# NOTRE DAME SEMINARY
## GRADUATE SCHOOL OF THEOLOGY

# ACADEMIC CATALOG
# 2016 - 2017

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# Mission and History

## Mission Statement

From its establishment as a free-standing seminary in 1923 by the Archdiocese of New Orleans, Notre Dame Seminary has as its primary mission the preparation of men for the ministerial priesthood in the Roman Catholic Church. The seminary, through an integrated and balanced program of priestly formation, seeks to prepare competent pastors for the Church in the Spirit of Jesus Christ, the Good Shepherd. Additionally, in order to foster a broader outreach in service to the needs of the local Church, the seminary offers educational and formational opportunities to other applicants.

As a graduate school of theology, the seminary offers those preparing for the priesthood a Master of Divinity degree program of study. A pre-theology program is also offered to prepare seminarians for entry into this graduate theology program. Additional degree programs are offered to applicants seeking to deepen their understanding of the Catholic intellectual tradition for leadership in the Church.

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

## History

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

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

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

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

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

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.

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

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

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

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.

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.

St. Joseph Hall, which has some student and faculty rooms, houses the seminary library with a capacity of 200,000 volumes and has an auditorium attached. Previously, Archbishop Rummel had provided a permanent brick residence on the campus for the Sisters of the Holy Family, which later was occupied by the Order of Discalced Carmelites under whom the house was known as the John of the Cross House of Studies. Today, the house serves as a House of Discernment for men who are discerning the possibility of entering the seminary.

During his relatively short tenure as apostolic administrator and archbishop, the Most Reverend John P. Cody (1962-1965) laid the groundwork for the emergence of Notre Dame Seminary into a provincial seminary exclusively for theological students. Prior to the establishment in 1964 of the St. John Vianney Preparatory School, also located in the Carrollton section, diocesan seminarians normally spent six years at St. Joseph Preparatory Seminary (established by the Benedictines at Gessen, Louisiana in 1891) and then six more years at Notre Dame Seminary. St. Joseph Seminary College (in Covington, Louisiana since 1902) became a four-year college seminary in 1968, serving principally the province of New Orleans.

In addition to the Marist Fathers, diocesan priests and others of specialized competence have been professors and lecturers at Notre Dame Seminary since the arrival of Archbishop Philip M. Hannan in 1965.

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

A few noteworthy events have occurred which have become a part of the seminary's history. Outstanding among these has to be the visit of Pope Saint John Paul II in 1987. Not only was this the first visit of any Roman Pontiff to New Orleans, but for the two nights of his sojourn here, the Pope slept in the adjoining residence of the Archbishop. The first enthusiastic group to greet the Pope was the Notre Dame seminarians.

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

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

Notre Dame Seminary observed its 90th anniversary during the 2013 – 2014 academic year. In preparation 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.

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 is presently using the funds to renovate Saint Joseph Hall.

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

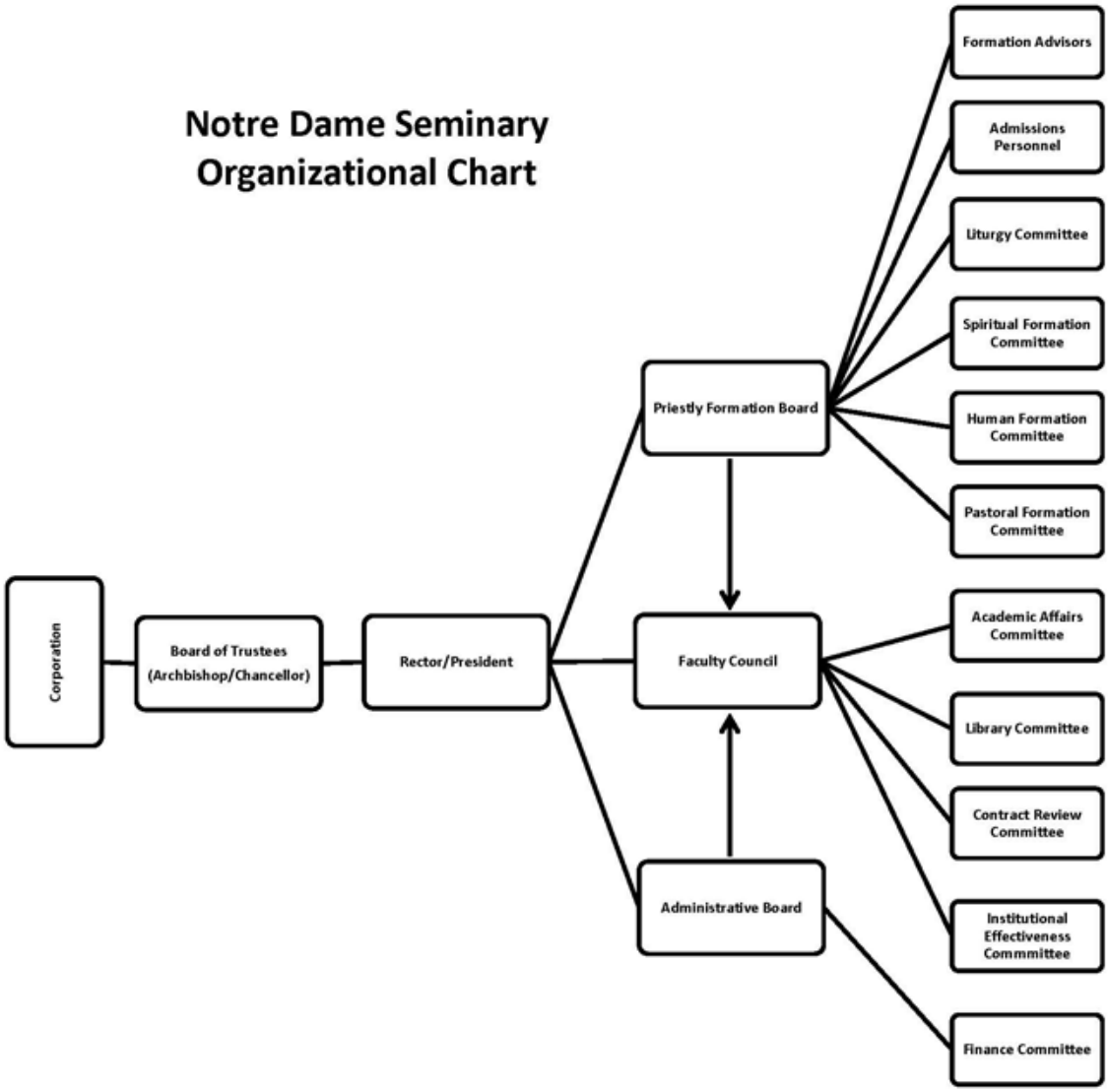
## Accreditation

Notre Dame Seminary was incorporated in 1948 by the State of Louisiana as a non-profit educational institution with the power to confer degrees. It operates under a charter drawn up in 1970, revised in 1975, and again in 1995. The seminary has been approved by the Louisiana Board of Regents and the Louisiana State Department of Education.

Notre Dame Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) to award undergraduate and master's degrees. Contact the Southern Association of Colleges and Schools 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. You may also see the SACSCOC website at www.sacscoc.org.

Notre Dame Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools, located at 10 Summit Park Drive, Pittsburgh, PA 15275-1110 or call 412-788-6505. You may also see the ATS website at www.ats.edu.

The following degree programs are approved by the Commission on Accrediting: Master of Divinity, Master of Arts (Theological Studies), Master of Arts (Philosophy for Theological Studies), and Master of Arts in Pastoral Leadership.




## Governance and Administration

Notre Dame Seminary Graduate School of Theology has developed a succinct policy that outlines the roles and responsibilities of the governing board, administration, and faculty. This policy can be found stated below and the relationship between the separate entities included will be elaborated upon in this handbook.

**Roles and Responsibilities of the Governing Board, Administration, and Faculty**
Notre Dame Seminary Graduate School of Theology's property and buildings belong to the Archdiocese of New Orleans and are subject to its Corporation for ownership, capital improvements, and disposition of title. The corporate powers and management of this corporation (entitled Notre Dame Seminary) are vested in and exercised by a Board of Trustees. The Board of Trustees is empowered to formulate and enact policies and regulations governing the administrative, academic and spiritual affairs of Notre Dame Seminary, which policies are to be administrated and implemented by the administration and faculty. The Rector-President, in consultation with the Faculty Council, is directly responsible for the administration of the Seminary. The Faculty Council is responsible for planning, design and oversight of curriculum and programs, faculty recruitment and advancement, faculty welfare and domestic concerns, determining conformity with all accreditation requirements, and the implementation of governing documents in priestly formation relative to the intellectual formation of seminarians and matters related to faculty development.

**Notre Dame Seminary Corporation**
Notre Dame Seminary Graduate School of Theology was authorized to grant degrees in 1948 by the State of Louisiana through an act of the state legislature (Act 136, House Bill 832). The Seminary's property and buildings belong to the Archdiocese of New Orleans and are subject to its Corporation for ownership, capital improvements, and disposition of title. Notre Dame Seminary was incorporated in 1970, and in 1975 its charter was amended so as to officially designate the Archbishop of New Orleans as Chancellor of the Seminary. It was revised again in 1995 designating the Archbishop as ex-officio Chairperson of the Board of Trustees, and emphasizing the requirements of the Code of Canon Law and the USCCB's Program of Priestly Formation (PPF) in the operation of the Seminary.

As seen in Article III of the Restatement of the Articles of Incorporation of Notre Dame Seminary, the objects and purposes for which this corporation is organized are:

1. To establish, conduct and maintain a seminary, college and/or university in the city of New Orleans, Louisiana, or elsewhere, known as Notre Dame Seminary, or by such name may be designated by due corporate action, in accordance with the Program for Priestly Formation and in accordance with the requirements of Canon 259 ¶ 1, of the Code of Canon Law, and
2. To further advance the cause of education, to promote and disseminate the study and knowledge of theology, the classics and the arts and sciences and give instruction in the learned professions.

In addition, as seen in Article VII of this document, the powers and management of the Corporation are vested in and exercised by the Board of Trustees:

The corporate powers and management of this corporation shall be vested in and exercised by the Board of Trustees, which shall consist of not less than five or more than

twenty-five members, of which the Archbishop or Administrator of the Archdiocese of New Orleans ex officio shall serve as its Chairman.

**Program of Priestly Formation**
As seen in the Articles of Incorporation, one duty of the Board of Trustees is to emphasize the role of the USCCB's Program of Priestly Formation in the operation of the seminary. To this end, the Board has chosen to adopt the guidelines set forth in the PPF in the area of governance. The relevant sections, 291 – 292, found on pages 174 – 175 of the 5th Edition of the PPF are as follows:

> 291. Governance is the responsibility of the diocesan bishop or religious ordinary. In order to fulfill this responsibility, the diocesan bishop or religious ordinary may work in collaboration with the seminary board or boards and others the bishop or religious ordinary may delegate. The governing authority establishes the mission and exercises general oversight of the seminary. The seminary should have a precise program "characterized by its being organized and unified, by its being in harmony or correspondence with one aim which justifies the existence of the seminary: preparation of future priests" (*Pastores dabo vobis*, no. 61).
>
> 292. In their efforts to "organize and unify," diocesan bishops and religious ordinaries, for their respective seminaries, ensure that the directives of the Holy See and the United States Conference of Catholic Bishops are fully and effectively implemented through the mission, goals, and programs of the seminary; through long-range planning; through the appointment of the rector; and through seminary policies. In keeping with the principle of subsidiarity, the governing authority does not normally enter directly into the day-to-day administration of the seminary, since such duties are the responsibility of the rector.

To meet the PPF guidelines stated above, as seen in Article II of the Board of Trustees by-laws, the Rector-President is chosen to be "directly responsible for the administration of the seminary." The relationship between the Corporation, the Board of Trustees, the Rector-President, and the administration and faculty can be seen in the Notre Dame Seminary Organizational Chart in Appendix A of this document.

## Functions of the Board of Trustees

The overall duties of the Board of Trustees are to: formulate and enact policies; to select, evaluate, and determine the length of term for the Rector-President; and, to provide fiduciary oversight to the Seminary. To fulfill these duties, the Board has created a committee structure but may choose to act as a *committee of the whole* in place of a standing committee structure.

The Board of Trustees shall consist of no less than five but no more than twenty five members. By custom and practice, the bishops of the province are permanent members of the board. Other members are appointed by the membership of the Corporation of Notre

Dame Seminary. The officers of the board are three: Chairperson, Secretary, and Treasurer.

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

- To appoint the Rector-President of the seminary.
- To approve the incurring of extraordinary indebtedness.
- To approve tuition, fees and all significant changes in seminary programs.
- To approve candidates for graduation.
- To examine and approve the seminary budget.
- To approve the Rector-President's term of office.

## Functions of the Faculty Council

The Faculty Council is comprised of all full-time faculty members, both teaching and non-teaching formation faculty. This council is responsible for all curriculum and graduate programs, faculty recruitment and advancement, faculty welfare and domestic concerns of the faculty, election of faculty members to the standing committees. The Faculty Council is also responsible for determining conformity with all accreditation requirements and the implementation of governing documents in priestly formation relative to the intellectual formation of seminarians and matters related to faculty development.

The Chair of the Faculty Council is the Rector-President who convenes the Council on a regular basis for meetings, and periodically, for workshops and other development initiatives. The Rector-President may also consult the Faculty Council regarding other matters related to the priestly formation.

The Faculty Council functions as an open forum of communication between the various parts of the seminary community. Other professors and administrators (part-time and/or non-resident) may be accorded membership by the Faculty Council on a year-to-year basis or as determined by the responsibilities of such persons.

The standing committees of the Faculty Council are comprised of faculty and seminarians meeting at various times during each semester or on an ad hoc basis as needed. These committees provide the opportunity for dialogue about different aspects of the formation program among representatives of seminarians and faculty. Proposals from the committees which have an impact on the academic program are forwarded to the Faculty Council for approval.

Other proposals relative to the formation program are subject to review by the Priestly Formation Board or the Administrative Board depending on the subject matter. In addition, the Rector-President meets monthly with the President of the Seminarian Association and to the Faculty Council on the actions and concerns of the Association.
The Faculty Council has the following standing committees:

**The Academic Affairs Committee**: Membership on this committee consists of the Academic Dean as Chair, the Director of the Master of Arts Programs, the Registrar, two faculty members, one seminarian according to the Student Association Governing Board, and a student from the Lay Student Association. This committee brings to the Faculty Council recommendations and motions regarding all aspects of the academic program of the seminary.

**The Library Committee:** Membership on this committee consists of the Librarian as Chair, one faculty member, one elected seminarian representative, and a student from the Lay Student Association. This committee is the interface between the faculty and the library as they work to update collections to meet the needs of new programs and curricular changes.

**Contract Review Committee**: Membership of this committee consists of the Rector-President and 4 faculty members who are not currently having their contact reviewed. The Committee brings to the Chancellor the results of their discussions on those faculty members that have been reviewed.

**Institutional Effectiveness Committee:** The Institutional Effectiveness Committee serves as a vehicle for assessing the seminary's effectiveness and for implementing those changes that will improve the overall operation of the institution is the Institutional Effectiveness Committee. This committee is chaired by the Director of Institutional Effectiveness and is comprised of representatives from the faculty and administrative staff. The Institutional Effectiveness Committee meets on an ad hoc basis to analyze and assess all data that was collected prior to a given meeting. At the end of each semester the Director of Institutional Effectiveness presents a report to the Faculty Council with the current status of the institution in regard to evaluation and accreditation matters and in regard to any enhancements or improvements that need to be implemented. A report is also forwarded to the Board of Trustees so that the findings and recommendations of the Institutional Effectiveness Committee can be utilized in shaping the budget for the seminary.

**The Pastoral Field Education Committee:** Membership on this committee consists of the Director of Pastoral Formation and Field Education as Chair, one other full time faculty member elected by peer vote, and one seminarian member from each class. This committee brings to the Faculty Council reports and motions on the plans and activities of the field education program as needed.

## Location and Campus

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 the great Catholic history of New Orleans as well as opportunities for entertainment, cultural activities, exhibits, and fine dining.

The NDS campus consists of two main buildings: Shaw Hall, constructed in the 1920s, and St. Joseph Hall, constructed in the 1950s. Shaw Hall houses the main administrative offices, the chapel which seats approximately 200, classrooms, dining room, conference rooms, and student lodgings. St. Joseph Hall also houses classrooms, student lodgings as well as the library, faculty and other administrative offices, and the auditorium. Covered walkways connect both of these structures. Other amenities on campus include a gymnasium, a student lounge (The Biblicum), a swimming pool, and tennis courts. A two-year renovation project on Shaw Hall was completed in 2014. The main focus of this project was to update the air-conditioning, wiring, and plumbing in the older building. The renovation of St. Joseph Hall which began in Fall 2015 and has an expected completion date of August 2016, aims to redesign the office areas in addition to structural upgrades. These projects have been funded through the generosity of donors and the Archdiocese of New Orleans.

In both buildings, there are also study areas available to the students, and computers with internet access located in the main library. Both buildings have a laundry room for the use of the seminarians. The dining room serves hot meals for breakfast, lunch, and dinner. There is also access to hot and cold drinks, snacks, and fruit on a 24-hour basis.

# Student Services

## Library

The Reverend Robert J. Stahl, S.M. Memorial Library, which houses more than 88,000 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.

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

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.

## Bookstore

Notre Dame Seminary created an online bookstore in Fall 2015 which allows students to purchase their books online. This online bookstore is linked to the NDS website for the students' ease of use.

## Information Technology

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.

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. The office also directs NDS staff to maintain website content and oversee day-to-day management of the NDS website. The IT office oversees the telephone system and works with outside contractors when necessary. The IT office oversees the acquisition and maintenance of the photocopiers and contracted services associated with the photocopiers. The IT office reports any misconduct associated with inappropriate use of technology by faculty, staff, seminarians or students directly to the Rector-President.

## Counseling Services

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

The resident counselor also offers occasional workshops and conferences on appropriate formation topics, and teaches pastoral counseling courses. The administration considers the counselor as a faculty member and regards his conversations with seminarians as internal forum.

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

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

## Academic Resources Center

The Academic Resources Center (ARC) is open to all 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 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.

With respect to seminarians in particular, 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 proceeds with his formation in an even, integrated manner.

ARC operates according to a system of assessment and referral. The needs of new seminarians are assessed by means of a writing sample during orientation. Faculty members can refer seminarians to ARC for assistance, and seminarians can seek assistance on their own initiative for assistance.

## English as a Second Language

NDS English as a Second Language (ESL) is a branch of the priestly formation program at Notre Dame Seminary and serves all students of international background, in particular those who need to improve their English language abilities before entering the philosophy or theology programs at the seminary or while enrolled in them. NDS ESL seeks to provide an integrated program of English instruction, cultural exposure, specialized academic language training, and formation appropriate to the language level of its participants.

NDS ESL is far from being merely an academic approach to English training. We recognize that students taking ESL classes are seminarians, and, in addition to improving their English, they take part in the Priestly Formation Program, attending *Formation Conferences* in English to form them into holy, disciplined men and to acquaint them with the language of the *Four Pillars of Priestly Formation*.

Notre Dame Seminary ESL marshals the resources of the seminary community and the cultural opportunities afforded by the metropolitan area of New Orleans. ESL students participate in several educational modules as part of their intensive English instruction: class instruction, individual sessions, Meal Partners, Companion Families, Cultural Excursions, and Educational Technology.

## NDS International Students

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

All non-native English-speaking students must meet one of the conditions listed below to be eligible for an ESL enrollment waiver. Students not meeting the requirements for a waiver are required to take the Accuplacer LOEP placement test.
ESL courses may be waived upon successful performance on the ESL proficiency test. Notre Dame Seminary reserves the right to observe special cases and to assign seminarians as "transitional," students who are in both ESL and academic philosophy or theology classes as deemed appropriate.

- The student's first language is English
- The student has received a final diploma or degree from another college or university where English is the official language of instruction. Documentation of both elements is required.
- The undergraduate student has completed first grade through high school at a recognized international school in which English is the language of instruction. Documentation is required.
- The student has achieved a score of at least 500 on the critical reading portion of the Scholastic Aptitude Test (SAT) or at least 22 on both the English and Reading Sections of the ACT.

- The student has achieved at least 500 on the Graduate Record Exam (GRE) verbal section (for tests taken before August 1, 2011) or 153 (for tests taken after August 1, 2011)
- The student has achieved these minimum scores on the Test of English as a Foreign Language (TOEFL):
    1. 550 on the paper-based test.
    2. 85 on the Internet-based test with a minimum score of 20 on each section.
- The student as a composite score of at least 6.5 with a score of at least 6.5 in both speaking and writing on the International English Language Testing System (IELTS).
- The student has scored at least "advanced high" on the writing proficiency portion of the American Council on the Teaching of Foreign Languages (ACTFL).
- The student has passed Pearson's PTE Academic with an overall score of 58 with a 53 minimum in each of the categories.

Any documentation the student wishes to submit must be included in the Notre Dame Seminary admissions process, or at least two weeks prior to beginning classes.

If a student who has been provided an ESL waiver fails any single course due to language deficiency he must submit to taking the Accuplacer LOEP test suite, should the formation staff, faculty, and Director of ESL deem it appropriate. Results gained from the placement test may be used to place the student in the appropriate level(s) of ESL assistance.

The student's Accuplacer scores determine his course placements by assessing his level of proficiency in English. Once a student has taken the Accuplacer LOEP assessment, he is provided with a score report (also shared with relevant formation staff and faculty). The score report provides quantitative data on all 5 tests and some qualitative data on the WritePlacer ESL assessment.

Students who are admitted as either full-time ESL seminarians or as transitional students must demonstrate the proper level of English proficiency before exiting full or part-time enrollment in ESL classes. This can be achieved in the following ways:

- The student achieves a satisfactory score on any of the English proficiency assessments described in the ESL waiver section above.
- The student scores within the range of 112 to 120 on all of the tests in the Accuplacer LOEP assessment, with a score of 5 to 6 on the WritePlacer ESL assessment.
- The student must submit a writing sample demonstrating adequate syntax, diction, and grammar abilities and undergo a verbal exit interview demonstrating adequate aural comprehension and spoken communication.
- Beginning in the Spring 2017 semester, ESL seminarians must take an Exit Exam based on the Academic Word List and the Grammar Benchmarks/Goals described in the Notre Dame Seminary English as a Second Language Catalogue. A satisfactory score will be necessary for the student to exit ESL classes.

## Food Services

NDS provides the food service for the seminary community, and strives to provide meals that are nutritious and balanced. Should a seminarian have a special dietary need, this request should be made known during the application process. The director of the food service department will then be notified of the request.

Because the seminary is a public community, the rules of the Louisiana Health Department must be followed. Seminarians are to wash their hands before going through the buffet line using the liquid soap located at the sink in the dining room.

The main kitchen is restricted for food preparation for the entire seminary community and its activities. As a result, seminarians are not to enter the kitchen area unless authorized. The kitchen may never be used for personal use without the permission of the Rector-President.

Utensils, dishes, and other food preparation and dining items are not to be removed from the main kitchen and dining room for private use.

## Consortium

Notre Dame Seminary, in 1971, became an affiliate member of the New Orleans Consortium with Loyola University and Xavier University as its full members. It later expanded to included Tulane University and Dillard University. Full-time students wishing to take courses at these institutions under consortium privileges, and wishing to have credits transferred to Notre Dame must have the written approval of the Academic Dean before registering for these courses. According to the consortium agreement full-time students at Notre Dame are limited to six (6) undergraduate credit hours per semester in the participating universities. Payment for all courses is at home institution rates and is remitted to the home institution. The credit and grades will appear on the transcript of the home institution as if they were taken there.

## Student Rights

## General Rights and Responsibilities

Upon entering Notre Dame Seminary, it is the responsibility of each student to be formed as a disciple of Jesus Christ, for the sake of the Church and for the people to whom they will minister. Adhering to this responsibility does not diminish the human and civil rights guaranteed each person by God and by the local authorities of the State of Louisiana.

Accordingly, Notre Dame Seminary further recognizes the following rights for each student:

- ◊ The right to a quality education in line with the orthodox teaching of the Roman Catholic Church. This includes the right to free inquiry within the classroom, and the right to be graded fairly and objectively according to the quality of academic performance.
- ◊ The right to recommend changes in policies so that Notre Dame Seminary might better fulfill the rights stated above. These suggestions are to be made through the various committees which are formed to further student interests and welfare (e.g., Academic Affairs Committee, Faith Life Committee, Library Committee, Social Life Committee, etc.).
- ◊ The right to a fair hearing and the right to appeal the decision when a disciplinary action is applied to the student as an individual or as a group member (see Grievance Policy).

And for students who are seminarians:

- ◊ The right to develop as a virtuous man in accord with the four pillars of formation of the Program of Priestly Formation [PPF]. This includes the right to a morally conducive environment which is necessary for virtuous development.

In addition, Notre Dame Seminary further stipulates these responsibilities to be accepted by each student so that they might fulfill the demands of formation:

- ◊ The student is to be fully acquainted with all the regulations and policies published in the Notre Dame Seminary Academic Catalog.
- ◊ The student is to recognize that all conduct reflects not just the individual person, but Notre Dame Seminary as an institution and the larger Catholic community, and is to behave with due respect for this larger community.
- ◊ The student is to recognize and obey the local civil laws at all times and fulfill the demands of common decency.

And for students who are seminarians:

- ◊ The student is to dedicate himself fully to the formation program as articulated in the four pillars of the PPF and as found in the Rule of Life for seminarians.
- ◊ The student is to support the healthy morale of other students and the effectiveness of Notre Dame Seminary by communicating all concerns

about their own formational progress, or the formational progress of other students, when appropriate, to the Rector or other appropriate administrators.

## Respect for Equality/Non-Discrimination Policy

Notre Dame Seminary adheres to the principle of equal educational and employment opportunities without regard to race, sex, color, creed, age, disability, or national origin.

This policy extends to all programs and activities supported by the seminary including hiring, training, promoting, salaries, transfers, and working conditions. In addition, Notre Dame Seminary conscientiously seeks to comply with all applicable legislation concerning nondiscrimination in employment practices and in development of personnel. This pertains to the protection of faculty and student rights of privacy and access of information concerning accommodations for the handicapped.

Bearing in mind that language reflects, reinforces and creates social reality, the seminary expects class conversation and written work to employ language that respects the equal dignity and worth of all human beings. Notre Dame Seminary believes in the equality of all people and respects the dignity of people from all races, cultures, religions, and ideological preferences.

## Diagnosed Learning Disabilities

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

## Family Educational Rights and Privacy Act (FERPA)

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

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

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

The Registrar's Office is physically secure. 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.

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.

## Safety and Security

**Security of Student Academic Records**

Notre Dame Seminary protects the security, confidentiality, and integrity of student academic records and maintains special security measures to protect and back up data.

Academic records are kept in the Office of the Registrar. All records are found in paper (hardcopy) format. These records are filed in fire proof file cabinets. Records from 1995 to the present are in electronic format. All electronic records are backed up both locally and on the server of the student information management system.

Three administrators have access to student records: the Rector-President, the Academic Dean, and the Registrar. In addition, the Executive Assistant to the Academic Dean, has administrative access to student records. Other faculty and administrators have access on a need to know basis only.

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

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

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

- ◊ Academic Records - After initial inspection by the Admissions Board, and prior to the student's entry in the seminary, the only persons who have access to these records are the Rector-President, Academic Dean, Registrar, and, those administrators, faculty, and/or administrative assistants as need arises. The student must give written permission for anyone else to review his files.

- ◊ Personal Records - After initial inspection, prior to the student's acceptance into the seminary by the Admissions Board, only the Rector-President and those faculty members who comprise the Admissions Board have access to the student's personal records. In cases determined by the Rector-President, members of the Priestly Formation Board may be granted permission to examine the student's records for purposes of evaluation. The student must give written permission for anyone else to review his files.

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

The Buckley Amendment (438(b)(1), (C)7(D), and (4)(A)(A)) also makes provision for inspection of student files, in well-defined circumstances, by certain state and federal officials and agencies, chiefly in connection with federally funded programs and student financial aid. This has rarely occurred at Notre Dame Seminary; when it does, a written note is appended to the student file indicating who sought the information and why (cf. above (4)(A)).

## Grievance Policy

Notre Dame Seminary commits itself to guaranteeing students the right to quality intellectual and spiritual formation and aims to be responsive to student concerns. In order to best serve the students and to protect personal dignity, Notre Dame Seminary follows procedures for resolving student complaints. If there is a grievance regarding grades, the procedures indicated under "Appealing Grades" are to be followed. For all other grievances, NDS recognizes the following procedures for resolving student complaints.

- ◊ Informally, students have three routes through which complaints may be articulated and reconciliation sought:

    - □ Students are first encouraged to address complaints with the person to whom they are directing the grievance, observing the Christian understanding of "subsidiarity."

- □ If the student does not find satisfaction with the response of the person against whom there is a grievance, the student can seek the counsel of the Rector-President who has ultimate responsibility over the formation of the students.

- □ In addition, students may submit complaints by way of the Student or Seminarian Association, especially to its president representative and class committee representatives who serve on administrative committees including Academic Affairs, Social Life, Faith Life, Pastoral Education, and Library. These committees in turn discuss the concern(s) and, if it is within their capacity, resolve them. If it is beyond the capacity of the committee, it is forwarded to 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-President. After consultation, the Rector will make the final decision regarding the grievance.

If these methods do not seem appropriate due to the nature of the grievance, or if these methods should fail to provide adequate resolution, a student may have recourse to a more formal grievance procedure. Notre Dame Seminary strongly encourages reconciliation through the informal means, in the context of mutual respect; however, when necessary, the student may pursue the following procedure.

- ◊ A student wishing to make a formal complaint about any aspect of the institution should file a grievance petition with the Vice-Rector. (If the grievance concerns the Vice-Rector, a Grievance Officer shall be appointed by the Rector-President.) Such a statement 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.

    - □ These standards can be found in the *Program for Priestly Formation* and the Notre Dame Seminary *Policies and Catalog*. A student needing assistance in locating references should contact the Vice-Rector. The Vice-Rector will assist the student in following a proper process of redress, as outlined in the institution's handbook and manuals.

    - □ Excluded from the grievance process are all decisions concerning continuation of formation and/or promotion to ordination.

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

- If the Vice-Rector or Grievance Officer deems the allegations to have merit, a Grievance Board will be assembled to hear said grievance. This Board will be composed of the Grievance Officer and two members of the seminary community to be named by the Rector-President; one of these is appointed from a list of three drawn up by the complainant; the other is appointed from a list of three drawn up by the defendant.

- Within two weeks, this Board shall hold a hearing and deliver written recommendations to the Rector-President, who will render the final decision and disseminate copies of the Board's report to the parties involved.

The dignity and privacy of all parties shall be respected throughout this process. The Grievance Petition can be found online under the Registrar's page, click on NDS Policies. Students should submit this completed form to the Vice-Rector when placing a formal complaint. A log of all formal complaints will be kept in the office of the Vice-Rector.

## Enrollment Policies

## Transfer Credit Policy

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 80 credit hours. Only those courses with a grade of C- or higher will be considered for transfer. Approval of all transfer credit will be made by the Academic Dean. Only credit that has been earned within ten years of when the student is expected to complete the degree 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.

For the Master of Arts students, a maximum of nine applicable credit hours may be transferred from other accredited institutions toward completion of the basic track, and a maximum of twelve applicable credit hours from the same institution may be transferred toward the completion of the concentration track or thesis track, or up to 18 hours for the Master of Arts (Philosophy for Theological Studies) program. Approval of all transfer credits must be obtained from the respective Directors of the Master of Arts Programs. These courses must be verified by an official transcript from the institution at which the courses were taken. Only courses taken within the past five years may transfer unless otherwise approved by the Director of the Master of Arts Programs.

For students in the Bachelor of Philosophy (Philosophy for Theological Studies) program, although the courses are taught at an undergraduate level, the program is considered a post-baccalaureate degree. Consequently, no hours credited toward a previously earned bachelor degree will be accepted as transfer credits. However, if a student transfers from another seminary, we will accept up to 30 transfer credit hours, upon determination of curricular adequacy by the Director of the Bachelor of Philosophy (Theological Studies) program.

For work that has not previously been awarded academic credit, the determination to award credit will be determined by the program director at the time of application for admission to the program. If an applicant requests credit for such work, the director of the program will consider submitted documentation (including transcripts, course descriptions, and other official descriptions of accomplished requirements and duties, such as certificates and recognitions, for non-academic work) to discern the applicability of such work to the requirements of the academic program at Notre Dame Seminary. The program director, in conjunction with the Registrar and appropriate faculty (when necessary), will compare the submitted documentation to the specific course and program requirements of the degree in question to insure that the learning objectives of the requested credit have been adequately met by the previous work accomplished by the applicant.

## Credit Hour Policy

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

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.

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

The student's advisor and the Registrar will assist the student in tracking degree requirements; however, the student is ultimately responsible.

## Credit Load Limit

Master of Divinity and Bachelor of Philosophy (Theological Studies) students are expected to take classes according to their curriculum. Master of Arts students' maximum course load is nine credit hours. All overloads must be approved by the Directors of the Master of Arts Programs. To be classified as part-time, a Master of Arts graduate student must register for three credit hours in a regular semester. To be classified as full-time, a Master of Arts graduate student must register for at least six credit hours in a regular semester.

## Add/Drop/Withdrawal from a Course

To add, drop or withdraw from a course, a student must receive initial approval from his Formation Advisor, Academic Dean or Program Director. Then, the student 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.

### Directed Independent Reading

Directed Independent Reading (DIR) courses will be offered only with the request or permission of the Academic Dean, or the respective Directors of the M.A. Programs.

Seminarians may enroll in DIR 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 DIR courses due to formation matters. The formation advisor of the seminarian is to be notified by the seminarian regarding the reasons for taking a DIR course. All DIR courses will have a work load equivalent for a 3 hour class.

## Audit Policy

For academic course audits at Notre Dame Seminary, the amount of work required of students will be decided on a case by case basis by the instructor, the Program Director and, for seminarians, their Formation Advisor.

Those not enrolled in a formation program wishing to take courses at Notre Dame without intending to apply them toward a degree may do so. These students will be classified as taking courses for audit with the understanding that all other institutional and course policies are applicable. Courses taken for audit may not be changed to credit after the initial drop/add date.

## Time Limitation to Complete Graduate Degrees

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

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

# Academic Requirements

## Academic Integrity Policy

Students of Notre Dame Seminary are required to commit themselves to responsible scholarship. It is expected that every student works and studies to the best of their ability for every course.

Students also accept responsibilities and obligations 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.

## Plagiarism Policy

NDS clearly communicates the Plagiarism Policy to new students at orientation at the beginning of each academic year. At this time all students will be asked to acknowledge their understanding of this policy by signing an Academic Integrity Policy Form. A copy of this form will be kept in the student's folder in the Registrar's office. In addition to its introduction at orientation, this Plagiarism Policy is included on all course syllabi to serve as a reminder and resource for students. The Academic Dean will keep a log of all suspected or verified instances of plagiarism. Plagiarism is considered not only an act of dishonesty but also a violation of academic integrity.

NDS defines plagiarism to include the following actions by students:

- Submitting an essay (or other written work) written in whole or in part by another student;
- Quoting or paraphrasing an essay (or other written work), in whole or in part, that was taken from a text or copied from an Internet source, without acknowledging the original source with a citation;
- Restating a clever phrase *verbatim* from another writer without acknowledging the source with a citation;
- Paraphrasing part of another writer's work without acknowledging the source with a citation;
- Reproducing the substance of another writer's argument without acknowledging the source with a citation;
- Taking work originally done for one instructor's assignment and re-submitting it to another teacher;
- Cheating on tests or quizzes through the use of crib sheets, hidden notes, viewing another student's paper, revealing the answers on my own paper to another student, through verbal or textual communication, sign language, or other means of storing and communicating information, including electronic devices, recording devices, cellular telephones, headsets, and portable computers; and,
- Copying another student's homework and submitting the work as if it were the product of one's own labor.

If a professor determines that an act of plagiarism has occurred, the consequence will be that a failing grade/zero will be given for that assignment. If a student wants to contest this judgement he or she can follow the procedures outlined in the *Appealing Grades Policy on pages 35-36.*

If a student has any doubt or uncertainty regarding the proper form of citation, he or she should consult the NDS Style Guide, utilize the ARC, and speak with his or her professor before turning in the assignment in order to get clarification.

## Attendance Policy

Notre Dame Seminary observes the following policy regarding class attendance: Regular class attendance is expected and required of all students 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 student and instructors. A student is permitted to be absent from class no more than twice the number of times the class meets per week. (You are considered absent if you are not present when attendance is taken). Thus, if a student is absent for seven classes from a course that meets three times a week, the student is in violation of school policy in this regard. The normal penalty for such a violation is the grade FA (failure due to absence).

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

In the Master of Arts (Theological Studies) Program, courses meet in an intensive Saturday format. Because of this, missing a Saturday session is never allowable if a student has not sought and received permission from the instructor. If a student is allowed to miss a Saturday session, the following conditions apply:

- ◊ The student must seek and receive permission to miss the session PRIOR TO the session;
- ◊ The student must hand in all class requirements that are due on the date of the session missed no later than the date of that session;
- ◊ The student must arrange in advance to have a fellow student tape the entire Saturday session, and notify the instructor of the name of the student who will be taping the session;
- ◊ The student must take notes on all lectures and class activities from the taped session, and submit a typed copy of these notes to the instructor PRIOR TO the next class meeting (this can be done through email);
- ◊ The student cannot achieve a grade higher than a “B” in the course;
- ◊ If the student fails to meet the above requirements, then the student will receive an “F” for the course.

- ◊ NO STUDENT IS ALLOWED TO MISS ANY ADDITIONAL SESSIONS. If a student misses an additional session they must withdraw from the course (with a grade of "W", "WP" or "WF") or receive an "F" for the course.

In addition, the Institute for Lay Ecclesial Ministry (ILEM) and the Master of Arts for Pastoral Leadership have attendance guidelines specific to their programs. Attendance at all formation events is required and expected of all candidates. Situations may arise that result in an absence. In the case of illness, emergencies or unavoidable ministry conflicts, the candidate will notify the ILEM office. In the event of missing a Saturday session, an opportunity for independent study will be assigned, thus fulfilling the requirements of ILEM.

Responsibility for completing all formation requirements rests with the candidate. Each candidate is responsible for requesting information regarding opportunities for make-up. No more than two formation events from any given year may be missed. If more than two absences occur per year, eligibility for participation in the program will be reviewed by the Director. Conflicts due to ministerial commitments should be discussed with the Director well in advance of the formation event in question.

After application and acceptance into ILEM, candidates are asked to consider their commitment to ILEM requirements as binding, with every effort made to avoid conflicts between ILEM events and personal/professional commitments. If a candidate's life situation changes in such a way that it becomes extremely difficult or impossible for them to fulfill the formational requirements, the Director may explore the option of a leave of absence from the program.

## Grading Scale

The Faculty Council has approved these standards as a guideline for grading for all students at NDS. If exceptional circumstances require a faculty member to depart from this guideline, the professor must consult with the Academic Dean and publish the amended guidelines at the beginning of the semester.

Passing grades are A, B and C.

NDS uses the following descriptions for each letter grade:

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

**A –** Shows an excellent grasp of the basic concepts, integrates them well within the discipline, understands the 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.

**B –** Demonstrates an average grasp of the basic concepts, grasps some of their implications 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.

**C –** Grasps the most important of the basic concepts, but has difficulty articulating them in a coherent manner, written and/or oral form.

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

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

**D –** Has grasped few basic concepts, and is not able to articulate them.

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

◊ With respect for objective scoring, these guidelines translate to the following numerical system.

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

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

The grades D+, D and D- are considered failing grades while still retaining their quality point value of 1.30, 1.00, and .70 respectively. Therefore, any student who fails a course by making anything less than a C- grade is required to re-take this course.

## Extension Policy

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

## Academic Progress

## Satisfactory Academic Progress Policy
*(See Financial Aid, pages 48-49)*

## Incomplete Work Policy
Any student who fails to complete course requirements, as defined in the syllabus for that course, before the end of the semester automatically receives the grade F for the course in which the delinquency occurs.

A student 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.

The proper procedure for a student to receive a grade of Incomplete for a course requires the student to receive permission from the professor and the Academic Dean or their respective Directors of the Master of Arts Programs. 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 six weeks after the end of the semester.

## Academic Probation Policy
Passing grades are A, B and C. A student is put on academic probation for the following:

A student who obtains a grade of D+ or lower in any course is automatically placed on probationary status and must repeat the course in order to get credit for the course. Students will be allowed to repeat a course only once and the course must be repeated at NDS. If the seminarian fails the course a second time, the Rector, after consultation with the faculty, will then review the status of the seminarian with the vocation director.

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

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

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

A Master of Arts (Theological Studies) student whose semester average in coursework is below a 2.70 at any time after the completion of nine semester hours is placed on

probationary status and is not allowed to register for more than three semester hours the following semester. To be removed from probationary status, the student must complete six semester hours with a GPA of 2.70 or higher for those six semester hours. If the graduate student on probation for falling below a 2.70 overall GPA is unable to achieve this by the end of the six semester hours of the probationary period, the student will be dismissed from the graduate program.

A Master of Arts student in the MA (Philosophy for Theological Studies) program whose semester average in coursework is below a 3.00 at any time after the completion of a semester is placed on probationary status and is not allowed to continue in the program without the permission of the Director of the Philosophy Programs. Moreover, any student who obtains a C or lower in any course is automatically placed on probationary status. If the student remains on probation for two or more consecutive semesters, he will be automatically dropped from the program.

Subject to review of the Master of Arts Faculty, students may be dropped from programs for factors other than GPA without having a probationary period. The student may then appeal decisions of the Master of Arts Faculty by submitting a written appeal to the Academic Dean.

## Appealing Grades Policy

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

Step One: The student 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 student then proceed to step two.

Step Two: The student 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.

The Academic Dean or the Assistant 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 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.

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

Step Three: The Academic Dean appoints an ad-hoc committee of two or three faculty members, who have some knowledge of the academic area in question, to review the matter. The Academic Dean, with the approval of these faculty members, may at his/her

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

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

## Graduation Policies

## Graduation Requirements

In order to graduate from the Master of Divinity program, seminarians must achieve a GPA of 2.00 or higher and successfully complete all courses, academic and formation requirements. Program requirements are:

- ◊ A minimum of 120 credit hours must be earned through completion of the course of study.
- ◊ A minimum GPA of 2.0 is required.
- ◊ Capstone Project

In addition, because seminary formation has as its object to make seminarians true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest, and shepherd (see *Optatam Totius* #4), the seminarians must also adequately complete all requirements of formation according to the four dimensions of priestly formation identified in the *Program for Priestly Formation (fifth edition):* spiritual, human, intellectual, and pastoral.

In order to graduate from the Master of Arts Programs, students must achieve a GPA of 2.70 or higher overall, a 3.50 G.P.A. in the area of concentration (if applicable to degree track), a 3.50 on the Research Thesis (if applicable to degree track), and successfully complete all courses and academic requirements. In addition, the following items must be completed and submitted to the appropriate individual the semester prior to graduation in order to graduate from the Master of Arts in Theological Studies:

- ◊ A completed *Self-Assessment of Theological Knowledge and Performance Skills (Final Assessment)*. This self-assessment is identical to the one completed at admission to the Master of Arts Program, and allows for measurement of program effectiveness (to be submitted to the Director of the Master of Arts Program)
- ◊ The application for graduation form completed in full and signed by the student (to be submitted to the Registrar). The graduation fee is due at the same time.

In order to graduate from the Bachelor of Philosophy (Theological Studies) Program, students must achieve a cumulative GPA of 2.0, having successfully passed all courses and completed all academic requirements as indicated in the curriculum.

## Graduating With Honors

An NDS student who has maintained a high degree of scholastic achievement is awarded a degree with 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

## Administrative/Faculty Policies

## Policy Adoption and Change, Publication, and Compliance

In order to facilitate continuous effective operation, it is necessary that Notre Dame Seminary have a clear policy to amend and adopt institutional policies in light of emergent exigencies. (Major changes are dealt with in the following section on Substantive Change.) Policy changes can be suggested by any member of the Faculty Council, who introduces the proposed change for discussion at the meeting of the Faculty Council. After appropriate discussion, and with the consent of the Rector-President, the change is voted upon by the Faculty Council.

All discussions concerning the adoption of new policies will be recorded in the minutes for the Faculty Council meetings. These minutes are dated so as to record the evolution of the understanding of the policy with respect to the missions and goals of Notre Dame Seminary. Subsequent to its approval by the Faculty Council, the newly adopted policy will be made known by the Office of the Registrar through publication in the appropriate organ of dissemination (most often the Catalog, but also including the Faculty Handbook, the Student Handbook, the Rule of Life, or the Formation Handbook, depending on the nature of the policy in question).

As efficient operation requires that the new policy be complied with, the Director of Institutional Effectiveness will confirm that the policy is being adhered to, gather evidence of implementation from the appropriate source, and assess the adequacy of the policy with respect to the mission and goals of Notre Dame Seminary. NDS policies are reviewed annually by the Faculty Council and/or the Academic Dean's office.

## Substantive Change Policy

Notre Dame Seminary is accredited by the Southern Association of Colleges and Schools' Commission on Colleges (SACSCOC) and the Association of Theological Schools (ATS), and complies with the substantive change policies as specified by those organizations. These policies require the institution to report all substantive changes accurately and efficiently to the accrediting organizations. Substantive change is a federal term for any "significant modification or expansion in the nature and scope of an accredited institution." The types of substantive change most relevant for Notre Dame Seminary include adding degree programs, adding a program at a new degree level, or developing an off-site location. The purpose of this policy is to provide a description of Notre Dame Seminary's process and procedures for any intended substantive change. Depending on the nature of the change, SACSCOC and ATS requires prior notification and approval of the change before implementation. In other cases, only prior notification is required. Please consult the SACSCOC website (http://www.sacscoc.org/SubstantiveChange.asp) and the ATS website (http://www.ats.edu/uploads/accrediting/documents/handbook-section-6.pdf) for additional details concerning other types of substantive change as well as complete regulations regarding the procedure.

To ensure compliance with SACSCOC requirements Notre Dame Seminary has a program proposal process, consisting of (1) initiation of proposals, (2) approval protocols, and (3) assessment of new programs by the Institutional Effectiveness Officer to determine whether it qualifies as a substantive change, thereby requiring approval of SACSCOC and/or ATS, either by notification for minor alterations, submitting a prospectus for adding new programs at the same level, or by submitting an application for level change. See the websites listed above for appropriate details.

## Criteria for Program Proposals

A proposal for a new or revised program may be offered by any responsible person(s) within the Faculty or Administration of Notre Dame Seminary.

Prior to officially initiating the proposal, discussions should be held with all members of the Notre Dame Seminary community who will be involved in the program in question (e.g., members of the department whose faculty will teach in the program, and any administrative support staff whose duties might be affected by the new program). These discussions are meant to establish both the perceived need for the revised or new program, as well as a broad-based support for the program.

Having gained broad-based faculty support, the proposed program should be formally outlined, including a specification of the intended purpose of the program and the personnel who would be involved. This proposal may then be brought forward for approval.

## Approval Protocols

As explained above, a program change begins in its respective department. It should first be brought to the Rector-President, whose approval is required to continue with the process. No program can seek approval without the consent of the Rector-President. The Rector-President's judgment will confirm: (1) the new program is within the Mission of Notre Dame Seminary; (2) that there is a need which the proposed program will fulfill, and is currently not served by Notre Dame Seminary programs; and, (3) Notre Dame Seminary has the capacity to adequately fulfill that need with respect to personnel and institutional resources.

This proposal is then forwarded to the Faculty Council, where the program's details will be discussed. A majority vote from the Faculty Council is required to move the proposal forward.

Having attained the support of the local Notre Dame Seminary community, the proposal will be brought before the Board of Trustees, who exercises final authority over all major curricular changes at Notre Dame Seminary.

## Assessment

Once the program gains approval, it is reviewed by the Director of Institutional Effectiveness. This review will first guarantee that there are no major conflicts of interest between the proposed program and the existing programs. The Institutional Effectiveness

Officer will also review the proposal to make sure that appropriate resources are available to meet the requirements of the program.

Having warranted the viability of the proposed program, the Institutional Effectiveness Officer also then will review the proposal to determine whether this change requires any action with respect to accrediting agencies. If it does, appropriate procedures will be followed to guarantee that the new program meets the requirements of the accrediting agencies (namely, SACSCOC and/or ATS).

The Institutional Effectiveness Officer will then monitor compliance with accreditation standard by conducting comprehensive program reviews. This includes both the annual reports required by all academic departments and educational programs, as well as the more cumulative 5-year review done for accreditations purposes.

## Academic Freedom

All faculty members at Notre Dame Seminary enjoy appropriate academic freedom. This freedom must be understood in the context of the purpose of the seminary and be balanced by the rights of the students, the institution, and the concerns of the Church (PPF 265).

It is a basic right of any individual to seek the truth and to give expression to it. The fathers of the Second Vatican Council write "It is in accordance with their dignity that all men (and women), because they are persons, that is, beings endowed with reason and free will and therefore bearing personal responsibility, are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth" (Dignitatis Humanae). It is for this reason that each faculty member is entitled to freedom for pursuing research in his or her respective field. Notre Dame Seminary subscribes to the principles of Academic Freedom as presented in the submission to the 30th Biennial Meeting of the Association of Theological Schools held in Boston, Massachusetts on June 21-23, 1976.

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

Notre Dame is a Catholic seminary and school of theology whose central function is the preparation of seminarians for the Catholic priesthood. It should be remembered that the seminary is by its nature a community of persons assisting each other in the pursuit of truth. Catholic belief holds that Christ and the Church afford sure access to divinely revealed truths. It is to obtain a fuller knowledge and understanding of these truths contained in the Sacred Scriptures and Tradition, and to deepen convictions in these truths with a view to proclaiming them to others that seminarians study and that the seminary faculty does research, teaches, and publishes. This requires that faculty members nurture and manifest loyalty to the Church and its faith as well as to Christ.

Non-Catholics accepted as members of the administration, faculty or student body are, of course, not expected to embrace the Catholic Faith. They should manifest the same respect for Catholic theological positions as they would expect for their own.

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

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

**Office Hours**

All full time faculty members are expected to publish and keep regular office hours. These hours should be included in all syllabi and posted on or near office doors. There should be a minimum of one office hour per course taught. For example, a professor who teaches three courses should be available a minimum of three hours per week to meet with students and address their questions and concerns. Any faculty members who, due to extenuating circumstances, seek exceptions to this policy must get the approval from the Academic Dean.

Adjunct faculty need not keep regular office hours but should make arrangements to meet with students at an agreed place and time as is necessitated by student request. Adjunct faculty who hold office hours only "by appointment" must communicate clearly and frequently to students how they can set up an appointment, and where they are to meet.

It is imperative that all faculty keep faithfully to their stated office hours, and that students feel welcomed during those times. If, due to an emergency or required absence, faculty are unable to keep to scheduled office hours, students must be given advance notice and alternate options.

**Due Process and Faculty Grievances**

In the case where professors feel they have a grievance, owing to a non-renewal of contract, or not receiving the contract they would ordinarily be entitled to, efforts should first be made to settle the matter in an informal and amicable manner. If the situation is due to alleged professional deficiencies, the matter should be discussed in an interview by the professor filing the grievance with the Contract Review Committee. Specific suggestions for improvement should be made to the professor in writing. A similar informal procedure will be followed in the case of resolution of conflicts regarding correctness of theological expression on the part of faculty members (PPF 364-367).

If the above procedure does not settle the matter (i.e. the professor still has a grievance), an ad hoc Faculty Appeal Committee should be established. This should consist of three faculty members, at least two of whom are familiar with the given professor's area of competence. No member of the Contract Review Committee should serve on this committee.

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

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

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

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

## Intellectual Property

The vitality of any institution of higher learning depends intrinsically on the quality and robustness of the processes of research and creative communication which characterize its life. Notre Dame Seminary seeks to encourage those processes among faculty, students and staff in every aspect of its institutional life. One measure of that encouragement is the protection that is afforded to the intellectual property of each and every constituency in the Seminary.

The term "intellectual property" is understood to include all written or orally communicated results of scholarship, research, teaching or other intellectual pursuit by faculty, students or staff.

Notre Dame Seminary recognizes that full rights of ownership of all such work belong to the creator of such work. The single exception to this policy concerns those productions which fulfill responsibilities of employment by the Seminary and can rightly be understood as "works for hire" under United States law. In those cases, ownership will be exercised solely by Notre Dame Seminary. (See the NDS website and/or the *Faculty Handbook* for further details on this policy.)

## Financial Matters and Procedures

## Financial Obligations

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

## Financial Aid

To be eligible for federal financial aid at Notre Dame Seminary (NDS), a student must be enrolled at least half-time (6 hours). In addition, students must meet Satisfactory Academic Progress (SAP) guidelines (see section on SAP for details pages 48-49).

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

Demonstrated need will be determined when the Financial Aid Office at NDS subtracts the Total Family Contribution from the Institutional Student Expense Budget. This need will be met to the extent allowed by available funds.

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."

Graduate and professional degree students may be eligible to receive aid from the William D. Ford Federal Direct Loan (Direct Loan) Program. Under this program, the Department of Education is the lender rather than a bank or other financial institution.

There are two types of Direct Loans that graduate degree students may receive:

- Direct Unsubsidized Loans—Eligible students may borrow up to $20,500 per school year.
- Direct PLUS Loans—Eligible graduate and professional degree students who need to borrow more than the maximum unsubsidized loan amounts to meet their education costs may apply for a PLUS loan. A credit check will be performed during the application process

Students must meet the following basic eligibility requirements to apply for a Federal Direct Unsubsidized Loan:

- be a U.S. citizen or an *eligible noncitizen*;
- have a valid Social Security number (with the exception of students from the Republic of the Marshall Islands, Federated States of Micronesia, or the Republic of Palau);
- be registered with Selective Service, if you're a male (you must register between the ages of 18 and 25);
- be enrolled or accepted for enrollment as a *regular student* in an eligible degree program (A *regular student* is enrolled or accepted for enrollment at an institution

for the purpose of obtaining a degree or other recognized education credential offered by that institution.
- be enrolled for at least 6 credit hours each semester;
- annually complete the Free Application for Federal Student Aid (the "FAFSA") ;
- not be in default on any prior federal student loans;
- maintain *satisfactory academic progress* towards completing their degree requirements.

**ANNUAL CAP ON BORROWING:**
The Financial Aid Office at NDS determines the amount you can borrow based on your cost of attendance for the academic year and any other financial aid you receive from your diocese and any other formal aid program. For more information on your "cost of attendance", see the NDS website.

## Seminarian Responsibility for Financial Aid

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."

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.

**BORROW ONLY WHAT YOU NEED**
Interest on an unsubsidized direct student loan begins to accrue as soon as the funds are fully disbursed. NDS recommends seminarians receive counseling from their Ordinary or Vocation Director as well as completing both the online *Entran*ce and *Financial Awareness Counseling* modules on the Studentloans.gov website 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

- If you choose not to pay the interest while you are in school and during grace periods and deferment or *forbearance* periods, your interest will accrue (accumulate) and be capitalized (that is, your interest will be added to the principal amount of your loan).

## Other Available Funds

Veterans' Benefits may be used to pay for a student's expenses while attending NDS. Applications for these benefits must be made through the Veterans Administration Office Vocational Rehabilitation is available to students who qualify. Students can inquire about this state aid program by calling or writing the Department of Vocational Rehabilitation. 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

## Archdiocese of New Orleans Handing on the Faith Program

The student must complete the one-time Theology Scholarship Agreement which requires either: a) a commitment to full-time employment in a Catholic parish, school, office or approved ministry of or located in the Archdiocese of New Orleans for three years; b) repayment of all tuition remission received through HOF.

The student must also complete the Application for Scholarship, which must be submitted every semester. All forms must be submitted to the Master of Arts Department by the appropriate deadline (i.e. 1st Monday of April for Summer, 2nd Monday of July for Fall, and 1st Monday of December for Spring, unless these dates are seminary holidays. In the latter case, students will be notified and the date will usually be postponed one week.).

Students who meet the above requirements must attach a Written Explanation of their Financial Need to the Theology Scholarship Agreement. A new written explanation of financial need must be submitted every two years.

Finally, the Catholic Foundation will make the final decision regarding funding. Preference is given to students who have made significant progress toward degree completion and who have demonstrated strong academic success in the Theology Program.

## Application for Financial Aid

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

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

Financial Aid may be withdrawn if the student is placed on academic probation. See Probation Policy.

The student aid application and acceptance process is separate from the admission process of NDS. Acceptance for student aid does not constitute acceptance for admission

to NDS. Any offer of student aid made by the Financial Aid Office becomes null and void if the student in question is not accepted for admission.

## Payments

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

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

## Refund of Tuition

A student who withdraws from NDS must return a completed withdrawal form to the Registrar's Office. The last day for official withdrawal from classes is listed on the Academic Calendar which can be found on the website. Mere cessation of attendance does not constitute withdrawal as the completion of a withdrawal form is mandatory.

Students who withdraw from the school or from a course are entitled to a refund of a percentage of their tuition. The date of receipt of the withdrawal notice by the Registrar will determine the amount of tuition refund. Refunds are a percentage of the total tuition payable in the semester in which the student withdraws, not a percentage of the total amount billed to the student. No refunds are made when a student is suspended or dismissed for academic, disciplinary or financial reasons. Tuition refunds are made on the following basis:

- ◊ If formal notice is received within a week after the beginning of the semester, a refund of 80% of the tuition is made.
- ◊ If formal notice is received within three weeks after the beginning of the semester, a refund of 60% of the tuition is made.
- ◊ If formal notice is received within five weeks after the beginning of the semester, a refund of 40% of the tuition is made.
- ◊ No refunds are allowed after the fifth week of classes.
- ◊ Refunds for Saturday classes will differ. Please contact the Finance Office for details.

## Refund of Room and Board

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

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."

## Official and Unofficial Withdrawal Date

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

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

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

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

## Treatment of Title IV Funds When a Student Withdraws

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

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

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

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

## Order of Return of Title IV Funds

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

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

## Time Frame for the Return of Title IV Funds

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

## Satisfactory Academic Progress Policy

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

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

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

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

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

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

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

# Academic Programs

# Bachelor of Philosophy (Philosophy for Theological Studies)

## Introduction

Notre Dame Seminary offers a two-year Bachelor of Philosophy for Theological Studies Program (listed as Bachelor of Philosophy (Philosophy for Theological Studies) and abbreviated as B.Phil.) for those college graduates who need to transition into seminary life and complete the undergraduate academic courses in philosophy, Scripture, and Latin required by the USCCB's Program for Priestly Formation. Upon completion of those academic requirements, seminarians are awarded the post-graduate Bachelor of Philosophy (Philosophy for Theological Studies) degree.

Bachelor of Philosophy (Philosophy for Theological Studies) seminarians are fully incorporated members of Notre Dame's apostolic community. Their academic program is designed to prepare them for the study of theology at the graduate level. Their formation program equips them with the necessary tools to being preparation for ordained ministry. Seminarians in the B.Phil. program live, work, study, and pray with the whole community, providing a supportive foundation for their transition into their lives as theologians.

## History

The predecessor to the Bachelor of Philosophy (Philosophy for Theological Studies) Program at Notre Dame Seminary was started in 1994 as a Pre-Theology program in order to offer those seminarians on campus preparation for theological studies. Prior to that time, seminarians would take philosophy at Loyola University, while taking the religious studies courses at NDS. Sr. Janet Bodin, MSC, was named the initial Director of the Pre-Theology Program, and developed the original curriculum for that program. She continued to shepherd the Pre-Theology Program until her retirement in 2010.

While the program continued to be refined over the years, the most significant change in the Pre-Theology Program occurred in 2007 as a result of the Fifth edition of the Program for Priestly Formation (PPF), the authoritative directions for seminary education published by United States Conference of Catholic Bishops. This document increased the number of required units in Philosophy from 24 to 30, specifically required that certain courses be taken by all seminarians, and also instituted a requirement in Latin for all seminarians. This entailed a curriculum revision, as seminarians now had to take more required classes, and more classes were required, thereby significantly regularizing the curriculum and eliminating the problem of seminarians choosing what they wanted to take and in which semester they were to take it. Thus, there was for the first time a consistent order to the nine required classes with clearly delineated pre-requisites taken before higher-level courses. One elective, on varying topics, was to fulfill the remaining three units. While the curriculum has been further perfected in the intervening years, including moving some classes and creating an introductory research and writing course, the classes stipulated by the PPF remain the core of the Bachelor of Philosophy

(Theological Studies) Program. In 2014, SACSCOC accredited the Pre-Theology Program at Notre Dame to offer Bachelor of Philosophy (Philosophy for Theological Studies) post-graduate degrees upon completion of all requirements.

## Admission Guidelines

The Bachelor of Philosophy (Philosophy for Theological Studies) degree is a program leading to ordination to the ministerial priesthood. Evaluation of these candidates includes not just academic records, but also sacramental, psychological, and personal preparation. Consequently, Notre Dame Seminary shares certain admissions responsibilities with the diocese or religious order/congregation which is sponsoring the candidate, for it is the sponsor's duty to aid and evaluate the candidate during his period of discernment of vocation. Once the candidate has attained sponsorship, he can then apply to Notre Dame Seminary's academic and formational programs. However, Notre Dame Seminary retains the right for final admission decisions, as well as the right to placing the candidate in the appropriate academic program or level based upon submitted application materials. The application process reflects this shared responsibility.

## Application for Priestly Formation as a Prerequisite

As the B. Phil. degree is for seminary candidates, all the requirements for priestly formation must be fulfilled as part of the application process. For this, see the complete description of the application process as 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 in *Pastores Dabo Vobis* is the instrument that provides the vision for the faculty and administration of Notre Dame Seminary. 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*. 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.

Application materials are gathered and initially evaluated by the sponsoring diocese or congregation during the period of vocational discernment. These requirements are enumerated and described in detail in the *Application and Admission Guidelines*. This includes (1) a thorough screening process of personal interviews, evaluations from their pastors and fellow parishioners, academic records, and standardized test scores. In addition, (2) the admission process will include a thorough physical examination in order to assure that the applicant possesses the good health necessary for seminary training. (3) The psychological assessment is an integral part of the admission process, with special attention paid to the applicant's readiness to embrace the Church's expectations regarding chastity and priestly celibacy. If the candidate has been previously enrolled in seminary formation, (4) those records will be scrutinized in order to ascertain if positive growth has taken place. Other potential impediments to ordination, as denominated in *Canon* 1041, will also be examined.

When the sponsor believes the candidate has proved his worthiness, application materials are forwarded to Notre Dame Seminary, which confirms the complete application file.

These include the following documents (see the *Application and Admission Guidelines* for details):

- Academic Assessments
    - Seminary Application Form; (incl. financial disclosure)
    - Official Academic Transcripts;
    - Recommendation Forms (including from previous seminary or religions congregation, if applicable);
- Formational Assessment
    - Canonical Suitability Profile Interview;
    - Spiritual Autobiography;
    - Certificates of Baptism and Confirmation;
    - Parents' Marriage Certificate;
    - Code of Pastoral Conduct and Previous Formation Reports
    - Psychological Testing and Interview and Psychological Testing Consent Form;
- Legal Assessments
    - Candidate Medical Form;
    - Background Checks:
    - Consent Form for Scrutiny;
    - Recent Photograph;
    - Birth Certificate;
    - Proof of Residency;
    - Insurance Information;

These materials will be reviewed by the Rector and, when applicable, other members of the Admissions committee. (That committee includes the Vice Rector, Director of Pre-Theology, Director of Counseling Services, Academic Dean, and the Assistant Academic Dean.) The Rector will then conduct an Entrance interview to confirm the candidate's readiness to begin formation.

## Application for Admission to the Degree Program

Application for the degree program will assume the candidate has been judged to be ready for priestly formation. Based upon the evaluation of the Academic Assessments listed above, the candidate will be placed in the B.Phil. Program, provided he has met the following requirements:

- Applicants for the B.Phil. program must have sponsorship from a bishop or religious community.
- The applicant must have obtained a bachelor's degree from an accredited college.
- As part of the bachelor's degree, the applicant must have completed the requisite general education in order to be prepared for the post-baccalaureate B.Phil. program. Thus, the Director of Admissions shall assess the general education classes listed on transcripts to guarantee adequate preparation in the foundational skills of reading, writing, and thinking. Any student lacking adequate preparation will be enrolled in the appropriate classes offered by one of our consortium partners.

- If seminarians have not completed a bachelor's degree upon entering Notre Dame Seminary, they can be enrolled at University of Holy Cross (UHC) to achieve a Bachelor of Arts in Liberal Arts.
- 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. A non-degree student could be granted the degree as stipulated by the ATS Degree Program Standard A.4.1.2.
- Results of *Test of English as a Foreign Language (TOFEL)* must be submitted if non-native speaker. See policies for International students above in the *Catalogue.*

Application for the Fall semester should be made as soon as possible in the early Spring. The formal deadline for application is July 1st. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Fall semester unless approved by the Rector-President.

Application for the Spring semester must be submitted along with all the necessary documents by November 1st. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Spring semester unless approved by the Rector-President.

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

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

## Program Goals

In order to prepare the seminarian for the articulation and interpretation of the revealed truths of theology, and to give the seminarian the intellectual skills to minister in a world unreceptive to that revelation, we establish the following as the goals for the B.Phil. program.

- ◊ A knowledge of the fundamentals of philosophical reasoning, and a comprehension of how philosophical reasoning has developed in the Western tradition.
- ◊ A knowledge of the content of the faith as presented in Scripture and Tradition.
- ◊ A development of the practical skills of critical reading, analysis of arguments, and dialectical writing.
- ◊ A comprehension of the elements of spirituality as the lived manifestation of the faith.
- ◊ An understanding of how these philosophical principles are applied to various aspects of the human condition, especially knowledge of self and

world and the proper way to act in it, and an ability to analyze and critique various theories for their cogency and correctness.

- ◊ An ability to synthesize these principles into a coherent worldview in which the intelligibility of all reality is properly ordered, utilizing both faith and reason as means to truth, while being able to properly discriminate the appropriate realms of faith and reason.
- ◊ An assimilation of the skills needed to discern and evaluate unspoken philosophical assumptions, and to articulate arguments in favor of and critiques of those assumptions insofar as they are relevant for defending the doctrines of the Church.
- ◊ An ability to read and understand Church documents written in Latin, including the ability to participate in liturgical celebrations conducted in Latin.

## Curriculum

The curriculum for Bachelor of Philosophy (Theological Studies) is, therefore, as follows:

| *Fall 1* | | *Credits* |
|---|---|---|
| PH 101 | Logic/Critical Thinking | 3 |
| PH 102A | History of Philosophy: Ancient – Medieval | 3 |
| PH 103 | Philosophical Anthropology | 3 |
| DT 101 | Catechism of the Catholic Church I | 3 |
| SS 101 | Introduction to Old Testament | 2 |
| BEL 101 | Ecclesiastical Latin I | 3 |
| **Semester Total** | | **17** |

| *Spring 1* | | |
|---|---|---|
| PH 100 | Writing for Philosophy and Theology | 2 |
| PH 102B | History of Philosophy: Modern-Contemporary | 3 |
| PH 104 | Epistemology and Ontology | 3 |
| DT 102 | Catechism of the Catholic Church II | 3 |
| SS 102 | Introduction to New Testament | 2 |
| BEL 102 | Ecclesiastical Latin II | 3 |
| **Semester Total** | | **16** |

| *Fall 2* | | |
|---|---|---|
| PH 201 | Philosophical Ethics | 3 |
| PH 202 | Philosophy of God | 3 |
| PH 301 | Philosophy Elective | 3 |
| SPT 201 | Prayer: Introduction to Sources and Methods | 2 |
| HP 201 | Introduction to Homiletics | 3 |
| BEL 201 | Ecclesiastical Latin III | 2 |
| **Semester Total** | | **16** |

| *Spring 2* | | |
|---|---|---|
| PH 203 | Philosophy of Thomas Aquinas | 3 |

| | | |
|---|---|---|
| PH 204 | Philosophy/Theology Seminar | 3 |
| PH 205 | The Emergence of the Image: Human Evolution | 3 |
| SPT 202 | Survey of Christian Spirituality | 2 |
| FE 201 | Introduction to Pastoral Ministry | 1 |
| BEL 202 | Ecclesiastical Latin IV | 2 |
| **Semester Total** | | **14** |
| | | |
| **Total Curriculum Hours** | | **63** |

## Transfer credits for Bachelor of Philosophy (Theological Studies) Degree

The Bachelor of Philosophy (Theological Studies) degree, although taught at an undergraduate level, is a post-baccalaureate degree. Consequently, no units credited toward a previously earned bachelor degree will be accepted as transfer units. However, if a student transfers from another seminary, we will accept up to 30 transfer units, upon determination of curricular adequacy by the director of the B.Phil. program.

## Pre-Theologians without an Undergraduate Degree

NDS has an agreement with the University of Holy Cross (UHC) for seminarians that have not completed a bachelor's degree upon entering Notre Dame Seminary. Those seminarians can be enrolled at UHC to achieve a Bachelor of Arts in Liberal Arts and then go on to complete the four-year theology program at Notre Dame Seminary. At NDS, those completing this program will earn a Master of Arts (Theological Studies) degree rather than the Master of Divinity degree.

The UHC Bachelor's degree in Liberal Arts program requires 121 credit hours, and, through this agreement, is fulfilled by 61 credit hours in General Education taken at UHC (although up to 24 credit hours may be transferred from previous educational institutions, and 18 of these hours are accounted for by classes in the NDS Bachelor of Philosophy curriculum). In addition, 60 credit hours in philosophy and theology are taught at NDS and are considered UHC courses as the professors are credentialed through UHC (though UHC does not differentiate these, grouping them together as "Pastoral Training".) The Master of Arts is earned according to the stipulations of the NDS Master of Arts in Theological Studies program, with the classes specified in the M.A.T.S. section of this catalog.

# Master of Divinity

## Introduction

The Master of Divinity is a professional ministerial degree, approved by the Commission on Accrediting of the Association of Theological Schools (ATS). It aims to cultivate an integrated formation of the seminarian through (1) a comprehensive and faithful understanding of the Catholic theological tradition that engages contemporary contexts and prepares candidates to be public teachers of the faith; (2) a lively spiritual life rooted in the Catholic tradition that empowers candidates to be holy and lead others to holiness; (3) growth in human maturity that is appropriate to ecclesial leaders; and (4) the acquisition of the skills required for effective pastoral ministry. The Master of Divinity is designed to be completed by seminarians while they are fulfilling the requirements of the program of priestly formation.

The degree program aims to prepare seminarians to share in a special way in the three-fold office of Christ: teaching the Gospel, celebrating the divine mysteries, and shepherding God's people. The degree demands:

- ◊ a general knowledge of the Catholic Tradition and skills for life-long learning
- ◊ an understanding of contemporary contexts for evangelization
- ◊ the human and spiritual dimensions of priestly formation
- ◊ the pastoral qualities and skills necessary for service as priests

## Admission Guidelines

The Master of Divinity degree is a program leading to ordination to the ministerial priesthood. Evaluation these candidates includes not just academic records, but also sacramental, psychological, and personal preparation. Consequently, Notre Dame Seminary shares certain admissions responsibilities with the diocese or religious order/congregation which is sponsoring the candidate, for it is the sponsor's duty to aid and evaluate the candidate during his period of discernment of vocation. Once the candidate has attained sponsorship, he can then apply to Notre Dame Seminary's academic and formational programs. However, Notre Dame Seminary retains the right for final admission decisions, as well as the right to placing the candidate in the appropriate academic program or level based upon submitted application materials. The application process reflects this shared responsibility.

**Application for Priestly Formation as a Prerequisite**

As the Master of Divinity degree is for seminary candidates, all the requirements for priestly formation must be fulfilled as part of the application process. For this, see the complete description of the application process as 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 in *Pastores Dabo Vobis* is the instrument that provides the vision for the faculty and administration of Notre Dame Seminary. 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*. 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.

Application materials are gathered and initially evaluated by the sponsoring diocese or congregation during the period of vocational discernment. These requirements are enumerated and described in detail in the *Application and Admission Guidelines*. This includes (1) a thorough screening process of personal interviews, evaluations from their pastors and fellow parishioners, academic records, and standardized test scores. In addition, (2) the admission process will include a thorough physical examination in order to assure that the applicant possesses the good health necessary for seminary training. (3) The psychological assessment is an integral part of the admission process, with special attention paid to the applicant's readiness to embrace the Church's expectations regarding chastity and priestly celibacy. If the candidate has been previously enrolled in seminary formation, (4) those records will be scrutinized in order to ascertain if positive growth has taken place. Other potential impediments to ordination, as denominated in *Canon* 1041, will also be examined.

When the sponsor believes the candidate has proved his worthiness, application materials are forwarded to Notre Dame Seminary, which confirms the complete application file. These include the following documents (see the *Application and Admission Guidelines* for details):

- Academic Assessments
    - Seminary Application Form; (incl. financial disclosure)
    - Official Academic Transcripts;
    - Recommendation Forms (including from previous seminary or religions congregation, if applicable);
- Formational Assessment
    - Canonical Suitability Profile Interview;
    - Spiritual Autobiography;
    - Certificates of Baptism and Confirmation;
    - Parents' Marriage Certificate;
    - Code of Pastoral Conduct and Previous Formation Reports
    - Psychological Testing and Interview and Psychological Testing Consent Form;
- Legal Assessments
    - Candidate Medical Form;
    - Background Checks:
    - Consent Form for Scrutiny;
    - Recent Photograph;
    - Birth Certificate;
    - Proof of Residency;
    - Insurance Information;

These materials will be reviewed by the Rector and, when applicable, other members of the Admissions Board. (That committee includes the Vice Rector, Director of

Admissions, Director of Counseling Services, Academic Dean, and the Assistant Academic Dean.) The Rector will then conduct an Entrance interview to confirm the candidate's readiness to begin formation.

**Application for Admission to the Degree Program**

Application for the degree program will assume the candidate has been judged to be ready for priestly formation. Based upon the evaluation of the Academic Assessments listed above, the candidate will be placed in the B.Phil. Program, provided he has met the following requirements:

- Applicants for the Master of Divinity program must have sponsorship from a bishop or religious community.
- The applicant must have obtained a bachelor's degree from an accredited college.
- 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*. This includes 30 hours of philosophy. Students who are deficient in philosophy or who have earned no credits in philosophy may be accepted into the seminary's pre-theology program (see the Bachelor of Philosophy (Theological Studies) degree program).
- Seminarians who do not have college degrees, but who have completed Pre-theology programs, can be accepted as non-degree seminarians provided the total enrollment of such seminarians does not exceed 10% of the total enrollment. A non-degree student could be granted the degree as stipulated by the ATS Degree Program Standard A.4.1.2.
- Results of *Test of English as a Foreign Language (TOFEL)* must be submitted if non-native speaker. See policies for International students above in the *Catalogue*.

Application for the Fall semester should be made as soon as possible in the early Spring. The formal deadline for application is July 1st. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Fall semester unless approved by the Rector-President.

Application for the Spring semester must be submitted along with all the necessary documents by November 1st. While late applications may be considered, applicants are urged to file necessary documents as early as possible. No late applications will be considered one week prior to the beginning of the Spring semester unless approved by the Rector-President.

The Academic Dean will evaluate the academic qualifications of applicants and determine their acceptability for the various academic programs.

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

## Admission Requirements

The following are the requirements for admission to the Master of Divinity Program:

Applicants for the Master of Divinity program must have sponsorship from a bishop or religious community.

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

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.

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

## Description and Goals

The primary mission of Notre Dame Seminary is to form priests in the Catholic Tradition. This mission 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).

The following are the Goals for the Master of Divinity Program:

- ◊ 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.).
- ◊ 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).
- ◊ 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).

◊ 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).

## Curriculum

The following is the curriculum for the Master of Divinity degree consisting of **124 credit hours.**

First Year Fall Semester

| Course Number | Course Name | Credits |
|---|---|---|
| DT 501 | Fundamental Theology | 3 |
| FE 501 | Pastoral Exposure Program I | 0 |
| MT 501 | Principles of Moral Theology | 3 |
| PT 501 | Pastoral Theology | 3 |
| SL 501 | History and Theology of Liturgy | 3 |
| SpT 501 | Spiritual Theology | 3 |
| SS 501 | Methodology of Biblical Studies | 2 |
| | **Semester Total** | **17** |

First Year Spring Semester

| Course Number | Course Name | Credits |
|---|---|---|
| DT 502 | God: One and Triune | 3 |
| FE 502 | Pastoral Exposure Program II | 0 |
| HP 502 | The Priest as Preacher and Teacher | 2 |
| HT 502 | The Patristic Period | 3 |
| LT 502 | Introduction to Liturgical Documents | 2 |
| MT 502 | Morality and the Virtuous Life | 3 |
| SS 502 | Pentateuch | 3 |
| | **Semester Total** | **16** |

First Year Summer Semester

| Course Number | Course Name | Credits |
|---|---|---|
| FE 591 | Theology Summer Ministry | 2 |

Second Year Fall Semester

| Course Number | Course Name | Credits |
|---|---|---|
| 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 |
| | **Semester Total** | **16** |

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 |
| | **Semester Total** | **17** |

Second Year Summer Semester

| **Course Number** | **Course Name** | **Credits** |
|---|---|---|
| FE 592A | 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 |
| | **Semester Total** | **13** |

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 |
| PT 506 | Pastoral Reflections on Marriage and Family | 0 |
| SL 506 | Theology of the Priesthood and Holy Orders | 2 |
| SS 506 | Johannine Literature | 3 |
| | **Semester Total** | **13** |

Fourth Year Fall Semester

| **Course Number** | **Course Name** | **Credits** |
|---|---|---|
| FE 507 | Supervised Parish Internship (Summer and Fall) | 6 |
| HT 507 | Catholicism in U.S. History | 2 |
| PT 507 | Church Administration | 1 |
| SL 507 | Sacraments of Healing | 2 |

| | | |
|---|---|---|
| SpT 507 | Spiritual Direction I | 1 |
| | **Semester Total** | **12** |

Fourth Year Spring Semester

| **Course Number** | **Course Name** | **Credits** |
|---|---|---|
| LT 508 | Sacraments Practicum II: Prebyteral Ministries | 2 |
| MT 506 | Catholic Social Teaching | 3 |
| PT 508 | Theology of the Laity for Pastoral Ministry | 2 |
| PT 518 | Capstone Project | 1 |
| SS 508 | Psalms and Wisdom Literature | 2 |
| SpT 508 | Spiritual Direction II | 1 |
| | **Semester Total** | **11** |
| Electives | | |
| | Elective | 2 |
| | Elective | 2 |
| | **Semester Total** | **4** |

| | |
|---|---|
| **Total Curriculum Hours** | **124** |

## Capstone Project

The Capstone Project serves as an opportunity for each seminarian to evidence his own master of integrating the four Pillars of Formation (spiritual, intellectual, human, pastoral), the *munera* of ministerial priesthood (priest, prophet, shepherd) and the promises of Holy Orders (celibacy, obedience, prayer).

The Capstone Project selects existing program requirements, and synthesizes them into an endeavor which will construct an artifact facilitating the process of evaluation. This artifact, called the "Capstone Portfolio," contains evidence of this integration, culminating in a 15 page theological reflection paper responding to a particular pastoral experience during the deacon internship. This paper is jury graded by faculty and presented by the seminarian in a public forum during the Spring semester of Fourth Theology.

## Seminarians Pursuing the M.A. (Thesis)

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

Thesis research procedures are different for seminarians and non-seminarians, although the thesis defense procedures are the same.

**M.A. THESIS PROCEDURES FOR SEMINARIANS**

Seminarians are encouraged to consider the pursuit of a thesis when they meet all of the following requirements:

1. A 3.5 in all courses in the area of theology in which the thesis is to be written;
2. Permission from the seminarian's bishop or religious superior;
3. A 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);
4. Successful completion of the Language proficiency exam;
5. Seminarians must write the thesis in the 4th year of seminary formation:
   - ◊ They must have completed 1-4 above by the end of the Spring semester of 3rd Year;
   - ◊ They must follow all applicable guidelines below;
   - ◊ They are not allowed to pursue continuation beyond the Spring semester of 4th year.

**Thesis Credit Hours/M.A. (Thesis) Degree Designation for Seminarians**

The thesis represents three (3) credit hours in the M.A., Theological Studies curriculum; all seminarians who pursue the thesis will receive the M.A. in Theological Studies degree, either in lieu of the M.Div. or in addition to the M.Div. in the case of seminarians who have enough graduate hours to fulfill the requirements of both degree programs. The Research Thesis Process begins in the semester prior to the semester in which the seminarian registers for the thesis hours (see steps 1-4 below), but is completed within the semester after the semester for which the thesis hours are registered (see steps 5-12 below). If the seminarian does not complete the thesis in the final semester of 4th year, the process is discontinued and the student receives a grade of "W."

If a seminarian chooses to withdraw from the thesis, normal rules for withdrawal from courses apply. Seminarians who withdraw will automatically be placed into the M.Div. degree designation.

**Research Thesis Process for Seminarians**

The research phase of the Research Thesis Process involves the following steps:

THIRD YEAR

1. Seminarian selects an appropriate research topic after advising with at least one faculty member in the area of concentration;
2. In the second semester of 3rd year, 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 in order to allow sufficient time for steps 3-4 below. The seminarian must demonstrate eligibility at that time, including a current transcript or statement from the Registrar demonstrating that the seminarian has a) a 3.5 average or above in all courses in

the thesis area (e.g. Sacred Scripture); and b) has passed the Language Proficiency exam.

3. In the second semester of 3rd year, seminarian chooses a faculty member to be the Thesis Director with the agreement of the faculty member; faculty member notifies the M.A. Program Director by email that he has agreed to serve the seminarian as Thesis Director;
4. In the second semester of 3rd year, seminarian submits a thesis proposal and bibliography to the Thesis Director and the Director of the M.A. Program no later than the last day of February of 3rd Year. 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;

FOURTH YEAR

Semester of Registration-Fall Semester (seminarians may only register for thesis hours for the Fall semester of the academic year)

5. Seminarian registers for thesis hours (DT 701, HT 701, MT 701, SL 701 SpT 701 or SS 701 Research Thesis) for the semester following the approval of proposal/bibliography (Fall semester of 4th Year). Since this process takes two semesters, the seminarian will receive an "I" for thesis hours at the end of the Fall semester which will be replaced with a grade at the end of the Spring semester of 4th Year.
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, first and second readers serve as members of the Defense Committee along with the Thesis Director) no later than the last week of August of 4th Year;
7. Seminarian composes thesis using the guidelines given in the *NDS Style Guide*, 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 1st Monday of December. *If this stage of the process is not completed by this date, the thesis process will be discontinued by the Thesis Director and the student will receive a grade of "W"*;
8. The thesis is then submitted by the Thesis Director to the first reader for his evaluation.

Semester following the Semester of Registration for Thesis Hours-Spring Semester

9. The first reader carefully reads the draft and then indicates in writing any additional changes which need to be made and returns his corrections and revisions no later than February 15.
10. 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 March 15. *If at this time the written thesis is not yet satisfactory to the Thesis*

*Director and first reader, the thesis process is discontinued by the Thesis Director and a grade of "W" is submitted to the Registrar by the Thesis Director*;

11. 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:
    a) The thesis exhibits graduate-level quality in written expression, including proper footnoting and bibliography;
    b) 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.
12. 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;
13. 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.
14. The Registrar publicizes the thesis defense to the entire Notre Dame Seminary community (faculty, staff, and students).

**Thesis Defense Process (this process is the same for both seminarians and non-seminarians)**

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.

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.

1. The Chair convenes the defense, welcomes the candidate, the Defense Committee and the audience, and outlines the process to be followed;
2. The Chair introduces the Director, who introduces the Defense Committee, the candidate and the thesis topic and asks the candidate to make a presentation of the thesis. The presentation is within a time span of 15 to 20 minutes;
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 clear and fairly examine the candidate on the topic of the written thesis;
4. After the questions from the Defense Committee, the Chair invites questions from the audience for 15 minutes;

5. After audience questions, the Chair invites the candidate to make any closing statement he might wish to make (2-3 minutes);
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;
7. After Committee deliberations, the Chair invites the candidate back into the room to receive the grade and comments from the Defense Committee;
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;
9. After the thesis defense, Thesis Director submits the final grade to the Registrar;
10. After receiving two bound copies from the candidate, the Thesis Director submits one to the Stahl Memorial Library.

**Thesis Director Responsibilities**

- ◊ Abide by all established deadlines in the Research Thesis Process;
- ◊ Assist the seminarian in refining topic and offer suggestions regarding scope and bibliography;
- ◊ Review and approve the thesis proposal and bibliography;
- ◊ Give critical feedback during the composition of the thesis on a chapter by chapter basis;
- ◊ Submit the penultimate draft to the first reader for his/her input and submit first reader's suggestions and revisions to seminarian;
- ◊ Carefully read and evaluate the final draft to insure that all required changes have been made;
- ◊ Submit the final draft to the first and second readers for their evaluation;
- ◊ Carefully read and evaluate the final draft in preparation for Thesis Defense;
- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis;
- ◊ (Post-defense) Submit grade for Thesis to Registrar;
- ◊ (Post-defense) Oversee the final steps of thesis completion after the defense, i.e. binding and library submission.

**First Reader Responsibilities**

- ◊ Carefully read and evaluate the penultimate draft of the written thesis and submit suggestions and necessary revisions;
- ◊ Carefully read and evaluate the final draft in preparation for Thesis Defense;
- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis.

**Second Reader Responsibilities**

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

- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis.

## Master of Arts (Theological Studies)

## Introduction

Notre Dame Seminary is an institution of higher learning, while primarily preparing men for ministerial priesthood in the Roman Catholic Church, also seeks to prepare students for advanced study in theology, as well as to aid those who seek to deepen their understanding of Catholic theology. Through the Master of Arts in Theological Studies, Notre Dame Seminary fulfills this secondary mission, which it considers a vital element of its overall mission and a vital service to the Church and the community at large.

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

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

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

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

The M.A.T.S. degree program is administered by the Director of the Master of Arts Programs under the guidance of the Academic Dean and the Rector-President of Notre Dame Seminary.

## Admission Requirements

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

- A completed M.A.T.S. Application Form;
- An Intellectual Autobiography (see guide) and a Research Sample from previous academic work;
- A minimum 3.0 undergraduate grade-point average and a baccalaureate degree from a university or college approved by a recognized regional accrediting agency in the United States or proof of equivalent training at a foreign university;
- 12 appropriate undergraduate credit hours in Philosophy (such as epistemology, metaphysics, ethics, Thomistic philosophy, natural theology, ancient philosophy, medieval philosophy) are required for admission. Students without 12 hours may be admitted provisionally but must complete this requirement at NDS within the first two semesters of enrollment. 6 credit hours of required Theology courses may be completed while students complete these 12 undergraduate credit hours.
- A completed GRE exam with a suitable score (NDS GRE Code is 6495);
- Two (2) letters of recommendation indicating promise of graduate-level academic success in theological studies.

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

| | |
|---|---|
| August 1st | for Fall Admission |
| December 1st | for Spring Admission |
| May 1st | for Summer Admission |

Applicants who submit application packages after these dates may not be eligible for admission until the following semester. Candidates will be notified by the Director of the M.A. Program regarding the results of their admission application.

## Foreign and ESL Students

A foreign or ESL (English as a Second Language) applicant must present evidence of satisfactory proficiency in reading, writing and speaking English. The applicant may do so by presenting a satisfactory score on the TOEFL (normally 500). For information about TOEFL, the applicant should write to TOEFL, 1755 Massachusetts Avenue NW, Washington, DC 20036.

## Letter of Good Standing

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

## Goals

The Master of Arts (Theological Studies) program is specifically designed to enhance students' theological knowledge and research skills in the Catholic theological tradition. Success in the M.A.T.S. program is based not only on completing the required coursework, but also on demonstrating theological knowledge and research skills. Whether they pursue doctoral studies in theology or enter into ecclesial service, graduates of the M.A.T.S. program engage in ongoing theological reflection in creative fidelity to the Catholic theological tradition and the *magisterium* of the Catholic Church.

Upon successful completion of the Master of Arts (Theological Studies) degree, graduates should be able to do the following:

**Theological Knowledge and Research**

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

**Theological Performance Skills and Post-Graduate Success**

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

## Degree Requirements

Students are advised to map out a program of study with their advisor in their pursuance of the Master of Arts (Theological Studies) degree in weekday classes, Saturday classes or some combination thereof.

Students must first complete the foundational courses in each area before pursuing additional courses in that area. A maximum of nine credits may be transferred and

applied towards the M.A.T.S. Program, provided that the courses taken fulfill requirements of the M.A.T.S. Program.

The foundational courses include the following:

DT 501 Fundamental Theology and Protology
HT 502 Patristic Period
MT 501 Principles of Moral Theology
SS 502 Pentateuch

- ◊ Once the Foundational Program is completed in any area, students may enroll in any course from that area. The foundational courses introduce a student to the area of study and help students choose their area of concentration if that is required for their degree track.
- ◊ A directed reading course may be taken only if a student demonstrates that such a path facilitates their mastery of their area of concentration. All directed reading courses are to be arranged by the student with a professor at the professor's discretion. No more than two directed reading courses are allowed to count toward degree completion, and the approval of the Director of the M.A.T.S. Program is required for all such courses.

The following is a list of the courses and credits required for each of the three tracks offered in the Master of Arts (Theological Studies). Specific courses in varying formats may be substituted for each other if necessary with the approval of the Director of the M.A.T.S. Program.

**Basic Track - 36 credit hours**

***Foundational Courses***

| | | |
|---|---|---|
| DT 501 | Fundamental Theology and Protology | 3 credit hours |
| HT 502 | The Patristic Period | 3 credit hours |
| MT 501 | Principles of Moral Theology | 3 credit hours |
| SS 501 | Pentateuch | 3 credit hours |
| | | **12credit hours** |

***Required upper level courses***

| | | |
|---|---|---|
| DT/SL ___ | 2 additional Dogmatic Theology courses | 6 credit hours |
| HT 503 | The Medieval Period | 3 credit hours |
| MT ___ | 2 additional Moral Theology courses | 6 credit hours |
| SS ___ | a New Testament course | 3 credit hours |
| ANY | Elective | 3 credit hours |
| ANY | Elective | 3 credit hours |
| Comprehensive Examinations | | 0 credit hours |
| | | **24 credit hours** |
| | **TOTAL**: | **36 credit hours** |

**Concentration Track - 42 credit hours**

***Foundational Courses***

| | | |
|---|---|---|
| DT 501 | Fundamental Theology and Protology | 3 credit hours |
| HT 502 | The Patristic Period | 3 credit hours |
| MT 501 | Principles of Moral Theology | 3 credit hours |
| SS 502 | Pentateuch | 3 credit hours |
| | | **12 credit hours** |

***Required upper level courses***

| | | |
|---|---|---|
| DT/SL ___ | 2 additional Dogmatic Theology courses | 6 credit hours |
| HT 503 | The Medieval Period | 3 credit hours |
| HT ___ | additional Historical course | 3 credit hours |
| MT ___ | 2 additional Moral Theology courses | 6 credit hours |
| SS ___ | a New Testament course | 3 credit hours |
| SS ___ | additional Scripture course | 3 credit hours |
| | | **24 credit hours** |

***Required for Concentration***

| | | |
|---|---|---|
| Area of Concentration | 2 additional courses | 6 credit hours |
| Comprehensive Examinations | | 0 credit hours |
| | **TOTAL**: | **42 credit hours** |

**Thesis Track - 45 credit hours**

***Foundational Courses***

| | | |
|---|---|---|
| DT 501 | Fundamental Theology and Protology | 3 credit hours |
| HT 502 | The Patristic Period | 3 credit hours |
| MT 501 | Principles of Moral Theology | 3 credit hours |
| SS 501 | Pentateuch | 3 credit hours |
| | | **12 credit hours** |

***Required upper level courses***

| | | |
|---|---|---|
| DT ___ | 2 additional Dogmatic Theology courses | 6 credit hours |
| HT 503 | The Medieval Period | 3 credit hours |
| HT ___ | additional Historical course | 3 credit hours |
| MT ___ | 2 additional Moral Theology courses | 6 credit hours |
| SS ___ | a New Testament course | 3 credit hours |
| SS ___ | additional Scripture course | 3 credit hours |
| | | **24 credit hours** |

***Required for Thesis***

| | | |
|---|---|---|
| Area of Concentration | 2 additional courses | 6 credit hours |
| Comprehensive Examinations | | 0 credit hours |
| Language Proficiency Exam | | 0 credit hours |
| Research Thesis | | 3 credit hours |
| | **TOTAL**: | **45 credit hours** |

In the Thesis Track, the language requirement and comprehensive examinations must be successfully completed before the student is allowed to register for research thesis course.

## Degree Tracks

The Master of Arts (Theological Studies) program offers three tracks for completion of the degree:

- ◊ Basic Track – This degree track consisting of 36 total credit hours and written comprehensive examinations;
- ◊ Concentration Track – This degree track allows for students to concentrate in one area of theological study and includes 36 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations and an oral comprehensive examination in the area of concentration;
- ◊ Thesis Track – This degree track is the preferred preparation for future doctoral work, and includes 36 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations, an oral comprehensive examination in the area of concentration, competency in Hebrew, Greek or Latin and a major research thesis.

The Director of the M.A.T.S. Programs serves as the advisor for all M.A.T.S. students until they declare a concentration, at which point they are assigned an advisor in the field of concentration.

## Changes in Degree Tracks

The student will work closely with their advisor to develop a graduate program of study that includes the courses to be taken for the degree track chosen by the student and approved by the advisor. Students may change their degree track at any time prior to the completion of certain specific degree track requirements as long as they have met the specific academic requirements for the new degree track:

- ◊ Basic Track – The student may change from this track to either of the other two at any time during their program of study and prior to comprehensive examinations in the area of concentration to be pursued. Student must have a 3.5 GPA in the area of concentration to be pursued to be eligible for that concentration.
- ◊ Concentration Track –The student may change from this track to the Thesis track at any time during their program of study.
- ◊ Thesis Track –The student may change from this track to the Concentration track at any time during their program of study.

## Course Formats

The Master of Arts (Theological Studies) degree program is offered in weekday format in Fall and Spring semesters. Directed readings and comprehensive examinations are offered in Fall, Spring and Summer semesters. Thesis hours are offered in Fall and Spring semesters.

## Master of Arts (Theological Studies) Students' Access to Notre Dame Seminary Campus

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

- ◊ M.A.T.S. students are not allowed in non-common areas unless permission is first obtained from the Rector-President.
- ◊ M.A.T.S. students have access to all common areas of Shaw Hall:
  Ground Floor (Pastoral Center, Restrooms, Courtyards)
  First Floor (entire)
- ◊ M.A.T.S. students have access to all common areas of St. Joseph Hall:
  Ground Floor (entire)
  First Floor (entire)
  Second Floor (Student Lounge, Faculty Offices)

## Master of Arts (Theological Studies) Student Dress Code

The dress and grooming of M.A.T.S. students (including those auditing classes) shall reflect the virtue of modesty and good taste and shall not be disruptive of the classroom or campus atmosphere of Notre Dame Seminary. Appearance and attire must be modest at all times on campus. A student's dress is a reflection on that individual, the Seminary, and the Church.

- ◊ Men: Pants and collared shirts (jeans are acceptable). Shorts are not allowed, nor are sleeveless shirts/tank tops.
- ◊ Women: Skirts, dresses, or pants of a reasonable length (capri pants which fall below the knee and jeans are acceptable). Shorts are not allowed, nor are halter tops/sleeveless shirts/tank tops. Bare midriffs, bare backs, low-cut tops, transparent fabrics, and skirts hemmed at more than two inches above the knee are not permitted.

Clothing that advertises or displays alcoholic beverages, obscenities, sex, drugs, etc. are not appropriate to be worn.

## Comprehensive Examinations

All students pursuing a Master of Arts (Theological Studies) degree must take written comprehensive examinations in all four areas of study after the completion of their course work in each area. Students completing the Concentration Track or Thesis Track must take written comprehensive examinations in all areas and an oral examination in the area of concentration.

Four dates will be scheduled each semester (Fall, Spring and Summer) during which written comprehensive examinations can be taken (one area per date) and will be announced during registration before each semester. Students who register for comprehensive examinations must take them on the scheduled dates; failure to do so will require the student to delay written comprehensives until the next semester.

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

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

**Registering for Comprehensive Examinations**

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

**Preparing for Comprehensive Examinations**
To prepare, the student is issued four lists of broad topical questions representing topics from the required courses in the curriculum (usually 11-15 questions per area). In all areas but the area of concentration (if applicable) the student must then choose 5 questions for the written comprehensive examination, and must notify the Administrative Assistant of these five questions no later than one month prior to the scheduled date of the exam. Two questions are then chosen from these five for the written examination by the examining professor, and the student is notified of which two questions of the five they must answer at the beginning of the exam period. In the area of concentration, the student must prepare answers to all questions on the list; the student is notified of which two questions from the entire list they must answer at the beginning of the exam period (Concentration and Thesis only).

Although the comprehensive examinations are not for credit, they are graded, and the student must achieve a grade of 2.7 on each exam in order to complete the program and a 3.5 on the written and "Pass" on the oral comprehensive examinations in the area of concentration (Concentration and Thesis only). Students are only allowed to re-take a comprehensive examination once, after which they are no longer eligible to complete their degree program.

**Written Comprehensive Examination Procedures**
Student registers for comprehensive examination(s) during normal registration period.

At least one month prior to the scheduled date, the student interested in sitting for the comprehensive exam scheduled will contact the Administrative Assistant by email to notify him/her that they will be taking the written comprehensive and to designate the five questions that they have chosen.

The Administrative Assistant forwards this information to the Director of the M.A.T.S. program and the examining professor.

The examining professor designates two of the five questions that the M.A.T.S. student has submitted for their written comprehensives and notifies the proctor of these questions.

The proctor gives the questions to the student at the start of the exam. The exam is always administered on campus. The student electronically completes essay answers to the two questions on a laptop during the allotted time period and delivers them to the proctor, who submits them to the examining professor.

The examining professor corrects and grades the written comprehensives. Comments and the grade are given in red font on the bottom of the student's submission. The professor then e-mails the graded written comprehensive exam back to the Administrative Assistant.

The Administrative Assistant e-mails the comprehensive exam back to the student. Evaluating professor submits the grade to the Registrar.

**Withdrawing from Comprehensive Examinations**
Students may withdraw from comprehensive examinations no later than one month prior to the scheduled date of the comprehensive exam(s) to be taken. If a student withdraws after this date they will receive a failing grade for the comprehensive exam.

## Language Proficiency Exam Policy

Students in the thesis track must pass a language proficiency exam in Greek, Hebrew, or Latin (selected in consultation with their Academic Advisor). This exam gives students one hour to translate a passage of approximately 400 to 500 words, selected from a theological source. The use of a dictionary is permitted. A pass/fail grade is determined by a committee composed of the professor of the chosen language and a professor from whose field the passage has been selected (e.g., a professor of dogmatic theology for a passage from Aquinas). The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. For Latin, students may alternatively satisfy the language proficiency requirement by successfully completing the regular four-semester sequence. The pass/fail grade is reported by the language instructor to the Registrar.

## Research Thesis

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

**M.A.T.S. Thesis Procedures for Non-Seminarians**
Thesis research procedures are different for seminarians and non-seminarians, although the thesis defense procedures are the same.

**Thesis Credit Hours for Non-Seminarians**
The thesis represents three credit hours in the Master of Arts (Theological Studies) curriculum. The student registers for this class for the semester immediately following their successful completion of all written and oral comprehensive examinations. The student must also pass the Language Proficiency exam prior to registering for the Research Thesis, which can be taken at any time. The Research Thesis Process begins in the semester prior to the semester in which the student registers for the thesis hours (see steps 1-4 below), but is normally completed within the semester for which the thesis hours are registered (see steps 5-12 below). If the student 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 student receives a grade of Incomplete until the thesis is completed. In this event the student must pay a thesis continuance fee.

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

**Research Thesis Process for Non-Seminarians**

The research phase of the Research Thesis Process involves the following steps:

Prior to semester of registration for the M.A.T.S. Thesis

1. Student selects an appropriate research topic after advising with at least one faculty member in the area of concentration;
2. The student informs the Director of the M.A.T.S. Program by email of their intention to pursue the thesis no later than August 31 (Fall semester) or January 31 (Spring semester).
3. Student chooses a faculty member to be the Thesis Director with the agreement of the faculty member; faculty member notifies the Director of the M.A.T.S. Program by email that they have agreed to serve the student as Thesis Director;
4. Student submits a thesis proposal and bibliography to the Thesis Director and the Director of the M.A.T.S. Program no later than the last day of September (for a Spring registrant) or February (for a Fall registrant). If the proposal and bibliography are approved by the Thesis Director, he/she will notify the student, the Director of the M.A.T.S. Program and the Registrar by email that the student is approved to register for the Research Thesis.
5. Student registers for thesis hours (DT 701, HT 701, MT 701 or SS 701Research Thesis) for the semester following the approval of proposal and bibliography. The student must demonstrate eligibility at that time to the Director of the M.A.T.S. Program, including a current transcript or statement from the Registrar demonstrating that the student has a) designated their degree track as M.A.T.S. (Thesis); b) a 3.5 average or above in all courses in the thesis area; c) a 3.5 on the written comprehensive in that area and "Pass" on the oral comprehensive in that area; and d) has passed the Language Proficiency exam;
6. In consultation with the Thesis Director, the Director of the M.A.T.S. Program appoints a first and second reader no later than the week after registration;

Semester of Registration

7. Student composes thesis using the guidelines given in the *NDS Style Guide*, 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 1st Monday of December (Fall semester) or the 1st Monday of May (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 student must register for continuance through payment of a thesis continuance fee, and a grade of I ("Incomplete") is submitted to the Registrar by the Thesis Director*;
8. The thesis is then submitted by the Thesis Director to the first reader for their evaluation.

Semester of Thesis Defense

9. The first reader carefully reads the draft and then indicates in writing any additional changes which need to be made and returns his corrections and revisions no later than February 15 or September 15, depending on the semester of registration.

10. The Thesis Director immediately submits these to the student, 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 student must register for continuance through payment of a one-time thesis continuance fee and a grade of I ("Incomplete") is submitted to the Registrar by the Thesis Director*;
11. 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:
    a) The thesis exhibits graduate-level quality in written expression, including proper footnoting and bibliography;
    b) 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.
12. 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 Director of the M.A.T.S. Program is also immediately notified by email;
13. After successful completion of the written thesis, the Director of the M.A.T.S. 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.
12. The Registrar publicizes the thesis defense to the entire Notre Dame Seminary community (faculty, staff, and students).

**Thesis Defense Process (this process is the same for both seminarians and non-seminarians)**
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.

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

1. The Chair convenes the defense, welcomes the candidate, the Defense Committee and the audience, and outlines the process to be followed;
2. The Chair introduces the Director, who introduces the Defense Committee, the candidate and the thesis topic and asks the candidate to make a presentation of the thesis. The presentation is within a time span of 15 to 20 minutes;
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 clear and fairly examine the candidate on the topic of the written thesis;

4. After the questions from the Defense Committee, the Chair invites questions from the audience for 15 minutes;
5. After audience questions, the Chair invites the candidate to make any closing statement he might wish to make (2-3 minutes);
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;
7. After Committee deliberations, the Chair invites the candidate back into the room to receive the grade and comments from the Defense Committee;
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;
9. After the thesis defense, Thesis Director submits the final grade to the Registrar;
10. After receiving two bound copies from the candidate, the Thesis Director submits one to the Stahl Memorial Library.

**Thesis Director Responsibilities**

- ◊ Abide by all established deadlines in the Research Thesis Process;
- ◊ Assist the seminarian in refining topic and offer suggestions regarding scope and bibliography;
- ◊ Review and approve the thesis proposal and bibliography;
- ◊ Give critical feedback during the composition of the thesis on a chapter by chapter basis;
- ◊ Submit the penultimate draft to the first reader for his/her input and submit first reader's suggestions and revisions to seminarian;
- ◊ Carefully read and evaluate the final draft to insure that all required changes have been made;
- ◊ Submit the final draft to the first and second readers for their evaluation;
- ◊ Carefully read and evaluate the final draft in preparation for Thesis Defense;
- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis;
- ◊ (Post-defense) Submit grade for Thesis to Registrar;
- ◊ (Post-defense) Oversee the final steps of thesis completion after the defense, i.e. binding and library submission.

**First Reader Responsibilities**

- ◊ Carefully read and evaluate the penultimate draft of the written thesis and submit suggestions and necessary revisions;
- ◊ Carefully read and evaluate the final draft in preparation for Thesis Defense;
- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis.

**Second Reader Responsibilities**

- ◊ Carefully read and evaluate the final draft in preparation for Thesis Defense;
- ◊ Participate in Thesis Defense;
- ◊ Participate in final evaluation/grading of the thesis.

## Master of Arts (Philosophy for Theological Studies)

## Introduction and History

The Master of Arts in Philosophy for Theological Studies program (listed as Master of Arts (Philosophy for Theological Studies) and abbreviated as M.A.Phil.) is designed to fully immerse students in the tradition of the *Philosophia Perennis*, the perennial philosophy, which has guided man's search for wisdom since the birth of Western Civilization. Directed broadly to students who aim to support the missionary call to the New Evangelization, it prepares them to intellectually engage the unspoken principles of contemporary society, both by applying the learned dialectical skills in the full spectrum of vocations in which logical reasoning skills are an asset, as well as in pursuing further studies in philosophy or theology. This program also supports the broader mission of Notre Dame Seminary, whose graduate programs in theology make extensive use of this philosophical tradition as the handmaid to the Queen of sciences.

## Admissions Guidelines

### Seminarian Admissions

If the applicant intends to enroll in the Master of Arts (Philosophy for Theological Studies) degree program at Notre Dame Seminary as a seminarian participating in formation in the Pre-Theology program, he must first satisfy those requirements applicable to all seminary applicants. Please consult the admissions section of the B.Phil. program for details. NDS follows the admissions requirements outlined in the *Program of Priestly Formation, 5th ed.* pgs. 21 - 27 and in the Association of Theological Schools (ATS) Degree Program Standard A. In addition to these requirements, seminarians who wish to pursue the Master of Arts (Philosophy for Theological Studies) degree will be subject to the more rigorous academic requirements as outlined below.

### Admission Requirements for All Students

All applicants for the M.A.Phil. degree program must meet the following minimum criteria for admission:

- ◊ A completed Application from the M.A.Phil. program
- ◊ A minimum 3.5 undergraduate grade-point average and a baccalaureate degree from a university or college approved by a recognized regional accrediting agency in the United States or proof of equivalent training at a foreign university;
- ◊ A completed GRE exam with a suitable score;
- ◊ Two (2) letters of recommendation indicating promise of graduate-level academic success in philosophical studies;
- ◊ If the candidate is also a seminarian entering priestly formation at Notre Dame Seminary, he will have express permission from his Bishop or Superior indicating approval to pursue this program of studies.

Under certain circumstances, the Director of the Philosophy Programs may waive one or more of these requirements.

## Admissions Procedures

There are two ways in which a seminarian can gain admission to the MA in Philosophy program:

A. If the sponsoring diocese determines that a seminarian should complete the MA, they can designate that seminarian at the time of application. If this is the case, the seminarian is encouraged to complete all aspects of the admissions procedure in the summer prior to arrival at NDS).

B. For those who do not apply before Orientation, the admissions procedure will take place after the midterms of the first semester. If a seminarian earns A or A- on his midterm exams in the three introductory philosophy classes (Logic, History of Philosophy Part I, and Philosophical Anthropology), he will be invited to apply to the MA program. As it is the duty of formators to foster the talents of those in their care, NDS will contact vocation directors of high-achieving seminarians in order to encourage those seminarians to make the most of this opportunity. However, no seminarian will be forced to enter the program, for success in graduate studies relies primarily on a passionate interest in the subject to be studied.

After having gained admission at midterm, the enrollment of those philosophy classes will be changed from the 100 level to the corresponding 500 level course. The seminarian will then complete the graduate level assessments (exams and papers) for the remainder of the semester. Before the end of the semester, he will also submit GRE scores.

## Program Goals

The overarching ends of this program are to assimilate an appreciation of the foundational principles of philosophy, to develop the dialectical skills to assess and persuade opposing philosophical positions, and to become familiar with research procedures so as to become an independent and life-long lover of wisdom.

Therefore, the learning objectives of this program are:

- ◊ To acquire graduate-level knowledge of the history of Western Philosophy, including the main figures and schools, especially the role of Thomistic philosophy with respect to other movements.
- ◊ To perceptively interpret the manner in which various philosophical positions manifest themselves practically in issues of contemporary culture, politics, social ethics, and theology.
- ◊ To cultivate the capacity to develop and critique an argument, as well as to critically synthesize various philosophical approaches through logical and phenomenological analyses of premises and arguments.
- ◊ To be able to engage in graduate level research, using both primary and secondary literature, and to articulate this research in papers, including a Master's Thesis, featuring original and cogent insights into philosophical issues.
- ◊ To attain the ability to read and understand Latin philosophical literature.

## Curriculum

The **36 credit hour** program of studies offered to fulfill these outcomes includes 33 semester hours of classes, a Master's Thesis (taught as an additional 3 hour class), and a comprehensive exam during the last semester of studies.

The schedule of class offerings will include 24 hours of core classes, to be taken in conjunction with B.Phil. students, but with higher levels of expectation for student learning outcomes, assignments, and assessment in each of these classes. (The specific nature of the higher level expectations, including but not limited to additional reading, more rigorous exams, additional and/or lengthier research papers, will be found on the syllabi for the following courses):

| | |
|---|---|
| PH 501 | Aristotelian Logic |
| PH 502A | The Origins of Philosophy: Presocratics, Plato and Aristotle |
| PH 502B | Problems in Modern and Contemporary Philosophy |
| PH 503 | Human Nature and Cognition |
| PH 504 | Principles of Realist Metaphysics |
| PH 505 | Meta-ethical Theories |
| PH 506 | Philosophical Theology |
| PH 507 | Philosophical Themes in the Thought of Thomas Aquinas |

In addition to these, a student must take at least 9 hours of advanced elective or tutorial style courses, to be chosen from these classes or other options to be offered in the future:

| | |
|---|---|
| PH 601 | Angelology and Demonology |
| PH 602 | Political Philosophy |
| PH 603 | The Emotions |
| PH 604 | American Philosophy |
| PH 605 | Phenomenology and the Thought of Karol Wojtyla |
| PH 606 | Philosophical Aesthetics |
| PH 607 | God after Kant: Newman, Kierkegaard, Marcel |
| PH 608 | Moral Absolutes |
| PH 609 | Franciscan Philosophy: Bonaventure, Scotus, Ockham |
| PH 610 | Modernity and Secularism: The Thought of Alasdair MacIntyre and Charles Taylor |
| PH 611 | Natural Law and the American Political Tradition |
| PH 612 | Special Topics in Philosophy |

Finally, the student must enroll in and pass a course dedicated to composing a Master's level thesis.

| | |
|---|---|
| PH 701 | Thesis Research |

## Language Requirement

The language requirement for this program will be met by completing a competency exam in Latin; this requirement may alternatively be met by passing these courses:

| | |
|---|---|
| BEL 101 | Ecclesiastical Latin I |

| | |
|---|---|
| BEL 102 | Ecclesiastical Latin II |
| BEL 201 | Ecclesiastical Latin III |
| BEL 202 | Ecclesiastical Latin IV |

## Comprehensive Exam

During the last semester of studies, the student must pass a comprehensive exam. This will be a three hour written exam which aims to synthesize diverse class material into a coherent defense of the relationship between faith and reason that integrates everything taught in the M.A. (Philosophy for Theological Studies) program. General outlines for this exam will be available prior to the last semester to enable preparation for the exam.

## Thesis

The research thesis is a research paper of a minimum length of 20 typed pages in which the student endeavors to do in-depth research regarding a chosen topic in philosophy in the areas of anthropology, metaphysics, ethics, or the philosophy of God, especially in light of the teaching of the great thinkers of the classical and medieval eras, especially Plato, Aristotle, Augustine, and Thomas Aquinas. It gives the student to opportunity to apply the principles of philosophical analysis to a problem pertinent to philosophical literature and/or contemporary problems. To complete the thesis successfully, the student must practice sound research techniques and present a highly refined argument. In order to assure completion of the thesis, the thesis director will institute concrete deadlines for incremental accomplishment of the thesis project; failure to meet these intermediate deadlines will result in failure of the thesis project and consequent dismissal from the MA program.

During the Fall semester his second year, the student will discern a feasible topic and choose a Thesis Director. The student must then submit an official proposal of 3-4 pages, accompanied by a research bibliography, no later than January 20.

The due date for the final manuscript is April 15th. The Thesis Director will then schedule a 30-60 minute oral defense with one other reader from the Philosophy Faculty. (In certain circumstances, a member of the Theology Faculty may be asked to be the second reader.) The aim of the oral defense will be to demonstrate the level of competence in conducting graduate level research featuring original and cogent insights into philosophical issues. After the thesis defense, the Thesis Director submits the final grade to the Registrar.

## Probation Policy

A student in the Master of Arts (Philosophy for Theological Studies) program whose semester average in coursework is below a 3.00 at any time after the completion of a semester is placed on probationary status and is not allowed to continue in the program without the permission of the Director of the Philosophy Programs. Moreover, any student who obtains a C or lower in any course is automatically placed on probationary status. If the student remains on probation for two or more consecutive semesters, he will be automatically dropped from the program. As this is also a formation issue, instructors in the MA program will contact Formation Advisors whenever any MA student is in danger of going on probation.

# Master of Arts in Pastoral Leadership

## Introduction and History

The Master of Arts in Pastoral Leadership (MAPL) is composed of Theology courses in addition to the completion of the Institute for Lay Ecclesial Ministry (ILEM). ILEM is committed to educating and forming men and women in the human, spiritual, intellectual and pastoral aspects of lay ecclesial ministry. Through the ILEM formation process, candidates will continue to discern their call to ministry in service to God and his Church, cultivate a Catholic understanding of lay ecclesial ministry, be formed in the life of Christian virtues and deepen their grasp of the Catholic Faith through theological studies.

Candidates who successfully complete ILEM will be commissioned by their bishop as lay ecclesial ministers. The MAPL degree program is available to those participants, who by taking on additional courses and assignments, who wish to receive such a degree. This degree would then serve to provide additional graduate-level competence for future lay ecclesial ministers.

## Mission Statement of the Institute of Lay Ecclesial Ministry (ILEM)

Inspired by the vision of lay ecclesial ministry found in *Co-Workers in the Vineyard of the Lord,* the ILEM, which is congruent with the mission of Notre Dame Seminary, seeks to fulfill the following objectives:

- ◊ To provide a community of well-integrated, educated and informed lay ecclesial ministers who are commissioned to assist the Archbishop, his fellow bishops, priests and deacons as they shepherd God's people.
- ◊ To provide a holistic formation which includes retreats, workshops, and formation days, while drawing on the resources of Notre Dame Seminary as a place of academic and ministry formation.
- ◊ To cultivate in each "class" an environment of faith where candidates can offer each other appropriate challenges and support.
- ◊ To educate and form lay men and women, theologically preparing them for the New Evangelization.
- ◊ To promote the truth, beauty and the pastoral goodness of Catholicism.
- ◊ To provide, for those ILEM participants who are interested, the opportunity to earn graduate credit for ILEM courses and to take additional graduate courses in Theology in order to receive a Master of Arts in Pastoral Leadership.

Additional information can be found in the ILEM Handbook available online at www.nds.edu.

## Admissions Guidelines

### Admissions to the ILEM Program

All applicants to the Master of Arts in Pastoral Leadership program must *first* be participants of ILEM. All admissions materials must then be sent to the Office of the Registrar, Notre Dame Seminary Graduate School of Theology, 2901 South Carrollton Avenue, New Orleans, LA 70118. The admission requirements include the following:

1. Applicants must have a Bachelor's Degree from an accredited college/university. (Exceptions are subject to approval by the ILEM Director.)

2. All applicants must have resided within the Archdiocese of New Orleans for at least one year prior to applying for admission to ILEM. (Exceptions are subject to approval by the ILEM Director.)

3. The applicant must prayerfully discern the call to lay ecclesial ministry. If married, applicants must be able to demonstrate that they are in a canonically valid marriage prior to application.

4. The applicant must discuss the call with their pastor and ministry supervisor, if applicable, and request required recommendations.

5. The applicant should complete and submit an ILEM application form to the Director, including a non-refundable check for $60, payable to Notre Dame Seminary.

6. The applicant should prepare and submit all components of the application process to the Director. These include

7. The applicant should schedule a pre-admission interview with the Director.

***Please note:*** *Acceptance into ILEM does not imply acceptance into any theological program. In a similar way, acceptance into the MA program does not imply acceptance into ILEM.*

## Admission Guidelines to the Master of Arts in Pastoral Leadership Program

In addition to being admitted to the ILEM program, the admission requirements for the MAPL degree program include the following:

1. Completed admission application
2. Payment of an admission fee (a one-time, non-refundable application fee)
3. Receipt by Registrar of all official transcripts of undergraduate and graduate study from granting institutions
4. Receipt by Registrar of three letters of recommendation from the Director of CLI with the appropriate accompanying assessments.
5. Completion of the *Self-Assessment of Theological Knowledge and Performance Skills (Pre-Assessment).* This requirement is usually administered in the first course taken by the student.

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

| | |
|---|---|
| August 1st | for Fall Registration |
| December 1st | for Spring Registration |
| May 1st | for Summer Registration |

Applicants who submit application packages after these dates will not be eligible for admission until the following semester.

**General Admission Policy**
In accordance with Title VI of the Civil Rights Act of 1964 and Title IX of the Education Amendments of 1972, the Director of the MAPL program accepts applications for admission from students without regard to ethnicity, creed, age, gender, disability status, or national origin.

**Master of Arts in Pastoral Leadership Program Goals and Student Learning Outcomes**
The Master of Arts in Pastoral Leadership (MAPL) degree program seeks to ensure that lay ecclesial ministers serving in all Catholic institutions have access to a solid human, spiritual, academic, and pastoral formation out of which to exercise their ministry. To do so, the faculty and staff of ILEM have developed program goals and student learning outcomes for the MAPL program.

The program goals for the Master of Arts in Pastoral Leadership degree program are as follows:

- ◊ Provide a framework for the formation and education of lay ecclesial ministers that includes the four pillars of formation: human, spiritual, intellectual and pastoral. (Knowledge – *Religious Heritage*)
- ◊ Promote a fuller understanding of the practical implications of Catholic theological teaching, in light of Vatican II, on lay ecclesial ministry. (Skills – *Cultural context and Specialization*)
- ◊ Cultivate the human development of candidates by fostering greater self-knowledge and an awareness that the call to ministry requires the development of one's personality, natural virtues, and gifts. (Disposition – *Personal and spiritual formation*)

The faculty of the Master of Arts in Pastoral Leadership degree program has developed student learning outcomes to ensure that the program goals are being met.

The student learning outcomes of the program are as follows:

- ◊ Demonstrate growth in theological knowledge (from the required Theology and Pastoral Studies Courses) and practical skills (from the required Lay Ecclesial Training) in all four areas of formation.
- ◊ Apply Catholic theological principles and pastoral studies to her/his immediate ministry setting.
- ◊ Integrate elements of the four pillars of formation into her/his ministry (as seen in the Supervised Ministry Practicum).
- ◊ Demonstrate growth in spiritual formation acquired through ongoing spiritual direction and attendance in annual retreats.

## Program of Studies

The program of studies for the MAPL (42 credit hours) includes the following four components: theological studies, pastoral studies, lay ecclesial training and a supervised ministry practicum. A final project (composed of both oral and written requirements) will be required to complete this program and will provide the final three credit hours for this degree. All courses will be taken at Notre Dame Seminary Graduate School of Theology, and the ministry practicum and pastoral leadership experiences will take place at approved Roman Catholic ministry sites where the candidates are currently employed or serving in a recognized ministry. In addition, the candidates will receive on-site supervision from a designated ministry supervisor (Pastor, Principal, DRE, Department Chair, etc.) who will receive training from the Director of the ILEM. Following the completion of this graduate level program, the graduates will receive a Master of Arts in Pastoral Leadership.

## Curriculum Guide

The students in the MAPL degree program would be required to complete the following courses (**42 credit hours**).

# Master of Arts in Pastoral Leadership

### Required Courses (30 hours)

| Course Number | Course Name | Credit hours |
|---|---|---|
| SS 511 | Old Testament | 3 |
| SS 512 | New Testament | 3 |
| SL 511 | Liturgy and Sacraments | 3 |
| MT 501 | Principles of Moral Theology | 3 |
| PS 500 (A-D) | Pastoral Studies | 4 |
| PS 525 (A-D) | Pastoral Training | 4 |
| PS 550 (A-B) | Pastoral Immersion | 7 |
| PS 575 | Pastoral Capstone Project | 3 |

### Elective Courses (choose 12 hours from the following)

| | | |
|---|---|---|
| DT 501 | Fundamental Theology and Protology | 3 |
| DT 504 | Ecclesiology and Ecumenism | 3 |
| DT 506 | Christology and Mariology | 3 |
| HT 502 | The Patristic Period | 3 |

| | | |
|---|---|---|
| HT 503 | The Medieval Period | 3 |
| HT 511 | Special Topics in History | 3 |
| MT 506 | Catholic Social Teaching | 3 |
| MT 511 | Person and Morality | 3 |
| PT 501 | Pastoral Theology | 3 |
| PT 504 | Pastoral Counseling | 3 |
| SS 513 | Special Topics in Spirituality | 3 |
| | **Total** | **42 hours** |

## Transfer Credit

A maximum of nine applicable credit hours may be transferred from other accredited institutions toward completion of the Master of Arts in Pastoral Leadership. Approval of all transfer credits must be obtained from the Director of the Master of Arts Programs, who may exercise discretion concerning the relevance of any credits in question. These courses must be verified by an official transcript from the institution at which the courses were taken.

## Probation Policy

### Institute for Lay Ecclesial Ministry

Passing grades for ILEM students are A, B+, B, B-, C+, C and C-. A student who obtains a D+ or lower in any course is automatically placed on probationary status and must repeat the course. Students will be allowed to repeat a course only once and the course must be repeated at Notre Dame Seminary. Student status is then subject to review by the Master of Arts Faculty.

A student whose semester average in coursework is below a 2.0 at any time after the completion of six semester hours is placed on probationary status and is not allowed to register for more than three semester hours the following semester. To be removed from probationary status, the student must complete six semester hours with a GPA of 2.0 or higher for those six semester hours. If the graduate student on probation for falling below a 2.0 overall GPA is unable to achieve this by the end of the six semester hours of the probationary period, the student will be dismissed from ILEM.

### Master of Arts in Pastoral Leadership

Passing grades for graduate students are A, B+, B, B-, C+, C and C-. A graduate student who obtains a D+ or lower in any course is automatically placed on probationary status and must repeat the course. Students will be allowed to repeat a course only once and the course must be repeated at Notre Dame Seminary. Student status is then subject to review by the Master of Arts Faculty.

A student whose semester average in coursework is below a 2.7 at any time after the completion of nine semester hours is placed on probationary status and is not allowed to register for more

than three semester hours the following semester. To be removed from probationary status, the student must complete six semester hours with a GPA of 2.7 or higher for those six semester hours. If the graduate student on probation for falling below a 2.7 overall GPA is unable to achieve this by the end of the six semester hours of the probationary period, the student will be dismissed from the graduate program.

Subject to review of the Master of Arts Faculty, students may be dropped from programs for factors other than GPA without having a probationary period. The student may then appeal decisions of the Master of Arts Faculty by submitting a written appeal to the Academic Dean.

## Courses of Instruction

## Biblical and Ecclesiastical Languages

**BEL 101/501 Ecclesiastical Latin I – 3 credit hours**
This course introduces students to the grammar and syntax of Ecclesiastical Latin, emphasizing the memorization and formation of declensional and conjugational paradigms. Daily homework exercises reinforce student learning. Approximately one half of the grammatical concepts required for a mastery of Ecclesiastical Latin are covered in this course, the remainder being covered in BEL 102/502. Students also begin learning to pray in Latin. Those enrolled in the BEL 501 graduate level course cover additional readings in order to gain an understanding of the historical role of Latin within the Church.

Envisioned Outcomes: Students will know how to pronounce Ecclesiastical Latin. They will have a working knowledge of basic Ecclesiastical Latin vocabulary. Students will be competent in the use of standard glossaries and dictionaries. Students will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Students will be able to conjugate in the indicative and imperative moods all of the regular verb conjugations and the verb *sum*. Students will have a grasp of the basic elements of Ecclesiastical Latin syntax. Students will be able to parse and translate simple Latin sentences. Students enrolled in BEL 501 will be able to articulate a basic understanding of the historical role of Latin within the Church.

**BEL 102/502 Ecclesiastical Latin II – 3 credit hours**
This course completes the presentation of grammar and syntax begun in BEL 101/501. Daily homework exercises reinforce the learning of new material, while helping students maintain familiarity with the concepts presented in the first semester. Additionally, students continue learning to pray in Latin. Those enrolled in BEL 502 graduate level course cover additional readings in order to further their understanding of the historical role of Latin within the Church. Prerequisite: BEL 101/501 or instructor's approval.

Envisioned Outcomes: Students will have an expanded Ecclesiastical Latin vocabulary. They will be able to form and decline verbal nouns and adjectives. Students will be able to compare adjectives and adverbs. Students will be able to conjugate in the infinitive and subjunctive moods all of the regular verb conjugations and the verb *sum*. Students will be able to conjugate fully the more important irregular verbs and have a grasp of the more complex elements of Ecclesiastical Latin syntax, in addition to being able to parse and translate more complex Latin sentences. Students enrolled in BEL 502 will be able to articulate a deeper understanding of the historical role of Latin within the Church.

**BEL 201/601 Ecclesiastical Latin III: Liturgical Texts – 2 credit hours**
This course is a survey of Latin liturgical texts, primarily those found in the *Missale Romanum* and the *Liturgia Horarum*. Students practice the art of accurate and precise translation, while reinforcing their knowledge of Latin grammar and expanding their Latin vocabulary. Emphasis on facility with the more common liturgical texts gives students the linguistic aptitude to preside

at the celebration of the liturgy in Latin. Those enrolled in the BEL 601 graduate level course cover additional readings in order to gain an understanding of both historical and current debates regarding translation within the Church. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Students will be able to pronounce Ecclesiastical Latin and read it aloud fluently. They will have a solid knowledge of common Ecclesiastical Latin vocabulary. Students will be able to translate liturgical texts accurately and precisely. They will have a familiarity with the more common liturgical texts in Latin. Students enrolled in BEL 601 will be able to articulate an understanding of debates regarding translation within the Church.

**BEL 202/602 Ecclesiastical Latin IV: Readings in Ecclesiastical Latin – 2 credit hours**

This course is a survey of the wide variety of Ecclesiastical Latin literature. Students read selections from such works as the *Code of Canon Law*, St. Thomas Aquinas' *Summa Theologica*, and St. Augustine's *Confessions*. Emphasis is placed on the fluent reading of these works in Latin without the need to translate. Those enrolled in the BEL 602 graduate level course cover additional readings I order to gain an understanding of the current role of Latin within the Church. Prerequisite: BEL 201/601 or instructor's approval.

Envisioned Outcomes: Students will have a broad knowledge of Ecclesiastical Latin vocabulary, including technical and idiomatic expressions. They will have an appreciation for the richness of Ecclesiastical Latin literature. Students will be able, at least in simpler texts, to engage with Latin as Latin, i.e., without translating. Students enrolled in BEL 602 will be able to articulate a basic understanding of the current role of Latin within the Church.

**BEL 603 and 604 New Testament Greek I and II – 2 credit hours per semester**

This two semester sequence covers all of the fundamental grammar and syntax of New Testament Greek. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Greek New Testament. Additionally, students learn to pray in Greek. Prerequisite: BEL 102/502 or instructor's approval.

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

**BEL 605 and 606 Biblical Hebrew I and II – 2 credit hours per semester**

This two semester sequence covers all of the fundamental grammar and syntax of Biblical Hebrew. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the

basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Hebrew Old Testament. Additionally, students learn to pray in Hebrew. Prerequisite: BEL 102/502 or instructor's approval.

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

## Canon Law

**CL 503 Canon Law I – 3 credit hours**
This course is a basic introduction to canon law with special emphasis upon the role of the priest as sanctifier, teacher, parish administrator and official representative of the Church's Magisterium.

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

**CL 505 Canon Law II – 3 credit hours**
The course presents a systematic study of the Sacrament of Marriage according to the canon law of the Catholic Church, with attention to the underlying theological doctrines, the pertinent canons of the 1983 *Code of Canon Law* and relevant jurisprudence. After a brief historical introduction, students are introduced to the elements of nuptial consent (cann. 1055-1062) and to impediments and other factors that can invalidate consent (cann. 1073-1107). Also covered are pastoral care and the prerequisites for the celebration of marriage (cann. 1063-1072) as well as the "canonical form" of marriage (cc. 1108-1129). Finally, cover Book VII of the *Code* (cann. 1400-1707) through brief introduction to tribunal procedures dealing with the invalidity or dissolution of marital unions.

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

## Dogmatic Theology

**DT 101 Catechism of the Catholic Church I – 3 credit hours**
This course introduces the student to teaching of the *Catechism of the Catholic Church*. Topics include the Trinity, the Incarnation, the Holy Spirit, the Church, Mary, and Eschatology.

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

**DT 102 Catechism of the Catholic Church II – 3 credit hours**
This course introduces the student to teaching of the *Catechism of the Catholic Church*. Topics include the Sacraments, Morality, Conscience, Virtue, Sin, Social Justice, Grace, and Prayer.

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

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

**DT 504 Ecclesiology and Ecumenism – 3 credit hours**
The course presents ecclesiology from a scriptural, historical, and dogmatic perspective. Special emphasis will be on recent papal, magisterial, and conciliar documents that clearly articulate the Church's self-understanding. Topics covered include the Church as sacrament, papal primacy and authority, the relation between universal Church and local churches, the Church as one, holy, catholic, and apostolic, and the Church's teaching on ecumenism.

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

**DT 505 Man, Grace, and Salvation – 3 credit hours**
This course treats the origin and constitution of man, the fall, and God's plan to restore man to full communion. Topics will include grace, justification, and the beatific vision. The course will explore these topics from scriptural, historical, and dogmatic perspectives. Students will be exposed to important texts from St. Augustine, St. Thomas Aquinas and the Council of Trent.

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

**DT 506 Christology and Mariology – 3 credit hours**
This course treats the theology of the person and mission of Jesus Christ. While providing the biblical foundation for an understanding of Christ, the course is primarily directed to studying Christology from a historico-dogmatic perspective. The course will examine such important texts such as the *De incarnatione* of St. Athanasius, the *Cur deus homo* of St. Anselm, and selections from the *Summa theologiae* of St. Thomas Aquinas. An essential Mariology will also be covered, examining the various Marian dogmas, and the relation of Mariology to other dogmatic areas such as Ecclesiology, Soteriology, and Spiritual Theology.

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

**DT 511 Special Topics in Dogmatic Theology – 3 credit hours**

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

**DT 701 Research Thesis – 3 credit hours**

## Field Education

**FE 201 Supervised Pastoral Ministry II – 2 hours (0 credit)**This course provides students the opportunity to experience the pastoral care of souls in non-parish settings. Students

assist in caring for the homeless, feeding the hungry visitation the sick in hospital/shut-ins and imprisoned.

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

**FE 501/502 Pastor Exposure Program I/II – 0 credit hours**
The purpose of this field experience is to provide the student with an opportunity to experience specialized (non-parish) ministry prior to ordination. This experience will help the student to develop pastoral ministry skills and help the student to continue his discernment of priestly ministry.

Envisioned Outcomes: The student will develop his ability to communicate the Catholic faith in ministry outside of the parish and he will develop a proper spiritual care of people regardless of their background. The student will develop professional collegiality, healthy intimate friendships, and the skills to foster the handing on of the faith. The student will develop the capacity for leadership in pastoral ministry. The student will grow in understanding of the sacramental dimension of priesthood. Finally, the student will grow in understanding the many personal and cultural differences in people.

**FE 503/504 Supervised Ministry of Religious Education I/II – 1 credit hour per semester**
This course provides supervised catechetical ministry selected according to the students' previous experience and present interests. Students will teach in pairs, each pair taking responsibility for a specific class or portion of a parish program. Possibilities include teaching religion in an elementary or high school or teaching in a parish program for elementary, high school or adult participants (i.e., RCIA). There is an on-site supervisor and a faculty supervisor. Evaluations are made each semester.

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

**FE 507 Supervised Parish Internship (Summer and Fall) – 6 credit hours**
This course is designed to expose the students to full-time parish ministry under the supervision of a parish priest. A learning agreement, theological reflection session, working with a parish lay support committee and pastoral evaluations are required.

Envisioned Outcomes: Interns will acquire experience and expertise in the pastoral tasks of parish ministry; learn about himself, his potentialities and his limitations through his work with

the people in the parish and in association with other ministers; students will continue to appropriate their theological education so as to establish patterns of pastoral theologizing through reflective study, prayer and supervision.

**FE 591 Theology Summer Ministry – 2 credit hours**
Students will take responsibility for teaching specific aspects of a parish catechetical program. Possibilities include teaching religion in an elementary or high school or teaching in a parish program for elementary, high school or adult participants (i.e., RCIA). There is an on-site supervisor and a faculty supervisor. Evaluations are made each semester.

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

**FE 592A/B Clinical Pastoral Education – 3 credit hours**
Clinical Pastoral Education (CPE) is a course that utilizes a hospital (FE 592A) educational experience whereby students provide pastoral care to patients, families and staff. The course is designed to give students the opportunity to develop pastoral competency through a supervised reflection on their ministerial experience.

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

## Hispanic Ministry

**HM 101/503 Spanish I – 2 credit hours per semester**
**HM 102/504 Spanish II – 2 credit hours per semester**
These courses will teach the student correct pronunciation, grammar, and oral proficiency of the Spanish language. The skills of listening, speaking, reading, and writing will be developed. Cultural aspects of the language and Spanish speaking countries will be presented.

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

**HM 201/505 Spanish III – 2 credit hours per semester**
**HM 202/506 Spanish IV – 2 credit hours per semester**

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

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

**HM 501 Introduction to Hispanic Ministry – 2 credit hours**
This is an introductory course that focuses on ministry to Hispanics in the United States. This class is designed to introduce the student to the theological and pastoral dimensions of doing ministry in Latino communities.

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

## Homiletics/Preaching

**HP 201 Introduction to Homiletics – 3 credit hours**

This course introduces seminarians to the nature, purpose, and composition of the homily. Seminarians will also learn the art of interpreting scripture, the Catehism, Church documents, and a variety of creative literature in the Catholic tradition; and the various rhetorical strategies useful in composing and preaching a homily.

Envisioned Outcomes: Seminarians will demonstrate competency in both the oral and written interpretation of various genres of texts for use in the composition of a homily. Seminarians will demonstrate familiarity with a variety of rhetorics (theological, philosophical, literary, etc.) in written texts. Seminarians will demonstrate competency in composing and orally delivering reflections on a variety of ecclesial and literary texts. Seminarians will demonstrate familiarity with the various genres of literary texts with a focus on the nature, purpose, and composition of the homily.

**HP 502 The Priest as Preacher and Teacher – 2 credit hours**
This course is designed to provide students with the theological foundation for the practice of teaching and preaching the Word of God. Especially important is linking the theology of the priesthood with this important ecclesial function. With Scripture as the foundation, practical ways to make the Word of God applicable to the contemporary Christian community are examined. Various methods of religious education, models of preaching and the relationship between teaching, preaching, and the sacraments are covered. Other methodological questions include the construction of lesson plans, evaluation, child psychology and classroom management.

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

**HP 504 Homiletics Practicum I – 2 credit hours**

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

Envisioned Outcomes: Familiarity with various homiletic resource materials; a knowledge of the verbal and non-verbal dynamics involved in public communication; ability to derive homiletic themes from any given set of lectionary readings; ability to synthesize homiletic themes theologically and creatively; ability to listen to oneself critically, to hear oneself as the congregation does; ability and willingness continually to update one's development as a minister of the Word.

**HP 505 Homiletics Practicum II – 2 credit hours**

After a general review of the theology of preaching, the course will explore: (a) the theologies of baptism, marriage and death; (b) the Catholic rites used in baptisms, weddings and funerals; (c) the relevant pastoral issues. The course will conclude with presentations on preaching the weekday homily, preaching at special occasions, preaching to youth and the effective use of homiletic resources.

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

**HP 602 Special Topics in Homiletics – 2 credit hours**

## Historical Theology

**HT 502 The Patristic Period – 3 credit hours**

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

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

**HT 503 The Medieval Period – 3 credit hours**

This course covers the period from the crowning of Charlemagne as Holy Roman Emperor in 800 A.D. through the Great Schism, which lasted from 1378 to 1417. The purpose of this course is to enable the student to engage the Medieval Mind as it arrived at the synthesis of Faith and Reason as articulated in the proper relationship between philosophy and theology. Particular attention will be given to the development of scientific precision in the theological process through the use of the dialectic method. Emphasis will be given to the primary sources so that students can directly encounter the thought of such theologians as Anselm, Bonaventure, and Thomas Aquinas.

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

**HT 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, students 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 – 3 credit hours**

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

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

**HT 511 Special Topics in Historical Theology – 3 credit hours**

**HT 601/602 Special Topics in Historical Theology – 2 credit hours**
**HT 701 Research Thesis – 3 credit hours**

## Liturgical Documents

**LT 502 Introduction to Liturgical Documents – 2 credit hours**
This course will build upon the liturgical principles learned in SL 501 by examining the liturgical documents which have followed the Second Vatican Council and the promulgation of *Sacrosanctum Concilium*. The background of these documents will be provided and the documents will be read for the purpose of examining their theological and pastoral importance for the liturgy of the Church. We will also discuss the proper interpretation of certain documents by looking at other expressions of the magisterium and other sources which will best demonstrate how the Church herself interprets these specific works.

Envisioned Outcomes: Upon completion of this course, the student should be familiar with the theological and pastoral content of numerous liturgical documents to help them more fully recognize the Church's understanding of the liturgical renewal in areas such as liturgical music, legitimate variations, liturgical language, etc., so that they may allow the liturgy to best serve the people of God in the parish setting.

**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 student will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments and sacramentals. The student will develop the facility and insights in using liturgical texts and rites within a pastoral context. The student will be able to find, examine, and evaluate resources for sacramental preparation and celebration. The student 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 student will develop the ability to faithfully and prayerfully preside at the celebration of the sacraments. The student will develop the facility and insights in using liturgical texts and rites within a pastoral context. The student will be able to find, examine, and evaluate resources for sacramental preparation and celebration. The student 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**

This course is specifically designed to provide a basic knowledge of the moral tradition of the Roman Catholic Church as well as the tools necessary for moral reasoning. The basic connection between moral theology, Sacred Scripture, and Sacred Tradition will be explained, and the history of moral theology and its principles as elucidated by St. Thomas Aquinas in the *Prima Secundae* of the *Summa Theologica* will be presented.

Envisioned Outcomes: The seminarian will develop an appreciation of the history of moral theology and the understanding in the Tradition of the moral life as a call to holiness, articulated in terms of the virtues. The seminarian taking this course should also be able to understand and articulate fundamental principles related to moral theology, such as the last end, the place of the passions, the virtues, the gifts of the Spirit, law, and the relationship of moral theology with other theological disciplines.

**MT 502 Morality and the Virtuous Life – 3 credit hours**

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

Envisioned Outcomes: Students will have a comprehensive understanding of *Veritatis Splendor*. Students will be able to name and describe in detail the virtues in the moral life of the Christian. The student will be able to explain the importance of understanding the relation between faith and morality, freedom and truth; the unity of reason and faith; and the final purpose of morality as a path to union with God. The student will be able to explain the importance of understanding the relation between faith and morality, freedom and truth; the unity of reason and faith; and the final purpose of morality as a path to union with God.

**MT 503 Human Sexuality and the States of Life – 3 credit hours**

This course will present the teaching of the Church concerning human sexuality and seek to provide the fundamental tools for proposing this teaching in a positive and attractive manner. The goods of marriage, the value of chaste celibacy, and contemporary challenges will all be addressed. Primary texts for this class include The *Theology of the Body* of St. John Paul II and other significant ecclesial documents.

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

**MT 504 Theological Bioethics – 3 credit hours**

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

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

**MT 506 Catholic Social Teaching – 3 credit hours**

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

Envisioned Outcomes: Students will be able to see how the social doctrine of the Church relates to Sacred Scripture, Tradition and to the discipline of Moral Theology. Students will be able to explain that the Church's social doctrine is not offered as an alternative political or economic plan but is proposed as a religious and moral contribution to the common good of society.

**MT 511 Person and Morality – 3 credit hours**

This foundational morality course introduces the student to the human person as the central locus of moral theology. Issues such as the essential nature of intellect and will, man as body-soul unity, man as person, man as male and female and the Theology of the Body will form a foundation for considering man as a moral agent. Special attention will be given to philosophical and scientific insights as they relate to human dignity, uniqueness and freedom. Classical sources will be paired with contemporary documents such as Gaudium et spes and Communion and Stewardship to form a context for moral theology that does justice to the mystery that is the human person.

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

**MT 512 Special Topics in Moral Theology – 3 credit hours**

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

**MT 701 Research Thesis – 3 credit hours**

## Philosophy

**PH 100 Writing for Philosophy and Theology – 2 credit hours**
This course will introduce the students to the elements of composing good papers in philosophy and theology. It will cover basic compositional strategies, such as attentive reading, taking notes, outlining, and developing a thesis statement, as well as more advanced issues like developing sound arguments and revising for clarity. In addition, the course will familiarize the students with the tools needed to construct research papers, including the use of library resources and electronic databases, as well as practice in employing the Notre Dame Seminary Style Sheet for creating footnotes, bibliographies, etc. (NOTE: This course may be taken as a zero-unit elective by other students, including both students in First Theology and lay students in the Master of Arts program. In order to facilitate this, this course will be scheduled on Tuesday and Thursday in the afternoons.)

Envisioned Outcomes: Students will become familiar with the basic skills of research, such as close reading, note-taking, and evaluating information; they will be able to construct an argumentative paper based on a clear thesis statement, a well-developed outline, and cogently articulated essay; they will attain the ability to conduct research through the use and proper citations of appropriate data-bases, journals, and books; they will refine their sense of analytic and synthetic argumentation by reflecting on the logical relationship between premises, evidence, and conclusions.

**PH 101 Logic/Critical Thinking – 3 credit hours**
The purpose of this course is to expose students to the three acts of the mind in the Aristotelian tradition: understanding, judgment and reasoning. They will study the basic kinds of arguments and will learn to evaluate them as to validity, truth, and soundness. Contemporary symbolic logic will be covered briefly with regards to each of the major topics (notably hypothetical and disjunctive arguments), but not without criticism as to its nominalistic underpinnings.

Envisioned Outcomes: Students will be able to distinguish univocal, equivocal and analogical terms; they will be able to classify terms using the ten categories and the five predicables (genus, species, etc.); they will be able to recognize and classify 25 of the more common fallacious arguments, such as *ad hominem*, straw man, begging the question, and authority appeal; they will be able to classify the quantity, quality, and distribution of propositions, and to evaluate the truth-value of propositions based on the square of opposition; finally, students will be able to classify disjunctive and hypothetical arguments and identify them as valid or invalid.

**PH 102A History of Philosophy Part I (Ancient – Medieval) – 3 credit hours**
**PH 102B History of Philosophy Part II (Modern – Contemporary) – 3 credit hours**
A general survey of the principal thinkers and movements in the history of western philosophical thought from the Pre-Socratics to existential and linguistic philosophers. Students will be

assisted in grasping pertinent ideas of philosophers and of philosophical schools of thought and in assessing the metaphysical, moral, and religious implications of those approaches. Special attention will be paid to the foundations of philosophy in Plato and Aristotle, and the various reasons for and consequences of the modern turn away from classical philosophical approaches

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

**PH 103 Philosophical Anthropology – 3 credit hours**

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

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

**PH 104 Epistemology and Metaphysics – 3 credit hours**

This course presents an examination of the various approaches to justifying our knowledge of the world, including rationalism, empiricism, idealism, and classical realism. Having shown that the proper object of consciousness is being, we will explore the nature and diversification of being and its relationship to a Supreme Being. The orientation is Thomistic and realist. Course title was Survey of Epistemology and Ontology.

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

**PH 113 Philosophical Foundations for Theology – 5 credit hours**

This course, designed as a pre-requisite for the Master of Arts Program, is an overview of the methods, ideas, and goals of philosophy in preparation for theological studies. It will be composed of several units, each focusing on a branch of philosophy pertinent to the development

of Christian Theology. These units will include a survey of Metaphysics, Epistemology, Philosophical Anthropology, Philosophical Ethics, and the Philosophy of God. While the aim is to expose students to the breadth of the Western philosophical tradition, special emphasis will be laid on the thought of Thomas Aquinas in achieving a synthesis of Christian faith and philosophical reason.
Envisioned Outcomes: Students will develop: a deeper familiarity and appreciation of the themes and personalities of the Western philosophical tradition that has helped to shape the articulation of Christian doctrine; the critical assimilative and evaluative skills required to analyze arguments in philosophical and theological reasoning; an appreciation for the significance of the relationship between faith and reason; an understanding of the human capacity to know metaphysical and ethical truths and to critique inadequate positions in these disciplines; and the intellectual groundwork on which theological speculation relies.

**PH 201 Philosophical Ethics – 3 credit hours**
This course is an introductory survey of philosophical approaches to moral reasoning. We will critically analyze the major approaches to moral reasoning: utilitarianism, deontology, virtue ethics, and natural law, and evaluate their respective validity and practical usefulness. This discussion will be centered around the foundational principles of these moral theories, especially the ideas of goodness, freedom, obligation, virtue, and law.

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

**PH 202 Philosophy of God – 3 credit hours**
This course aims to show how the human mind can discover God's existence and His basic divine attributes by reason, even independently of His self-revelation in Scripture, as stated in Vatican I. It will consider general themes pertinent to man's rational (i.e. non-revealed) knowledge of God as the ultimate metaphysical principle. The course will first explore the foundational historical approaches to philosophical theology, with special attention to the inadequacies of skeptical, deistic, and pantheistic positions. The second half of the course will examine Thomas Aquinas's doctrine on God's existence, essence, attributes, operations, and will.

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

**PH 203 Philosophy of Thomas Aquinas – 3 credit hours**
This course introduces the philosophical principles which guide Thomas's metaphysics, anthropology, epistemology, natural theology, and ethics. There will be special emphasis on both the internal coherence and the synthetic, integrative nature of Thomistic philosophy. These issues will be presented not only in the context of Aquinas's historical background, but also with reference to the Modern philosophical assumptions that make a return to a realist appreciation of truth so critical for Catholics today.

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

**PH 204 Philosophy/Theology Seminar – 3 credit hours**
This is a research course. Students select an approved topic, do the necessary research and prepare a report. The centerpiece of the course will be research papers which will be presented to the class and discussed to further our appreciation of the interdependence of philosophy and theology. The procedure will lead students to recognize the epistemological and ontological presuppositions that lie behind differing conclusions. The student shall learn to discern which philosophical tenets are compatible with faith, and which limit or deny the full flourishing of human rationality by contradicting revelation. In elucidating these points, the truly integrative function of philosophy will be made manifest, especially in its role as the handmaiden to theology. Each presentation is followed by class discussion.

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

**PH 205 The Emergence of the Image: Human Evolution from Scientific, Philosophical, and Theological Perspectives—3 Credit Hours**
This course treats the science of evolutionary theory both in its essential outlines and in regard to the emergence of the human species. Topics to be considered will include: the foundations of evolutionary theory, the role of genetics, the crucial function the theory plays across all of the biological sciences and scientific discoveries regarding the evolution and origins of modern humans. Students will also be guided in competently reflecting upon the science of human evolution philosophically and theologically for the sake of engaging an increasingly scientifically literate culture. The harmony between modern science and the Church's theology of the human person as the image of God will be given special attention.

Envisioned Outcomes: The student will demonstrate a working understanding of the core aspects of evolutionary theory as an organizing framework for all of the life sciences, and apply it to a

scientific narrative of the history of life and the emergence of the human species. He will account for the emergence of the human species from the perspective of evolutionary theory as informed by paleoanthropology and archaeology. The student will be able to analyze the philosophical arguments on which the notion of the human person as uniquely rational animal are based and synthesize these with a modern scientific account of the human being as the product of natural evolutionary processes. He will be able to interpret the biblical creation accounts and the doctrines of divine providence, the human person as image of God and the Resurrection of Christ as the fulfillment of human history in the light of the scientific and philosophical perspectives on human origins and the human person. Finally, the student will understand how to differentiate and compare the methods, tools, and boundaries of scientific, philosophical, and theological inquiry.

**PH 301 Special Topics in Philosophy – 3 credit hours**

**PH 501 Aristotelian Logic – 3 credit hours**

The purpose of this course is to provide students with an in-depth understanding of the three acts of the mind in the Aristotelian tradition (understanding, judgment and reasoning), with reference to different medieval and modern interpretations. Students will study syllogistic, disjunctive and conditional arguments and will learn to evaluate them as to validity, truth, and soundness. Contemporary symbolic logic will be referenced with regards to each of the major topics.

Envisioned Outcomes: Students will be able to distinguish univocal, equivocal, analogical, and analogous (metaphorical or metonymic) terms; they will be able to classify terms using the ten categories and the five predicables (genus, species, etc.); students will be able to classify the quantity, quality, and distribution of propositions, and evaluate the truth-value of propositions based on the square of opposition; students will understand obversion and conversion of propositions; students will learn to classify disjunctive and hypothetical syllogisms and identify as valid or invalid; they will be able to recognize and classify some of the more common fallacious arguments, such as *ad hominem*, straw man, begging the question, and authority appeal.

**PH 502A The Origins of Philosophy: Presocratics, Plato and Aristotle – 3 credit hours**

This course aims to present the fundamental metaphysical and philosophical-theological viewpoints taught by the Pre-Socratics, Plato, and Aristotle. Students will be required to analyze relevant texts and to elucidate their metaphysical, moral, and theological implications. Plato and Aristotle will be discussed with reference to the Hellenistic and Medieval commentators, as well as contemporary studies.

Envisioned Outcomes: Students will improve their analytical abilities and critical evaluative skills in order to better understand the philosophical assumptions operative in a given text; they will understand both the classical tradition of philosophical inquiry (*philosophia perennis*) in Plato and Aristotle and the continuity between ancient and contemporary materialism and skepticism; students will gain an understanding of the relevance of philosophy for theological speculation and articulation of doctrine; students will attain an enhanced ability to carry out independent philosophical research using both primary and secondary sources.

**PH 502B Problems in Modern and Contemporary Philosophy – 3 credit hours**
This course will focus on the various reasons for and consequences of the modern turn away from classical philosophical approaches. It will highlight the development of the subjectivist traditions in the rationalist, empiricist, and idealist schools, and show how they lead inexorably to the skepticism and nominalism of existentialism and the linguistic philosophers of the analytic tradition. Students will assess the metaphysical, moral, and religious implications of those approaches.

Envisioned Outcomes: Students will develop a familiarity with and appreciation for the Western philosophical tradition. Students will be familiar with the relevance of philosophy for the development of the Western cultural tradition; students will improve their analytic capabilities and critical evaluative skills in order to better understand the hidden philosophical assumptions operative in contemporary discourse. They will be able to critically discriminate between philosophical positions, including discerning their distinctive principle and ultimate consequences of those positions.

**PH 503 Human Nature and Cognition – 3 credit hours**
This course requires students to show an in-depth understanding of the implications of Platonic dualism, Aristotelian-Thomistic hylemorphism, and behaviorist materialism for human cognition and appetition. The course examines the historical development of Platonic, Aristotelian and materialist views of human nature and their impact on epistemology, ethics, and metaphysics. Platonic and Aristotelian arguments concerning the human soul's immortality are presented. Students are expected to engage both primary texts and relevant secondary sources.

Envisioned Outcomes: Students will gain some familiarity with both primary and secondary literature regarding dualism, hylemorphism, and materialism, and some of the main proponents of each. They will attain a precise knowledge of the various powers of the soul, and how they have been understood by different philosophers. Students will achieve an in-depth understanding of skepticism, idealism, realism, rationalism, and empiricism. They will come to a critical awareness of the problems with reductionist notions of human nature. Students will gain an enhanced ability to carry out independent philosophical research using both primary and secondary sources.

**PH 504 Principles of Realist Metaphysics – 3 credit hours**
This course will examine man's knowledge of the ultimate principles of reality as found in the Aristotelian Tradition. His *Metaphysics* defined the terms of that science even for later thinkers (such as Hume) who attack it. Students will engage this text as a starting point for the tradition, with later contributions drawn from Greek, Latin, and Arabic commentators, with special focus on the Thomistic school, to assess the meaning and development of the fundamental principles of metaphysical speculation, such as being, act, potency, analogy, etc. Frequent reference will be made to contemporary discussions and interpretations of metaphysics.

Envisioned Outcomes: Students will develop an understanding of the overall structure of Aristotle's Metaphysics; they will grasp the nuances in meaning of fundamental terms according to various schools of interpretation; the students will attain an understanding of the role of logic and natural philosophy as precursors to metaphysics; they will be able to perform metaphysical

analysis according to principles of act and potency and form and matter; students will be able to articulate the mutual dependence of essence and existence, and gain awareness of the importance of act (energeia) for a proper understanding of metaphysics.

**PH 505 Meta-ethical Theories – 3 credit hours**

This course is analyzes a variety of philosophical approaches to justification in the context of moral reasoning. Our primary focus will be on those theories most prevalent today: utilitarianism, deontology, virtue ethics, and natural law. This discussion will be centered on the foundational principles of these moral theories, especially the ideas of goodness, freedom, obligation, virtue, and law. Evaluation of these theories will be made with reference to both speculative cogency and practical coherence. This analysis will establish that natural law theory is the most inclusive metaethical approach, and so the one most likely to fulfill human needs.

Envisioned Outcomes: Students will gain a thorough understanding of the underlying intellectual reasons for moral disagreement in our society, and the practical consequences of that disagreement; they will have a demonstrated comprehension of the logical coherence of each approach to moral reasoning; they will attain a conceptually nuanced cognizance of the theoretical underpinnings of the four main positions under consideration; students will achieve an ability to dialectically critique the first principles of inadequate moral philosophies, and to demonstrate this with casuistic reasoning; and, they will possess the ability to offer a perspicuous analysis of the nature and limits of human freedom, and to apply this to concrete societal problems

**PH 506 Philosophical Theology – 3 credit hours**

From the time of the Ancient Greeks, philosophers have sought a first principle of being and intelligibility as the causal explanation for worldly phenomena. As a result, many philosophers have speculated about the nature and existence of a Supreme Being who in some way causes events in this world. However, many other philosophers react against this and aim to demonstrate the limits of human reason make impossible any knowledge of a transcendent cause. This course will review the various positions philosophers have staked out with respect to this metaphysical knowledge of a first cause. We will argue that a proper understanding of the science of metaphysics, as represented by the thought of Thomas Aquinas, makes a real, but incomplete, knowledge of God possible.

Envisioned Outcomes: Students will gain an understanding of the central role of natural theology for metaphysical speculation; they will come to possess a critical appreciation of the need for proper metaphysical methodology, as well as a nuanced conception of the relationship between faith and reason; they will have an ability to employ the *praeambula fidei* in counteracting modern skeptical philosophical approaches.

**PH 507 Philosophical Themes in the Thought of Thomas Aquinas – 3 credit hours**

Thomistic thought offers a coherent vision of every aspect of human experience based on a handful of fundamental metaphysical theses, but most especially the idea of the act of existence. This course will examine the argument grounding these principles, and demonstrate how these principles motivate Thomas's arguments concerning metaphysics, epistemology, natural

theology, and ethics. These arguments will be subjected to criticisms from other philosophers, both ancient and modern, to ascertain their continued relevance for contemporary debates.

Envisioned Outcomes: Students will assimilate the fundamental principles of the thought of Thomas Aquinas; they will gain an understanding of how Thomas unites the projects of religions faith and philosophical speculation. Students will also attain a critical appreciation of the importance of metaphysics for grounding speculation in all other areas of human inquiry, and an ability to creatively apply Thomistic principles to current debates in philosophy and ethics.

**PH 601 Angelology and Demonology – 3 credit hours**

A philosophical and theological study of the two kinds of purely spiritual creatures: angels and demons. First, what can be known about spirits from reason will be presented (Socrates, Plato, Aristotle). This will then be contrasted with the view from the perspective of religious faith. These two approaches will be integrated with reference to Aquinas's treatise on the angels.

Envisioned Outcomes: Students will gain a familiarity with philosophical views of spirits and they will attain the ability to define angels' nature and abilities as distinct from humans'. Students will demonstrate knowledge of the traditional nine choirs of angels and their respective characteristics, as well as understand the differences between angels and demons. Finally, they will learn to recognize cases of demonic possession and distinguish them from merely psychological disturbances

**PH 602 Political Philosophy – 3 credit hours**

This course contains three parts. First, we will engage in a close reading of Plato's *Republic*, which introduces the major themes of classical political thought, such as the value of the different regimes and the importance of virtue-based education for the citizens. This will also show how Plato's grand vision of justice is of value in refuting the moral relativism and pragmatism of the contemporary political setting. Next, we study Aristotle's notion of justice as defined in the *Ethics* and the way in which this is developed into a theory of the common good in the *Politics*. In the third section, we will contrast the classical vision of political society with those presented in Machiavelli's amoralism, Locke's liberalism, and Marx's communism, thereby elucidating the undesirable consequences of jettisoning the classical understandings of justice and the common good.

Envisioned Outcomes: Students will gain a knowledge of Plato's comparison of justice in the soul and in the state. Students will also appreciate the kinds of regimes and their relative value for different thinkers. They will attain the ability to define and give examples of distributive, commutative, and retributive justice, and their relation to the common good. They will also be able to distinguish the American Founding Father's vision of the roles of freedom and religion in society from contemporary misrepresentations, as well as to understanding the similarities and differences between communism and socialism.

**PH 603 The Emotions and the Virtuous Life – 3 credit hours**

This class will consider the emotions and the cardinal virtues that moderate them: temperance and fortitude. First, Plato and Aristotle will be presented, then the Stoic view of emotion will be examined and juxtaposed with the Christian monastic tradition as represented by John Climacus. Next, we will study in detail Aquinas's treatment of the eleven concupiscible and irascible passions. Lastly, Aquinas's historically and systematically synthetic account of fortitude and temperance will be presented.

Envisioned Outcomes: The student will gain a familiarity with the Platonic tripartition of the soul. They will also grasp the importance of the eleven passions of the soul, and how they can be integrated by virtue to help humans attain their end. Students will acquire the ability to define and evaluate the four temperaments and to recognize them in individuals, and procure a critical awareness of the problems with emotivism, suppressivism, and behaviorism.

**PH 604 American Philosophy – 3 credit hours**

In the Nineteenth Century, American society and culture consciously developed in a direction independent of her European ancestors. This is evident in the art, literature and philosophy produced in that age, and which continues to form the basis on which our identity as a nation is built. It is necessary, therefore, to see how philosophy is both shaped by the American experience, and how that uniquely American approach to philosophical problems has come to inform the way in which we approach the world. We will deal with many of the perennial issues of philosophers—the nature of truth, the search for goodness, the discovery of man's place in the world—but these discussions will emphasize the contribution of the American ways of thought as embodied in the Pragmatist tradition.

Envisioned Outcomes: The student will obtain a deeper familiarity with and appreciation of the American philosophical tradition that has shaped our culture. Students will also realize the critical assimilative and evaluative skills required to assess the philosophical assumptions operative in our cultural dialogues, and how these assumptions shape religious life in America.

**PH 605 Phenomenology and the Thought of Karol Wojtyla – 3 credit hours**

Phenomenology arose are as reaction against the problem of subjectivism in modern thought. The young Karol Wojtyla saw this as a call to return to the realism characteristic of the Catholic philosophical tradition. This new method, unlike traditional metaphysics, better appreciates the unique role of the person acting in the world and so reveals rich dimensions of human experience which other methods obscured. This class will introduce the student to phenomenology as a philosophical method. Then, using classic works of Wojtyla, show how this method deepens out appreciation of the human person as a unique and unrepeatable center of activity.

Envisioned Outcomes: This class will bring the student into a deeper familiarity with the methods of phenomenology and philosophical personalism. It will also lead the student to apply these insights to real world experience to bring out what other philosophies cannot. Finally, it will help the student better appreciate the teachings of John Paul II inasmuch as they reflect his deep phenomenological training.

**PH 606 Philosophical Aesthetics – 3 credit hours**

It is an ancient philosophical truth that being and beauty are intrinsically related: all being is beautiful, and so every adequate description of being must take account of beauty as an integral property of being. This class will consider this truth as a way to overcome the subjectivism rampant in contemporary ideas of aesthetic experience. It will be composed of four main units. First we will examine the fact of beauty as a transcendental property characteristic of all being. Then we will explore the notion of art as a virtue that regulates the production of beautiful things. Next we will focus on the objective pole of aesthetic experience, the inherent principles of beauty in the objects themselves. Finally we will consider the subjective pole of aesthetic experience, the development of a personal appreciation for beauty in the cognitive and affective faculties of man.

Envisioned Outcomes: This course will bring the student into a deeper appreciation of the complexities inherent in the human experience of the beautiful and its relation to God. The student will also learn to critique versions of aesthetic subjectivism (i.e., "beauty is in the eye of the beholder") as philosophically and experientially untenable. They will also learn to discern the principles of artistic beauty with reference to concrete historical examples. Finally, they will understand the difference between beauty and moral goodness and intellectual truth, so as to better appreciate the symbiotic relationship between these three properties.

**PH 607 God after Kant: Newman, Kierkegaard, Marcel – 3 credit hours**

This course considers some of the attempts by religious philosophers to defend belief in the post-Enlightenment era. The introduction of scientific and historical reasoning in the early-modern period (esp. in Spinoza, Kant, and Marx) presented tremendous challenges for revealed religion; thinkers had to find new ways to respond to these new challenges. In general, the thinkers considered here broaden the idea of reason to include more of the individual and concrete experiences of the subject, which allows for the incorporation of religious experience as evidence for the truth of religion.

Envisioned Outcomes: The student will attain an understanding of the modern Enlightenment worldview and its impact upon religious belief. They will also appreciate the legitimate role of the subject in the determination of acts of faith. Students will also acquire a more nuanced sense of the role that evidence from reason and history have on the formation of doctrine. Finally, the student will comprehend how these modern responses differ from and complement traditional metaphysical approaches to natural theology.

**PH 608 Moral Absolutes – 3 credit hours**

This course will argue for the reality and intelligibility of moral absolutes as the foundation to the moral life. It will consider the rejection of moral absolutes from both a philosophical (relativist/utilitarian) perspective and from a theological (proportionalist) perspective. These objections will then be answered with reference to philosophical moral realism and traditional Christian teaching as articulated in both philosophy and in various encyclicals and theologians. The Decalogue will be extensively examined as the *locus classicus* for absolute moral precepts which can never be violated.

Envisioned Outcomes: The student will attain an understanding of the faulty reasoning behind the modern rejection of moral absolutes, as well as an appreciation for the philosophical arguments in favor of moral absolutes. The student will also appreciate the various and nuanced ways in which these absolutes are embodied in the Decalogue as primary exemplars of moral absolutes. The student will also learn to apply these principles to areas of contemporary debate.

**PH 609 Franciscan Philosophy: Bonaventure, Scotus, Ockham – 3 credit hours**

This course will consider Medieval philosophy as developed by members of the Franciscan Order from the early Thirteenth century to the mid-Fourteenth Century. During this period, the Augustinian approach to philosophy was perfected by St. Bonaventure, then adapted with added empirical insights by Duns Scotus, and finally seriously undermined when subjected to logical nominalism by William Ockham. These thinkers, therefore, clearly limn Scholasticism's progress from its apex in lucidly integrating faith and reason to its final dissolution in denying any relation between faith and reason. This dissolution of the Scholastic method, in turn, set the stage for introduction of modernity in terms of the scientific revolution and the Protestant Reformation, both of which grow out of the failure to sustain the synthesis of faith and reason which was the characteristic achievement of the High Middle Ages.

Envisioned Outcomes: The student will gain an understanding of Franciscan Augustinianism as complementary to Thomistic Aristotelianism, especially the various in ways in which different philosophers attempted to integrate faith and reason. The student will also attain an appreciation for the role of proper philosophical methodology in attaining diverse conclusions. Finally, the student will attain an ability to grasp and critique the nominalist tendencies underlying modern philosophical positions.

**PH 610 Modernity and Secularism: The Thought of Alasdair MacIntyre and Charles Taylor – 3 credit hours**

This course will consider the thought of two of the most widely respected philosophers alive today: Alasdair MacIntyre and Charles Taylor. Both thinkers, sharing a common insight that rational discourse is meaningful only within a defined enframing narrative, offer analyses for the decline of traditional religious and moral belief due to the advent of modernist assumptions in philosophy. They then offer, in parallel but importantly different ways, critiques of that modern project as being inadequate to communicate the truths of the Catholic tradition, and so point out ways to respond to the secularism that has arisen in tandem with modern thought.

Envisioned Outcomes: The students will gain an understanding of the nature of modernity and secularism that has come to dominate society. The students will recognize the way in which enframing narratives condition the reality of rational discourse. They will also obtain an ability to critique the narrow limitations of Enlightenment humanism, and develop modes of communication appropriate to those enmeshed in modernist, secularist ideologies.

**PH 611 Natural Law and the American Political Tradition – 3 credit hours**

The justification of the fundamental principles of American society has been a critical issue since Thomas Jefferson wrote "We hold these truths to be self-evident." Yet, both the self-evidence of those truths, as well as the specific nature of what is to be entailed by them, are heated questions at the root of very nearly every conflict within the nation today. This course will critically

examine how those truths came to be viewed the way they have, and then critique that interpretation through the lens of natural law. This will demonstrate that the only way to protect the rights and dignity of the person lies in accepting the interpretation offered by the natural law.

Envisioned Outcomes: The students will acquire an understanding of the Pragmatic philosophical method that is most characteristic of American intellectual life; the will come to an appreciation of the tradition of natural law; they will gain a knowledge of the phenomenological approach to personhood which reveals the depth of human dignity; they will attain the ability to articulate and critique the shortcomings of popular political opinion in the name of a more just society.

**PH 699 Special Topics in Philosophy – 3 credit hours**

## Pastoral Studies

**PS 500 (A-D) Pastoral Studies – 1 credit hour (4 credit hours total)**
The Pastoral Studies course is designed to assist the candidate for a Master's Degree in Pastoral Leadership while engaging in pastorally oriented theological reflection, as well as provide topics for consideration in the Pastoral Training course. The purpose of theological reflection in this course will be to facilitate both personal and professional integration of those elements of the Catholic tradition that are relevant to the demands of pastoral leadership. The program will offer a comprehensive introduction to essential theological, pastoral and spiritual themes within the Catholic tradition and will employ pedagogically diverse methods to enhance the goals of integrated and practically oriented learning, e.g. lecture, handouts, small group discussion, use of new media and online discussion Boards. Students will be asked to read articles and books, write theological reflections on specific themes that reflect pastoral concerns directly related to their present and future pastoral work, and will have their written work assessed by course instructors. This one credit course will be taken for four semesters (4 credit hours total) and will vary each semester by topic, themes, and readings.

Envisioned Outcomes: At the completion of this course, the students will: become more familiar with the fundamentals of theological, spiritual and pastoral aspects of the Catholic tradition; develop their capacity for theological reflection in ways suited to engaging in a more effective pastoral ministry; and, become more familiar with relevant theological and pastoral resources to aid them in ongoing education and formation.

**PS 525 (A-D) Pastoral Training – 1 credit hour (4 credit hours total)**
This four credit course will build upon the lectures, readings and assignments required in the Pastoral Studies course. During this course the students will undergo ongoing ministerial formation and training that would apply to various pastoral settings. This course will not only draw from their past and present ministry experiences, but will further challenge them to apply alternative methods and answers that reflect the Catholic tradition. Within this course the students will explore pastoral leadership from the perspective of providing ministry within the specific context of the local community. Various dimensions of pastoral leadership will be explored with respect to the skills, resources, networks and theological understandings necessary for effective ministry. Throughout the course, the pastoral topics will be presented to engage the personal/professional characteristics of the pastoral leader as well as practical applications within

various pastoral settings. These training classes will be involve lecture, discussion, role playing, readings and other related activities, all of which will lead up to their Supervised Ministry Practicum. This one credit course will be taken for four semesters (4 credit hours total) and will vary each semester by formation, training, and pastoral topics.

Envisioned Outcomes: Students will be able to develop some practical expression to what was offered in the Pastoral Studies course. They will strengthen their leadership and ministerial skills while learning new methods in both areas. They will further appreciate the richness of the Catholic traditions. Finally, they will begin to design their Supervised Ministry Practicum.

**PS 550 (A&B) Pastoral Immersion – 3 – 4 credit hours (7 credit hours total)**
Because lay ecclesial ministers serve in the name of the Church, CLI recognizes the responsibility to provide for a Supervised Ministry Practicum. This opportunity will provide for practical ministry preparation while offering supervision and mentoring to the individual in his/her chosen area of ministry. Those who desire to receive a Master of Arts in Pastoral Leadership will be required to participate in a one year (two consecutive semesters) ministry practicum. This will add up to a minimum of 30 weeks, engaging in at least three hours of ministry in each week, in addition to 15 hours of seminar over the two semesters. Each participant will receive "on sight" supervision as well as supervision and mentoring from the CLI Team.

Envisioned Outcomes: Upon completion the student will: Apply knowledge of the Catholic Faith and Pastoral skills to ministry setting(s) within the Archdiocese of New Orleans, draw upon the experience of different styles of prayer when called upon to lead public prayer in a pastoral setting, apply knowledge about various faith and human developmental theories to the pastoral setting, and, apply various interpersonal and theological reflection skills practiced during the successful engagement in their Supervised Ministry Practicum.

**PS 575 Pastoral Capstone Project – 3 credit hours**
Each Master of Arts candidate is to write a 30 – 40 page document detailing and describing their personal development in "Pastoral Leadership" through their involvement in the Master of Arts in Pastoral Leadership degree program. This written project will begin during the opening retreat as they begin to write Part One: "My Faith Journey". As this weekend retreat experience begins the course of studies for the Master of Arts in Pastoral Leadership Program, the completion of this first part of the final project will be ongoing. This first part and the additional four parts of this paper will be completed as the final three credits of the Master of Arts in Pastoral Leadership degree program. The additional four parts will be: (2) "Strengths and Growing Edges", (3) "My Collaboration in Ministry" (4) "My Theological and Pastoral Understanding of Ministry" (5) "My Vision of Pastoral Leadership". The candidates will also be required to offer an oral presentation of this required written document.

Envisioned Outcomes: Upon completion the student will: Articulate how they have applied their knowledge of the Catholic Faith and Pastoral skills to ministry setting(s) within the Archdiocese of New Orleans, detail how they have experienced different styles of prayer when called upon to lead public prayer in a pastoral setting, illustrate how they have applied knowledge about various faith and human developmental theories to the pastoral setting, and, apply various interpersonal

and theological reflection skills in their articulation of what this degree is about and how they will use it in their ministry.

## Pastoral Theology

**PT 501 Pastoral Theology – 3 credit hours**
This course is designed to promote a pastoral approach to the study of theology that offers the student various methods for integrating their theological studies into every aspect of priestly ministry. The course will also explore the role played by the human and spiritual pillars of priestly formation in the cultivation of an authentically pastoral mindset, and in this way will serve an introduction to the methodology of the Pastoral Field Education Programs at Notre Dame Seminary.

Envisioned Outcomes: Students will develop a greater capacity for doing graduate theological studies in a pastoral mode appropriate to priestly (especially parish) ministry; they will cultivate a familiarity with the Church's vision of the pastoral character of the priesthood; they will acquire a more explicit method for integrating the four pillars of formation in their theological studies; they will develop a more robust strategy for bringing their theological understanding to bear in the Pastoral Field by learning to practice theological reflection.

**PT 504 Pastoral Counseling – 3 credit hours**
This course is an introduction and understanding of pastoral counseling. It studies the relationship of spirituality, catholic morality and psychology, pastoral counseling and the sacramental life of the Church. It is a requisite for enrollment. This course is required before a student can enroll in Clinical Pastoral Education.

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

**PT 506 Liturgy and the Celebration of the Sacraments – 3 credit hours**
This course will focus on certain aspects of the liturgy as it pertains to its practical and pastoral nature. Students will look at particular sacraments and sacramentals, examine their rites and prayers, discuss their *ars celebrandi*, and experience increased comfort with their celebration. Rites to be discussed will include: Baptism, Matrimony, Funerals, Blessings, Celebrations of Holy Communion outside of the Mass, and serving the Mass as a Deacon. This course is offered to the students to allow them to develop a proper practical understanding of the celebration of these particular sacraments and sacramentals.

Envisioned Outcomes: The students will better understand the theological and practical elements of the sacraments discussed. In addition, the students will become more comfortable in their own personal ability and knowledge in the celebration of these sacraments and sacramentals.

**PT 507 Church Administration – 1 credit hour**
This course is designed to provide students with selected church management-administrative theory, models, and skills to better understand and facilitate priestly ministry. This material is treated within a theological context of Church, Mission, Community, Stewardship, and Signs of the Times.

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

**PT 508 Theology of the Laity for Pastoral Ministry – 2 credit hours**
This course will offer students 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 – Students 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. Students 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 Special Topics in Pastoral Theology – 2 credit hours**

## Sacramental and Liturgical Theology

**SL 501 History and Theology of Liturgy – 3 credit hours**
This course will explore the Church's rich liturgical tradition primarily through the lens of the theological maxim, *lex orandi, lex credendi* or, more accurately, *ut legem credendi lex statuat supplicandi* ("that the law of prayer establishes the law of belief"). The purpose of this course is to give insight, understanding, and context to the present liturgical forms of the Roman Rite, emphasizing the historical, theological, and cultural expressions from which these rites have developed, as well as to examine the theological principles upon which the liturgy has been renewed over the past century. Previous course number was SL 502

Envisioned Outcomes: This course is offered to the students to allow them to see how the current liturgy has developed throughout the ages and upon which theological principles have guided this development. This awareness will allow for a better understanding of the liturgy and promote a more fruitful celebration of the liturgical rites for both the celebrant of the liturgy and the People of God who participate in these liturgies in their own way.

**SL 503 Sacraments of Initiation – 4 credit hours**
This course covers the theology of the Sacraments of Initiation. Baptism and Confirmation will be examined in their New Testament origins, Patristic development, conciliar definitions, and other magisterial pronouncements. The theology of the Eucharist will be explored from a biblical and historical perspective, with an emphasis on the dogmatic teaching of the Church.

This will include the medieval disputes concerning the Real Presence, and the teaching of the Council of Trent on Transubstantiation. Contemporary questions will also be examined.

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

**SL 505 Sacrament of Marriage – 2 credit hours**

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

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

**SL 506 Theology of the Priesthood and Holy Orders – 2 credit hours**

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

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

**SL 507 Sacraments of Healing – 2 credit hours**

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

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

**SL 511 Liturgy and Sacraments – 3 credit hours**

According to the *Catechism of the Catholic Church*, the Liturgy is "a sacred action surpassing all others," which "no other action of the Church can equal" in its efficacy, and the sacraments are

"God's masterpieces" (CCC 1070, 1091). In this course, designed for the Master of Arts Program, students will explore the celebration of the Christian mystery as embodied in the liturgy of the Mass and the sacraments of the Church. By studying the origins of worship in Sacred Scripture and the liturgy of the early Church, students will gain a deepened understanding of the liturgical dimension of Christ's Passion, Death, and Resurrection and our participation in it by means of the sacraments. Particular emphasis will also be given to the liturgical restoration inaugurated by the Second Vatican Council and the controversies that followed in its wake. The overarching goal will be to gain a more biblical, Christological, and Trinitarian understanding of what takes place in the Mass and through the sacraments.

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

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

## Sacred Music

**SM 501 Schola Cantorum – 2 hours (0 credit)**
Schola Cantorum is a course serving the dual purpose of indoctrinating the student into the musical traditions of the Church and of serving the greater Notre Dame Seminary community as a liturgical choir. The student will receive training in basic music theory, Gregorian Chant, polyphony, and more contemporary forms of liturgical music. The objective of this course is not only to provide music for daily liturgies in the seminary, but also to furnish the student with musical experience he can later use in priestly ministry.

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

**SM 601 Chant Training – 2 hours (0 credit)**
Chant Training is pedagogy on the chants of the Roman Missal and the Liturgical Year. The class discusses and teaches music theory in modern and ancient notation, pronunciation in English and Latin, the parts of the Mass (particularly those of the priest), music resources and selection, and Church documents concerning Sacred Music.

Envisioned Outcomes: The student will learn the basics of reading modern and ancient musical notation. They will become adept at proper English and Latin pronunciation for liturgical music. The student will become familiar with all the priestly chants contained in the Roman Missal. Workshop participants will also learn to apply the liturgically proper theological concepts to music selection for parish liturgies and will become familiar with what Church documents teach concerning Sacred Music.

## Spiritual Theology

**SpT 201 Prayer: Introduction to Methods and Sources – 2 credit hours**
This is a practical course that draws upon Scripture, Liturgy and Spiritual writings of the Catholic tradition, as well as the experience and participation of students. Various forms of prayer are surveyed.

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

**SpT 202 Survey of Christian Spirituality – 2 credit hours**
This course provides a study of the important developments in the history of Christian Spirituality, beginning with the New Testament and Fathers of the Church and including representative traditions from the medieval, reformation and modern periods. The course explores the key teachings of the various schools of spirituality and how these might be applied in the life of the faithful today.

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

**SpT 501 Spiritual Theology – 3 credit hours**
This course introduces the student to the Christian spiritual teaching of the Catholic Church. The two-fold purpose is to present in a systematic fashion the fundamental elements in the living of the Christian spiritual life and to introduce the student at the same time to Christian spiritual classics which illustrate these elements.

Envisioned Outcomes: Student will learn the basic stepping-stones in the journey of the Christian spiritual life and the basis for them in Sacred Scripture traditioned in the Church. Students will be introduced to thirteen major Christian spiritual classics for continuing support of their own spiritual journey. This course will lay the ground work for helping others progress in discipleship of the Lord.

**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**

## Sacred Scripture

**SS 101 Introduction to the Old Testament – 2 credit hours**
The course begins with the role of the Bible in the scheme of divine revelation. A description of the arrangement of the Old Testament and a brief introduction to the relationship between history and the development of Old Testament literature are covered. The various types of modern critical methods of biblical interpretation are covered. Each of the four major divisions (the Pentateuch, the Historical Books, the Prophets, and the Wisdom literature) of the Old Testament is then presented from a general perspective.

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

**SS 102 Introduction to the New Testament – 2 credit hours**
The student is first familiarized with modern critical methods of the study of the Bible and then provided an overview of each of the books of the New Testament. The books are examined as to their literary forms as well as their relation to the historical periods of Jesus and the Apostolic Church.

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

**SS 501 Methodology of Biblical Studies – 2 credit hours**
This course introduces the student to the methodology of Catholic biblical studies. Students will read the papal encyclicals on Scripture, Vatican II's Dogmatic Constitution Dei Verbum, as well as more recent documents of the Pontifical Biblical Commission. Through a study of these magisterial documents, as well as appropriate secondary literature, the course covers the Catholic doctrine of the inspiration and truth of Scripture, the interpretation of the Bible in the Church, historical-critical method and theological exegesis, the four senses of Scripture, the development of the canon, and the role of Scripture in the life of the Church.

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

**SS 502 Pentateuch – 3 credit hours**

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

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

**SS 503 Prophets – 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 their criticism of social injustice and the ways in which their message prepares the way for the Gospel.

Envisioned Outcomes: Students will demonstrate familiarity with the key events in the history of Israel that establish the context of ancient Israelite prophecy. Students will be able to identify key dates in the history of Israel and place major prophetic figures in that history. Students will learn to read the prophets both in their own historical settings and in light of Christ.

**SS 504 Synoptic Gospels and Acts – 3 credit hours**

This course introduces the student to the Gospel according to Matthew, Mark, and Luke (the Synoptic Gospels), as well as the book of Acts. There are four main components to the course: (1) we will address introductory issues such as authorship, date, literary genre, and historicity, as well as the Synoptic problem. (2) We will study the unique literary and theological vision of each of the Synoptic Gospels. (3) We will explore key events the life of Jesus as described by the witness of all three Synoptic Gospels in order to learn the habit of reading each of the Gospels *both* for their own unique voices *and* in light of the fullness of revelation. (4) The course concludes with a brief study of the book of Acts.

Envisioned Outcomes: Students will begin to learn to read the Synoptic Gospels and Acts in their historical and canonical contexts. They will be able to explain key events in the life of Jesus (e.g., baptism, Last Supper) in light of the Old Testament and Jesus' ancient Jewish context. Students will also develop proficiency in the use of modern as well as patristic commentaries on the Gospels as resources for preaching.

**SS 505 Pauline Letters and Hebrews – 3 credit hours**

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

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

**SS 506 Johannine Literature – 3 credit hours**

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

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

**SS 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. Students 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: Students 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 511 The Old Testament – 3 credit hours**

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

Eastern history and culture and biblical archaeology. Finally, the course introduces major themes and issues in Old Testament theology.

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

**SS 512 The New Testament – 3 credit hours**

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

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

**SS 513 Special Topics in Sacred Scripture – 3 credit hours**

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

**SS 701 Research Thesis – 3 credit hours**

# Personnel

## Administration

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|---|---|
| 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/Director of Philosophy | James M. Jacobs, Ph.D. |
| Associate Academic Dean/Director of IE | Rebecca S. Maloney, Ph.D. |
| Director of the Institute for Lay Ecclesial Ministry | Susan C. Veters, C.P.A., M.A. |
| Director of Development and Special Projects | Yvette V. LaCour, M.Ed. |
| Director of Facilities | Travis Gehrkin, B.S, Electrical Engineering |
| Director of Homiletics | Reverend Philip Neri Powell, O.P., Ph.D. |
| Director of Human Formation | Reverend Deogratias O. Ekisa, S.T.D. |
| Director of the Library | Thomas B. Bender IV, M.L.I.S. |
| Director of Sacred Liturgy | Reverend Nile Gross, S.T.L. |
| Director of Master of Arts Programs | Christopher T. Baglow, Ph.D. |
| Director of Sacred Music | Michael J. Piazza, M.M., M.Ed. |
| Director of Pastoral Formation and Field Education | Reverend Joseph M. Krafft, D.Min candidate |
| Director of Pre-Theology Program | Reverend Minh C. Phan, S.T.D. |
| Director of Spiritual Formation | Reverend Joseph S. Palermo, J.D., M.Div. |
| Ecumenical Representative | Very Reverend James A. Wehner, S.T.D. |
| Financial Consultant | Kathleen R. Hebert, C.P.A. |
| Registrar | Cynthia Garrity |
| Spiritual Director | Reverend Joseph S. Palermo, J.D., M.Div. |

## Full-Time Faculty

Reverend John C. Arnone, M.Div. (Notre Dame Seminary, LA) – Assistant Director of Pastoral Formation and Formation Advisor

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

Reverend Nile C. Gross, S.T.L. (Pontifical Della Santa Croce University, Italy) – Sacramental Theology

James M. Jacobs, Ph.D. (Fordham University, NY) – Assistant Academic Dean, Director of Philosophy Programs

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

Reverend Joseph M. Krafft, M.Div. (Notre Dame Seminary, LA); 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, LA) – Director of English as a Second Language Training, Coordinator of Academic Resources Center

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

Jennifer E. Miller, S.T.D. (Pontifical University of the Holy Cross, Italy) – Moral Theology

Reverend Jeffrey A. Montz, S.T.L. – (Angelicum University, Italy) - Spiritual Theology

Thomas J. Neal, Ph.D. (Florida State University, FL) – Systematic Theology

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

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

Michael J. Piazza, M.M. (University of North Texas, TX); M.Ed. (University of Southern Mississippi, MS) – Director of Sacred Music

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

Reverend Philip Neri Powell, Ph.D. Ph.L. (University of Mississippi, MS, Pontifical University of St. Thomas, Italy) – Sacred Scripture

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

Kevin J. Redmann, Ph.D. Candidate (Tulane University, LA) – Biblical and Ecclesiastical Languages

Mario Sacasa, Ed.S., M.F.T.I. (University of North Carolina, NC) – Counseling

Gregory Vall, Ph.D. (Catholic University of America, DC) – Sacred Scripture

Very Reverend James A. Wehner, S.T.D. (Pontifical Gregorian University, Italy) – Dogmatic Theology

Daniella Zsupan-Jerome, Ph.D., (Boston College, MA) – Pastoral Studies

## Part-Time Faculty

Sandy Barousse, M.Ed., (University of New Orleans, LA) – English as a Second Language Tutor, ARC

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

Paul T. Ceasar, Ph.D. (Texas A & M University Commerce, TX) – Counseling and Guidance

Carla J. Gonzalez, M.A. (University of New Orleans, LA) – Hispanic Ministry

Cory J. Hayes Ph. D. Candidate (Duquesne University, PA) – Systematic Theology

Most Reverend Archbishop Alfred C. Hughes, S.T.D. (Pontifical Gregorian University, Italy) – Spiritual Theology

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

Reverend Christopher H. Nalty, S.T.B., J.C.L. (Pontifical Gregorian University, Italy) – Canon Law

Reverend Anthony Odiong, M.A., (Franciscan University, OH) – Spiritual Theology

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

Olivia Price, B.A., (Tulane University, LA) – English as a Second Language Tutor

Walbert Rocha, B.A., (Florida State University, FL) – English as a Second Language Tutor

Reverend Luis F. Rodriguez, M.Div. (Notre Dame Seminary, New Orleans, LA) – Parish Administration

Br. Steven W. Synan, Ph.D. (Loyola College, MA) – Institute for Lay Ecclesial Ministry

## Staff

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|---|---|
| Administrative Assistant to the Director of Human Formation<br>Administrative Assistant to the Director of Pastoral Field Education<br>Administrative Assistant to the Director of Spiritual Formation | Sharon Mason |
| Administrative Assistant to the Director of the Master of Arts Programs<br>Administrative Assistant to the Director of the Institute for Lay Ecclesial Ministry | Jeannette Montgomery |
| Associate Director of Development | Christin Trusheim |
| Business Manager | Michelle Klein |
| Executive Administrative Assistant to the Academic Dean | Elizabeth Babin |
| Executive Administrative Assistant to the Rector-President | Jan Hattier |
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| Maintenance | Isaac Bolden<br>Martin Villarreal |
| Food Services | Sammy Marcello<br>Blayne Chabert<br>William Holladay |