

# FACULTY HANDBOOK

## **Saint Mary Seminary and Graduate School of Theology**

*Academic Guidelines and Program Policies for all Degree Programs*

*2023 Edition\**



*Preparing men for the Roman Catholic priesthood  
and serving as a center for advanced theological education*

*Saint Mary Seminary and Graduate School of Theology  
Roman Catholic Diocese of Cleveland  
28700 Euclid Avenue  
Wickliffe, OH 44024  
[www.stmarysem.edu](http://www.stmarysem.edu)*

Rev. 8-10-2023

Dear Colleagues,

The new *Program for Priestly Formation for the United States 6<sup>th</sup> edition* (hereafter PPF) reminds seminaries that unity and harmony are expected among all professors. (#479, 466-488) To this end, the PPF calls for a handbook to outline and clearly describe expectations and responsibilities.

This 2023 revised Faculty Handbook is an attempt to gather in one place information, policies, and procedures which guide the academic life of the seminary community on a day-to-day basis. Of course, no document covers every situation or question that may arise, but this document is an attempt to articulate current practice. Changes in situations, accreditation expectations, diocesan policies and procedures, for example, will certainly call for collegial discernment and collaboration to address new challenges and opportunities.

The Faculty Handbook is one of several normative documents that provide guidelines for the organization, implementation, and evaluation of the academic program. However, this text should not be viewed as the only document to be consulted, and when necessary, faculty and administration are expected to consult additional texts and sources for further explanation and guidance. For example:

Internal documents include, but are not limited to:

1. The seminary *Official Catalog* and website: [www.stmarysem.edu](http://www.stmarysem.edu) provide the public dissemination of all information about the academic program and is kept current.
2. The *Policy Compendium* contains the official text of policies for any publication.
3. The *Assessment Resource Manual* provides specific information regarding all aspects of assessment for student learning including processes, rubrics, and other assessment tools.
4. The *Percorso Portfolio Handbook* guides students in all four academic degree programs through the portfolio process.
5. Degree Program Handbooks present information specific for the MDiv, MA (Theology), Master of Arts in Diaconal Ministry, and Doctor of Ministry degree programs.
6. The *Library Handbook* and library website menu provides a comprehensive overview of the library collection and services.

External documents include, but are not limited to:

7. The Board of Directors Code of Regulations and Board Handbook,
8. The CPL Handbook
9. The Employee Handbook of the Diocese of Cleveland.
10. Accreditation Standards, Criteria, and Procedures for The Ohio Department of Higher Education, The Higher Learning Commission, and the Association of Theological Schools

The *Program for Priestly Formation 6<sup>th</sup> edition*, #466, quoting the *Ratio Fundamentalis Sacerdotalis (2016)* #524 reminds seminary faculties that “Professors are an integral part of the mission of the seminary community. ‘The professors should be regarded as part of a single teaching community, and true educators. They ought to guide seminarians towards that unity of knowledge that finds its fulfillment in Christ, the Way, the Truth, and the Life.’”

May God bless our seminary faculty as we pursue this ultimate goal of our shared ministry.

Rev. Andrew B. Turner  
President-Rector

# TABLE OF CONTENTS

## PART I: INSTITUTIONAL STRUCTURE

<b>Chapter 1 BACKGROUND AND DOCUMENTATION .....</b>	<b>2</b>
HISTORY OF SAINT MARY SEMINARY .....	2
THE MISSION STATEMENT OF SAINT MARY SEMINARY .....	4
ARTICLES OF INCORPORATION OF SAINT MARY SEMINARY (OUR LADY OF THE LAKE).....	5
CERTIFICATE OF SECRETARY OF STATE .....	6
CERTIFICATE OF AMENDMENT OF ARTICLES OF INCORPORATION OF SAINT MARY SEMINARY (OUR LADY OF THE LAKE) .....	6
APPOINTMENT OF STATUTORY AGENT OF SAINT MARY SEMINARY (OUR LADY OF THE LAKE),.....	8
AMENDED AND RESTATED CODE OF REGULATIONS OF SAINT MARY SEMINARY AND GRADUATE SCHOOL OF THEOLOGY (September 2022)	9
CENTER FOR PASTORAL LEADERSHIP (CPL).....	21
Introduction .....	21
Administration.....	21
Council of Leaders	
Joint Worship Committee	
Center for Pastoral Leadership Services, Inc.	
Scheduling	
CPL Resident and User Guidelines.....	22
Restricted Areas	
In-house Communication	
Relationship with CPL Staff	
Non-smoking area	
Dining Room	
<b>Chapter 2 POLICY STRUCTURE .....</b>	<b>24</b>
PHILOSOPHY OF ADMINISTRATION.....	24
POLICY STRUCTURE SCHEMA.....	25
BOARD OF DIRECTORS.....	26
SHARED GOVERNANCE .....	26
President-Rector, Student Dialogue .....	26
Dean of Students, Student Dialogue .....	26
House Conference .....	26
The Faculty Committee .....	27
The Academic Life Committee.....	27
The Spiritual-Liturgical Life Committee .....	28
The Social Concerns Committee .....	28
Global Awareness and Interfaith Committee .....	29
Institutional Assessment Committee.....	30
Committee on Admissions.....	30
Evaluation Faculty Committee .....	31
<b>Chapter 3 ADMINISTRATIVE STRUCTURE .....</b>	<b>31</b>

GOVERNANCE AND ADMINISTRATIVE STRUCTURE SCHEMA .....	31
OFFICERS OF THE SEMINARY .....	32
The President-Rector .....	32
The Vice President-Vice Rector .....	33
The Dean of Students .....	33
The Academic Dean .....	34
The Assistant Academic Dean .....	35
The Registrar .....	35
The Treasurer .....	36
The Spiritual Director .....	37
The Director of Liturgy and the Director of Liturgical Music .....	38
The Archivist .....	39
The Director of The Library .....	39
The Department Representative .....	39
The Director of Field Education .....	40

## **PART II: ACADEMIC GUIDELINES AND POLICIES**

### **Chapter 4 THE ACADEMIC FACULTY.....42**

ACADEMIC FREEDOM/CENSORSHIP .....	42
APPOINTMENTS AND FACULTY STATUS.....	43
Appointments to the Faculty .....	43
Faculty Rank.....	45
Salary Scale .....	46
Termination .....	46
Dismissal Of Faculty Members .....	46
Resignations From the Faculty .....	47
Retirement .....	47
New Faculty Orientation .....	47
FACULTY POLICIES AND GUIDELINES .....	49
Faculty Ethical Responsibilities.....	49
Professional Conduct.....	51
Sexual Harassment and Sexual Misconduct .....	52
Grievance Policy .....	53
Conflict of Interest.....	54
Faculty Evaluation.....	56
Teaching Responsibilities .....	56
Additional Duties.....	57
Research and Publication.....	58
Sabbatical Leaves of Absence .....	58
Student Academic Counseling.....	59
Professional Exchange.....	59
FACULTY DEVELOPMENT .....	59
Corporate Development.....	59
Individual Development .....	60

<b>Chapter 5 THE PROGRAM OF INSTRUCTION .....</b>	<b>61</b>
GENERAL ACADEMIC INFORMATION.....	61
Academic Year .....	61
Summer Term .....	61
Class Attendance .....	61
Course Credit .....	61
Student Credit Hour Load .....	61
Withdrawal and Credit/Audit Change .....	61
Academic Evaluation .....	62
Academic Integrity.....	62
Grading System.....	62
Academic Appeals .....	63
Grievances.....	63
Independent Study .....	63
Professional Appearance and Attire .....	64
Transcripts.....	64
Academic Probation.....	64
Educational Technology .....	66
Quality of Writing .....	66
Breaks during periods of instruction.....	67
Class Assignments.....	67
Examinations.....	67
Institutional Review Board (IRB) .....	67
Courses/Transfer of Credit from Other Institutions .....	68
Academic Honesty .....	69
Course Evaluation .....	70
RECORDS DIRECTORY: POLICIES AND PROCEDURES .....	<b>69</b>
Confidentiality of Faculty Records .....	69
Confidentiality of Student Records (FERPA Compliance).....	70
Confidentiality of Seminarian and MDiv Student Records.....	72
ADMISSION POLICIES .....	<b>73</b>
Master of Divinity Program.....	73
International Seminarians .....	74
Master of Arts (Theology) Program .....	76
Master of Arts in Diaconal Ministry Program.....	77
Doctor of Ministry Program .....	77
Transient And Continuing Education Students.....	79
ACADEMIC DEGREE PROGRAMS .....	<b>80</b>
Master of Divinity Program (M. Div.).....	80
Master of Arts (Theology) Program (M.A. (Theology)) .....	88
Master of Arts in Diaconal Ministry (MA-DM).....	94
The Doctor of Ministry Program (DMin.) .....	97
ASSESSMENT AND IMPROVEMENT OF STUDENT LEARNING .....	<b>108</b>
LIBRARY SERVICES.....	<b>105</b>
NON-RESIDENT STUDENT GUIDELINES .....	<b>118</b>

APPENDICES.....	<b>121</b>
Appendix I: APPENDIX I -- COPYRIGHT GUIDELINES.....	121
Appendix II: POLICY AGAINST SEXUAL HARASSMENT .....	122
Appendix III: INTERNET POLICY.....	123

**PART I:**  
**INSTITUTIONAL STRUCTURE**

# CHAPTER 1 BACKGROUND AND DOCUMENTATION

## History of Saint Mary Seminary

The founding of this seminary was very nearly coincident with the founding of the Diocese of Cleveland. Bishop Amadeus Rappe was consecrated the first Bishop of Cleveland on October 10, 1847. After living for a short time in a rented house near the old Haymarket, the Bishop purchased in his own right a property on East 6th Street and St. Clair. The brick house on the property became his residence, and in 1848 the adjacent frame buildings were made into classrooms and became Cleveland's first diocesan seminary. By July of that year there were eight students enrolled all of whom lived with the bishop in the episcopal residence.

In the second year of its existence, the seminary had eighteen students and larger quarters were needed. In September 1850, Bishop Rappe purchased, as a new site for his seminary, a three-story frame building on a plot of ground 225 feet square, with frontage on Lake and Hamilton Streets. In 1853 a two-story brick structure was added to the west end of the building, and in 1856 another two story brick structure was added to the west end of the building to serve as quarters for a classics department.

In 1859 Bishop Rappe began building a new seminary on the same site. A brick building with the main part three stories high and with two flanking wings of two stories, the new seminary was occupied in September 1860, by the philosophy and theology departments, while the older buildings became the site of the classics department, Saint Mary College.

Ground for a new seminary building on Ansel Road was broken on March 19, 1924, by the Ordinary Bishop Joseph Schrembs; the cornerstone was laid in May. It had been Bishop Schrembs' intention to make the new institution an undergraduate college seminary with the theology students being sent to Cincinnati in 1922. In 1929, however, the theology department was returned to Saint Mary, which then became Cleveland's major seminary, consisting of a senior college department and a theologate. In 1954 Archbishop Edward F. Hoban transferred the senior college from Saint Mary to the newly established Borromeo Seminary of Ohio in Wickliffe, Ohio; since then, Saint Mary seminary has been exclusively a graduate theologate.

On February 24, 1962, the seminary became an affiliate of the Catholic University of America in Washington, D.C., and students were eligible to receive the ecclesiastical degree, S.T.B. This arrangement continued from 1965 to 1970. On August 16, 1968, Saint Mary Seminary was incorporated by the State of Ohio as a distinct corporation and on September 13, 1968, it was granted a "Certificate of Authorization received from the Ohio Board of Regents" to grant degrees in theological studies (resolution 1969--13). The members of the Association of Theological Schools (ATS) voted associate membership status to Saint Mary Seminary on January 15, 1969, and full accreditation was granted on January 14, 1971. On April 24, 1981, the seminary was accredited by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools.

In 1989, Bishop Anthony M. Pilla, Bishop of the Diocese of Cleveland, inaugurated a thorough and lengthy consultative process to determine the future direction of priestly formation within the Diocese of Cleveland. After examining all the available options, the Presbyteral Council of the Diocese, the consultative body of priests for the bishop, recommended the establishment of a ministry training center to prepare not only priesthood candidates, but permanent deacons and pastoral ministers as well. The Bishop accepted this recommendation and he appointed a Transition Committee to oversee the establishment of what is now known as the "Center for Pastoral Leadership, Diocese of Cleveland."

On September 5, 1991, therefore, Saint Mary Seminary moved to the site of Borromeo Seminary of Ohio in Wickliffe, Ohio, to join the newly established entity, which embraces Saint Mary Seminary, Borromeo Seminary, which is now a formation program for college students, the Diocese of Cleveland Diaconate Formation Office, the Diocese of Cleveland Pastoral Ministry Office and the Diocesan Office of Ongoing Formation for Clergy. At the present time, each program housed at the Center for Pastoral Leadership has its

own integrity and unique purpose. While real collaboration and mutual support are fostered among all the participants, each program operates in an environment that is free of undue interference or encroachment. In November 1994, Bishop Pilla approved the incorporation of the Office of Continuing Education into the Center for Pastoral Leadership.

Significant milestones in the last decade include the retirement of Bishop Anthony Pilla in May 2006 and the appointment of Bishop Richard G. Lennon as the 10th Bishop of Cleveland. Bishop Lennon’s installation on May 15, 2006 marked the beginning of a new chapter in the Diocese of Cleveland.

With the sudden death of the President-Rector, Rev. Thomas Tift on July 9, 2012, a search process was conducted by the Board of Trustees to recommend candidates to the Members of the Corporation for the position. On May 31, 2013, Rev. Mark A. Latcovich was named President-Rector.

In December 2016 Bishop Lennon resigned due to health reasons. Bishop Daniel E. Thomas, Bishop of Toledo, was named apostolic administrator during the 6-month interim.

On July 11, 2017, Bishop Nelson Perez was appointed Bishop of Cleveland. Bishop Perez was installed as the 11th Bishop of Cleveland on September 5, 2017, and served as Chancellor of Saint Mary Seminary until January 23, 2020 when Pope Francis named Bishop Perez the Archbishop of Philadelphia, PA. His installation in Philadelphia took place on February 18, 2020. Father Donald Oleksiak, Vicar General and Moderator of the Curia, served as Administrator in the interim.

On July 16, 2020, Bishop Edward C. Malesic, JCL, of the Greensburg, PA Diocese was appointed 12th bishop of the Diocese of Cleveland. The Mass of Installation was held on September 14, 2020. In his role as Bishop, Bishop Malesic serves as the Chancellor of Saint Mary Seminary. The diocese, and especially Saint Mary Seminary and Borromeo Seminary, have been blessed with Bishop Malesic’s leadership, support, and pastoral care. Overseeing the “Heart of the Shepherd” Campaign for the renovation of the second floor residence areas and other improvements, Bishop Malesic not only knocked down the first door to begin the renovation, but cut the ribbon to signal the completion of the 3-year project.

The seminary continued to strengthen its academic program by adding the terminal Doctor of Ministry Degree program. In 2000 the Doctor of Ministry Degree program was approved by both the Association of Theological Schools and the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. In 2020, a Master of Arts in Diaconal Ministry was approved specifically for the men accepted in the formation program for the Permanent Diaconate. Lay men and women in parish ministries also find the graduate theology programs at Saint Mary Seminary invaluable in their ecclesial service.

On February 4, 2023, Father Mark Latcovich, President-Rector, was named pastor of St. Ladislav Parish, Westlake after serving on the seminary faculty since 1992 and as President-Rector since 2012. Succeeding Father Latcovich as President-Rector is Rev. Andrew Turner, effective July 1, 2023.

<b>Year Appointed Rector</b>	<b>Name</b>
1848	The Most Reverend Louis De Goesbriand
1849	The Very Reverend Alexis Caron
1856	The Very Reverend John F. Salaun
1864	The Very Reverend John Quinn
1866	The Very Reverend James Stremler
1870	The Very Reverend Nicholas A. Moes
1904	The Very Reverend John Anthony Te Pas
1913	The Very Reverend John P. Michaelis
1917	The Most Reverend James McFadden
1923	The Very Reverend Edward F. Burke
1928	The Very Reverend Msgr. Francis T. Moran
1944	The Most Reverend John F. Dearden
1948	The Very Reverend Msgr. Joseph J. Mullen
1963	The Most Reverend Msgr. Michael J. Murphy
1976	The Very Reverend Msgr. Robert E. Bacher
1985	The Very Reverend Allan R. Laubenthal
1996	The Very Reverend Donald B. Cozzens
2001	The Very Reverend Thomas W. Tift
2012	The Very Reverend Mark A. Latcovich
2023	The Very Reverend Andrew B. Turner

## **The Mission Statement of Saint Mary Seminary**

The *primary mission* of Saint Mary Seminary and Graduate School of Theology is to prepare candidates for the diocesan priesthood. This mission includes proclamation of the Word and celebration of the Sacraments in the midst of building community within the local diocesan Church. Within the diocese, the priest is called to serve in a variety of ministries. To prepare individuals for future presbyteral ministry, the seminary program incorporates the current edition of the *Program for Priestly Formation* as the benchmark for vocational discernment, which addresses the spiritual, human, intellectual and pastoral components of ministerial development. Seminarians are required to demonstrate knowledge of biblical, historical, systematic, liturgical, sacramental, and pastoral theologies together with an aptitude and desire for continuing theological education.

To assess its primary mission, the seminary is committed to ongoing evaluation of its priestly formation program in view of the changing demands of diocesan and parish ministry as well as the varying intellectual generations of seminarians.

While a program of diocesan priestly formation is the primary mission, Saint Mary Seminary and Graduate School of Theology recognizes itself as a unique resource for graduate Roman Catholic theological studies in Northeastern Ohio. As its *secondary mission*, to a wider ecclesial community, the seminary offers the Master of Arts degree and the Doctor of Ministry degree.

In addition, individual courses are open for credit or audit to those interested in continuing education or who are transient students, regardless of race, color, creed, or sex. The applicants must have a bachelor's degree and the ability to do graduate level studies.

The participation of diverse learners in these academic programs introduces a healthy pluralism into the seminary's community life. Seminarians, lay ecclesial ministers and adult learners create a broader learning environment that incorporates lived and ministerial experiences into theological education.

Saint Mary Seminary and Graduate School of Theology appreciates contributions made by other seminaries and schools of theology, particularly those in the Midwest area. Faculty and administrators attend annual meetings and discussions with administrators, faculty members and students along with attendance at meetings of regional and national accrediting agencies.

The seminary recognizes the academic resources provided by Cleveland's private and public schools of higher learning. The seminary subscribes to the principles of inter-institutional cooperation and collaboration. Consequently, Saint Mary Seminary and Graduate School of Theology participates yearly in such programs as the Jewish-Catholic Colloquium and dialogues on a regular basis with the Catholic college presidents and faculty from the Religious Studies departments of John Carroll University, Notre Dame College and Ursuline College. The seminary invites to its yearly lectures the faculties of religion from Case Western Reserve University, Cleveland State University, Oberlin College, and Baldwin Wallace College. This networking of relationships has established the sharing of resources, collegial friendships, and scholarly exchanges.

**Articles Of Incorporation of Saint Mary Seminary  
(Our Lady of The Lake)**

The undersigned, a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under section 1702.01 et seq., Revised Code of Ohio, do hereby certify:

First. The name of said corporation shall be SAINT MARY SEMINARY (OUR LADY OF THE LAKE).

Second. The place in Ohio where the principal office of the corporation is to be located is 1227 Ansel Road, Cleveland, Cuyahoga County.

Third. The purpose or purposes for which said corporation is formed are:

"To place and vest in said corporation not for profit, in order to promote education, religion, morality and the fine arts, the sole, final control, direction and supervision of the administration and manner and method of SAINT MARY SEMINARY (OUR LADY OF THE LAKE) and such other institutions of higher learning that may now or hereafter be operated within Cuyahoga County, Ohio, under the auspices of the Roman Catholic Church; and to possess and exercise all powers conferred on educational corporations by the laws of the State of Ohio; and to do any and all things reasonable and necessary to carry out the aforesaid purposes."

Fourth. (Re. The appointment of trustees *pro tempore*.)

Fifth. The following named persons are to be the members of this corporation upon organization:

Most Rev. Clarence G. Issenmann, Bishop of Cleveland

Rt. Rev. Charles J. Ritty, Chancellor, Diocese of Cleveland

Rt. Rev. Michael J. Murphy, Rector, Saint Mary Seminary

Sixth. Membership in said corporation shall be limited, restricted and qualified as follows:

That membership in said Corporation shall consist and be comprised of only the Most Rev. Bishop of the Roman Catholic Diocese of Cleveland, Ohio, for the time-being incumbent, and such other persons as he may from time to time, select and designate as members of this Corporation, by issuing to said persons a Certificate of Membership, in such form as may be prescribed by the Code of Regulations of the Corporation.

Further, that all membership in said Corporation shall terminate at the will and direction of said Most Rev. Bishop of the Roman Catholic Diocese of Cleveland, Ohio, for the time-being incumbent, the same to be effected in such manner as may be prescribed in the Code of Regulations of the Corporation.

IN WITNESS WHEREOF, we have hereunto subscribed our names, this 16th day of August 1968.

Most Rev. Clarence G. Issenmann;

Bishop of Cleveland

RT. Rev. Charles J. Ritty

Chancellor, Diocese of Cleveland

Rt. Rev. Michael J. Murphy

Rector, Saint Mary Seminary

(Our Lady of the Lake)

STATE OF OHIO )

) SS:

COUNTY OF CUYAHOGA )

Personally appeared before me, the undersigned, a Notary Public in and for said County and State, this 16th day of August, 1968, the above-name Most Rev. Clarence G. Issenmann, Bishop of Cleveland; Rt. Rev. Charles J. Ritty, Chancellor of the Diocese of Cleveland; and Rt. Rev. Michael J. Murphy, Rector of Saint Mary Seminary (Our Lady of the Lake), each of whom acknowledged their execution of the foregoing Articles of Incorporation, to be his free act and deed, for the uses and purposes therein recited.

WITNESS my hand and official seal on this 16th day of August, 1968.

Leo E. Ratty

Notary Public

### **Certificate of Secretary Of State**

United States of America,

State of Ohio, Office of the Secretary of the State

I, Ted W. Brown, Secretary of State of the State of Ohio, do hereby certify that the foregoing is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct, of the Articles of Incorporation of SAINT MARY SEMINARY (OUR LADY OF THE LAKE), filed in this office on the 16th day of August, A.D., 1968, and recorded in Roll B-571, Frame 681, of the Records of Incorporation.

WITNESS my hand and official seal at Columbus, Ohio, this 16th day of August, A.D., 1968.

Ted W. Brown

Secretary of State

**Certificate of Amendment of Articles of Incorporation  
of Saint Mary Seminary (Our Lady of the Lake)**

A Nonprofit Corporation  
Organized Under the Laws of  
The State of Ohio

1. The corporation was organized on August 16, 1968.
2. The corporation, on the proposal of its members, by resolution unanimously adopted by the membership as provided by law, does hereby, by the Most Reverend Anthony, M. Pilla, D.D., M.A., its Chancellor of the Board, of 1027 Superior Ave., Cleveland, Ohio (44114), Rev. Allan R. Laubenthal, S.T.D., its President-Rector, and Mr. Brian F. Houlahan, its Secretary-Treasurer, both of 28700 Euclid Ave., Wickliffe, Ohio (44092), execute, acknowledge and certify the following amendment to its articles of incorporation:

That the principal place of business  
shall be located in Lake County at:  
28700 Euclid Ave.  
Wickliffe, Ohio 44092-2585

3. The above amendment has been adopted by all of the members entitled to vote thereon at a special meeting held on December 15, 1990, as required by the laws of the State of Ohio, and the Articles of Incorporation and the Code of Regulations of Saint Mary Seminary (Our Lady of the Lake).
4. Executed by the undersigned in duplicate original on July 13, 1992.

Saint Mary Seminary (Our Lady of the Lake)

Most Rev. Anthony M. Pilla, D.D., M.A.

Chancellor of the Board

Rev. Allan R. Laubenthal, S.T.D.

President-Rector

Mr. Brian F. Houlahan

Secretary-Treasurer

**Appointment of Statutory Agent  
of Saint Mary Seminary (Our Lady of The Lake),**

A Nonprofit Corporation  
Organized Under the Laws of  
The State of Ohio

1. The undersigned officers of Saint Mary Seminary (Our Lady of the Lake) do hereby appoint Rev. Lawrence Jurcak, JCL, MDiv, of 1404 East Ninth Street, Cleveland, Cuyahoga County, Ohio (44114), a natural person resident in Ohio, as the person on whom process, notices and demands, required or permitted by statute to be served upon said Saint Mary Seminary (Our Lady of the Lake) may be served.
2. Executed by the undersigned on February 3, 2004.

Saint Mary Seminary (Our Lady of the Lake)

Most Rev. Anthony M. Pilla, D.D., M.A.

Chancellor of the Board

Very Rev. Thomas W. Tiff, Ph.D.

President-Rector

Rev. Mark A. Latcovich, Ph.D.

Vice-Rector

Mr. Brian F. Houlahan

Secretary-Treasurer

\* \* \*

I hereby accept the appointment as the agent of Saint Mary Seminary (Our Lady of the Lake) upon whom process, notices, or demands may be served.

Rev. Lawrence Jurcak, JCL, MDiv

# AMENDED AND RESTATED CODE OF REGULATIONS OF SAINT MARY SEMINARY AND GRADUATE SCHOOL OF THEOLOGY

(Adopted September 2022)

## ARTICLE I RELATIONSHIP TO THE CATHOLIC CHURCH

As more fully set forth in Sections 1 and 2 of this Article I, Saint Mary Seminary and Graduate School of Theology (the “Corporation”) shall at all times be operated in compliance with and subject to the Canon Law of the Catholic Church and in accordance with the teachings of the Catholic Church as enunciated by the Magisterium of the Catholic Church (*i.e.*, the teaching office of the Holy Father and those bishops in communion with him), and local ecclesiastical law of the Catholic Diocese of Cleveland. With regard to matters of Magisterial teachings, the Corporation shall in all such matters rely upon and defer to the teaching authority of the diocesan bishop of the Catholic Diocese of Cleveland (the “Bishop”).

**Section 1. — Canonical Status.** Pursuant to Canon 238, §1, the Corporation is a public juridic person under the Canon Law of the Catholic Church (1983 *Code of Canon Law* and other relevant texts) (“Canon Law”). This code of regulations shall serve as its canonical statutes (canon 117), and shall be construed in a manner consistent with Canon Law wherever possible and, in the event of a conflict between a provision of this code of regulations and a provision of Canon Law, Canon Law shall govern. The Board of Directors of the Corporation (as defined in Article III) shall serve as the finance council for the canonical public juridic person (canon 1280), and the President-Rector (as defined in Article II, Section 2.1C) shall be the Administrator of the canonical public juridic person (canons 1279 and 238, §2).

**Section 2 — Relationship of Corporation to Bishop.** At all times, this Corporation shall be operated in accordance with Canon Law (including without limitation the current edition of the *Program of Priestly Formation* of the United States Conference of Catholic Bishops), any norms pertaining to the governance and administration of Catholic seminaries issued by canonically competent ecclesiastical authority, and the teachings of the Catholic Church, as enunciated by the Roman Pontiff and the bishops in communion with him, and more specifically, in this regard, the Corporation shall in all such matters rely upon and defer to the teaching authority of the Bishop of the Catholic Diocese of Cleveland (the “Bishop”). The Bishop shall have the rights in respect to the Corporation given by Canon Law to the diocesan bishop over a public juridic person and seminary, which include but are not limited to the following rights:

1. To issue appropriate instructions on administration of goods of public juridic persons subject to him (canon 1276, §2),
2. To exercise careful vigilance over the administration of all the goods which belong to public juridic persons subject to him with due regard for legitimate titles attributing even more significant rights to the same ordinary (canon 1276, §1),
3. To intervene in case of negligence by an administrator in the administration of ecclesiastical goods (canon 1279, §1),
4. To authorize acts of so-called extraordinary administration, and to determine the limits of ordinary administration if the relevant statutes fail to do so (canon 1281, §1,2),
5. To approve administrators investing excess capital (canon 1284, §2,6),

6. To receive an annual report from nonexempt administrators of public juridic persons (canons 1287, §1),
7. To grant or deny permission to initiate or contest a legal proceeding in civil court (canon 1288),
8. To permit administrators to refuse gifts of greater importance (as determined by the statutes of the public juridic person) as well as to accept restricted gifts (canon 1267, §2),
9. To authorize alienation of goods of public juridic persons subject to him if the value of the goods is within the minimum and maximum sums determined by the United States Conference of Catholic Bishops (canon 1292, §1),
10. To receive a faithful account of the disposition of offerings and alms which the juridic person collects (canon 319, §2),
11. To grant or deny, in writing, permission to accept a non-autonomous foundation after determining that the juridic person can satisfy the obligations to be undertaken, and to approve provisions for the safe-keeping and investment of the endowment of a non-autonomous foundation (canon 1304 §1; 1305),
12. To approve the seminary Rule of Life (canon 243), and
13. To appoint or approve the appointment of and, as necessary, to remove or direct the removal of professors in philosophical, theological, and juridic disciplines (canon 253).

## **ARTICLE II MEMBERS**

**Section 2.1 — Designation of Members.** The Members (the “Members”) of the Corporation shall be *ex officio* and shall be the following persons:

- A. The Bishop of the Roman Catholic Diocese of Cleveland (“Bishop”),
- B. The Secretary and Vicar for Clergy and Religious of the Diocese of Cleveland (“Vicar for Clergy,” as distinguished from the officer position of “Secretary” referenced in Article IV),
- C. The President-Rector of Saint Mary Seminary and Graduate School of Theology for the Diocese of Cleveland (“President-Rector”).

**Section 2.2 — Successors or Replacements if Named Officers are Vacant or Impeded.** If the governance of the Diocese of Cleveland passes temporarily from the Bishop of the Roman Catholic Diocese of Cleveland to another Church official in accord with the laws of the Roman Catholic Church due to death, resignation, removal, incapacity, or for any other reason, such Church official shall be a Member of the Seminary in the place of the Bishop until such time as a diocesan Bishop again assumes governance of the Diocese of Cleveland, at which time such Bishop will become a Member of the Seminary in place of such Church official.

If the Vicar for Clergy cannot carry out his duties due to death, resignation, removal, disability, or incapacity, or for any other reason, then a priest appointed by the Bishop of the Roman Catholic Diocese of Cleveland shall be a Member of the Seminary in place of the Vicar for Clergy until such time as the Vicar for Clergy is able to carry out his office as a result of his appointment or recovery, at which time such Vicar for Clergy will become a Member of the Seminary.

If the Rector of the Seminary cannot carry out his duties due to death, resignation, removal, disability, or incapacity, or for any other reason, then the Vice President-Vice Rector of the Seminary shall be a Member of the Seminary in place of the President-Rector until such time as a Rector is able to carry out his office as a result of his appointment or recovery, at which time such Rector will become a Member of the Seminary.

**Section 2.3 — Corporate Powers Reserved to the Members.**

- A. The following powers (the “Reserved Powers”) are reserved to the Members and the action of the Members with respect to these matters shall be final:
1. the power to amend the Articles of Incorporation (hereinafter the “Articles”) and this Amended and Restated Code of Regulations (hereinafter this “Code”),
  2. the power to initiate and approve any merger, consolidation or reorganization of the Corporation,
  3. the power to elect and remove the Elected Directors (as defined in Section 3.2 hereof),
  4. the power to approve the dissolution of the Corporation and the distribution of the assets upon dissolution,
  5. the power to determine, maintain and modify the philosophy, mission and identity of the Corporation after consultation with the Board of Directors and to approve modifications proposed in writing by the Board of Directors on those topics,
  6. the power to initiate and approve the sale, transfer, lease, encumbrance, donation, purchase, rental, receipt by gift or other alienation or acquisition of any real property or tangible personal property by the Corporation or the incurrence, creation, refinancing or refunding of any debt obligation by the Corporation, if the property, the transaction, or the debt obligation in question has a value in excess of Five Hundred Thousand Dollars (\$500,000) or such other amount as may from time to time be determined by the Members,
  7. the power to initiate or approve the acquisition by the Corporation of any voting power in any entity, whether profit or nonprofit after consultation with the Board,
  8. the power to approve the initiation or contesting of any lawsuit on behalf of the Corporation in a civil court,
  9. the power to approve the investment of surplus funds of the Corporation in excess of Two Hundred Fifty Thousand Dollars (\$250,000),
  10. the power to appoint and remove the President-Rector,
  11. the power to approve the strategic and long-range plans of the Corporation, which shall be proposed in writing by the Board of Directors, and
  12. the power to approve the annual operating and capital expenditure budgets of the Corporation and any expenditure by the Corporation not previously included in an approved budget that involves more than Five Hundred Thousand Dollars (\$500,000) or ten per cent (10%) of the total annual budget for the preceding year, whichever is less.
- B. The Reserved Powers are vested exclusively in the Members and shall be acted upon and

exercised by the Members. The Board of Directors of the Corporation (the “Board of Directors”) shall not have or exercise any of the above powers; provided, however, that the Board of Directors may review and discuss any matter relating to any of such powers and make recommendations to the Members with respect to the exercise of such powers.

- C. The foregoing notwithstanding, the Members may by written action delegate one or more of the Reserved Powers to the Board of Directors, provided that the Members may terminate such delegation by way of written action at any time and for any or no reason.

**Section 2.4 — Quorum and Chair.** The presence of two-thirds of the Members of the Seminary at a meeting of the Members shall constitute a quorum, except that whenever a vote is required involving the exercise of any statutory power or Reserved Power, all three (3) Members must be present for a quorum to be achieved. During any meeting of the Members, the Bishop or his designee shall act as Chair for the meeting.

**Section 2.5 — Manner of Action.** Except as otherwise required by applicable law, the Articles of Incorporation or this Code of Regulations, at any meeting of the Members at which a quorum is present, the Members may take action upon a two-thirds vote of the Members, provided that whenever the vote addresses or involves exercise of any statutory power or a Reserved Power, one of the affirmative votes must be cast by the Member who is the Bishop of the Roman Catholic Diocese of Cleveland for the contemplated action to be taken.

**Section 2.6 — Annual Meeting.** An annual meeting of the Members for the election of Directors, for the consideration of reports, and for such other business as may be brought before the meeting, shall be held at such time each year as shall be specified by the Members and shall be held at the Seminary or other location selected by the Members or the Bishop.

**Section 2.7 — Special Meetings.** A special meeting of the Members may be held at any time upon call of any Member, or the Board of Directors (either by action at a meeting or by a majority acting without a meeting) the President-Rector, or the Treasurer of the Corporation (the “Treasurer”). The business conducted at a special meeting shall be limited to that set forth in the written notice of the meeting, unless all Members waive such notice requirement.

**Section 2.8 — Place of Meetings and Electronic Meetings.** Meetings of the Members may be held at any location. Notwithstanding anything else to the contrary, any meeting of the Members may be held through any form of authorized communications equipment or in any other manner permitted under the laws of the State of Ohio. For purposes of this section and hereafter in this Code, “authorized communications equipment” shall mean: any communications equipment that provides a transmission, including, but not limited to, by telephone, telecopy, or any electronic means, from which it can be determined that the transmission was authorized by, and accurately reflects the intention of, the member or director involved and, with respect to meetings, allows all persons participating in the meeting to contemporaneously communicate with each other (see §1702.01(Q) of the Ohio Revised Code). Such participation shall constitute attendance at such meeting.

**Section 2.9 — Notice of Meetings.** Except as otherwise provided in this Code, notice of each annual or special meeting of the Members shall be given by the Secretary of the Corporation (the “Secretary”) to the Members by mail, courier, overnight delivery service, telegram, facsimile transmission (receipt confirmed), authorized communications equipment or in person not less than two (2) nor more than thirty (30) days prior to such meeting. Any Member may waive notice of any meeting in writing either before or after such meeting, and, by attending any meeting without protesting the lack of notice shall be deemed to have waived notice thereof. Unless otherwise limited in the notice thereof, any business may be transacted at any annual meeting of the Members.

**Section 2.10 — Action by the Members Without Meeting.** Any action that may be authorized or taken at a meeting of the Members may be authorized or taken without a meeting through an action in writing signed by all the Members.

**Section 2.11 — Voting by Proxy.** At any meeting of the Members, any Member may be represented at such meeting, and cast votes, and sign consents, waivers or releases, and exercise Member rights by means of a proxy appointed in a writing signed by another Member. The proxy must be revocable and is valid no more than eleven months after it is made. The proxy must be given to the Secretary for the Corporate records.

### **ARTICLE III BOARD OF DIRECTORS**

**Section 3.1 — Corporate Authority.** All the authority and power of the Corporation shall be exercised by the Board of Directors, except as provided in Articles I and II hereof or as otherwise provided in the Articles, this Code, or the Ohio non-profit corporate law.

**Section 3.2 — Number.** The Board of Directors shall consist of not more than twenty- five (25) nor less than ten (10) voting Directors. Four of the Directors shall be *Ex Officio* Directors (each, an “*Ex Officio* Director”) and the remaining Directors shall be elected by the Members pursuant to Sections 2.3(A)(3) and 3.2(B) hereof (each, an “Elected Director”).

- A. *Ex Officio* Voting Directors. The *Ex Officio* Directors shall be the persons holding the following offices:
- the Bishop,
  - the Secretary and Vicar for Clergy and Religious,
  - the President-Rector, and
  - the Chief Operating Officer of the Center for Pastoral Leadership (CPL).
- B. Elected Directors. The Elected Directors shall be elected by the Members after consultation with the *Ex Officio* Directors in accordance with Section 3.6 of this Code.

**Section 3.3 — Responsibilities of the Board.** Without intending to in any way limit the authority and power of the Board in Section 3.1, the responsibilities of each Elected Director include but are not limited to each of the following:

- Be available to attend meetings and participate in committee work and projects undertaken by the Board,
- Represent the institution to the community and through Board participation, endorse the institution’s mission,
- Commit to upholding the Laws, Rules, and Regulations of the Seminary, and
- Commit to actively serving on a committee specified in Article III.

**Section 3.4 — Functions of the Board.** Without intending to in any way limit the authority and power of the Board in Section 3.1, the functions of the Board will include but not be limited to:

- Making recommendations to the Members regarding the appointment of the President-Rector

and certain other leadership positions within the Seminary (such as the Vice President-Vice Rector, Academic Dean, Spiritual Director, Treasurer, and Dean of Students),

- Making recommendations to the Members pertaining to the approval of contracts, budgets, and the oversight of monetary affairs,
- Making recommendations to the Members concerning the purchase or sale of Seminary personal property, new degree programs and such other business as deemed proper by the Members,
- Assisting the Seminary administration and faculty by making recommendations and offering advice and counsel as appropriate to encourage and promote academic excellence and priestly formation.

**Section 3.5 — Qualifications.** All Elected Directors must be mature individuals of recognized prominence in the community who have an interest in the Seminary and its purposes and missions and who have experience or interests that would be valuable to the Seminary. An Elected Director must be and remain:

- A practicing Catholic who is in good standing with the Church,
- Actively involved in his or her parish, and
- A person who, in the judgment of the Members, possesses integrity of character, an interest in the Seminary and its work, and the ability to contribute toward the achievement and advancement of the goals of the Seminary, including maintaining and improving programs for priestly formation.

**Section 3.6 — Election of Directors.** On an annual basis, the Board of Directors will recommend to the Members, the nomination of potential candidates as new Elected Directors as well as nominate existing Directors who are seeking a second term.

The Board or a Nominating Committee, if such is established by the Board, will assess the needs of the Board of Directors including skills, talents or abilities that would be desirable among new Directors. The Committee will share this information with the entire Board of Directors and encourage all Directors to propose name(s) of potential candidates. After qualifying the potential candidates by established procedures, the Nominating Committee will submit to the Board of Directors the proposed candidates. Upon approval, the President-Rector will recommend the nominated candidates to the Members to approve and appoint them as Elected Directors.

**Section 3.7 — Term of Elected Directors.** An Elected Director shall hold office until such Elected Directors end of term and until such Elected Director's successor is elected, or until such Elected Director's earlier resignation, removal from office or death. The term for Elected Directors shall be four (4) years, with at least two Directors being replaced each year after the initial terms which shall be staggered. Elected Directors may serve a maximum of two (2) full terms. Under certain extraordinary circumstances as deemed appropriate by the Members, Directors may be requested to continue for an additional one (1) year after having served a maximum of two full terms.

**Section 3.8 — Term of the Ex Officio Directors.** An Ex Officio Director shall be a Director while he or she holds the office described in Section 3.2(A) hereof. When he or she no longer holds that office, he or she shall automatically cease to be a Director.

**Section 3.9 — Resignation of Elected Director.** An Elected Director may resign at any time.

**Section 3.10 — Removal of Elected Director.** An Elected Director may be removed at any time, with or without cause, by the affirmative majority vote or action of the Members whenever in the Members'

judgment the best interests of the Seminary would be served thereby.

**Section 3.11 — Vacancies or Replacement of or among Elected Directors.** Vacancies among Elected Directors, whether caused by death, resignation, removal or otherwise, which occur or exist between annual meetings at which Directors are ordinarily selected shall be filled in the manner in which Directors are ordinarily elected. Vacancies which exist as a result of death, resignation, removal or otherwise may be filled for the remainder of the term of the person whose vacancy was filled.

**Section 3.12 — Quorum.** The presence of one Ex-Officio Member and seventy-five (75) percent of the Elected Directors shall constitute a quorum at any regular, special or annual meeting. The act of a majority of the Directors at any meeting at which a quorum is present shall be the act of the Board of Directors, unless the act of a greater number is required by the Articles, this Code or the laws of the State of Ohio.

**Section 3.13 — Number of Meetings.** The Board of Directors shall meet at least three (3) times per year. The Board of Directors shall designate one of these meetings the Annual Meeting.

**Section.14 — Annual Meeting.** At the Annual Meeting of the Board of Directors, the President- Rector and the chair of any committee shall submit reports to the Board of Directors.

**Section 3.15 — Special Meetings.** Special Meetings of the Board of Directors may be called by the President-Rector, the Members, or by a majority vote of the Directors.

**Section 3.16 — Notice.** Written notice of all meetings of the Board of Directors shall be sent by the Secretary to each Director at least three (3) days before the date of the meeting. In the case of special meetings, the notice shall state the purpose of the meeting and no business shall be transacted at that meeting that does not relate to the purpose stated. Notice may be sent by authorized communications equipment.

**Section 3.17 — Waiver of Notice.** Whenever notice is required to be given under the provisions of the Articles or this Code, a waiver in writing signed by the persons entitled to notice, whether before or after the time stated therein, shall be deemed equivalent thereto. Attendance at any meeting by a Director shall be conclusively deemed a waiver of notice of the meeting unless objection is made at the outset of the meeting to the failure to give proper notice.

**Section 3.18 — By-Laws.** The Board of Directors may adopt By-Laws for its own governance that shall be consistent with the Articles, this Code, and the laws of the State of Ohio.

**Section 3.19 — Place of Meetings and Use of Authorized Communications Equipment.** Meetings of the Board of Directors shall be conducted under the same conditions as provided in Section 2.8.

**Section 3.20 — Action without a Meeting.** Any action or exercise of power which may be authorized or taken at a meeting of the Board of Directors may be authorized or taken without a meeting with the affirmative vote or approval of, and in a writing or writings signed by, all the Directors. Any such writing or writings shall be filed or entered upon the records of the Corporation.

**Section 3.21 — Compensation.** The Directors shall not receive salaries, payment, or compensation for their services as Directors or their attendance at any meeting or committee meeting of Directors. The Board of Directors may adopt a policy to reimburse Directors for their reasonable out-of-pocket expenses incurred in the performance of their duties as Directors.

**Section 3.22 — Duality of Interest.** A Director shall not be disqualified by his or her office from dealing with the Corporation as a vendor, purchaser, employee, agent or otherwise, and no contract or

transaction shall be void or voidable or in any way affected with respect to the Corporation for the reason that it is between the Corporation and one or more of its Directors, or between the Corporation and any other corporation, trust, partnership or other organization in which one or more of its Directors are Directors, partners, or officers, or have a financial or personal interest, or for the reason that one or more interested Directors participate or vote at a meeting of Directors or a committee thereof which authorizes such contract or transaction if in any case:

- A. The material facts as to his, her or their relationship or interest and as to the contract, action, or transaction are disclosed or known to the Directors or a committee thereof and the Directors or a committee thereof, in good faith reasonably justified by the material facts, authorize or ratify the contract, action or transaction by the affirmative vote of a majority of the disinterested Directors, even though the disinterested Directors constitute less than a quorum; or
- B. The material facts as to his, her or their relationship or interest and as to the contract, action, or transaction are disclosed or known to the Members and the contract, action or transaction is specifically approved at a meeting of the Members held for the purpose of voting on the contract, action, or transaction by the affirmative vote of the Members who is not interested the contract or transaction; or
- C. The contract or transaction is fair to the Corporation as of the time that it is authorized or approved or ratified by the Directors, or a committee thereof, or by the Members.

Without limiting or qualifying the foregoing, if in any judicial or other inquiry, suit, cause or proceeding, the question of whether a Director of the Corporation has acted in good faith is material, then notwithstanding any statute or rule of law or of equity to the contrary, (if any there be), his, her or their good faith shall be presumed, in the absence of proof to the contrary by clear and convincing evidence. For purposes of this section, common or interested Directors may be counted in determining the presence of a quorum at a meeting of the Directors or committee thereof which authorizes or ratifies the contract or transaction.

Nothing in this section shall prevent the Board of Directors from adopting a conflict-of-interest policy which is more strict and detailed than this section nor from mandating the use of a form to give notice of any real or potential conflicts of interest.

**Section 3.23 — Committees of the Board of Directors.** Either the Members or the Board of Directors by way of written action may designate one or more Directors to constitute one or more committees of the Board of Directors to serve at the pleasure and exercise authority of the Board of Directors to the extent provided in the resolution establishing the committee and permitted by law.

## **ARTICLE IV OFFICERS**

**Section 4.1 — List of Officers.** The officers of the Corporation shall be the Chair, Vice- Chairperson, President-Rector, Secretary, Treasurer, and such other officers and assistant officers (each, an “Officer”) as may be deemed necessary by the Members.

**Section 4.2 - Chair of the Board of Directors.** The Chairperson of the Board (the “Chair”) shall be an Elected Director and conduct the meetings of the Board of Directors. The Chairperson shall be elected by the Elected Directors for a term of one (1) year and be eligible for re-election for a maximum of two (2) consecutive terms. An *Ex Officio* Director may not be elected Chairperson. A Director with less than one (1) year of service is not eligible for the position of Chairperson. In the absence or disability of the Chairperson, the designated Vice Chairperson shall serve as Chairperson for that meeting. The Chairperson shall (i) lead all meetings of the Board of Directors at which he or she is in attendance, (ii) have the duties assigned to the Chair in this Code, and (iii) the duties customarily assigned to a chair of a board of directors.

**Section 4.3 — President-Rector.** The President-Rector shall: (i) be the Rector of the Corporation; (ii) be subject to the direction of the Board of Directors; (iii) have general supervision over the property, activities and affairs of the Corporation, (iv) have authority to hire, evaluate and terminate employees of the Corporation, and (v) perform all the duties usually incidental to such office.

The authority and duties of the President-Rector shall include, subject to the direction of the Board of Directors, the responsibility to supervise and direct: (i) the day-to-day operations of the Corporation, (ii) the overall planning and coordination of its activities and services, (iii) the administrative and support services provided by the Corporation, (iv) the research and training activities of the Corporation, and (v) the other officers and employees of the Corporation. The President-Rector may sign all authorized deeds, mortgages, bonds, contracts, and other obligations in the name of the Corporation and shall have such other powers and duties as may be prescribed by the Members.

**Section 4.4 — Secretary.** The Secretary shall attend and keep the minutes of all meetings of the Board of Directors; shall keep such books as may be required by the Board of Directors; and shall have such other duties and powers as may be prescribed by the Board of Directors and such duties as may be incidental to the office of Secretary. Among the duties of the Secretary shall be:

- A. Shall keep or cause to be kept an accurate record of the proceedings of all meetings, issue notice of meetings, provided, however, that any persons calling such meetings may, at their option, give such notice,
- B. Shall, at the expiration of his or her term, deliver to the Board of Directors all property and records belonging to the Corporation,
- C. May sign with the President-Rector in the name of and on behalf of the Corporation any contract or agreement authorized by the Board of Directors and when so authorized or ordered by the Board of Directors,
- D. Shall file or cause to be filed all documents required to maintain the corporate status of the Corporation.

The Secretary need not be a director and may be an employee of the Corporation.

**Section 4.5 — Treasurer.** The Treasurer shall have the responsibility for all funds, non- real property and securities of the Corporation, subject to such regulations as may be imposed by the Board of Directors; shall see that a true and accurate accounting of the financial transactions of the Corporation is made; provided, that the day-to-day financial operations may be carried out by a fiscal director employed by the Corporation; shall make regular financial reports to the Board of Directors; shall cause any necessary tax reports to be completed and filed with the appropriate governmental agency; shall, upon the expiration of his or her term of office, turn over to the successor Treasurer or the Board of Directors the property, books, papers and money of the Corporation in his or her hands; and shall have such other powers and duties as may be prescribed by the Board of Directors.

The Treasurer need not be a director and may be an employee of the Corporation.

**Section 4.6 — Other Officers.** One or more vice presidents, assistant secretaries or assistant treasurers may from time to time be appointed by a majority of the Board of Directors. The President-Rector, Secretary and/or Treasurer, as appropriate, may delegate such duties to the vice president, assistant secretary, or assistant treasurer as he or she may deem proper.

**Section 4.7 — Election of Officers.**

- A. **The President-Rector.** The President-Rector shall be appointed by the Members. The Members shall determine the manner in which the candidates for the office of President-Rector

shall be identified.

- B. **Chair and other Officers.** The candidates for Chair and other officers of the Corporation shall be presented by the Nominating Committee and elected by a majority vote of the Board of Directors. If any candidates are employees of the Corporation, the Board of Directors shall seek the counsel of the President-Rector before electing such person

**Section 4.8 — Vacancies.**

- A. **Office of President-Rector.** In the event the office of President-Rector becomes vacant for any reason, the Members shall fill such vacancy through the appointment of a new President-Rector. The Bishop may, in his sole and complete discretion, appoint an interim President-Rector until such time as the Members appoint a new President-Rector.
- B. **Other Officers.** In the event any office of the Corporation other than the office of President-Rector becomes vacant for any reason the Board of Directors shall elect an officer to fill such vacancy.

**Section 4.9 — Term of Officers.** With the exception of the Chairperson, the officers of the Corporation shall have no set term and shall serve, in the case of the President-Rector, at the pleasure of the Members or, in the case of any other officer, at the pleasure of the Board of Directors.

**Section 4.10 — Removal.** Any officer but the President-Rector may be removed without cause by means of a majority vote of the Board of Directors at a regular or special meeting at which there is a quorum. The President-Rector may be removed only by action of the Members, although the Members may receive the advice of the Board of Directors on this matter.

**Section 4.11 — Delegation of Duties.** The Board of Directors is authorized to delegate the duties of any officer, except those of the President-Rector, to any other officer and generally to control the actions of the officers and to require performance of duties in addition to those mentioned above.

**Section 4.12 — Signing Checks and Other Instruments.** The Board of Directors is authorized to determine or provide the method of how checks, notes, bills of exchange, and similar instruments shall be signed, countersigned, or endorsed.

## ARTICLE V INDEMNIFICATION

The Corporation shall indemnify the Members, and every Director and Officer and every former Member, Director or Officer of the Corporation and every person who is or has served at the request of the Corporation as member, director, officer of another corporation, joint venture, trust, or other enterprise (and his or her heirs, executors, and administrators) to the fullest extent provided by, or permissible under, Section 1702.12(E) of the Ohio Revised Code. The indemnification rights under the preceding sentence with respect to an action, suit or proceeding referred to in said Section 1702.12(E) (each, a “Proceeding”) shall include the right to be paid by the Corporation for expenses, including attorneys’ fees, incurred in defending any such Proceeding in advance of its final disposition if authorized by the Directors and if the person seeking such advance payment delivers to the Corporation an undertaking to repay the amount advanced unless it shall be ultimately determined that he or she is entitled to be indemnified by the Corporation under the preceding sentence. The indemnification provided for herein shall not be deemed to restrict the right of the Corporation to indemnify employees, agents, and others permitted by Section 1702.12(E) of the Ohio Revised Code and shall not be deemed exclusive of any other rights of indemnification that any person may have in any capacity as a matter of law, under any vote of the Members or Directors, under any agreement, or otherwise. The Corporation may purchase insurance to cover any of the indemnity obligations of the Corporation.

**ARTICLE VI  
LIMITED LIABILITY**

Except where expressly required by applicable laws, Members shall not be personally liable responsible for the debts, liabilities, or obligations of the Corporation.

**ARTICLE VII  
FISCAL YEAR**

The fiscal year of the Corporation shall end on the 30th day of June in each year or on such other day as may from time to time be fixed by the Board of Directors.

**ARTICLE VIII  
SEAL**

The Corporation shall have no corporate seal, but the Board of Directors may by appropriate action authorize or require the use of a seal and provide for the form thereof. If the Board of Directors does authorize use of a seal, the failure to affix the seal shall not affect the validity of any instrument or document executed on behalf of the Corporation by its authorized officers.

**ARTICLE IX  
ANNUAL REPORT**

The Corporation shall prepare and submit to the Members an annual report which shall include the annual audited financial statement prepared by an independent public accounting firm and a summary of the major activities of the Corporation during the year.

**ARTICLE X  
AMENDMENT TO THIS CODE OF REGULATIONS**

This Code may be altered, changed or amended only by the affirmative action of the Members in any way that the Members may act in accordance with Article II.

**ARTICLE XI  
EFFECTIVE DATE**

This Amended and Restated Code of Regulations is hereby adopted by the Members and made effective this \_\_\_\_\_ day of September 2022.

**Record of Board Actions on this Code of Regulations:**

Date of review of draft: \_February 7, 2022

Date of Board recommendation: \_\_\_\_\_

Date of Board of Members approval: \_\_\_\_\_

Implementation effective: \_\_\_\_\_

Signatures:

Bishop \_\_\_\_\_

President Rector \_\_\_\_\_

Board Chairperson \_\_\_\_\_

# Center for Pastoral Leadership (CPL)

## Introduction

In 1989, Bishop Anthony M. Pilla inaugurated an in-depth consultative process to determine the future direction of priestly formation in the Diocese of Cleveland. After examining all the available options, the Presbyteral Council recommended the establishment of a ministry training center to prepare not only priesthood candidates, but permanent deacons and pastoral ministers as well. A Transition Committee was appointed by the bishop to oversee the establishment of what is now known as the Center for Pastoral Leadership, Diocese of Cleveland (*hereinafter referred to as CPL*).

The CPL consists of Borromeo Seminary, Office of Ongoing Formation for Clergy, the Lay Ecclesial Ministry Office, Diaconate Formation Program, and Saint Mary Seminary. By bringing together in one location all the resources involved in the preparation of lay and ordained ministers, the diocese is exercising good stewardship and creating an atmosphere for mutual respect and collaboration among all those engaged in ministerial formation.

Each program housed at the CPL has its own integrity and unique purpose. While real collaboration and mutual support is fostered among all the participants, each program remains independent and operates in an environment that is free of undue interference or encroachment.

Guidelines have been established for the sake of house order and mutual convenience. Suggestions that will enhance cooperation among the entities or improve interpersonal relationships are most welcome and should be addressed to the appropriate administrator.

## Administration

### *Council of Leaders*

The purpose of the Council of Leaders is to coordinate the five constitutive programs and offices for the effective functioning of the CPL. The Council of Leaders makes the necessary decisions to ensure that the purpose of the CPL is accomplished, namely, to provide a setting for enhancement of collaborative ministry.

Membership of the Council of Leaders consists of the Director of Ongoing Formation for Clergy, the Director of the Lay Ecclesial Ministry Office, the Director of the Diaconate Formation Program, the President-Rector of Saint Mary Seminary and Graduate School of Theology and Borromeo Seminary, the Treasurer of both Seminaries, the Vicar for Clergy, and the Secretary for Parish Life.

The Council of Leaders meets periodically. Decisions are reached by consensus. A chairperson selected by the Council conducts the meetings for a term of one year.

### *Joint Worship Committee*

The membership of the Joint Worship Committee is comprised of one representative from each program and the Director of Liturgy and the Director of Liturgical Music of the seminaries.

This group meets as needed to discuss liturgical matters and to prepare liturgical celebrations that involve the five CPL entities.

### *Center for Pastoral Leadership Services, Inc.*

The CPL has been incorporated in the State of Ohio under the title, *Center for Pastoral Leadership Services, Inc.* The purpose of CPL Services, Inc. is to maintain the campus and provide support, services, and facilities for its tenants. The Chairperson of the Council of Leaders is the president of the

corporation.

All of the authority and powers of the CPL Services, Inc. are exercised by the Board of Trustees. There are five standing committees: Executive Committee, Nominating Committee, Finance Committee, Personnel Committee, and Facilities Committee. The Board meets quarterly or more often as needed.

## **CPL Resident and User Guidelines**

### *Scheduling*

The use of any CPL facility (Aula, Founders Room, classrooms, meeting rooms, chapel, recreation areas) must be scheduled in advance. No one should presume that space would be available for an event. A common calendar will be maintained in the business office.

### *Restricted Areas*

The Communications Center, and the Faculty Lounge/Dining Room are off limits to all students.

The west wing second floor residence area and lounge are reserved for the exclusive use of Saint Mary seminarians.

The east wing second floor residence area and lounge are reserved for the exclusive use of the Borromeo Seminarians.

Given the different lifestyles of both seminary communities, the college seminarians should be sensitive to the need for privacy and quiet space of the theology students.

All residence corridors are off limits to outside visitors. The second floor should be considered the private residence of faculty members and seminarians. Guests are to be received in the common areas of the first floor or the recreation areas.

Common areas include the chapel, dining room, the Caske and Crosse, classrooms, meeting rooms, the front parlor, and the Field House.

### *In-House Communications*

*Faculty member:* Papers or messages should be given to a secretary during business hours to be placed in his/her mailbox. After business hours, papers or messages should be left at the faculty member's office or suite. In case of an emergency, the phone intercom may be used.

*Student:* Messages may be left with the receptionist to be placed in the student's mailbox. The phone intercom also may be used. Seminarians are expected to check voice mail, email, and text messages promptly. Communications from a member of the administration, faculty, and staff are to be given highest priority of attention and response.

### *Relationship with the CPL Staff*

Every staff member working at the CPL should be treated in a friendly and courteous manner. However, visiting in the offices of any staff member should be restricted to business. A seminarian or group of seminarians should not occupy the time a staff member needs to complete his/her responsibilities.

### *Non-Smoking Area*

All buildings at Center for Pastoral Leadership has been designated a non-smoking area. That includes classrooms, meeting rooms, the dining room, offices, lounges and private rooms and courtyards. Smoking is permitted 50 feet away from the main buildings on campus.

## *Dining Room*

A policy of open seating will be followed at all meals. CPL staff members often join the seminary community for lunch. Seminarians are encouraged to sit with different groups and not segregate themselves at meals. They are to save one seat at table for a faculty member. Meals provide an excellent opportunity to expand one's friendships and knowledge.

Any beverage taken from the dining room must be carried in a closed container to one's room or classroom.

## **CHAPTER 2 POLICY STRUCTURE**

### **Philosophy of Administration**

The first and obvious responsibility of the administration of an academic institution is executive. The administration is expected to move the institution towards its objectives within the pattern of policy determined by the Bishop and the Board of Trustees.

The administration cannot, nor is it explicitly expected to think "for" the entire institution, but it will find itself bearing that burden to the degree that it fails to engage every sector of the educational enterprise in thinking "about" the institution. Thus, there is a second and somewhat less obvious responsibility of administration; it must be catalytic or constructively provocative. The administration must stir the institution itself, students, faculty, and staff, as well as the Bishop and the Board of Trustees to a continuous assessment of the institution, its purposes, its operations in the context of present and anticipated academic, ecclesial, and social change.

In the fulfillment of these responsibilities to be executive and catalytic, the administration should:

- Recognize the principle of subsidiarity by allowing decisions to be made and responsibility assumed at the level of competence closest to the problem,
- Proceed collegially, enabling all members of the institution to contribute to the decision-making process in a manner proportioned to their competence, experience, concern, and responsibility,
- Give evidence of sincere personal concern, sensitive to human individuality and the varying needs of faculty members and students for recognition, encouragement, challenge and reinforced motivation; this element of manifest personal concern is of particular importance in the seminary situation today where students expect that the seminary will provide them with a satisfying and encouraging experience of Christian community life and where they may be quick to interpret any lack of personal concern on the part of the administration as "typical establishment",
- Finally, be characterized by the modest awareness that an administration is most successful when, unobtrusively, it achieves an order and a climate in which faculty excellence can respond creatively to the challenge offered by qualified and concerned students.

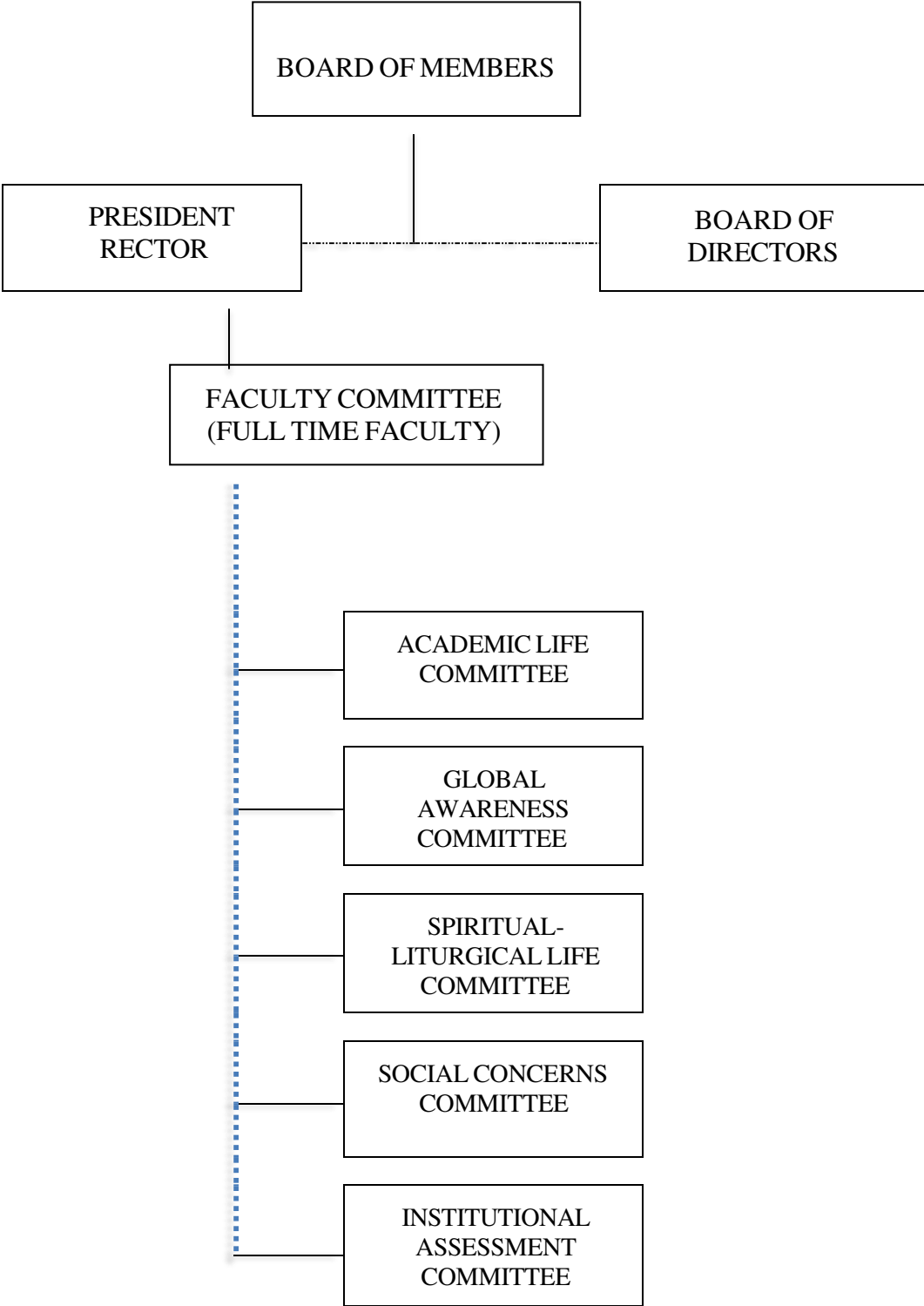
The PPF 6<sup>th</sup> ed. #430 states it this way:

*PPF 6<sup>th</sup> ed. # 430. All seminary leaders should be conscious that they are forming seminarians and modeling for them pastoral leadership and collaboration within a community. The exercise of authority should be clearly seen as service. Leadership is always relational:*

- a. It values the life and potential of each member of the community.*
- b. It nurtures and challenges growth in members of the community in accord with the Gospel and the Tradition of the Church.*
- c. It models mature Christian behavior.*
- d. It values interior responsibility over simple external conformity.*
- e. It enables others to be of service to the community.*
- f. It respects and values the dignity of others.*

- g. It is always a ministry of love.*
- h. It promotes communication within the seminary community and between the seminary and the ecclesiastical entities it serves.*
- i. It operates by the principle of subsidiarity.*
- j. It follows doctrinal and canonical principles related to the sound stewardship of resources, respect for donor intent, and the observance of all social teaching and employment laws.*

**POLICY STRUCTURE SCHEMA**



## **Board of Directors**

The Board of Directors of Saint Mary Seminary establishes, with the assistance of the administration, and faculty, the basic policy of the school in accordance with Canon law, applicable civil law, *The Program of Priestly Formation* of the United States Conference of Catholic Bishops, standards of the Association of Theological Schools and the Higher Learning Commission, and sound educational practice.

The Board develops its own bylaws to determine scope and procedures.

## **Shared Governance**

"Policy is ordinarily proposed at the level of the seminary community where concrete needs and problems occur. After review by the seminary faculty and administration, policy proposals of major importance will be presented by the President-Rector to the seminary board and appropriate ecclesiastical authority for approval and promulgation as particular legislation. Consultation of the seminary community, including seminarians themselves, should be characteristic of policy making in seminaries. Direct involvement and participation by the seminary community, including seminarians themselves, should be characteristic of policy making in seminaries." (PPF 6th ed. #422)

Saint Mary Seminary has sought to follow this directive of *The Program of Priestly Formation*. The implementation of this directive for policymaking and faculty-student dialogue has taken many forms with continued adaptations according to the needs and characteristics of the seminary community. The present structure of this dialogue was established with the consent of the faculty and students in June 1977 and modified in June 1980. It currently takes the following form:

### *President-Rector, Student Dialogue*

The President-Rector will meet once each term with the class chairpersons. These meetings will serve as an open channel for sharing student and faculty concerns relative to the seminary community.

### *Dean of Students, Student Dialogue*

The Dean of Students may meet once each term with each class if the class or the Dean of Students deems it necessary. At times the Dean may invite the President-Rector or other appropriate faculty members. These meetings will provide a further channel for sharing concerns relative to the seminary community.

### *House Conference*

The President-Rector holds a regularly scheduled house conference, an assembly of the faculty and student body, a minimum of two per semester. This conference is consultative on both policy making and administrative affairs and serves as an open forum at which student and faculty concerns may be expressed and discussed.

Decision for agenda items is made by the Chairpersons Committee composed of the President-Rector and the class chairpersons in a meeting held prior to the meeting of the house conference. The President-Rector votes with the class chairpersons on issues to be considered. Each of the members of the Chairpersons Committee has one vote. After the vote has been taken the President-Rector has veto power over an item. The President-Rector also has the right to add agenda items after the agenda has been set. If no major issues emerge from the meeting of the Chairpersons Committee, the next meeting is canceled. Items may arise out of the regular meetings of the Faculty Committee, out of President-Rector-student meetings, out of the concerns expressed by the Board of Trustees or out of class meetings.

Class Chairpersons share pending issues among themselves prior to class meetings in preparation for the meeting of the house conference. General communication among Class Chairpersons is recommended on developments arising at any time within the individual classes.

A place on the agenda of every meeting of the house conference is reserved for individual input from the floor. A maximum of ten minutes discussion is given to such issues.

Items needing special consideration or action will be sent to an ad hoc committee established by the President-Rector. Such committees report back to the house conference at the next meeting. No item will be received by such committees which has not first been introduced on the floor of the house conference.

Items which need to be enacted into policy will be referred to the Faculty Committee for action after having been discussed at the house conference.

Minutes of the house conference are kept by a recording secretary determined from the first theology class by the seminary administration. These minutes are filed in the President-Rector's office.

#### *The Faculty Committee*

It is the task of the Faculty Committee to decide particular policy in all areas of the internal life of the seminary. Its competency extends to the spiritual-liturgical, academic, and community life programs of the seminary and seeks to implement, evaluate, and modify seminary policy in accord with current Church and civil norms and the needs of the times.

The President-Rector serves as ex officio chairperson of this committee, of which all full-time faculty personnel are its members.

Items for consideration by the Faculty Committee may come from the Board of Trustees, the House Conference, the Academic Life Committee, the Global Awareness and Interfaith Committee, the Spiritual-Liturgical Life Committee, the Social Justice Committee, the President-Rector-student dialogue, or from the Faculty Committee itself. Before a final policy vote is taken by the Faculty Committee, items judged appropriate by the President-Rector will be referred to the House Conference.

The Faculty Committee meets regularly during the academic year, ordinarily on the third Friday of each month.

The President-Rector holds veto power in the Faculty Committee. He has two weeks in which to respond to policy decisions of the Committee.

#### *The Academic Life Committee*

The Academic Life Committee provides a forum for student and faculty input concerning the academic life of the seminary, where the evaluation, alteration and innovation of policies and structures may be proposed to the Faculty Committee or the Academic Dean, as appropriate, with personal academic issues and day-to-day Academic Life handled by the Academic Dean. The Committee consists of the Academic Dean, the Department Representative, the Director of the Library, and student representatives from the seminary, the Master of Arts candidates and the Doctor of Ministry candidates.

Goal:

The goal of the Academic Life Committee is to ensure a vibrant academic life in the seminary.

Objectives:

- to hold Academic Life Committee meetings twice each semester to receive input concerning the academic life of the seminary, including the evaluation, alteration and innovation of policies and structures,

- to review and make suggestions concerning library policies and procedures,

#### *The Spiritual-Liturgical Life Committee*

The Spiritual-Liturgical Life committee is a standing committee which recommends particular policy to the Faculty Committee in those matters which relate to the spiritual and liturgical life of the seminary. In this it assists the Spiritual Director, the Director of Liturgy, and the Director of Liturgical Music in fulfilling their respective responsibilities. This committee reviews the general orientation and implementation of the spiritual and liturgical programs, as needed, and recommends policies and procedures necessary for these programs.

In particular, the committee will:

- receive and review suggestions and recommendations for the betterment of the spiritual and liturgical programs; facilitate consultation and discussion within the seminary community on such matters; and make recommendations for implementing the results of this consultation,
- offer suggestions and recommendations to the appropriate Administrative Staff persons relative to their areas of responsibility and, when necessary, refer policy recommendations to the Faculty Committee,
- serve as a vehicle for evaluating, when necessary, the policies and functioning of the various aspects of the spiritual and liturgical programs, as well as provide for an annual assessment of the seminary's spiritual-liturgical life, which will be presented to the Faculty Committee at its final meeting at the end of each academic year,
- coordinate resources, practices, and oversight for liturgical, devotional, and spiritual celebrations appropriate for the seminary community in accord with Church norms,
- provide suggestions, support, and assessment for those involved with preparation for liturgical celebrations, e.g., those who house jobs involve liturgical art and environment, liturgical preparation groups for Sunday and major celebrations, etc.

Its membership shall include the Spiritual Director, the Director of Liturgy, and the Director of Liturgical Music, *ex officio*, and four students: one from classes I & II, and IV & V Theology.

- It is the responsibility of the members to inform and to consult their respective constituencies on all matters to be discussed by the committee.
- The Spiritual Director serves as Chairperson, *ex officio*.
- Meetings should be held with sufficient frequency so that the items which are presented may be treated adequately.
- Items to be presented should be submitted to the Chairperson prior to the scheduled meeting and the meeting's agenda is to be published prior to the meeting. All meetings are considered open to the Seminary community. Any non-members, including non-resident students who wish to address the committee at a meeting are to consult with the Chairperson prior to the meeting.

#### *The Social Concerns Committee*

The goal of the Social Concerns Committee is to assist the community of Saint Mary Seminary in integrating into its faith life an awareness of the social justice issues of the day and in making some contribution to the alleviation of poverty, injustice, and neglect in our society. Ordinary meetings are held

twice per semester at a time and place announced by the Chairperson after consultation with the members. Special meetings are called as needed.

This committee recognizes three steps in achieving its goal:

- the identification of social justice issues,
- the provision of information concerning those issues,
- the provision of a meaningful opportunity to contribute to a more just society by concerted action concerning one or more of those issues.

The Committee recognizes that as one moves from step one to step three, there is a decreasing ability to claim certainty, and an increasing need to allow for the decision of the individual conscience. Openness to community discussion of an issue should pervade all three steps. This committee also deals with the Saint Mary Seminary Outreach Trust Fund.

- The members of the Committee serve as advisors to the Board of Trustees of the Saint Mary Seminary Outreach Trust Fund. The chairperson of the Committee also serves as a trustee. It is hoped that service in this capacity will help the community to learn about the needs of others, and how those needs may be addressed in creative ways.
- The chairperson will see to it that each member of the Committee receives a copy of each proposal for funding so that he or she may prepare to discuss and vote on the merits of each proposal at a meeting.
- The chairperson will communicate to the Trustees the advice of the Committee, and will keep the Committee informed about the workings of the Trust Fund.

Its membership shall include

- one faculty member who is appointed as the Chairperson,
- one seminarian from classes I & II, and IV & V Theology,
- two seminarians at-large.

#### *Global Awareness and Interfaith Committee*

This committee exists to provide education and experience for the Saint Mary community in issues which affect pastoral life and care in the Church, particularly in the Diocese of Cleveland. Given the growing population of Hispanic peoples in the diocese, special attention is directed toward Hispanic language studies and the diocesan mission in El Salvador. The committee provides opportunities for seminarians to participate in various programs of immersion and inculturation in El Salvador and other foreign missions. Annually, the committee facilitates cooperation of the Saint Mary Seminary faculty and student body in diocesan-level interfaith efforts through the Jewish-Catholic Colloquium and the ecumenical week for Church Unity among Cleveland-area Churches.

The Committee seeks, through quarterly meetings, to accomplish its goals in these ways:

- identifying global and interfaith/ecumenical issues to be addressed,
- planning and announcing of opportunities in global and interfaith education opportunities for the community,
- facilitating the participation of the Saint Mary Seminary community in global awareness projects as well as local interfaith and ecumenical projects,
- acquiring funds through the writing of grants to enable inculturation and immersion experiences for seminarians,

- sponsorship of activities that financially aid the poor of developing countries. Its membership includes:

- two faculty members, one of whom is appointed as Chairperson,
- two students.

#### *Institutional Assessment Committee*

The Institutional Assessment Committee works with the Faculty Committee and the Academic Life committee to ensure that the Institutional Outcomes remain linked to each degree program. This committee maintains, reviews, and revises student assessment strategies and degree program outcomes for the school. Assessment takes place on a yearly basis through such instruments as course and instructor evaluation, faculty, and peer reviews of student formational growth, exit interviews and bi-semester committee meetings to discuss and review policy and programmatic structures.

The Institutional Assessment Committee accomplishes its work through focusing on the following goals:

- collects data and facilitates discussion among the faculty and students for the ongoing review of degree programs and their relationship to the mission of the Seminary,
- guides faculty in assessing institutional outcomes and convictions (Such supervision includes the development of syllabi and rubrics that correspond to degree outcomes, the monitoring of criteria used in student assessment and improvement of student learning),
- provides faculty assessment workshops,
- reviews all degree programs, monitors the *Percorso* Portfolio that provides data for yearly student evaluations, reviews with the Academic Dean the course evaluations, and synthesizes data for the Fall and Spring faculty workshops,
- periodically reviews and analyzes juried assessments from seminarian yearly evaluation, degree program capstone projects, and artifacts collected from MA (Theology), Master of Arts in Diaconal Ministry. and Doctor of Ministry students,
- reviews exit interview data and provides a general report to the faculty committee,
- surveys graduates, supervisors, and pastors of newly ordained every five years to provide feedback from the field in order to update and enhance curriculum and degree programmatic elements,
- organizes and communicates data to the faculty to close “the assessment loop.”

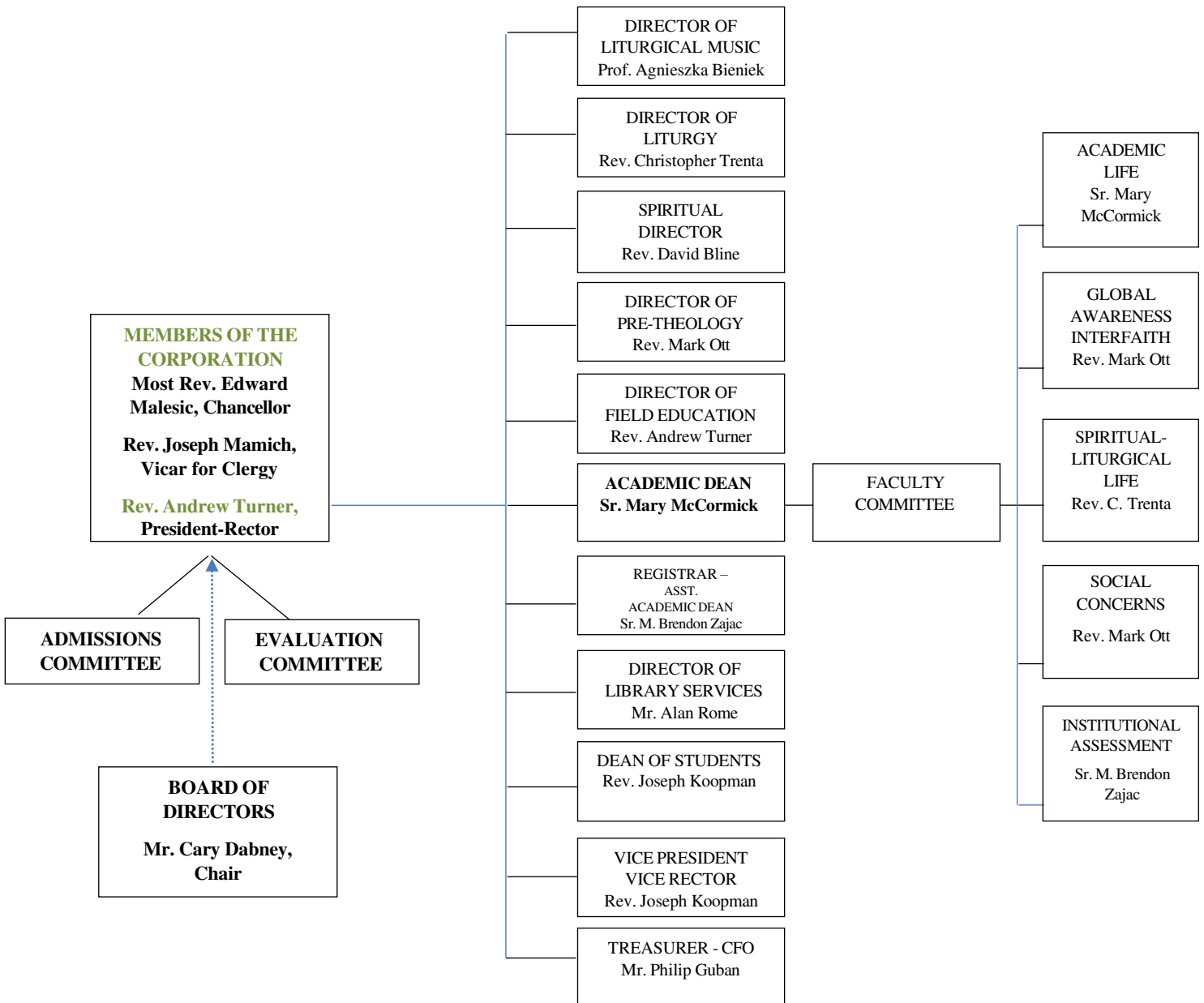
Membership includes:

- Four faculty representatives
- Registrar *ex officio*
- Academic Dean *ex officio*

**Appendix A**  
**Governance and Administrative Schema**  
*(as of July 1, 2023)*



Key: Dotted Lines: Consultative relationship  
 Solid Lines: Direct relationship



{ Governance }

{ Administration }

{ Faculty }

## **Officers of the Seminary**

The efficient operation of any institution depends upon an adequate understanding by the members of the institution of their role in the institution and of the roles of their colleagues. Effective communication and cooperation in an institution demand a delineation of roles and duties, especially at the administrative level. It is for the achievement of these goals that the following general descriptions are given. (Note: detailed job descriptions are filed with the President-Rector)

### *The President- Rector*

The President-Rector of Saint Mary Seminary is the immediate representative of the Board of Trustees in the administration of the seminary and is its chief administrative officer. He is responsible for the internal administration of the institution and for the interpretation of the philosophy, purposes, and problems of the seminary to the Board of Directors, to the faculty, to the students, and to the alumni and the general public.

Although he bears the responsibility personally for all action taken, he consults with the members of the faculty and shares the execution of these responsibilities with the respective officers. These officers should have freedom to fulfill their tasks while at the same time, informing the Rector about their aspects of seminary administration.

The President-Rector is appointed to the office by the Bishop of Cleveland after appropriate consultation with the Board of Members and the Board of Directors. In addition, a search committee may be appointed by the Chancellor to assist in the process.

### Specific Duties

- To be ultimately responsible for all aspects of the seminary and to receive reports from appropriate staff,
- To report periodically to the Board of Directors on the conduct of the seminary, its present status, its projections for the future, and its major policy decisions,
- To work with the Board of Directors in devising and executing programs for seminary development and oversee the strategic plan,
- To present annually to the appropriate Ordinary at the time of installation in Ministries or Ordination, a report on each seminarian's personal, academic, and professional progress,
- After consultation with the appropriate Ordinary, to inform applicants about their acceptance or rejection and to inform students who are to be dismissed from the seminary.
- To provide for the preparation of the documentation required for the Admission to Candidacy, for the conferral of instituted ministries, and for Sacred Orders; to present the seminarians' petitions to the Ordinary and to advise them of his response; and after consultation with the faculty to schedule with the Ordinary the liturgical celebrations for the Admission to Candidacy, the instituted ministries, and Sacred Orders,
- To act as Chairperson of the Committee for Admissions to the Seminary, and to provide for the investigation into the intellectual, moral, and psychological qualifications of prospective candidates,
- To act as the only member of the seminary administration or faculty to write letters or recommendations for former students seeking admittance to another seminary or sponsorship by another bishop,
- To hire full-time teaching faculty members after consultation with the Academic Dean and the appropriate department chairpersons,

- To appoint department representatives upon recommendation of the Academic Dean,
- To act as Chairman of the House Conference,
- To meet once each term with class chairpersons,
- To provide for the preparation of reports of the status of the institution to external agencies entitled to such reports,
- To provide for the maintenance and centralized housing of all non-academic records, and for the custody of all contract documents and other legal documents,
- To work with the Treasurer on the preparation of the seminary budget,
- To meet regularly with the Administrative Staff,
- To assume responsibility for all duties not otherwise assigned or to delegate such duties to others,
- To offer final approval to any commitments involving seminary personnel (including students) and resources outside the school's programs,
- To serve as a trustee for the Saint Mary Seminary Outreach Trust Fund of the Diocese of Cleveland,
- To oversee the "Rule of Life" of the seminary community (Master of Divinity Handbook),
- To serve as a member of the Center for Pastoral Leadership's Council of Leaders,
- To serve as a member of the inter-seminary staff,
- To serve as or delegate the role of Principal Designated School Official (PDSO) verification of immigration status for the Student & Exchange Visitor Information System (SEVIS).

*The Vice President-Vice Rector (Director of Intellectual Formation)*

Upon the recommendation of the Rector and the Board of Trustees, the Vice President-Vice-Rector is appointed by the Members of the Corporation and shall assume the duties of the President-Rector in the absence of the latter; he shall also perform such other duties as assigned and report directly to the President-Rector.

Specific Duties

- To provide for daily and extraordinary schedules for seminary living,
- To be custodian of the official master calendar of events held at the seminary,
- To handle non-academic student and faculty grievances,
- To oversee the academic program and compliance with accreditation standards,

*Dean of Students (Director of Human Formation)*

The Dean of Students is responsible for the discipline, general student conduct, and approves social and recreational activities. He will be guided by the statement in the *Decree on Priestly Formation* for the norms for community (*PPF* 6th ed.).

Specific Duties

- To enforce student disciplinary rules as are stated in the student Rules and Procedures (Student Handbook) and in the Catalog,
- To be available at designated times to consider student requests, concerns, absences, and tardiness,

- To review the students' disciplinary records and to notify students of status, e.g., disciplinary probation, after appropriate faculty consultation,
- To assign students to student offices within the seminary community in consultation with the President-Rector and other administrators,
- To oversee the orientation schedule at the beginning of the year,
- To perform the role of faculty liaison with the student body and the student body liaison with the faculty: i.e., to present suggestions, criticisms, appeals, etc. from faculty to students and from students to faculty,
- To meet with the Administrative Staff.

### *The Academic Dean*

The principal function of the Academic Dean of Saint Mary Seminary is the maintenance of representative standards of instruction and scholarship among the faculty and student body and the promotion of the academic growth of the faculty. In the exercise of his or her office, the Academic Dean is assisted by the Department Chairpersons.

Upon the recommendation of the Rector, the Academic Dean is appointed by the Board of Trustees and reports directly to the Rector.

### Specific Duties

- To direct the academic program of the Graduate School; its general content and scheduling; and the assignment of faculty to courses,
- To oversee and work with the faculty in areas of the curriculum of the seminary,
- To gather academic documentation of new faculty members and to provide academic orientation for them,
- To evaluate the scholastic records of applicants to the seminary and to make recommendations to the Committee on Admissions relative to the applicant's scholastic aptitude,
- To evaluate the scholastic records of applicants to the MA (Theology), Master of Arts in Diaconal Ministry, and Doctor of Ministry degree programs, and make the final decision regarding admission to the Graduate School,
- To provide for the orientation of new students to the academic program of the seminary; to provide for special programs of study as circumstances require,
- To act as liaison for academic sections of official reports to be made to outside agencies, such as the Association of Theological Schools (ATS), the Higher-Learning Commission (HLC) of the North Central Association of Schools, the U.S. Department of Education, etc. and to coordinate various sections of the same,
- To act as academic advisor to students whose performance is unsatisfactory; to approve admission to courses and to authorize withdrawal from courses, and transfers,
- To prepare the annual academic calendar; to schedule classes and examinations; to review grade reports from professors for courses offered each term; and to certify to the Rector that students have fulfilled the scholastic requirements for advancement to Orders and graduation,
- To provide for the preparation and distribution of the Catalog,
- To provide for publicity on courses offered at the seminary to clergy, religious, and pastoral

ministers in the area as well as to other interested and qualified parties,

- To provide for adjunct faculty members after consultations with the Rector and the department chairpersons,
- To assure the evaluation of courses and to keep on file these evaluations,
- To prepare the budget for the academic program of the seminary and to submit the budget to the Treasurer,
- To work with the Registrar regarding academic protocol with the regulation of transcripts, credit analysis and files,
- To meet with the Administrative Staff,
- To act as *ex officio* chairperson of the Academic Life Committee and serve *ex officio* on the Institutional Assessment Committee.

#### *Assistant Academic Dean*

Upon recommendation of the Academic Dean, the Assistant Academic Dean is appointed by the Rector of the seminary and reports directly to the Academic Dean.

#### Specific Duties

- to assist students in the admission and registration process,
- to provide academic counseling,
- to serve as the Accreditation Liaison Officer and maintain the ongoing evidence files for the Association of Theological Schools and the Higher Learning Commission of the North Central Association of Schools, and the Ohio Board of Regents,
- to assist the Academic Dean in preparing the semester course schedules,
- to assist in publicity of degree program and course information,
- maintain the seminary website,
- to coordinate faculty and student training in educational technology,
- to represent the Academic Dean in his/her absence.

#### *The Registrar*

The Registrar is responsible for maintaining and certifying the students' scholastic records and documents, and ensuring compliance with FERPA, the Federal Education Rights and Privacy Act.

Upon recommendation of the Academic Dean, the Registrar is appointed by the Rector of the seminary and reports directly to the Academic Dean.

#### Specific Duties

- to be responsible for conducting course registration for all students at the seminary; to certify such registration,
- to prepare course schedules according to the designated curriculum of the degree programs,
- to assure the security and confidentiality of student academic records,

- to issue official transcripts for courses taken at the seminary,
- to certify students' records for the granting of degrees and other requests for educational verification,
- to organize recorded data for statistical study, such as student grades, assessment data, enrollment, etc.,
- to prepare diplomas for graduation,
- to archive graduate records, both in the seminary and the Diocesan Archives,
- to act as custodian of the seminary seal,
- to serve as the *ex officio* secretary of the Academic Life Committee and an *ex officio* member of the Institutional Assessment Committee,
- to serve as the Designated School Official (DSO) for verification of immigration status for the Student & Exchange Visitor Information System (SEVIS),
- to enter students in the National Student Loan Data System, maintain accurate information regarding student status, and certify students monthly.

#### *The Treasurer*

The Treasurer is responsible for the administration of the finances of the seminary. The Treasurer administers the approved budget with responsibility for the receipts and disbursements of funds.

Upon the recommendation of the Rector, the Treasurer is appointed by the Board of Trustees and reports directly to the Rector.

#### Specific Duties

- to manage funds of the seminary under the direction of the Board of Trustees,
- to supervise all accounts, balances, and audits and provide the Rector and staff at the end of each quarter a report on the budgetary status of their departments,
- to provide for the collection of student fees, tuition, and other sources of income from the students,
- to have responsibility for the payroll account, current expenditures, salaries, withholdings and insurance payments for faculty and staff,
- in coordination with the Center for Pastoral Leadership Services, Inc., to provide for insurance for the seminary and its properties,
- to provide for the preparation of an annual budget and to submit it to the Rector,
- to collaborate with the Rector on projects for seminary development,
- to meet with the Administrative Staff,
- to handle employment, financial, and administrative staff grievances,
- to work directly with those students whose offices involve the use of seminary equipment or property and/or which involve the purchase of materials in the seminary's name,
- to supervise the student's health care program by arranging for medical insurance and required physical examinations,

- to provide sufficient Center for Pastoral Leadership support staff to maintain all seminary programs,
- to be responsible for all purchases for the seminary, responding to the needs brought by faculty members and authorized personnel,
- to see that the entire community lives strictly within the budget limitations that have been decided upon,
- to review the budget monthly with the Rector.,
- to serve as a Trustee of the Saint Mary Seminary Outreach Trust Fund of the Diocese of Cleveland.

#### *The Spiritual Director (Director of Spiritual Formation)*

The Spiritual Director has the role of spiritual leadership to draw the whole community into a more generous response to the Gospel message. He will do this in exercising his office for the community as a whole and for each individual student.

His office as well as Church legislation requires that he be a man distinguished by learning and prudence, as well as experience, sanctity, and charity. He is to possess a comprehensive knowledge of ascetic and dogmatic theology, Sacred Scripture, and experimental psychology.

Upon the recommendation of the Rector, the Spiritual Director is appointed by the Board of Trustees and reports directly to the Rector.

#### Specific Duties

- to see that each seminarian has a personal Spiritual Director whom the student has chosen from an approved group of priests, and to hold the seminarian and Spiritual Director accountable,
- to be available himself for the personal spiritual direction of students,
- to seek out priests who are suitable and willing to serve as Spiritual Directors for the seminarians,
- to coordinate, at least in general, the goals, approach, and skills of all the priests involved in the spiritual direction of the seminarians and to keep them informed about official matters, e.g., Roman documents on seminarians, seminary policy, USCCB directives, etc.,
- to provide for the orientation of new seminarians to the spiritual life program and to the evaluation process at the seminary,
- to provide for the spiritual direction of the community by periodic conferences given by himself or by those he may delegate,
- to schedule times for the sacrament of Penance, Eucharistic Devotions, Day of Recollection, etc.,
- to arrange for the annual community retreat; to arrange for the retreat prior to ordination,
- to arrange and supervise an intensive period of spiritual preparation for the Pastoral Internship Experience,
- to facilitate the students' peer evaluation process,
- to serve, *ex officio*, as Chairperson of the Spiritual-Liturgical Life Committee,
- to prepare the budget for this area of the seminary program and submit it to the Treasurer,
- to meet with the coordinators of the Seminary's Director of Liturgy and Director of Liturgical Music on a regular basis to maintain a comprehensive vision for spiritual formation,
- to meet with the Administrative Staff

### *The Director of Liturgy and the Director of Liturgical Music*

The Director of Liturgy and the Director of Liturgical Music are responsible for “the careful preparation and execution of liturgical celebrations” (*PPF*, 118) and for the integration of the Church’s liturgy into the total life of the seminary community.

In addition, the directors collaborate with staff personnel from other entities at the Center for Pastoral Leadership in providing joint liturgical celebrations and activities.

These directors are appointed by the Rector of the seminary and report directly to the Spiritual Director.

#### *Specific Duties – Director of Liturgy*

- to arrange for the daily celebration of the Liturgy and the Liturgy of the Hours,
- to oversee the work of liturgy preparation in general and of the teams who prepare liturgical celebrations at the seminary; and, in cooperation with the Director of Liturgical Music, to schedule student liturgical ministers,
- to supervise the training of students for serving at ceremonies,
- to supervise the sacristy staff in preparing for ceremonies and to oversee the upkeep and refurbishing of liturgical articles and the replacement or acquisition of liturgical articles,
- to schedule the priest faculty members for seminary Masses,
- to supervise liturgical ceremonies involving the seminary when these are held outside of the seminary,
- to serve, *ex officio*, as a member of the Spiritual-Liturgical Life committee,
- to submit an appropriate budget to the Spiritual Director,
- to serve, *ex officio*, as a member of the Joint Center for Pastoral Leadership Worship Committee,
- to serve, *ex officio*, as a member of the Inter-Seminary committee,
- to serve as a consultant to the CPL entities.

#### *Specific Duties – Director of Liturgical Music*

- to prepare the community for musical participation in liturgical celebrations,
- to assist in liturgical and music preparation for special liturgies,
- to review liturgy plans, especially for special occasions,
- to supervise the student music staff and be available for consultation,
- to schedule student liturgical music ministers in cooperation with the Director of Liturgy,
- to submit an appropriate budget,
- to purchase music and other supplies as well as provide maintenance of the organ and other instruments,
- to direct the seminary choirs,
- to provide or arrange for musical accompaniment and worship aids for seminary liturgies,
- to acquire copyright permissions and licenses,
- to serve, *ex officio*, as a member of the Spiritual-Liturgical Life committee,

- to serve, *ex officio*, as a member of the Joint Center for Pastoral Leadership Worship committee,
- to serve as seminary liaison to the Diocesan choir.

#### *The Archivist*

The Archivist is responsible for the collection and preservation of certain documents, papers, and memorabilia.

Upon recommendation of the Academic Dean, the Archivist is appointed by the Rector of the seminary and reports directly to the Rector.

#### Specific Duties

- to collect and preserve all written documents and papers vital to the ongoing life of the institution

#### *Director of the Library*

The Director of the Library at Saint Mary Seminary is a professional office, and the officer holds faculty status. The Director of the Library is the custodian of the library and is responsible for its general supervision, administration, and development. The Director of the Library provides the library with a balanced collection of books, periodicals, microforms, and audio-visual materials, within the limitations of the budget, as are in keeping with the stated purposes of the seminary and the desired intellectual and scholarly growth of the students and faculty.

The Director of the Library is appointed by the Rector for a specified term and reports to the Academic Dean.

#### Specific Duties

- to administer the library in such a manner as to make it a vital part of the institution's educational program,
- to analyze the needs of the library and to provide for meeting those needs by procuring and cataloguing books, periodicals, and audio-visual materials,
- to weed the collection as necessary and provide for the necessary binding of books,,
- to act as an *ex officio* member of the Academic Life Committee
- to take care of the library computers and work toward their maximum utilization,
- to provide for the orientation of new students to the library system,
- to provide support as needed for the audio-visual equipment of the seminary,
- to represent the seminary at meetings of the American Theological Library Association (A.T.L.A.), the Ohio Theological Library Association (O.T.L.A.), and the OhioLINK Consortium of Academic Libraries,
- to prepare and submit an annual budget and data reports to the Treasurer and Academic Dean,

#### *The Department Representative*

The Department Representative is to assist the Academic Dean and the Academic Life Committee in the formation and execution of policy for a specific area of the curriculum. A chairperson is assigned to the following departments: Biblical Studies; Historical Studies; Systematic Theology; Sacramental and Liturgical Theology; and Pastoral Ministry.

Upon the recommendation of the Academic Dean, a Department Representative is appointed by the Rector and reports directly to the Academic Dean.

#### Specific Duties

- To suggest additions to the faculty -- full-time and adjunct -- with special emphasis on meeting departmental needs,
- To serve as a member of the Academic Life Committee,
- To supervise library acquisitions,
- To work with the faculty to mentor Master of Arts and Doctor of Ministry candidates in their respective areas of specialization.

#### *The Director of Field Education (Director of Pastoral Formation)*

This officer has a particular responsibility for the pastoral education and formation of students which occur in the context of field placements. This will involve not only the execution of tasks by the students but also their reflection upon this activity, its meaning and relation to the mission of the Church in the modern world.

Upon the recommendation of the Bishop, the Director of Field Education is appointed by the Rector and reports to the Rector.

#### Specific Duties

- to select, in consultation with the Rector, and the Academic Dean, appropriate field placements and to assign students to them,
- to select, in consultation with the Rector, and the Academic Dean, qualified persons -- priests, religious, and lay persons -- to act as pastoral supervisors for the students,
- to provide for supervisory training of all pastoral supervisors,
- to provide in-service education for pastoral supervisors,
- to provide for on-site visitation of the placement of each student,
- to supervise and monitor the learning of pastoral ministry of individual students in internships and in field placements,
- to evaluate strengths and weaknesses of the student's pastoral learning through quarterly evaluations in consultation with the pastoral supervisors, and to present these at the student evaluation sessions,
- to act as custodian of the field education evaluation of the students, and dispose of them at the end of the individual student's matriculation,
- to submit an annual budget to the Treasurer.

## **PART II**

### **ACADEMIC GUIDELINES AND POLICIES**

Official policy statements in this section cite the PPF 5<sup>th</sup> edition and have not been updated in this printing. References to the current PPF will be added in subsequent policy reviews.

## CHAPTER 4 THE ACADEMIC FACULTY

### Academic Freedom / Censorship

(ATS 8.6; HLC 2.D, Code of Canon Law, 218, *Ratio #140, PPF 364-366*)

Last revised and approved: 11/13/2020

#### *Purpose and Underlying Principles:*

“The truth that sets us free is a gift of Jesus Christ (cf. Jn 8:32). In the Christian faith, knowledge, and life, truth and existence are intrinsically connected .... [The role of the theologian] is to pursue in a particular way an ever deeper understanding of the Word of God found in the inspired Scriptures and handed on by the living Tradition of the Church” (*Instruction on the Ecclesial Vocation of the Theologian*, 1, 6).

According to the Standards established by the Association of Theological Schools, theology is to “support and safeguard freedom of inquiry for faculty with policies and procedures that are consistent with the mission and theological commitments of the school. Those policies and procedures are clearly published, consistently followed, regularly reviewed, and updated as needed” (8.6).

According to the Criteria established by the Higher Learning Commission, “The institution is committed to academic freedom and the freedom of expression in the pursuit of truth in teaching and learning” (2.D.).

The freedom of expression required by the exigencies of theological science should be respected as well as the ability to do the research required for its progress (Canon #218).

“Seminary statutes should provide for appropriate freedom of inquiry that allows and encourages study and reflection in teaching and publishing. This freedom must be understood in the context of the purpose of the seminary and balanced by the rights of the students, the institution, and the Church. (*PPF*, 5<sup>th</sup> ed., #365).

“The freedom proper to theological research is exercised within the Church’s faith. In theology this freedom of inquiry is the hallmark of a rational discipline whose object is given by revelation, handed on and interpreted in the Church under the authority of the Magisterium, and received by faith” (*Instruction on the Ecclesial Vocation of the Theologian*, 11-12).

#### *Policy:*

Among the specific principles governing the freedom to teach and to learn, Saint Mary Seminary holds that:

- The theological faculty and their students have the inquiry for truth central to their vocation and they are free to pursue this inquiry,
- Members of the faculty should be mindful of the varying degrees of theological certainty and carefully should distinguish between their own insights and other theological developments or opinions on the one hand and Catholic doctrine on the other (*PPF* 5<sup>th</sup> ed. #366),
- Faculty members should have a firm foundation in the teaching of the Church. A fundamental task of the faculty is to set forth Catholic doctrine as formulated by the authoritative teaching office of the Church (*PPF* 5<sup>th</sup> ed. #364),
- Faculty members are free to teach, carry on research, and to publish, subject to the adequate performance of their academic duties as agreed upon with this school,
- Faculty members have freedom in the classroom to discuss their subject in which they have competence and may claim to be specialists, without harassment or limitations.
- Faculty members are free to express and act upon their conscientious convictions as individual citizens

although they must realize that there is always the tacit representation of one's institution in whatever one says or does; they should also be aware of the role they play in the priestly formation of the seminarians.

- Faculty members must take care lest they violate each other's academic freedom by covert interference with their colleagues' work or through bypassing the orderly processes of full faculty discussion of curriculum, appointments, and other basic matters.
- Any unresolved challenge to the doctrinal regularity of faculty members will be subject to a hearing before their colleagues and before the Board of Trustees as well as before ecclesiastical tribunals which may have jurisdiction.

#### *Implementation Procedure:*

Process for review of doctrinal irregularities:

- Complaints of doctrinal irregularities are to be presented to the Academic Dean in writing. The Academic Dean will review the complaint with the faculty member for clarification or further explanation. A response will be made in writing to those who registered the complaint.
- If the issue remains unresolved, the party who registered the complaint or the member of the faculty will have the issue reviewed by the Faculty on the Academic Life Committee for resolution. The Rector of the Seminary will also be part of that review. A response will be made in writing.
- If the issue remains unresolved, the party who registered the complaint or the member of the faculty will have the issue reviewed by the Board of Members of Saint Mary Seminary whose decision will be final.
- Throughout the process, the faculty member has the right to theological and/or canonical representation/consultation.

**Action: Approved by Faculty November 13, 2020**

## **Appointments and Faculty Status**

### *Appointments to the Faculty*

Saint Mary Seminary has been staffed traditionally by priests of the Diocese of Cleveland. This presents a unique case in the questions of appointments. The Catholic diocesan priest is ordained to the service of a diocese. Teaching at the seminary is one form of that service and may be initiated or terminated as the needs of the diocese dictate. Nevertheless, every effort is made to assure the continuity and quality of theological education at the seminary as well as to safeguard the welfare of the faculty member. It is in this context that the following policy statements must be considered.

- Priest faculty members from the Diocese of Cleveland are appointed by the Chancellor of the seminary (the Bishop of the Diocese of Cleveland) with the Board of Trustees on the recommendation of the Rector who will consult with the Academic Dean and the Chairperson of the appropriate department. Each priest will receive a letter of appointment as a diocesan appointment from the bishop.
- Lay persons and priests and/or religious who are not directly subject to the Bishop are appointed by the Chancellor with the Board of Trustees upon the recommendation of the Rector after consultation with the Academic Dean and the Chairperson of the appropriate department.
- The precise terms and conditions of every appointment of this kind will be stated in writing and be in the possession of both the institution and the teacher at the time the appointment is made. These contracts will include salary terms, faculty rank, length of service, fringe benefits, and expectations of the institution.
- It is normally expected that all full-time faculty members hold a doctorate degree or its equivalent.

- Arrangements for obtaining Adjunct Faculty will be made by the Academic Dean in consultation with the Rector. Normally Adjunct Faculty members will hold at least a Master or Licentiate degree.
- Adjunct Faculty will serve under yearly written contracts which will include salary terms, length of service, and expectations of the institution.

*Conditions of Full-time Commitment/Contract and Maintenance of Quality*

To safeguard the faculty's freedom to teach, to inquire, and to organize its academic programs, Saint Mary Seminary adopts the following policies. Realizing that clerics or religious have a prior commitment to the Church's general apostolate, to which they may be called at any time by their competent superior, the seminary also recognizes its commitment to a quality program of priestly formation and graduate degree programs. The implementation of these policies offers a reasonable safeguard for the continuity and quality of the seminary program.

*Priest Faculty Members from the Diocese of Cleveland*

- Priest faculty members from the Diocese of Cleveland will ordinarily be assigned to the seminary faculty in terms of five years, exclusive of time involved in formal education.
- Priest faculty members from the Diocese of Cleveland will ordinarily be expected to renew their commitment for service to the seminary for a second five-year period.
- The seminary is firm in its recognition that seminary teaching is a valid life-long ministry. However, it also recognizes the legitimate desires and needs of the individual and of the diocese. Therefore, toward the end of each five-year term after the first two, priest faculty members are asked to consider their position on the faculty. In the light of their administrative position at the seminary (if applicable) and the needs of the diocese, they will consider renewing their commitment of service to the seminary.
- At the end of each five-year term, the seminary authorities will also review the faculty member's position in respect to the faculty member's performance and the needs of the seminary using the instrument approved by the faculty for this purpose. The bishop will do the same with regards to diocesan needs. Acceptance of a priest faculty member's renewal of commitment to serve another term indicates a commitment on the part of the seminary and/or the diocese to honor the priest's commitment for another five years unless special and/or unusual circumstances arise during that period.

*For Faculty Members Who are Not Directly Subject to the Bishop:*

- The terms of service to the seminary will be stated in the contracts made with these faculty members.
- Long term contracts (longer than two years) will be reviewed at the proper time by the Rector and Academic Dean in view of renewal or non-renewal. Notice of renewal or non-renewal will be given one year before expiration of the contracts.
- One- or two-year contracts will be reviewed at the proper time by the Rector and Academic Dean in view of renewal or non-renewal. Notice of renewal or non-renewal will be given by April 1 of the year in which the contract expires.
- Saint Mary Seminary does not have an indefinite tenure policy. In lieu of this, it may award long-term contracts.

## Faculty Rank

### *Purpose and underlying Principles*

ATS 8.2 The composition of the faculty is sufficient in number and diversity—demographically and educationally—to achieve the school’s mission, in light of the number and nature of its degree programs, the size and composition of its student body, and the scope of its theological commitments. Faculty classifications (e.g., full-time/part-time, tenured/non-tenured, ranked/non-ranked, etc.) are clear, fair to those faculty affected, consistently applied, and appropriate to the school’s mission, context, and academic offerings. The school has a stable core of faculty.

### *Policy*

The following titles are an indication of a teacher's academic formation and service to the seminary. New faculty members who have held a higher rank in other accredited schools of higher learning may be started with a higher rank upon recommendation of the Rector and Academic Dean. The Rector, Academic Dean or particular faculty member may all initiate the promotion to a higher rank at the appropriate time.

#### Instructor

This rank normally applies to new members of the faculty for the first three years of service.

#### Assistant Professor

After Instructors have finished three years of full-time service, they will ordinarily be promoted to the rank of Assistant Professor. This is normally the highest rank for those who do not hold a terminal degree or its equivalent.

#### Associate Professor

To be promoted to this rank, one should have completed eight years of full-time service as a faculty member and hold a terminal degree or its equivalent.

#### Professor

This is the highest faculty rank. The Professor should have completed twelve years as a faculty member and hold a terminal degree or its equivalent.

#### Adjunct Faculty Member

This title is given to all part-time faculty members.

### *Promotions*

#### *Implementation Procedure:*

Promotion within the ranks of the faculty does not come automatically to all who have fulfilled the temporal and academic requirements. Rather, consideration must be made of the faculty member's own academic growth and of his or her contribution to the academic growth of the seminary as well as the fulfillment of duties as described below. The faculty member is recommended for promotion in each case by the Rector and Academic Dean after consultation with the Department Representative to the Board of Trustees for its confirmation. Among the specific criteria to be considered in making such a recommendation for promotion are normally the following:

- Participation in yearly, on-going continuing education within one's discipline The expectation is attendance at conventions, professional meetings, seminars, workshops, etc.

- Teaching excellence evidenced by such indicators as student evaluations, course syllabi, suitable methodologies, etc. Consideration given to documentation of teaching scholarship, creative approaches to teaching and effective teaching methods.
- Evidence of wider professional and/or ecclesial participation, e.g., adult education presentations, diocesan committee work, programs for continuing education of priests and pastoral ministers.
- Evidence of cooperation in the administrative aspects of the seminary operation, e.g., library, community and committee responsibilities, work with registrar, etc., and service to the institution.
- Publications relative to one's discipline or related work in seminary education and formation.

**Revised and approved: February 25, 2021**

## **Salary Scale**

Full-time Priest faculty members from the Diocese of Cleveland receive their salary based on the Diocesan scale for base salary and years of ordained service.

Lay and religious full-time faculty members' salaries are calculated according to their years of experience and faculty rank. Contracts are offered on a yearly basis and calculated through the average measures provided by Association of Theological Schools Fact Book.

## **Termination and Dismissal**

### *Termination*

Termination of position on the faculty may come for one of these reasons:

- expiration of a term commitment/contract,
- prior commitment of a priest of the Diocese of Cleveland to the service of the Diocese because of special and/or unusual circumstances,
- resignation,
- retirement,
- dismissal for adequate cause.

### *Dismissal of Faculty Members*

Grounds for dismissal are:

- teaching doctrine opposed to the faith of the Catholic Church,
- academic incompetence as a scholar and/or as a teacher,
- moral delinquency,
- failure to perform duties properly.

### *Procedure for Dismissal*

It is hoped that in a Catholic seminary an atmosphere of Christian charity might prevail to the extent that in differences between the administration and individual faculty members, personal attempts at negotiations and reconciliation will succeed. In the event that such attempts fail (and, when the case involves a cleric, safeguarding the right of the Bishop to act upon privileged information which he may hold as the Ordinary of the diocese) the following procedures are to be observed under the direction of the Rector or, when this is impossible, the Vice-Rector.

- The Rector initiates a process by giving written notice to the faculty member. The written document will contain a clear statement of grounds for dismissal.
- After written notice has been given, the Rector will establish a committee which will normally consist of the Academic Dean, the Chairperson of the appropriate department and adequate representation of the faculty. This committee will conduct a hearing and act as a fact-finding body.
- Upon reception of a request from the committee, the Rector will decide the issue. His decision is subject to appeal to the Board of Trustees as the final judge in the case.
- The Rector will grant permission for the person under notice of dismissal to continue faculty duties until proceedings are complete unless immediate harm to self or others is threatened by such continuance. Any suspension will be with pay and in the case of the priest and/or religious, consideration must be given to his or her relation to the diocese and/or community.
- The formal process will begin within ten (10) days from the time written notice is given and the final decision will come within thirty (30) days after the completion of the formal process of investigation.

#### *Resignations from the Faculty*

Except for unusual or special circumstances, it is hoped that resignations will not take place within the five-year commitment policy for priests from the Diocese of Cleveland and the contract terms for other faculty members.

Sufficient time should always be allowed in a resignation so that the academic program of the school does not suffer unduly. Thus, the minimum length of notice should be one academic year.

#### *Retirement*

Faculty members who are priests of the Diocese of Cleveland will follow the policy of retirement for priests of the diocese. Arrangements for retirement of other faculty members will be made in view of the foreseen possibility and will be a part of that faculty member's contract of service.

## **New Faculty Orientation**

#### *Purpose and underlying Principles:*

One of the functions of the Academic Dean of Saint Mary Seminary is to gather academic documentation of new faculty members and to provide academic orientation for them.

*HLC 3.C5.* A new faculty orientation process allows for effective, high-quality academic programs.

#### *Policy:*

Depending on the role and full-time status of the new faculty member (full-time, part-time/adjunct, ordained priest, etc.) a variety of orientation programs and events occur prior to their start at Saint Mary Seminary. For full-time academic faculty and formation faculty, formal degreed education, certification, and/or a series of formational workshops are required several years to several months prior to becoming a new faculty member.

For part-time or adjunct academic faculty, a series of orientation meetings occurs with the Academic Dean at the start of the academic year. Orientation to the physical plant, classroom technology, and other tools and procedures are outlined during these meetings.

The Saint Mary Seminary handbook is distributed to all faculty members outlining expectations, policies, and procedures, in addition to State and Federal employment guidelines. The handbook is revised every three years to insure updated information.

*Implementation Procedure:*

The Academic Dean is to review the orientation process on a yearly basis.

Written assessment of orientation by new faculty members should occur at the end of the process and on the first anniversary of their employment.

**Revised and approved: November 13, 2020**

# Faculty Policies and Guidelines

## Faculty Ethical Responsibilities

### *Purpose and Underlying Principles*

“The school has and consistently follows fair and ethical policies and procedures for recruiting, appointing, caring for, evaluating, promoting, and, when necessary, dismissing faculty. All policies and procedures concerning these matters are published in a faculty handbook or similar document that is regularly reviewed and updated as needed.” (ATS, 8.5)

### *Policy*

#### General Principles

The seminary adopts as a general policy the statement of the Association of Theological Schools on *Professional Ethics for Teachers* which was adopted by the Association in Alexandria, Virginia, on June 9, 1966.

Even though theological teachers are known for their profession and teaching of religious faith, they are susceptible to the temptations common to all men and women and especially to those which are prominent in the academic setting. A high degree of Christian moral integrity is expected of them in consonance with their faith. By their actions and words, they should demonstrate that the work of teaching or administering in a theological school is an authentic form of ministry, a true vocation to the service of God. In addition to the general expectation of moral character and virtue in a person who is called to teach in a seminary there is still a manifest need for the definition of standards of excellence and rectitude with regard to this work.

The following propositions are proposed as an attempt to set forth such a definition. They are applicable in the main to full-time teachers on theological faculties.

#### Six Dimensions of Ethical Responsibility

1. *To One's Academic Specialty in Respect to the Intellectual Search for Truth and the Testing of It*
  - a. distinguishing knowledge which can be universally demonstrated from convictions which come by faith and opinions which cannot be proven,
  - b. maintaining intellectual honesty and encouraging it by personal example,
  - c. refining of professional competence and skill throughout one's lifetime by keeping abreast of current thought and using all appropriate teaching methods, as well as wisely using weekends, summers, and sabbatical leaves,
  - d. seeking supervision and expert counsel without losing one's own independence,
  - e. not thinking of one's own specialty more highly than one ought to think: that is, regarding it, like all other parts of the theological curriculum, as indispensable but not all-inclusive, and not presuming to pose as an expert in all fields,
  - f. maintaining a proper balance of working-time between research and class preparation, insofar as these may not always be identical.
2. *To One's Students:*
  - a. giving adequate amount of time, attention, and energy to students,
  - b. respecting the students' integrity and individuality as persons and helping them face personal problems,

- c. respecting students' religious faith and vocation, whether or not these agree with those of the professor himself/herself,
  - d. being concerned for the nurture and maturation of the student's motivation as a minister,
  - e. remaining impartial towards one's students, avoiding both favoritism and hostility toward particular students, and avoiding preoccupation with "problem students" at the expense of others,
  - f. avoiding extreme forms of permissiveness and authoritarianism in teaching and personal relations with students,
  - g. reading and evaluating papers, theses, and examinations with care and constructive criticism,
  - h. sharing decisions concerning the total academic and/or professional destiny of students with appropriate faculty colleagues and committees,
  - g. protecting professional confidences and information that should remain the sole possession of the administration and faculty.
3. *To One's Academic Institution (Seminary, College, University) as a Community of Colleagues:*
- a. accepting a fair share of teaching assignments in accord with agreed curricular policies,
  - b. assuming a proper share -- neither too little nor too much -- of committee and administrative work,
  - c. restraining personal ambition for advancement, promotion, or other preferment at the expense of a colleague's position; and showing due concern for the personal interests of colleagues,
  - d. respecting the academic specialties and viewpoints of colleagues while maintaining the right to disagree, refraining from disrespectful discussion of them in classrooms or elsewhere in the presence of students.
4. *To the Kingdom of God and the Church*
- a. doing ecclesiastical work in such a way as to contribute to effective academic work and not to militate against it,
  - b. showing due regard for those in administrative position and for their procedures and policies; expressing legitimate disagreements in an honest and open manner without encouraging factionalism,
  - c. willingly accepting supervision and helpful criticism,
  - d. abiding by all terms of a contract or agreement with the institution, as well as by faculty rules,
  - e. avoiding the misuse of the right of resignation by not indulging in threats thereof without real decision and consequent action; and by the same token, if an administrator, not threatening punitive or retaliatory action against faculty members,
  - f. deporting oneself in relation to persons outside the institution so as to bring credit, rather than disrepute, to the seminary; and not presuming to represent the mind of one's colleagues or to involve them in controversies without prior consultation with them.
5. *To One's Social and Civic Community*
- a. recognizing and (where possible) fulfilling one's responsibilities as a citizen in a democratic society,
  - b. relating where appropriate the values and insights of one's study, knowledge, and special

talents to the well-being of society.

6. *To One's Self as a Person*

- a. not allowing the intellectual or functional elements of one's profession to hamper growth towards the wholeness of Christian life,
- b. not allowing preoccupation with academic routine to hinder one's care for physical and mental fitness and social maturity,
- c. fulfilling to the best of one's ability the responsibilities of family life.

*Specific Applications*

Since the above statement is open for interpretation and adaptation to local conditions, the norms in the following section are regarded as specific applications of certain points to the situation at Saint Mary Seminary. Renewal or non-renewal of commitment/contract will be heavily conditioned upon their fulfillment.

*Implementation Procedure:*

Policy points discussed during the annual interview/review between individual faculty members and the rector. See p. 58-59, "Individual Development", points 5 and 6.

**Revised and Approved: 11/13/2020**

## **Faculty Professional Conduct**

*Purpose and underlying Principles*

"Seminaries are to be a continuation in the Church of the apostolic community gathered around Jesus. This basic organizing principle means the seminary is first and foremost a learning community of the disciples of Jesus. At the same time, the seminary is a community of charity and friendship, where fraternal bonds are anchored in genuine relationships to the Lord and his Body, the Church." (PPF, no. 290).

*Policy*

The life of teachers of theology should be marked by a deep personal commitment to the faith which they propose to others and by a high degree of professionalism in the realization of the task of transmitting that faith. A high degree of moral integrity is expected of them in consonance with their faith. By their actions and their words, they should demonstrate that the work of teaching or administration in a theological school is an authentic form of ministry, a true vocation to the service of God.

The seminary will always be identified as the official and authentic representative of the Catholic faith. As long as persons are associated with the seminary, they will always be identified with it. Thus, while their personal conduct is a matter of their constant concern while at the seminary, faculty members must be equally conscious of their conduct outside of the seminary context. The witness value of their words and actions, of their very life, extends far beyond their daily contact with seminarians and students of theology.

*Implementation Procedure*

Policy points discussed during the annual interview/review between individual faculty members and the rector. See p. 58-59 of MDiv/Faculty Handbook, "Individual Development", points 5 and 6.

**Revised and Approved: 11/13/2020**

## **Sexual Harassment and Misconduct**

### *Purpose and underlying Principles*

Human dignity originates in our being made in the image of God. Harassment and sexual abuse against any person violate this dignity. It is both a criminal and sinful act that results in great harm to the physical, spiritual, and emotional integrity of those who have been abused.

### *Policy*

Saint Mary Seminary and Graduate School of Theology is committed to providing an environment where women and men can work together comfortably and productively, free from sexual harassment. Such behavior is unchristian and will not be tolerated. Since appropriate social interaction is a continuing concern of formation and education, discussions on appropriate behavior are raised in various forums including theological reflections, spiritual direction, formation advisement sessions, house conferences, field education supervisory sessions and so forth.

This policy against sexual harassment applies to all phases of activity connected with the Seminary, including admissions procedures, testing, classroom demeanor, field work, hiring, promotion, benefits, counseling sessions, terminations, and social events. Prohibited behavior includes not only overtly suggestive or blatantly sexual activity, but also threatening, or demeaning communication of a sexual nature, whether the comments are serious or jocular.

Saint Mary Seminary has integrated benchmarks developed by NACS in association with the outcomes developed by the McGrath Institute, together with CARA. The Diocese of Cleveland developed a program of systematic training for seminarians, faculty, and staff regarding procedures, definitions, investigative process, outcomes, and victim follow-up. These policies and procedures can be found in The Diocese of Cleveland Policy for the Safety of Children in Matters of Sexual Abuse (revised 2016) and The Diocese of Cleveland Standards of Conduct for Ministry (revised 2016) have been adopted as the official handbooks by the seminary.

The reporting and investigating of any allegations follow both an institutional and independent process to support victims/reporters throughout the process.

Any member of the Seminary community who is a victim of sexual harassment may bring a complaint to any member of the community who, in turn, shall inform a staff or faculty member, the Dean of Students or the Rector who shall cause an investigation to be made by appropriate personnel to determine the truth of the allegations and the disciplinary action to be taken, if any. The investigation shall give the accused an adequate opportunity of a meaningful defense, and the victim an opportunity for appropriate input. The results of the investigation will be given to the Rector. In cases of alleged sexual misconduct involving clergy or seminary personnel, the Rector (or, in his absence, the Vice Rector) will review the allegations in consultation with the Vicar for Clergy; and as required by law in cases with minors and vulnerable adults, report the incident of misconduct to local authorities, as well as the Lay Review Board of the Diocese of Cleveland. All complaints will be handled as confidentially as possible.

Proactivity is required in the Standards of Conduct that include protocols for working with minors, the establishment of boundaries, policies of conflict of interest, conduct with youth, harassment (definition and inappropriate actions), the proper use of organizational records and information, reporting ethical or professional misconduct, policies of administration, protocols of wellbeing for Church personnel and volunteers, the use of social media and all forms of electronic communication. The protocols on reporting ethical or professional misconduct as outlined in The Conduct for Ministry (See F. Harassment p.8 and H p.9) and as outlined in Policy for the Safety of Children (see appendices 1-31ff; 2-35ff; 3- 47ff; as well as the form for reporting 4-51ff) are reviewed periodically by the seminary community to provide consistency and portability, to ensure seminarians have recourse even within their pastoral assignments and summer placements outside the seminary environs.

If a seminarian, faculty, or staff member is the victim of harassment or sexual misconduct they will receive ongoing support through spiritual direction and counseling.

#### *Implementation Procedure*

*Systematic Training:* all members of the seminary community are required to participate in the Virtus Training program and subsequent updates. All new members of the community undergo a background check and must sign the Diocese Policy and Handbook regarding protocols for standards of conduct and reporting. (Signature kept on file.) Yearly conferences are provided for seminarians on issues of boundaries, ethical and professional behavior and protocols.

*Reporting and Investigation:* Any member of the Seminary community who is a victim of sexual harassment may bring a complaint to any member of the community who, in turn, shall inform a staff or faculty member, the Dean of Students or the Rector who shall cause an investigation to be made by appropriate personnel to determine the truth of the allegations and the disciplinary action to be taken, if any. The investigation shall give the accused an adequate opportunity of a meaningful defense, and an opportunity for appropriate input. The results of the investigation will be given to the Rector. In cases of alleged sexual misconduct involving clergy or seminary personnel, the Rector (or, in his absence, the Vice Rector) will review the allegations in consultation with the Vicar for Clergy; and as required by law in cases with minors and vulnerable adults, report the incident of misconduct to local authorities, as well as the Lay Review Board of the Diocese of Cleveland. All complaints will be handled as confidentially as possible.

*Victim Support:* Counseling and/or spiritual direction are provided for the victim and /or their families.

*Proactivity:* Regular opportunities to discuss these issues along with protocols are offered yearly in the Rector's and Spiritual Director's conferences. In additional, professional speakers may be invited to address the seminary community. Formation advisors may also inquire into the well-being on their directees.

*Consistency and Portability:* The above policy provides common principles and guidelines that applies also to the off campus cites and venues such as parishes, field education assignments.

**Revised and approved: May 19, 2021**

## **Grievance Policy**

#### *Purpose and underlying Principles*

“The institution establishes and follows policies and processes to ensure fair and ethical behavior on the part of its governing board, administration, faculty and staff.” (HLC, 2.A)

#### *Policy*

Following the principle of subsidiarity, grievances and conflicts involving seminary faculty, students, or staff, shall be resolved at the lowest appropriate level, with attention given to the particular competencies outlined by the *Master of Divinity and Faculty Handbook*, *The Center for Pastoral Leadership Employee Handbook*, and the *Clergy Personnel Handbook of the Diocese of Cleveland*. If there is a question regarding to whom a grievance should be reported, inquiry should be made to the Vice-Rector of the seminary, who is tasked with assisting with the formal process of reporting.

Allegations of serious personal or professional misconduct should be made to the President- Rector of the Seminary or, if need be, directly to the Secretary and Vicar for Clergy and Religious for the Diocese of Cleveland.

#### *Implementation Procedure*

As mentioned in the policy, precise procedures for the resolution of grievances differ according to the competencies that are outlined in the above documents. For example, as established in the governance

structure and role of the Academic Dean (Chapter 3, *Faculty Handbook*), all grievances of an academic nature should be referred first to her and/or to the Academic Life Committee.

Likewise, the Chief Operating Officer of the Center for Pastoral Leadership is the appropriate authority to deal with grievances regarding seminary/CPL employees (as dictated by the *CPL Employee Handbook*), while the Dean of Students has unique competencies regarding seminarian discipline. (*Faculty Handbook*).

More critically, for any grievance that involves sexual harassment or discrimination, the *Faculty Handbook* outlines the exact procedures to be followed for the reporting of alleged abuse.

To promote fairness and equity in addressing all grievances, the following procedures have been put in place:

- a. Formal grievances should be expressed in writing and signed.
- b. The parties in conflict will be afforded the opportunity to respond fully to each other's positions.
- c. To the extent appropriate under the circumstances of the dispute, proceedings will be confidential.

As explained in the policy, if there is any question or confusion regarding to whom formal grievances should be reported, all inquiries should be made to the Vice-Rector, who is charged with ensuring protocol is followed.

To assist in the submission of formal grievances, a general "Grievance Complaint Form" is provided in the office of the Dean of Students.

**Revised and approved: May 19, 2021**

## **Conflict of Interest**

### *Purpose and Underlying Principle*

HLC 2.A The institution establishes and follows policies and processes to ensure fair and ethical behavior on the part of its governing board, administration, faculty, and staff.

IRS Form 1023: A conflict of interest occurs where individuals' obligation to further the organization's charitable purposes is at odds with their own financial interests.

### *Policy*

In the discharge of their duties, responsibilities and activities, all officers, faculty, seminarians, students, and staff ("members of the community") shall avoid any conflicts of interest. The mission of the Seminary should form the primary interest of all activities in connection with the Seminary. Members of the community have a duty of loyalty to the Seminary and shall not trade on its good name or betray its mission.

### *Implementation Procedure:*

If any interest should potentially conflict with the advancement of the mission of the Seminary, the relevant member of the community needs to disclose the competing interest to the Vice-Rector who will investigate the situation and make a judgment on whether the activity would actually work to the detriment of the Seminary. He will communicate his decision in writing to the relevant member of the community within 10 business days of that disclosure. The decision may forbid the potential activity, require modification of it or allow it to go forward as proposed. He shall file the written decision in his "Seminary Complaints" file. If the member of the community disagrees with the decision of the Vice- Rector, he or she may appeal it to the Rector within 10 days of the Vice- Rector's decision. The Rector will thereafter render a written decision within 10 days of receipt of the appeal.

If the member of the community disagrees with the decision of the Rector, he or she may submit an appeal to the Board of Trustees, which will hear the appeal at its next scheduled Board meeting. The Board may conduct its own investigation and render its judgment within two meetings after the receipt of the appeal.

If the member of the community disagrees with the decision of the Board of Trustees, he or she may appeal to the Chancellor of the Seminary, the Ordinary of the Diocese. His decision will be considered as final.

This policy applies to a wide range of activities in connection with the Seminary. Typically, a member of the community or his or her relatives should not stand to gain (1) a financial advantage from Seminary activities; (2) an unfair advantage in grading; (3) the prospect of receiving sexual favors, (4) public endorsement; or (5) favors of any kind in connection with Seminary activities.

If the conflict of interest involves sexual favors, the Seminary sexual harassment policy automatically applies and takes precedence over this policy.

If the investigation finds evidence of fraud or other illegal activity, the investigating authority will notify the Diocesan Legal Office, which will handle any further investigation and legal action.

If a member of the community fails to disclose a potential conflict of interest, he or she will be subject to disciplinary action, which can include dismissal from the program.

It should be noted that the mere fact that a member or a member's relative receives a benefit should not automatically trigger a prohibition of the questioned activity. The activity need not be disallowed. For example, if a professor uses a textbook he or she has authored, it typically will benefit both the Seminary and the author. No conflict of interest exists under this policy if such a work is merely required reading as opposed to required purchasing. A further example may be that a seminarian extracurricular or co-curricular activity may spend money at a relative's business (whether a restaurant or entertainment facility). Pertinent disclosures might well indicate that the relative may actually give the Seminary a very favorable deal, in which case the activity may go forward as planned.

Seminarian committees that spend money on activities should be monitored by their faculty moderators to ensure that money is appropriately spent and that a particular student or students do not personally benefit in a way that is detrimental to the mission of the Seminary.

I, \_\_\_\_\_, have read this policy and understand its requirements. I agree to abide by its provisions while engaged in activities that affect the mission of the Seminary.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

Revised and approved: May 19, 2021

## Faculty Evaluation

### *Purpose and underlying Principles*

PPF 6<sup>th</sup> #461. The academic dean, under the direction of the coordinator of intellectual formation, administers the academic program of the seminary in all its aspects: curriculum, courses, methods of instruction, and the academic quality and performance of professors and students.

PPF 5<sup>th</sup> #359. In order to maintain a qualified faculty in accordance with ecclesiastical and professional standards, there should be a faculty review process that regularly evaluates performance and offers direction for professional development. Review processes should consider the professor's teaching skills, academic competence, scholarly development (including publications), participation in professional societies, manner of life, personal dedication to the goals of priestly formation, and commitment to the Church.

### *Policy*

Each member of the seminary faculty meets annually with the President Rector and the Academic Dean for professional evaluation. The evaluation is based on the professor's, rector's and dean's reflections as well as student evaluations.

### *Implementation Procedure*

At the conclusion of the school year, each faculty member will meet with the President/Rector and the Academic Dean, using the Faculty Evaluation Rubric template for reflection and evaluation.

**Revised and approved: May 19, 2021**

## Teaching Responsibilities

Teachers are expected to accept a fair share of teaching assignments. This teaching load will correspond, in general, to that of their peers in other accredited theological schools. While the teaching of theology is the primary concern of each faculty member, necessity dictates that some members of the teaching faculty will also exercise an administrative position. Due consideration is given in these cases.

Faculty members are free to develop their area of course content within the general lines set by the curriculum.

Likewise, faculty members are free to use the class hours assigned to a course in any normally accepted mode of teaching which they judge to be best suited to the subject matter, to the preparation of the given student group, and to the abilities of the instructor. Among such methods are lecture, full seminar, modified seminar with or without lecture, reading programs, field work, and team teaching techniques. Faculty members are also free to explore other techniques which they may develop for effective teaching.

However, in order that the Academic Dean may carry out his supervisory responsibilities which are to coordinate the efforts of his colleagues, to preclude overlapping of areas, and to prevent any imbalance in the use of the student's time, the following norms are expected to be observed. Faculty member will:

- provide the Academic Dean with an accurate and acceptable course description for the catalog by the deadline set in view of publication dates,
- provide the Academic Dean with a template syllabus for each course to be taught by the deadline date in advance of class sessions, including reference to specific institutional outcomes and specific department outcomes, indicators of how those outcomes will be measured, rubrics for assessment, the texts to be used, the required and suggested readings and/or assignments, and the

dates when these assignments are due,

- arrange for any guest speakers or field trips during class time in consultation with appropriate stipend through the Academic Dean's Office,
- be willing to review their syllabus with the Academic Dean, the Chairperson of the department and/or other members of the department with a view to assessing and developing the area offerings,
- collaborate with the Academic Dean and Academic Life Committee in assessing the suitability of current offerings and in curriculum development,
- when using classroom situations as a teaching method, meet with their class for the full class period on assigned days in the assigned place and at the assigned time,
- if using an alternate method of teaching, e.g., reading programs, etc., provide a balance between the work assigned and the opportunity for the student to complete adequately the assignment,
- advise the Academic Dean of any desired changes in class schedule or place in order to avoid conflicts,
- advise the Academic Dean of necessary cancellations of scheduled classes,
- arrange for adequate announcement of class cancellations, especially where non-resident students are involved, and provide for continuous progress of the class despite cancellations,
- cover adequately the material indicated in the syllabus; in no case should the instructor fail to cover at least 80% of the indicated material,
- either return or review with the students completed examinations and assignments within a reasonable length of time. If the examination or assignment cannot be returned, then the student will at least be informed of the grade for that examination or assignment.
- Provide a booklist to be published on *Populi* of books to be used in each course in sufficient time so as to have the materials available at the beginning of the course,
- provide the Library Director at the beginning of each course with a list of readings which will be required for each course, and which ought to be placed on the "Reserved Shelf" in the library,
- review student course evaluations and meet at the end of the Academic Year with a completed self-assessment with the Academic Dean.

#### *Additional Duties*

In view of the multi-faceted program of academic formation at Saint Mary Seminary, faculty members are expected to share the duties which may arise apart from the traditional classroom context. Thus, after consultation with the Academic Dean, faculty members will assume a responsibility for:

- acting as facilitators or theological consultants in Theological Reflection groups,
- serving as Symposium and Colloquium Advisors for students in the MA (Theology), the Master of Arts in Diaconal Ministry, and DMin programs
- serving as a Formation Advisor for the MDiv Program,
- tutoring students in an Independent Study program,

- participate in the assessment process of students and all four degree programs,
- participating in other programs as time and needs dictate.

### *Research and Publication*

The relation between the science of theology and the spiritual welfare of people places a serious obligation on teachers of theology and its allied students to continue their own personal study and research. Moreover, professional teachers of theology must not believe that they are adequately serving the Church if they limit their talents and efforts to the student in the classroom. Thus, the professional teacher of theology undertakes a ministry of proclamation and service through writing, publication, and public lecturing.

To facilitate the undertaking of a program of research, study, and writing, Saint Mary Seminary endeavors to provide an opportunity for its faculty members to receive a sabbatical leave of absence.

## **Sabbatical Policy**

### *Purpose and underlying Principles:*

PPF, 5<sup>th</sup> ed. #362 The seminary should provide time and financial support for seminary professors to maintain professional competence in their fields of specialization through participation in professional associations, study leaves, and sabbaticals.

### *Policy:*

The sabbatical leave of absence is an extended period during which the full-time faculty members are freed from obligations at the seminary so that they might devote themselves to a program of intense professional development.

Such a program may be for personal development, i.e., the upgrading of one's own competence; or the program may be more task oriented, i.e., for the production of some work; or the program may be a combination of both. In any case, the sabbatical leave should be well planned to utilize the time available in the best possible way.

### *Implementation Procedure:*

Saint Mary Seminary seeks to follow the policy agreed upon by the member schools of the Midwest Association of Theological Schools; namely, that:

After completing seven years of service as a full-time member of the school, a person is qualified to request a study leave of one semester and a summer, or a full two-semester. A written proposal is to be submitted to the Rector's Office, outlining the rationale for the person's interest, the scope of the project and its value to the seminary program, at least one year prior to the requested semester(s). In case of several applicants, judgment will be made by the Rector and the Academic Dean on the basis of the value of the proposal, seniority of the faculty member, and resources available. It is understood that at least two full years of service will be given to the seminary upon the completion of such a study leave. Full salary will be granted for any approved study leave, and an adequate living allowance will be allocated to priest members of the faculty.

**Revised and approved 11/13/2020**

## **Student Academic Counseling**

Realizing that classroom contact with the student is only one aspect of the educational process, Saint Mary Seminary follows a policy whereby the members of the faculty are readily available to students apart from class hours for discussion of class work and endeavor to be of assistance to students who appear to be encountering difficulty in studies.

Students should not hesitate to approach faculty members to make appointments for consultation.

A teacher should provide on a weekly basis a minimum of one hour of academic counseling time for every three credit hours of class time.

## **Professional Exchange**

Saint Mary Seminary has been most fortunate to develop a warm and friendly relationship with the other schools of theology of the Ohio region. The cooperative effort of these schools opens a wealth of resources in terms of library facilities and faculty.

As opportunities for the sharing of faculty resources become available, faculty members are expected to participate when reasonably asked to do so and to carry on their teaching activities with the same degree of professionalism as they would at Saint Mary Seminary.

In turn, visiting instructors at Saint Mary Seminary are expected to participate as fully as possible in the academic program of the seminary. Specific expectations are spelled out in each contract

## **Faculty Development**

### *Purpose and Underlying Principles:*

PPF, 5<sup>th</sup> ed. #359 In order to maintain a qualified faculty in accordance with ecclesiastical and professional standards, there should be a faculty review process that regularly evaluates performance and offers direction for professional development. Review processes should consider the professor's teaching skills, academic competence, scholarly development (including publications), participation in professional societies, manner of life, personal dedication to the goals of priestly formation, and commitment to the Church.

PPF, 5<sup>th</sup> ed. #361 Together, members of the faculty should engage in a continuing evaluation of the programs of the seminary. This evaluation should consider the changing needs of the students, the church in which they will serve, and the norms of higher education. To accomplish this continual renewal, the faculty needs to be in regular communication with academic and ecclesial groups outside the seminary.

### *Policy:*

The faculty (full-time, part-time/adjunct) of Saint Mary Seminary are dedicated to a policy of continuous development, both as a group and on an individual basis.

### Corporate Development

- The seminary is in continual contact with other theological schools, especially those in the Ohio region and with professional organizations which assist with the continued upgrading of the seminary. Individual faculty members will be expected to participate at various times in meetings as representatives of the faculty and the seminary.
- Meetings of the entire faculty (full-time and part-time/adjunct) are held each month during the academic year.

- Faculty workshops are held annually for evaluating the past and preparing for the future. These are usually held at the conclusion of the academic year and prior to the beginning of the fall term.

#### Individual Development

- Each faculty member (full-time and part-time/adjunct) is expected to maintain active membership in appropriate professional associations and to participate as fully as possible in their meetings. Delivering a scholarly paper at such meetings (even when the paper is not published) is strongly encouraged and affords the teacher an excellent opportunity to test his or her competence among peers.
- The seminary finances attendance at one professional meeting each year. Attendance at such meetings during the academic year will normally call for approval of the Academic Dean who has the responsibility for the continuity of the total academic program. Each full-time faculty member is awarded an annual \$2,000.00 continuing education allowance.
- All faculty members are expected to collaborate with other faculty members in identical or related fields from other institutions of higher learning in the area.
- The seminary desires the finest quality program of education for its students. It has, then, a special interest in the education of its own faculty members. Every effort will be made to assist the faculty members in their formal training and to encourage the completion of their own degree work.
- Faculty are encouraged to participate in service opportunities and ongoing learning in areas outside their expertise.
- To maintain and promote the quality of professors' teaching, it is mandatory that every course have a written (online) evaluation from each student. The evaluation is to be completed online during the last 15 minutes during the final class meeting of the term. The Registrar's office provides a standardized evaluation form available through the Online Course Management System (Populi). Completed evaluations are hidden from faculty until all grades are submitted. Faculty members have an opportunity to review their course evaluations online through the Course Management System (Populi).
- All full-time and part-time faculty members will complete a standardized self-assessment of their teaching and personal growth at the end of the spring term. The assessment will be used as part of a yearly dialogue with the Academic Dean. The assessment will be kept on file with the Dean's office. Each faculty member will have access to his or her file at any time. Specific issues, ideas or concerns raised by faculty are summarized by the Academic Dean and discussed at the fall faculty workshop.
- All faculty (full-time, part-time, and adjunct) members will meet with the President-Rector at the end of the spring term for a personal interview.

Yearly review of collective faculty development occurs during Fall and Spring Faculty Workshops. Review of individual development is discussed annually during personnel reviews with President-Rector.

## CHAPTER 5 THE PROGRAM OF INSTRUCTION

### General Academic Information

The following material includes information of a general nature and faculty policy appropriate to specific areas of the academic program of Saint Mary Seminary.

#### *Academic Year*

The Academic year is divided into two semesters of 15 weeks. The fall semester usually begins the last week of August and ends in mid-December. The spring semester begins mid-January and ends in mid-May.

#### *Summer Term*

A 14-week summer term, primarily independent study, is offered to Doctor of Ministry and Master of Arts Students. An occasional course may be taught during this time to meet student needs. Unit of Credit

The unit of credit is the semester hour and is based on the number of 55 minute class periods or equivalent devoted to a particular subject. One semester hour credit is granted for approximately 14 class periods.

#### *Class Attendance*

Class attendance is expected at every meeting of the course(s) for which students are registered unless they are granted the privilege of optional class attendance. Normally, illness or other sufficiently serious circumstances are the only legitimate reasons for missing class.

In case of absence, the student is responsible for class work, assignments, and/or examinations.

#### *Course Credit*

Course hours of credit are based on the number of 55-minute class periods, or their equivalent. One credit is granted for 14 class periods plus one class period for examination and assessment. The specific hours of credit for each course are given with its description.

#### *Student Credit Hour Load*

Students in the MDiv Program will normally carry a minimum load of 14 credit hours. They are expected to apportion a sufficient amount of study for each credit hour. Master of Arts students carrying at least 6 credit hours (three courses) are considered full-time students. Master of Arts in Diaconal Ministry are expected to carry to designated courses for each semester of the Permanent Diaconate Formation Program. All Doctor of Ministry Students carry four hours of credit a semester, including summers.

#### *Withdrawal and Credit/Audit Change*

To withdraw from a course or to change registration from credit to audit (or the reverse) without penalty, a student must obtain the official form from the Registrar. Failure to attend class or merely giving notice to the instructor will not be regarded as official notice of withdrawal and students will lose any deposits and receive a grade of "F" for the course. The last day to withdraw without financial penalty is indicated on the yearly academic calendar. Students who withdraw from a class after this date are responsible for the entire amount of the semester's tuition. (See the Finance section of this catalog for policies regarding tuition reimbursement in cases of withdrawal.)

### *Academic Evaluation*

Students usually undergo evaluation in all subjects at the end of each term. These evaluations may take the form of oral or written examinations, performance presentations, and research/ reflection papers. At times a mid-term assessment may be given, or a mid-term project may be required at the discretion of the professor.

The Master of Divinity Portfolio Capstone Presentation is scheduled around the third week of November. Generally, the last four weeks at the end of each semester are designated for the Ministry Colloquia and Master of Arts Symposia. These serve as summative and integrative evaluations for candidates enrolled in these programs.

### *Academic Integrity*

The goals and purpose of Saint Mary Seminary and Graduate School of Theology and its special relationship to the training of ecclesial leaders demands that students exhibit personal integrity and high ethical standards. Academic honesty is expected of every student involved in the Seminary's academic program. Therefore, unless other sources are appropriately indicated, all material which a student offers for a course must represent only his or her own work. Claiming the work of others as one's own or falsifying materials (e.g., term papers, exams, or reports, etc.) can result in failure for the specific assignment or the entire course, as well as suspension or expulsion from the Seminary or degree program.

### *Grading System*

Grade reports are given to the students at the end of each term. Term grades are based on oral and written class work and examinations.

The grade received is an evaluation of actual performance and the degree of mastery the student has manifested to the instructor.

Quality Points are used to calculate the student's GPA (Grade Point Average) and assigned based on a 4-point scale. See the current catalog for details.

An incomplete (I) is given only for serious reasons. If a student is unable to comply with a deadline, he or she must obtain permission for an "I" from the professor on or before the due date for the assignment. Course work must be made up within a designated time, usually one month, but no restriction is placed on the grade a student may receive.

Course work not completed during the extended time given for an Incomplete (I) results in a grade of "F".

Should a student in a degree program fail a required course, he/she must repeat the course. A failing grade is computed in the cumulative grade average.

The following descriptions serve as evaluative measures of the professor's assessment of student work. The use of pluses and minuses in the grading scale allows for an accurate evaluation of the student's performance within the range of each letter grade.

[A: 100–96%, A-: 95–93%] Outstanding achievement: exceptional aptitude and performance. The student has demonstrated a number of the following characteristics: an exceptionally good grasp of the course material; evidence of self-initiated reading; cooperation in course activities; manifestation of exceptional capability and originality; a command of appropriate vocabulary and superior ability to integrate and make associations with other material studied.

[B+: 92–91%, B: 90–87%, B-: 86–84%] Good achievement: a significantly higher grasp of the course

material, which goes beyond the required basic elements. The student has demonstrated a number of the following characteristics: a significantly more effective command of the material than is generally required; demonstrated ability to perceive applications of principles and relate them to other material; work distinctly above the average; investment in extra-curricular work on his own on course material; a personal grasp of principles so they can be discussed with ease.

[C+: 83–81%, C: 80–77%, C-: 76–71%] Satisfactory achievement: a grasp of the basic content, which enables the instructor to certify the required mastery of the material of the course. The following characteristics are usually present: a command of the basic course content and demonstrated ability to make generally correct applications of principles; demonstrated ability to express knowledge intelligibly; the standard performance expected.

[D: 70–65%] Poor achievement: a minimal grasp of course content and limited ability to apply principles learned. The following may further characterize this level: sub-standard achievement as related to graduation; the instructor believes the student would not profit materially by repeating the course; the student may advance to course or courses to which the given course is a prerequisite but with dubious prospects of success.

[F: Below 65%] Failure: failure to meet minimal requirements as specified by the instructor. The student must repeat the course if it is required for a degree program.

### *Academic Appeals*

Saint Mary Seminary reserves the right to discipline or dismiss a student who fails to meet the Seminary's or degree program's academic standards. Any student who objects to an academic decision can appeal that action by submitting a formal letter of appeal to the Academic Dean within ten days of the receipt of the evaluation or grade report. The letter should present the facts surrounding the student's complaint and include any pertinent documentation. If the appeal concerns a grade or academic decision, the Academic Dean will arrange a meeting with the student and the professor at a mutually agreed upon time. Depending on the nature of the complaint, such as dismissal from an academic program, the Academic Dean may select members from the Seminary community to serve on an Appeals Board. In requesting an appeal, the student agrees to be bound by the decision of the Appeals Board. The decision of the Appeals Board is final and not subject to further appeal. The decision and rationale are communicated in writing to the persons involved and are kept on file in the Academic Dean's office.

### *Grievances*

In non-academic matters, a student presents a formal letter to the Vice President/Vice Rector outlining the grievance. The Vice President/Vice Rector will determine the process for review and resolution and will maintain a file of all pertinent documentation of formal grievances.

### *Independent Study*

A full-time, degree-seeking student may participate in an independent study under the supervision of a faculty member with the approval of the Academic Dean. The student must first receive permission from the Academic Dean to approach a faculty member for an independent study. No student is permitted to take an independent study in a given area in a semester where an elective course in that area is offered, unless he/she has taken that elective course.

The aim of independent study programs is to provide the student with opportunities to pursue a problem or a project in depth and to obtain academic credit for such study. It is hoped that such studies would encourage originality and enrich the atmosphere of the seminary as a community of learning.

Independent study programs are open only to those who have completed two semesters of study and have the appropriate cumulative average in their degree program. Independent study is not to take the place of a required course in the curriculum and may not be contracted if a course in that area is taught in a given semester. Exceptions to this must be discussed with the Academic Dean.

A maximum of 6 credits will be accepted toward elective requirements. A student should carry no more than 2 credits of independent study in any one term with the exception of the DMin program.

Students are required to seek permission from the Academic Dean for independent study. The Academic Dean will provide a list of faculty members available for independent study for each term. Due to course load, a given faculty member may not be available for any independent study program. On the other hand, ordinarily, no faculty member will accept more than two students per semester for independent study without permission from the Academic Dean.

The study project is to be discussed with and approved by the faculty member who will sponsor the project in advance of registration.

At the time of registration, students must register for the independent study just as they would for any other course. At the time of registration, the student is to secure from the Registrar the Independent Study Registration Form, complete, and return it to the Academic Dean within four days after registration.

Final report forms and grades are to be submitted by the faculty member to the Academic Dean at the time final grades are due at the end of the term in which the student is registered for independent study. If the project is not completed at this time, the student will receive the grade of "I" for the project. The usual procedure for make-up work will then be followed.

### *Professional Appearance and Attire*

Saint Mary Seminary and Graduate School of Theology prepares men and women for formal ministry in the Church. Therefore, personal appearance and attire should reflect ministry standards. Commuter students are expected to dress modestly and respectfully and be well groomed for class and while on campus. Seminarians follow the house dress code and guidelines in the Handbook. The administration and faculty reserve the right to determine whether a student's appearance is acceptable.

### *Transcripts*

Saint Mary Seminary and Graduate School of Theology adheres to the Family Education Rights and Privacy Act of 1974 (Buckley Amendment). This act states that the written consent of the past or present student must be obtained before allowing transcripts to be released to any person or body, and such permission is granted only for the reasons specified in the written consent.

Students who wish transcripts of records to transfer to other schools or for other purposes should submit a signed request to the Registrar's Office at least two weeks in advance of need. To protect students and alumni, no telephone requests for transcripts will be honored. Transcripts are issued only at the request of the student, and official transcripts are sent directly to the college or university to which transfer is desired. A fee is required for each transcript requested. A Transcript Request form is available on the Seminary website and may be submitted either in writing or electronically.

Official transcripts are sent directly to institutions or agencies. Transcripts sent or given to students are marked "unofficial," are unsigned, and do not bear the Seminary seal. Transcripts are released only when all outstanding financial balances have been paid.

### *Academic Probation*

A degree-seeking student who falls below the minimum G.P.A. is placed on academic probation for the following semester. Students who remain on academic probation for three consecutive semesters will be dismissed from the program. Students who fail to show sufficient progress during academic probation are also subject to dismissal.

The Seminary reserves the right to refuse to admit or re-admit any student at any time should it be deemed required in the interest of the student or the Seminary to do so, and to require the withdrawal of any student at any time who fails to give satisfactory evidence of academic ability, earnestness of purpose or active cooperation in all the requirements for acceptable scholarship.

✓ Master of Divinity Degree students on academic probation:

At the close of each semester, a student is placed on academic probation if the cumulative grade point average falls below 2.00. The student is removed from probation at the close of the semester in which the grade average rises to or above 2.00. Placement on, retention, or removal from probation is noted on the semester grade report and on the permanent record.

The following rules govern a student on academic probation:

A student who remains on probation for three consecutive semesters will be required to withdraw for unsatisfactory academic performance.

A student who remains on probation for two consecutive semesters may choose: To continue the regular class-hour load and attempt to remove the probation the third semester, or to reduce the class-hour load and lengthen the time of the course of studies.

A student who remains on probation for three consecutive terms will be required to withdraw for unsatisfactory performance.

Upon the recommendation of the faculty a student on probation may be presented with one or more of the following:

- may be required to submit a progress report to the Academic Dean
- may have extracurricular activities curtailed, in the case of candidates for the priesthood
- may not be permitted to be admitted to Candidacy, to receive Ministries/Orders, or to enter the internship during that term in which he is on probation
- may be required to lengthen the time of the course of studies

Students who have withdrawn because of academic probation may seek re-admission. To be considered, however, they must demonstrate to the Committee on Admissions that they can do graduate work, usually by successfully completing graduate courses at another school.

✓ MA (Theology), MA in Diaconal Ministry, and DMin students on academic probation:

At the close of each semester, a student is placed on academic probation if the cumulative grade point average is less than 3.00. The student is removed from probation that semester in which the grade average rises to or above 3.00. Placement on, retention on, or removal from probation is noted on the term grade report and the permanent record.

No credit is given for a course in which a student earns an "F". A student must retake a failed required course the next time it is offered. If the failure is in an elective course, the student must take an equivalent elective in the same department. Exceptions to these policies (e.g., an independent study in a subsequent semester to make up a required course) are at the discretion of the Academic Dean.

An MA(Theology) student who remains on probation after the completion of 15 semester hours will be required to withdraw for unsatisfactory academic performance.

An MA in Diaconal Ministry student who remains on probation after two semesters must discuss their academic progress with the Director of the Permanent Diaconate Formation Program and the Academic Dean. It may be decided to continue the formation program but not seek the MA in Diaconal Ministry Degree. Classes will then be taken for audit.

✓ Doctor of Ministry students on academic probation

A DMin student who is on academic probation for two semesters or who earns a grade of "F" in any course is subject to dismissal from the program.

### *Educational Technology*

Access to the Seminary Internet system and other forms of educational technology is made available to students and faculty to enhance the educational experience and to improve their ability to communicate with others. The appropriate use of educational technology in class is both permitted and encouraged.

All classrooms are equipped for use of technology and Internet access. While in class students are expected to limit their use of personal technology to the course work at hand. Faculty may limit a student's use of personal technology if it is deemed to be a distraction or inappropriate or is detrimental to the learning environment.

The usual expectation of ethical behavior extends to the use the Internet and educational technology. While users are encouraged to conduct legitimate research on the system, any use of technology that panders to immoral behavior or attitudes is prohibited. Obviously civil and criminal laws must be obeyed. Users are reminded that they are responsible for observing the U.S. Copyright laws (United States Code, Title 17); obeying all licensing restrictions in connection with software that is downloaded or used in connection with the system and respecting the privacy of others. (See Internet Policy in Appendix)

### *Quality of Writing*

Since creative yet disciplined thinking and clear communication are essential elements of theological and ministerial practice, the ability to write clearly and expressively is an indispensable requirement for any student of Saint Mary Seminary. Applicants must possess suitable competence in English grammar and composition prior to their admission to the seminary. This competence must be demonstrated according to the instruments utilized by the seminary.

To ensure that this suitable competence is achieved and maintained, each faculty member will:

- commit him/herself to assist students who need to improve their writing skills. Such assistance may consist of:
  - ♦ providing numerous opportunities for the students to write throughout the course of the semester
  - ♦ providing opportunities for students to discuss their own written assignments with other students, attending not only to content, but to how the paper was written
  - ♦ making written assignments in "stages," requiring the students to submit drafts that will be critiqued and discussed with them by the faculty member and/or other students
  - ♦ asking the students to evaluate their own drafts prior to their discussion with the faculty member
  - ♦ discussing assignments the students have written with a view toward its overall composition, structure, grammar, style and spelling
  - ♦ providing written comments on papers that are clear and explicit
  - ♦ referring students with more serious writing problems to their Formation Advisor or to the Academic Dean, who will in turn assist the student in finding professional assistance.
  - ♦ comparing with other professors their assessment of the writing skills of the students

they have in common (This comparison should be ongoing and happen naturally, but in the first year of a student's participation in the program the Academic Dean will facilitate this discussion in a more formal way.)

- commit him/herself to the consistent application and enforcement of the seminary standards and policy on writing

This means including on all course syllabi the following note:

- ♦ Grading will reflect attention to writing skills.
- ♦ Each professor will determine how the grade will be affected and will specify this determination in writing using a rubric in the course syllabus.

While the above refers to all students, special attention will be given to identifying and remedying writing deficiencies in first year students. In addition, because writing skills are so important to priestly ministry, priesthood candidates must consistently demonstrate suitable competence in them. Therefore, the absence of such competence becomes a formational concern and is appropriate subject matter for student evaluation.

#### *Breaks during periods of instruction*

For classes that are two credit hours or more, the instructor is expected to provide a short break. For two credit classes the break is generally taken after the first 50 minutes of instruction and may be extended to no more than *ten minutes*. In a three-credit hour course, the professor may elect to take two short breaks of *ten minutes* or provide one break not to exceed 20 minutes.

#### *Class Assignments*

As a general guideline, the amount of work assigned to a student in a given course should be weighed to the number of credit hours of the course. For example, one credit hour should have no more than 500 pages of reading and no more than 5-10 pages of writing. For a two-credit hour course, 1000 pages of reading and 15-20 pages of writing is the norm. In a three-credit course, 1500 pages of reading and 25-30 pages of writing may be expected. In any course, reading will vary according to the type and difficulty of text, e.g., biblical commentaries, ritual texts, theology texts, etc. Professors are encouraged to prepare syllabi with these guidelines in mind.

#### *Student Assessment: Signature Assignments and Rubrics*

Instructors in each class are to designate one culminating assignment, presentation, paper, or examination as a signature assignment. This assignment is to capture the essence of the class objectives and ordinarily given the students the opportunity to demonstrate their competence. A rubric is to be designed with specific criteria to be used for grading. Both the rubric scores and the overall grade are recorded in the course gradebook on *Populi*. The results of this student assessment are further collated across the theological discipline into program assessment leading to program improvement.

Tests may be given at mid-term and/or from time to time during the term at the discretion of the professor although no specific days are set aside for such exams.

#### *Institutional Review Board (IRB) Compliance Review*

All Doctor of Ministry research projects (and in some cases, Master of Arts projects) must be reviewed by the Institutional Review Board (IRB). Saint Mary Seminary and Graduate School of Theology has entered into an agreement with John Carroll University to conduct this compliance review. The IRB assists in a review of Doctor of Ministry or Master of Arts Project proposals along with surveys or instruments that will be used for specific research on human subjects. The John Carroll University IRB will issue a review of the project and forward it to the Academic Dean of Saint Mary Seminary and

Graduate School of Theology. The IRB process must be completed prior to the student's scheduled prospectus symposium.

The primary goal of Institutional Review is to protect the rights and welfare of human subjects when they participate in surveys, interviews, or focus groups that result in systematized, generalizable knowledge intended for but not limited to publication or other public dissemination. The protocol for Institutional Review is based on federal regulation and Christian ethics, as well as informed consent.

The purpose of an informed consent is to help investigators protect research participants by informing them about the nature of the research, including the procedures to be followed and any associated risks or benefits to participation. In compliance with federal regulations, the IRB carefully reviews informed consent documents.

Project Review is generally required for the following:

1. Survey, interview, focus group and observational research involving human subjects
2. Evaluation Research, e.g., data is collected on a new course, technique, or pilot study to determine the effectiveness of the material or the manner in which material is collected, etc.
3. Some oral history, especially if it is to be published, e.g., topics that might cause distress or breach of privacy, etc.

Process

1. Faculty and Students must participate in CITI Training (Collaborative Institutional Training Initiative) online.
2. Students complete and submit their research proposal to IRB Office at JCU prior to Prospectus Symposium
3. Students will receive a response: Does the project come under IRB jurisdiction or not? a. Exempt b. Expedited c. Full Board Review

The Doctor of Ministry project forum director will guide students through the IRB review process. Further information regarding IRB policies, procedures, and sample forms may be found at <http://sites.jcu.edu/research/pages/irb/>

## **Courses at Other Institutions**

### *Transfer of Credit*

Students who have taken courses at other institutions before application to the seminary should submit all transcripts for review by the Registrar and Academic Dean. Credit for advanced standing applied to a degree program is based on the following criteria: (1) The graduate level courses are from an accredited institution. Theology courses will only be transferred from a Catholic university. (2) The courses transferred are equivalent in description and content to those required in the given degree program and course of study they are matriculating toward. (3) The student has received a minimum B (3.00) grade from the institution where the course was taken. (4) The credits were earned with 8 years of the application to Saint Mary Seminary and Graduate School of Theology. (5) Students may be required to submit a copy of course syllabi for final judgment by the Academic Dean.

#### ✓ Master of Divinity Program

Saint Mary Seminary regards its MDiv program of formation and study as a full-time occupation calling for the engagement of a person's time, talent, and ability during the academic year. Accordingly, no student may enroll for any degree program, course of studies, or program leading to certification at any other institution during the academic year. Because of special needs and interests, a student may enroll at another

institution during the academic year for a single non-theological course according to the following provisions:

- There must be prior approval of the Academic Dean.
  - Permission is given only to students with at least a “B” (3.00) average.
  - Non-credit language courses pursued during free time as a particular interest or hobby do not fall under the above provisions unless a student is under academic probation.
- ✓ Master of Arts Program

Participants in the Master of Arts (Theology) program may transfer no more than 10 credits of graduate theology completed in graduate institutions. Permission is needed from the Academic Dean along with a course description and syllabus. Transcripts must be sent to the Registrar’s office at the completion of the course.

✓ Master of Arts in Diaconal Ministry

Because this degree program is also a formation program for ordained ministry, transfer credit will usually not be accepted in fulfillment of the degree requirements. However, in individual cases applicants with a graduate theology background verified by transcript from a Catholic accredited graduate institution may be considered by the Director and the Academic Dean as equivalent. Not more than six (6) credits may be transferred.

✓ Doctor of Ministry Program

Participants in the Doctor of Ministry program may no more than six semester hours of doctoral level theology courses completed in graduate institutions. Prior permission is needed from the Academic Dean along with a course description and syllabus. Transcripts must be sent to the Registrar’s office at the completion of the course.

### *Course Evaluation*

It is mandatory that every course have a written standardized evaluation from each student which will be distributed during the last 15 minutes of the last class. The evaluations are submitted on a secure website, and verification of completion is sent to the registrar’s office either in writing or by e-mail within 24 hours of the last class. Professors do not receive their course evaluations until their grades have been submitted.

## **Records Directory: Policies and Procedures**

### *Confidentiality of Faculty Records*

Saint Mary Seminary recognizes that individuals have a right to their good name and reputation and privacy. At the same time, in order to carry on effectively its mission as an institution for both priestly formation and theological education, the seminary must gather and retain -- at least temporarily -- certain highly personal and sensitive information about its faculty. The seminary wishes to hold such information in trust and looks to traditional Church values and practice to help it to safeguard this trust in a responsible Christian manner.

These policies and procedures are published here so that both faculty and administrative personnel may understand and mutually respect the rights and responsibilities of the parties involved.

### *Categories of Information and Records*

President-Rector's (*hereinafter* ‘Rector’) File This file contains the following materials: any correspondence leading to appointment to the seminary faculty; appointment materials; official correspondence from the Chancellor (Bishop), appointment to the faculty; records of promotion; records

pertaining to sabbaticals; for diocesan priest faculty members, materials relating to the five-year assessment; for other faculty members, materials relating to appointment and continuation.

**Academic Dean's File** This file contains the following materials: course syllabi; course evaluations; for faculty members other than diocesan priest faculty, copies of contracts and any special arrangements; contracts for adjunct faculty members.

**Business Office File** The Business Office keeps certain information on file for the sake of administrative procedures. This information includes, in addition to directory information, data which might be valuable in case of emergency, such as the names and telephone numbers of persons to contact in case of an emergency, personal physician's name, medical history, medical insurance data, etc.

#### *Confidentiality and Access to Faculty Records*

Because of the personal and sensitive nature of much of this material access to it is limited to the faculty member, the President-Rector, (or the Vice-Rector in the absence of the Rector) and where pertinent to the Academic Dean during the tenure of the faculty member.

The seminary will exercise due care to protect the confidentiality of this material.

The files are kept until the departure of the faculty member. At that time the materials from the Rector's File and the Academic Dean's File are given to the Archivist. Access to the file is then limited to the Archivist, the Rector and the former faculty member. A copy of the appointment letter and the termination materials, however, are kept as part of the archives of the seminary. Materials from the Business Office File are destroyed with the departure of the faculty member.

#### *Confidentiality of Student Records*

Saint Mary Seminary recognizes that individuals have a right to their good name and reputation and privacy. At the same time, in order to carry on effectively its mission as an institution of graduate theological studies, the seminary must gather and retain -- at least temporarily -- certain personal and sensitive information about its students. The seminary wishes to hold such information in trust and looks to traditional Church values and practice to help it to safeguard this trust in a responsible Christian manner.

These policies and procedures are published here so that both students and seminary personnel may understand and mutually respect the rights and responsibilities of the parties involved. In order to ensure that a student's right to privacy remains inviolable, sensitive records will be retained only as long as the student is pursuing a course of action that is focused on receiving the conferral of an academic degree or is actively engaged in a continuing course of studies for personal or professional enrichment. Thereafter, the sensitive records will be destroyed as described below.

#### *Categories of Information and Records*

**Directory Information:** The following data is considered as internal directory information: a student's name, address, telephone number, date and place of birth; social security number; names of previous schools attended with corresponding dates, degrees earned, major field of study; dates on which Ministries, Candidacy, or Orders were received.

**Admissions File:** This file contains the following materials: any correspondence leading to application for admission; the admission application form; transcripts of academic work; Graduate Record Aptitude Examination results. All materials in the Admissions File may be reviewed by each member of the Admissions Committee in carrying out that committee's responsibility. The discussions of the Admissions Committee are held in confidence by its members. A summary of the discussion is prepared by the committee secretary.

After the completion of the committee's work and an applicant is accepted, the Admissions File becomes the basis of the Academic File and is held by the Academic Dean until the student completes the program, withdraws, or is dismissed. If an applicant is rejected, the Admissions File for the applicant is destroyed.

Academic File: Once an applicant is accepted, a permanent academic file is opened for that student. In addition to holding transcripts of previous academic work and, where applicable, GRE scores, this file will contain a record of all courses in which a student is enrolled and a note of withdrawal or the grade given for the course. The record also contains a cumulative grade point average and designates the academic program in which the student is enrolled. Dates on which degrees are awarded are also recorded. These records along with electronic backups are held permanently by the seminary and kept in fireproof cabinets under the supervision of the Registrar, the Academic Dean and the Archivist. Upon graduation, transcripts are also secured off-site at the Diocesan Archives

While registered for courses at the seminary students are given an unofficial copy of their transcript at the end of each term as a grade report.

Business Office File: The Business Office keeps certain information on file for the sake of administrative procedures. This information includes, in addition to directory information, material which might be valuable in case of emergency, such as the names and telephone numbers of persons to contact in emergency, personal physician's name, medical insurance data, auto insurance data, etc.

The Business Office also keeps a record of a student's financial responsibilities to the seminary and payments thereof, and a record of requests for certification of student status.

These records are kept as long as the accounts are active and as long as is necessary for the seminary to conduct its regular audit of financial records.

#### *Confidentiality and Access to Student Records*

Because of the personal and sensitive nature of much of this material access to it is limited on the part of students, faculty, and administrative personnel. Limiting access to this material is an effort to safeguard the confidential nature of the material as well as to assure that the information given in the records will be honest and accurate.

Much of the information contained in the files has been seen by the student; to some the student is required to waive the right of access, to some the student may choose whether he or she waives the right of access.

The seminary will exercise due care to protect the confidentiality of this material.

Admissions File: The gathering and safeguarding of this material is the responsibility of the President-Rector and the Faculty Secretary. Access to all this material is given to the members of the Admissions Committee to aid them in their corporate decision on an applicant. Knowledge of this material is held in confidence by the members of the Committee.

The student hereby agrees to waive access to all the material in the admissions file other than the application; transcripts of academic work; Graduate Record test scores; and recommendation forms unless the student has specifically waived the right of access to the recommendation in question.

Academic File: The Academic File is the responsibility of the Academic Dean, Registrar, and Archivist. Along with President-Rector and the Faculty Secretary, these would be the only persons who have normal access to this file.

Transcripts of grades will not be released unless a person requests such in writing. Normally official transcripts are sent from the institution, not through a student. The date and recipient of each transcript are noted in the file. Saint Mary Seminary and Graduate School of Theology complies with the *Federal Education Rights and Privacy Act (FERPA)*.

Upon occasion of an accreditation visit, random access to student academic records is permitted to appropriately authorized members of the evaluation team. The student hereby grants such access to allow for the evaluation of the institution's academic and administrative program.

Students may receive upon request a review of their Academic File from the Academic Dean.

Business Office File: This material is the responsibility of the Treasurer of the seminary who will see that it is kept confidential, and that access is given only to authorized Business Office personnel. Students have access to all the materials in their Business Office File.

*FERPA Compliance:*

The Federal Education Rights and Privacy Act (1974) is a federal law that protects the privacy of student education records. Saint Mary Seminary adheres to the stipulations of FERPA in the maintenance, retention, and release of student education records of eligible students.

Student rights include:

1. to inspect and review the student's education records maintained by the institution.
2. to request that the institution correct records they believe to be inaccurate or misleading. If the institution decides not to change the records, the student has a right to a formal hearing and to place a statement in the file regarding the contested information.

Saint Mary Seminary requires the written request from the eligible student (current or previous) to release education records to a third party.

*Statement of Acceptance*

Having read and understood the Policies and Procedures for Safeguarding Confidentiality of Student Records I support the seminary's policy. I agree to abide by these Policies and Procedures. I hereby waive access to certain records as stated in the Procedures and Policies and offer my signature in support of my intent.

Signature and Date: \_\_\_\_\_

*Confidentiality of Seminarian and MDiv Student Records*

Saint Mary Seminary recognizes that individuals have a right to their good name and reputation and privacy. At the same time, in order to carry on effectively its mission as an institution for both priestly formation and for the development of ministerial competence in its MDiv students, the seminary must gather and retain -- at least temporarily -- certain highly personal and sensitive information. The seminary wishes to hold such information in trust and looks to traditional Church values and practice to help it to safeguard this trust in a responsible Christian manner.

These policies and procedures are published here so that both seminarians and seminary personnel may understand and mutually respect the rights and responsibilities of the parties involved. In order to ensure that a seminarian's right to privacy remains inviolable, sensitive records will be retained only as long as the seminarian is pursuing a course of action that is focused on receiving a call to priestly Orders in due course.

Academic File: Once an applicant is accepted for the seminary a permanent academic file is opened for that seminarian. In addition to holding transcripts of previous academic work and GRE scores, this file will contain a record of all courses in which a seminarian is enrolled and a note of withdrawal or the grade given for the course. The record also contains a cumulative grade point average and a note of the academic program in which the student is enrolled. Dates on which degrees are awarded are also recorded.

These records along with electronic, paper, and microfilm backups are held permanently by the seminary and kept in fireproof cabinets under the supervision of the Registrar, the Academic Dean and the Archivist. Upon graduation, transcripts are also secured at the Diocesan Archives.

members, the seminary Spiritual Director and, at times, other Spiritual Directors, can request access to this file from the Rector to aid them in their formational and spiritual direction responsibilities. The Rector will note in the file the date and name of the person to whom information was passed on or who was given access to the file.

Upon occasion of an accreditation visit, random access to seminarian academic records is permitted to appropriately authorized members of the evaluation team. The seminarian hereby grants such access so as to allow for the evaluation of the institution's academic and administrative program.

## **Admission Policies**

### **Admission to the Master of Divinity Program (2023-2024)**

#### *General Academic Requirements*

A bachelor's degree or its equivalent from an institution accredited by a regional accrediting association is required for admission.

College courses prior to theological studies should provide the cultural and intellectual foundations essential to an effective theological education. They should furnish the student with the tools of learning proper to an educated person and result in increased understanding of the world.

Admission Requirements for the MDiv program include:

- at least 12 semester hours of Theology in courses distributed normally over the areas of Old and New Testament History and Literature; World Religions; Catholic Theology; and the Principles of Liturgical and Ascetical Theology
- at least 36 semester hours of Philosophy normally including courses in logic or epistemology, ethics, metaphysics or natural theology, and the philosophy of the human person and contemporary philosophy
- test scores from the Graduate Record Aptitude

Furthermore, the seminary reserves the right to give entrance or qualifying examinations in any of the above categories. A student, however, with a bachelor's degree who needs fewer than 36 semester hours to acquire the competencies above may be admitted with the understanding that it is necessary to fulfill them through a two-year Pre-Theology Program. This would obviously lengthen the seminary program to six years (two years of philosophy, four years of theology).

Under special circumstances, the Committee on Admissions may waive or modify at its discretion any of the above academic admission requirements, e.g. waive the GRE for someone who has begun graduate level work or enters with a Masters' Degree in another field.

#### *Candidates for the Roman Catholic Priesthood*

Applicants should understand that diocesan priesthood vocation is a call to service of the local Church that comes from the local Church and, therefore, on-going formation is subject to the scrutiny of that local Church of which the seminary is an integral part.

The applicant should be open to developments in Church life and practice and be desirous of exercising a leadership role in the Church. They are expected to prepare themselves for a life-long commitment to the priesthood.

Prospective students who intend to prepare themselves for ordination must be sponsored by a Bishop or a Religious Superior. To the extent permitted by its primary mission, the seminary will make efforts to

accommodate candidates for the priesthood from religious communities and other rites.

These applicants must provide, in addition to the documents required of all full time, degree seeking students, Baptismal and Confirmation certificates; Marriage certificates of parents from Church records; character testimonials from the pastor and the administrative official from the school last attended; and letters of recommendation. These applicants are required to provide an autobiography or personal history which includes a vocation discernment statement.

Students from a college seminary are required to have a positive evaluation and recommendation from the seminary faculty.

Each applicant whether from the Diocese of Cleveland, other dioceses or religious communities, must be considered by the Admissions Committee. Before final acceptance, the applicant will be interviewed individually by five members of the Committee.

Prior to final acceptance by the Admissions Committee, the applicant will be expected to undergo a physical and psychological examinations by professionals approved by the seminary.

Applications are generally due prior to June 1<sup>st</sup>. However, deadlines may be adjusted due to late applicants and circumstances unforeseen by the Admissions Committee.

### **Admission of International Seminarians**

#### *Purpose and Underlying Principles:*

*Ratio Fundamentalis Instutionalis Sacerdotalis* 2016 #27. There are others who, feeling called by the Lord, leave their own country, in order to receive formation for the priesthood elsewhere. It is important to pay attention to their personal history and to the background from which they have come, and to assess carefully the motivations for their vocational choice, establishing a dialogue with their Church of origin whenever possible. In any case, during the process of formation it will be necessary to find ways and means to ensure an adequate integration, without underestimating the challenge of cultural differences, which can, at times, make vocational discernment rather complex.

PPF #6: 270. For international seminarians, English-language study (for those for whom English is not the primary language) and an acculturation program should be completed prior to beginning the propaedeutic stage. Continued study of English and acculturation during the propaedeutic stage is also vital. It is helpful, and sometimes necessary, that spiritual direction and some human formation during this stage be provided in the first or primary language of the seminarian to allow for adequate vocational discernment.

PPF #6: 287. As stated earlier in the propaedeutic stage, international seminarians should complete an acculturation program and receive adequate instruction in the English language (if English is not their primary language), often in an ESL (English as a second language) program of study, prior to beginning the propaedeutic stage. Regional accrediting agencies require adequate proficiency in the English language as demonstrated by a TOEFL (Test of English as a Foreign Language). In addition to the study of US history and culture and of the English language, these programs may also supplement the seminarians' academic and pastoral background as a preparation for the study of philosophy and theology.

PPF #6: 56. Ultimately, it is the responsibility of the diocesan bishop or major superior of the institute of consecrated life or society of apostolic life to decide whether to admit applicants into priestly formation, in accordance with the criteria which have been properly established.<sup>103</sup> The diocesan bishop or major superior of the institute of consecrated life or society of apostolic life shares his responsibility with the vocation director or vocation team, perhaps also with an admissions board, and with the local parishes.

The admissions process requires sacramental records, an autobiography, a review of psychological and medical assessments (with due regard for CIC, c. 220; CCEO, c. 23), interviews, transcripts, criminal background checks, and immigration documentation as well as letters of reference.<sup>104</sup> Diocesan bishops, major superiors, and rectors must have moral conviction about the psychological and physical health of those they admit into priestly formation. In particular, they must be assured that applicants have a requisite level of affective maturity and the capacity to live celibate chastity. They will determine the means necessary to arrive at such certitude, including, for example, their own interviews with applicants, the reliable testimony of those who have known the applicant, and psychological and physical assessments made by expert consultants.

### *Policy:*

To support international seminarians in their academic, vocational, and cultural transition to graduate study at Saint Mary Seminary, as required by the *Ratio Fundamentalis Institutionis Sacerdotalis* (2016) and the *Program for Priestly Formation in the United States of America, Sixth Edition*, the following will be implemented, effective Fall 2022:

### *Admission*

Admission of international seminarians to the Saint Mary Seminary and Graduate School of Theology is initiated by the Bishop of the sponsoring diocese or Major Superior of a religious community, and includes conversation with and approval of the Bishop of the Diocese of Cleveland and the Rector of the Seminary. A letter affirming good standing for an applicant in a religious community or a letter of suitability for an applicant for Orders is requested prior to a final admission decision. Once approval is finalized, the following requirements are in effect for non-native English-speaking seminarians:

1. Ordinarily the philosophy requirement is completed prior to admission to the major seminary.
2. The TOEFL-iBT (Test of English as a Foreign Language – internet-based Test) must be taken by the candidate, and scores must be sent electronically to the Registrar of the seminary. Minimum total score of 80 required, with no category lower than 20. Exceptions are considered on a case-by-case basis. [Register for the TOEFL-iBT (home edition) at <https://www.ets.org/toefl>. Be sure to select Institution # D231 Saint Mary Seminary and Graduate School of Theology]
3. The student has been selected and recommended by the formation faculty of the sponsoring diocesan seminary or sponsoring religious community. All academic transcripts, sacramental records, relevant formation evaluations, testimonials, and other admission documentation is sent to the Rector of Saint Mary Seminary prior to the issuance of the acceptance letter.
4. The student has and presents a valid passport from the country of citizenship.
5. Saint Mary Seminary PDSO/DSO initiates the issue of the acceptance letter and I-20 Certificate of Eligibility for Nonimmigrant (F-1) Student Status – For Academic and Language Students. The student presents all necessary documentation to the consulate of the country of citizenship to complete the process to be issued a valid student F-1 visa for study in the United States. It is understood that the student always abides by all applicable immigration procedures during the duration of the program of studies in the United States, including but not limited to international travel. Failure to cooperate may result in termination of the student visa.
6. The sponsoring diocese or religious community is ordinarily responsible for financial support associated with seminary academic and formation program, including tuition, fees and living expenses.
7. Once all admission procedures have been completed, a travel date is set. Ordinarily, the

international seminarian arrives at Saint Mary Seminary at least six months prior to the start of the academic semester to allow for a period of language, acculturation, and formational transition as a preparation for theological study and continued vocational discernment.

### *Implementation Procedure*

#### Orientation to Graduate Study and Seminary Life

To assist the international seminarian to prepare for successful graduate study, a program of orientation—adjusted according to the student’s needs—may include the following pastoral, language\*, and formational experiences. (\*Regional accrediting agencies require adequate proficiency in the English language. Saint Mary Seminary is accredited by the Higher Learning Commission and requires adequate proficiency in the English language.) Suggested courses for the orientation period include the following:

##### PAS 501 — Formation for Fraternal Communion

Goal: Personal formation and integration into the seminary community—Human and Community Accompaniment. This community leads the seminarian, through ordination, to become part of the ‘family’ of the presbyterate, at the service of a particular community. 3 Credits

##### PAS 502 — Discernment, Prayer, and Priestly Identity

Goal: Spiritual Accompaniment—Introduction to the spirituality of the diocesan priest: The seminarian is introduced to the spiritual practices which are foundational to the priest’s life of prayer. In addition, the liturgical and devotional life of the seminary community are presented as normative and formative. 3 Credits

##### PAS 503 — English Language Proficiency for Graduate Theological Studies

Goal: Intellectual Accompaniment—Classes are provided, either on campus, at a certified ELS site, or with the assistance of a certified ESL instructor, to assist the international seminarian in acquiring English proficiency in preparation for graduate theological studies and ongoing priestly formation. Speech therapy for accent reduction is available as needed. 3 Credits (Continued study)

##### PAS 504 — Introduction to Pastoral Ministry in an American Catholic Parish

Goal: Cultural Competence for Priestly Ministry—Accompaniment for Pastoral Ministry: The program prepares candidates for priestly ministry, either incardinated in the Diocese of Cleveland, or returning to priestly ministry in their native country. 3 Credits

#### Program of Studies:

##### Master of Divinity Degree (MDiv) (normative)

- The seminarian pursues the usual Master of Divinity Degree: 113 graduate credits; minimum GPA: 2.0 on a 4-point scale.
- If the seminarian achieves a cumulative GPA of 3.0 on a 4-point scale in the required courses of the first and second year of the MDiv program, he is eligible to also pursue the Master of Arts (Theology) degree during the remainder of the academic program.

**Revised and Approved August 17, 2022. Effective September 1, 2022**

### **Admission to the Master of Arts (Theology) Program**

While the primary purpose of Saint Mary Seminary is the formation of men for the priestly ministry in the Diocese of Cleveland, the seminary recognizes that its academic program may be of service to those who are engaged in other forms of ministry.

Upon request, prospective students will be provided with a personal application form which should be completed and forwarded to the Registrar or Academic Dean. As indicated on the application, the

applicant must request that an official transcript of credit earned from ALL colleges and graduate schools previously attended by sent directly to the seminary as well as the results from the Graduate Record Aptitude Examination. The GRE may be waived if the student has a Master's Degree with a minimum GPA of 3.0

Students should make their application to the program prior to the start of the semester they wish to enroll.

After the application and other records have been received, letters of recommendation may be requested from former professors or others familiar with the applicant's ability and probable performance as a graduate student.

*Master of Arts Program Prerequisites:*

- a Bachelor of Arts degree or its equivalent from an institution accredited by a regional accrediting association
- suitable test scores from the Graduate Record Aptitude Examination (if no graduate work has been previously done)
- an undergraduate background supported by undergraduate achievement which would indicate the ability to engage successfully in graduate theological studies (It is most desirable that this background include courses in philosophy and religious studies as well as courses in languages.)
- for those pursuing a double degree program (both the Master of Divinity and the Master of Arts degrees), completion of at least one year in the Master of Divinity program while maintaining at least an accumulative "B" (3.00) average

Normally application deadlines are August 1 (for Fall admissions); December 1 (for Spring admissions) to assure completion of the application process prior to the beginning of the new semester. After the application and other records have been received, letters of recommendation may be requested from former professors and others familiar with the applicant's ability and probable performance as a graduate student.

### **Admission to the Master of Arts in Diaconal Ministry**

Applicants to Saint Mary Seminary and Graduate School of Theology for the Master of Arts in Diaconal Ministry requires acceptance into the diocesan formation program for the Permanent Diaconate. In addition, applicants must have a bachelor's degree or its equivalent from an institution accredited by a regional accrediting association.

The academic credentials required for admission to the Permanent Diaconate require the names of the elementary, junior high or middle school, and senior high schools that an applicant attended; in addition, applicants must submit official transcripts from all college or university that applicants have attended. These transcripts are to be sent directly to the Registrar of Saint Mary Seminary and Graduate School of Theology. Applicants must also indicate any other specialized training that he has received.

### **Admission to the Doctor of Ministry Program (DMin)**

*Applicants to the Doctor of Ministry Program (DMin)*

Any ordained minister, religious, or layperson who has been engaged in full-time ministry for at least three years, may apply for admission to the DMin program provided the following academic professional, and ecclesial requirements are met:

## Academic Requirements

A Master's Degree from an accredited university in theology or a ministry-related area which includes studies in systematic theology, Scripture Professional historical studies, liturgical-sacramental theology, and pastoral theology.

Additional post-graduate courses in any of the above areas of theology or in a ministry-related field; e.g., lay ecclesial ministry, Catholic education, chaplaincy, etc. Applicants may be required to take additional graduate theology courses as pre-requisite to assure sufficiently broad theological background to engage in doctoral studies and the pastoral project.

Official transcripts of all academic work that validates a "B" (3.0) cumulative GPA. Saint Mary Seminary has the right and responsibility to determine if it will accept credits completed at other accredited graduate institutions for admission to the Doctor of Ministry program. Credits must directly relate to theology or a ministry field, have been earned within 10 years of the application to the Doctor of Ministry program, and awarded a minimum of "B" (3.0) grade.

## Professional Requirements

The applicant must have completed at least three years of full-time formal ministry in a Catholic parish, school, or institution. Preferably, the applicant should have demonstrated leadership skills and experience. The applicant must currently be assigned to a place of ministry that can serve as a field context throughout the duration of the Doctor of Ministry program.

## Ecclesial Requirements

Letters of Recommendation (At least two of the following:)

- A letter of recommendation from one's ecclesiastical superior (e.g. Bishop, Pastor, Religious Superior, etc.) attesting to the applicant's overall suitability for the academic, ministerial, and leadership expectations of the Doctor of Ministry program.
- A letter from one's immediate ministry supervisor attesting to the applicant's personal qualities, leadership ability, academic aptitude, and spiritual motivation for doctoral studies.
- A letter from a former professor regarding the applicant's ability to complete the Doctor of Ministry program.

## Writing sample—Theological Reflection

The applicant presents a theological reflection of 1000-2000 words which briefly presents the applicant's purpose, interest, and motivation to engage in advanced professional doctoral studies. Specifically, select a Scripture passage which provides a theological foundation for one's ministry. Interpret the passage in light of one's theological tradition as well as one's pastoral and vocational background. The reflection should include the following:

1. Reflect on the cultural context of one's ministry and its theological implications.
2. Reflect on one's personal ministerial identity.
3. Reflect on one's ministerial history that prepared him/her to engage with peers in doctor-al studies.
4. Reflect on one's readiness and motivation to engage in personal and spiritual formation for ministerial leadership.
5. Reflect on one's purpose and ministerial goals for undertaking the Doctor of Ministry degree program.

### Academic Research Writing Sample

The applicant submits a research paper from previous academic work at the graduate level, which includes research citations and bibliography, preferably using Turabian (Chicago Style). For students who apply to the Doctor of Ministry degree program ten or more years after their MA degree, an alternate writing sample will be substituted for the research paper.

### Application and Interview

In addition to the above materials, the applicant completes a four-part application packet that includes all graduate transcripts, biographical information, and synopsis of ministry involvement. Upon receipt of all the above materials, along with the letters of recommendation and theological reflection, a personal interview is scheduled with the members of the Admissions Committee which assesses the applicant's suitability and readiness for the Doctor of Ministry degree program. The Admissions Committee may accept or decline the application for the program; or the committee may determine that additional course work in theology or more experience in ministry is required for admission.

### **Transient and Continuing Education Students**

Those students who meet the academic requirements may apply for admission to specific courses. They may enroll as Continuing Education or Transient students for credit or audit.

In these cases, persons interested in enrolling in Saint Mary Seminary will follow these procedures:

- Upon request, prospective students will be provided with a personal application form which should be completed and forwarded to the Registrar.
- The applicant must request that an official transcript of credits earned from ALL colleges previously attended be sent directly to the seminary unless the person intends to enroll as a Transient student.
- Transient students must have the written permission of the Academic Dean or other official of their school before they will be admitted to pursue courses at Saint Mary Seminary.

## **Academic Degree Programs**

### **Master of Divinity Program (MDiv)**

(See PPF 6<sup>th</sup> edition, #261-267)

The Master of Divinity (MDiv) program is the basic program of graduate professional education. The basic sequence of 113 semester hours is organized into 5 general areas: Biblical Studies, Historical Studies, Systematic Theology, Pastoral Theology, and Liturgical/Sacramental Theology. The course sequence is so arranged that there is a progression from revelation to a systematic understanding and application of principles to the mission of the Church as required in parochial ministry.

The program is professional in orientation, yet truly academic in that it demands extensive integrative study and the adequate use of research methods. The student is prepared to carry out ministry in a creative and responsible fashion.

The Master of Divinity degree is the normative degree to prepare men for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings, following guidelines of the Association of Theological Schools. The Master of Divinity Program incorporates the components from *The Program for Priestly Formation*.

#### *Master of Divinity Degree Program Goals Linked to Institutional Outcomes*

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that over-arch all four degree programs. These outcomes define our reflective identity and vocation as a seminary and are linked to specific programmatic goals for the Master of Divinity program.

<b>Institutional Outcomes</b>	<b>Goals of the Master of Divinity Program</b>
<p><b>Christian Discipleship</b> Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian worldview that influences actions and interactions</p>	<p>The student:</p> <ul style="list-style-type: none"> <li>● Demonstrates a participation in the Eucharist as the source of pastoral charity, the love that animates and directs those who walk in the footsteps of the Good Shepherd (no. 229a).</li> <li>● Exhibits a commitment to the Church in its mission, manifested in a relationship with the Word of God (no. 229e).</li> <li>● Can pastorally apply ethical and moral principles to the lives of the People of God (no. 332)</li> </ul>
<p><b>Formation</b> Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<ul style="list-style-type: none"> <li>● Demonstrates integration of the benchmarks for human maturation (no. 115).</li> <li>● Values, integrates, and uses assessment feedback from faculty, spiritual directors, field supervisors, and peers (nos. 168, 172, 371).</li> <li>● Engages in self-assessment based on the PPF and recognizes the need for ongoing formation (no. 167)</li> <li>● Demonstrates an ability to live a life:</li> <li>● permeated by the charge to teach, to sanctify and to govern (no. 43a)</li> <li>● of prayer centered in the Eucharist, the Liturgy of the Hours, and the liturgical cycles (no. 43b)</li> <li>● of obedience that is apostolic, communal, and pastoral (no. 43e)</li> <li>● in communion with one's bishop and the presbyterate (no. 43f)</li> <li>● of celibate chastity (no. 43h)</li> <li>● Adheres to professional and ethical norms of conduct for ministry (no. 21j).</li> </ul>
<p><b>Theological Thinking</b> Analyzes and critically responds to the various expressions of Christian faith traditions and presbyterate praxis and uses the insights other fields of study contribute to the understanding of those expressions.</p>	<ul style="list-style-type: none"> <li>● Demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental, and pastoral theologies of the Church (no. 265)</li> <li>● Engages in critical thinking and ministerial practice which includes:</li> <li>● engagement in theological research (no. 486).</li> <li>● employment of theological and pastoral methodologies which clearly relate to the truths revealed by God and contained in the Deposit of Faith (no. 349).</li> <li>● analysis of a variety of theological texts and traditions (no. 348).</li> <li>● synthesis of insights from a variety of theological disciplines in light of pastoral situations (no. 264).</li> <li>● Engages in Theological Reflection (no. 345).</li> </ul>
<p><b>Communication</b> Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> <li>● Demonstrates an ability to read and reflect critically (no. 283a).</li> <li>● Demonstrates an ability to speak clearly and meaningfully:</li> <li>● preaching, oral proclamation (no. 370a).</li> <li>● social-interpersonal communication (no. 91).</li> <li>● articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</li> <li>● development of a verbal and non-verbal liturgical presence (no. 293).</li> <li>● Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity (no. 311).</li> </ul>

<p><b>Collaboration</b>          Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> <li>● Participates and engages in a productive way with co-workers in ministry (i.e., pastoral staffs, diocesan structures, ecumenical-interfaith relationships, etc.) (no. 367).</li> <li>● Appropriately values diverse ecclesiologies,, theological positions, cultures and global perspectives and responds with prudence to erroneous positions (no. 352).</li> <li>● Demonstrates leadership skills to achieve common goals of the community (no. 369).</li> </ul>
--	---

*Candidates for the Roman Catholic Priesthood*

Applicants should understand that the diocesan priesthood vocation is a call to service that comes from the local Church, and therefore, on-going formation is subject to the scrutiny of that local community of which the Seminary is an integral part.

Applicants should be open to developments in Church life and practices to prepare them for a lifelong commitment to the priesthood.

A Bishop or a Religious Superior must sponsor prospective students who intend to prepare themselves for ordination. To the extent permitted by its primary mission, the Seminary will make efforts to accommodate candidates for the priesthood from religious communities and from other rites.

Applicants must provide, in addition to the documents required of all full-time, degree-seeking students, Baptismal and Confirmation certificates; Marriage certificates of parents from Church records; character testimonial from the pastor; and letters of recommendation. In addition, applicants are required to provide an autobiography or personal history, which includes a vocational discernment statement. Students from a college seminary are required to have a positive evaluation and recommendation from their seminary faculty.

The Admissions Committee must consider each applicant, whether from the Diocese of Cleveland, other dioceses or religious communities. Prior to acceptance by the Admissions Committee, each applicant will be expected to undergo physical and psychological examination by qualified professionals approved by the Seminary and appropriate background checks

Applications are generally due prior to June 1<sup>st</sup>. However, deadlines may be adjusted due to late applicants and circumstances unforeseen by the Admissions Committee.

Candidates for the Roman Catholic priesthood are to have access to a vehicle.

*Master of Divinity (MDIV) Curriculum*

Curriculum Requirements: 113 semester hours

<i>Sacred Scripture hours</i>	18
Biblical Hermeneutics	2
<i>Hebrew Scriptures</i>	
Pentateuch and Historical Books	3
Prophetic Literature	2
Psalms and Wisdom Literature	2
<i>Christian Scriptures</i>	
Synoptic Gospels and Acts	3

Pauline Literature & Catholic Epistles	2
Johannine Literature	2
Scripture Area Elective	2
<i>Ecclesiastical History hours</i>	<i>10</i>
Church History I	3
Church History II	3
Area Electives	4
<i>Systematic Theology hours</i>	<i>25</i>
Fundamental Theology	3
God: One and Three	2
The Paschal Mystery	3
Christian Anthropology	3
The Christian Church and Churches	2
Fundamental Moral Theology	3
Christian Sexuality	2
Justice and Christian Moral Life	3
Bioethics	2
Mary and the Saints	2
<i>Liturgical and Sacramental Theology hours</i>	<i>22</i>
<i>Sacramental Theology Hours</i>	<i>14</i>
Liturgical-Sacramental Theology	3
Baptism and Confirmation	2
Eucharist	3
Holy Orders	2
Marriage	1
Penance and Anointing (with practicum)	3
<i>Liturgical Theology Hours</i>	<i>10</i>
Liturgical Preaching I	1
Liturgy and the Art of Ritual	2
Liturgical Preaching II	2

Students enrolled in the Master of Divinity degree program maintain an electronic academic portfolio for the duration of their studies. The portfolio benchmarks writing skills, performance abilities in preaching and liturgical presiding, and leadership qualities. The portfolio gives evidence of the student's integration of the human, spiritual, intellectual, and pastoral domains that document his personal growth and development toward priestly ministry.

At the end of each semester, the student posts the required assignment to the portfolio and writes a reflection on the required artifact based on the particular assignment's criteria. The instructor (or F.E. supervisor) responds to the written student assessment by posting his/her evaluation and constructive comments. The student and his Formation Advisor access this material to discuss areas for growth and identify future learning goals. For details and directions for the MDiv Portfolio, please refer to the *Percorso Handbook*.

### *Portfolio Capstone Symposium*

Toward the end of the first semester of the fifth year, the student, working with his Formation Advisor, edits his portfolio to create a 20-minute presentation that synthesizes areas of growth and challenge as he completes the degree program. A board comprised of the student's Formation Advisor and two assigned faculty members react to the presentation and engage the student in a guided discussion on questions such as: Where have you seen interplay and integration in the four pillars of formation? Cite examples from your portfolio. What mentoring do you still need as you prepare to begin ministry? What areas of ongoing formation have you identified in your portfolio synthesis? The board will render a "pass," or "fail" decision on the overall quality of the student's presentation, analysis and responses to questions by the faculty.

### *Preparation for the Capstone Symposium*

During the seminarian's fourth year of theology, under the supervision of his Formation Advisor, the seminarian begins to reflect on his growth in integrating the four domains: human, spiritual, intellectual and pastoral in preparation for priestly ministry. In monthly meetings with his Formation Advisor, the seminarian may begin to prepare for his fourth year evaluation using the following guided questions. This reflection should be summarized in his written self-evaluation for the formation faculty addressing his qualities for ministry, skills and accomplished goals that can be presented in the external forum as evidence for readiness for priestly ordination. This reflection also serves to begin proximate preparation for the Capstone Symposium for the month of November in his Fifth Year.

The following *guided questions* are categorized using the "Four Pillars or Domains" outlined in the Program for Priestly Formation (Fifth Edition) which are based on *Pastores Dabo Vobis*. They also include the five institutional convictions and the outcomes for the Master of Divinity Degree Program.

### *Human and Spiritual Formation*

Human formation leads to and finds its completion in spiritual formation. Human formation continues in conjunction with and in coordination with the spiritual, intellectual, and pastoral dimensions of formation. It steadily points to the center, which is spiritual formation. "For every priest his spiritual formation is the core which unifies and gives life to his *being* a priest and his *acting* as a priest" (*Pastores dabo vobis*, no. 45). The basic principle of spiritual formation is contained in *Pastores dabo vobis*, no. 45, and is a synthesis of the teachings in *Optatam totius*: to live in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit. This is the foundational call to discipleship and conversion of heart.

-- *Program for Priestly Formation* (5<sup>th</sup> Edition), 106-107

### *Christian Discipleship*

Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian worldview that influences actions and interactions.

--*First Institutional Outcome for Master of Divinity Degree* (2007)

### *Formation*

Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional, and ecclesial growth.

--*Second Institutional Outcome for Master of Divinity Degree* (2007)

The following questions or issues for reflection must be answered in light of that which is treated in the external forum. Matters that are treated exclusively in the internal forum, considered ordinarily only in the context of spiritual direction or sacramental reconciliation, are not to be utilized in discussing what follows.

- In what ways has your engagement in the four pillars of priestly formation shaped your understanding of and ability to act out of living in intimate and unceasing union with God the Father through his Son, Jesus Christ, in the Holy Spirit?

In preparing your answer, consider the following:

- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, use of assessment feedback from formation sessions, peer reviews and formation faculty evaluations, friendships, a life of virtue, etc.) have assisted you to *understand* what it means to live in intimate and unceasing union with God and to be able to communicate this understanding to others.
- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you to *act out of* your relationship with God, valuing the ethical and moral principles of the Christian life. In what ways has this acting out revealed or supported a distinctly priestly way of being in comparison to what every Christian is called regarding discipleship and conversion of heart?
- Are you willing to commit yourself to a life of service in the Church's ministry of teaching, sanctification and pastoral leadership?

As an ordained priest, what do you envision yourself building upon from your seminary formation in order to develop further your intimate and unceasing union with God? Give examples in each of the four pillar areas of formation. The *PPF* identifies the seminarian's and the priest's spirituality as being "a spirituality of communion rooted in the mystery of the Triune God and lived out in practical ways in the mystery of ecclesial communion" (*PPF*, 108).

- How have you developed as "a man of communion" in each area of the four pillars of formation?
- How has this development specifically assisted you in understanding and living out a spirituality of communion?
- What are the practical ramifications of your spirituality of communion as a baptized member of the Church, as an official minister and representative of the Church, and as an ordained priest of the Church?
- Are you willing to commit yourself to celibate chastity for the rest of your life? Cite examples for the formation program (coursework, liturgical life, field education, personal prayer) that shaped your decision.
- Are you willing to adhere to the professional and ethical norms of conduct for ministry?
- Are you willing to exhibit a commitment to the Church in its mission, manifested in respect for the Word of God, Tradition and the Magisterium of the Church, specifically obedience to the diocesan bishop?

The *PPF* indicates that the spirituality and lifestyle of the priest, who is configured to Christ, Head and Shepherd of the Church, must be conformed to "the self-sacrificial path of Jesus" (*PPF*, 109).

- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you to understand the meaning of this "self-sacrificial path" and to embrace it?
- How is the Paschal Mystery uniquely disclosed in the spirituality of the ordained priest?

How has this been evidenced in the development of your spiritual formation? In particular, how has this been realized in the integration of ministry (e.g., pastoral assignments, involvement at your home parish, participation in the life of the seminary community, etc.) and spirituality in your life?

- The *PPF* identifies a number of characteristics and practices that are meant to foster growth in priestly spirituality (*PPF*, 110): the Eucharist, the Sacrament of Penance, the Liturgy of the Hours, spiritual direction, scripture reading, retreats and days of recollection, personal meditation, devotions, apostolic dimensions, asceticism and penance, obedience, celibacy, simplicity of life, reconciliation, solidarity, solitude, and ongoing spiritual formation. These foster growth in the basic dimensions of priestly spirituality that are noted in the previous sections and questions.
- Give examples of how your theological studies, liturgical and spiritual practices, pastoral assignments, and personal development (e.g., growth in self-knowledge, friendships, a life of virtue, etc.) have assisted you to understand, embrace, and utilize the above characteristics and practices in the development of a priestly spirituality?
- Are you willing to live a life of steady prayer centered in the Eucharist, the Liturgy of the Hours and the liturgical cycles.

### *Intellectual Formation*

Intellectual formation is closely related to the other three pillars of formation. As it develops the gift of human intelligence and so enables it to be in service to one's brothers and sisters in faith, intellectual formation complements and guides human formation. Intellectual formation applies not only to a comprehensive understanding of the mysteries of the Catholic faith, but also to an ability to explain and even defend the reasoning that supports those truths. In this way, it provides those who are being formed spiritually with a knowledge of the Lord and his ways which they embrace in faith. Finally, intellectual formation through the study of theology enables priests to contemplate, share, and communicate the mysteries of faith with others. In this way, it has an essentially pastoral orientation.

-- *Program for Priestly Formation* (5<sup>th</sup> Edition), 164

### *Theological Thinking*

Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights of other fields of study contribute to the understanding of those expressions.

--*Third Institutional Outcome for Master of Divinity Degree* (2007)

### *Communication*

Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.

--*Fourth Institutional Outcome for Master of Divinity Degree* (2007)

The academic curriculum should have a discernable and coherent unity.(*PPF* 6<sup>th</sup> ed. #318)

- Drawing on the portfolio that you have developed over the past three and a half years, discuss how you have mastered and integrated knowledge of the sacred sciences (i.e., specifically Biblical, Historical, Systematic, Liturgical-Sacramental and Pastoral Theologies of the Church).
- How has the study of Sacred Scripture and its interpretation helped you in the task of preaching homilies?
- What evidence can you show of applying appropriate hermeneutical and exegetical methods? (Cite examples from select Scripture courses, projects, papers, homilies as well as professors' comments

contained in your portfolio.)

- How have your classes in Church History helped you reflect on the Church's multicultural origins and ecumenical contexts. (Cite examples from select historical courses, projects, papers, interviews, as well as professors' comments contained in your portfolio.)
- How has the study of Systematic Theology prepared you for the pastoral duty of evangelization, apologetics and catechesis? How has the analysis of theological texts assisted you in evaluating pastoral situations or engaging in theological reflection? (PPF, 203) (Cite examples from select Systematic courses, projects, papers, formal theological reflection sessions, or supervisory sessions, as well as professors' comments contained in your portfolio.)
- Moral theology should be taught in a way that draws deeply from Sacred Scripture and Tradition, refers to the natural law and absolute moral norms, and gives consideration to the natural and human sciences. The close link between moral, spiritual and dogmatic (systematic) theology should be evident. (Cite examples from select Moral Theology courses that demonstrate an understanding in the principles of medical-moral ethics, sexual ethics, and the social encyclicals of the Church. (Provide an example for each of these areas using papers, case studies, as well as professors' comments contained in your portfolio.)
- In liturgy, the core should include studies in the theological, historical, spiritual, pastoral and juridical aspects of liturgy. (PPF, 213) Seminarians must learn to celebrate all of the Church's sacred rites according to the mind of the Church without addition or subtraction. Liturgical practica should include the celebration of the Eucharist and other sacraments. . . , introductions to official liturgical books, and the Church's directives for music, art and architecture.) (Cite examples from select Liturgical-Sacramental courses, projects, papers, performance
- enactments, practica, homilies, as well as professors' comments contained in your portfolio.)
- How has your study of canon law, especially liturgical and sacramental law prepared you for pastoral ministry? (Cite examples from select Canon Law courses, project case studies as well as professors' comments contained in your portfolio.)

### *Pastoral Formation*

All four pillars of formation are interwoven and go forward concurrently. Still, in a certain sense, pastoral formation is the culmination of the entire formation process. . . (PPF, 236). The aim of pastoral formation – the formation of a “true shepherd” who teaches, sanctifies, and governs or leads – implies that such formation must include a number of essential elements (PPF, 239):

- *Proclamation of the Word* – understands the intersection of God's Word and human experience through communication skills so that God's Word can be effectively expressed in preaching and teaching.
- *The sacramental dimension* – appreciates the sacraments as a central part of priestly ministry and how they nourish and sustain God's people.
- *The missionary dimension* – opportunities to become acquainted with the missionary work of the Church through participation with Catholic Relief Services and the diocesan mission team.
- *The community dimension* – understands that pastoral ministry is primarily directed to a community and then to individuals within that community for care, guidance and leadership.
- *Skills for effective public ministry* – acquisition of certain skills to communicate the faith in clear, comprehensible language with personal integration that enables one to relate to people across a number of different cultures and theological/ecclesial outlooks.
- *A personal synthesis for practical use* – uses field education experiences to link the elements of human, spiritual, and intellectual formation in such a way that they can be put to practical use of others.
- *An initiation to various pastoral experiences*, especially in parishes – experiences pastoral life firsthand with a mentor who gives feedback and provides opportunities for personal synthesis,

clarification of motivations and the development of directions for life and ministry through theological reflection and evaluation.

- *Cultural sensitivity* – appreciates the diversity that marks the Catholic Church and society, particularly with ministry to migrants, refugees and ethnic cultures that preserve their identity.
- *Religious pluralism* – sensitivity to the ecumenical and interfaith context that forms a backdrop for life in the United States and for the Catholic Church in this nation.
- *Formation for a particular presbyterate* and a local Church through a cultivation of bonds of affective communion with priests with whom one will serve.
- *The poor* – cultivates a preferential option for the poor, marginalized, sick and suffering within the social contexts and structures that can breed injustice.
- *Leadership development* – learns how to take initiatives and direct a community into action or movement through basic administration skills, continuing education and ongoing formation, management of physical and financial resources, stewardship and evangelization.
- *Cultivation of personal qualities* – collaborates with others in ministry (permanent deacons, men and women religious, lay ecclesial ministers, volunteers, parishioners and diocesan consultative bodies).

### *Collaboration*

Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.

*--Fifth Institutional Outcome for Master of Divinity Degree (2007)*

Based on your own pastoral experiences within your field education assignments thus far, choose three of the above areas highlighted in the Program of Priestly Formation and comment on how these experiences have prepared you for future priestly ministry.

## Master of Arts (Theology) Program

The Master of Arts (Theology) degree program is designed for ordained clergy, seminarians, and lay ecclesial ministers to study the basic elements of the Catholic tradition. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition.

Students are provided the opportunity to study theology with the depth and breadth of the faith tradition. In addition to core courses, students choose four elective courses in one of the following areas —Biblical, Historical, Liturgical/Sacramental, Systematic, or Pastoral. While there is a specific ministerial thrust to this program, a desire to become a pastoral minister is not required.

The Master of Arts (Theology) degree is distinct from the Master of Divinity degree that is required of students who are preparing for the ordained ministry and that is oriented to the practice of that ministry.  
*Master of Arts Degree Program Goals Linked to Institutional Outcomes*

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that overarch all three degree programs. These outcomes define our reflective identity, and vocation as a seminary, and are linked to specific programmatic goals for the Master of Arts degree program.

Institutional Outcomes	Master of Arts
<p><b>Christian Discipleship</b> Transforming one's person into an image of Jesus in response to the Word of God and one's ecclesial tradition and role within it, to appropriate a Christian worldview that influences actions and interactions</p>	<p>The student:</p> <ul style="list-style-type: none"> <li>● exhibits an understanding of the Church in its mission, manifested in an appreciation for the Word of God, Tradition and the Magisterium of the Church</li> <li>● exhibits an understanding of the Christian world view in a variety of contexts</li> <li>● demonstrates intellectual growth and development resulting from the study of various theological disciplines</li> <li>● values the ethical and moral principles of the Christian life</li> </ul>
<p><b>Formation</b> Integrates various components of the program to achieve an authentic renewal of one's mind and heart for personal, professional and ecclesial growth</p>	<ul style="list-style-type: none"> <li>● develops a disposition and skills for human, intellectual, and spiritual development and pastoral application</li> <li>● values, integrates, and uses assessment feedback from faculty, Spiritual Directors, field education, and peers</li> <li>● engages in self-assessment based on criteria for academic growth</li> </ul>
<p><b>Theological Thinking</b> Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights other fields of study contribute to the understanding of those expressions.</p>	<ul style="list-style-type: none"> <li>● demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</li> <li>● engages in critical thinking which includes: <ul style="list-style-type: none"> <li>◆ engagement in theological research</li> <li>◆ employment of a variety of theological and methodologies</li> <li>◆ analysis of a variety of theological texts and traditions</li> <li>◆ synthesis of insights from a variety of theological disciplines in light of pastoral situations</li> <li>◆ evaluation of theological texts</li> </ul> </li> <li>● engages in theological reflection (in-class)</li> </ul>
<p><b>Communication</b> Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> <li>● demonstrates an ability to read critically</li> <li>● demonstrates an ability to speak clearly and meaningfully</li> <li>● articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church</li> <li>● demonstrates an ability to write with clarity and insight and adheres to standards of</li> <li>● academic integrity</li> </ul>
<p><b>Collaboration</b> Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> <li>● appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions</li> <li>● works well in class projects and discussions</li> </ul>

*Master of Arts in Theology (M.A.) Program Curriculum*

Prerequisites:

- A Bachelor of Arts degree or its equivalent from an institution accredited by a regional accrediting association.
- An undergraduate background supported by undergraduate achievement, which would indicate the ability to engage successfully in graduate theological studies; it is most desirable that this background includes courses in philosophy and some introductory undergraduate courses in Scripture and Catholic doctrine

- For those pursuing a double degree program (both the Master of Divinity and Master of Arts degree), completion of at least one year in the Master of Divinity program while maintaining at least an accumulative “B” average is required.

<i>Curriculum Requirements:</i>	<i>44 semester hours</i>
Core Courses hours (35 semester hours of core courses)	36
Biblical Studies hours	10
Biblical Hermeneutics	2
Pentateuch and Historical Books	3
Synoptic Gospels and Acts	3
Pauline Literature and Catholic Epistles	2
Historical Studies hours	6
Church History I	3
Church History II	3
Systematic hours	13
Fundamental Theology	3
Christology	3
Ecclesiology	2
God: One and Three	2
Fundamental Moral Theology	3
Liturgical and Sacramental Theology hours	6
Liturgical-Sacramental Theology	3
Eucharist	3
Elective hours	8
(8 semester hours of elective courses):	
<i>Area Electives</i>	6
(6 hours of course work in one of the following: Biblical, Historical, Liturgical-Sacramental, Systematic or Pastoral Studies)	
<i>General Elective</i>	2
(2 hours of course work outside the student’s area of specialization in an elective.)	
Total Hours	44 semester hours
Total core courses	35 semester hours

Total electives 8 semester hours  
(6 area electives)  
(2 general electives)

MA Capstone Symposium 1 semester hours  
(including *Percorso* portfolio artifacts)

*The Master of Arts Symposium*

At the completion of all course work, the student is required to select and complete a symposium from one of three formats: a written take-home exam, a developed thesis statement, or a written research paper. A student must meet with the Academic Dean prior to beginning any of the three formats. The student must submit the name of the faculty mentor and title of the project focus to the Registrar by November 1 or March 1.

A student may choose his or her format for concluding symposium from **one** of the following:

Format #1:

*A developed thesis statement*

*Part I*

The student develops a thesis statement that reflects his or her focused area of concentration. The statement should be composed from the student's course work and demonstrate sufficient integration, insight, research, and theological development.

Thesis statement overview:

- the thesis statement is a 50-word summary paragraph
- the thesis statement reflects one or several theological perspective(s) that is (are) clearly defined with a particular focus
- the thesis statement is supported by a detailed outline
- the thesis statement and outline should not exceed one single-spaced typed page
- the thesis statement has an attached bibliography of sources consulted
- the thesis statement reflects contemporary scholarship, research, personal insight and integration. it represents a composite of the student's critical assessment and thinking within the theological enterprise
- although the advisor is the primary consultant and is responsible for the final approval of the thesis statement, the student is free to call upon other faculty members for assistance and direction

The Preliminary Process - When the Advisor has approved the thesis statement, outline, and bibliography, the student submits these materials to the two Readers. After consultation with the committee, the student schedules the date and time of the symposium with the Registrar.

The Committee evaluates the thesis statement, outline, and bibliography using the following criteria: the student's approach and organization of the topic, the use of salient theological-historical literature, personal integration, and the student's overall creativity in developing and presenting the material. The Committee may meet before the scheduled date of the symposium to shape a strategy for their discussion.

## *Part II*

Presentation Format - During the symposium, the student presents an overview of his/her thesis statement followed by a 50-minute discussion/question period.

Discussion Process - In his/her discussion with faculty members, the student is expected to demonstrate an understanding of theological methodology, an awareness of the important literature-documentation and contemporary scholarship in of the following areas: Biblical, Historical, Systematic, Pastoral and Liturgical-Sacramental Theology. The student demonstrates the ability to integrate theological and pastoral convictions. The student's area of focus must also demonstrate the interdisciplinary nature of the theological enterprise.

Evaluation—The student's thesis outline and oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

Format #2:

*A written research paper*

## Part I

The student choosing Format C approaches the Academic Dean three semesters before his or her projected date of graduation (even though course work may not be completed). The student is appointed an Advisor who will mentor the student through the completed project. The research paper's topic evolves from the student's current area of study and does not require research in an entirely new area. The paper is intended to broaden and deepen the student's knowledge and understanding of an already familiar topic.

In order to help the student achieve the objectives for a written research paper, the following format is recommended that:

- The student submits a one-page prospectus with a preliminary bibliography to his or her Advisor.
- The student receives approval of the topic and focus of the paper from the Advisor at least two semesters before graduation. At this time, the student, in consultation with the Advisor, selects two additional faculty Readers.
- In some instances, the Advisor may have the student consult the wider faculty for guidance and assistance.
- The Advisor serves as the writing mentor for the student. Thus, the student should work out a schedule to meet with the Advisor during the course of the semester. It is in the student's best interest to submit drafts of the paper to the Advisor for feedback and direction.
- The paper should be at least 25 pages in length, but not exceed 40 pages.
- The research paper follows the format and style of *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian (7<sup>th</sup> Edition).

The Preliminary Process - The student presents the final draft of the paper to the Advisor five weeks before the anticipated date of the symposium. During that time, the Advisor may meet with the student and make minor revisions to the paper. Once the paper is approved, the student in consultation with the Advisor and Readers, schedules the date and time of the symposium with the Registrar. Faculty readers should be given at least two weeks to read the paper. The Committee may meet before the scheduled symposium to prepare their comments for the student.

## Part II

**Presentation Format** - During the symposium, the student is expected to give a 5-minute synopsis of his/her paper. This will be followed by a 50-minute discussion/question period.

**Discussion Process** - The student may be asked by the Committee to clarify or further develop an area represented in his or her paper. The student will be asked to discuss certain points, areas, or sections within his or her paper, explain his or her theological or historical methodology, and discuss the literature reflected in the bibliography. The student's research demonstrates the interdisciplinary nature of the theological enterprise reflected in the treatment of the topic. The Committee will evaluate the student's overall organization of the paper, the quality of the written work, the development of the topic, and the student's ability to discuss and support his or her written work.

**Evaluation** - The student's written paper and his/her oral presentation is given one of three grades: "pass with honors," "pass," or "fail" based on the rubrics for the format and degree program.

### Protocol for all Formats

All scheduled symposia will be posted on the Faculty and Student Bulletin boards and on the Saint Mary Seminary website [[www.stmarysem.edu](http://www.stmarysem.edu)] with names of committee members, time and location.

The symposium is a public forum. Faculty, students, and invited guests may attend any of the scheduled symposia. The student should notify the Registrar of the number of guests expected. The student will also need to contact the library to arrange for the use of any audio-visual equipment if any is needed.

At the symposium, students may use the following resources: (a) the final copy of the work (i.e., the written exam, the thesis outline or the research paper), (b) appropriate resources or materials approved by the Advisor (e.g., a Bible or a theological work by a given author), and (c) in special cases, audio-visual equipment (i.e., PowerPoint) that may enhance the student's presentation.

At the end of the 50-minute symposium, the Committee meets for a short time to discuss and grade the student's overall project. The student meets with his or her committee after their deliberations to receive the final vote, using the degree program rubric:

- When a student's work reflects outstanding integration, exceptional aptitude, excellence, and originality both in the written and oral presentations, the Committee may award "pass with honors."
- When the student has demonstrated above average integration, aptitude, and competence in the respective field, both in the written and oral presentations, the Committee may award the vote of "pass."
- A student who receives a failing vote by the Committee must reschedule a symposium during one of the next two semesters. The student will have the option to (1) choose a new format for the symposium, (2) change his or her Advisor and have a new Committee appointed, or (3) continue to work with the same format but address concerns and implement recommendations from the previous symposium. A student receives only one opportunity to reschedule a symposium.

## Master of Arts in Diaconal Ministry Program (MA-DM)

*\*Approved by the Commission on Accrediting of the*

*Association of Theological Schools (ATS) \* January 31, 2020*

*Approved by the Higher Learning Commission (HLC) \* April 18, 2023*

*Approved by the Ohio Department of Higher Education (ODHE) \* February 3, 2023*

The MA in Diaconal Ministry is designed for men in formation for the Permanent Diaconate to study the basic elements of the Catholic tradition as well as pastoral ministry specific to diaconal ministry. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition for those who will serve in diaconal ministry.

Every course in the MA in Diaconal Ministry is part of the core program for formation as outlined by the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (2005). Students are provided the opportunity to study theology and pastoral ministry within the depth and breadth of the faith tradition. Each course is in one of the following areas: Biblical, Historical, Liturgical/Sacramental, Systematic or Pastoral.

### *Program Goals/Outcomes*

Saint Mary Seminary and Graduate School of Theology names five Institutional Convictions that characterize all those who complete a degree from the seminary. These five are Christian Discipleship, Formation, Theological Thinking, Communication and Collaboration.

**Christian Discipleship:** to assist a man in his transformation of becoming a living icon of Jesus the Servant; the one who came to serve and not be served. (*National Directory, page 65*)

- Exhibits an understanding of the Church in its mission, manifested in an appreciation for the Word of God, Tradition and the Magisterium of the Church
- Exhibits an understanding of the Christian worldview in a variety of contexts, especially in a secular work situation
- Demonstrates intellectual growth and development resulting from the study of various theological disciplines
- Values the ethical and moral principles of the Christian life
- Lives out an evangelizing spirit in the marketplace, his neighborhood, and in his family
- Embraces a lifestyle imitating the self-sacrificial love of Jesus, allowing him to be the icon of Christ the servant

**Formation:** strives to develop the whole person so that the four dimensions of formation (human, spiritual, intellectual, and pastoral) become so interrelated that they achieve an integral integration of their objectives in the life of each participant (*National Directory, page 51*)

- Develops a disposition and skills for intellectual and pastoral application
- Values, integrates, and uses assessment feedback from faculty, spiritual directors, mentors, field education supervisors, other formators, and peers
- Engages in self-assessment based on criteria for academic growth
- Demonstrates an ability to live a life of prayer centered in Eucharist, the Liturgy of the Hours, and the liturgical cycles
- Demonstrates an ability to live a life in communion with one's bishop and the local community of priests, deacons and lay ecclesial ministers
- Adheres to professional and ethical norms of conduct for ministry
- Nurtures an attitude of on-going formation for life-long growth in the praxis of ministry

Theological Thinking: assists a man in putting on the mind of Christ and to relate his individual experiences into the broader aspects of the church's thinking and life (*National Directory, page 87*)

- Demonstrates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church
- Engages in critical thinking which includes
  - Engagement in theological research
  - Employment of a variety of theological methodologies
  - Analysis of a variety of theological texts and traditions
  - Synthesis of insights from a variety of theological disciplines in light of pastoral situations
  - Evaluation of theological texts
- Seeks out opportunities for life-long theological reflection to assist him in his ministries in a complex world

Communication: develop a prophetic voice for the needs of others and to proclaim God's Word in this contemporary World (*National Directory, page 52*)

- Demonstrates an ability to read critically
- Demonstrates an ability to speak clearly and meaningfully
- Articulates an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church
- Demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity
- Effectively delivers homilies and reflections, assisting others to embrace the word of God in their lives
- Demonstrates competency in communications skills enabling him to work effectively in group settings
- Effectively uses different cultural communication patterns
- Employs good verbal and non-verbal communication skills, and acts as an empathetic and active listener

Collaboration: to become a bridge and not an obstacle with and for others. To facilitate encounter and dialogue (*National Directory, page 53*)

- appropriately values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions
- works well with others in class projects and discussions
- animates others to live out their baptismal calling to promote and assist in the apostolic activities of the laity

The MA in Diaconal Ministry assists a man in putting on the mind of Christ and relating his individual experiences into the broader aspects of the church's thinking and life, especially through the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the church.

The MA in Diaconal Ministry helps the student develop skills to become a bridge to the church's mission rather than an obstacle to it. Through various classes and field education placements, students develop an understanding of the broader social context in which diaconal ministry is performed.

Moreover, students seek out opportunities for life-long theological reflection to assist them in a variety of ministries in a complex world.

The MA in Diaconal Ministry strives to develop the whole person so that each dimension of formation outlined by the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* become so interrelated that they achieve the integration of their objectives in the lives of each person.

### *Prerequisites for Admission to the Program*

Admission to the MA in Diaconal Ministry program requires acceptance into the diocesan formation program for the Permanent Diaconate. In addition, admission to the MA in Diaconal Ministry program requires a bachelor's degree from an accredited institution. The applicant must request that an official transcript of credit earned at ALL colleges and graduate schools previously attended be sent directly to the Registrar's Office of the Seminary.

### *Degree Requirements*

Total credits for this degree program: 44

Students must maintain a 3.0 (B) Average throughout the program.

#### Biblical Studies:

Introduction to Scripture (2 cr)

Old Testament (3 cr)

New Testament (3 cr)

#### Historical Studies:

Church History (2 cr)

#### Systematic Theology:

God: One & Three (2 cr)

Christology (2 cr)

Christian Anthropology (2 cr)

Ecclesiology (2 cr)

Fundamental Moral Theology (3 cr)

#### Liturgical/Sacramental Theology:

Introduction to Liturgical/Sacramental Theology (2 cr)

Sacraments of Initiation (2 cr)

Liturgical Practicum (3 cr)

#### Pastoral Theology:

Canon Law (3 cr)

Homiletics (2 cr)

Pastoral Counseling (3 cr)

Evangelization & Catechesis (2 cr)

Pastoral Administration (2 cr)

Field Education: Field Education Placements (4 cr)

### *Portfolio Assessment and Integration*

Students enrolled in the Master of Arts in Diaconal Ministry degree program beginning in Fall 2021 maintain an electronic academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from various courses and formation activities as well as the capstone symposium. Specifically, the student selects several targeted e-portfolio artifacts along with theological reflections from various years of their program. The capstone symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration due to their involvement in the formation program.

Capstone Project (1 credit) The students prepare and present a capstone project which integrates the theological areas of the degree. The capstone is modeled after the MDiv capstone, including the four pillars of formation.

## The Doctor of Ministry Program (DMin)

The Doctor of Ministry (DMin) program at Saint Mary Seminary and Graduate School of Theology provides a generalist orientation in the various areas of pastoral ministry. The purpose of the Doctor of Ministry degree is to enhance the practice of ministry, hone competencies in pastoral analysis and ministerial skills, integrate these dimensions into the theological reflective practice of ministry, and acquire new knowledge about the practice of ministry, all of which lead to continued growth in spiritual maturity and ministerial competence.

### *Degree Design and Requirements*

#### Goals and Objectives

The program is designed to develop a minister’s understanding of the contexts of his or her ministries within the Christian community, and to help the minister situate his or her ministries within the total life of the Church.

The participants are given the opportunity not only to study various aspects of ministry but also to focus on a specific area of ministry and to develop in depth a particular ministerial project.

#### Doctor of Ministry Degree Program Goals Linked to Institutional Outcomes

Saint Mary Seminary and Graduate School of Theology established five institutional outcomes: Christian Discipleship, Formation, Theological Thinking, Communication, and Collaboration that overarch all three degree programs. These outcomes define our reflective identity, and vocation as a seminary, and are linked to specific programmatic goals for the Doctor of Ministry degree program.

#### *Doctor of Ministry Degree Program Goals Linked to Institutional Outcomes*

Institutional Outcomes	Doctor of Ministry
<p><b>Christian Discipleship</b> Transforming one’s person into an image of Jesus in response to the Word of God and one’s ecclesial tradition and role within it, to appropriate a Christian worldview that influences actions and interactions</p>	<p>The student:</p> <ul style="list-style-type: none"> <li>● enhances their praxis of ministry in varying contexts and ecclesial communities</li> <li>● exhibits a renewed commitment to intellectual growth and development resulting from a focused study of theology and pastoral practice</li> <li>● refines leadership skills in light of ongoing theological and pastoral reflection</li> <li>● demonstrates an understanding and sensitivity to the needs of the community they serve</li> <li>● enhances the integration of Christian ethical and moral values</li> </ul>
<p><b>Formation</b> Integrates various components of the program to achieve an authentic renewal of one’s mind and heart for personal, professional and ecclesial growth</p>	<ul style="list-style-type: none"> <li>● enhances a disposition and skills for intellectual development and pastoral application</li> <li>● values, integrates, and uses assessment feedback from faculty and peers</li> <li>● engages in self-assessment based on personal, academic and ecclesial criteria</li> </ul>

<p><b>Theological Thinking</b> Analyzes and critically responds to the various expressions of Christian faith traditions and praxis and uses the insights other fields of study contribute to the understanding of those expressions.</p>	<ul style="list-style-type: none"> <li>● incorporates a knowledge of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the Church into their pastoral setting</li> <li>● engages in critical thinking, built upon previous education, pastoral experiences, course content and peer interaction that includes: <ul style="list-style-type: none"> <li>● engagement in theological research</li> <li>● utilization of a variety of theological methodologies</li> <li>● analysis of a variety of theological texts and traditions</li> <li>● a synthesis of insights in light of pastoral situations</li> <li>● engages in theological reflection (in-class)</li> <li>● designs and executes a pastoral project that contributes to the field of practical theology and ministry</li> </ul> </li> </ul>
<p><b>Communication</b> Uses oral and written communication skills to meet the needs of various audiences. In this process the student utilizes appropriate theological language and develops frameworks in which to express theological ideas.</p>	<ul style="list-style-type: none"> <li>● demonstrates an ability to read critically</li> <li>● demonstrates an ability to speak clearly and meaningfully</li> <li>● preaching, oral proclamation</li> <li>● social-interpersonal communication</li> <li>● articulation of an accurate understanding of the biblical, historical, systematic, liturgical/sacramental and pastoral theologies of the church</li> <li>● enhancement a verbal and non-verbal liturgical presence</li> <li>● demonstrates an ability to write with clarity and insight and adheres to standards of academic integrity</li> </ul>
<p><b>Collaboration</b> Develops and uses personal and interpersonal skills that can enhance the quality of ministry and style of leadership in the service of community building and in the achievement of common goals.</p>	<ul style="list-style-type: none"> <li>● Participates and engages in a productive way with co-workers in ministry (i.e., pastoral teams, ecclesial structures, ecumenical-interfaith relationships, etc.)</li> <li>● values diverse ecclesiologies, theological positions, cultures and global perspectives and responds with prudence to erroneous positions</li> <li>● promotes one’s place of ministry by nourishing both the community served by the minister as well as the minister</li> </ul>

*Eligibility*

Any ordained minister, religious or layperson, who is engaged in full-time ministry for at least three years, may apply for admission to the DMin program provided the following academic, professional and ecclesial requirements are met:

1. Academic: A Master of Divinity degree or its educational equivalent (Master’s degree from an accredited graduate program representing broad-based work in theology, biblical studies, or ministry-related studies, and which includes the supervised practice of ministry and substantial ministerial leadership). Those possessing a Master of Divinity degree should have a “B” or 3.0 cumulative average. For applicants possessing Masters’ Degrees, a transcript assessment will determine what areas of theology may be required to achieve equivalency. Ordinarily, equivalency requires additional courses in the areas of Systematic Theology, Scripture, Pastoral Theology, History and Liturgical-Sacramental Theology. Saint Mary Seminary has the right and responsibility to determine if it will accept credits for work completed at other accredited graduate institutions.
2. Professional: After completing a minimum of three years of full-time ministry, an applicant must currently be assigned to a place of ministry that can serve as a field context throughout the duration of the program.

3. Ecclesial: Applicants are to present a *memo of understanding* to co-workers stating their intentions to pursue doctoral studies. A letter of recommendation from one's ecclesiastical superior is required.

### *Overview of the Doctor of Ministry Program*

The DMin program is a thirty-credit hour program consisting of the following components:

- 12 semester hours of Core Courses integrating Biblical Studies, Systematic Theology, Liturgical-Sacramental Theology, and Pastoral Theology (advanced theological integration)
- 8 semester hours of Theological Research and Writing Courses (self-directed learning under the direction of a faculty advisor) (in-depth contextual competency)
- 3 semester hours of Focused Field Experience (field-based learning; project design and development of research methodology)
- 3 semester hours of Project Forum sessions (collaborative relationships with ministry peers)
- 4 semester hours for the development of the Doctoral Project (mastery of program outcomes at the doctoral level of theological integration; contribution to the field of practical theology)

The combination of seminar style courses, peer learning, and ministerial networking, culminates in the development of a doctoral-level project in the student's ministry context which enriches the field of practical theology.

See the Doctor of Ministry degree Handbook for more detailed information about each of these components.

Course work – Students take six courses over the course of three semesters. Each course is two credit hours for a total of twelve credit hours of course work. All courses are offered on Wednesday afternoons, the first beginning at 1:30 pm, the second beginning at 3:30 pm. Each course is two hours in length, with appropriate breaks.

Project Forum Sessions – All students will participate in Project Forum Sessions three times each semester of the program. The Project Forum Sessions are held beginning at 6:45 pm and conclude no later than 8:30 pm. Once course work has concluded, the Project Forum session will be held at 4:30 pm. The dates for the Project Forum sessions for the year are published on the Academic Calendar.

Summer Coursework – During the summer after both the first and second years of the program, students will be enrolled in coursework designed primarily to promote progress on the DMin project. Students will work under the supervision of the Faculty Project Advisor to monitor adequate progress toward completion of the specific tasks that will ensure a timely completion of the degree. Much of the work each summer will be independent research, reading, and writing.

Focused Field Experience - The Focused Ministry Experience provides students supervised experiences in a ministry setting. Through this supervised experience students foster advanced leadership skills and actualize the Church's theological foundations for ministry. Ordinarily this experience occurs in the second summer of the program, but it may occur at another time if that fits better into one's schedule. During the Focused Field Experience, students implement the project research.

Writing and Research Courses - The DMin project is a theological and theoretical study and reflection on some aspect of ministry (a pastoral problem or focused area of study) that the student researches using an interdisciplinary approach (theology, aspects of pastoral ministry, other areas in the arts and sciences) in a particular pastoral setting. Students will also use elements of social science research. To complete this project, SMS has established some benchmarks for the writing courses. See Doctor of Ministry Handbook for details.

DMin Social and Dinner – All students will participate in the DMin socials and dinners scheduled three times each semester on Wednesdays in conjunction with the Project Forum. This is an opportunity to network with other students and with faculty as students continue through the program. The social begins at 5:30 pm followed by dinner at 6:00 pm.

Electronic Portfolio - Students enrolled in the DMin degree program maintain an electronic academic portfolio, *Percorso*, for the duration of their studies. The goal of the electronic portfolio is to demonstrate student growth toward the goal of personal and spiritual maturity, enabling them to reinvigorate and deepen their vocational calling. The DMin degree program aims to provide a transformative learning experience that opens the student's mind and heart to new knowledge about the practice of ministry, hone competencies in pastoral analysis and ministerial skills, and integrate these dimensions into the theological reflective practice of ministry, all of which lead to continued growth in spiritual and personal maturity. See Appendix C: *Percorso Handbook*

### *Academic Excellence, Expectations, and Standards*

Students engaged in doctoral studies demonstrate academic excellence in all course work, professional research, and written projects. The following expectations serve as the measure for the rigor, excellence and standards required in the program.

Students are assessed and evaluated on their ability to demonstrate:

1. An integration, synthesis, and analysis of the course material on an advanced level of theological and pastoral interpretation

The following competencies include the ability to:

2. Assess theological reading with an evaluative appraisal of the pastoral implications from their ministerial context
  - Recognize and identify significant theological contributions from the theological discipline that will support their focus of study
  - Analyze pastoral problems and issues that pertain to ministry
  - Differentiate ecumenical perspectives within the theological enterprise
  - Exhibit insight and sensitivity to the complexity of pastoral issues
  - Discuss issues that arise from the contemporary pastoral setting
  - Identify the ambiguities that surround certain ministerial practices
  - Compare and contrast conflicting theological opinions gleaned from course readings and discussions
3. An articulation and organization of pertinent theological and pastoral materials that demonstrate a critical understanding of scholarly reading and research with an application to ministry

The following competencies include the ability to:

- Present summations and analysis of course readings with clarity and precision
  - Contribute to class discussion and interact with peers on a pastoral-theological level
  - Demonstrate an integration of research with pastoral reflection and theological grounding
  - Propose critical questions for discussion and examination
  - Formulate a bibliography that reflects the depth and breadth of contemporary scholarship in the student's chosen area of study
4. Develop and acquire skills and competencies that reflect excellence in theological education

The following competencies include the ability to:

- Demonstrate computer literacy through a neatly written text, properly formatted, and reflecting the rules of style and grammar according to Kate Turabian (9th edition)
- Create, read, and utilize tables and appropriate graphs as a way of enhancing oral presentations and written research
- Assess and evaluate the merits and weak points of a published theological/pastoral work
- Integrate from class discussions salient points of reference that exhibit learning from seminar interaction, class instruction, and insights honed from colleagues
- Integrate pastoral analysis into personal research and class discussion
- Organize and present materials in a professional manner to effectively communicate research findings
- Show self-directed initiative in course projects such as independent research that reflects pastoral analysis and theological integration
- Meet all timetables and scheduled appointments in a responsible manner
- Design an appropriate timeline each semester for self-directed readings and research
- Work cooperatively with a faculty advisor on a specific study plan for independent reading and research
- Maintain high standards of quality written work, oral presentations, and independent research
- Exhibit a professional demeanor with all faculty and other graduate students in the learning community

#### Project Forum Sessions Developmental Standards for the Colleague Experiences

Students enrolled in the Doctor of Ministry Program participate in all the scheduled Colleague Experiences. The behavioral objectives listed above enable students to develop skills that enhance their current ministry. The in-depth description of each of the colleague seminars can be found in the Doctor of Ministry Degree Handbook.

#### *Theological Development and Evaluation*

At the end of each academic year, the student's yearly performance is assessed and evaluated. This evaluation provides an opportunity for the learner to receive input from the faculty regarding the quality of his/her work and integration of course material with their colleague experiences. The student submits a one page written assessment to the Director describing in summary form a self-rating of his/her theological development. The student assessment considers the learning objectives of all course work, individual feedback from peers, faculty academic evaluations, personal learning goals and objectives. Those faculty members who taught the student for that particular year, or who facilitated a Colleague Experience, will have an opportunity to contribute to the student assessment and provide a written response to the candidate's self-assessment form at the conclusion of their semester course.

The feedback given to the student provides affirmation of his/her work and participation in the program. It offers professional suggestions and feedback for any changes the candidate may need to make to successfully complete the program. The Director summarizes faculty comments and presents them to each student.

*The year's end evaluation provides the following outcomes:*

- affirmation and support from faculty mentors
- self-assessment of one's theological and pastoral development
- faculty assessment of student's theological and pastoral development
- self-reflection on personal accountability to the overall program
- self-rating of one's new learning and skills honed
- define and redefine specific learning objectives
- identify theological and pastoral strengths gleaned from the past year's learning experiences
- address problems that inhibit professional development
- recognize proficiencies or deficiencies in computer literacy

- make necessary adjustments in one’s personal life, ministerial setting, or study schedule to successfully meet program requirements

*Components of the Project Forums*

Year I –Pas 966- First and Second Semester

In the first year, students receive a basic orientation of the anatomy of a D.Min Project over the first two semesters. Each student is guided to begin to materialize their ideas into a prospectus format for their project. Students use the two semesters to produce a draft of their prospectus. The summer term offers a methodology seminar that discusses research design, data collection, and methodology (qualitative, and quantitative approaches). Students also begin to research sources they will review for their theological grounding.

Year II –Pas 967 - First and Second Semester

By the end of the first semester students review their prospectus with their symposium committee (faculty mentor and two readers). Students begin working on an outline and chapter that serves as the theological and theoretical basis for their project. In the second semester students in their elective concentration review pertinent literature into their writing that provides an academic grounding for their project design. Throughout this year, the mentor guides the student through his/her focused theological research through independent studies, selects elective courses at Saint Mary Seminary or another graduate school.

Students continue to compare and revise their project ideas. Students begin to create a timeline for their project and plan implementation strategies during the second semester and throughout the summer term.

Year III – Pas 968 - First and Second Semester

The student and advisor attend this forum that is specifically designed to discuss issues surrounding the writing process of the final project. Students are able to learn from each other as they prepare the final sections of their paper.

The Colleague Experience facilitators, who are designated members of the faculty, will integrate student-learning needs; receive input by students for course syllabi, provide guidance in student initiated reading, as well as, share their own ideas and expectations in a specific seminar experience.

*Colleague Experiences: Peer Accountability in the Colleague Experiences*

<b>Colleague Components</b>	<b>Student Cohort</b>	<b>Requirements/Time Commitment</b>
Program Orientation	I Year Students	Attend a 3 hour orientation workshop
Evaluation & Assessment	I, II & III Year Students	Write and submit self-assessment Receive faculty feedback and assessment with Program Director (1 hour meeting)
Project Forum	I Year Students	Complete 6 - seventy-five minute sessions within the first year.
Project Forum	II Year Students	Complete 6 - seventy-five minute sessions within the second year.
Project Forum	III Year Students	Complete 6 sessions within the third year prior to the final colloquium.

Each of these colleague experiences creates a peer learning dynamic that originates in a post-graduate formation process. The stages of the Project Forum assist the student in the formation of their Doctor of Ministry Project early in the program. Each year requires specific educational outcomes to enhance the student's personal growth. The collective dynamics cultivated within the Colleague Experiences create an academic learning community with built-in network support systems. This particular aspect allows each student to learn at his/her own pace, while remaining part of a challenging and motivating group process.

The schedule and structure of the Doctor of Ministry Program makes it possible for the minister in full-time ministry to pursue doctoral studies while remaining in his/her place of ministry. The student is required to spend about 6 hours on campus, one day a week. Classes are scheduled at 1:30–3:20 p.m. and 3:30–5:20 p.m. On select class days, evening forums may be scheduled from 6:45 - 8:35

p.m. This structure minimizes the candidates' time away from their place of ministry but maximizes their participation in a weekly pedagogic process.<sup>1</sup>

The overall credit hours for the Doctor of Ministry student would be four graduate hours per semester in addition to his/her participation within the Colleague Seminars.

### *Grades And Student Evaluation*

Doctoral students at the end of the semester receive a letter grade for each of their courses rated on the following scale: A (4.0), A- (3.6), B+ (3.3), B (3.0), B- (2.6), C+ (2.3), C (2.0), C- (1.6), D (1.0) and F (0.0) for all academic courses. Students must maintain a "B" (3.0) cumulative average for continuance within the program. Students who fail to maintain a 3.0 G.P.A. are placed on academic probation and must remove the probation within two semesters. Doctor of Ministry students earn a grade of "F" in a course are subject to dismissal from the Doctor of Ministry program.

Students do not receive a letter grade for the *Project Forums*, however, a Pass/Fail grade noted on the transcript for their participation in the forum. Students must attend 80% of the forums to receive a passing grade. Students who receive a Fail notation for the forum must complete the work of the forum in order to remain in good standing and be able to participate in the next level forum.

### *The Symposium and Colloquium*

The *Prospectus Symposium* serves as the first meeting with the student's committee to begin work on the project. The Symposium is held generally in the first semester of the second year of the program. The student is asked to present a prospectus of 10-15 pages with annotated bibliography to his /her faculty advisor and the two readers. The committee meets with the student in a 45-minute symposium to discuss the prospectus. The prospectus symposium is an exchange of ideas between the student and the faculty. It serves as a checkpoint to review all of the necessary components of the project and address areas, issues, and references that may have been overlooked in the initial design. The student uses this meeting as a sounding board to percolate ideas and solicit the creative insights from faculty and peers. He or she may also invite members from his/her ministerial context who will be closely involved in the project. During the symposium, the student presents: (1) an overview of his/her project, (2) a synopsis summary of the theoretical grounding, (3) the design of the project (how it will be accomplished), (4) methodology (how it will be studied and evaluated) and (5) the annotated references that make up the bibliography.

The advisor and committee members advance the student to candidacy after a careful review of the project components by signing and returning the candidacy form to the dean. Students are awarded candidacy by the vote of the mentor-advisor and faculty readers at the Candidacy Symposium. There is no letter grade awarded for "candidacy". However, a notation is placed in the students file. Students complete their final project within one or two semesters after candidacy. The maximum period from candidacy to the Project Colloquium is three years or six semesters.

The *Project Colloquium* is the summative seminar that concludes phase of the ministry project. The objective of this colloquium is to evaluate the project's merits and enumerate the specific contribution it has made to the field of practical theology. This colloquium serves as the culmination of the candidate's

academic work and serves to evaluate his/her professional growth in ministry. The candidate, who in this forum demonstrates excellence in theological education and integrative learning, presents a critical analysis of their project's focus, but more so, evaluates its strengths and weaknesses.

The mentor and faculty readers evaluate the candidate's paper and recommend to the Academic Dean that the student has demonstrated the program's objectives in both the implementation and design and in the presentation that *unpacks* the candidate's experiential synthesis of how his/her project contributed to their context of ministry. The Project Colloquium is the last formal meeting the candidate has with his/her advisor and committee. This is a public meeting scheduled by the Dean, the Mentor-advisor, the Project Committee and members of the learning community. The colloquium is scheduled for an hour and a half. It is meant to be a dialogue rather than a defense. The student should be able to be conversant about his/her project and in the symposium engage the learning community in lively exchange. The advisor facilitates the meeting. The protocol for the colloquium consists of a half hour presentation by the student; followed by a discussion with the student by the advisor and committee members for about one hour. Guests present for the colloquium may discuss the project with the student after the committee has exhausted all questions. The project committee awards the candidate, one of the following overall votes:

- A **Pass** vote requires a vote of at least two members of the committee. The committee approves the student's written project that demonstrates: (1) a clearly written text that meets the overall requirements of the program, (2) adequate theological reflection and pastoral analysis, (3) an oral presentation that demonstrates that the student has understood the focus of their reflection and study, (4) satisfactory answers to questions by the committee with suitable candor and appreciative integration of pastoral issues.
- A **Non-pass** vote by two members of the committee is given when a colloquium experience is judged to be deficient. A non-pass vote is given when two or more of the following are evident: (1) the student did not follow the suggestions and recommendations of the advisor or members of the committee, (2) the project lacks significant theological reflection and pastoral analysis, (3) the project appears to be missing major connections between the chapters, (4) it demonstrates a professional appearance with many grammatical errors, (5) the student presents an unorganized oral presentation and (6) the student exhibits an inability to answer questions by the committee.

The committee may decide that candidate's project and colloquium deserve special merit and award a pass with honors vote.

- A **Pass with honors** vote requires the unanimous vote of the committee to grant honors on the project and colloquium. Honors are given when (1) the written project demonstrates exceptional writing with outstanding ability, solid theological reflection and astute pastoral analysis, (2) the student's submitted copy of the project to the committee demonstrates a professional written quality, (3) the student's oral presentation is clear and succinct, and (4) the student answers the committee's questions with accuracy, creativity and clarity.

Students who receive a non-pass vote may address the committee's judgments of deficiencies to the written project and schedule another colloquium with the committee when the advisor determines the deficiencies have been addressed. The student has up to one full year to address the recommendations of the committee. A non-pass vote is a rare occurrence. The advisor should not allow the student to schedule a colloquium when the project has not met the proper standards listed in the program.

The Candidacy Symposium gives the student the "green light" to implement his/her Project Design. The Symposium's educational objective is to help the student prepare for the project's phase of implementation and evaluation.

The Project Colloquium represents the final integrative forum for the student. The colloquium's educational objective allows the Doctor of Ministry Candidate to present his/her findings and research as a unique contribution to practical theology. While the project's focus has centered on his/her ministerial

context, the project's findings and evaluation serves to advance the broader ministerial landscape. The student's written project contributes to the larger body of theological and pastoral literature.

### *The Parameters of the Project*

As suggested in the article by Miller-McLemore and Myers (1989)<sup>2</sup>, the “final paper or project must focus upon a particular practice, whether a person's own ministry, that of others, or even an historical instance – in short, on a living human document, and contribute to the ongoing theological conversation. (The project should) ...strive to enhance the practice of ministry, critically assessing the implications of its discoveries as they evolve in actual encounters (7).”

The parameters for the project design at Saint Mary Seminary and Graduate School of Theology are shaped by the student's personal encounters within their ministerial context. The theological and professional dynamics of the program help students examine the landscape of their ministerial environment and initiate conversations with their tradition, personal experience, vision, and pastoral style of ministry. The *support systems* for the Ministry Project include each student's cohort along with their mentor, who guides and directs the ministry project, serving as the liaison to the Program Director. The mentor prepares the student to facilitate his/her *Candidacy Symposium* and informs the director when the student is ready for the symposium. In addition to the faculty mentor, two faculty readers participate in the symposium. This faculty team will support the candidate in the final process of the project's implementation and evaluation.

### *The Ministry Project – Outline of the Project*

The ministry project is to be completed under the supervision of the candidate's advisor using the following format as an outline for the project's structure (see Kate L. Turabian, 7<sup>th</sup> or 8<sup>th</sup> ed., *A Manual for Writers*. The University of Chicago Press, 2007).

The *title page* of the project

*A table of contents* that reflects the organization and sequence of chapters.

*List of Illustrations* (if applicable).

*List of Tables*

Chapter I: *The introduction* of the project goals, objectives, as well as, the situation the project addresses within the candidate's ministerial context that is being created or reviewed. The introduction answers these questions: What does this project hope to bring to the ministerial context (i.e. the pastoral setting, the group it hopes to minister to). How does this project contribute to the ministerial field? What is the landscape of the project? What methodology is employed to implement the project? What do you as a minister hope to learn from the project? What specific outcomes do you as a minister anticipate for the success of the project?

Chapter II: *Theoretical overview and theological grounding*: This section frames the project within a theoretical context. It links the particular ministerial context to a wider body of literature that supports the project's foundation. The issues (needs, areas of concern) surrounding the project are presented within a biblical, theological or pastoral body of knowledge that substantiates supports and further develops the outcomes or goals of the project in a broader “universal” perspective. The overview also incorporates empirical literature that sheds light on pertinent studies and findings that the project hopes to build upon or develop further in the future.

Chapter III: *Research Design and Methodology*: This section includes a clear description of the research model. It presents a structured format using specific methodology to explore, test, and study the proposed outcomes or hypotheses identified through the projects design as well as the theological or theoretical grounding for the project's focus. This chapter presents a detailed summary of the process of the project

in all phases of development and implementation.

Chapter IV: *Analysis and summary of the project outcomes*: This chapter presents the analysis of the process and implementation of the project. The data collected for the project is presented as an evaluative measure of the project's success (or weakness). This section takes the reader through a descriptive narrative of the methodology used in the study with appropriate tables that display the findings. It discusses the expected and unexpected outcomes from the findings.

Chapter V: *Reflection and Conclusion*: This section paints a portrait of what was gained through the project's implementation from the data and outcomes of the project. Critical evaluations of the project's strengths and weaknesses are discussed. What new learning emerged for the pastoral leader and the congregation? What did the evaluations tell you about the project? Were the aims of the project met? Were the expected outcomes met? If you did this project again for another congregation, what would you do differently? The student writes a conclusion that summarizes the contribution of this project to the wider ministerial community. How has this project enhanced his/her ministry? What ramifications does it have for those in ministry? How has it contributed to the field of practical theology?

An annotated bibliography of the sources used in the written document.

An appendix of pertinent materials that support the projects implementation (letters, bulletin announcements, raw data, interviews, etc.)

The following criterion serves as a guide for judging the adequacy of a ministry project by the committee:

- 1) The issue addressed in the ministry project is clearly related to the student's ministry setting and reflects his or her theology of ministry.
- 2) The project demonstrates the student's capacity to function as a reflective practitioner, which includes substantial integration of theology, relevant theories, methods and ministry skills. The student is evaluated on the integrity of the project's design, implementation and evaluation.
- 3) The student utilizes the format of the Project Colloquium for sharing project learnings, insights, and conclusions in an organized, articulate and professional manner demonstrating excellence in pastoral reflection and research.

Length: The project should be no more than **150 pages in length**, excluding appendices and bibliography.

#### *Methodology for the Doctor of Ministry Project*

The purpose of this section discusses various methodology and research that may be employed within the ministry project. While no project utilizes all of these specific procedures, many projects may incorporate multi-methodologies as evaluative tools and measurements.

#### *Evaluation*

The scope of *evaluation research* is to measure the effects of a program against the goals it set out to accomplish as a means of contributing to subsequent decision making about the program and improving future programming. A good number of D. Min. projects involve program evaluation because most projects in ministry involve doing something in the life of the parish, the community or ministerial work. As a project, it is not sufficient to simply plan and execute a program or initiate a new model process in ministry. A project of this nature includes a relatively objective assessment of how well it functioned, where it might be improved, and how an existing program is reshaped or how the reimplementation worked. The project includes social science methodologies as instruments of evaluation.

### *Quantitative and Qualitative Methodologies*

*Quantitative methods* attempt to measure available data using statistical programs. In this method of research, controlled experiments are often set up to isolate and measure contrasting sets of variables. Key to such measurement is a true random sample and the identification of experimental or control groups with pre- and post-testing. Subjectivity on the part of the researcher is avoided whenever possible; objectivity is sought. However, pastoral reflection is used to interpret the data collected and will be done from the perspective of the minister's theology of ministry and Church community. A theoretical base supports and drives the researcher's hypotheses, identifies specific variables and proposes an experiment.

A Doctor of Ministry project uses theology as a theoretical base with special consideration given to the ministerial context (praxis) where the project is implemented and evaluated. When the project is grounded within a tradition that is biblically based, and dialogues within an applied theological framework, the objective findings can make certain assertions that tell a story that is verified by quantitative statistical data.

*Qualitative method* study phenomena or brings problematic issues into focus through specialized nonmathematical techniques such as observation, interviews, or perused documents. These techniques offer an interpretation of the data at levels of explicitness, abstraction, and systematization. The results of a qualitative method provide a descriptive analysis of the areas or concerns studied that may be linked to broader theoretical and grounding (i.e., theological and pastoral concerns). Qualitative methods employ one of the following research techniques: (a) open-ended questionnaires and interviews, (b) films, photographs and videotapes, (c) projective and psychological testing, (d) proxemics, (e) kinesics, (f) ethnography, (g) elite interviewing, (h) historical analysis, (i) life history, and (j) content analysis.<sup>3</sup> Most qualitative studies combine several data collection techniques over the course of the research. The researcher can assess the strengths and limitations of each technique, then decide if the technique will work with the particular issues and questions and in a particular setting for a given study. Qualitative methodologies are honed from a conviction that persons are not just question-answerers, but also interpreters of their lives.<sup>4</sup>

### *The Place of Field Research in the Project*

Within the gamut of DMin projects, every student identifies their contextual setting in ministry within which the problem (i.e., the issue of focus for their project) and the informing theories (e.g. biblical model, theological tradition, pastoral affects) will be intentionally addressed and evaluated.<sup>5</sup> These contextual descriptors may include: (a) The site's demographic peculiarities and characteristics (i.e. age, gender, length of years within the congregation, etc.) that identify the group, (b) the ministerial environment and the social influences, values, and theological beliefs that faith community; (c) The pastoral practices currently employed that need to be evaluated; (d) The purposive selection of persons comprising a particular group, such as, a focus group or control group; (e) A specific pastoral issue that is perceived to have positive or negative effect on a community; (f) A phenomena within a community that is explored with greater theological and pastoral emphasis. The above contextual descriptors are studied as subjects- in-the-field and represent possible avenues that may be identifiable by students in their ministerial situation. Students are encouraged to identify the variables of their ministerial context through different modes of research in order to understand both the cultural and social dynamics that affect the praxis of their ministry and their pastoral orientation.

### *The Process of Completing the Doctor of Ministry Project*

The Doctor of Ministry Program is ultimately a process about the individual student's ministerial growth and development. The focus of the individual project, the guided theological and pastoral study, the mentoring and the integration of social science methodologies are incorporated into the cyclical process of the program. Students will be guided through this process but it is their personal commitment toward excellence that brings their project to completion. This format seems to work for most students, however,

students are encouraged to work at their own pace to implement and complete the project.

Assistance is available by professional editors to help the student develop their writing skills and achieve a professional formatted document. The faculty mentor and the two readers of Saint Mary Seminary and Graduate School of theology guide the content of the project, its theological and pastoral reflection. Students may include a third reader to their committee from their particular denomination in circumstances where Church polity or theological tradition might merit their expertise. However, an agreement must be worked out with the Academic Dean at the time of the Prospectus symposium.

## Assessment and Improvement of Student Learning

### Institutional Assessment Plan

Introduction and Overview for the  
Master of Divinity Degree, Master of Arts (Theology)  
Degree Master of Diaconal Ministry Degree  
Doctor of Ministry Degree

#### Introduction

At Saint Mary Seminary and Graduate School of Theology assessment occurs at two distinct but interrelated levels. *Academic assessment of student learning* is based on course requirements and specific rubrics for assignments, participation, and performance, and results in a final course grade. The purpose of academic assessment is primarily to give personal feedback to the individual student and to improve student learning. *Program assessment*, however, takes a reading or sounding of the effectiveness of the degree program itself by interpreting composite scores of a variety of direct (performance-based) and indirect (perception-based) measures.

#### Purpose of Saint Mary Seminary

Saint Mary Seminary exists for the preparation of future priests. It is this primary purpose which gives a specific character to the formation program as well as the Master of Divinity degree program. Designed to integrate the human, spiritual, intellectual, and pastoral dimensions, the entire Seminary program is organized and unified with the aim of the formation of the future priest “who understands his spiritual development within the context of his call to service in the Church, his human development within the greater context of his call to advance the mission of the Church, his intellectual development as the appropriation of the Church’s teaching and tradition, and his pastoral formation as participation in the active ministry of the Church” (*PPF* #71).

Secondarily, as a Graduate School of Theology, the same dimensions characterize the human and Christian formation of men and women as members of the Church serving in various roles of ecclesial ministry. While distinct from the priestly formation program, the Master of Arts, Doctor of Ministry, and Master of Diaconal Ministry degree programs integrate the institutional outcomes around principles of personal, professional, and ecclesial growth. (cf. *PPF* #70).

#### Mission Statement

Saint Mary Seminary and Graduate School of Theology of the Diocese of Cleveland prepares candidates for the Roman Catholic priesthood while also serving as a center for advanced theological education. (*SMS Catalog 2022-2023*, 8)

## Vision Statement

Building on its one hundred seventy-five-year tradition of preparing men for the ordained priesthood, and responding to the contemporary needs of the Church, Saint Mary Seminary and Graduate School of Theology continues to form men for ordination to the Catholic priesthood so they may participate in the Church's mission. As a partner in cooperation with the entities of the Center for Pastoral Leadership, the seminary and graduate programs strive to collaborate in the formation of ministerial leaders. We accept the formation challenges of ongoing spiritual growth, and theological and ministerial development for the service of God and neighbor in the Catholic tradition. In the spirit of the Gospel, we provide educational opportunities and experiences for students to embrace the poor and disadvantaged with Christian peace, hope, and generosity from within a diversity of local and global communities. (*SMS Catalog 2022-2023, 8*)

## Institutional Convictions

These convictions are valued traits cultivated with the learning community that serve as desired outcomes across all of degree programs:

- Christian Discipleship — the transformation of each person into the image of Christ in response to the word of God and the Church's tradition.
- Formation — the renewal of the mind and heart for personal, professional and ecclesiastical growth.
- Theological Thinking — the ability to think with the Church through the skills of analysis and critical reflection.
- Communication — the ability to articulate theological ideas.
- Collaboration — the development and use of personal and interpersonal skills, shared gifts in ministry, for the service of community build (*SMS Catalog 2014-2015, 11*)

Each degree program and department is linked to these institutional outcomes through specific goals that are aligned to all courses, as highlighted in the course syllabi. See previous discussion of each degree program.

### *Curriculum Mapping*

Each course is reviewed and mapped according to the reference to the Institutional Convictions and Departmental Outcomes explicit in each syllabus. Specific assignments that target particular outcomes or a group of outcomes are noted as well as places where outside assessment occurs

## Degree Program Assessment Overview

### *The Master of Divinity (MDiv) Degree*

The Master of Divinity (MDiv) Degree is the normative degree to prepare men for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings, following guidelines of the Association of Theological Schools. The Master of Divinity Program incorporates the components from the Program of Priestly Formation 5th edition. (*SMSGST catalog 2013-2015, 24*)

The basic sequence of 113 semester hours is organized into 5 general areas: Biblical Studies, Historical Studies, Systematic Theology, Pastoral Theology, and Liturgical/Sacramental Theology. The course sequence is so arranged that there is a progression from Revelation to a systematic understanding and

application of principles to the mission of the Church as required in parochial ministry.

The program is professional in orientation, yet truly academic in that it demands extensive integrative study and the adequate use of research methods. The program prepares the student to carry out ministry in a creative and responsible fashion.

Assessment of progress in the MDiv program and the capstone project is built on an electronic portfolio of student work throughout nine semesters. The portfolio benchmarks writing skills, performance abilities in preaching and liturgical presiding, and leadership qualities. The portfolio gives evidence of the Seminarian's integration of the human, spiritual, intellectual, and pastoral domains that guide his growth and development toward priestly ministry.

### *Master of Arts (Theology) Degree Program*

Master of Arts (Theology) Degree Program is designed for ordained clergy, seminarians, and lay ecclesial ministers to study the basic elements of the Catholic tradition. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition.

Students are provided the opportunity to study theology within the depth and breadth of the faith tradition. In addition to core courses that survey various theological disciplines, students choose four elective courses in one of the following areas —Biblical, Historical, Liturgical/Sacramental, Systematic, or Pastoral. While there is a specific ministerial thrust to this program, a desire to become a pastoral minister is not required.

The Master of Arts (Theology) degree is distinct from the Master of Divinity degree that is required of students who are preparing for the ordained ministry and that is oriented to the practice of that ministry. (*SMS catalog 2014-2015, 28*)

Students enrolled in the Master of Arts degree program beginning in Fall 2021 maintain an electronic academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from each area of study as well as the capstone symposium. Specifically, the student selects seven targeted e-portfolio artifacts along with three theological reflections at the 15, 30, and 44 credit threshold levels. Students will choose evidence from classes in the following areas: Church History, Liturgical/Sacramental Theology, Biblical Studies, Systematic Theology (2), a General Elective, and the Capstone Symposium. The Capstone Symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration as a result of the program of studies.

### *Master of Arts in Diaconal Ministry Degree Program*

Master of Arts in Diaconal Ministry Degree Program is a professional Master of Arts in Theology degree designed exclusively for men in formation for the Permanent Diaconate to study the basic elements of the Catholic tradition as well as pastoral ministry specific to diaconal ministry. The primary aim of the program is to foster a personal integration of faith that supports a solid theological foundation in the Roman Catholic tradition for those who will serve in diaconal ministry.

Every course in the M.A. in Diaconal Ministry is part of the core program for formation as outlined by the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (2005). Students are provided the opportunity to study theology and pastoral ministry within the depth and breadth of the faith tradition. Each course is in one of the following areas: Biblical, Historical, Liturgical/Sacramental, Systematic or Pastoral.

In addition to direct and indirect assessment measures, students enrolled in the Master of Arts in Diaconal

Ministry degree program beginning in Fall 2021 maintain an electronic academic portfolio for the duration of their studies. The portfolio includes artifacts and theological reflections from various courses and formation activities as well as the capstone symposium. Specifically: One student-selected artifact each semester from academic courses (8); Practica feedback from Field Education courses annually (4); Theological reflections in Years 2, 3 and 4 (3); Outline and PowerPoint from the capstone integration seminar.

The capstone symposium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration due to their involvement in the formation program.

### *Doctor of Ministry (DMin) Degree Program*

Doctor of Ministry (DMin) Degree Program intends to enhance the practice of ministry for those who hold the MDiv degree or its educational equivalent and who have engaged in substantial ministerial leadership. The degree provides an advanced understanding of the nature and purposes of ministry with a view to the integration of pastoral theology into ministerial practice.

Further, the purpose of the Doctor of Ministry degree is to acquire new knowledge about the practice of ministry, hone competencies in pastoral analysis and ministerial skills, integrate these dimensions into the theological reflective practice of ministry, all of which lead to continued growth in spiritual maturity and ministerial competence. The candidate maintains an electronic academic portfolio for the duration of his/her Doctor of Ministry studies. The portfolio includes artifacts and theological reflections as follows: 1) Evidence of Advanced Theological Integration, 2) Evidence of Contextual Competency, 3) Evidence of Leadership Capacity, 4) Evidence of Personal Spiritual Integration, 5) the Project Symposium prospectus, 6) the Project Colloquium presentation, and 7) the Final Doctor of Ministry Project. (The artifacts are student-selected and must represent the requirements of ATS Standards 5.3.) Faculty advisors affirms each artifact. The Doctor of Ministry Colloquium is expected to include evidence of the student's growth in Christian discipleship and formation as well as theological integration resulting from the program of studies.

Doctor of Ministry Degree students maintain an online portfolio of artifacts and theological reflections throughout the degree program.

### Assessment Processes and Instruments

The assessment program was built on models provided by Alverno College, Milwaukee, WI. The Institutional Assessment Committee was established in 2006 to design processes, collect data and facilitate discussion among the faculty and students for the ongoing review of degree programs and their relationship to the mission of the Seminary. An overview of the actions of the Institutional Assessment Committee from 2016 to the present can be found in the Assessment Timeline included in this document.

The Institutional Assessment Schema illustrates the components and dynamic of the program. The assessment instruments are aligned with the Institutional Convictions and Degree Program Goals. Both direct and indirect measures are part of the annual assessment cycle at Saint Mary Seminary and Graduate School of Theology.

The following list is organized by the type of assessment measure, and includes a brief explanation, and how the instrument or process used in each of the four degree programs. The instruments referenced below are included in the appendices to this document.

### *Direct Measures of Assessment:*

Juried Assessment of Student Performance: The anonymous review and evaluation of student performance or artifacts (e.g. portfolios, coursework, projects, etc.) by multiple reviewers helps to determine the extent to which the institutional outcomes are being achieved across the specific degree program curriculum. Juried Assessments are not intended to provide personal feedback to the student, but uses the individual assessments to evaluate the degree program itself. It should be noted that the same instrument is used for both the yearly evaluation/artifacts and the capstone projects. This allows for a consistent measure to document student improvement throughout each program.

1. Master of Divinity Students: Yearly assessment: Following the annual evaluation, the Formation Faculty completes a juried assessment based on the institutional outcomes. (See: ASM.08\_MDiv\_Juried\_Assessment\_Yearly-Capstone),
2. Master of Arts Students: Artifacts are assessed at three thresholds: when the student has acquired 15, 30, and 44 credits. Students submit artifacts from courses in which they are enrolled during that semester. The Director of Institutional Assessment removes names and other identifiers before assigning the artifact to members of the Institutional Assessment Committed for juried review.
3. Masters in Diaconal Ministry: Artifacts are assessed annually. Students select one artifact each semester for the portfolio along with a brief self-assessment. Field Education Assessment feedback included annually. Theological reflections are expected in years 2, 3 and 4 of the formation program. The degree concludes with the Capstone Integration Seminary. The Institutional Assessment Committee receives artifacts for juried review every three years.
4. Doctor of Ministry Students: Academic assessment by the instructor at the end of each of the first three semesters of the program. At the conclusion of each Doctor of Ministry course the professor evaluates each student in detail. This evaluation is used by the Academic Dean to spot potential weaknesses in each DMin student. The Academic Dean then addresses these with individual students as appropriate. In addition, the Capstone Colloquium is assessed using a rubric aligned with the institutional outcomes.

### *Juried Assessment of Capstone Projects*

The juried assessment of capstone projects (MDiv Integration Seminar, MA Symposium, DMin Colloquium) provides the summative evaluation at the conclusion of the degree program. The project and presentation are assessed using a rubric based on the institutional outcomes.

See: MDiv\_Integration\_Seminar\_Rubric  
MA\_Symposium\_Rubric  
MA-DM Integration Seminar Rubric  
DMin\_Colloquium\_Rubric

### *Field Education Evaluation Tool*

The Field Education Evaluation tool is based on the institutional outcomes and objectives for the attainment of the Master of Divinity degree. The five Institutional Outcomes over-arch all degree programs and are linked to specific programmatic goals leading to competency as an ordained Catholic priest. The Outcomes also reflect the four pillars of formation in the *PPF*. The Evaluation Tool provides consistent and measurable evidence of accomplishments in ministry that relate to each Outcome. (See: Field\_Education\_Evaluation\_Tool)

### *Indirect Measures of Assessment*

Exit interviews and Graduate surveys:

Graduating students in all degree programs are invited to complete a questionnaire which solicits feedback regarding the degree program. See: MDiv\_Exit\_Interview,

MA\_Exit\_Interview,

Course Evaluations: DMin\_Exit\_Interview, MDiv-MA\_Graduate\_Survey, DMin\_Graduate\_Survey)

#### Course Evaluations

At the conclusion of each semester, students complete an online course evaluation designed to solicit the student's perception of the extent to which the course helped them to achieve the course objectives and the institutional outcomes. Individual instructors receive the data specific to their course. Summary course evaluation data is discussed by the Faculty Committee and, in some cases, discussion and analysis of this data has led to the further review and implementation of improvements not only in a specific course, but in the overall academic program. (See also Faculty Program Review below.)

#### Committee Self-Assessment

The governance structure of Saint Mary Seminary involves faculty and student participation in committees. Periodically the Institutional Assessment Committee requests a self- assessment of the committee's effectiveness in achieving its purpose.

#### Board of Trustees Evaluation

Approximately every three years the Board of Trustees completes a Board self-evaluation. The results are informative for further Board growth and development. (See: ASM.28\_Board\_Evaluation)

#### Support Staff Survey

Periodically the Support Staff is invited to respond to a survey related to the workings of the Center for Pastoral Leadership and the staff working relationships. Staff members are able to make suggestions for improvement.

### *Formational Assessments:*

In addition to the academic assessments discussed elsewhere in this document, two assessment measures are directly related to the formation program for the Master of Divinity Seminarian.

#### MDiv Spiritual Direction Attendance

Accountability for MDiv Seminarian's attendance at spiritual direction is documented by individual's spiritual director on this form.

#### MDiv Peer Review

Each MDiv student is evaluated yearly by three peers. It is a confidential instrument for individual student improvement. Each student's formator addresses any issues that arise.

## *Assessment Summary/Results*

### Faculty Program Review

The Faculty Committee (all full-time faculty members) regularly reviews the effectiveness of various aspects of the program and makes decisions for Institutional Improvement.

Some of issues leading to program improvement in the last ten years include:

- Amount of reading and writing guidelines per credit
- A review of transcripts for grade inflation
- A review of Faculty workload
- a proposal by Homiletic faculty to include some element of preaching in every course of the MDiv curriculum
- Assessment and restructuring of House Devotions
- An assessment and restructuring of the Pre-Theology program
- an assessment and revision of the course sequence
- Requirement of the signature assignment and corresponding rubric
- Introduction of the learning management system *Populi* for data analysis and tracking of student learning.
- Introduction of WEAVE assessment software to assist with assessment data analysis.

### Survey of Pastors/Supervisors of Graduates

Periodically, the Institutional Assessment Committee distributes an electronic survey soliciting feedback from Pastors/Supervisors of graduates serving in their parish or ministry. The results provide qualitative data on the graduates' communication skills, integration of various theological disciplines, and general perception of the graduates' preparation for effective ministry. (See: ASM.29\_Pastors-Supervisors\_Survey)

### *Criteria*

Based on the institutional convictions and the mission of the Seminary, the criteria for success is currently defined to be:

--for qualitative data, a predominance of positive comments

--for academic grades (GPA), an average of student achievement (2.0 for MDiv and 3.0 for MA and DMin students)

--for juried assessments, an average of 2.0 (meets expectations). As the plan continues to be implemented, these criteria may be adjusted.

### *Assessment Program Summary*

A summary of the results of all direct and indirect assessment measures used in the entire Assessment Program indicate criteria or benchmarks for success, the composite results of assessment measures, and the program improvement suggested or implemented as a result of the data. The results for each degree program are reported in relation to the five institutional outcomes. It is the responsibility of the Institutional Assessment Committee and Faculty Committee to assure that program improvements are implemented and effective.

### *Institutional Effectiveness Statement*

At the conclusion of the annual assessment cycle, the Institutional Assessment Committee analyzes the direct and indirect data and updates the Institutional Effectiveness Statement that is reported publicly on the website and in the official Catalog. The Institutional Effectiveness Statement provides a concise summary of the highlights of the assessment data. The current statement can be found on the seminary website.

### *Assessing the Assessment Program*

Now that the Saint Mary Seminary assessment plan has been fully implemented, the Institutional Assessment Committee and outside evaluators with educational backgrounds reviewed the assessment process itself and made suggestions for improvements. This outside review is planned to occur on a three-year cycle.

## Library Services

### Philosophy

The mission of the library is to support the curriculum of the Saint Mary Seminary and Graduate School of Theology in its goal of study and research at the master and doctoral levels. The library also collaborates with and serves as a theological resource for Borromeo Seminary, the Permanent Diaconate program, the Lay Ecclesial Ministry program, the Office of Ongoing Formation, and, more generally, for patrons across Ohio.

In pursuit of its mission, the library has five primary goals:

1. To assemble a strong collection of materials adequate to support graduate work in theology at the M.A. and DMin levels;
2. To create and provide the tools necessary to allow patrons to efficiently identify and obtain materials required for their study;
3. To maintain inventory and circulation control of the collection;
4. To provide assistance to patrons in effectively using the Library;
5. To provide physical facilities adequate for housing the collection, for the staffing of the library, and for the creation of a hospitable place to study.

### The Collection

The library owns over 85,000 items, making it the largest theological library in northeast Ohio. Its collection of 67,000 books, and nearly 18,000 bound journals emphasizes philosophy (particularly that related to St. Thomas Aquinas), scripture, systematic theology, ecumenism, moral theology, spirituality, pastoral theology, religious education, liturgical theology, canon law, Church history, and patristics.

### *Periodicals*

The Library subscribes to approximately 250 periodicals. Current issues are on display in the balcony. Back issues of the current volume/year can be found in alphabetically arranged boxes behind the display shelves in the balcony. Bound periodicals are shelved alphabetically on mobile shelving in the basement. All periodicals, both current issues and bound volumes, are Library Use Only and may not be checked out.

### *Microforms*

The library owns a number of resources in microfilm and microfiche format. Notable among our holdings are a complete run of the Catholic Universe Bulletin on microfilm. Also available are a microfilm reader and a film/fiche reader/printer. Please request assistance from the library staff if you wish to make use of these resources.

## Library Tools

### *The Catalog*

The catalog is the primary means by which patrons can locate books within the collection. The catalog is accessible at <http://catalog.stmarysem.edu>. It is also available via a link at the Saint Mary Seminary web site at <http://www.stmarysem.edu>. The catalog can be searched by author, title, subject, keyword, and call number. Search results will include the location of the book, the call number, and the status (such as available, library use only, due on \_\_\_\_, etc.).

The Library is also a member of a consortium of 121 academic libraries in Ohio called OhioLINK. Together, the central catalog of all members offers access to more than 50 million items statewide. Students, faculty, and staff can use the OhioLINK central catalog to find and request materials online, and have them delivered to their home library. The central catalog is accessible at <http://olc1.ohiolink.edu/search/>.

### *Periodical Indexes (databases)*

Periodical indexes provide access to the journal literature. The primary periodical indexes in the Saint Mary Seminary Library are: the Atla Religion Database; the AtlaSerials PLUS, Religion Collection; New Testament Abstracts; and Old Testament Abstracts. The easiest way to access these databases is to open the Seminary web site <http://www.stmarysem.edu> and under the Library tab, click on the Search button. They are also accessible via links in the bibliographic records included in the SMS catalog.

Other periodical indexes are available through OhioLINK. Of the more than 140 databases available, a few are of particular interest to SMS students:

- Academic Search Complete
- Dissertation Abstracts
- Humanities International Complete
- Religion and Philosophy Collection

These are also available at the Seminary web site, as described above, as well as from the main OhioLINK site <http://www.ohiolink.edu> under the link "Library Databases". These databases include both citations and full-text resources.

### *Other OhioLINK Resources*

Electronic Book Center – OhioLINK has a growing collection of 125,000 e-books covering a wide variety of subjects and including encyclopedias, dictionaries and other reference works.

Electronic Theses and Dissertations Center – The ETD contains 107,000 theses and dissertations from students at 31 of Ohio's academic institutions.

## Circulation

Library cards are available through the Librarian. Valid library cards are required to check out books. All library cards expire on the last day of August (as indicated by the expiration sticker on your library card), so each year patrons will need to revalidate their library card. This is the means by which the library can collect

updated patron information, whether it be a new address, a new phone number, a new email address, etc. Please see a member of the library staff if you need to update your library card.

The loan period for SMS books is 3 weeks for students, and 90 days for faculty, and books are renewable two times. The loan period for OhioLINK books is also 3 weeks, but 1 week for other formats (CD's, DVD's, etc.). OhioLINK books can be renewed up to four times, but other formats may not be renewed.

If students wish to renew the books they have checked out, they may do so within 5 days of the due date. Earlier than this, the system will respond that it is too early to renew. Later, and the system will not permit it because they are overdue. To renew both SMS and OhioLINK books, visit the SMS catalog, and click on the login button, or go to My Record. Access your record by entering your last name as the username, and your library card number as the password. You will then see a list of items you have checked out, and you can select those items you wish to renew.

All periodicals, both current issues and bound volumes, are "Library Use Only" and may not be checked out.

The Saint Mary Seminary Library follows the policy of confidentiality recommended by the American Library Association. The confidentiality of all patron records will be upheld.

## Patron Assistance and Services

### *Orientation & Bibliographic Instruction*

To assist patrons in finding materials in the library, orientation sessions are conducted for new students at SMS and Borromeo Seminary. Bibliographic instruction sessions are also conducted upon request for other groups, such as the Permanent Deacons, DMin students, or at the request of an individual instructor.

### *Reference collection*

The reference collection includes books like encyclopedias, dictionaries, or other titles you might consult for information, but not necessarily read from cover to cover. They are designated by the letter "R" at the beginning of the call number. Reference books are non-circulating.

### *Reserve books*

At the beginning of each semester, professors have the option of requesting that books in the circulating collection be moved to their "Reserve Shelf." This transfer temporarily changes the book status to non-circulating or "Library Use Only" to ensure that all students in the class have access to the book, and to prevent the book from being monopolized by a single student. Reserve books can be found by locating the professor's name, and the course abbreviation.

### *Interlibrary Loan*

If there are resources that cannot be located either in the SMS Library or within the holdings of the OhioLINK consortium, please see the library staff to request Interlibrary Loan services. While every effort is made to borrow from libraries that do not charge a lending fee, if there is a charge by the lending library, that fee is passed on to the patron.

## Facilities

### *Layout of Library*

There are three levels in the library, the Main floor, the Balcony, and the Lower level or Basement.

On the Main floor you will find our Reference collection on shelves around the walls. Also on the Main

floor are the VHS cassettes and DVDs, and the Reserve books. The other books on this level are primarily biographies, philosophy, and psychology. (The Library uses the Dewey Decimal classification system, and the books with classification numbers 0 – 199 are found on the Main floor.) The Horstmann collection is also found on the Main floor.

The circulation desk, and the public catalog computers are on the Main floor, along with the offices of the library staff.

In the Balcony current periodicals on display, plus previous issues for the current volume. A reading area and study tables are available in the Balcony, as well as the library's microfilm resources, plus computers for student use.

The Basement houses the bulk of the library collection, books with the classification numbers 200 – 999. Bound journals and study tables are also found in the Basement.

#### *Copy machine*

The library copy machine/scanner is located in the Basement. Please see a member of the library staff if paper copies are desired. The copy machine may also be used as a scanner, with files either saved to a USB drive or emailed to a patron's personal email address. USB drives may be purchased at the reception desk for \$3.00. Paper copies cost \$0.05 each, while scanning is done at no cost.

#### *Wireless access*

Students with appropriately capable laptops have access to a wireless connection in the library. Please see a member of the library staff if prompted for a username and password.

### Non-Resident Student Guidelines

Because of the quasi-residential nature of the building within the Center for Pastoral Leadership, the following guidelines have been established to protect the rightfully expected privacy of the resident students and to allow for the effective use of the seminary facilities by the Doctor of Ministry and Master of Arts students.

In general, all corridors where resident student rooms are located are restricted areas and are open to use by resident students only. Therefore, non-resident students should confine their activities and movements within the building to the public areas (e.g. the Administrative corridors, Chapel, the Student Dining Room, and the Library).

#### *Entering the Property and Parking*

To enter the seminary property, the Center for Pastoral Leadership, please use the main entrance facing Euclid Avenue. Parking is available in the lot on the East Side of the main building. Upon entry, students must sign the registry at the front desk.

#### *Times on Campus*

Non-resident students are welcome in the Center for Pastoral Leadership facility from 8:00 A.M. until 10:00 P.M. After 10:00 P.M. it is expected that students will have exited the building for the night. On weekends the facility is normally open from 8:00A.M. until 4:00P.M. Holiday and summer schedules post specific hours. It is advisable for students to check with the front desk before they arrive on campus. Seasonal library hours are posted on the side entrance door.

### *Security*

Students are always to be conscious of the security needs of the facility. All doors should be closed securely when entering and leaving the building. Ground floor windows should be locked when rooms are vacated. Any criminal action or emergency must be reported immediately to available administrative staff or faculty personnel. All students and staff should make themselves aware of emergency assistance procedures and be able to quickly contact police, fire, or medical emergency help when the need arises. The local police and fire departments of the City of Wickliffe have immediate access to the campus. The facility is in compliance with fire and safety codes and the campus is regularly inspected for safety.

### *Meals in the Student Dining Room*

Students are welcome to take meals in the Student Dining Room. Students may purchase meal tickets at the front desk in the main lobby. To indicate the meals desired, students are asked to sign the sign-in book located in the Student Dining Room. For lunch, please call the receptionist before 9:00 A.M. the same day (Lunch is at 12:30 P.M.). Dinner is served at 6:00 P.M. Students may also help themselves to beverages and coffee from the kitchen annex. Please use your own containers for transporting beverages to the lounge or classrooms.

### *Texts for Class*

Saint Mary Seminary does not have a bookstore. Many students order books on-line have their books shipped directly to their homes with some discount savings. Students are expected to have the necessary texts and materials for the first class. Required books are listed on the course *Populi* profile in mid-July or mid-November

### *E-Mail*

E-mail is the main way the seminary communicates with students. All students should inform the registrar's office of any changes in their e-mail address.

### *Finances*

Tuition is invoiced through *Populi* Finance tab. Tuition should be paid in full as soon as possible and before the end of the semester, either by credit card through the secure Payment Portal or by check payable to Saint Mary Seminary. Grades and transcripts will be available after all fees are paid and after all library materials are returned. Students with a past due balance may not register for the next semester unless they have received permission from the finance office and the dean. Tuition and expenses are subject to change on a yearly basis.

Students are encouraged to talk about their financial concerns with the business office. Students in conjunction with the seminary finance office and the Academic Dean may create a special payment plan to meet their budgetary restrictions. A memo of understanding regarding the frequency of payment and the amount per month is signed and kept on file with the business office.

### *Leave of Absence*

A student may request a leave of absence from the program for one year. The student needs to speak with the program director to obtain permission. The student must put the request in writing so that it can be placed in his/her academic file. During the leave the student is considered enrolled in the program but will not be charged tuition or fees. Library privileges are not revoked, and communication is encouraged with the Academic Dean, faculty mentors and colleagues. After the one-year leave, the student must register in the proximate semester or may be asked to withdraw from the program. Any outstanding fees or tuition payments will need to be paid in full.

### *Seminary Activities and Events*

Non-resident students are welcome to participate in the various activities and events of Saint Mary Seminary and Graduate School of Theology, including daily Eucharist, and special celebrations as

designated throughout the year.

Non-resident students are encouraged to attend community building events such as the Mullen Lecture, Jewish-Catholic dialogue, Christmas Party, Faculty-Student Annual Cookout as well as other events listed on the academic calendar.

*Thank You for Not Smoking*

The Center for Pastoral Leadership is a non-smoking facility.

## APPENDIX I -- COPYRIGHT GUIDELINES

The following material is an excerpt from an article which appeared in the *Seminary Newsletter of the NCEA*, Vol. 15, No. 2: December 1976.

Without great fanfare, the first revision of copyright legislation since 1909 was signed into law on October 20, to become effective January 1, 1978 (Public Law 94-553). Under the law, copyrighted material is now to be protected during the lifetime of the author and for 50 years thereafter. But probably the most significant part of the new legislation for those involved in education is contained in the report accompanying the law; this report is now part of the legislative history to which courts may refer in deciding copyright cases. In the report are set down guidelines to assist in the interpretation of the doctrine of "fair use," the previously unwritten principle which courts have employed to allow some unauthorized copying in the past.

According to these guidelines, reprography must be "spontaneous"; this means that "the decision to use the work and the moment of its use, for maximum teaching effectiveness, are so close in time that it would be unreasonable to expect a timely reply to a request for permission."

For purposes of teaching or research, a person may then make a single copy of:

- a chapter from a book
- an article from a periodical or newspaper
- a short story, short essay, or short poem
- a chart, graph, diagram, drawing, cartoon, or picture from a book, periodical or newspaper

For classroom use, it is permissible to make multiple copies of:

- a poem of less than 250 words
- an excerpt of less than 250 words from a longer poem
- a complete prose article, story, or essay, if it is less than 2500 words
- an excerpt, from any prose work, of not more than 1000 words or ten percent of the work, whichever is less
  - one chart, graph, diagram, drawing, cartoon or picture from a book or periodical

An instructor, however, should not make multiple copies from the same author more than once in a class term, nor from the same collective work or periodical issue more than three times in a term.

"Consumable" materials, such as workbooks and standardized tests, may not be copied at all.

When making interlibrary loans, a library can safely make as many as six copies per year of a periodical published within the last five years. (Periodicals more than five years old are exempted from the guidelines.) Similarly, for interlibrary loans, it is permissible to make as many as six copies per year of small excerpts from longer works, copies of unpublished works for purposes of security and preservation, copies of published works to replace damaged copies, and copies of out-of-print works which cannot be purchased at a fair price.

It should be emphasized that these guidelines represent the minimum that is permissible under the law, and they specifically state that they are "not intended to limit the types of copying permitted under the standard of fair use."

The proliferation of fast, flexible, and economical means of reproducing materials that we have witnessed in recent years seems to have dulled the sensitivity of many people to the moral issue involved here. The morality of the herd seems to have prevailed in the minds of many --"everybody's doing it." But it is still true that unauthorized replication of copyrighted material can be not only illegal but also immoral, insofar as it is an unreasonable use of someone else's property.... But it seems obvious that if any consciences should be alerted to matters of justice, it should be the consciences of those of us who in one way or another are involved in training moral leaders

## **APPENDIX II -- POLICY AGAINST SEXUAL HARASSMENT**

Saint Mary Seminary and Graduate School of Theology is committed to providing an environment where women and men can work together comfortably and productively, free from sexual harassment. Such behavior is unchristian and will not be tolerated. Since appropriate social interaction is a continuing concern of formation and education, discussions on appropriate behavior are raised in various forums including theological reflections, spiritual direction, formation advisement sessions, house conferences, field education supervisory sessions and so forth.

This policy against sexual harassment applies to all phases of activity connected with the Seminary, including admissions procedures, testing, classroom demeanor, field work, hiring, promotion, benefits, counseling sessions, terminations, and social events. Prohibited behavior includes not only overtly suggestive or blatantly sexual activity, but also threatening, or demeaning communication of a sexual nature, whether the comments are serious or jocose.

Any member of the Seminary community found to have violated this policy shall be subject to appropriate disciplinary action, including a warning, reprimand, suspension, or discharge, according to the findings of the complaint investigation. Any member of the Seminary community who is a victim of sexual harassment may bring a complaint to any faculty member who, in turn, shall inform the Dean of Students or the Rector who shall cause an investigation to be made by appropriate personnel to determine the truth of the allegations and the disciplinary action to be taken, if any. The investigation shall give the accused an adequate opportunity of a meaningful defense, and the victim an opportunity for appropriate input. The results of the investigation will be given to the Rector who will either adopt the findings and recommendation or modify them to achieve an equitable result. All complaints will be handled as confidentially as possible.

## APPENDIX III -- INTERNET POLICY

**Introduction:** Access to the seminary internet network is made available to students and faculty to enhance the educational experience at the seminary, and to improve their ability to communicate with others. The campus-wide fiber optic network is to be considered part of the formational experience for faculty, seminarians, and commuter students, and, as such, it must be used with integrity and good judgment and in accord with all applicable civil laws as well as in compliance with all norms and guidelines for those in formation for public ecclesial ministry

**1. No Expectation of Privacy:** Since the Seminary is providing onsite access to the internet for formational purposes, communications created, sent, received, stored and/or accessed using the Seminary Internet System are not private. Seminary officials reserve the right to monitor and inspect all electronic communications that use the Seminary Internet System. The Seminary may disclose the contents of such communications to third parties such as law enforcement personnel and to those who have ecclesiastical authority over the seminarians or other students. Users hereby waive any right to privacy that they may have otherwise claimed in connection with their use of the Seminary Internet System.

**2. Inappropriate Use:** The usual expectation of ethical behavior extends to the use of the Seminary Internet System. While users are encouraged to conduct legitimate research on the system, uses that pander to immoral behavior or attitudes are prohibited. Obviously civil and criminal laws must be obeyed. Users are reminded that they are responsible for observing the U.S. Copyright laws (United States Code, Title 17); obeying all licensing restrictions in connection with software that is downloaded or used in connection with the system and respecting the privacy of others. E-mail or other information inadvertently received shall not be read but shall be deleted from one's files as soon as the discovery is made.

**3. Safeguards:** Users will avoid excessive or inappropriate use that would materially and adversely affect the system. All users must, at their own expense, install and keep updated software that protects the system from computer viruses and other invasive programs that might compromise the security of the computers using the Seminary Internet System. Users will not permit others to use the system through their computers. Only those who have agreed to this policy may use the library computers.

**4. Operating Standards and Violations:** The Librarian will act as liaison for computer affairs and publish from time-to-time advisory bulletins on the use of the system. The librarian has the authority to require that certain security software be installed on each computer. Violations of this Policy may lead to restricted access to the system, denial of access, and academic discipline up to and including expulsion from the Seminary in addition to whatever civil or criminal penalties that might accrue to the user's wrongdoing.

I have read the above conditions and restrictions, and I agree to abide by them.