NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY

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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 the lay faithful.

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 and formation programs are offered for those who aim to deepen their understanding of the Catholic intellectual tradition while preparing 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 lay leadership and by assisting certain missionary dioceses in other areas of the world. *Rev. 2019*

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. The house then served as a House of Discernment for men who are discerning the possibility of entering the seminary, and came to be known as the Lourdes House.

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 was co-chaired by Archbishop Aymond and the Bensons. Notre Dame Seminary used the funds to renovate Saint Joseph Hall. In September 2017 NDS received a donation of $2 million from The Benson Foundation. These funds were used to renovate the on-campus Lourdes House into The Gayle and Tom Benson House of Formation, which provides additional rooms for the seminarians.

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

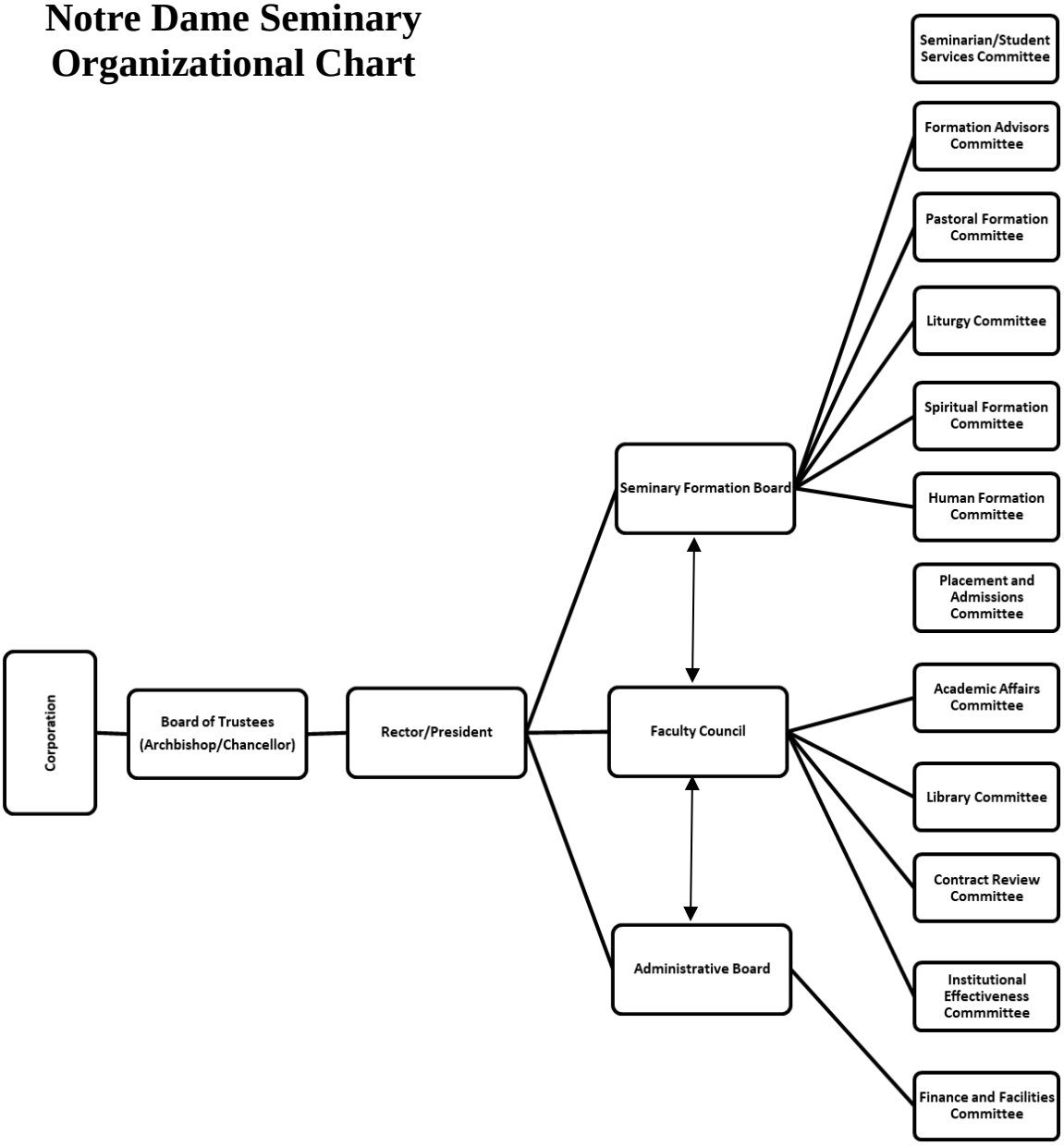
Notre Dame Seminary was incorporated in 1948 by the State of Louisiana as a non-profit educational institution with the power to confer degrees. It operates under a charter drawn up in 1970, revised in 1975, and again in 1995. The seminary has been approved by the Louisiana Board of Regents and the Louisiana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

Notre Dame Seminary Organizational Chart



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 has the ultimate responsibility for, and exercises appropriate control over, the institution's educational, administrative, fund-raising, and fiscal programs and services.

The Rector-President, in consultation with the Seminary Formation Board, the Administrative Board, and the Faculty Council, is directly responsible for the administration of the Seminary. The Seminary Formation Board is responsible for the review of the priestly formation program and the implemention of the norms of the Program of Priestly Formation and the Formation Handbook. In addition, this board is responsible for overseeing the formation of the lay students enrolled at NDS. The Administrative Board is convened to review and address matters related to maintenance, housekeeping, campus matters, service contracts, fundraising events, and matters related to temporalities. 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. *Rev. 2019*

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 on page nine 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 Academic Dean 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 Seminary 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 four faculty members who are not currently having their contracts 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.

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. In both buildings, there are also study areas available to the students, computers with internet access located in the main library, and 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. 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, completed August 2016, redesigned the office areas in addition to structural upgrades. These projects have been funded through the generosity of donors and the Archdiocese

of New Orleans. The newly renovated Gayle and Tom Benson House of Formation, dedicated in Fall 2018, provides additional rooms for the seminarians. This project was funded through a donation from The Benson Foundation.

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

Booklists are distributed to seminarians prior to the start of each semester and are intended to facilitate the purchase of textbooks. For needs other than textbooks, a Catholic bookstore is located next to the seminary campus.

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-President 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-President 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-President 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.

Office of Academic Support and Instructional Services (OASIS)

The Office of Academic Support and Instructional Services (OASIS) is open to all students at Notre Dame Seminary. OASIS provides services to promote awareness of the cognitive skills, practices, and attitudes crucial to academic success, centering 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 dimensions of formation: human, spiritual, intellectual, and pastoral. Thus, OASIS provides basic support to the seminarian so that he may proceed with his formation in a steady, integrated manner.

OASIS offers assistance based on assessment, referral, or personal request: new seminarians are assessed by means of a writing sample during orientation, faculty members can refer seminarians to OASIS, or seminarians can seek assistance from OASIS on their own initiative.

English as a Second Language

The NDS English as a Second Language (ESL) tutorial program is housed in the Office of Academic Support and Instructional Services (OASIS). NDS ESL tutoring 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 skills for academic, pastoral, and practical purposes. This program seeks to provide an integrated program consisting of English instruction (including accent training), cultural exposure, and formation, appropriate to the language level of its participants.

The NDS ESL tutorial program marshals the resources of the seminary community and the cultural opportunities afforded by the metropolitan area of New Orleans. We offer several educational modules as part of our intensive English instruction: individualized private sessions, study buddies, meal partners, companion families, cultural excursions, and educational technology.

The NDS ESL tutorial program is far from being merely an academic approach to English training.

Far from being merely an academic approach to English training, the NDS ESL tutorial program is also focused on the language of the *Four Dimensions of Priestly Formation.* We recognize that our ESL students are seminarians, that they take part in the Priestly Formation Program, and that they attend formation conferences in English to form them into holy, disciplined men.

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.

- 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 has 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.
Students not meeting the requirements for a waiver are required to take the ACCUPLACER placement test. A satisfactory ACCUPLACER score is within the range of 112-120 on all four test sets (ESL Language Use, Listening, Reading Skills, and Sentence Meaning) and a score of 5 or 6 on the WritePlacer ESL. The student must also participate in a verbal interview demonstrating adequate listening comprehension and spoken communication.

If a student who has been provided an ESL waiver fails any single course due to language deficiency, he must take the ACCUPLACER test suite, should the formation staff, faculty, and

Director of OASIS deem it appropriate. Results of the placement test are shared with relevant formation staff and faculty and may be used to place the student in the appropriate level(s) of ESL assistance.

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 dimensions 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 dimensions 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-President 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, 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.

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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 Office of Academic Support and Instructional Services (OASIS). Requests for accommodations must be made each semester for which the student wishes to receive service. The OASIS 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)

The Family Educational Rights and Privacy Act (FERPA) affords eligible students certain rights with respect to their education records. NDS annually reviews this policy with the student body at orientation. This policy in its entirety can be found on the NDS website under NDS policies.

Safety and Security

Campus Safety and Security

The safety and security of every person is the overriding consideration for all activities involving seminarians, lay students, faculty, staff, and any other person who enters upon the grounds of NDS; or any seminarian, student, or member of the faculty or staff who engages in authorized activities away from the campus. This concern outweighs every other factor including cost, budget, convenience or any other consideration. See the campus safety and security documents on the NDS website at: https://nds.edu/campus-safety-and-security-documents/

Children on Campus

Notre Dame Seminary is a place of higher learning and the campus is not an appropriate environment for children unless they are accompanied by an adult and are fully supervised. As a result, parents or guardians who find it necessary to bring a child to campus in emergency situations must adhere strictly to these rules:

- No child may be left alone or unsupervised on campus for anytime for any reason;
- No child may accompany faculty or NDS students to class;
- Employees may not bring children to work unless NDS has specifically designated a time or place for children to be present (i.e. family barbeque, etc.); and,
- Children may not be present in the library, classrooms, or on residence floors.

It is understood that child care emergencies happen. However, students or employees finding themselves with these emergencies must contact their professors or supervisors to discuss the most prudent course of action.

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 also 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; the door leading into the office has a heavy duty dead-bolt lock. Only the Registrar, Academic Dean, Rector-President, and Director of Facilities have keys to the office.

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-President 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 of Configuration Formation. (If the grievance concerns the Vice-Rector of Configuration Formation, 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 of Configuration Formation. The Vice-Rector of Configuration Formation 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 of Configuration Formation 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 of Configuration Formation when placing a formal complaint. A log of all formal complaints will be kept in the office of the Vice-Rector of Configuration Formation.

Policies on Sexual Misconduct

Notre Dame Seminary Graduate School of Theology is committed to provide a learning, working, and living environment that promotes integrity, civility, and mutual respect in an environment free from sexual misconduct. NDS has adapted definitions, policies, and procedures on sexual misconduct from the Louisiana Board of Regents Uniform Policy on Sexual Misconduct.

NDS has implemented policies and procedures to prevent acts of sexual misconduct, whether committed by a seminarian or a person of authority, lay person or clergy, and shall take prompt and appropriate action to investigate and effectively discipline those accused of such conduct in a manner consistent with the law and due process.

NDS will provide support and assistance to complainants of sexual misconduct and shall report instances of sexual misconduct in accordance with law. The fully detailed Policies on Sexual Misconduct can be found on the NDS website (nds.edu) under Campus Safety and Security Documents.

Enrollment Policies

NDS seminarians and students must meet all of the requirements for a degree outlined in the issue of the Academic Catalog in force during their enrollment. If enrollment is interrupted for two consecutive regular semesters (Fall/Spring, Spring/Fall), seminarians and students must abide by the Catalog in force during the time of their reentry to the Seminary. It is the responsibility for those enrolled at NDS to be familiar with all policies and requirements found in the Academic Catalog and on the NDS website. Rev. 8/2019

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 73 credit hours. Only those courses with a grade of C- or higher will be considered for transfer. Approval of the amount and level of all transfer credit will be made by the Academic Dean in consultation with appropriate faculty. 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 at NDS before the Parish Internship.

For the Master of Arts (Theological Studies) students, a maximum of nine applicable credit hours may be transferred from other accredited institutions toward completion of the degree program. A maximum of 18 hours may be transferred into the Master of Arts in Pastoral Leadership degree program and 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 postbaccalaureate 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. Diaconate candidates in the Archdiocese of New Orleans may have their formation hours, if completed in the previous ten years, evaluated in this manner for possible credit toward the Master of Arts in Pastoral Leadership degree.

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 to track progression through the program.

Credit Load Limit

Master of Divinity, Master of Arts (Philosophy for Theological Studies), and Bachelor of Philosophy (Philosophy for Theological Studies) students are expected to take classes according

to their curriculum. For all other 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, an NDS student must register for three credit hours in a regular semester. To be classified as full-time, an NDS student must register for at least six credit hours in a regular semester.

Add/Drop/Withdrawal from a Course

Forms for Add/Drop/Withdrawal can be found in the Registrar's office and on-line. A seminarian must obtain the signature approval of his formation advisor and then the Academic Dean. Students in the ILEM and MAPL programs must obtain signature approval from the program director. Completed forms with the appropriate signatures are to be submitted to the Registrar. 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.

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 to the credit hours assigned to that course. .

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.

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

Beginning July 1, 2017, NDS no longer offers its students the opportunity to participate in the Title IV student financial assistance programs (federal student loans). However, NDS maintains the status of an eligible nonparticipating school that allows students to take advantage of non-FSA programs or benefits, such as the American Opportunity and Lifetime Learning tax credits, and to apply for in-school deferments of payments on their existing federal education loans.

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. Seminarians or students using these benefits will not be penalized for late VA payments.

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 seminarians at Notre Dame Seminary. Applications for this program should be made with the Vice-Rector of Configuration Formation.

Archdiocese of New Orleans Handing on the Faith Scholarship Program

The Archdiocese of New Orleans offers tuition remission to lay students enrolled in the Master of Arts (Theological Studies), Master of Arts in Pastoral Leadership, and the Institute for Lay Ecclesial Ministry programs, who make a commitment to continue their work in the Archdiocese for a three-year period after graduation or commissioning and demonstrate financial need. For more information, please contact the Lay Programs Office at 504-866-7426 ext. 742.

Payments

All NDS students are expected to pay all tuition/fees promptly in accord with stated deadlines. 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.

Academic Requirements

Academic Integrity Policy

Students of Notre Dame Seminary (both seminarians and all others enrolled in programs at Notre Dame Seminary) are required to commit themselves to responsible scholarship. Because intellectual formation provides the foundational principles for comprehending God's work in creation and redemption, it is integral to the development of the other dimensions of formation (*PPF*, no. 164). For this reason, it is expected that all students work and study to the best of their ability in every course.

Students therefore accept all the responsibilities and obligations required of them in academic work. Most importantly, this includes a commitment to honesty and integrity. Students are expected to develop a disciplined plan of study in accord with the rule of life, thereby enabling them to perfect the gift of intelligence in service to the Church. This requires dedicating adequate time for reading, study, and preparing written assignments (both papers and examinations). In light of the importance of this, all forms of academic dishonesty are considered to be violations of both academic and formational standards.

There are no acceptable excuses, be it lack of knowledge, preparation, or time, for the following violations of academic integrity.

Cheating

Cheating is defined as the use of the work, notes, or assistance of other students, or of other academic sources—or the giving of such assistance—to complete an assignment so that the work is not the student's own. This applies to quizzes, exams, and papers. Instances of cheating include, but are not limited to:

- The use of crib sheets, hidden notes, viewing another student's paper, or using electronic devices (phones, watches, etc.);
- Revealing the answers 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;
- Copying another student's homework and submitting the work as if it were the product of one's own labor;
- Submitting an essay (or other written work) written in whole or in part by another student;
- Taking work originally done for one instructor's assignment and re-submitting it to another teacher without the express permission of both instructors.

Cheating is the most repugnant form of academic dishonesty. It represents not only an academic, but also a moral, failure. As a result, the penalty for cheating will be a zero on the assignment in question, in addition to further formational consequences, up to and including being released from formation and expelled from NDS.

Plagiarism

Plagiarism is defined as the practice of taking someone else's work or ideas and passing them off as one's own. This includes copying the words or ideas from another person's writing without providing reference to the source of those words or ideas. It is considered a violation of academic

integrity because failure to properly give credit to the source is presenting another's ideas as one's own, whether this is done intentionally or unintentionally. Examples of plagiarism include the following:

- 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;
- Using a distinctive phrase *verbatim* from another writer without acknowledging the source;
- Paraphrasing part of another writer's work without acknowledging the source;
- Presenting data or research from another writer's work without acknowledging the source;
- Reproducing the substance of another writer's argument without acknowledging the source.

If a professor determines that an act of plagiarism has occurred, the consequence will be that a failing grade (down to and including zero) will be given for that assignment with no opportunity to rewrite the assignment. Particularly flagrant instances of plagiarism constitute cheating, and so will also be subject to formational consequences.

Insufficient Citation

An important part of academic integrity is making the effort to correctly employ the required protocols for citing sources. Therefore, any instance of failing to provide the correct citation is considered a violation of academic integrity, even if some reference to the source has been given. Violations of this sort include:

- Failing to provide a footnote for a quotation, even when the author and/or text has been noted in the text;
- Failure to adequately punctuate a quotation in instances where a footnote provides a citation to the proper source;
- Providing a footnote as citation to the source, but not according to the form stipulated in the NDS Style Guide;
- Failing to provide separate footnotes for different citations from the same work, even if the source has been correctly cited elsewhere in the assignment;
- While it is *not necessary* to provide a footnote for material provided in class lectures by the professor, if that material originated from a text used in the class a footnote should be provided.

If a student is guilty of insufficient citation, the professor may either deduct an appropriate number of points from the assignment, or require that the assignment be corrected and resubmitted by the student.

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

Appeals

If a student wants to contest a professor's judgement he or she can follow the procedures outlined in the *Appealing Grades Policy* on page 34 of the Catalogue.

Student Responsibility

As mentioned, it is the responsibility of the student to fulfill all academic requirements to the best of his or her ability. It is therefore incumbent on the student to familiarize himself or herself with the NDS Style Guide and get academic assistance whenever it is deemed necessary.

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.

Rev. Spring 2019

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. 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 and may fail the course due to excessive absences.

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.

Students may be considered absent if not present when attendance is taken for the class. In this regard, excessive tardiness may cause a student to be in violation of the policy for absences and may cause failure of the course. In addition, frequent and prolonged absences during a class period are also prohibited. Professors will report excessive tardiness and frequent leaving during classes to formation advisors. *Rev. 2020*

In both the Institute for Lay Ecclesial Ministry and the Master of Arts in Pastoral Leadership programs, courses meet in an intensive Saturday format. Because of this, missing a Saturday class is never allowable except in highly exceptional circumstances. If students have received permission from the instructor beforehand, the following conditions apply:

- ◊ The student must seek and receive permission to miss the class PRIOR TO the scheduled class;
- ◊ The student must hand in all class requirements that are due on the date of the class missed no later than the date of that class;
- ◊ The student must arrange in advance to have a fellow student tape the entire Saturday class, and notify the instructor of the name of the student who will be taping the class;
- ◊ 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);

- ◊ 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 CLASSES. If a student misses an additional class they must withdraw from the course or receive an "F" for the course.

In addition to the requirements outlined above, attendance at all formation events is required and expected of all students. Situations may arise that result in an absence. In the case of illness, emergencies or unavoidable ministry conflicts, the candidate will notify the Lay Programs office as far in advance as possible.

Responsibility for completing all formation requirements rests with the student. Each student is responsible for requesting information regarding opportunities for make-up work. 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

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. However, 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. The professor will then inform the Registrar and complete the required paperwork or form 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 student is a seminarian and fails the course a second time, the Rector-President, 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.

A student in the Master of Arts (Philosophy for Theological Studies) or the Master of Arts (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/she 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/her 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/she 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.

Grade Remediation Policy

If a failing grade in a course is due to poor performance on one particular assignment or test, the professor may allow an equivalent assignment or test to be repeated within six weeks of the end of the semester. Since the seminarian or student *has already failed the course*, the intention of this policy is to allow for remediation of that failing grade without having to retake the entire course. However, it is not the intention of this policy to expunge that initial failure, since the seminarian

or student is responsible for the failure on that original assignment. Consequently, on the condition that the performance on the assigned makeup work is exemplary, the grade for the course can be changed, according to the discretion of the professor, to a passing grade (no higher than a "C") which takes into account the original failing status and the need for remediation. *Fall 2019*

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 Bachelor of Philosophy (Philosophy for 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.

For Master of Arts in Theological Studies Program

In order to graduate from the Master of Arts Programs, students must achieve a GPA of 3.00 or higher overall, a 3.50 G.P.A. in the area of concentration, a 3.50 on the Research Thesis, 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.

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 Academic Dean 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 clearly communicated with their students throughout the semester. 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 on campus.

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.

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.)

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 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.

John Paul II suggested that faith and reason are the two wings by which humans rise to the fullness of truth. The role of philosophy in this search for truth is to employ reason critically and rigorously so as to understand the nature of the world in which we live, finally coming to an understanding of God as the source and end of all reality. It is in grasping the existence and nature of God that the philosopher achieves true wisdom, for all other truths can only be fully appreciated when seen in light of this knowledge. Accordingly, the philosophy program at Notre Dame Seminary aims to inculcate in the seminarians the disciplined habit of contemplating the highest principles of reality: being, truth, goodness, and beauty. The practical results of this contemplative habit are twofold: it enables the seminarian to engage the modern world apologetically by providing him with the intellectual skills to critique the philosophical assumptions at the heart of the great cultural debates of our era; and, it prepares the seminarian for using philosophical analysis in the articulation and interpretation of the revealed truths of theology. In this way, philosophy seeks to prepare the seminarian for ministry in a world that too often lacks an adequate sense of truth, goodness, and beauty.

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 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.

In 2007, in response to the Fifth edition of the Program for Priestly Formation (PPF), the Pre-theology program was revamped so as to meet the new requirements for seminarians, including 30 units in philosophy and preparation in Latin. This revision resulted in a more regular curriculum

for Pre-theologians. 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. In order to better serve the seminarians, a revised curriculum was introduced in 2018. Every course was subjected to scrutiny, and the revised content and order of the courses allows us to make the most of our two year Pre-theology Program.

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-President and, when applicable, other members of the Admissions committee. (That committee includes the Vice-Rector of Configuration Formation, Director of Pre-Theology, Director of Counseling Services, Academic Dean, and the Assistant Academic Dean.) The Rector-President 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 may obtain provisional admission to the B.Phil. degree program in two ways. See below for details.
- Seminarians who do not have college degrees and who intend to enter the MDIV program upon completion of Pre-theology without earning the B.Phil. can be accepted into the

MDIV program providing their academic and formational progress is closely monitored for the first year of the MDIV program and as regularly scheduled for the remainder of the program.
- 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 (Philosophy for Theological Studies) includes 32 hours in Philosophy, 22 hours in Theological Studies, and 10 hours in Latin:

Fall 1

PHI 100	Writing for Philosophy and Theology	2
PHI 101	Logic/Critical Thinking	3
PHI 102	Ancient and Medieval Philosophy	3
DT 111	Catechism I: Liturgy and Prayer	3
SS 101	Introduction to Old Testament	2
BEL 101	Ecclesiastical Latin I	3
Semester Total		**16**

Spring 1

PHI 103	Modern Philosophy	3
PHI 104	Philosophy of Science and Nature	3
PHI 105	Philosophical Anthropology	3
DT 112	Catechism II: Profession of Faith and Life in Christ	3
SS 102	Introduction to New Testament	2
BEL 102	Ecclesiastical Latin II	3
Semester Total		**17**

Fall 2

PHI 201	Philosophical Ethics	3
PHI 202	Philosophy of God	3
PHI 203	Metaphysics	3
SPT 211	The Catholic Spiritual Tradition	3
HP 211	Preparing the Homily	2
FE 211	Pastoral Field Experience	1
BEL 201	Ecclesiastical Latin III	2
Semester Total		**17**

Spring 2

PHI 204	Political Philosophy	3
PHI 205	Philosophy/Theology Seminar	3
DT 211	The Church in Dialogue with the World	2
SPT 212	The Catholic Imagination	3
FE 212	Pastoral Field Experience	1
BEL 202	Ecclesiastical Latin IV	2
Semester Total		**14**

Total Curriculum Hours	**64**

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

The Bachelor of Philosophy (Philosophy for 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.

Competency Equivalence for Credit
In some cases, the course requirements for Writing for Philosophy and Latin may be fulfilled by demonstrating competency in the field prior to enrolling. Academic credit will be given for these courses if the instructor and the Director of Philosophy deem that previous academic work and current skill level adequately satisfy the requirements for the B.Phil. degree.

For the Writing for Philosophy course, competency is demonstrated by (1) an excellent prior academic record and (2) a submitted writing sample. Since philosophy requires research skills and composition strategies unique to that field, the writing sample must reflect a high level of achievement in both of these areas.

For the Latin course requirements, competency is demonstrated by (1) an excellent prior academic record and (2) passing with a satisfactory score a Latin placement/proficiency examination. This exam gives students two hours to complete a section on morphology and translate a passage of approximately 300 to 400 words. The use of a dictionary is permitted. The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. Depending on the level of attainment, the student may be awarded credit for *part or all* of the Latin curriculum.

Should the student be exempted from these requirements on the basis of these assessments, he will be given full academic credit toward the degree and will receive a grade of P (pass) in that course. As a result, the grade will not affect the G.P.A. for other classes taken at NDS.

Pre-Theologians without an Undergraduate Degree

Seminarians entering Pre-theology at Notre Dame Seminary without an undergraduate degree can gain provisional admission to the B.Phil. degree program if they have completed, or are in the process of completing, a 56 hour General Education requirement. Upon completion of the 64 hour Pre-theology curriculum, they will be awarded the B.Phil. as an undergraduate degree.

Seminarians who have completed general education requirements for an undergraduate degree (56 hours) at another college or university may enroll in the B.Phil. degree program for one semester on a provisional basis. Once the seminarian has completed that provisional semester with a 2.0 GPA, the seminarian can be fully admitted into the B.Phil. program. Seminarians transferring from another seminary may, in addition to those general education credits, be awarded transfer credit for up to 30 units in philosophy and theology classes in accord with the NDS Transfer Credit Policy stated above.

Seminarians with fewer than 56 hours of general education credit may enroll provisionally in the B.Phil. degree program while completing the required general education classes either at one of our consortium partners, or through a special agreement with the University of Holy Cross (UHC). If fewer than six academic hours are needed, those classes may be taken through the consortium partners. However, if a greater number of units are required, the seminarian will take all required general education classes at UHC, which will verify how many (if any) credits from previous education will be accredited toward the general education requirement. Upon completion of both the Pre-theology curriculum and those general education requirements taken at UHC, the B.Phil. will be awarded to the seminarian.

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-President and, when applicable, other members of the Admissions Board. (That committee includes the Vice-Rector of Configuration Formation, Director of Admissions, Director of Counseling Services, Academic Dean, and the Assistant Academic Dean.) The Rector-President 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 MDiv 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 (Philosophy for 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 15% 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 15% 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 dimensions 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 Dimension 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 Dimension 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 Dimension 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 Dimension 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 **110 credit hours.**

First Year Fall Semester

Course Number	Course Name	Credits
DT 501	Fundamental Theology	2
FE 511	Pastoral Field Experience T1 Fall	0
HP 501	The Priest as Preacher and Teacher	2
PT 501	Pastoral Theology: Methods	2
SL 501	History and Theology of Liturgy	3
SpT 501	Spiritual Theology	3
SS 501	Methodology of Biblical Studies	2
HM 501	Ecclesiastical Spanish I	0
	Semester Total	**14**

First Year Spring Semester

Course Number	Course Name	Credits
DT 502	God: One and Triune	3
FE 512	Pastoral Field Experience T1 Spring	0
HT 502	The Patristic Period	3
MT 502	Principles of Moral Theology/ the Virtous Life	4
SpT 502	Spirituality of Priesthood/Consecrated Life	3
SS 502	Pentateuch	3
HM 502	Ecclesiastical Spanish I	0
	Semester Total	**16**

First Year Summer Semester

Course Number	Course Name	Credits
FE 591	Theology Summer Ministry	0

Second Year Fall Semester

Course Number	Course Name	Credits
CL 503	Canon Law I	3
FE 513	Pastoral Field Experience T2 Fall	0
HT 503	The Medieval Period	3
MT 503	Human Sexuality and the States of Life	3
SL 503	Sacraments of Initiation	4
SS 513	Prophets and Historical Books	3
HM 503	Ecclesiastical Spanish II	0
	Semester Total	**16**

Second Year Spring Semester

Course Number	Course Name	Credits
DT 504	Ecclesiology and Ecumenism	3

FE 514	Pastoral Field Experience T2 Fall	0
HP 504	Homiletics Practicum I	2
MT 504	Theological Bioethics	3
PT 504	Pastoral Counseling	3
SS 504	Synoptic Gospels and Acts	3
HM 504	Ecclesiastical Spanish II	0
	Semester Total	**14**

Second Year Summer Semester

Course Number	**Course Name**	**Credits**
FE 592	Clinical Pastoral Education/ Clinical Pastoral Immersion/Summer Parish Ministry	0

Third Year Fall Semester

Course Number	**Course Name**	**Credits**
CL 505	Canon Law II	3
DT 505	Creation and Salvation	4
HP 505	Homiletics Practicum II	2
SL 505	Sacrament of Marriage	3
SS 505	Pauline Letters and Hebrews	3
HM 505	Ecclesiastical Spanish III	0
FE 515	Pastoral Field Experience T3 Fall	0
	Semester Total	**15**

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
SL 506	Theology of the Priesthood and Holy Orders	2
SS 506	Johannine Literature	3
FE 516	Pastoral Field Experience T3 Spring	0
HM 506	Ecclesiastical Spanish III	0
	Semester Total	**13**

Fourth Year Fall Semester

Course Number	**Course Name**	**Credits**
FE 517	Supervised Parish Internship (Summer and Fall)	0
HT 507	Catholicism in U.S. History	2
SL 507	Sacraments of Healing	2
SpT 507	Spiritual Direction I	1
HM 507	Ecclesiastical Spanish Practicum IV	0
DT 507	Missiology	2
	Semester Total	**7**

Fourth Year Spring Semester

Course Number	Course Name	Credits
LT 508	Sacraments Practicum II: Prebyteral Ministries	2
MT 508	Catholic Social Teaching	3
PT 518	Capstone Project	1
PT 538	Pastoral Theology: Synthesis	2
SpT 508	Spiritual Direction II	1
SS 508	Psalms and Wisdom Literature	2
HM 508	Ecclesiastical Spanish Practicum IV	0
	Semester Total	**11**
Electives		
	Elective	2
	Elective	2
	Semester Total	**4**
Total Curriculum Hours		**110**

Capstone Project

The Capstone Project serves as an opportunity for each seminarian to evidence his own master of integrating the four Dimensions 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 during the Spring semester of Fourth Theology.

Seminarians Pursuing the M.A.T.S. (Thesis)

The Master of Arts in Theological Studies (M.A.T.S.) degree is a research degree that requires a thesis. The thesis is a major research paper of a minimum length of 50 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 research need not be original, but should demonstrate that the student is prepared to attempt original research on the doctoral level.

M.A.T.S. Thesis Procedures for Seminarians

Seminarians are allowed to pursue a M.A.T.S. degree when they meet all of the following requirements:

1. A minimum 3.7 GPA in all courses in the area of theology in which the thesis is to be written; a minimum 3.5 overall GPA ;

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, the ability to do graduate-level research, the ability to finish papers and projects in a timely manner);

4. Successful completion of the language proficiency exam.

Seminarians pursuing the M.A.T.S. degree must have completed steps 1-4 above by the end of the Spring semester of 3rd Year. Seminarians must write the thesis in the 4th year of seminary formation. NB - All requirements for the the M.A.T.S. degree must be completed by the end of the 4th year.

Thesis Credit Hours/M.A.T.S. (Thesis) Degree Designation for Seminarians
The thesis represents three (3) credit hours in the M.A.T.S. curriculum; all seminarians who pursue the M.A.T.S. degree will receive it rather than the M.Div. degree. In rare cases, a seminarian might receive both M.A.T.S. and M.Div. degrees if he has 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 M.A.T.S. program, normal rules for withdrawal from courses apply. Seminarians who withdraw will automatically be placed into the M.Div. degree program.

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.T.S. 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 3.7 average or above in all courses in the thesis area and a 3.5 overall GPA (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.T.S. Program Director by email that he has agreed to serve the seminarian as Thesis Director;
4. Seminarian 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 February in the spring of 3rd Year. If the proposal/bibliography is approved by the Thesis Director, he notifies the Director of the M.A.T.S. 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 Director of the M.A.T.S. Program, the Thesis Director appoints a first and second reader (M.A.T.S. 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 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 seminarian who must make any required changes and submit 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.T.S. Program Director 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.

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

Thesis Defense Process

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 time to question the candidate. Throughout questioning the Chair ensures that the questions are clear and appropriate to 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 remarks 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. Through the Master of Arts in Theological Studies (M.A.T.S.), Notre Dame Seminary fulfills this secondary mission which is a vital element of its overall mission and its 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 for careers in theological and catechetical instruction. It accomplishes these purposes through providing the required academic coursework. This coursework is designed to engage students in graduate level learning in three major categories of theological research: Sacred Scripture, Dogmatic Theology, and Moral Theology.

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 various fields of theology and theological scholarship.

The M.A.T.S. 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.

The M.A.T.S. degree program is administered by the Director of the M.A.T.S. program 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 Lay Programs Office, 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 Writing 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;
- Two (2) letters of recommendation indicating promise of graduate-level academic success in theological studies.

Applicants are strongly encouraged to complete the application package for admission to the Graduate School of Theology (minus the Self-Assessment) by May 1 for admission to the Fall semester.

Candidates will be notified by the Director of the M.A.T.S. 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 550 on the paper-based TOEFL). 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 Director of the M.A.T.S. program.

Goals

The Master of Arts (Theological Studies) program is specifically designed for students to gain theological knowledge and to develop research skills at the graduate level. Students first build their theological knowledge in taking all the courses in the well-rounded core curriculum. The students' intellectual formation continues with an emphasis on critical analysis and research. The program culminates with the writing and defense of a thesis. Whether they pursue doctoral studies in theology or enter into ecclesial service, graduates of the M.A.T.S. program will be prepared to engage in ongoing theological reflection in 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:

- acquire knowledge in the disciplines of Sacred Scripture, Dogmatic Theology and Moral Theology
- conduct research at the graduate level in the disciplines of Sacred Scripture, DogmaticTheology and Moral Theology
- provide critical analysis of various theological positions based on the authentic teaching of the Catholic Church
- write and defend a thesis on an approved topic

Degree Requirements

The requirements for the M.A.T.S. degree are the following, in order of execution:
1) complete the M.A.T.S. Core Curriculum
2) pass the language proficiency requirement
3) complete an additional six credit hours in the area of specialization
4) write and defend a thesis on an approved topic

The Master of Arts in Theological Studies is a designed to give students a solid foundation in three theological disciplines: Dogmatic Theology, Sacred Scripture, and Moral Theology. Beyond this foundation, the program requires an area of specialization in one of these disciplines. The program culminates in the writing and defense of a thesis in the area of specialization.

The M.A.T.S. Core

Course Number	Course Name	Credit hours
HT 502	The Patristic Period	3
SS 501	Methodology of Biblical Studies	2
SS 502	Pentateuch	3
SS 505	Pauline Epistles and Hebrews	3
MT 502	Principles of Moral Theology and Virtuous Life	4
MT 503 or MT 508	Human Sexuality and States of Life or Catholic Social Teaching	3
DT 501	Fundamental Theology	2
DT 502	God: One and Triune	3
DT 506	Christology	3
SL 503	Sacraments of Initiation	4
	Two courses in area of Specialization	6
	Thesis Hours	3
		39

All students must declare an area of specialization by the end of their first full year. Areas of specialization are the following: Sacred Scripture, Dogmatic Theology, and Moral Theology. Students will take two additional courses in the area of specialization to complete the course of studies (6 credit hours). All students must write and defend a thesis in the area of specialization (3 credit hours). Students are allowed to make substitutions in the core, but only with the

approval of the Director of the MATS program. Along with the thesis, the MATS degree requires a minimum of 39 credit hours to complete.

Research Thesis

The research thesis is a major research paper of a minimum length of 50 typed pages in which the student endeavors to do in-depth research regarding some topic in theology in his area of specialization. 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.

Directed Reading Courses

One directed reading course may be taken if such a course is important for the student's research in the thesis area. Directed reading courses must have the approval of the Director of the M.A.T.S. program and the Academic Dean. Once approved, all directed reading courses are to be arranged by the student with a professor who agrees to direct the special course.

Advising

The Director of the M.A.T.S. Programs serves as the advisor for all M.A.T.S. students. All coursework must be approved by the Director each semester to ensure that the proper courses are taken in their proper sequence.

Language Proficiency Exam Policy

M.A.T.S. students must demonstrate proficiency in Greek, Hebrew, or Latin (selected in consultation with their Academic Advisor). This requirement may be satisfied in one of two ways:

(1) by completing the regular course sequence in the chosen language (three semesters, including the third-semester directed study, for Greek or Hebrew; four semesters for Latin) with a 3.3 cumulative GPA in those courses; or

(2) by passing a proficiency exam in the chosen language. The language proficiency exam gives students two hours to complete a section on morphology and translate a passage of approximately 300 to 400 words. 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 Sacred Scripture for a passage from the New Testament). The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. In the event of a failure on the proficiency exam, a retake may be scheduled at least eight weeks after the first exam.

M.A.T.S. Program Time Limit

Students (non-seminarians) have six years to fulfill all of the degree requirements towards earning the M.A.T.S. degree.

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. Seminarians should consult the Master of Divinity section that includes the thesis procedures for seminarians who pursue the M.A.T.S. degree.

Thesis Credit Hours

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 the core curriculum. The student must also pass the Language Proficiency exam prior to registering for the Research Thesis. 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.

Research Thesis Process

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 specialization;

2. The student informs the Director of the M.A.T.S. Program by email of the 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. The student registers for thesis hours (DT 701, MT 701 or SS 701Research Thesis) for the semester following the approval of proposal and bibliography.

6. In consultation with the Director of the M.A.T.S. Program, the Thesis Director appoints a first and second reader no later than the week after registration;

Semester of Registration

1. 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;*

2. The thesis is then submitted by the Thesis Director to the first reader for their evaluation.
Semester of Thesis Defense

3. 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.

4. 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;*

5. 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.

6. 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;

7. 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.

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

Thesis Defense Process

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 student 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.

Student 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.

- Students have access to common areas of Shaw Hall: Ground Floor (Restrooms and Courtyards), First Floor (exception: Family Room).
- Students are not allowed above the first floor of Shaw Hall or the pool or gym area. The second and third floors and the Family Room of the Seminary are private areas.

- Students have access to common areas of St. Joseph Hall: Ground Floor (entire), First Floor (exception: Practicum Room), Second Floor (Faculty Offices). The third floor is residential and is a private area.

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 (appropriate jeans and t-shirts with sleeves are acceptable for Saturday courses). 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 on campus.

Master of Arts (Philosophy for Theological Studies)

Introduction

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

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

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;
- An optional GRE exam with a suitable score may be requested by the Director of the Program;
- 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.
- Lay students may qualify for the Handing on the Faith tuition discount; they should be sure to file all necessary paperwork with the MA office.

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

Addendum to Admissions for Foreign Priests
Applicants who are already ordained as priests outside the Archdiocese of New Orleans are asked to provide an explicit letter of permission from his diocese to enter this program, and to obtain faculties from the Archbishop of New Orleans as part of the application to the program. In addition, because neither NDS nor the Archdiocese of New Orleans has the capacity to provide scholarship support for priests from other dioceses, the applicant must demonstrate that he has financial support from his diocese, or from another source, to enable him complete the program. Proof of financial support is needed in order to obtain the F-1 visa.

We also require that GRE scores be submitted. The application package is not completed without the foregoing documentation.

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 (Writing for Philosophy, Logic, and History of Philosophy Part I), 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. If required, he will also submit GRE scoes before the end of the semester.

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 Research Project, featuring cogent insights into philosophical issues.
- To attain the ability to read and understand Latin philosophical literature.

Curriculum

The **36 credit hour** program of studies includes 33 semester hours of classes and a Master's Capstone Project (taught as an additional 3 hour class).

The schedule of class offerings is based on 29 hours of core classes 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):

PHI 500	Philosophy Research Methods
PHI 501	Aristotelian Logic
PHI 502	The Origins of Western Philosophy
PHI 503	Problems in Modern and Contemporary Phil
PHI 504	Philosophical Physics from Aristotle to Heisenberg
PHI 505	Human Nature and Cognition
PHI 506	Meta-ethical Theories
PHI 507	Philosophical Theology
PHI 508	Principles of Realist Metaphysics
PHI 509	The State and the Common Good
PHI 599	M.A. Seminar

In addition to the lecture courses, a student must take at least 4 hours of advanced tutorial style courses. These 2 unit courses will normally be taken in the Fall and Spring of Second Year. Topics will vary from year to year; however some potential topics include: Angelology and Demonology, The Emotions, The Thought of Karol Wojtyla, Philosophical Aesthetics, and Franciscan Philosophy. Both seminars will be indicated as:

PHI 599	M.A. Seminar

Finally, the student must enroll in and earn a passing grade in a course dedicated to composing a Master's level research paper:

PHI 701	Capstone Research Project

Language Requirement

The language requirement for this program will be met by completing a competency exam in Latin; alternatively, this requirement may 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

Competency Equivalence for Credit

In some cases, the requirements for Writing for Philosophy and Latin may be fulfilled by demonstrating competency in the field prior to enrolling. Academic credit will be given for these courses if the instructor and the Director of Philosophy deem that previous academic work and current skill level adequately satisfy the requirements for the or M.A. degree.

For the Writing for Philosophy course, competency is demonstrated by (1) an excellent prior academic record and (2) a submitted writing sample. Since philosophy requires research skills and composition strategies unique to that field, the writing sample must reflect a high level of achievement in both of these areas.

For the Latin course requirements, competency is demonstrated by (1) an excellent prior academic record and (2) passing with a satisfactory score a Latin placement/proficiency examination. This exam gives students two hours to complete a section on morphology and translate a passage of approximately 300 to 400 words. The use of a dictionary is permitted. The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. Depending on the level of attainment, the student may be awarded credit for *part or all* of the Latin curriculum.

Should the student be exempted from these requirements on the basis of these assessments, he will be given full academic credit toward the degree and will receive a grade of P (pass) in that course. As a result, the grade will not affect the G.P.A. for other classes taken at NDS.

Theological Studies

If the student is a seminarian, he will be required to take all the courses in theological studies offered in the B.Phil. program. These courses are an integral aspect of formation for the M.Div. program. However, they will not count toward the degree, nor will they be included in the G.P.A. for the M.A. Phil. Degree. Failure of these courses, then, is considered primarily a formational, as opposed to academic, concern.

Capstone Project

The Capstone Project is a research paper of a minimum length of 20 typed pages, and a maximum of 40 pages, in which the student endeavors to conduct in-depth research regarding a chosen topic in philosophy in areas such as anthropology, metaphysics, ethics, political philosophy, or the philosophy of God, 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 the opportunity to apply the principles of philosophical analysis to a problem pertinent to philosophical literature and/or contemporary social controversies. To complete the project successfully, the student must implement sound research techniques and present a refined philosophical argument.

During the Fall semester of the second year, the student will discern a feasible topic and choose a full-time philosophy faculty member as Project director. The student must then submit an official proposal of 3-4 pages, accompanied by a research bibliography, no later than the Friday before January 25.

In order to assure completion of the project, there are concrete deadlines for incremental accomplishment of the research project; failure to meet these intermediate deadlines will result in failure of the capstone project and consequent dismissal from the MA program. The deadlines for the initial chapter drafts (minimum 4 pages each) are as follows:

- The Friday before February 15: Chapter One.
- The Friday before March 1: Chapter Two.
- The Friday before March 15: Chapter Three.
- The second Friday in April: final manuscript.
- The third Friday in April: final revised manuscript (see below).
- (If any of these dates should coincide with Good Friday, the due date will be extended to the following Wednesday.)

The student must submit both a printed and electronic copy of the final manuscript to the director and to a reader who is a member of the full-time Philosophy Faculty. (In exceptional circumstances, a member of the Theology Faculty may be asked to be the second reader.) The director will then schedule a 30-45 minute oral defense. The aim of the oral defense is to demonstrate the level of competence in conducting graduate-level research featuring original and cogent insights into philosophical issues. Each student will briefly present their topic (5-10 min.), followed by questions from each professor (first the director, then the reader), then from the audience. Both professors then confer on the grades, based on the paper and the oral defense; the director assigns the primary grade with feedback from the reader. After this, the 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 3.0 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, a pastoral immersion, and a capstone project in addition to the completion of the Institute for Lay Ecclesial Ministry (ILEM) program. ILEM is committed to educating and forming men and women in the human, spiritual, intellectual and pastoral dimensions 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 and work within the Archdiocese of New Orleans will be commissioned by the Archbishop as a lay ecclesial minister. The MAPL degree program is available to those participants, who after completing the ILEM Program and fulfilling the requisite requirements, wish to receive both additional formation and a graduate degree.

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

Inspired by the vision of lay ecclesial ministry found in *Co-Workers in the Vineyard of the Lord,* 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 ministerial 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 https://nds.edu/laymasterprograms/ in the ILEM and MAPL sections.

Admission Guidelines to the Master of Arts in Pastoral Leadership Program

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

1. Applicant must have a Bachelor's Degree from an accredited college/university. (Exceptions are subject to approval by the Director of Lay Ministry Programs and Lay Formation.)

2. 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.
3. The applicant should schedule a pre-admission interview with the Director.
4. Completed admission application.
5. Payment of an admission fee (a one-time, non-refundable application fee).
6. Receipt by Registrar of all official transcripts of undergraduate and graduate education from granting institutions.
7. Receipt by Director of Lay Ministry Programs and Lay Formation of three letters of recommendation with the appropriate accompanying assessments.
8. 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.

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

Conditional Admittance into MAPL

Once one's MAPL application has been submitted, the prospective student will either be admitted fully, conditionally admitted, or declined admission into the MAPL program. To be conditionally admitted entails the following:

1. Full admittance into MAPL is contingent upon maintaining a minimum 3.0 GPA throughout the first eight credit hours of academic coursework. Once achieved, the student will then be fully admitted into the MAPL program.

2. Failure to maintain at least an overall 3.0 GPA will place one's conditional admittance into MAPL on probation. Failure to raise one's GPA back to at least the 3.0 minimum after the following semester will result in the loss of one's conditional admittance.

3. If one's conditional admittance is rescinded, the student may re-apply for entrance into MAPL through the standard candidacy process described below.

Transferring from ILEM to MAPL Track Through MAPL Candidacy

Those who are admitted to Notre Dame Seminary as MAPL students are immediately enrolled in the MAPL track, even if their initial formation is congruent with the requirements of the ILEM program. It is possible that those initially seeking admittance only to the ILEM program may in some cases later request transferring admittance to the MAPL program. In these cases, the ILEM student will have to demonstrate the capacity for MAPL candidacy and go through the MAPL Candidacy Process.

MAPL Candidacy Process:
Initially, all students seeking admittance to NDS are invited to indicate in their application process whether they wish to pursue one of two tracks: ILEM (formation for lay ecclesial ministry oriented toward commissioning in the Archdiocese of New Orleans) or the Master of Arts in Pastoral Leadership (MAPL) degree. MAPL includes the entire ILEM formation and coursework process, plus additional coursework, ministry practica and a capstone paper. While applicants are invited to indicate this choice in the beginning, there is also room for the possibility for students to complete the ILEM program and transition later to the MAPL degree track.

The transition from ILEM program to MAPL degree is called the MAPL Candidacy Process. The MAPL Candidacy Process includes:

1. Demonstrating eligibility to pursue a master's degree
2. Demonstrating completion of all ILEM requirements, including PS550A, the practicum.
3. Having no outstanding tuition bill or fees
4. Having maintained a 3.0 GPA while an ILEM student at Notre Dame Seminary
5. Candidacy interview with the Director of Lay Ministry Programs and Lay Formation

The MAPL Candidacy Process will be available for students upon completion of the Fall semester of their second year. The final decision is up to the discretion of the Director.

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

July 1st	for Fall Registration
November 1st	for Spring Registration
April 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, 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 dimensions 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 dimensions 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 ministry 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. 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

SS 611	Old Testament	2
SS 612	New Testament	2

SL 611	Introduction to Liturgical and Sacramental Theology	2
MT 611	Virtuous Morality	2
PS 510	Spiritual Formation and Training	2
PS 511	Human Formation and Training	2
PS 512	Intellectual Formation and Training	2
PS 513	Pastoral Formation and Training	2
PS 550 (A-B)	Pastoral Immersion	7
PS 575	Pastoral Capstone Project	3
DT 611	Theological Principles and Methods	2
DT 612	God, Christ and Man	2
DT 613	Spirit, Church and Mission	2
HT 611	Fathers of the Church	2
MT 612	The Family and Catholic Social Teaching	2
PT 611	Theology and Practice of Ministry	2
PT 612	Religious Education and Catechesis	2
SP TBD	Special Topics Elective	2
	Total	**42 hours**

Transfer Credit

A maximum of eighteen 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 Lay Ministry Programs and Lay Formation, 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 Director of Lay Programs.

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 Director of Lay Programs.

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 Director of Lay Programs, students may be dropped from programs for factors other than GPA without having a probationary period. The student may then appeal decisions of the Director of Lay Programs 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.

BEL 607 Biblical Hebrew III – 2 credit hours (offered as a DIR only)
In this course students will gain proficiency in the morphology, syntax, and standard vocabulary of Biblical Hebrew prose narrative through an intensive study of selected texts from *Biblia Hebraica Stuttgartensia*. The students will also learn to interpret the *BHS* critical apparatus and will be introduced to the basics of Old Testament textual criticism. Prerequisite: BEL 605 & 606 or instructor's approval.

Envisioned outcomes: Students will be able to demonstrate mastery of Biblical Hebrew morphology through parsing. They will be able to translate Biblical Hebrew prose narrative with facility. Students will be able to interpret commonly occurring sigla and abbreviations in the *BHS* critical apparatus.

BEL 609 New Testament Greek III – 2 credit hours (offered as a DIR only)
In this course students will gain proficiency in the morphology, syntax, and standard vocabulary of New Testament Greek through an intensive study of selected texts from the Greek New Testament. The students will also be introduced to the basics of New Testament textual criticism. Prerequisite: BEL 603 & 604 or instructor's approval.

Envisioned outcomes: Students will be able to demonstrate mastery of New Testament Greek morphology through parsing. They will be able to translate New Testament Greek narrative with facility. Students will be able to interpret commonly occurring sigla and abbreviations in a critical apparatus.

Canon Law

CL 503 Canon Law I – 3 credit hours
This course is designed to be an introduction to the *Code of Canon Law*. It will be a basic introduction to church law in those areas of the Code with which a parish priest needs to be acquainted. It will present a broad introduction to all of the books of the Code with the exceptions of Book VII and the marriage section of Book IV, both of which are covered in CL 505.

Envisioned Outcomes: In furthering the spread of the Gospel, a parish priest must exercise in the community of the Church the roles of sanctifier, teacher, and administrator. All these roles require an understanding of canon law: in sanctifying, so that the sacraments are celebrated validly and licitly; in teaching, so that the teaching of the magisterium of the Church is presented in a faithful and authentic manner; in administering, so that the temporal goods of the Church are administered through correct, prudent, and licit methods.

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 111 Catechism I: Liturgy and Prayer—3 credit hours

This course introduces students to the Catechism of the Catholic Church in general, with a specific focus on liturgy and prayer. An overview of the meaning of liturgy in the context of the sacramental economy, as well as an exploration of the seven sacraments will be offered. The traditions of prayer and its practice in the church will be covered.

Envisioned outcomes: Students will become familiar with the theology and celebration of the liturgy and sacraments, with a view to deepening their own appreciation of and participation in the sacramental liturgy as an essential component of their own faith life and formation. They will also be exposed to the rich traditions of private prayer, leading to a deepened understanding and practice of prayer in their own faith life and formation.

DT 112 Cathechism II: Profession of Faith and Life in Christ—3 credit hours

This course introduces the student to the Catechism's presentation of the dogmatic foundations of faith contained in the Symbol of Faith, including consideration of Trinity, Christology, Soteriology, Pneumatology and Eschatology. This course also introduces the student to the Catechism's presentation of the foundations of the moral life lived out in Christ, including considerations of the nature of the moral law, the moral act, the Beatitudes and the Ten Commandments.

Envisioned Outcomes: The student will become familiar with the history of the Symbol of Faith, and its use in catechesis, as well as with core concepts and language in the Catholic dogmatic tradition. The student will also become familiar with the core concepts and language of the Catholic moral tradition, including considerations of the meaning of human flourishing, natural law, sin, conscience, the moral act and the relationship between Law and Gospel.

DT 211 The Church in Dialogue with the World—2 Credit Hours
This course presents a Catholic approach to the quest for truth as a dialogue between faith and reason, especially in the context of America's democratic pluralism. The approach of Vatican II's *Gaudium et Spes* will serve as the primary conceptual framework for this dialogue, as well as St. John Paul II's *Fides et Ratio*. Special emphasis will be placed on dialogical engagement between faith/science and faith/culture, as well as ecumenical/inter-religious dialogue.

Envisioned Outcomes: Students will become familiar with a uniquely Catholic approach to dialogue between the Church and the world, especially in the post-Vatican II Church. They will become familiar with the historical development of the Church's approach to dialogue, and examine key ecclesial texts that inform that development. Students will explore and critically analyze diverse examples of theological and philosophical dialogue carried out in practice, and be able to distinguish genuine dialogue in service to truth from the various forms of relativism. They will cultivate their own skills in service to seeking the truth in charity as future leaders in the Catholic Church.

DT 501 Fundamental Theology – 2 credit hours
This course treats the principles and methods of Sacred Theology. 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.

Envisioned Outcomes: Students will be familiar with the principles, purpose, and procedures of doing Catholic theology; be able to describe and defend the Church's teaching on scriptural inspiration and the Church's infallibility; have an understanding of various challenges to Catholic theology in the modern setting and develop ways to combat these challenges; and be able to apply the Theological Reflection model to examples of pastoral experience by focusing on specific content applicable to this course.

DT 515 Protology – 1 credit hour
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 525 Creation and Salvation – 4 credit hours

This course treats the doctrine of *creatio ex nihilo,* the origin and constitution of man, the Fall, and God's plan to restore man to full communion in Christ. Topics will include creation, sin, grace, justification, and the beatific vision. The course will explore these topics from scriptural, historical, philosophical, and dogmatic perspectives. Students will be exposed to important texts from St. Gregory of Nyssa, St. Augustine, St. Thomas Aquinas and the Council of Trent, among other primary sources .

Envisioned Outcomes: Students will be able to articulate a theology of creation, and 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 601/602 Special Topics in Dogmatic Theology – 2 credit hours

DT 611 Theological Principles and Methods -2 credit hours

This course combines an overview of the methods, concepts, and goals of philosophy that are essential to theological studies with an introduction to the nature, scope, principles and methods of theology. The first part will focus on those aspects of philosophy most pertinent to the development of Christian Theology as *p raeambula fidei,* necessary preambles to the faith. We will consider basic teachings in metaphysics, anthropology, ethics, and the philosophy of God, with special emphasis on the thought of Thomas Aquinas. After defining theology as faith seeking understanding and an exploration of divine revelation, the second part treats the nature of faith; the Christian concept of divine revelation; Sacred Scripture and Sacred Tradition as definitive theological sources in the order of discovery and magisterial authority and the sense of the faithful as aids to discernment in theological investigation.

Envisioned Outcomes:
Students will be able to demonstrate: a deeper familiarity with the concepts from the philosophical tradition that have shaped the articulation and understanding of Christian doctrine;
a development of the critical assimilative and evaluative skills required to analyze arguments in philosophical and theological reasoning; an understanding of the human capacity to know metaphysical and ethical truths, and to critique inadequate positions in these disciplines from a rational perspective; an appreciation for the significance of the relationship between faith and reason; an understanding of the nature and scope of theology which adequately represents the Catholic theological endeavor; a familiarity with the principles and methods of Catholic theology;

the ability to apply sound principles of interpretation to magisterial teaching and to discern the levels of magisterial authority; and, a robust understanding of the ecclesial vocation of the Catholic theologian.

DT 612 God, Christ and Man – 2 credit hours

This course introduces the theology of God, One and Triune, in the progressive unfolding of the perfect revelation of the mystery of God in Christ, beginning in creation and culminating in the Incarnation. Through the lens of the Paschal Mystery, the course explores the person of Christ in the light of the Church's christological confession of faith. Christ, the perfect image of God, leads to a fundamental theological anthropology comprising man's creation, salvation and end.

Envisioned outcomes: Students will be able to: a) articulate a theology of God, One and Triune that includes an account of the unique dimensions of the Christian doctrine of God in Himself (*in se*) and in salvation history (*ad extra*); b) develop a robust christology founded upon the Church's magisterial teaching and theological heritage; c) understand the interrelationship between man's origin, fall, salvation and deification; d) correctly interpret important concilar and classical expressions of trinitarian, christological and anthropological dogmas, and relate these to ministerial *praxis*.

DT 613 Spirit, Church and Mission – 2 credit hours

This course introduces the Church's self-understanding and fundamental mission of salvation as the manifestation and work of the Holy Spirit in the Church and the world. Beginning with a robust theology of the Spirit (pneumatology), the course proceeds to consider the essential properties (marks) of the Church in light of Scripture, Tradition and recent magisterial teaching. It also addresses difficult questions such as salvation outside the Church, ecumenical and interreligious dialogue, and the hierarchical, visible structure of the one Church of Christ. It concludes with a systematic and comprehensive introduction to the missionary mandate of the Church.

Envisioned outcomes: Students will be able to: a) articulate a theology of the mission of the Holy Spirit in the salvific work of the Church; b) develop a robust ecclesiology founded upon Vatican II and the Catholic theological heritage; c) understand the interrelationship between the marks of the Church and the mission of evangelization, ecumenism and interreligious dialogue; d) correctly interpret the theology of evangelization and mission of the Church and relate it to pluralistic cultural situations, especially in regard to the apostolate of the laity and their unique mission to sanctify the world from within.

DT 701 Research Thesis – 3 credit hours

Field Education

FE 211 Pastoral Field Experience I – 1 hour

This course provides students the opportunity to experience the pastoral care of souls in parish and non-parish settings. Students assist in caring for the homeless, feeding the hungry, visiting the sick in hospital/shut-ins and imprisoned and other acts of pastoral ministry.

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 212 Pastoral Field Experience II – 1 hour

This course provides students the opportunity to experience the pastoral care of souls in parish and non-parish settings. Students assist in caring for the homeless, feeding the hungry, visiting the sick in hospital/shut-ins and imprisoned and other acts of pastoral ministry.

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 505/506 Integration of Pastoral Education – 0 credit hours

This course is designed to offer the seminarian a supervised parish ministry experience in a setting where the theory of the classroom can be integrated with the practicality of a parish. Moreover, this ministry experience, while offering a parish setting, is not removed from the seminary experience, thus the seminarian learns to integrate what he has received in the classroom while receiving further support and direction from seminary formators.

Envisioned Outcomes: The seminarians 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 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 511/512 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 513/514 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 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 592 Clinical Pastoral Education (CPE)/Clinical Pastoral Immersion (CPI)/Summer Pastoral Ministry (SPM) – 2 credit hours
Clinical Pastoral Education (CPE) is a course that utilizes a hospital educational experience whereby students provide pastoral care to patients, families and staff. The course is designed to give students the opportunity to develop pastoral competency through a supervised reflection on their ministerial experience. Clinical Pastoral Immersion (CPI) is a course that utilizes a hospital educational experience whereby students provide pastoral care to patients, families, and staff. The

course is designed to give students the opportunity to develop pastoral competency through a supervised reflection on their ministerial experience from Catholic supervisors. This ministry is usually offered in the seminarian's home diocese. Summer Pastoral Ministry (SPM) is a specific field experience assigned by a diocese to be completed in place of a CPE or CPI 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 501/502 Ecclesiastical Spanish I – 0 credit hours per semester
HM 503/504 Ecclesiastical Spanish II – 0 credit hours per semester
HM 505/506 Ecclesiastical Spanish III – 0 credit hours per semester
HM 508 Ecclesiastical Spanish IV – 0 credit hours per semester
These courses will introduce the student to the 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. These courses are designed to prepare students to integrate their own experience of theology and ministry with work in Hispanic ministry and 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.

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 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.

Homiletics/Preaching

HP 211 Preparing the Homily– 2 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 Catechism, 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. To this purpose, students will read and discuss Councilar and magisterial documents on the priest as preacher and teacher. Special attention is paid to linking the theology of the priesthood with the liturgical preaching of the homily. With Scripture as the foundation, practical ways to make the Word of God applicable to the contemporary Christian community are examined. Models of preaching and the relationship between teaching, preaching, and the sacraments are covered.

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.* The student will also be able to make applications of the Word of God to the contemporary Christian community. 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 peer and instructor critique. Individualized tutorials with the instructor are also used for feedback.

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 during times of crisis and controversy, 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 611 Fathers of the Church – 2 credit hours
This course is a chronological review of Church History and Historical Theology, from the pontificate of St. Peter until the Second Vatican Council. All church councils will be covered, along with major events, movements, and theological controversies that contributed to shaping the church in history and today.

Envisioned Outcomes: Students completing the course will become familiar with the major writers and important texts of Church History. Students completing the course will be able to outline an understanding of the major historical and theological developments in Church HIstory. Students completing the course will be able to construct theological explanations using the writings and councils of Church History.Students completing the course will also be able to apply the Theological Reflection model to examples of pastoral experience by focusing on specific content applicable to this course.

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 508 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 611 Virtuous Morality – 2 credit hours

After the publication of *Veritatis Splendor*, the Holy Father emphasized the urgent pastoral task of forming the laity and the domestic church in those Gospel values revealed in the life of Christ and the moral convictions of the Catholic Church so that they will be able to see the moral life in terms of their basic call to follow Christ and to accept their call to holiness of life, lived out in the virtues. This task has yet to be fully implemented at the day-to-day level of the Catholic faithful as part of their vocation. Hence the need for a basic overview and explanation of the new place of Moral Theology at the pastoral formation level. In such a light, this course will 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 will be presented. The seven traditional virtues will then be examined and elaborated in the contemporary context.

Envisioned Outcomes: Students will be able to understand the fundamental connection between moral theology, Sacred Scripture, and Sacred Tradition; demonstrate familiarity with the moral tradition of the Roman Catholic Church as well as the tools necessary for moral reasoning; and demonstrate familiarity with the seven traditional virtues and their need and presence in the context of the new evangelization.

MT 612 The Family and Catholic Social Teaching – 2 credit hours

"Family, become what you are!" challenges St.JohnPaul II. (*Familiaris Consortio*, 17) That communion of life and love which images the communion of the divine Persons, the family is called to realize such communion both within its own life as well as within society as a whole. As the "first and fundamental cell of society," the communion of the family is to permeate civil

society, the market, and the State with the Gospel message. Understanding the human person and the world as gifts from the Creator means that life issues and justice issues must be presented and understood as inseparable and intertwined, as the specific vocation and call to holiness of the laity as lived by the family, in the notion of "integral ecology".

Envisioned Outcomes: Students will be able to: understand basic theology of the body concepts as well as the nature of the family in light of St. Augustine's *bonum fidei, bonum prolis, bonum sacramenti*; demonstrate familiarity with Church teaching on current issues of human sexuality as well as the skills to translate this teaching into various pastoral contexts; appreciate and explain Catholic Social Teaching as theological, flowing from the Gospel message, as well as in light of its nature as the specific vocation of the laity; and, expound a vision of "integral ecology," which sees the communion of the family as the reason and the impetus for the transformation of society, allowing the students to explain and to bolster the inseparable connection between life and justice issues.

MT 701 Research Thesis – 3 credit hours

Philosophy

PHI 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 or ILEM programs).

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.

PHI 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 syllogistic, disjunctive and conditional arguments and will learn to evaluate them as to validity, truth, and soundness. Logic requires calculating in a way somewhat similar to mathematics; it is not just a matter of passively receiving information. One must actively classify and evaluate terms, propositions and syllogisms. Thus, completion of homework exercises is especially important in this course. In order to make the material more accessible to beginning students in philosophy, the class focuses on a secondary

source rather than the primary Aristotelian or Scholastic sources. Assigned readings are comparatively brief but must be read carefully in order to complete exercises.

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.

PHI 102 Ancient and Medieval Philosophy—3 credit hours

A general survey of the principal thinkers and movements in the history of western philosophical thought from the Pre-Socratics to the Middle Ages. 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 how those principles are developed in the context of the Christian faith.

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 how it is assimilated into the Christian tradition.

PHI 103 Modern Philosophy– 3 credit hours

A general survey of the principal thinkers and movements in the history of western philosophical thought from medieval scholasticism to the 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 how the rise of nominalism in the late Middle Ages informs the development of Early Modern philosophy, eventually leading to contemporary thought's complete rejection of 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 modern and post-modern traditions of philosophical inquiry, and how that departs from the wisdom of the prior tradition.

PHI 104 Philosophy of Science and Nature—3 credit hours

In Thomistic philosophy of nature, one studies the most universal and fundamental principles of the physical universe and of physical change. The related study of philosophy of science requires a concomitant examination of themes in logic and epistemology, so as to establish the level of certainty and kind of truth attainable in the mathematical-experimental sciences. Aristotle defined

natural philosophy as the science of mobile being (*ens mobile*), i.e. of the principles and causes of motion. Key topics that may be covered are: the principles of change; the definition of nature; the essence of causality and the different types of causes; the nature of chance and necessity; the definition of motion; the nature of space, place, and void; the concept of time; and the nature of Aristotelian-Thomistic science (*epistēmē, scientia*) and its difference from modern science. The course may also address historical debates such as the eternity of the world. Students read realist texts regarding philosophy of science so as to see the contrast with materialist and positivistic accounts of science.

Envisioned Outcomes: The student will be able to identify, define, and explain important concepts of Aristotelian-Thomistic philosophy; define the three levels of abstraction and understand the type proper to philosophy of nature; explain the importance of natural teleology and defend its objective reality; understand how natural philosophy is subsequent to logic but prior to study of the soul and metaphysics in the order of learning; explain the Aristotelian concept of science, especially in comparison to competing accounts of modern science.

PHI 105 Philosophical Anthropology—3 credit hours

This course is a presentation of the fundamental philosophical understanding of the human person. Platonic and Cartesian dualism, as well as forms of materialism, 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.

PHI 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.

PHI 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. 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.

PHI 203 Metaphysics—3 credit hours

Metaphysics is the highest form of knowledge available to reason by its own efforts, independently of the light of supernatural faith. The study of being (ontology) requires a concomitant examination of themes such as substance vs. accidents, potency vs. act, and essence *versus* existence, as well as the analogical nature of being. Metaphysics explores the manifestation of being by way of fundamental principles such as substance and act. It also includes analysis of the transcendental properties of being (truth, goodness, unity, etc.). This analysis points to the dependence of contingent beings on the Supreme, Necessary Being.

Envisioned Outcomes: The student will develop an appreciation of the true extent of human knowledge as transcending mere empirical measurement once experience is elucidated by metaphysical principles; he will understand the need for metaphysics to augment modern science for a complete understanding of reality; he will gain a metaphysical understanding of the the one and the many, i.e. the analogical unity and diversity of being; he will discover the principles of reality that all people rely on as the foundation of human experience, and their application to spiritual and divine being; finally, he will be prepared for theological studies by familiarizing students with metaphysical notions that are critical for systematic theology (e.g. substance and essence, the act of being/actus essendi and existence).

PHI 204 Political Philosophy—3 credit hours

This course presents key historical figures in political philosophy, with emphasis on topics such as justice, the common good, the natural law, etc., as conceived by the ancients and medievals in contrast to moderns and postmoderns. The development of the classical tradition of politics, from Plato and Aristotle to its perfection in the Thomistic doctrine of natural law, will show that politics must be grounded in realist metaphysics and morality. This will be compared to modern approaches which abstract politics from that grounding (e.g. liberal individualism or collectivist statism) in order to demonstrate the weaknesses of these later innovations. The course elucidates the undesirable consequences of jettisoning pre-modern contributions to political philosophy.

Envisioned Outcomes: Students will gain a knowledge of defining nature of justice with respect to 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 understanding the similarities and differences between communism and socialism.

PHI 205 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 presentations to the class, which will then be 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.

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.

PHI 301 Special Topics in Philosophy – 3 credit hours
Periodically, an elective course in philosophy may be offered on a topic of specific interest to seminarians.

PHI 500 Philosophy Research Methods—2 credit hours
This course will introduce the students to the basic skills necessary for doing and presenting research at the graduate level. The lectures and assigned texts will assist students with skills such as developing sound arguments and revising their writing for clarity. In addition, the course will familiarize students with the library resources and electronic databases common to philosophical and theological research. The instructor will train students in the proper use of the Notre Dame Seminary Style Sheet for creating footnotes, bibliographies, etc.

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.

PHI 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. Lectures make some reference to medieval figures such as Aquinas, and contemporary developments in fields such as linguistics and philosophy of language. Lectures also present Russell and Whitehead's symbolic logic regarding

the major topics (especially hypothetical and disjunctive syllogisms), but not without criticism as to its nominalistic underpinnings. The course may present advanced topics such as the five branches of logic, modality, and Aquinas's nuanced account of the degrees of non-demonstrative conviction (i.e. doubt, suspicion, opinion and belief).

Envisioned Outcomes: Students will be able to distinguish analogical vs. analogous (merely metaphorical or metonymic) terms; 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. Finally, students will learn to compare and contrast traditional and contemporary (Russell and Whitehead) logic.

PHI 502 The Origins of Western 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.

PHI 503 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. The course references contemporary critics of Modern subjectivism and Postmodern nihilism such as A. MacIntyre.

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.

PHI 504 Philosophical Physics from Aristotle to Heisenberg—3 credit hours

The course emphasizes the contrast between the Aristotelian-Thomistic teleological understanding of nature and the competing accounts of nature influenced by atomism, mechanism, nominalism,

dualism, idealism, etc. Lectures may reference topics such as Charles Taylor's contrast between the ancient and medieval "enchanted," orderly, meaningful and beautiful cosmos and the mechanistic, atomistic, meaningless, and desacralized universe from which God has been banished. Readings may include literary texts that reflect the Modern nominalist rejection of the teleology of nature. Readings may present the de facto dependence on traditional logic of modern experimental science in areas such as optics (Newton), astronomy and kinematics (Galileo), or biology (Harvey).

Envisioned Outcomes: Students will gain an enhanced ability to carry out independent philosophical research using both primary and secondary sources. The will employ this on research on an advanced topic in philosophical physics (e.g. quantum theory), or in philosophy of nature (e.g. Aquinas's On the Mixture of Elements, Newton's Principia, etc.)

PHI 505 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.

PHI 506 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

PHI 507 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 that 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.

PHI 508 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.

PHI 509 The State and the Common Good—3 credit hours

This course contrasts the major themes of classical political thought in the writings of Plato and Aristotle, such as the value of the different regimes and the importance of virtue-based education for the citizens, with the principles of modern political thought, expressed both in liberalism (Locke) and illiberalism (Machiavelli and Marx). This will clearly elucidate the undesirable consequences of jettisoning the classical understandings of justice and the common good.

Envisioned Outcomes: Students will gain an understanding of the historical genesis of Modern divorce between the public and the private and the detriments thereof, notably the relegation of virtue and religion to the merely private sphere and their exclusion from public discourse; they will also develop an understanding the flaws of viewing society's goal in contractualist terms, i.e. as merely prohibiting citizens from doing each other physical harm, while rejecting higher goods such as the Christian religion and the pursuit of virtue in light of the natural law; they will

appreciate the Aristotelian-Thomistic emphasis on the family as the basic unit of society, in contrast to the Modern notion of the isolated, atomistic individuals molded by the all-powerful secularist state; finally, they will have a critical awareness of how greed-based Smithian capitalism violates basic human rights and commutative justice and presents one of the seven capital vices as if it were a virtue.

PHI 599 M.A. Seminar – 2 credit hours
This seminar style course will introduce the M.A. Phil. students to more in-depth philosophical analysis and research through a directed investigation of a particular topic in philosophy of special interest for understanding the interrelation between faith and reason, or some other key theme. This topic will vary from semester to semester. The readings and assignments will be determined by the instructor for that semester. This seminar is normally taken in the Fall and Spring of PT 2.

PHI 601 Special Topics in Philosophy – 3 credit hours
Periodically, an elective course in philosophy may be offered on a topic of specific interest to seminarians.

PHI 701 Capstone Project Research—3 credit hours
This course is designed to provide the student with personal direction in researching and writing the Capstone Research Project.

Pastoral Studies

PS 510 Spiritual Formation – 2 credit houts
This course will help the student develop in the various elements of spiritual formation and integrate spiritual formation into a ministry setting. The course will examine healthy practices to establish a rule of life as well as the goals and fruits of spiritual formation. Various methods of prayer will be introduced with special attention to lay spirituality. The course will also focus on spirituality for the suffering.. Finally, the course will introduce students to a Marian spirituality and Mary as the perfect model of spiritual formation.

Envisioned Outcomes: Students will exhibit an understanding of basic Catholic spiritual principles including Marian spirituality, lay spirituality, virtue, discernment and theology of suffering. Students will develop a consistent practice of prayer governed by a rule of life developed with a spiritual director. Spiritual Formation is intended to benefit the student so that s/he may better help the people they serve.

PS 511 Human Formation - 2 credit hours
This course will offer a basic understanding of Christian anthropology (*Imago Dei*) along with models and skills on how to conduct ministry in a way that is authentically human. Cultivating unity among the Family of God while celebrating diversity is a special focus of this course. Human formation emphasizes the importance of the family and cultural competency. The course also provides an introduction to pastoral counseling, and practices of proper boundaries as well as interpersonal relationship skills.

Envisioned Outcomes: Students will demonstrate a basic understanding of: the human person as Imago Dei, the Christian concept of the family, the value of diversity within culture, proper boundaries within ministry and basic concepts of pastoral counseling.

PS 512 Intellectual Formation - 2 credit hours

This course includes a variety of perspectives on the elements of lay ministry and the lay apostolate. Special emphasis will be given to the composition of Theological Reflection Essays as students will practice this method on specific themes concerning the role of the laity in the church—specifically: lay ministry, the lay apostolate and the mission of consecrating the world: *"consecratio mundi"*. Students will also submit their *practicum I proposals* at the end of the PS 512 semester.

Envisioned Outcomes: Students will demonstrate an adequate capacity of Theological Reflection on the Catholic Faith as it relates to lay life. Students will demonstrate integration and growth in relating the ideas of theology to the practical life of ministry, particularly through their practicum I proposals.

PS 513 Pastoral Formation - 2 credit hours

This course is designed to promote various methods for integrating the four dimensions of formation into a *pastoral* setting. Special focus will be given to the elements of pastoral formation which includes an introduction of pastoral management-administrative theory, a personalized strength assessment and analysis, the opportunity to experience the pastoral care of the marginalized, poor, and suffering, a demonstration of the ability to discern and address the pastoral needs of the people and a witness of general public speaking skills. Students will implement practicum I during the PS 513 semester.

Envisioned Outcomes: Students will exhibit a basic understanding of self along with adequate leadership and managerial skills (including prudence, careful discernment of priorities, commitments, time management, pastoral action, public speaking, and so on) to carry out ministry in various settings. Students will evaluate their own strengths and formative development. Students will implement practicum I and give a presentation of their experience.

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, Notre Dame Seminary 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. The PS 550A (Practicum I) discernment process and proposal will be in conjunction with PS 512-Intellectual Formation; practicum I implementation will be in conjunction with PS 513- Pastoral Formation.

Those who desire to receive a Master of Arts in Pastoral Leadership will be required to participate in two semesters of 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 ILEM/MAPL 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 MAPL candidate is to write a 25-28 page Capstone paper detailing an understanding of the nature of the nature of ministry, apostolate, and their place within their overall life of the Church; the four dimensions of formation and their integrative nature; and a clear and robustly Catholic theological understanding of the primary ministry concern undertaken in the Practicum I & II projects. The goal of the Capstone project is to synthesize one's ILEM and MAPL formation and to provide a Catholic theological framework that properly contextualizes the Practicum I & II projects. In so doing, the student should demonstrate familiarity and fluency in those areas of the Catholic theological tradition that most directly pertain to the Capstone's key ministry concern.

Envision Outcomes: As a result of the course, students will be able to: communicate an understanding of the four dimensions of formation and how they are to be integrated within the lay minister; articulate a clear and robustly Catholic theological understanding of one's practicum ministry concern; demonstrate clear connections between ministry experience, formation, and the study of theology through an integrative paper; synthesize the Capstone project in a public and interactive setting.

Pastoral Theology

PT 511 Pastoral Theology: Methods – 2 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 dimensions 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 dimensions 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

The ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians" (CCC 1547). This course will offer students an opportunity to reflect on the pastoral implications of the ministerial priesthood's essential service to the priesthood of the baptized. The focus will be on both the uniquely secular character of the lay vocation as well as the close collaboration of the ordained with lay ecclesial ministers in the life of the Church., Students will be challenged to develop practical pastoral strategies in service to a holistic approach to formating a laity empowered to live out their faith in the Church and in the World.

Envisioned Outcomes – Students will be challenged to develop an integrated approach to pastoral ministry that joins theology to practical application in service the baptismal vocation and mission of the lay faithful found in their unique secular apostolates and in the various forms of collaborative ecclesial ministry. Students will also grow in a richer understanding of the Church's teaching on discerning, accepting and carrying out one's own personal vocation, and how the cultivation of a genuine vocational culture among all of God's People serves the mission of the

new evangelization. Students will critically reflect especially on the laity's role at the intersection of faith and culture.

PT 611 Theology and Practice of Ministry – 2 credit hours
This course explores the theological foundations of ministry, and focuses especially on how the work of lay ecclesial professionals relates to this term, including the distinct category of lay ecclesial ministry. Building on the theological foundations, the course also focuses on select contexts of pastoral ministry especially relevant to lay professionals: educational, liturgical, administrative.

Envisioned Outcomes: Students will be able to articulate an understanding of the theology of ministry; define ministry as an ecclesial concept and apply how this concept relates to the lay vocation; understand practical approaches to key pastoral ministry contexts.

PT 612 Religious Education and Catechesis – 2 credit hours
This course begins with the theological and doctrinal foundations of catechesis as a distinctive form of religious education, rooted in evangelization, modeled on the pedagogy of God, and as a particular ministry to foster conversion to Jesus Christ. From this foundation, the course moves on to explore a variety of pastoral issues that shape catechesis, such as working with children, adults, special needs. The course also offers basic skill building for teaching in a parish or religion classroom setting.

Envisioned Outcomes: Students will be able to articulate an understanding of catechesis as a moment of evangelization and as a distinctive form of religious education; understand catechesis as a particular ministry of the word; relate catechesis to the pedagogy of God; distinguish between catechesis in parish and religious education in a school setting; gain practical skills in basic pedagogy, including curriculum and lesson design, instructional method, group process and facilitation.

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

SL 611 Introduction to Liturgical and Sacramental Theology – 2 credit hours

This course will explore the Church's rich liturgical and sacramental 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 provide insight, understanding, and context to the present liturgical forms and sacramental expressions of the Roman Rite. By examining the current ritual prayers, gestures, and symbols, we will demonstrate the deep sacramental theology contained in the rites themselves.

Envisioned Outcomes: Students will better understand the theological, practical, and historical reasons for the development of the liturgy of the Church throughout the centuries. The students will be introduced to liturgical theology and, with this information, grow in their appreciation of the liturgy. The students will integrate this information into their own lives, thus allowing them to enter more fully into the liturgical celebrations of the Church and to "live liturgically." The students will be able to articulate a clear understanding of the theology of each of the seven sacraments.

SL 612 The Liturgy and Prayer Practices – 2 credit hours

This course will invite learners to consider prayer specifically from a liturgical understanding. The purpose of the course is to provide a liturgical orientation to prayer, and to establish and explore how the liturgy, as the perfect prayer of the Church is both the source and direction of other prayer practices. The course will treat the development of the Liturgy of the Hours, the feasts and seasons of the liturgical year, and the broader devotional life of the Church as connected to liturgical

foundations. The course will also invite students to learn about and gain practical experience in lay forms of leading prayer in various ministry contexts.

Envisioned Outcomes: Students will gain a theological understanding of prayer as it is fundamentally rooted in the liturgy of the Church. Students will gain a broader understanding of the Church's prayer and devotional practices. Students will gain experience in planning for and leading prayer as appropriate for lay ministry contexts.

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 211 The Catholic Spiritual Tradition—3 credit hours
This course will examine the significant developments in the history of the Catholic spiritual tradition, including pre-Christian Jewish spirituality, apostolic spirituality, patristic spirituality, medieval spirituality, reformation and post-reformation spirituality, as well as the spiritualities of the modern period. This examination will be made utilizing both primary and secondary sources with a particular emphasis given to the lives and writings of the saints.

Envisioned Outcomes: Students will gain a deeper knowledge of the Catholic spiritual tradition and be able to contextualize its history within world history and the history of the Catholic

Church. Students will be able to articulate that which is of perennial value within the Catholic spiritual tradition and learn to evaluate modern movements of spirituality within its light. Through the lives and writings of the saints students will be encouraged to explore implications for their lives and to put into practice the wisdom of the saints.

SpT 212 The Catholic Imagination—3 credit hours

This course will offer an introduction to literature (fiction and non-fiction) that emerges out of a Catholic/Orthodox philosophical and theological worldview as way of introducing seminarians to (1) great writing, (2) imaginatively rich approaches to philosophical and theological themes and (3) diverse portrayals of the universal call to holiness. The purpose of this course would be to cultivate a richer theological and philosophical imagination in preparation for graduate theological studies as well as to help men to discipline and purify their imaginations in service to study, prayer, preaching, teaching and pastoral ministry.

Envisioned Outcomes: Seminarians will be able to identify the unique characteristics of the "Catholic imagination" in literature (fiction and non-fiction). Seminarians will be able to identify and make creative use of Catholic themes, images, and language in their writing projects. Seminarians will be able to identify the diverse ways in which the "universal call to holiness" is imagined in the literature they read and creatively incorporate these into their writing projects. Seminarians will begin to recognize that there are imaginative methods of teaching and preaching the faith beyond the philosophical and theological.

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

SpT 611 Spirituality for Lay Ministry – 2 credit hours
This course seeks to answer the question, is there a spiritualty for lay ministry? In seeking to answer this question we will define Christian spirituality and discuss its implications for the perfection of th Christian life in the life of someone engaged in lay ecclesial ministry. We will also see to assist those engaged in lay ministry with applying what they have learned to their respective ministry circumstances.

Envisioned Outcomes: Students will gain a practical knowledge of Christian spirituality based upon the tradition and experience of the Church; this knowledge should enrich the spiritual life of each student and provide him or her with practical knowledge which can be applied in his or her respective ministry.

Sacred Scripture

SS 101 Introduction to the Old Testament – 2 credit hours
This course introduces students to the Catholic approach to the Old Testament according to the principles of *Dei Verbum*. We study selected texts from the Pentateuch, historical books, classical prophets, and post-exilic literature in historical sequence. While tracing out the divine pedagogy by which God gradually revealed himself to Israel and formed them as his covenant people, we also consider the Old Testament's major literary genres and gain basic skills of interpretation. The course aims to illuminate the way the old covenant prepared for, prophesied, and prefigured the advent of Jesus Christ and his kingdom.

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
This course provides a framework and impetus for lifelong study of the New Testament. An introductory unit deals with hermeneutics, geography, languages, and the shape of the NT canon. A second, longer unit begins an overview of the historical context of the NT (63 BC to AD 30) and then presents the four Gospels in terms of their interrelationship, literary-theological character, and the distinctive features of each. A third unit continues the overview of the historical context of the NT (AD 30 to 73) and then presents the Acts of the Apostles (focus on chapter 13), the Pauline Epistles (focus on 1 Thessalonians), the Catholic Epistles (focus on 1 Peter), and the Book of Revelation (focus on chapter 12).

Envisioned Outcomes: Students will demonstrate basic knowledge of: the contents and canonical shape of the NT, its historical context, the interrelationship of the Four Gospels and the distinctive character of each, the structure and literary-theological character of the Acts of the Apostles, the structure and literary-theological character of 1 Thessalonians and 1 Peter (as representative of the Pauline and Catholic Epistles respectively), and a basic understanding of Revelation 12.

SS 501 Methodology of Biblical Studies – 2 credit hours
This course supplies practical building blocks and essential theoretical principles for an authentically Catholic approach to the interpretation of Sacred Scripture. Topics treated include biblical geography, biblical history, biblical languages, biblical narrative, the framework of theology, textual criticism, biblical canon, "Method C," *Dei Verbum*, and the four senses of Scripture.

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 and Historical Books – 3 credit hours
This course surveys the history, literature, and theology of the prophetic corpus. It situates the prophets in their historical context by reading key sections of the historical books of the Old Testament (1-2 Kings, Ezra, Nehemiah). It then turns to the prophetic books themselves and studies either key portions of the prophetic books or whole books (e.g., Isaiah, Jeremiah, Daniel). While working through the prophetic books, particular attention is paid to 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

After a brief look at Paul's early life in its historical and cultural context, his conversion and spiritual development, and Luke's presentation of the three missionary journeys (Acts 13–20), this course undertakes a theological exegesis of selected texts from the Pauline corpus, including Romans 1–8. The course concludes with an introduction to the Epistle to the Hebrews and a theological exegesis of selected passages.

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 611 Old Testament – 2 credit hours

This course examines selected texts from the Pentateuch, historical books, classical prophets, and post-exilic literature. Four goals are pursued concurrently: (1) to follow the divine pedagogy by which God revealed himself to Israel and formed them as his people; (2) to become familiar with the major literary genres of the Old Testament; (3) to consider how the Old Testament prepares for, prophesies, and prefigures the advent of Christ and his kingdom; and (4) to introduce an authentically Catholic approach to the study of the Old Testament.

Envisioned outcomes: Students will be able to demonstrate: understanding of the nature of Scripture and its role within the divine economy; knowledge of the principles of Catholic biblical interpretation; knowledge of Old Testament history and the divine pedagogy; understanding of how the literary, historiographical, and theological dimensions interrelate in the various genres of the Old Testament.

SS 612 New Testament - 2 credit hours

This course will introduce students to the literature, history, and theology of the New Testament. It begins with a brief overview of Catholic biblical interpretation and the origins of the New Testament canon. It then focuses on key books of the New Testament. It does not attempt to be comprehensive, but rather to introduce the most important sections of the New Testament and equip the student to interpret these texts in their historical, literary, and theological contexts.

Envisioned Outcomes : students will be able to: a) demonstrate familiarity with the shape of Catholic hermeneutics in *Verbum Domini* and the origins of the New Testament canon; (b) demonstrate familiarity with key books of the New Testament and the historical and theological issues raised by these books; c) apply knowledge of the historical and cultural context of the New Testament to its interpretation by recourse to modern biblical exegesis; d) demonstrate a grasp of major themes in New Testament theology and the biblical foundations of the Catholic faith.

SS 701 Research Thesis – 3 credit hours

Personnel

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

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

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Reverend Timothy D. Hedrick, J.C.L. (Catholic University of America, Washington, D.C.) – Canon Law

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Veters, Susie C., D.Min., CPA (Oblate School of Theology, San Antonio, TX) – Pastoral Ministry

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