

August 22  
The Queenship of Blessed Virgin Mary

Dear Friends:

Notre Dame Seminary has been preparing men for the priesthood for 90 years. From the apostolic era until the present time, the Church has committed the necessary resources to ensure that we are providing a well-qualified and competent program for the seminarians. Each generation has its own challenges to which a seminary formation program must respond in order that priests are able to shoulder the joys and burdens of pastoral ministry.

The character of our seminary community is drawn from the intercession of Our Lady to whom we have entrusted our formation program. Additionally, the Church charges us with a special responsibility to know the vision of our Holy Father, how to integrate the philosophical and theological training of seminarians within the priestly formation program, and to provide a rigorous educational formation according to the best traditions of the Church.

While we live in the present moment, we do so considering the vast Tradition of the Church handed on by the apostolic ministry of our bishops in union with the Supreme Pontiff. The challenges of today also position the Church to be a credible sign of the Kingdom when Truth itself is diminished due to a misplaced emphasis on the use of reason alone while abandoning the necessary role of faith. How important it is for a future priest to be prepared to enter into this arena of the evangelization.

This catalog reflects the best efforts of our faculty, administration and staff who have committed themselves to Notre Dame Seminary for service to our seminarians. The seminarians will never have another time in their life which is completely devoted to prayer and study – they should use this time well.

May the Lord truly bless our seminarians in this upcoming year as we ask for the intercession of Our Lady, our patroness, Saint Joseph, and Saint John Vianney. With every good wish and prayer, I am

Sincerely yours in the Lord,

A handwritten signature in black ink, appearing to read "Fr. J.A. Wehner". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

Very Reverend James A. Wehner, S.T.D.  
Rector-President

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## **Mission Statement**

001 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 the 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.

002 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 Theology 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.

003 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**

004 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**

005 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.

006 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.

007 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 Theology.

## History

008 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.

009 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.

010 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."

011 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.

012 Three years later a building was erected next to St. Stephen Church 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 appointed 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.

013 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 Church. However, Archbishop James H. Blenk, S.M., rescinded that decision after only seven years.

014 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.

015 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.

016 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 current archbishop's residence was built next to the seminary.

017 From the beginning of the seminary until 1967, the Marist Fathers of the Washington Province administered the seminary. 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.

018 In the early 1950's, as enrollment proved too large for the 90 students' rooms, Archbishop Joseph Francis Rummel (1935-1964) raised nearly \$1 million to construct St. Joseph Hall. The archbishop raised the funds to coincide with his 25th anniversary of episcopal consecration and his 50th in the priesthood. The architect for this building was Jack J. H. Kessels.

019 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.

020 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.

021 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.

022 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.

023 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.

024 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.

025 In 1997, the first history of Notre Dame Seminary was published entitled, *The History of Notre Dame Seminary*. It was written by Reverend Mark S. 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.

026 Notre Dame Seminary observes its 90<sup>th</sup> 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 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.

027 A \$25 million joint campaign was launched in Fall 2012 between Saint Joseph Seminary, Covington, Louisiana, and Notre Dame Seminary. The campaign is co-chaired by Archbishop Aymond and the Bensons. Notre Dame Seminary will use the funds to renovate Saint Joseph Hall.

028 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.

## **Admission Guidelines**

029 The complete description of the application process is outlined in the *Application and Admission Guidelines*. Notre Dame Seminary strives to implement the ideals of the governing documents on priestly formation that exist both nationally and universally. The vision of priestly formation expressed so beautifully by Pope John Paul the Great in *Pastores Dabo Vobis* is the instrument that provides the vision for the faculty and administration of Notre Dame Seminary.

030 The theological and ecclesial understanding of priesthood is treated in the documents of the Second Vatican Council particularly in *Lumen Gentium*, *Christus Dominus*, and *Presbyterorum Ordinis*. The specific direction of priestly formation is addressed in the Council's document *Optatum Totius*. The Holy See's guidelines for establishing national directives for priestly formation are contained in the *Ratio fundamentalis institutionis sacerdotalis* (1970, revised in 1985). The Holy See has given further direction in many cases regarding specific elements of priestly formation since the Council. Additionally, the *Catechism of the Catholic Church* and the *Code of Canon Law* (CIC) provide a clear understanding of the theological nature of priesthood with the rights and duties accorded to priests. The United States Conference of Catholic Bishops has also given direction to the formation of priests in various documents, specifically, in the *Program of Priestly Formation* (PPF, 5<sup>th</sup> edition, 2005). Notre Dame Seminary has implemented the governing documents of the Church and is compliant with the Church's expectations on how to form and prepare candidates for Holy Orders.

031 All seminarians applying to the pre-theology program at Notre Dame Seminary through their diocesan bishop or religious superior must possess an undergraduate degree or its equivalent.

032 If seminarians 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.

033 All seminarians making application to the graduate program must have completed all philosophical and undergraduate theological requisites as stipulated by the *Program of Priestly Formation*.

034 Application for the Fall semester should be made as soon as possible in the early Spring. The formal deadline for application is August 1<sup>st</sup>. 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 unless approved by the Rector-President.

035 Application for the Spring semester must be submitted along with all the necessary documents by December 1<sup>st</sup>. 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 Spring semester unless approved by the Rector-President.

036 The Admissions Board will evaluate the academic qualifications of applicants and determine their acceptability for the various academic programs.

037 Please see the *Application and Admission Guidelines* for all other application requirements and necessary documentation for admission to Notre Dame Seminary.



## **Academic Support Services**

### **Library**

038 The Reverend Robert J. Stahl, S.M. Memorial Library, which houses more than 85,000 volumes, including 12,000 bound periodicals, is located in St. Joseph's Hall. The library consists of two floors of shelved books, 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.

039 For research work or other specialized projects, seminarians, 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.

040 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 catalog is found at the following link: <http://ndslibrary.follettdestiny.com>.

### **Academic Resources Center**

041 The Academic Resources Center (ARC) is open to all seminarians and students at Notre Dame Seminary. ARC provides services to promote awareness of cognitive skills, practices, and attitudes crucial to academic success. ARC exists in order to assist seminarians and students with the required skills needed for study and research. ARC centers on four cardinal aspects of study: basic study skills, reading and research, writing, and prayer in study.

042 The overall goal of priestly formation is to integrate the four pillars of formation: human, spiritual, intellectual, and pastoral. Because of the academic rigor of study, some seminarians do not possess the skills required for study and therefore spend an immense amount of time attempting to complete assignments. This response to study is not ideal and does not provide for an integration of all that is required of seminarians. ARC provides basic support to the seminarian in order that he proceed with his formation in an even, integrated manner.

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

### **English as a Second Language**

044 English as a Second Language (ESL) provides intensive English language training to all non-native seminarians and students who are not ready to begin philosophical or theological

studies. ESL focuses on developing both everyday communication skills and academic language skills in preparation for priestly ministry.

045 All ESL seminarians participate in the formation program of the seminary following the *Formation Handbook* and *Rule of Life*.

046 Instruction accommodates full-time and part-time seminarians and students. Full-time seminarians and 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.

047 Notre Dame Seminary ESL marshals the resources of the seminary community and the cultural opportunities afforded by the metropolitan area of New Orleans. ESL 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**

048 Information Technology (IT) 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.

049 The Archdiocese of New Orleans staffs and manages the IT office at Notre Dame Seminary. The office manages multiple IT disciplines such as software support, technical support and systems architecture.

050 The office also directs NDS staff to maintain website content and oversee day-to-day management of the NDS website.

051 The IT office oversees the telephone system and works with outside contractors when necessary.

052 The IT office oversees the acquisition and maintenance of the photocopiers and contracted services associated with the photocopiers.

053 The IT office reports any misconduct associated with inappropriate use of technology by faculty, staff, seminarians or students directly to the Rector-President.

# **General Academic Procedures**

## **Academic Integrity Policy**

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

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

## **Academic Probation Policy**

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

057 A graduate student who obtains a D+ or lower in any course is automatically placed on probationary status and must repeat the course. Seminarians will be allowed to repeat a course only once and the course must be repeated at NDS. Seminarian status is then subject to review by the Faculty.

058 A seminarian whose semester grade point average (GPA) in coursework is below a 2.70 at any time after the completion of nine semester hours in his 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 seminarian must complete six semester hours with a GPA of 2.70 or higher. If a seminarian is unable to achieve this by the end of the six semester hours of the probationary period, the seminarian will be dismissed from the graduate program.

059 Subject to review of the Faculty, seminarians may be dropped from programs for factors other than grade point average without having a probationary period. A seminarian may then appeal decisions of the Faculty by submitting a written appeal to the Academic Dean.

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

## **Appealing Grades**

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

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

063 Step Two: The seminarian should submit his 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.

064 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.

065 If the above negotiations are unsuccessful, the Academic Dean, after deciding that the seminarian has a case which warrants further action, will refer the matter to step three.

066 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 seminarian'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 seminarians 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).

067 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 seminarian or the instructor. Should the Academic Dean decide that the appeal is well grounded, he may direct a rehearing.

### **Class Attendance Policy**

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

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

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

### **Course Changes: Add/Drop/Withdraw**

071 To add, drop or withdraw from a course, a seminarian must receive initial approval from his Formation Advisor. Then, the seminarian needs to submit a written request to the Academic Dean. 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.

### **Credit Hour Policy**

072 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 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 at least an equivalent amount of work as required 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.

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

074 The normal academic load seminarians are permitted to take during a semester is twelve to eighteen credit hours. A seminarian who wishes to carry a greater number of credit hours must obtain permission from his formation advisor.

075 Seminarians are responsible for tracking the required credits necessary for graduation and for the particular degree they are seeking to obtain.

076 The formation advisor and registrar will assist the seminarian in tracking degree requirements; however, the seminarian is ultimately responsible.

### **Diagnosed Learning Disabilities**

077 In compliance with federal and state law, Notre Dame Seminary does not discriminate against seminarians with diagnosed learning disabilities.

078 Seminarians accepted into the priestly formation program who are diagnosed as learning disabled may be eligible to receive a variety of appropriate accommodations dependent upon the nature and extent of their individual disabilities.

079 These accommodations may be made in the circumstances of teaching and testing without lowering the standards by which a seminarian is assessed.

080 The seminarian has the responsibility of making known to the Rector and Academic Dean any diagnosed or suspected learning disability in order to arrange for a recognized accommodation in any course. Evidence of the diagnosis must be on file in the Rector's office.

081 With the written permission of the seminarian, the faculty will be notified by the Dean regarding the learning disability and what accommodations are to be granted to the seminarian.

### **Directed Independent Study**

082 Directed Independent Study (DIS) courses will be offered only with the permission of the Academic Dean.

083 DIS courses are available to seminarians who maintain a cumulative GPA of at least a 3.0.

084 Seminarians may enroll in DIS courses because they have transferred from another seminary and are taking courses in order to fulfill Notre Dame Seminary's academic requirements. Other reasons may include re-taking a course due to failure or taking DIS courses due to formation matters. The formation advisor of the seminarian is to be notified by the seminarian regarding the reasons for taking a DIS course.

### **Grading Guidelines Policy**

085 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.

086 NDS uses the following descriptions for each letter grade:

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 74% of the basic concepts and is not able to articulate them adequately (several points lacking and/or confused).

D Has not grasped 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.

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

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

### **Graduating With Honors**

088 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

### **Grievance Policy**

089 Notre Dame Seminary commits itself to guaranteeing students the right to quality intellectual and spiritual formation and aims to be responsive to seminarian concerns. In order to best serve the seminarians and to protect personal dignity, Notre Dame Seminary follows procedures for resolving seminarian complaints. If there is a grievance regarding grades, the procedures indicated above under “Appealing Grades” are to be followed.

090 Seminarians who have a grievance regarding any other aspect of the formation program have several options they can pursue. At the outset, seminarians are first encouraged to address complaints with the person to whom they are directing the grievance observing the Christian understanding of “subsidiarity.”

091 If the seminarian does not find satisfaction with the response of the person against whom there is a grievance, the seminarian can seek the counsel of the Rector-President who has ultimate responsibility over the priestly formation program. There are several venues whereby the seminarian can file his grievance.

092 First, considering the practice of collegiality, seminarians may submit grievances by way of the Seminarian 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 seminarians. These grievances might consider general communal practices.

093 Second, seminarians can file their grievance through the administrative committees that include Academic Affairs, Social Life, Faith Life, Pastoral Education, Liturgy, and Library. Each class has an elected representative to voice concerns on behalf of the seminarians 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.

094 Third, if it is beyond the capacity of the committees, the grievance can be filed with the Faculty Council, the Priestly Formation Board, or the Administrative Board, depending on the nature of the grievance, which discusses the matter and either resolves it or forwards it to the Rector. After consultation, the Rector will make the final decision regarding the grievance. If the grievance involves a policy and the seminarian is not satisfied with the Rector's decision, the grievance can be forwarded to the Chancellor, and if necessary, to the Board of Trustees for their review.

095 Notwithstanding the venue by which a grievance is filed, the seminarian wishing to make a grievance about any aspect of the formation program should file the Grievance Petition with the Vice Rector. (If the grievance concerns the Vice Rector, 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.

096 These standards can be found in the *Program of Priestly Formation*. A seminarian needing assistance in locating references will be assisted by the Vice Rector and/or Rector. The Vice Rector will assist the seminarian in following a proper process of redress considering the handbooks of the seminary.

097 Excluded from the grievance process are all votes concerning continuation of formation and/or promotion to ordination.

098 The petition must be made within one year of the alleged grievance.

099 If the Vice Rector or Grievance Officer deems the allegations to have merit, and if the above processes have not resolved the grievance to the satisfaction of the seminarian, a Grievance Board will be appointed 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.

100 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 report to the parties involved.

101 The dignity and privacy of all parties shall be respected throughout this process.

102 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 seminarian may have recourse to a more formal grievance procedure. Notre Dame Seminary strongly encourages reconciliation through informal means in the context of mutual respect.

103 The Grievance Petition can be found online under the Registrar's page on the website. One should submit this completed form when appealing a grade or a grievance for any other matter to the Vice Rector.

### **Incomplete Work Policy**

104 Seminarians 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.

105 In exceptional cases, a seminarian may be given permission to complete course requirements after the close of the semester. Incomplete grades are usually only given due to extenuating, unavoidable, or uncontrollable circumstances.

106 The proper procedure for a seminarian to receive a grade of Incomplete for a course requires the seminarian to receive permission from the professor and the Academic Dean. Once permission is granted, the Registrar is to be informed 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 Incomplete grade will become an F if the work is not completed within the six weeks after the end of the semester.

### **Plagiarism Policy**

107 Plagiarism is considered not only an act of dishonesty but also a violation of academic integrity. If a professor determines that an act of plagiarism has occurred, a variety of consequences will be considered which include: grading a failure for the work, giving a failure grade for the entire course, asking the seminarian to redo the assignment, etc.

108 If the professor deems the act of plagiarism a deliberate, aggressive act the Academic Dean and the Rector-President will be immediately notified. The Rector-President will determine what course of action should be taken beyond what the professor will determine in the class.

109 If a seminarian needs directions regarding what does or does not constitute plagiarism, he should speak with his professor before turning in the assignment in order to get clarification.

## **Non-Discrimination Policy**

110 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, NDS 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.

## **Records Security Policy**

111 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.

112 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.

113 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.

114 The Registrar's Office is physically secure. All doors leading into the office are equipped 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.

115 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.

## **Time Limitation to Complete Graduate Degrees**

116 A maximum of six years from the first semester of coursework for credit is allowed for completion of the requirements for the degree programs. Seminarians 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.

117 Seminarians 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. Seminarians should become familiar with the offerings and requirements of their specific program.

## **Financial Matters and Procedures**

### **Financial Obligations**

118 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 seminarian's transcript being suspended and the diploma not being issued. Other services, such as reporting to employers or to other institutions, will also be suspended until accounts are settled.

### **Financial Aid**

119 To be eligible for financial aid at Notre Dame Seminary (NDS), a seminarian must be enrolled on at least a half-time basis (6 hours). In addition, seminarians must meet Satisfactory Academic Progress (SAP) guidelines (see section on SAP for details in paragraph 152).

120 Seminarians 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, seminarians and seminarian 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.

121 Financial aid for a seminarian 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."

122 Stafford Subsidized Loans are available to all seminarians who qualify. A seminarian 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**

123 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.

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

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

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

### **Application for Financial Aid**

127 To apply for financial aid at NDS, a seminarian must complete a Free Application for Federal Student Aid (FAFSA) on line at [www.FAFSA.ed.gov](http://www.FAFSA.ed.gov).

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

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

### **Seminarian Responsibility for Financial Aid**

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

131 Complete all application forms accurately and provide correct information.

132 Provide all additional documentation, verification, corrections and/or new information requested by the Financial Aid Office.

133 Read, understand, and keep copies of all forms he is asked to sign.

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

135 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 seminarian in question is not accepted for admission.

### **Payments**

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

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

### **Refund of Tuition**

138 A seminarian 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's page of the website. Mere cessation of attendance does not constitute withdrawal as the completion of a withdrawal form is mandatory.

139 Seminarians 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 seminarian withdraws, not a percentage of the total amount billed to the seminarian. No refunds are made when a seminarian is suspended or dismissed for academic, disciplinary or financial reasons. Tuition refunds are made on the following basis:

139.1 If formal notice is received within a week after the beginning of the semester, a refund of 80% of the tuition is made.

139.2 If formal notice is received within three weeks after the beginning of the semester, a refund of 60% of the tuition is made.

139.3 If formal notice is received within five weeks after the beginning of the semester, a refund of 40% of the tuition is made.

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

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

### **Refund of Room and Board**

141 Seminarians boarding at the seminary that are dismissed or suspended during the semester are not entitled to any refunds. Seminarians 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.

## **Title IV Funds for Aid Recipients**

### **Official and Unofficial Withdrawal Date**

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

143 If a seminarian 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 seminarian 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.

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

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

### **Treatment of Title IV Funds When a Seminarian Withdraws**

146 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 seminarian as of the withdrawal date. The financial aid officer is required by federal statute to recalculate federal financial aid eligibility for seminarians 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 seminarian is still eligible for the full amount. If a seminarian 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.

147 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 seminarian about disbursing or returning funds. If there is any standing charge in the seminarian's account and the seminarian is entitled to a post-withdrawal disbursement, the institution may use some or all of the funds to cover certain charges outstanding on the seminarian's account, such as tuition and fees.

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

149 If a seminarian 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 funds.

## **Order of Return of Title IV Funds**

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

150.1 Subsidized Federal Stafford Loans

150.2 Other assistance under this title for which a return of funds is required.

## **Time Frame for the Return of Title IV Funds**

151 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 seminarian withdrew. NDS will determine the withdrawal date for a seminarian 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 Policy**

152 NDS has a Satisfactory Academic Progress (SAP) Policy created to monitor seminarians' progress and meet federal regulations. This policy applies to all seminarians at NDS, and will be monitored on a semester basis. To maintain SAP, a seminarian must have a GPA of 2.70 and pass at least 75% of his courses each semester. If a seminarian does not meet these requirements for SAP, the seminarian may be placed on financial aid warning or probation.

153 When a seminarian is denied financial aid based on SAP status, that denial will take precedence over any previous award notification the seminarian may have received.

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

155 Should a seminarian become ineligible for financial aid because the seminarian did not meet the minimum SAP requirements, the seminarian may file an appeal with the Financial Aid Officer if he has extenuating circumstances. Procedures for filing an appeal are:

155.1 If the seminarian is on Academic Probation and has received a financial aid warning there is no need to take action at this time.

155.2 If the seminarian has been deemed ineligible for financial aid and has been placed on financial aid suspension, the seminarian may schedule an appointment with the Financial Aid Officer to discuss his situation. If extenuating circumstances have caused the suspension, the Financial Aid Officer will provide the seminarian with an appeal form and instructions on how to proceed through the appeal process. The seminarian will be given a deadline to submit his appeal which will be reviewed by an appeals committee.

155.3 The seminarian should complete and submit the appeal form and narrative to the Financial Aid Officer with required documentation to support his claim by the deadline.

These documents would include correspondence with professors, physicians, etc. Submitting an appeal without documentation will result in denial of the appeal.

155.4 Seminarians may anticipate a decision from the Financial Aid Appeals Committee within a 2-4 week period. Following the decision, the seminarian 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.

156 Seminarians denied an appeal become ineligible to receive any form of federal student aid until the following conditions are met:

156.1 the seminarian regains compliance under the NDS SAP policy.

156.2 the seminarian remains in compliance with the NDS SAP policy for a subsequent semester, enrolled at least part time.

156.3 the seminarian completes a Financial Aid Reinstatement Request form and submits it to the Financial Aid Officer.

## **Certificate Programs**

### **Hispanic Ministry Certificate Program**

157 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.

158 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.

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

159.1 Eight credit hours of basic, intermediate and advanced Spanish.

159.2 Two credit hours in Hispanic Culture.

159.3 Two credit hours of a theology elective from a Hispanic perspective.

159.4 One credit hour of HP 505 in Spanish concurrently with HP 505 Homiletics Practicum II.

159.5 One credit hour of PT 506 in Spanish concurrently with LT 506 Sacraments Practicum I: Diaconate Ministries.



159.6 One credit hour of PT 508 in Spanish concurrently with LT 508 Sacraments Practicum II: Presbyteral Ministries.

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

### **Schola Cantorum Certificate Program**

161 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 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.

162 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.

## **Pre-Theology Program (Non-Degree)**

### **Description and Goals**

163 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:

164 Knowledge of the fundamentals of philosophical reasoning, and a comprehension of how philosophical reasoning has developed in the Western tradition.

165 A knowledge of the content of the faith as presented in Scripture and Tradition.

166 A development of the practical skills of critical reading, analysis of arguments, and dialectical writing.

167 A comprehension of the elements of spirituality as the lived manifestation of the faith.

168 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.

169 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.

170 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.

171 An ability to read and understand Church documents written in Latin, including the ability to participate in liturgical celebrations conducted in Latin.

172 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).

173 Academically, it consists of 32 semester hours in philosophy, 18 semester hours in theology, and 10 semester hours in Latin. 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.

### Pre-Theology Curriculum

174 The following is the curriculum for the pre-theology program consisting of 60 credit hours.

#### 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
	<b>Total</b>	<b>17</b>

#### First Year Spring Semester

Course Number	Course Name	Hours
BEL 102	Ecclesiastical Latin II	3
DT 102	Catechism of the Catholic Church II	3
PH 100	Writing for Philosophy and Theology	2
PH 102B	History of Philosophy	3
PH 104	Survey of Epistemology and Ontology	3
SS 102	Introduction to the New Testament	2
	<b>Total</b>	<b>16</b>

Second Year Fall Semester

Course Number	Course Name	Hours
BEL 201	Ecclesiastical Latin III	2
HP 201	Proclaiming and Interpreting the Word of God	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
	<b>Total</b>	<b>16</b>

Second Year Spring Semester

Course Number	Course Name	Hours
BEL 202	Ecclesiastical Latin IV	2
FE 201	Introduction to Pastoral Ministry I	1
PH 203	Philosophy of Thomas Aquinas	3
PH 204	Philosophy/Theology Seminar	3
SpT 202	Survey of Christian Spirituality	2
	<b>Total</b>	<b>11</b>

## Master of Divinity Program

### Description and Goals

175 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

176 The following are the Envisioned Outcomes for the Master of Divinity Program:

176.1 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.).

176.2 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).

176.3 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).

176.4 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).

## **Degree Requirements**

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

178 Applicants for the M.Div. program must have sponsorship from a bishop or religious community.

179 The applicant must have obtained a bachelor's degree from an accredited college.

179.1 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.

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

180 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.

181 Seminarians who do not have college degrees can be accepted as non-degree seminarians provided the total enrollment of such seminarians does not exceed 10% of the total enrollment.

181.1 Such applicants must have maintained at least a 2.5 GPA in their undergraduate work.

181.2 A non-degree student could be granted the degree as stipulated by the ATS Degree Program Standard A.4.1.2.

### **Transfer Credits/Advanced Standing**

182 Seminarians wishing to transfer from other accredited institutions must meet the same standards of admission and other requirements as new seminarians 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 60 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**

183 The following is the curriculum for the Master of Divinity Degree consisting of 121 credit hours.

#### First Year Fall Semester

<b>Course Number</b>	<b>Course Name</b>	<b>Credits</b>
DT 501	Fundamental Theology and Protology	3
LT 501	Introduction to Liturgical Documents	2
MT 501	Principles of Moral Theology	3
PT 501	Pastoral Theology	3
SpT 501	Spiritual Theology	3
SS 501	Methodology of Biblical Studies	2
	<b>Total</b>	<b>16</b>

#### First Year Spring Semester

<b>Course Number</b>	<b>Course Name</b>	<b>Credits</b>
DT 502	God: One and Triune	3
HP 502	Teaching and Preaching the Word of God	2
HT 502	The Patristic Period	3
MT 502	Morality and the Virtuous Life	3
SL 502	History and Theology of Liturgy	3
SS 502	Pentateuch	3
	<b>Total</b>	<b>17</b>

#### First Year Summer Semester

<b>Course Number</b>	<b>Course Name</b>	<b>Credits</b>
FE 591	Supervised Parish Ministry	2

#### Second Year Fall Semester

<b>Course Number</b>	<b>Course Name</b>	<b>Credits</b>
CL 503	Canon Law I	3

FE 503	Supervised Ministry of Religious Education I	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	2
	<b>Total</b>	<b>16</b>

Second Year Spring Semester

Course Number	Course Name	Credits
DT 504	Ecclesiology and Ecumenism	3
FE 504	Supervised Ministry of Religious Education II	1
HP 504	Homiletics Practicum I	2
MT 504	Theological Bioethics	3
PT 504	Pastoral Counseling	3
SpT 504	Spirituality of Ordained Priesthood	2
SS 504	Synoptic Gospels and Acts	3
	<b>Total</b>	<b>17</b>

Second Year Summer Semester

Course Number	Course Name	Credits
FE 592	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
SL 505	Sacrament of Marriage	2
SS 505	Pauline Letters and Hebrews	3
	<b>Total</b>	<b>13</b>

Third Year Spring Semester

Course Number	Course Name	Credits
DT 506	Christology and Mariology	3
HT 506	The Early Modern to Contemporary Period	3
LT 506	Sacraments Practicum I: Diaconate Ministries	2
MT 506	Catholic Social Teaching	3
SL 506	Theology of the Priesthood and Holy Orders	2
SS 506	Johannine Literature	3
	<b>Total</b>	<b>16</b>

Third Year Summer Semester

Course Number	Course Name	Credits
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FE 593	Supervised Parish Internship	3
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#### Fourth Year Fall Semester

Course Number	Course Name	Credits
FE 507	Supervised Parish Internship	3
HT 507	Catholicism in U.S. History	2
PT 507	Church Administration	1
SL 507	Sacraments of Healing	2
	<b>Total</b>	<b>8</b>

#### Fourth Year Spring Semester

Course Number	Course Name	Credits
LT 508	Sacraments Practicum II: Prebyteral Ministries	2
PT 508	Theology of the Laity for Pastoral Ministry	2
SS 508	Psalms and Wisdom Literature	2
	Elective	2
	Elective	2
	<b>Total</b>	<b>10</b>

## Oral Comprehensive Examination

### Description

184 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

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

### Credit Hours

186 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

187 Seminarians will be given a bank of questions that is reflective of the academic coursework of the Master of Divinity 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**

188 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 Theology Degree for Seminarians**

### **Requirements**

189 Acquired a 3.50 GPA in the area of theology in which the thesis is to be written;

190 Consensus by the faculty that the seminarian has exhibited the potential to write a thesis (e.g. the ability to construct an argument, arguing from evidence to conclusions logically);

191 Consensus by the formation team that the seminarian does not have other formation concerns that need time and attention rather than the seminarian investing time in a thesis;

192 Written permission from the seminarian's bishop or religious superior prior to the beginning of third theology (before the first day of classes).

### **Research Thesis**

193 The research thesis is a major research paper of a minimum length of 60 typed pages in which the seminarian endeavors to do in-depth research regarding some topic in theology in his area of concentration. To complete the thesis successfully, the seminarian 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 seminarian may attempt original research on the doctoral level.

194 The research thesis must be written in the third year of theology. If the thesis is not submitted before the conclusion of the Spring semester of third theology, the seminarian may not continue with the thesis. Exceptions can only be given with the permission of the rector and after consultation with the vocation director/bishop. The purpose for this standard is to allow the seminarian in 4<sup>th</sup> theology to focus his attention on his intern assignment as well as his preparations for priestly ordination.

### **Thesis Credit Hours**

195 The thesis represents three credit hours in the M.A. curriculum. The seminarian registers for this class for the semester immediately following his successful completion of all comprehensive examinations.



196 The Research Thesis process begins in the semester prior to the semester in which the seminarian registers for the thesis hours), but is normally completed within the semester for which the thesis hours are registered.

197 If the seminarian does not complete the thesis in the semester for which the thesis hours are registered, thesis continuation is possible for one additional semester with the permission of the Thesis Director, at which point the seminarian receives a grade of Incomplete until the thesis is completed. In this event the seminarian must pay a \$400 thesis continuance fee.

198 If a seminarian chooses to withdraw from the thesis, normal rules for withdrawal from courses apply.

### **Research Thesis Process**

199 The Research Thesis Process involves the following steps:

199.1 The seminarian selects an appropriate research topic after advising with at least one faculty member in the area of concentration.

199.2 In the semester prior to registering, the seminarian informs the M.A. Program Director by email of his intention to pursue the thesis. The seminarian is encouraged to do so toward the beginning of the semester prior to registering in order to allow sufficient time.

199.3 In the semester prior to registering, the seminarian chooses a faculty member to be the Thesis Director with the agreement of the faculty member; the faculty member notifies the M.A. Program Director by email that he has agreed to serve the seminarian as Thesis Director.

199.4 In the semester prior to registering, the seminarian submits a thesis proposal and bibliography to the Thesis Director and the Director of the M.A. Program no later than December 1 (for a Spring registrant) or May 1 (for a Fall registrant). If the proposal/bibliography is approved by the Thesis Director, he notifies the Director of the M.A. Program and the Registrar by email that the seminarian is approved to register for the Research Thesis.

199.5 The seminarian registers for the thesis hours (SS 701, HT 701, DT 701 or MT 701 Research Thesis) for the semester following the approval of proposal/bibliography. The seminarian must demonstrate eligibility at that time, including a current transcript or statement from the Registrar demonstrating that the seminarian has a) a 3.50 GPA average or above in all courses in the thesis area and b) has passed the Language Proficiency exam.

199.6 In consultation with the Thesis Director, the Director of the M.A. Program appoints a first and second reader (M.A. Program Director or his appointee serves as Chair of the Defense, second and third readers serve as members of the Defense Committee along with the Thesis Director) no later than the week after registration.

199.7 The seminarian composes the thesis using the Turabian format, meeting all deadlines and requirements determined by the Thesis Director. During the writing process, all chapters are submitted as they are completed to the Thesis Director who oversees the composition of the thesis at every stage and who must approve the thesis in a final form before it is sent to the first reader. This process must be completed no later than the 1<sup>st</sup> Monday of October (Fall semester) or the 1<sup>st</sup> Monday of March (Spring semester).

*If this stage of the process extends beyond those dates, the thesis process is postponed until the following semester or discontinued by the Thesis Director. If the process is postponed, the seminarian must register for continuance through payment of a one-time \$400.00 thesis continuance fee, and a grade of I (“Incomplete”) is submitted to the Registrar by the Thesis Director.*

199.8 The thesis is then submitted by the Thesis Director to the first reader for his evaluation, who then indicates any additional changes which need to be made and returns his corrections and revisions no later than October 15 (Fall semester) or March 15 (Spring semester). The Thesis Director immediately submits these to the seminarian, who must incorporate them and return them to the Thesis Director and first reader no later than October 31 (Fall semester) or March 31 (Spring semester).

*If at this time the written thesis is not yet satisfactory to the Thesis Director and first reader, the thesis process is postponed until the following semester or discontinued by the Thesis Director. If the process is postponed, the seminarian must register for continuance through payment of a one-time \$400.00 thesis continuance fee and a grade of I (“Incomplete”) is submitted to the Registrar by the Thesis Director.*

199.9 The written thesis is successfully completed and ready for defense when it has been evaluated by the Thesis Director and first reader and both consider the thesis to be of sufficient quality to be defended, including the following:

199.9.1 The thesis exhibits graduate-level quality in written expression, including proper footnoting and bibliography;

199.9.2 The thesis exhibits coherence and sound theological argumentation. It is organized in such a way as to justify the conclusions drawn. It offers a clear line of evidence and reasoning that leads to its conclusions. Finally, the principles involved and the conclusions drawn are clear and well-supported.

199.9.3 Once the written thesis is successfully completed, it is immediately submitted by the Thesis Director to the second reader (the second reader is part of the Defense Committee and evaluates the thesis but does not contribute to the composition process). The M.A. Program Director is also immediately notified by email.

199.9.4 After successful completion of the written thesis, the Director of the M.A. Program confers with the Registrar and establishes a date, time and place for the defense to occur 2-3 weeks after notification by the Thesis Director.

199.9.5 The Registrar publicizes the thesis defense to the entire Notre Dame Seminary community (faculty, staff, seminarians and students).

### **Thesis Defense Process**

200 The thesis defense is a 90 minute process that is the final element of evaluation of the thesis by the Defense Committee. It allows the thesis candidate to summarize the thesis and to respond to questions from the Defense Committee and a wider audience. Conversely, the Thesis Defense allows the Defense Committee an opportunity to clarify issues raised in the thesis for the sake of evaluating it effectively.

201 All thesis defenses are publicized by the Registrar and are open to the Notre Dame Seminary student body and invited guests. The M.A. Program Director or his appointee serves as Chair of all thesis defenses.

201.1 The Chair convenes the defense, welcomes the candidate, the Defense Committee and the audience, and outlines the process to be followed.

201.2 The Chair introduces the Thesis Director, who introduces the Defense Committee, the candidate and the thesis topic and asks the candidate to make a presentation of the results. The seminarian presentation is within a time span of 15 to 20 minutes.

201.3 After the presentation, the Chair invites the committee (beginning with the second reader, then the first reader and ending with the Thesis Director) to begin a round of questioning. Each member of the Defense Committee is allowed 15 minutes. Throughout questioning the Chair ensures that the questions are on the research topic, are clear, and fairly examine the candidate on the topic represented in the written thesis.

201.4 After the questions from the Defense Committee, the Chair invites questions from the audience for 15 minutes.

201.5 After audience questions are exhausted, the Chair invites the candidate to make any closing statement he might wish to make (2-3 minutes).

201.6 Thereafter the Chair asks the audience and the candidate to withdraw, instructing the candidate to remain nearby while the Defense Committee deliberates and assigns a grade to the thesis using the rubric provided by the Chair.

201.7 After Committee deliberations, the Chair invites the candidate back into the room to receive the grade and comments from the Defense Committee.

201.8 Defense Committee members sign three clean copies of the cover page of the thesis, Thesis Director affixes the final grade to each and returns them to the candidate for use in producing final bound copies of the thesis.

201.9 After the thesis defense, the Thesis Director submits the final grade to the Registrar.

201.10 After receiving two bound copies from the candidate, the Thesis Director submits one to the Stahl Memorial Library.

### **Thesis Director Responsibilities**

202.1 Assist the seminarian in refining topic and offer suggestions regarding scope and bibliography;

202.2 Review and approve the thesis proposal and bibliography;

202.3 Give critical feedback during the composition of the thesis on a chapter by chapter basis;

202.4 Submit the penultimate draft to the first reader for his input and submit first reader's suggestions and revisions to seminarian;

202.5 Carefully read and evaluate the final draft to insure that all required changes have been made;

202.6 Submit the final draft to the first and second readers for their evaluation;

202.7 Carefully read and evaluate the final draft in preparation for Thesis Defense;

202.8 Participate in Thesis Defense;

202.9 Participate in final evaluation/grading of the thesis;

202.10 (Post-defense) Submit grade for Thesis to Registrar;

202.11 (Post-defense) Oversee the final steps of thesis completion after the defense, including binding and library submission;

202.12 Abide by all established deadlines in the Research Thesis Process.

### **First Reader Responsibilities**

203.1 Carefully read and evaluate the penultimate draft of the written thesis and submit suggestions and necessary revisions;

203.2 Carefully read and evaluate the final draft in preparation for Thesis Defense;

203.3 Participate in Thesis Defense;

203.4 Participate in final evaluation/grading of the thesis.

### **Second Reader Responsibilities**

204.1 Carefully read and evaluate the final draft in preparation for Thesis Defense;

204.2 Participate in Thesis Defense;

204.3 Participate in final evaluation/grading of the thesis.

# Courses of Instruction

## Biblical and Ecclesiastical Languages

### **BEL 101/501            Ecclesiastical Latin I – 3 hours (0 credit)/3 credit hours**

This course introduces seminarians to the grammar and syntax of Ecclesiastical Latin, emphasizing the memorization and formation of declensional and conjugational paradigms. Daily homework exercises reinforce seminarian 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, seminarians begin learning to pray in Latin.

Envisioned Outcomes: Seminarians will know how to pronounce Ecclesiastical Latin. They will have a working knowledge of basic Ecclesiastical Latin vocabulary. Seminarians will be competent in the use of standard glossaries and dictionaries. Seminarians will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Seminarians will be able to conjugate in the indicative and imperative moods all of the regular verb conjugations and the verb *sum*. Seminarians will have a grasp of the basic elements of Ecclesiastical Latin syntax. Seminarians 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 seminarians maintain familiarity with the concepts presented in the first semester. Additionally, seminarians continue learning to pray in Latin. Prerequisite: BEL 101/501 or instructor's approval.

Envisioned Outcomes: Seminarians will have an expanded Ecclesiastical Latin vocabulary. They will be able to form and decline verbal nouns and adjectives. Seminarians will be able to compare adjectives and adverbs. Seminarians will be able to conjugate in the infinitive and subjunctive moods all of the regular verb conjugations and the verb *sum*. Seminarians 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*. Seminarians 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 seminarians the linguistic aptitude to preside at the celebration of the liturgy in Latin. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Seminarians will be able to pronounce Ecclesiastical Latin and read it aloud fluently. They will have a solid knowledge of common Ecclesiastical Latin vocabulary.

Seminarians 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. Seminarians 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: Seminarians 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. Seminarians will be able, at least in simpler texts, to engage with Latin as Latin, i.e., without translating.

**BEL 203/204 and BEL 603/604 New Testament Greek I and II – 2 hours (0 credit)/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 seminarians 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, seminarians have engaged with actual passages from the Greek New Testament. Additionally, seminarians learn to pray in Greek. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Seminarians will know how to pronounce ancient Greek. Seminarians will have a solid knowledge of common New Testament vocabulary. Seminarians 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. Seminarians 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, seminarians will be able to parse and translate ordinary passages from the Greek New Testament.

**BEL 205/206 and BEL 605/606 Biblical Hebrew I and II – 2 hours (0 credit)/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 seminarians 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, seminarians have engaged with actual passages from the Hebrew Old Testament. Additionally, seminarians learn to pray in Hebrew. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Seminarians will know how to pronounce Biblical Hebrew. They will have a solid knowledge of common Biblical Hebrew vocabulary. Seminarians 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. Seminarians 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 seminarians 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, seminarians 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 seminarian 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 seminarian 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: Seminarians 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 seminarian to teaching of the *Catechism of the Catholic Church*. Topics include the Sacraments, Morality, Conscience, Virtue, Sin, Social Justice, Grace, and Prayer.



Envisioned Outcomes: Seminarians 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 and Protology – 3 credit hours**

This course treats the principles and methods of Sacred Theology and offers a graduate-level introduction to Protology, i.e. the theology of Creation. Topics covered in the course include the nature and scope of theology; the nature of divine revelation; the inspiration, authority and theological interpretation of Sacred Scripture; Sacred Tradition; the development of doctrine; and the nature of magisterial authority. It concludes with an overview of the Catholic theology of creation (protology) from biblical, historical, and dogmatic perspectives.

Envisioned Outcomes: Students will be able to articulate the principles and methods of Catholic theology and the complementary relationship between reason and faith that engages philosophy, modern science and theology. Students will be able to articulate key principles of a Catholic theology of revelation that is historically grounded, a Catholic theology of creation, and the relationship between the Catholic theology and modern science.

**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: Seminarians 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. Seminarians 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: Seminarians 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. Seminarians will be familiar with Vatican II's *Lumen gentium*, *Unitatis redintegratio*, and *Ad gentes*. Finally, seminarians 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. Seminarians will be exposed to important texts from St. Augustine, St. Thomas Aquinas and the Council of Trent.

Envisioned Outcomes: Seminarians 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. Seminarians 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: Seminarians 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 I – 2 hours (0 credit)**

This course provides seminarians the opportunity to do pastoral work at an approved site. The work will provide the seminarian 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: Seminarians will enable to communicate the Catholic Faith by means of public ministry and preaching. Seminarians 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. Seminarians will grow in their understanding of the

sacramental dimension of priesthood. Finally, seminarians will understand and appreciate the many personal and cultural differences in people.

**FE 201 Supervised Pastoral Ministry II – 2 hours (0 credit)**

This course provides seminarians the opportunity to experience the work of a parish priest, rectory living and the opportunity to develop skills in pastoral care. Seminarians 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: Seminarians will enable to communicate the Catholic Faith by means of public ministry and preaching. Seminarians 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. Seminarians will grow in their understanding of the sacramental dimension of priesthood. Finally, seminarians will understand and appreciate the many personal and cultural differences in people.

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

This course provides supervised catechetical ministry selected according to the seminarians' previous experience and present interests. Seminarians 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: Seminarians will enable to communicate the Catholic Faith by means of public ministry and preaching. Seminarians 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. Seminarians will grow in their understanding of the sacramental dimension of priesthood. Finally, seminarians will understand and appreciate the many personal and cultural differences in people.

**FE 507/593 Supervised Parish Internship – 3 credit hours**

This course is designed to expose the seminarians 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; seminarians will continue to appropriate their theological education so as to establish patterns of pastoral theologizing through reflective study, prayer and supervision.

**FE 591 Supervised Parish Ministry – 2 credit hours**

Seminarians 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: Seminarians will enable to communicate the Catholic Faith by means of public ministry and preaching. Seminarians 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. Seminarians will grow in their understanding of the sacramental dimension of priesthood. Finally, seminarians will understand and appreciate the many personal and cultural differences in people.

### **FE 592 Clinical Pastoral Education – 3 credit hours**

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

Envisioned Outcomes: Seminarians 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.

## **Hispanic Ministry**

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

These courses will teach the seminarian 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: Seminarians 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. Seminarians 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. Seminarians will be able to complete forms, write paragraphs, notes and short compositions with correct grammar, vocabulary, punctuation, and spelling. Finally, seminarians 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 seminarians will be working toward a greater fluency in the language to prepare them for their future roles with Hispanic congregations.

Envisioned Outcomes: Seminarians will be able to read and understand written documents, short stories, articles or topics in Spanish. Seminarians will gain a proficiency in saying basic prayers

and become familiar with the Mass in Spanish. Seminarians 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 seminarians to integrate their own experience of theology and ministry with work in Hispanic ministry. Seminarians 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 201 Proclamation of the Word – 3 hours (0 credit)**

This course provides seminarians 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 – 2 credit hours**

This course is designed to provide seminarians 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 seminarian will be able to examine and apply major principles of evangelization articulated in the *General Directory for Catechesis* and *Fulfilled in Your Hearing*. The seminarian 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 seminarian 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 seminarians 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 seminarians can encounter the Fathers of the Church directly.

Envisioned Outcomes: Seminarians will be familiar with the major writers and selected texts of the Patristic Period. Seminarians will also understand the major developments of Catholic history and theology in the Patristic Period. Finally, seminarians 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 seminarian 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 seminarians can directly encounter the thought of such theologians as Anselm, Bonaventure, and Thomas Aquinas.

Envisioned Outcomes: Seminarians 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, seminarians will be able to construct theological explanations using the writings and councils of the Medieval Period.

### **HT 506            The Early Modern and Contemporary Period – 3 credit hours**

This course covers the period from the Protestant Movement, which began in 1517, through the Second Vatican Council, which met from 1962 to 1965. The purpose of the course is to enable students to analyze the manner in which the Catholic Church fulfilled its teaching role in a world fragmented by religious wars, militant nationalism, atheist materialism, secular anti-clericalism, and doctrinaire ideologies. Survey of the period will be structured around papal and conciliar teaching, as well as the writings and activities of other significant leaders, theologians, and writers.

Envisioned Outcomes: Upon successful completion of this course in the Historical Theology department, seminarians will be able to: 1) demonstrate the ability to locate and use primary and secondary source material from the period; 2) organize historical and theological information in order to accurately explain, examine, and assess the content of the Catholic Faith as it was presented in the period; 3) synthesize the content of information gathered in all of the aforementioned endeavors for the purpose of rational argument, interfaith comparison, and/or evaluation of issues that emerged in the period.

### **HT 507            Catholicism in U.S. History – 2 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: Seminarians 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 601/602    Special Topics in Historical Theology – 2 credit hours**

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

**Liturgical Documents**

**LT 501 Introduction to Liturgical Documents – 2 credit hours**

This course will provide an introduction to the various documents and instructions which impact the everyday experience of Roman Catholic liturgy. The purpose of the course is to familiarize the students with both the sources and the contents of the major liturgical and curial documents currently in force, as well as to introduce them to their practical application in the liturgical ministry in which they will engage both here at the seminary and beyond.

Envisioned Outcomes: On completion of the course, the student should be familiar with the contents of the General Instructions and other documents pertaining to the proper execution of major liturgical celebrations of the Roman Rite. The student should attain a basic knowledge of the official source documents governing liturgical celebrations, and move beyond reliance on hearsay and personal inclination alone. Additionally, the student will gain insight into the brief history of vernacular translations in Catholic liturgy, and will be familiarized with the forces and events leading to the current English translation of the Roman Missal.

**LT 506 Sacraments Practicum I: Diaconate Ministries – 2 credit hours**

This course will treat the liturgical and sacramental rites of the Church which a Deacon can celebrate, namely, Baptism, Marriage, Funeral Rites and Eucharistic Adoration and Benediction. The Deacon's role at Mass will also be treated. The *Praenotanda* (introductions) of the Rites and the particular rubrical directives and options given in the various official ritual books of the Church will be studied and the Rites simulated in class. Students will also record individual simulations on video.

Envisioned Outcomes: The seminarian will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments and sacramentals. The seminarian will develop the facility and insights in using liturgical texts and rites within a pastoral context. The seminarian will be able to find, examine, and evaluate resources for sacramental preparation and celebration. The seminarian will be able to draw upon the theology of the Church as reflected in the liturgical rites.

**LT 508 Sacraments Practicum II: Presbyteral Ministries – 2 credit hours**

This course will treat sacramental rites of the Church which only a priest usually celebrates, namely, Mass, Penance and Anointing of the Sick. The *Praenotanda* (introductions) of the Rites and the particular rubrical directives and options given in the various official ritual books of the Church will be studied and the Rites simulated in class. Students will also record individual simulations on video.

Envisioned Outcomes: The seminarian will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments. The seminarian will develop the facility and



insights in using liturgical texts and rites within a pastoral context. The seminarian will be able to find, examine, and evaluate resources for sacramental preparation and celebration. The seminarian will be able to draw upon the theology of the Church as reflected in the liturgical rites.

## **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 seminarian 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 seminarian will develop an appreciation of the history of Moral Theology and its connection to theological thought and development. The seminarian 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 seminarian with the centrality of Jesus Christ in the Moral teaching of the Church. This focus will also enable the seminarian to see the connection between the person of Christ and the moral life as exemplified in the virtues.

Envisioned Outcomes: Seminarians will have a comprehensive understanding of *Veritatis Splendor*. Seminarians will be able to name and describe in detail the virtues in the moral life of the Christian. The seminarian 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. The seminarian 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: Seminarians will acquire knowledge and appreciation of chaste celibacy within an overall understanding of the Church's teaching on sexuality. Seminarians 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 seminarian 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. Seminarians 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 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 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 seminarians 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: Seminarians 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, seminarians 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. Seminarians 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: Seminarians will develop a familiarity with and appreciation for the Western philosophical tradition. Seminarians will be familiar with the relevance of philosophy for theological speculation and articulation of doctrine; seminarians 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: Seminarians 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. Seminarians will gain a basic knowledge of skepticism, idealism, and realism and the main proponents of each theory. Finally, seminarians 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: Seminarians 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. Seminarians will develop a critical sense of the inadequacy of rationalism, modern empiricism, and idealism. Seminarians 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 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: Seminarians 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. Seminarians 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: Seminarians 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, seminarians will develop the critical assimilative and evaluative skills required to actively utilize a philosophical approach to theology. Finally, seminarians 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:** Seminarians 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, seminarians 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. Seminarians 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 seminarians to recognize the epistemological and ontological presuppositions that lie behind differing conclusions. The seminarian 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:** Seminarians 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. Seminarians 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, seminarians will be able to articulate the need for integration of faith and reason as a preparation for an effective life of ministry.

#### **PH 301      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 seminarians 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 seminarian an introduction to the methodology of the Pastoral Field Education Programs at Notre Dame Seminary.

**Envisioned Outcomes:** Seminarians 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. Seminarians will understand the foundational theology for the Catholic Church's theology of priesthood. Finally, seminarians 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 seminarian can enroll in Clinical Pastoral Education.

Envisioned Outcomes: Seminarians will be able to articulate and demonstrate an understanding of the basic counseling skills of pastoral counseling; seminarians 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. Seminarians will be able to employ various approaches to grief and loss. Finally, seminarians will develop an awareness of the more serious psychological/mental illnesses such as mood disorders and personality disorders.

**PT 507 Church Administration – 1 credit hour**

This course is designed to provide seminarians 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: Seminarians will study different situations involving the daily administration of a parish as well as aspects related to stewardship and alms giving.

**PT 508 Theology of the Laity for Pastoral Ministry – 2 credit hours**

This course will offer seminarians an opportunity to reflect on the pastoral implications of the Church's teaching on the uniquely secular character of the lay vocation as well as the Church's vision for collaboration of the ordained with lay ecclesial ministers, and offer practical insights into the ministries related to marriage and family life.

Envisioned Outcomes – Seminarians will be challenged to develop an integrated approach to pastoral ministry that joins theology to practical application in service to marriage, family life, and collaboration with the laity in ecclesial ministry. Seminarians will also develop a richer understanding of the Church's teaching on the secular character of the lay vocation and reflect on its implications for ordained ministry.

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

**Sacramental and Liturgical Theology**

**SL 502 History and Theology of Liturgy – 3 credit hours**

This course will explore the Church's rich treasury of liturgy primarily through the lens of historical theology. The purpose of this course is to give insight, understanding, and context to the present liturgical forms of the Roman Rite, emphasizing how they have evolved to embody ritual expression of Christian theology through the centuries.

**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: Seminarians 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. Seminarians 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: Seminarians will be able to articulate the Catholic understanding of the Sacrament of Marriage as found in the Sacred Scriptures and taught by the Magisterium. Seminarians 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, seminarians will be able to articulate an authentic Catholic response to these objections.

**SL 506 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: Seminarians 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. Seminarians 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: Seminarians 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. Seminarians will develop the needed skills in order to present and administer these sacraments in various pastoral situations.

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

### **Sacred Music**

#### **SM 501 Schola Cantorum – 1 hour (0 credit)**

Schola Cantorum is a course serving the dual purpose of indoctrinating the seminarian into the musical traditions of the Church and of serving the greater Notre Dame Seminary community as a liturgical choir. The seminarian 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 seminarian with musical experience he can later use in priestly ministry.

Envisioned Outcomes: Seminarians will learn how to execute quality liturgical music for seminary worship. They will develop and improve their choral and personal musical abilities. Seminarians will gain a more expansive musical consciousness. Finally, seminarians 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 seminarians. Various forms of prayer are surveyed.

Envisioned Outcomes: Seminarians 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, seminarians 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: Seminarians 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: Seminarians 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 seminarians 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 504 Spirituality of Ordained Priesthood – 2 credit hours**

This course offers an introduction to classical writings and the Church's magisterial teaching on the spirituality of the ordained priesthood. Participants will read extracts from Sacred Scripture, the Fathers of the Church, other significant spiritual writers and the teaching of both the Councils of Trent and Vatican II to learn the authentic historical development of the theology of priesthood and the spirituality that flows from it.

Envisioned Outcomes: Students will be helped to appreciate the historical circumstances affecting the theology and exercise of priesthood. They will learn how to differentiate between faithful efforts at spiritual renewal and those efforts which led to heresy or schism. At the conclusion of the course each student will be expected to be able to identify the ingredients for a spirituality of priesthood, rooted in the teaching of Christ, yet attuned to contemporary challenges.

#### **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: Seminarians 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: Seminarians 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 seminarian 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: Seminarians 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 – 2 credit hours**

This course introduces the seminarian to the methodology of Catholic biblical studies. Seminarians 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: Seminarians 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 seminarian to the literature, history, and theology of the first five books of the Bible. After addressing the question of the sources and authorship, seminarians 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: Seminarians 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. Seminarians 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 – 2 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: Seminarians will demonstrate familiarity with the key events in the history of Israel that establish the context of ancient Israelite prophecy. Seminarians will be able to identify key dates in the history of Israel and place major prophetic figures in that history. Seminarians 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 seminarian 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 seminarians 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: Seminarians 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. Seminarians 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 seminarian 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: Seminarians 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. Seminarians 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: Seminarians 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. Seminarians 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 508            Psalms and Wisdom Literature – 2 credit hours**

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

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

**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.
Vice Rector	Reverend Deogratias O. Ekisa, S.T.D.
Academic Dean/Director of Intellectual Formation	Thomas J. Neal, Ph.D.
Assistant Academic Dean	James M. Jacobs, Ph.D.
Director of Spiritual Formation	Reverend Joseph S. Palermo, J.D., M.Div.
Spiritual Director	Reverend Joseph S. Palermo, J.D., M.Div.
Director of Human Formation	Reverend Deogratias O. Ekisa, S.T.D.
Director of Pastoral Formation and Field Education	Reverend Joseph M. Krafft, D.Min candidate
Director of Liturgy	Reverend Nile Gross, S.T.L.
Director of Music	Reverend Michael J. Flynn, S.T.L.
Director of Homiletics	Reverend Philip Neri Powell, O.P., Ph.D.
Registrar	Debora L. Panepinto, M.Ed.
Director of the Library	Thomas B. Bender IV, M.L.I.S.
Director of Master of Arts Program	Christopher T. Baglow, Ph.D.
Director of Pre-Theology Program	Reverend Minh C. Phan, S.T.D.
Ecumenical Representative	Very Reverend James A. Wehner, S.T.D.
Director of Institutional Effectiveness	Rebecca S. Maloney, Ph.D.
Director of Development and Special Projects	Yvette V. LaCour, M.Ed.
Director of the Co-Workers Leadership Institute	Susan C. Veters, C.P.A., M.A.
Financial Consultant	Kathleen R. Hebert C.P.A.
Director of Facilities and Student Services	Chris A. Domingue

## **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.D. (Pontifical San Anselmo University, 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 Nile C. Gross, S.T.L. (Pontifical Della Santa Croce University, Italy) – Sacramental Theology

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. (Notre Dame Seminary) – Director of English as a Second Language Program, Coordinator of Academic Resources Center

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 Intellectual Formation

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

Reverend Minh C. Phan, S.T.D. (Pontifical Angelicum University, Italy) – Dogmatic Theology

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

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



Secretary to the Director of Human Formation  
Secretary to the Director of Pastoral Field Education  
Secretary to the Director of Spiritual Formation

Sharon Mason

Secretary to the Director of the Master of Arts Program  
Secretary to the Director of the Co-Workers Leadership Institute

Mary Langlois

Engineer

Tim Gehrkin

Housekeeping

Ela Leiva  
Martha Lopez

Landscaping

Andrew Giroir

Maintenance

Isaac Bolden  
Travis Gehrkin