at NDS, and will be monitored on a semester basis. To maintain SAP, a student must have a GPA of 2.70 and pass at least 75%

of their courses each semester. If a student does not meet these requirements for SAP, the student may be placed on financial aid warning or probation.

- Financial Aid Warning or Probation: When a student is denied financial aid based on SAP status, that denial will take precedence over any previous award notification the student may have previously received.

Students not meeting minimum standards by the end of the semester will receive a financial aid warning for the next semester. The student may continue to receive financial aid for this probationary period. Financial aid suspension will result should the student fail to meet SAP standards by the end of the probationary period.

- Financial Aid Appeal: Should a student become ineligible for financial aid because the student did not meet the minimum SAP requirements, the student may file an appeal with the Financial Aid Officer if they have extenuating circumstances. Procedures for filing an appeal are:
 1. If the student is on Academic Probation and has received a financial aid warning there is no need to take action at this time.
 2. If the student has been deemed ineligible for financial aid and has been placed on financial aid suspension, they may schedule an appointment with the Financial Aid Officer to discuss their situation. If extenuating circumstances have caused the suspension, the Financial Aid Officer will provide the student with an appeal form and instructions on how to proceed through the appeal process. The student will be given a deadline to submit their appeal which will be reviewed by an appeals committee.
 3. The student should complete and submit the appeal form and narrative to the Financial Aid Officer with required documentation to support their claim by the deadline date. These documents would include correspondence with professors, physicians, etc. Submitting an appeal without documentation will result in denial of the appeal.
 4. Students may anticipate a decision from the Financial Aid Appeals Committee within a 2 - 4 week period. Following the decision, the student will receive notification via certified mail of the committee's decision with instructions on how to proceed. Committee decisions are final and not subject to further appeal.
- Reestablishing Aid Eligibility: Students denied an appeal become ineligible to receive any form of federal student aid until the following conditions are met:

1. the student regains compliance under the NDS SAP policy.
2. the student remains in compliance with the NDS SAP policy for a subsequent semester, enrolled at least part time.
3. the student completes a Financial Aid Reinstatement Request form and submits it to the Financial Aid Officer.

Academic Probation

Passing grades for graduate students are A, B and C. A student is put on academic probation for the following:

- A graduate student who obtains a D or lower in any course is automatically placed on probationary status and must repeat the course. Students will be allowed to repeat a course only once and the course must be repeated at NDS. Student status is then subject to review by the Faculty.
- A student whose semester average in coursework is below a 2.70 at any time after the completion of nine semester hours in their program is placed on academic probation and is not allowed to register for more than three semester hours the following semester. To be removed from probationary status, the student must complete six semester hours with a GPA of 2.70 or higher. If a student is unable to achieve this by the end of the six semester hours of the probationary period, the student will be dismissed from the graduate program.
- Subject to review of the Faculty, students may be dropped from programs for factors other than grade-point average without having a probationary period. The student may then appeal decisions of the Faculty by submitting a written appeal to the Academic Dean.

If a student fails to meet the passing grade requirement for a graduate student in of any of the above, then the student forfeits their eligibility for financial aid under Title IV Federal Regulations.

Records Security

NDS maintains and protects the confidentiality, integrity and security of its student academic records in accordance with existing state laws, NDS policy, and the Family Educational Rights and Privacy Act of 1974 (FERPA). The seminary maintains special security measures to protect and back up data.

Academic records are kept in the Office of the Registrar. All records are found in paper (hardcopy) format. These records are filed in fire proof file cabinets. Records from 1995 to the present are also in electronic format.

Only three administrators have access to student records: the Rector-President, the Academic Dean, and the Registrar. Other faculty and administrators have access on a need to know basis only.

The Registrar's Office is physically secure. Both doors leading into the office are high security steel doors with heavy duty dead-bolt locks. Only the Registrar, Academic Dean, Rector-President and Director of Facilities and Student Services have keys to the office. No personnel (custodial, maintenance, etc.) are allowed in the Registrar's Office unless accompanied by one of the four administrators listed above.

Notre Dame Seminary follows procedures for the care of records which are consistent with standards established by the American Association of Collegiate Registrars and Admissions Officers.

Grading Guidelines

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

Letter Grades

- A Shows an excellent grasp of the basic concepts, integrates them within the discipline and with other disciplines of study, shows insight regarding the implications and applications of the concepts and shows integration in their articulation.
- B+ Demonstrates an above average grasp of the basic concepts, sees broader implications, shows some integration and awareness of the concepts, and can articulate them in a well-integrated fashion.
- B Demonstrates an above average grasp of the basic concepts, sees broader implications, shows some synthesis/integration of the concepts and can articulate them in an above average form.
- C+ Grasps the basic concepts and articulates them in a coherent manner.
- C Grasps most of the basic concepts and can articulate them in a coherent manner, written and/or oral form.
- D+ Has grasped about 75% of the basic concepts and is not able to articulate them adequately (several points lacking and/or confused).

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

Letter Grade Number	Quality Points	Grade Scale
A	4.00	93 – 100
B+	3.50	90 – 92
B	3.00	86 – 89
C+	2.50	80 – 85
C	2.00	75 – 79
D+	1.50	71 – 74
D	1.00	68 – 70
F	0.00	0 – 67
I	Incomplete	

The grades D and D+ are considered failing grades while still retaining their quality point value of 1.00 and 1.50 respectively. Therefore, a student who fails a course by making anything less than a C grade is required to re-take this course.

Class Attendance

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

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

See the *M.A. Student Handbook* for special attendance policies for Saturday courses.

Incomplete Work

Students who fail to meet any or all course requirements before the end of the semester automatically receive the grade F for the course in which the delinquency occurs.

In exceptional cases, a student may be given permission to complete course requirements after the close of the semester. The proper procedure for a student to receive a grade of I for a course is for the student to discuss the situation with the professor and the Academic Dean. The student must have the professor and the Dean sign a memo giving the necessary approval. This memo is to be submitted to the Registrar's Office before the close of the semester. All coursework for the incomplete must be completed six weeks after the end of the semester. A grade for the course is then computed by the professor and sent to the Registrar's Office. The grade I will become an F if the work is not completed within the six weeks after the end of the semester.

Dropping/Adding/Withdrawing from a Course

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

Procedures for Appealing Grades

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

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

Step Two: They should submit their case using the Grievance Petition, to the Academic Dean with a copy to the instructor, no later than six weeks after the beginning of the following semester.

- a. The Academic Dean will then act as negotiator in attempting to resolve the dispute in an informal fashion, consulting with both parties, jointly or individually, and using any other means he deems appropriate – while naturally holding in confidence all written and oral statements. Should the Academic Dean himself be named as the instructor in the case, then the student should take the appeal to the Rector-President who will act as negotiator and replace the Academic Dean in all further steps of the appeal procedure.
- b. If the above negotiations are unsuccessful, the Academic Dean, after deciding that the student has a case which warrants further action, will refer the matter to step three.

Step Three: The Academic Dean appoints an ad-hoc committee of two or three faculty members, who have some knowledge of the academic area in question, to review the matter. The Academic Dean, with the approval of these faculty members, may at his discretion co-opt one or more students to the committee as consultants. The committee will review the student's work in the course in question (papers, tests, etc.), together with the professor's evaluation (which can

include class work and performances), taking into account the written procedure for grading that the professor has submitted at the beginning of his course to students together with the course syllabus (approved by the Academic Dean in the usual way). The committee's findings are by way of recommendation to the Academic Dean (either to retain or to change the grade). The committee will make every effort to achieve a consensus recommendation. In case of a tie vote, the Academic Dean will decide the matter (he may co-opt a further member to the committee).

Step Four: On the basis of the committee's recommendation, the Academic Dean makes the final decision whether to retain or change the grade; his decision becomes effective one week after his decision is announced. During this week, the Academic Dean's decision can be appealed by either the student or the instructor. Should the Academic Dean decide that the appeal is well grounded, he may direct a rehearing.

Grievance Policy

Notre Dame Seminary commits itself to guaranteeing students the right to quality intellectual and spiritual formation and aims to be responsive to student concerns. In order to best serve the students and to protect personal dignity, Notre Dame Seminary recognizes the following procedures for resolving student complaints.

1. Informally, students have two routes through which complaints may be articulated and reconciliation sought:
 - a. Students are encouraged to address complaints to the Rector-President, who has ultimate responsibility over the formation of the students.
 - b. In accord with the ancient Catholic principles of collegiality and subsidiarity, students may submit complaints by way of the Student Association, especially to its president representative and class committee representatives. Each class has an elected class president who serves as liaison between the class and the seminary administration, representing concerns and complaints of the students.
 - c. Additionally, there are administrative committees including Academic Affairs, Social Life, Faith Life, Pastoral Education, Liturgy, and Library. Each class has an elected representative to voice concerns on behalf of the students to the faculty and administrative members of these committees. These committees in turn discuss these concerns and, if it is within their capacity, resolve them.
 - d. If it is beyond the capacity of the committees, it is forwarded to the Faculty Council which discusses the matter and either resolves it or forwards it to the Rector-President who may need to forward the matter to the Chancellor, or when appropriate, to the Board of Trustees.

If these methods do not seem appropriate due to the nature of the grievance, or if these methods should fail to provide adequate resolution, a student may have recourse to a more formal grievance procedure. Notre Dame Seminary strongly encourages reconciliation through the

informal means, in the context of mutual respect; however, when necessary, the student may pursue the following procedure.

2. A student wishing to make a formal complaint about any aspect of the institution should file the Grievance Petition with the Academic Dean. (If the grievance concerns the Academic Dean, a Grievance Officer shall be appointed by the Rector-President.) The petition should include a reference to some standard that Notre Dame Seminary is pledged to uphold and that has been allegedly violated, as well as details about the alleged violation.
 - a. These standards can be found in the *Program of Priestly Formation*. A student needing assistance in locating references should contact the Academic Dean. The Academic Dean will assist the student in following a proper process of redress as outlined in the institution's handbooks and manuals.
 - b. Excluded from the grievance process are all votes by the Faculty Council concerning continuation of formation and/or promotion to ordination.
 - c. The petition must be made within one year of the alleged grievance.
 - d. If the Academic Dean or Grievance Officer deems the allegations to have merit, a Grievance Board will be assembled to hear the grievance. The Grievance Board will be composed of the Grievance Officer and two members of the seminary community to be named by the Rector-President; one of these is appointed from a list of three drawn up by the complainant; the other is appointed from a list of three drawn up by the defendant.
 - e. Within two weeks, this board shall hold a hearing and deliver written recommendations to the Rector-President, who will render the final decision and disseminate copies of the Board's report to the parties involved.
 - f. The dignity and privacy of all parties shall be respected throughout this process.

The Grievance Petition can be found online under the Registrar's page. Submit this completed form when appealing a grade or a grievance for any other matter to the Academic Dean.

Graduating With Honors

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

- Summa cum laude with a GPA of 3.90
- Magna cum laude with a GPA of 3.70
- Cum laude with a GPA of 3.50

Certificate Programs

Hispanic Ministry Certificate Program

The Hispanic Ministry Certificate Program is an optional program for seminarians. The main objective is to help dioceses and religious congregations fulfill the need to train their seminarians to minister in a Hispanic setting.

Seminarians can prepare for Hispanic ministry through courses and experiences offered at Notre Dame Seminary. This program is also open to non-degree students and non-seminarians who want to become more proficient in Spanish or who desire to be more proficient ministering in a Hispanic context.

To earn the certificate students are required to complete 15 hours consisting of:

- Eight hours of basic, intermediate and advanced Spanish.
- Two hours in Hispanic Culture.
- Two credit hours of a theology elective from a Hispanic perspective.
- One hour of HP 505 in Spanish concurrently with HP 505 Homiletics Practicum II.
- One hour of PT 506 in Spanish concurrently with PT 506 Liturgy and the Celebrations of the Sacraments.
- One hour of PT 508 in Spanish concurrently with PT 508 Eucharist and Penance Practicum.

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

Schola Cantorum Certificate Program

The pressing need for appropriate music in the liturgy of the Church is always present. Notre Dame Seminary, in its mission to form seminarians into future priests for service in the Roman Catholic Church, offers the Schola Cantorum (School of Singers) Certificate Program in Sacred Music in order both: to provide high quality liturgy in the daily life of the seminary, and to train seminarians how to make use of their voices and other musical talents effectively. Seminarians are given the opportunity to cultivate a sense for quality music that will aid them in future pastoral roles, especially as future leaders of the assembly. This program indoctrinates seminarians into the musical traditions of the Church and trains them in basic music theory, Gregorian Chant, polyphony, and more contemporary forms of liturgical music.

The certificate is awarded upon the completion of the M.Div. or M.A. programs. Recipients must have been enrolled participants in the Schola for at least three of the four years of theological formation and must have demonstrated steady improvement in musical performance. There are two distinct, but complementary, continuing classes in this certificate program taught in the Department of Sacred Music: SM 101 Voice and SM 501 Schola Cantorum.



Pre-Theology Program (Non-Degree)

Description and Goals

The Pre-Theology Program (Non-Degree) aims to prepare the seminarian for theological studies by introducing him to the foundations of Catholic teaching in scripture and the Catechism, and by instilling in him the habit of clearly articulating and defending that faith according to the intellectual principles of the perennial philosophy. These intellectual skills are the necessary foundation for ministering to a world unreceptive to the truth of revelation. The specific goals of the Pre-Theology Program (Non-Degree) are as follows:

- Knowledge of the fundamentals of philosophical reasoning, and a comprehension of how philosophical reasoning has developed in the Western tradition.
- A knowledge of the content of the faith as presented in Scripture and Tradition.
- A development of the practical skills of critical reading, analysis of arguments, and dialectical writing.
- A comprehension of the elements of spirituality as the lived manifestation of the faith.
- An understanding of how these philosophical principles are applied to various aspects of the human condition, especially knowledge of self and world and the proper way to act in it, and an ability to analyze and critique various theories for their cogency and correctness.
- An ability to synthesize these principles into a coherent worldview in which the intelligibility of all reality is properly ordered, utilizing both faith and reason as means to truth, while being able to properly discriminate the appropriate realms of faith and reason.
- An assimilation of the skills needed to discern and evaluate unspoken philosophical assumptions, and to articulate arguments in favor of and critiques of those assumptions insofar as they are relevant for defending the doctrines of the Church.
- An ability to read and understand Church documents written in Latin, including the ability to participate in liturgical celebrations conducted in Latin.

The Notre Dame Seminary Pre-Theology Program is designed to give students the preparation required for entering the study of theology as stated in the *Program of Priestly Formation* (PPF). Academically, it consists in 30 semester hours in philosophy, 17 semester hours in theology, 10 semester hours in Latin, and 4 semester hours in supervised pastoral ministry. These requirements are usually fulfilled in two years of study. All courses in the Pre-Theology Program are prerequisites for entry into the M.Div. Program and are taught at the undergraduate level. No graduate credit is granted.

If students have not completed a bachelor's degree upon entering Notre Dame Seminary, they can be enrolled at Our Lady of Holy Cross College (OLHCC) to achieve a B.S. in General Studies. Students enroll at OLHCC and take courses in the core curriculum (60 semester hours). Students then go on to complete the four-year theology program at Notre Dame Seminary for a Master of Arts in Theological Studies degree rather than a Master of Divinity degree.

Admission Requirements

1. Applicants must have sponsorship from a bishop or religious order.
2. Applicants must have a bachelor's degree in Arts or Sciences from an accredited college or university. If applicants do not have a bachelor's degree, they can be considered for the BS/MA degrees whereby a student, fulfilling the Pre-Theology curriculum at NDS, is enrolled at OLHCC. Based upon the articulation agreement between the two institutions, students can earn a B.S. from OLHCC by the end of Second Year Theology and then proceed to earn an M.A. from NDS.

Pre-Theology Curriculum

First Year Fall Semester

Course Number	Course Name	Hours
BEL 101	Ecclesiastical Latin I	3
DT 101	Catechism of the Catholic Church I	3
PH 101	Logic/Critical Thinking	3
PH 102A	History of Philosophy	3
PH 103	Philosophical Anthropology	3
SS 101	Introduction to the Old Testament	2
	Total	17

First Year Spring Semester

Course Number	Course Name	Hours
BEL 102	Ecclesiastical Latin II	3
DT 102	Catechism of the Catholic Church II	3
FE 101	Supervised Pastoral Ministry	2
PH 102B	History of Philosophy	3
PH 104	Epistemology and Ontology	3
SS 102	Introduction to the New Testament	2
	Total	16

Second Year Fall Semester

Course Number	Course Name	Hours
BEL 201	Ecclesiastical Latin III	2
HP 101	Foundations of Speech/Public Speaking	3
PH 201	Philosophical Ethics	3
PH 202	Philosophy of God	3
PH 301	Philosophy Elective	3
SpT 201	Prayer: Introduction to Methods and Sources	2
	Total	16

Second Year Spring Semester

Course Number	Course Name	Hours
BEL 202	Ecclesiastical Latin IV	2
FE 201	Supervised Pastoral Ministry	2
PH 203	Philosophy of Thomas Aquinas	3
PH 204	Philosophy/Theology Seminar	3
SpT 202	Survey of Christian Spirituality	2
	Total	12



Degree Programs

Master of Divinity Program

Description and Goals

The primary mission of Notre Dame Seminary, to form priests in the Catholic Tradition, is served by the Master of Divinity (M.Div.) Program. In order to form candidates appropriately and to ensure that this is done in a holistic way, four pillars of formation guide the formation process: Human, Spiritual, Intellectual, and Pastoral (PPF, 37).

Envisioned Outcomes

- 1) Seminarians will demonstrate habits of personal maturity, growth in a life of virtue, and a capacity for appropriate self-evaluation. They will demonstrate the human and interpersonal skills necessary for collegial collaboration and for maintaining healthy friendships (Corresponds to the PPF's Human Formation Pillar and to the ATS Degree Standard A.3.1.3, Personal and Spiritual Formation.).
- 2) Seminarians will grow in the theological virtues of faith, hope, and love through regular and enthusiastic participation in personal and communal prayer, daily Mass, and frequent use of the Sacrament of Reconciliation. They will develop the pastoral and leadership skills necessary to translate their own spiritual experiences and theological knowledge into appropriate and authentic pastoral ministry in various ministerial settings (Corresponds to the PPF's Spiritual Formation Pillar and to the ATS Degree Standard A.3.1.3, and especially A.3.1.3.2, Personal and Spiritual Formation).
- 3) Seminarians will have a professional degree of proficiency in the various disciplines of Sacred Theology in order that they may apply, integrate, and synthesize the scriptural, theological, and magisterial teachings of the Catholic Church so that they will be able to articulate the theological Tradition with clarity and cogency, especially within a pastoral context (Corresponds to the PPF's Intellectual Formation Pillar and to the ATS Degree Standard A.3.1.1, Religious Heritage).
- 4) Seminarians will be responsive to the concerns and crises of the individuals and communities they serve in their pastoral ministries by demonstrating an awareness and appreciation of the personal and cultural differences encountered in their pastoral work, by exercising prudence and discernment, and by manifesting pastoral skills that indicate an authentic, collaborative, and compassionate spirit (Corresponds to the PPF's Pastoral Formation Pillar and to the ATS Degree Standard A.3.1.2, Cultural Context, and to ATS Degree Standard A.3.1.4, Capacity for Ministerial and Public Leadership).

Admission Requirements

The following are the requirements for admission to the Master of Divinity (M.Div.) program:

1. Applicants for the M.Div. program must have sponsorship from a bishop or religious community.
2. The applicant must have obtained a bachelor's degree from an accredited college.
 - a. If the applicant has the B.S. degree, he will be admitted provided he has earned credits in English, History and Literature. If he is judged to be inadequately prepared in these areas of the liberal arts, he will be required to make up these deficiencies either by planned reading programs or by attending one of the local universities. A general liberal arts education with a major in philosophy is considered to be the optimal preparation for beginning the graduate course of studies at NDS.
 - b. A small number of students from non-accredited colleges may be admitted each year. These students are accepted on probation. They are considered candidates for theological degrees after the probation period (30 hours) has expired.
3. All applicants for the priesthood must have 30 hours of philosophy. Students who are deficient in philosophy or who have earned no credits in philosophy may be accepted into the seminary. These students will not be accepted into the graduate program of theology until they have taken the prerequisite courses in philosophy and theology.
4. Students who do not have college degrees can be accepted as non-degree students provided the total enrollment of such students does not exceed 10% of the total student body.
 - a. Such applicants must have maintained at least a 2.5 GPA in their undergraduate work.
 - b. A non-degree student could be granted the degree as stipulated by the *ATS Degree Program Standard A.4.1.2*.

Documents Required

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

1. Seminarian Graduate School Application Form.
2. Two recent photographs.

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

Application Procedure

1. Application for the Fall semester should be made as soon as possible in the early Spring. The formal deadline for application is August 15th. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Fall semester.
2. Application for the Spring semester must be submitted along with all the necessary documents by December 15th.
3. The Admissions Board will evaluate the academic qualifications of applicants and determine their acceptability for the various academic programs. The Rector-President interviews each applicant personally. A student's admission will be voted upon only after all the required documentation has been received.
4. According to the Seminary's policy a student wishing to reside in the seminary must normally be accepted as a seminary candidate and participate in the seminary formation program. Regular evaluations of his progress in the formation program will be sent to the sponsoring Bishop/Religious Superior and the Vocation Director.
5. Inquiries concerning application to the Seminary should be addressed to the Rector-President.

Transfer Credits/Advanced Standing

Students wishing to transfer from other accredited institutions must meet the same standards of admission and other requirements as new students and provide two faculty references from the seminary or graduate school last attended. The maximum number of transfer credits accepted for the Master of Divinity Degree is sixty credit hours. Only those courses with a grade of C or higher will be considered for transfer. Only credit that has been earned within the last ten years will be considered. Exceptions to this time limit can be made by the Academic Dean. As a matter of policy, applicants for the Master of Divinity degree should expect to spend two full-time semesters before the Parish Internship.

Master of Divinity Degree Curriculum

First Year Fall Semester

Course Number	Course Name	Credits
DT 501	Fundamental Theology	3
LT 501	Preparation of Ministry of Reader	0
MT 501	Principles of Moral Theology	3
PT 501	Pastoral Theology	3
SpT 501	Spiritual Theology	3
SS 501	Methodology of Biblical Studies	3
	Total	15

First Year Spring Semester

Course Number	Course Name	Credits
DT 502	God: One and Triune	3
HP 502	Teaching and Preaching the Word of God	3
HT 502	The Patristic Period	3
MT 502	Morality and the Virtuous Life	3
SS 502	Pentateuch	3
	Elective	2
	Total	17

First Year Summer Semester

Course Number	Course Name	Credits
FE 502	Supervised Parish Ministry	3

Second Year Fall Semester

Course Number	Course Name	Credits
CL 503	Canon Law I	3
FE 503	Supervised Ministry of Religious Education	1
HT 503	The Medieval Period	3
MT 503	Human Sexuality and the States of Life	3

SL 503	Sacraments of Initiation	4
SS 503	Prophets	3
	Total	17

Second Year Spring Semester

Course Number	Course Name	Credits
DT 504	Ecclesiology and Ecumenism	3
FE 504	Supervised Ministry of Religious Education	1
HP 504	Homiletics Practicum I	2
MT 504	Theological Bioethics	3
PT 504	Pastoral Counseling	3
SS 504	Synoptic Gospels and Acts	3
	Elective	2
	Total	17

Second Year Summer Semester

Course Number	Course Name	Credits
FE 505	Clinical Pastoral Education	3

Third Year Fall Semester

Course Number	Course Name	Credits
CL 505	Canon Law II	3
DT 505	Man, Grace, and Salvation	3
HP 505	Homiletics Practicum II	2
HT 505	The Early Modern and Enlightenment Period	3
SL 505	Sacrament of Marriage	2
SS 505	Pauline Letters and Hebrews	3
	Total	16

Third Year Spring Semester

Course Number	Course Name	Credits
DT 506	Christology and Mariology	3
MT 506	Catholic Social Teaching	3
PT 506	Liturgy and the Celebration of the Sacraments	3
SL 506	Theology of the Priesthood and Holy Orders	2
SS 506	Johannine Literature	3
	Elective	2
	Total	16

Third Year Summer Semester

Course Number	Course Name	Credits
FE 507	Supervised Parish Internship	3

Fourth Year Fall Semester

Course Number	Course Name	Credits
FE 507	Supervised Parish Internship (Fall)	3
HT 507	Catholicism in U.S. History	3
PT 507	Church Administration	1
PT 517	The Global Church	2
SL 507	Sacraments of Healing	2
SS 507	Psalms	1
Total		12

Fourth Year Spring Semester

Course Number	Course Name	Credits
HT 508	The Modern and Contemporary Period	3
PT 508	Eucharist and Penance Practicum	1
PT 518	Synthesis Seminar	3
PT 528	Pastoral Reflections on Marriage and the Family	0
SpT 508	Spiritual Direction and Conversion	2
SS 508	Wisdom Literature	2
	Elective	2
Total		13

Program of Priestly Formation

All Catholic seminaries follow the governing documents on priestly formation provided for by the Holy See. Particularly, the document *Pastores Dabo Vobis* (PDV) (Blessed Pope John Paul II, 1992) specifies the principles by which priestly formation programs are established. Each episcopal conference is to establish national norms for seminaries. The United States Conference of Catholic Bishops has issued the *Program of Priestly Formation* (PPF) (currently in its 5th edition, 2006) to help ensure the quality of seminary formation in the United States. Notre Dame Seminary is in full compliance with the standards set forth in the PPF. The norms of priestly formation articulated in the PPF and the requirements of the Master of Divinity Degree that Notre Dame Seminary offers to the seminarians provide an integrative formation that truly prepares candidates for pastoral ministry.

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 an objective advisor who encourages, assesses, and exhorts the seminarian in his development and maturity.

1. Each seminarian is assigned a formation advisor when he enters Notre Dame Seminary. The scope of this relationship is to discuss all external forum issues involved in the priestly formation of the seminarian.
2. The seminarian will meet at least three 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 periodically meets to review the progress of each seminarian. Any comments from these meetings offered by the faculty will be communicated to the seminarian by the formation advisor.
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 establish goals and objectives for his ongoing formation. These goals should address the four major areas of priestly formation as outlined in the *Program of Priestly Formation*: human, spiritual, intellectual, and pastoral. The Rector-President will provide an instrument to each seminarian at the beginning of the academic year to assist the seminarian in his discernment of goals. 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 may 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 of 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 then to the Rector-President. Ultimately, the Rector-President must agree to the change before it takes place.

Human Formation

Purpose and Goals

The purpose of human formation is to prepare men to be bridges to spread the Gospel. Human formation is twofold. It is concerned with the maturing of the self as well as with developing healthy interpersonal relationships. Self-knowledge and self-acceptance, along with relational maturity, are important to the growth and maturation process of the seminarian in formation. Of special importance is the capacity to relate to others since, as a future priest, the seminarian will be responsible for a community and will need to be a man of communion (PDV, 43).

The human formation of the seminarian considers the cultivation of human virtues in order to help him become more like Jesus Christ. The seminarian is primarily responsible for his formation and is called to prayerfully devote himself to the integration and interiorizing of all aspects of formation.

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 moral sensibility and character.

Human formation includes a psychosexual maturity and ongoing education in the areas of human sexuality. 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 with a desire to serve God and His people.

Thus, it can be seen that human formation is wide ranging, integral to the overall formation of the person, 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. Nevertheless, the seminarian will be guided by his formation advisor, spiritual director, conferences given by the faculty, workshops that focus on specific areas of human formation, and evaluation guided by norms set forth by the Church.

Spiritual Formation

Purpose and Goals

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

1. To deepen each seminarian's experience of God as well as his relationship with God and His people.
2. To inculcate a profound trust in God's love together with an appreciation of God's salvation to all people in Jesus Christ as proclaimed through His Church.
3. To foster a firm commitment to service, priestly ministry and a celibate lifestyle based on a solid and genuine prayer life.
4. To ensure 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, class conferences and rector's conferences, faith-sharing groups, theological reflection, days of recollection, annual retreats, formation workshops and self-evaluation.

Intellectual Formation

Purpose

The purpose of the intellectual formation program is for seminarians to assimilate the Catholic intellectual, theological, and liturgical tradition and to integrate their intellectual formation with other areas of formation so as to become articulate and authentic communicators of the Catholic Faith in today's world (PPF, 139).

Goals

The intellectual formation program prepares seminarians to be:

1. **Conversant with the Scriptures:** Seminarians are to know the Scriptural texts and develop a biblical theology in accord with sound exegetical methods faithful to magisterial teachings. "The proper understanding of Sacred Scripture requires the use of the historical-critical method, though this method is not totally sufficient. Other methods that are synchronic in approach are helpful in bringing forth the riches contained in the biblical texts" (PPF, 198-200).
2. **Preachers of the Word:** Seminarians are to have the skills necessary in order to preach the Word of God in accordance with sound principles of biblical exegesis and rooted within the authentic theological Tradition of the Church (PPF, 138, 200).
3. **Able Theologians:** Seminarians are to assimilate theological knowledge of the Church's theological heritage and to develop an understanding of the faith so as to be able to proclaim, and expound the faith to others grounded in an in-depth understanding of the Tradition of the Church in its theological depth and dogmatic richness, and particularly the belief in One God in three Divine Persons: Father, Son, and Holy Spirit (PPF, 139, 202, 203).
4. **Historically Aware:** Seminarians are to have an awareness of cultural and societal currents and to understand the role of the Church in a world that is ever-changing. They are also to understand the world, the signs of the times, in which the message of Christ is preached, especially the increasing diversity of cultures in the US ministerial context and the increasingly global context of the ministry and theology (PPF, 228).
5. **Ministers of the Sacraments:** Seminarians are to understand the identity and function of the priest as a sacramental minister *in persona Christi* (PDV, 15). This priestly identity must be accompanied by a thorough knowledge of sacramental and liturgical theology so that the future priests can celebrate the sacraments "according to the mind of the Church" (PPF, 214).

Pastoral Formation

Purpose

The Second Vatican Council's Decree on the Training of Priests emphasizes the pastoral orientation of seminary education, stating that a pastoral concern "should characterize every feature of the seminarians' training." The goal of seminary formation is to prepare priests with a comprehensive pastoral outlook, ready to assume the pastoral duties which their service to the community requires. Pastoral service extends to all individuals and groups, including all social classes, with special concern for the poor and those alienated from society. "Pastoral Formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek, really and truly, to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work." (PPF, 397)

Goals

The goals of pastoral formation can be summarized as follows:

1. To enable the seminarian to acquire a consciousness of being a shepherd; to help him see pastoral ministry as a communion and participation in the charity of the Good Shepherd; to give him the knowledge and skill to articulate and model his own priestly identity; to help him develop his sense of self, to acknowledge his strengths, his ideals and what he needs to work on.
2. To enable the seminarian to establish connections between faith, theology and pastoral work; to help the seminarian develop his communication skills so that he can effectively communicate to others what he has learned in the human, spiritual and intellectual formation at the seminary; to help the seminarian to synthesize what he has learned and to foster an awareness of the need for further education and synthesis.
3. To enable the seminarian to insert himself into the living pastoral tradition of a particular church and into the missionary dimension of the Church's life; to enable the seminarian to relate with and respond to the human and religious needs of a particular church and to its presbyterate; to enable the seminarian to relate positively to supervision and feedback in his work with communities and church authorities.

In summary, the seminarian will develop the ability to articulate his priestly vocation; he will be able to integrate and synthesize the various pillars of the formation process; he will be able to communicate and relate with others (PDV, 57-58).

Oral Comprehensive Examination

Description

The Oral Comprehensive Examination (OCE) is administered to all Fourth Year Seminarians in the Master of Divinity Degree Program. Seminarians will sit for a one-hour oral exam that covers the major academic areas of the program.

Rationale

As a capstone event, the OCE provides seminarians the opportunity to demonstrate their abilities to communicate theological ideas in a pastoral mode.

Credit hours

The exam score will be recorded on the transcript. However, the exam will not count as any course credit hours. Nevertheless, seminarians must pass the exam as a requirement for successful completion of the Master of Divinity Program.

Preparation

Seminarians will be given a bank of questions that is reflective of the academic coursework of the M.Div. Program. Seminarians should use these questions in order to prepare for the exam. In addition, the Academic Dean will meet with the Fourth Year Seminarians during the fall semester for a two-hour workshop in order to inform the class of expectations, distribute the bank of questions, rehearse the exam procedure, and answer any questions they might have. Seminarians can also arrange to meet with professors in order to get assistance in preparing for the exam.

Exam Day

Each seminarian will be assigned a day and time during the spring semester of the Fourth Year to meet with the Exam Board. The Rector-President will preside over the exam. After a brief time of greeting, the seminarian will sit for the exam. The exam will be comprised of three 20-minute sessions. During each session, one of the professors of the Exam Board will have time to question the seminarian. Questions will be given to test the seminarian's comprehensive knowledge of theology, his ability to communicate theological ideas effectively, and his skill at integrating his theological knowledge in a pastoral context. After the three sessions are completed, the seminarian will be dismissed momentarily while the board tabulates his grade. After a brief consultation, the Exam Board will arrive at a grade. The seminarian is then invited back into the room and informed of the results of the exam by the Rector-President.

Master of Arts in Theological Studies Program

Scope and Purpose

Notre Dame Seminary is an institution of higher learning that, while primarily preparing men for ministerial priesthood in the Roman Catholic Church, also seeks to prepare non-seminarians for leadership and catechetical roles in the Church, as well as to aid those who seek to deepen their understanding of Catholic theology. Through the Master of Arts in Theological Studies Program (M.A.), Notre Dame fulfills this secondary mission, which it considers a vital element of its overall mission and a vital service to the Church and the community at large.

The M.A. Program is designed to guide the student in understanding the Catholic Faith by way of theological reflection best described by the traditional dictum *fides quaerens intellectum*, “faith seeking understanding.” It offers specific training and preparation for lifelong theological learning as well as careers in theological and catechetical instruction. It accomplishes these purposes through providing the required academic coursework in traditional and non-traditional formats well-adapted to the needs of contemporary students. The requisite coursework is geared toward engaging students in graduate level learning in four major categories of theological research: biblical, dogmatic, moral and historical.

The M.A. Program actively promotes human and spiritual development, an atmosphere of prayerful theological study and research, and a commitment to cultivating ecclesial leadership in ways proper to non-presbyteral, religious and diaconal students.

Philosophy

The M.A. Program incorporates the Philosophy and Mission of the Graduate School of Theology into its own statement of Philosophy. The program seeks to nurture students into mature theological thinkers with the ability to pursue lifelong theological study and professional pursuits related to the fields of theology, catechesis and pastoral leadership. This requires adequate knowledge in theological studies and the development of the intellectual skill necessary to use this knowledge to the advantage of others. The M.A. Program actively seeks to form students intellectually while encouraging their human, spiritual and pastoral growth.

The M.A. Program is based on the principle of authentic and creative fidelity to the totality of the Catholic Tradition and to the magisterium of the Catholic Church. In the Catholic Tradition, theological investigation and speculation are acts of faith in which human reason is applied to the truth of God’s self-revelation in Jesus Christ for the sake of understanding it more fully and adhering to it more deeply. In theological instruction and research, professors and students must exercise their intellectual and academic freedom of inquiry and expression within this context.

With the entire Notre Dame Seminary community, the M.A. Program adheres to the principle of equal educational and employment opportunities without regard to race, sex, color, creed, age or national origin. In addition, it conscientiously seeks to comply with all applicable legislation concerning nondiscrimination in employment practices and in development of personnel,

concerning the protections of faculty and student rights of privacy and access of information concerning accommodations for the handicapped.

The M.A. Program is administered by the Director of the M.A. Program under the guidance of the Academic Dean and the Rector-President of Notre Dame Seminary. The M.A. Program is part of the Graduate School of Theology of Notre Dame Seminary.

Degree Tracks

The M.A. Program offers three tracks for completion of the M.A. degree:

- M.A. (Basic) Track – This degree track consists of 36 total credit hours and written comprehensive examinations.
- M.A. (Concentration) Track – This degree track allows for students to concentrate in one area of theological study and includes 42 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations and an oral comprehensive examination in the area of concentration.
- M.A. (Thesis) Track – This degree track is the preferred preparation for future doctoral work and includes 45 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations, an oral comprehensive examination in the area of concentration, competency in a foreign language and a 3 hour major research thesis.

Course Formats

The M.A. Program is offered in two formats which offer complete cycles of courses that meet the requirements for the M.A. degree. Students are encouraged to select one format or to combine these formats in meeting degree requirements.

Weekday Format: This format is the traditional format utilized by seminarians pursuing the M.Div. degree, and offers courses from the M.Div. curriculum toward completion of the M.A. degree. Courses are only available in this format during the Fall and Spring semesters.

Saturday Format: To better meet the needs of students who work full-time, Notre Dame Seminary has inaugurated a format and course cycle for degree completion that meets on Saturdays. All courses offered in this format run five Saturdays per semester, 1 - 2 Saturdays per month (or an alternative format in the Summer) with a minimum of 45 clock hours of instruction per 3 credit hour course. During the Fall and Spring semesters, classes meet from 7:30 am - 4:30 pm, with scheduled hourly breaks, Mass, and a break for lunch. In addition, this program has a complete set of course offerings which are offered in a fixed cycle in Fall, Spring and Summer semesters.

Goals

The M.A. Program is specifically designed to enhance students' theological knowledge and research skills in the Catholic theological tradition and to support the development of the appropriate dispositions for non-presbyteral ecclesial ministry. Success in the M.A. Program is based not only on completing the required coursework, but also on demonstrating theological knowledge and research skills. Whether they pursue doctoral studies in theology or enter into ecclesial service, graduates of the M.A. Program engage in ongoing theological reflection in creative fidelity to the Catholic theological tradition and the magisterium of the Catholic Church.

Student Learning Outcomes

Upon successful completion of the M.A. Program, graduates should be able to do the following:

Theological Knowledge and Research

- SLO 1. Acquire graduate-level knowledge in the disciplines of Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 2. Synthesize knowledge in the disciplines of Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 3. Conduct and evaluate graduate-level research in Sacred Scripture, historical theology, dogmatic theology and moral theology.

Performance Skills and Post-Graduate Success

- SLO 4. Practice appropriate and effective methods of research in Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 5. Succeed in being admitted to accredited doctoral programs and/or succeed in careers involving theological instruction such as catechesis and lay ministry.

Requirements for Admission

All admissions materials must be sent to the Office of the Registrar, Notre Dame Seminary Graduate School of Theology, 2901 S. Carrollton Avenue, New Orleans, LA 70118. The admission requirements include the following:

1. Completed admission application.
2. Payment of a graduate application fee (a one-time, non-refundable application fee).
3. All official transcripts of undergraduate and graduate study from granting institutions.

4. Two letters of recommendation.
5. Completion of the *Self-Assessment of Theological Knowledge and Performance Skills (Pre-Assessment)*. This requirement is usually administered in the first course taken by the student.

Deadlines to complete the application package for admission to the Graduate School of Theology (minus the Self-Assessment) are:

August 15	for Fall Registration
December 15	for Spring Registration
May 15	for Summer Registration

Applicants who submit graduate application packages that are received after these dates will not be eligible for admission until the semester following the next deadline.

Academic Requirements for Admission

The student must meet the minimum 2.50 undergraduate grade-point average from their baccalaureate degree and the baccalaureate degree must be from a university or college approved by a recognized regional accrediting agency in the United States or must provide proof of equivalent training at a foreign university.

The decision regarding admission will be made by the Director of the M.A. Program on the basis of the following criteria:

- Completed admission requirements.
- Undergraduate grade-point average (2.50 or above, preferably a 3.00 or above).
- Satisfactory letters of recommendation indicating promise of graduate-level academic success in theological study.
- Twelve hours in undergraduate or graduate philosophical study including credit in at least four of the following seven areas: epistemology, metaphysics, ethics, Thomistic philosophy, natural theology, ancient philosophy, medieval philosophy.

Student who do not have 12 hours in undergraduate or graduate philosophical study but meet all other admission criteria may meet this requirement by successfully completing the Philosophical Foundations for Theology prerequisite course offered every summer with a grade of B or higher.

Candidates will be notified by the Registrar regarding the results of their admission application. Those who are accepted will be notified when registration dates are for the following semester.

Archdiocese of New Orleans Handing on the Faith Program (HOF)

The Archdiocese of New Orleans, in its commitment to support the ongoing professional development of catechists and non-presbyteral ministers, offers tuition remission packages to its employees when they pursue theological coursework on the undergraduate and graduate level and make a commitment to continue their work in the Archdiocese for a three-year period after graduation. For more information, please contact the HOF Coordinator at 504-866-7426 ext. 3710.

Letter of Good Standing

Students enrolled in graduate theological programs at other institutions who wish to register for transfer credit must submit a letter of good standing to NDS and will not be required to submit complete transcripts. The letter of good standing must come from the Dean of the student's graduate school. A student in the NDS M.A. Program can apply for a letter of good standing to take up to six semester hours at another accredited institution provided the courses receive prior approval from the student's faculty advisor.

Course Load

To be classified as full-time, a graduate student must register for at least six credit hours in the regular semesters. Nine credit hours is also an acceptable course load. Overloads must be approved by the Director of the M.A. Program. To be classified as part-time, a graduate student must register for three credit hours in a regular semester.

Transfer Credit

A maximum of nine credit hours may be transferred from other accredited institutions toward completion of the M.A. Basic track, and a maximum of twelve credit hours may be transferred toward the completion of the M.A. Concentration track or the M.A. Thesis track. Approval of all transfer credits must be obtained from the Director of the M.A. Program. These courses must be verified by an official transcript from the institution at which the courses were taken. Graduate credit is not awarded for portfolio-based experiential learning, life experience or unaccredited theological instruction. Only courses taken within the past five years may transfer unless otherwise approved by the Director of the M.A. Program.

Advisor

The Director of the M.A. Program serves as the Advisor for all M.A. students.

Access to Notre Dame Seminary Campus

Notre Dame Seminary is a residential campus and a center for priestly formation. M.A. students are to abide by all rules pertaining to non-residential persons in regard to their movement around the Notre Dame Seminary campus:

- M.A. students are not allowed above the first floor unless permission is first obtained from the Rector-President. THE SECOND AND THIRD FLOORS OF THE SEMINARY ARE PRIVATE AREAS.
- M.A. students will have unlimited access to all common areas on the first floor of St. Joseph Hall, namely the Library, the foyer and the reception area of the M.A. Director's office. With the exception of the Biblicum, offices, and staff work areas, students will have access to the first floor of Shaw Hall.

Guide to Degree Requirements

Students are advised to map out a program of study with their advisor in their pursuance of the M.A. degree in weekday classes, Saturday classes or some combination thereof.

Students must first complete the Foundational Program or be able to show evidence of having completed this background prior to admission at NDS.

The Foundational Program includes the following courses:

DT 501	Fundamental Theology
MT 501	Principles of Moral Theology OR
MT 511	Person and Morality (recommended)
HT 502	The Patristic Period
SS 502	Pentateuch OR
SS 511	The Old Testament (recommended)

Once the Foundational Program is completed in any area, students may enroll in any course from that area. The foundational courses introduce a student to the area of study and help students choose their area of concentration if that is required.

A directed reading course may be taken only if a student cannot possibly attend class during the time it is offered, the course is required for the M.A. degree, and an appropriate instructor in the field is available to offer the course in the directed reading format. All directed reading courses are to be arranged by the student with a professor at the professor's discretion. Directed reading courses are discouraged generally and are not allowed when the course is offered in the regular schedule. No more than two directed reading courses are allowed to count toward degree completion and the approval of the Director of the M.A. Program is required for all such courses.

Elective courses do not meet the core requirements for the M.A. program but can be counted toward the area of concentration.

Pastoral courses do not meet the requirements for the M.A. program.

The following is a list of the courses and credits required for each of the three tracks offered in the M.A. Program. Specific courses in varying formats may be substituted for each other, if necessary, with the approval of the Director of the M.A. Program.

M.A. (Basic) - 36 credit hours

<i>Foundational Courses</i>		
DT 501	Fundamental Theology	3 credit hours
HT 502	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology	
OR		
MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch	
OR		
SS 511	The Old Testament (recommended)	3 credit hours
		12 credit hours
<i>Required upper level courses</i>		
DT ____	2 additional Dogmatic Theology Courses	6 credit hours
HT 503	The Medieval Period	3 credit hours
HT ____	Additional Historical Course	3 credit hours
MT ____	2 additional Moral Theology Courses	6 credit hours
SS ____	1 New Testament Course	3 credit hours
SS ____	Additional Scripture Course	3 credit hours
Comprehensive Examinations		0 credit hours
		24 credit hours
	TOTAL	36 credit hours

M.A. (Concentration) - 42 credit hours

<i>Foundational Courses</i>		
DT 501	Fundamental Theology	3 credit hours
HT 502	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology	
OR		
MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch	
OR		
SS 511	The Old Testament (recommended)	3 credit hours
		12 credit hours
<i>Required upper level courses</i>		
DT ____	2 additional Dogmatic Theology Courses	6 credit hours
HT 503	The Medieval Period	3 credit hours
HT ____	Additional Historical Course	3 credit hours
MT ____	2 additional Moral Theology Courses	6 credit hours
SS ____	1 New Testament Course	3 credit hours
SS ____	Additional Scripture Course	3 credit hours
Comprehensive Examinations		0 credit hours
		24 credit hours
<i>Required for Concentration</i>		
2 additional courses	Area of Concentration	6 credit hours
	TOTAL	42 credit hours

In the M.A. Concentration track, the written comprehensive examinations in all other areas must be successfully completed before the student is allowed to take the written and oral comprehensive examination for the area of concentration.

M.A. (Thesis) - 45 credits hours

<i>Foundational Courses</i>		
DT 501	Fundamental Theology	3 credit hours
HT 502	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology	
OR		
MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch	
OR		
SS 511	The Old Testament (recommended)	3 credit hours
		12 credit hours
<i>Required upper level courses</i>		
DT ____	2 additional Dogmatic Theology Courses	6 credit hours
HT 503	The Medieval Period	3 credit hours
HT ____	Additional Historical Course	3 credit hours
MT ____	2 additional Moral Theology Courses	6 credit hours
SS ____	1 New Testament Course	3 credit hours
SS ____	Additional Scripture Course	3 credit hours
Comprehensive Examinations		0 credit hours
		24 credit hours
<i>Required for Concentration</i>		
2 additional courses	Area of Concentration	6 credit hours
<i>Required for Thesis</i>		
Language Proficiency Exam		0 credit hours
Research Thesis	DT 701, HT 701, MT 701 or SS 701	3 credit hours
	TOTAL	45 credit hours

In the M.A. Thesis track, the written comprehensive examinations in all other areas must be successfully completed before the student is allowed to take the written and oral comprehensive examination for the area of concentration. Also, the language requirement and comprehensive examinations must be successfully completed before the student is allowed to register for thesis hours.

Comprehensive Examinations

All students pursuing an M.A. degree must take written comprehensive examinations in all four areas of study at the completion of their course work. Students completing the M.A. Concentration track or M.A. Thesis track must take written comprehensive examinations in all areas and an oral examination in the area of concentration.

Dates will be scheduled each regular semester (Fall and Spring) during which written comprehensive examinations can be taken and will be announced at the beginning of each semester. Students must take written comprehensive examinations on the scheduled dates; failure to do so will require the student to delay written comprehensives until the next semester.

Comprehensive Examinations consist of a major academic visitation of the M.A. degree curriculum in which the student endeavors to demonstrate comprehensive mastery of the required courses in the program. The following rules pertain to the comprehensive examination process and requirements for each degree track:

DEGREE TRACK	COMPREHENSIVE EXAMINATION ELIGIBILITY	MINIMUM REQUIREMENTS FOR PASSING COMPREHENSIVE EXAMINATIONS
M.A. Basic	A student is eligible to take written comprehensive examinations in any of the four subject areas as soon as they have completed all required courses in that area.	A 2.70 on each written comprehensive examination.
M.A. Concentration	<p>A student is eligible to take written comprehensive examinations in any of the non-concentration subject areas as soon as they have completed all required courses in that area.</p> <p>A student is eligible to take written and oral comprehensive examinations in the subject area of concentration after successfully completing all required courses in that area with a 3.50 GPA or above and after completing all other comprehensive examinations.</p>	<p>A 2.70 on each written comprehensive examination in non-concentration areas.</p> <p>A 3.50 average on written comprehensive examination in concentration area.</p> <p>Pass (P) on oral comprehensive examination in area of concentration.</p>
M.A. Thesis	<p>A student is eligible to take written comprehensive examinations in any of the non-concentration subject areas as soon as they have completed all required courses in that area.</p> <p>A student is eligible to take written and oral comprehensive examinations in the subject area of concentration after successfully completing all required courses in that area with a 3.50 GPA or above and after completing all other comprehensive examinations.</p>	<p>A 2.70 on each written comprehensive examination in non-concentration areas.</p> <p>A 3.50 average on written comprehensive examination in concentration area.</p> <p>Pass (P) on oral comprehensive examination in area of concentration.</p>

Registering for Comprehensive Examinations

Although comprehensive examinations are zero credit hours, students must register for each comprehensive examination to be taken. Although there is no tuition cost, certain fees will be applicable.

Preparing for Comprehensive Examinations

To prepare, the student is issued four lists of broad topical questions representing topics from the required courses in the curriculum. In all areas of non-concentration, the student must choose five questions for the written comprehensive examination, and must notify the Academic

Secretary of these five questions no later than one month prior to the scheduled date of the exam. Two questions are then chosen from these five for the written examination by the examining professor, and the student is notified of which two questions of the five they must answer at the beginning of the exam period. In the area of concentration, the student must prepare answers to all questions on the list; the student is notified of which two questions from the entire list they must answer at the beginning of the exam period.

Although the comprehensive examinations are not for credit, they are graded, and the student must achieve a grade of 2.70 on each exam in order to complete the program and a 3.50 on the written and oral comprehensive examinations in the area of concentration. Students are only allowed to re-take a comprehensive examination once, after which they are no longer eligible to complete their degree program.

Written Comprehensive Examination Procedures

A student registers for comprehensive examination(s) during the normal registration period.

1. At least one month prior to the scheduled date, the student interested in sitting for the comprehensive exam scheduled will contact the Academic Secretary to notify the student that they will be taking the written comprehensive and to designate the five questions they have chosen.
2. The Academic Secretary then forwards this information to the Director of the M.A. Program and the examining professor.
3. The examining professor designates two of the five questions that the M.A. student has submitted for the written comprehensives and notifies the proctor of these questions.
4. The proctor gives the questions to the student at the start of the exam (The exam is always administered on campus.).
5. The student electronically completes essay answers to the two questions on a laptop during the allotted time period and delivers them to the proctor, who submits them to the examining professor.
6. The examining professor corrects and grades the written comprehensives. Comments and the grade are posted in red on the bottom of the student's submission. The examining professor then e-mails the graded written comprehensive exam back to the Academic Secretary.
7. The Academic Secretary e-mails the comprehensive exam back to the student and informs the Registrar of the student's grade.

Language Proficiency Examination Policy

Students pursuing the M.A. Thesis must pass a language proficiency exam in Greek, Hebrew, or

Latin (selected in consultation with their advisor). This exam gives students one hour to translate a passage of approximately 400 to 500 words, selected from a theological source. The use of a dictionary is permitted. A pass/fail grade is determined by a committee composed of the professor of the chosen language and a professor from whose field the passage has been selected. The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. For Latin, students may alternatively satisfy the language proficiency requirement by successfully completing the regular four semester sequence BEL 501, BEL 502, BEL 601 and BEL 602.

Research Thesis

The research thesis is a research paper of a minimum length of 40 typed pages in which the student endeavors to do in-depth research regarding some topic in theology in their area of concentration. To complete the thesis successfully, the student must practice sound research techniques and master the materials utilized to a degree that shows promise for continued scholarship. The topic is not original, but should represent an area in which the student may attempt original research on the doctoral level.

Thesis Credit Hours

The thesis represents three credit hours in the M.A. curriculum. The student registers for this class for the semester immediately following their successful completion of written and oral comprehensive examinations. If the student is not able to complete the thesis in that semester, they must remain enrolled as a student for the entire research thesis process, and must register for continuance every semester through payment of a thesis continuance fee.

Research Thesis Process

The research thesis process involves the following steps:

1. The student registers for a thesis class after completing all comprehensive examinations (SS 701, HT 701, DT 701 or MT 701).
2. The student selects an appropriate research topic after discussion with at least one faculty member in the area of concentration.
3. The student chooses a faculty member to be the Thesis Director with the agreement of the faculty member.
4. The student submits a thesis proposal and bibliography, following the direction of the Thesis Director, and submits it to the Thesis Director and the Director of the M.A. Program.
5. The student composes the thesis, meeting all deadlines and requirements determined by the Thesis Director.

6. In consultation with the Thesis Director, the Director of the M.A. Program appoints a second reader (Thesis Director serves as Chair of the Defense Committee, second reader serves as a member).
7. After successful completion, the Director of the M.A. Program establishes a date for the defense.
8. The student defends the thesis and a grade is determined by the committee and submitted to the Registrar by the Thesis Director.
9. After a successful defense, the student has their thesis hardbound in three copies according to program specifications and submits the copies to the Thesis Director.
10. The Thesis Director and second reader sign all copies. One copy is given to the student, one to the Stahl Memorial Library, and one remains the property of the Thesis Director.

Thesis Director Responsibilities

- Assist the student in topic selection.
- Review and approve the thesis proposal and bibliography.
- Give critical feedback during the composition of the thesis.
- Chair the thesis defense.
- Submit grade for thesis.

Course Cycle

Saturday Program

COURSE	COURSE TITLE	FALL	SPRING	SUMMER
	PREREQUISITE COURSE			
PHI 113	Philosophical Foundations for Theology			X
	FOUNDATIONAL COURSES			
DT 501	Fundamental Theology	X		
HT 502	The Patristic Period		X	
MT 511	Person and Morality			X
SS 511	The Old Testament	X		

	ADVANCED COURSES			
DT 504	Ecclesiology and Ecumenism		X	
DT 506	Christology and Mariology	X		
HT 503	The Medieval Period		X	
HT 511	Historical Topic			X
MT 501	Principles of Moral Theology	X		
MT 502	Morality and the Virtuous Life			X
SL 511*	Liturgy and Sacraments	X		
SS 512	The New Testament		X	
SS 513	Biblical Topic			X
SS/HT/DT MT 701	Research Thesis	X	X	

*May be taken as a Dogmatic Theology course.

Graduation Requirements

In order to graduate from the M.A. Program, students must achieve a GPA of 2.70 or higher overall and a 3.50 GPA in the area of concentration (if applicable), and successfully complete all courses and academic requirements. In addition, the following items must be completed and submitted to the appropriate individual prior to December 1st in order to graduate from the M.A. Program:

- A completed *Self-Assessment of Theological Knowledge and Performance Skills* (Final Assessment). This self-assessment is identical to the one completed at admission to the M.A. Program and allows for measurement of program effectiveness (submitted to the Director of the M.A. Program)
- The Application for Graduation completed in full and signed by the student (submitted to the Registrar) along with the graduation fee as well as any applicable cap and gown rental fees.

Courses of Instruction

Biblical and Ecclesiastical Languages

BEL 101/501 Ecclesiastical Latin I – 3 hours (0 credit)/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 BEL 102/502. 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 of the basic elements of Ecclesiastical Latin syntax. Students will be able to parse and translate simple Latin sentences.

BEL 102/502 Ecclesiastical Latin II – 3 hours (0 credit)/3 credit hours

This course completes the presentation of grammar and syntax begun in BEL 101/501. 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: BEL 101/501 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 of the more complex elements of Ecclesiastical Latin syntax. Finally, they will be able to parse and translate more complex Latin sentences.

BEL 201/601 Ecclesiastical Latin III: Liturgical Texts – 2 hours (0 credit)/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: BEL 102/502 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.

**BEL 202/602 Ecclesiastical Latin IV: Readings in Ecclesiastical Latin –
2 hours (0 credit)/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: BEL 201/601 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.

**BEL 203/603 and New Testament Greek I and II – 2 hours (0 credit)/
BEL 204/604 2 credit hours per 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: BEL 102/502 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 of the elements of New Testament Greek syntax. Finally, students will be able to parse and translate ordinary passages from the Greek New Testament.

**BEL 205/605 and Biblical Hebrew I and II – 2 hours (0 credit)/
BEL 206/606 2 credit hours per 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: BEL 102/502 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 of the elements of Biblical Hebrew syntax. Finally, they will be able to parse and translate ordinary passages from the Hebrew Old Testament.

Canon Law

CL 503 Canon Law I – 3 credit hours

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

Envisioned Outcomes: This course will equip students with the canonical knowledge necessary for the pastoral works in the parish within the framework of "Priest, Prophet and King." Begin the journey of concretization and appropriation of theological principles and values.

CL 505 Canon Law II – 3 credit hours

The course presents a systematic study of the Sacrament of Marriage according to the canon law of the Catholic Church, with attention to the underlying theological doctrines, the pertinent canons of the 1983 *Code of Canon Law* and relevant jurisprudence. After a brief historical introduction, students are introduced to the elements of nuptial consent (cann. 1055-1062) and to impediments and other factors that can invalidate consent (cann. 1073-1107). Also covered are pastoral care and the prerequisites for the celebration of marriage (cann. 1063-1072) as well as the "canonical form" of marriage (cc. 1108-1129). Finally, cover Book VII of the *Code* (cann. 1400-1707) through brief introduction to tribunal procedures dealing with the invalidity or dissolution of marital unions.

Envisioned Outcomes: Assist the student in gaining the appropriate theological and canonical understanding of the Sacrament of Marriage, in gaining the canonical knowledge necessary for the pastoral care of those seeking marriage preparation and the liturgical celebration of marriages, and in gaining the canonical knowledge necessary for ministering to those whose marriages have failed by assisting them in initiating processes for marital nullity or dissolution.

Dogmatic Theology

DT 101 Catechism of the Catholic Church I – 3 hours (0 credit)

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.

DT 102 Catechism of the Catholic Church II – 3 hours (0 credit)

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.

DT 501 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.

DT 502 God: One and Triune – 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 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.

DT 504 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.

DT 505 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.

DT 506 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 gain a knowledge and understanding of the theological 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.

DT 601/602 Special Topics in Dogmatic Theology – 2 credit hours

DT 701 M.A. Research Thesis – 3 credit hours

Field Education

FE 101 Supervised Pastoral Ministry – 2 hours (0 credit)

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

Envisioned Outcomes: Students will enable to communicate the Catholic Faith by means of public ministry and preaching. Students will develop professional collegiality, healthy intimate friendships, and the skills to foster these. They will also develop the ability for leadership skills in pastoral ministry. Students will grow in their understanding of the sacramental dimension of priesthood. Finally, students will understand and appreciate the many personal and cultural differences in people.

FE 201 Supervised Parish Ministry – 2 hours (0 credit)

This course provides students the opportunity to experience the work of a parish priest, rectory living and the opportunity to develop skills in pastoral care. Students assist in parish programs such as liturgy planning, visitation to the hospital/shut-ins, religious education programs, and youth activities. They are exposed to the Parish Council/School Board and participate in the liturgical life of the parish.

Envisioned Outcomes: Students will enable to communicate the Catholic Faith by means of public ministry and preaching. Students will develop professional collegiality, healthy intimate friendships, and the skills to foster these. They will also develop the ability for leadership skills in pastoral ministry. Students will grow in their understanding of the sacramental dimension of priesthood. Finally, students will understand and appreciate the many personal and cultural differences in people.

FE 502 Supervised Parish Ministry – 3 credit hours

previous experience and present interests. Students will teach in pairs, each pair taking responsibility for a specific class or portion of a parish program. Possibilities include teaching religion in an elementary or high school or teaching in a parish program for elementary, high school or adult participants (i.e., RCIA). There is an on-site supervisor and a faculty supervisor. Evaluations are made each semester.

Envisioned Outcomes: Students will enable to communicate the Catholic Faith by means of public ministry and preaching. Students will develop professional collegiality, healthy intimate friendships, and the skills to foster these. They will also develop the ability for leadership skills in pastoral ministry. Students will grow in their understanding of the sacramental dimension of priesthood. Finally, students will understand and appreciate the many personal and cultural differences in people.

FE 503/504 Supervised Ministry of Religious Education – 1 credit hour

This course provides supervised catechetical ministry selected according to the students' previous experience and present interests. Students will teach in pairs, each pair taking responsibility for a specific class or portion of a parish program. Possibilities include teaching religion in an elementary or high school or teaching in a parish program for elementary, high school or adult participants (i.e., RCIA). There is an on-site supervisor and a faculty supervisor. Evaluations are made each semester.

Envisioned Outcomes: Students will enable to communicate the Catholic Faith by means of public ministry and preaching. Students will develop professional collegiality, healthy intimate friendships, and the skills to foster these. They will also develop the ability for leadership skills in pastoral ministry. Students will grow in their understanding of the sacramental dimension of priesthood. Finally, students will understand and appreciate the many personal and cultural differences in people.

FE 505 Clinical Pastoral Education – 3 credit hours

Clinical Pastoral Education (CPE) is a course that utilizes a hospital educational experience whereby students provide pastoral care to patients, families and staff. The course is designed to give students the opportunity to develop pastoral competency through a supervised reflection on their ministerial experience.

Envisioned Outcomes: Students will develop pastoral competencies so that: 1) they form a pastoral identity; 2) they grow in self and interpersonal awareness; 3) they integrate their theological training in a pastoral mode; 4) they develop pastoral skills; and 4) they learn how to utilize professional supervision and consultation.

FE 507 Supervised Parish Internship – 3 credit hours

This course is designed to expose the students to full-time parish ministry under the supervision of a parish priest. A learning agreement, theological reflection session, working with a parish lay support committee and pastoral evaluations are required.

Envisioned Outcomes: Interns will acquire experience and expertise in the pastoral tasks of parish ministry; learn about himself, his potentialities and his limitations through his work with the people in the parish and in association with other ministers; students will continue to appropriate their theological education so as to establish patterns of pastoral theologizing through reflective study, prayer and supervision.

Hispanic Ministry

HM 101/102 Spanish I and II – 2 hours (0 credit)

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

Envisioned Outcomes: Students will be able to understand the main idea and some parts of the context in short conversations related to daily life situations; they will be able to ask and answer questions in the present tense. Students will participate in simple conversations using grammar and pronunciation skills in topics such as greetings, introductions, description of self, family, classmates, daily routine, and the like. Students will be able to complete forms, write paragraphs, notes and short compositions with correct grammar, vocabulary, punctuation, and spelling. Finally, students will be able to read, comprehend and memorize some prayers of the Catholic Church in Spanish.

HM 201/202 Spanish III and IV – 2 hours (0 credit)

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

Envisioned Outcomes: Students will be able to read and understand written documents, short stories, articles or topics in Spanish. Students will gain a proficiency in saying basic prayers and become familiar with the Mass in Spanish. Students will be able to interact more fluently in Spanish in typical social situations.

HM 501 Introduction to Hispanic Ministry – 2 credit hours

This is an introductory course that focuses on ministry to Hispanics in the United States. This class is designed to introduce the seminarian to the theological and pastoral dimensions of doing ministry in Latino communities.

Envisioned Outcomes: This course prepares students to integrate their own experience of theology and ministry with work in Hispanic ministry. Students will become acquainted with the approaches to Hispanic Ministry in the United States. They will develop a model of Ministry that responds to the needs and challenges of Latinos as a way of furthering the Church's evangelizing mission.

Homiletics/Preaching

HP 101 Foundations of Speech/Public Speaking – 3 hours (0 credit)

This course provides students the fundamentals of the theory and practice of communication skills and techniques used in proclaiming the Word of God in a liturgical setting. The course includes videotaping of weekly exercises and readings with evaluation and critique.

Envisioned Outcomes: Ability to choose an appropriate topic, analyze an audience, and adapt an oral presentation that is significant, appropriate and effective; organize, outline, introduce and conclude a variety of oral presentations; identify and apply basic concepts of listening theory; draw, label and explain a model of the communication process; identify and explain the major players (philosophers and orators) and theories (classical, modern, post-modern) from the Greco-Roman-Anglo-American Western tradition of the rhetorical theory; able to interview and introduce a person to an audience; create and orate a personal narrative; and be able to critique speeches through written and oral communication.

HP 502 Teaching and Preaching the Word of God – 3 credit hours

This course is designed to provide students with the theological foundation for the practice of teaching and preaching the Word of God. Especially important is linking the theology of the priesthood with this important ecclesial function. With Scripture as the foundation, practical ways to make the Word of God applicable to the contemporary Christian community are examined. Various methods of religious education, models of preaching and the relationship between teaching, preaching, and the sacraments are covered. Other methodological questions include the construction of lesson plans, evaluation, child psychology and classroom management.

Envisioned Outcomes: Upon the completion of this course, the student will be able to examine and apply major principles of evangelization articulated in the *General Directory for Catechesis* and *Fulfilled in Your Hearing*. The student will also be able to make applications of the Word of God to the contemporary Christian community in various stages, ages and cultures. Finally, the student will be able to identify and analyze both homiletic and pedagogical theories and methods and demonstrate competency in their implementation.

HP 504 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.

Envisioned Outcomes: Familiarity with various homiletic resource materials; a knowledge of the verbal and non-verbal dynamics involved in public communication; ability to derive homiletic themes from any given set of lectionary readings; ability to synthesize homiletic themes theologically and creatively; ability to listen to oneself critically, to hear oneself as the

congregation does; ability and willingness continually to update one's development as a minister of the Word.

HP 505 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; (c) the relevant pastoral issues. The course will conclude with presentations on preaching the weekday homily, preaching at special occasions, preaching to youth and the effective use of homiletic resources.

Envisioned Outcomes: The students will be challenged to learn how to write and deliver homilies for baptisms, weddings, and funerals, and how to critique them.

Historical Theology

HT 502 The 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 503 The 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 505 The 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 507 Catholicism in U.S. History – 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.

HT 508 The Modern and Contemporary Period – 3 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 councils of the Modern and Contemporary Period.

HT 511 Historical Topic – 3 credit hours

Building on the foundations laid in the Patristic Period (HT 502) and the Medieval Period (HT 503), this course designed for the M.A. Program, will introduce students to the advanced study of a specific area of historical theology (e.g., great Catholic theologians, specific theological periods or schools, key moments in doctrinal development, etc.). The overarching goal of the course is twofold. First, the course will familiarize the student with the tools and resources of advanced historical theology. Second, the course will provide students with the opportunity to study some area of historical theology (to be chosen by the professor) in depth. This will be accomplished by having students read primary works pertinent to the historical topic. By means of these approaches, students should then become capable of doing their own advanced study of other areas in historical theology.

Envisioned Outcomes: Students will be able to: a) use the tools and resources of historical theology; b) conduct in-depth research in a specialized area of study; c) demonstrate familiarity with a key topic in historical theology; d) conduct historical theological research in a way that is open to and fruitful for theological reflection.

HT 601/602 Special Topics in Historical Theology – 2 credit hours

HT 701 M.A. Research Thesis – 3 credit hours

Moral Theology

MT 501 Principles of Moral Theology – 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 502 Morality and the Virtuous Life – 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 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. The student will be able to explain the importance of understanding the relation between faith and morality, freedom and truth; the unity of reason and faith; and the final purpose of morality as a path to union with God.

MT 503 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 acquire 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 504 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 506 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. Students will be able to explain that the Church's social doctrine is not offered as an alternative political or economic plan but is proposed as a religious and moral contribution to the common good of society.

MT 511 Person and Morality – 3 credit hours

This foundational morality course, designed for the M.A. Program, introduces students to the human person as the central locus of moral theology. Issues such as the essential nature of intellect and will, man as body-soul unity, man as person, man as male and female and the Theology of the Body will form a foundation for considering man as a moral agent. Special attention will be given to philosophical and scientific insights as they relate to human dignity, uniqueness and freedom. An essential eschatology will also be covered, examining issues related to man's transcendent end. Classical sources will be paired with contemporary documents such as *Gaudium et spes* and *Communion and Stewardship* to form a context for moral theology that does justice to the mystery that is the human person.

Envisioned Outcomes: Students will be able to a) grasp and apply key philosophical and theological concepts regarding the human person (e.g. person, will, intellect, etc.); b) understand the theological foundations for Catholic moral theology.

MT 601/602 Special Topics in Moral Theology – 2 credit hours

MT 701 M.A. Research Thesis – 3 credit hours

Philosophy

PH 101 Logic/Critical Thinking – 3 hours (0 credit)

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 102A History of Philosophy Part I (Ancient – Medieval) – 3 hours (0 credit)

PH 102B History of Philosophy Part II (Modern – Contemporary) – 3 hours (0 credit)

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. 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. 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 103 Philosophical Anthropology – 3 hours (0 credit)

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 104 Survey of Epistemology and Ontology – 3 hours (0 credit)

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 113 Philosophical Foundations for Theology – 5 hours (0 credit)

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

Envisioned Outcomes: Students will develop: a deeper familiarity and appreciation of the themes and personalities of the Western philosophical tradition that has helped to shape the articulation of Christian doctrine; the critical assimilative and evaluative skills required to analyze arguments in philosophical and theological reasoning; an appreciation for the significance of the relationship between faith and reason; an understanding of the human capacity to know metaphysical and ethical truths and to critique inadequate positions in these disciplines; and the intellectual groundwork on which theological speculation relies.

PH 201 Philosophical Ethics – 3 hours (0 credit)

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 202 Philosophy of God – 3 hours (0 credit)

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 203 Philosophy of Thomas Aquinas – 3 hours (0 credit)

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 204 Philosophy/Theology Seminar – 3 hours (0 credit)

This is a research course. Students select an approved topic, do the necessary research and prepare a report. 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 301/302 Special Topics in Philosophy – 3 hours (0 credit)

Pastoral Theology

PT 501 Pastoral Theology – 3 credit hours

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

Envisioned Outcomes: Students will acquire familiarity with the documents of Vatican II relating to pastoral theology and ministry in the Church; they will develop skills for pastoral care. Students will understand the foundational theology for the Catholic Church's theology of priesthood. Finally, students will acquire skills to fully engage in the Pastoral Field Education Program at NDS.

PT 504 Pastoral Counseling – 3 credit hours

This course is an introduction and understanding of pastoral counseling. It studies the relationship of spirituality, catholic morality and psychology, pastoral counseling and the sacramental life of the Church. It is a requisite for enrollment This course is required before a student can enroll in Clinical Pastoral Education.

Envisioned Outcomes: Students will be able to articulate and demonstrate an understanding of the basic counseling skills of pastoral counseling; students will have an understanding of approaches to counseling including the differences in individuals, couples and family counseling. They will develop an understanding of some of the common issues in counseling including, but not limited to crises, trauma, sexual abuse, physical abuse and violence; have an awareness of sexual issues and counseling. Students will be able to employ various approaches to grief and loss. Finally, students will develop an awareness of the more serious psychological/mental illnesses such as mood disorders and personality disorders.

PT 506 Liturgy and the Celebration of the Sacraments – 3 credit hours

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

Envisioned Outcomes: Students will gain a deeper understanding and appreciation of the revised sacramental rituals for parish ministry; they will develop facility and insight in using liturgical

texts and rites within a pastoral context. Finally, students will be able to find, examine, and evaluate resources for sacramental preparation and celebration.

PT 507 Church Administration – 1 credit hour

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

Envisioned Outcomes: Students will study different situations involving the daily administration of a parish as well as aspects related to stewardship and alms giving.

PT 508 Eucharist and Penance Practicum – 1 credit hour

The course explores the basics of presiding at the Eucharist and the Rite of Penance and provides a theological review of the sacraments.

Envisioned Outcomes: Students will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments. Students will be able to draw upon the theology of the Church as reflected in the liturgical rites.

PT 517 The Global Church – 2 credit hours

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

Envisioned Outcomes: The student will acquire awareness to the existent diversity within the universal Church. The student will learn ways to deal with the pastoral, sacramental and worship needs of the people of God. The student will be enabled to take action when diversity is encountered.

PT 518 Synthesis Seminar – 3 credit hours

The Synthesis Seminar is designed to give students the opportunity to demonstrate how well they can integrate and synthesize their theological learning and articulate a theologically informed response in a pastoral mode. Each student will be given a topic to research that will allow him to demonstrate his ability to synthesize the skills and information he has learned in the various theological disciplines.

Envisioned Outcomes: Students will be able to synthesize and integrate their theological learning with regard to a give theological topic with the result that: 1) Students will be able to articulate a cogent and authentic response to questions that pertain to the case. 2) Students will be able to demonstrate a high level of integration from the disciplines they have studied and with regard to all four pillars of formation. 3) Students will score at least a cumulative score of 80% from the faculty panel assessment.

PT 528 Pastoral Reflections on Marriage and the Family – 1 hour (0 credit)

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

Envisioned Outcomes: Know the connection between the Sacrament of Matrimony and the Domestic Church; appreciate the uniqueness of each couple/individual and their capacity to grow in faith and in Sacrament; listen to and empower engaged couples to facilitate their growth in the Sacrament; and be knowledgeable of the resources available regarding the preparation for the Sacrament of Matrimony, marriage enrichment and marriage repair.

PT 601/602 Topics in Pastoral Theology – 2 credit hours

Sacramental and Liturgical Theology

SL 503 Sacraments of Initiation – 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.

SL 505 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 bono conjugali*, Pius XI's *Casti connubii*, 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.

SL 506 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.

SL 507 Sacraments of Healing – 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.

SL 511 Liturgy and Sacraments – 3 credit hours

According to the *Catechism of the Catholic Church*, the Liturgy is “a sacred action surpassing all others,” which “no other action of the Church can equal” in its efficacy, and the sacraments are “God’s masterpieces” (CCC 1070, 1091). In this course, designed for the M.A. Program, students will explore the celebration of the Christian mystery as embodied in the liturgy of the Mass and the sacraments of the Church. By studying the origins of worship in Sacred Scripture and the liturgy of the early Church, students will gain a deepened understanding of the liturgical dimension of Christ’s Passion, Death, and Resurrection and our participation in it by means of the sacraments. Particular emphasis will also be given to the liturgical restoration inaugurated by the Second Vatican Council and the controversies that followed in its wake. The overarching goal will be to gain a more biblical, Christological, and Trinitarian understanding of what takes place in the Mass and through the sacraments.

Envisioned Outcomes: Students will be able to demonstrate and articulate an understanding of the foundation, structure, properties and function of the liturgy as described in the Scriptures, Tradition, and the Magisterium, including Vatican II’s *Sacrosanctum Concilium*. In the liturgical context, they will be able to understand the Church’s teaching regarding the seven sacraments as well as an understanding of theological implications and questions regarding the sacraments.

SL 601/602 Special Topics in Sacramental/Liturgical Theology – 2 credit hours

Sacred Music

SM 101 Voice – 1 hour (0 credit)

Voice is a course designed to provide the student with experience in the fundamentals of singing. By focusing on basic techniques and music reading skills (both ancient and modern notation) the student will develop a familiarity with his ability to sing. Special attention will be given to the music proper to the priest.

Envisioned Outcomes: Students will become comfortable with their own singing ability. They will become familiar with the character of Sacred Music and its role in the Liturgy. Finally, students will gain a facility with both Gregorian and Modern notation.

SM 501 Schola Cantorum – 1 hour (0 credit)

Schola Cantorum is a course serving the dual purpose of indoctrinating the student into the musical traditions of the Church and of serving the greater Notre Dame Seminary community as a liturgical choir. The student will receive training in basic music theory, Gregorian Chant, polyphony, and more contemporary forms of liturgical music. The objective of this course is not only to provide music for daily liturgies in the seminary, but also to furnish the student with musical experience he can later use in priestly ministry.

Envisioned Outcomes: Students will learn how to execute quality liturgical music for seminary worship. They will develop and improve their choral and personal musical abilities. Students will gain a more expansive musical consciousness. Finally, students will develop a knowledge of music as an expression of theological concepts.

Spiritual Theology

SpT 201 Prayer: Introduction to Methods and Sources – 2 hours (0 credit)

This is a practical course that draws upon Scripture, Liturgy and Spiritual writings of the Catholic tradition, as well as the experience and participation of students. Various forms of prayer are surveyed.

Envisioned Outcomes: Students will experience different ways of praying in the Christian tradition. They will be able to articulate the teaching of the great “pray-ers” in the Christian tradition. Finally, students will develop a vocabulary of prayer to express their own prayer experience.

SpT 202 Survey of Christian Spirituality – 2 hours (0 credit)

This course provides a study of 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. The course

explores the key teachings of the various schools of spirituality and how these might be applied in the life of the faithful today.

Envisioned Outcomes: Students will become familiar with different spiritualities from the medieval to the modern period and the important men and women representing those spiritualities.

SpT 501 Spiritual Theology – 3 credit hours

This course is 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.

Envisioned Outcomes: Students will acquire a good understanding of the nature of Spiritual Theology and become familiar with the various principles governing the spiritual life. They will gain a deeper understanding of the call to holiness and what is necessary in order to cooperate with God's grace so as to realize God's call to holiness. Finally, the course will equip students to be able to properly diagnose the state of a soul in its relationship to God and to assist the person to make gradual progress toward Christian perfection.

SpT 508 Spiritual Direction and Conversion – 2 credit hours

This course introduces some of the theoretical and practical aspects of spiritual direction and its relationship to other pastoral ministries. The course also covers the nature of religious experience and its role in spiritual direction.

Envisioned Outcomes: Students will learn some basic skills in spiritual direction to be able to respond to pastoral needs they may encounter in their ministry.

SpT 601/602 Special Topics in Spiritual Theology – 2 credit hours

SpT 604 Survey of Christian Spirituality – 2 credit hours

This course provides a study of 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. The course explores the key teachings of the various schools of spirituality and how these might be applied in the life of the faithful today.

Envisioned Outcomes: Students will become familiar with different spiritualities from the medieval to the modern period and the important men and women representing those spiritualities.

Sacred Scripture

SS 101 Introduction to the Old Testament – 2 hours (0 credit)

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 Historical Books, 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 various literary genres of the Old Testament. 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 102 Introduction to the New Testament – 2 hours (0 credit)

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.

Envisioned Outcomes: Students will acquire the following: a familiarity with the literary forms and contents of the New Testament. They will develop an appreciation the distinctive redactional emphases of the gospel writers under the inspiration of the Holy Spirit. They will be able to demonstrate a basic knowledge of the key motifs of the gospels, an awareness of the important concerns of the epistles, and a rudimentary knowledge of early church history.

SS 501 Methodology of Biblical Studies – 3 credit hours

This course introduces the student to the methodology of Catholic biblical studies. Students will read the papal encyclicals on Scripture, Vatican II's Dogmatic Constitution *Dei Verbum*, as well as more recent documents of the Pontifical Biblical Commission. Through a study of these magisterial documents, as well as appropriate secondary literature, the course covers the Catholic doctrine of the inspiration and truth of Scripture, the interpretation of the Bible in the Church, historical-critical method and theological exegesis, the four senses of Scripture, the development of the canon, and the role of Scripture in the life of the Church. Particular attention will be paid to the biblical theology of Pope Benedict XVI.

Envisioned Outcomes: Students will demonstrate a familiarity with official Catholic teachings on inspiration and truth of Scripture, methods of interpretation, and the four senses of Scripture. They will be able to articulate the strengths and weaknesses of the historical critical method and the three primary criteria for theological interpretation of Scripture. They will be able to read the Bible as a source of spirituality, preaching, and theological reflection.

SS 502 Pentateuch – 3 credit hours

This course introduces the student to the literature, history, and theology of the first five books of the Bible. After addressing the question of the sources and authorship, students read through the Pentateuch in its entirety, with an emphasis on the major covenants of salvation history in Genesis and Exodus, the meaning of ancient Israelite sacrifice, priesthood, and the liturgical calendar in Exodus, Leviticus, and Numbers, and the legal material in Deuteronomy. Historical questions surrounding the patriarchs, Moses, and the exodus from Egypt are addressed with help from biblical archaeology.

Envisioned Outcomes: Students will demonstrate familiarity with the contents of the Pentateuch, especially its various literary forms. They will also be able to explain the rationale and symbolism of ancient Israelite sacrifice and the significance of various feasts in the Israelite liturgical calendar. Students will be able to articulate well-reasoned answers to questions of authorship and historicity that arise in the study of the Pentateuch.

SS 503 Prophets – 3 credit hours

This course surveys the history, literature, and theology of the prophetic corpus. It situates the prophets in their historical context by reading key sections of the historical books of the Old Testament (1-2 Kings, Ezra, Nehemiah). It then turns to the prophetic books themselves and studies either key portions of the prophetic books or whole books (e.g., Isaiah, Jeremiah, Daniel). While working through the prophetic books, particular attention is paid to the messianic expectations of the prophets.

Envisioned Outcomes: Students will demonstrate familiarity with the key events in the history of Israel that establish the context of ancient Israelite prophecy. Students will be able to identify key dates in the history of Israel and place major prophetic figures in that history. Students will demonstrate familiarity with key messianic expectations in the Old Testament and be able to relate them to their fulfillment in Christ.

SS 504 Synoptic Gospels and Acts – 3 credit hours

This course introduces the student to the contemporary study of the Synoptic Gospels and Acts. It begins by addressing issues of authorship, date, literary genre, and historicity, as well as the Synoptic problem. The course is designed to familiarize students with the historical study of the words and deeds of Jesus, as presented in the Gospels. The course concludes by examining the rise of the early Church, with particular emphasis on the years between Pentecost and the Jerusalem Council.

Envisioned Outcomes: Students will demonstrate familiarity with the contexts and contents of the Synoptic Gospels and Acts. They will be able to explain key events in the life of Jesus (e.g., baptism, transfiguration, Last Supper) with relation to the Old Testament and his ancient Jewish context. Students will also develop proficiency in the use of modern as well as patristic commentaries on the Gospels as resources for preaching.

SS 505 Pauline Letters and Hebrews – 3 credit hours

This course introduces the student to the study of the Pauline corpus, including the Epistle to the Hebrews. Through a study of Paul's life, the course situates the epistles in their proper historical, biographical, and cultural contexts. Emphasis is given to key themes in Pauline theology, as well as the pastoral dimension of the various epistles.

Envisioned Outcomes: Students will demonstrate familiarity with the contents and contexts of the Pauline corpus and the Epistle to the Hebrews. They will be familiar with issues of authenticity and integrity. Students will be able to identify and explain the significance of major themes in Pauline theology (e.g., justification and faith) and apply them pastorally.

SS 506 Johannine Literature – 3 credit hours

The course includes a careful reading of the Gospel and the three letters of John as well as the book of Revelation. Particular attention is given to recent developments in the questions of authorship, the literary genre of the fourth Gospel, its historical reliability, and Johannine theology. All five books of the Johannine corpus are subjected to detailed study with the aid of commentaries.

Envisioned Outcomes: Students will demonstrate familiarity with the historical and theological character of the Fourth Gospel, as well as the historical contexts and theological concepts of the Johannine corpus as a whole. Students will also be able to identify key characteristics of apocalyptic literature and to explain various approaches to the interpretation of the book of Revelation.

SS 507 Psalms – 1 credit hour

The course begins with an overview of the structure and shape of the Psalter within the canon of the Bible. Selected psalms are studied from literary, historical and theological points of view. Emphasis is placed on Psalms as poetry and prayer. Selected portions of Job, Ecclesiastes, Proverbs, Sirach and Wisdom are subjected to detailed exegetical study. These texts are studied in their historical and literary contexts. The significance of the Psalms for Christian theology is 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.

SS 508 Wisdom Literature – 2 credit hours

The overall aim of the course is to obtain an adequate exegetical mastery of the wisdom literature of the Old Testament: Job, Ecclesiastes, Proverbs, Sirach and Wisdom. The focus will be on the actual text itself, viz. the five books just named. Methods of critical exegesis are employed to facilitate the task of reading and interpretation. To this end, secondary literature such as commentaries and other primary literature are also used.

Envisioned Outcomes: Students will be able to demonstrate knowledge of the wisdom books. They will be familiar with the different methods of scriptural interpretation approved by the Church. They will be able to articulate the fundamentals of wisdom theology and acquire an appreciation of the special features of sapiential literature.

SS 511 The Old Testament – 3 credit hours

This course, designed for the M.A. Program, introduces the literature, history, and theology of the Old Testament. It begins with a brief overview of the historical development of the Old Testament canon. The bulk of the course consists of an overview of Old Testament salvation history, with a particular emphasis on the biblical concept of a covenant. Close attention is given to the question of the literary genre of various parts of the Old Testament, the historicity of key figures and events, and the insights that can be gleaned from ancient Near Eastern history and culture and biblical archaeology. Finally, the course introduces major themes and issues in Old Testament theology.

Envisioned Outcomes: Students will be able to: a) identify the various literary genres contained in the Old Testament: history, poetry, prophecy, law, wisdom literature, etc.; b) recognize and properly interpret the literary forms contained in the Old Testament in the light of modern scholarly research; c) explain the biblical concept of a covenant and the major covenants of the Old Testament.

SS 512 The New Testament – 3 credit hours

This course, designed for the M.A. Program, introduces the literature, history, and theology of the New Testament. It begins with a brief overview of the historical development of the New Testament canon. It explores the contexts and contents of the various literary genres contained in the New Testament: the gospels, the Acts, letters and epistles, and apocalyptic prophecy. Through this study, the course provides a familiarity with the New Testament books, as well as modern scholarly research. Close attention is given to the historical context of the New Testament, with particular emphasis on first-century Judaism. The course introduces major themes and issues in New Testament theology, with a special emphasis on the biblical foundations of the Catholic faith.

Envisioned Outcomes: Students will be able to: a) identify the various New Testament books according to their genre and contexts; b) demonstrate a familiarity with the New Testament books and modern scholarly research; c) apply knowledge of the historical context of the New Testament to its interpretation; d) demonstrate a grasp of major themes in New Testament theology.

SS 513 Biblical Topic – 3 credit hours

Building on the foundations laid in Old Testament (SS 511) and New Testament (SS 512), this course introduces the student to the advanced study of a specific area of biblical studies. First, the course introduces the tools and resources of advanced biblical studies. Second, it provides

students with the opportunity to study some area of biblical research (to be chosen by the professor) in depth by examining advanced works of scholarship.

Envisioned Outcomes: Students will be able to: a) use the tools and resources of advanced biblical studies (e.g., major commentary series, scholarly journals, reference works, bible dictionaries, etc.); b) conduct biblical research in a specialized area of study; c) write an exegesis papers on a particular biblical text or set of texts; d) demonstrate familiarity with major scholars in a given field of biblical research; e) demonstrate familiarity with ancient sources used by scholars in biblical studies; f) conduct historical research into Scripture in a way that is open to and fruitful for theological reflection.

SS 601/602 Special Topics in Sacred Scripture – 2 credit hours

SS 701 M.A. Research Thesis – 3 credit hours

Seminary Personnel

Administration

Rector-President	Very Reverend James A. Wehner, S.T.D.
Academic Dean	Reverend Minh C. Phan, S.T.L., S.T.D.
Director of Spiritual Formation	Reverend Joseph S. Palermo, M.Div.
Spiritual Director	Reverend Joseph S. Palermo, M.Div.
Director of Human Formation	Reverend Jeffrey H. Harvey, D.Min
Director of Pastoral Formation and Field Education	Reverend Joseph M. Krafft, D.Min candidate
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Director of the Library	Thomas B. Bender IV, M.L.I.S.
Director of Development and Special Projects	Yvette V. LaCour, M.Ed.
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Director of Facilities and Student Services	Chris A. Domingue
Director of Music	Reverend Michael J. Flynn, S.T.L.
Director of Liturgy	Reverend Deogratias O. Ekisa, S.T.L., S.T.D.
Director of Master of Arts Program	Christopher T. Baglow, Ph.D.
Director of Pre-Theology Program	James M. Jacobs, Ph.D.
Ecumenical Representative	Very Reverend James A. Wehner, S.T.D.
Director of Institutional Effectiveness	Rebecca S. Maloney, Ph.D.

Full-Time Faculty

Christopher T. Baglow, Ph.D. (Duquesne University, PA) – Systematic Theology

Mark J. Barker, Ph.D. (University of St. Thomas, TX) – Philosophy

Thomas B. Bender, IV, M.L.I.S. (Louisiana State University, LA) – Librarian

Reverend Deogratias O. Ekisa, S.T.L., S.T.D. (Pontificio Ateneo Sant'Anselm, Italy) – Dogmatic and Sacramental Theology

Nathan P. Eubank, Ph.D. (Duke University, NC) – Sacred Scripture

Reverend Michael J. Flynn, S.T.L. (Catholic University of America, DC) – Sacred Theology

Reverend Jeffery H. Harvey, D.Min. (Aquinas Institute of Theology, MO) – Homiletics

James M. Jacobs, Ph.D. (Fordham University, NY) – Philosophy

Reverend David C. Kelly, Ph.D. (Katholieke Universiteit te Leuven, Belgium) – Moral and Systematic Theology

Reverend Joseph M. Krafft, M.Div. (Notre Dame Seminary); D.Min Candidate (Oblate School of Theology, TX) – Pastoral Formation

David P. Liberto, Ph.D. (Marquette University, WI) – Systematic Theology

Giuliano V. P. Lupinetti, M.A. in Theological Studies (Notre Dame Seminary) – Director of English Language Program, Coordinator of Academic Resources

Rebecca S. Maloney, Ph.D. (University of New Orleans, LA) – Curriculum and Instruction, Director of Institutional Effectiveness

Thomas J. Neal, Ph.D. (Florida State University, FL) – Systematic Theology, Director of the Co-Workers Leadership Institute

Reverend Joseph S. Palermo, J.D. (Louisiana State University); M.Div. (Notre Dame Seminary) – Spiritual Formation

Reverend Minh C. Phan, S.T.L., S.T.D. (Pontificia Studiorum Universitas, Italy) – Dogmatic Theology

Brant J. Pitre, Ph.D. (University of Notre Dame, IN) – Sacred Scripture

Reverend Mark S. Raphael, M.A. (University of New Orleans, LA) – History; Ph.D. (Catholic University of America, DC) – Historical Theology

Kevin J. Redmann, Ph.D. Candidate (Tulane University, LA) – Latin, Greek and Hebrew

Br. Steven W. Synan, Ph.D. (Loyola College, MA) – Pastoral Counseling

Very Reverend James A. Wehner, S.T.L. (Pontifical North American College, Italy) – Dogmatic Theology; S.T.D. (Pontifical Gregorian University, Italy) – Sacred Theology

Part-Time Faculty

Daniel P. Burns, Ph.D. (Loyola University, IL) – Historical Theology

Reverend L. Earl Gauthreaux, M.Div – Pastoral Theology

Reverend Dennis Hayes, S.T.L. (Catholic University of American, DC) – Systematic Theology

Most Reverend Archbishop Alfred C. Hughes, S.T.D. (Pontificia Universitas Gregoriana, Italy) – Moral Theology

Reverend José I. Lavastida, S.T.L., S.T.D. (Accademia Alfonsiana, Italy) – Moral Theology

Reverend Christopher H. Nalty, S.T.B., J.C. L. (Pontificia Universitas Gregoriana, Italy) – Canon Law

Reverend John J. Payne, J.C.L. (Catholic University of America, DC) – Canon Law

Reverend Philip Neri Powell, Ph.D. (University of Mississippi, MS) – Sacred Scripture

Jason Priddle, M.A. (Florida State University, FL) – Spanish

Mario Sacasa, M.A. (University of North Carolina, NC) – Licensed Therapist

Staff

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