

The Basselin Scholars Program

One Hundred Years of Formation for Priesthood



Theological College • The Catholic University of America



Letter from the Rector

Dear Friends and Supporters of the Basselin Scholars Program,

It is with justifiable pride in an extraordinary program and its graduates, and deep humility in the face of the generosity of Theodore Basselin and all of those who have supported and participated in the Basselin Program over the past hundred years, that I present you with *The Basselin Scholars Program: One Hundred Years of Formation for the Priesthood*. This report marks the conclusion of The Year of the Basselin, Theological College and the School of Philosophy of The Catholic University of America's commemoration of the centennial anniversary of the death of Theodore Basselin.

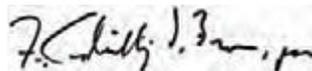
Theodore Basselin was a man of deep Catholic faith who achieved remarkable success as a businessman, and who wanted to contribute to the preparation of young men for the priesthood. A principal concern of his was to make the very best education available for worthy candidates to prepare them to be exceptional preachers of the Catholic faith. Underlying the skills of a good preacher, he recognized, must be excellent intellectual formation in an outstanding academic program, particularly in philosophy. Thus was born the Basselin Scholars Program. Basselin left \$500,000 to endow such a program, an endowment which today still funds up to 15 full three-year scholarships. In addition, the endowment also funds the Theodore Basselin Professorship in Philosophy.

During the past year, Theological College and the School of Philosophy of The Catholic University of America have sponsored various events to mark the centennial milestone of the creation of the Basselin endowment, including an impressive set of lectures by Rev. Robert Sokolowski and Rev. John Wippel, professors at CUA's School of Philosophy and both graduates of the Basselin Program, on the place of philosophy in the formation of Catholic priests. As President of the Basselin Foundation and Rector and President of Theological College, I want to thank all of those who have contributed to the Basselin Program over the years in so many ways, and especially to thank and congratulate the graduates of our program. I invite and encourage you to read over *The Basselin Scholars Program: One Hundred Years of Formation for the Priesthood* carefully to learn more about why the Basselin Program has been recognized for almost one hundred years as one of the foremost philosophy programs in the world. Basselin scholars are full members of the Theological College seminary community and grow in maturity through their participation in the seminary program with our Pre-Theologians and Theologians. It is a unique program for the very best candidates for priesthood, producing graduates who make unique contributions to the Church and the world around them.

The Year of the Basselin inaugurates our larger celebration of the 100th anniversary of Theological College in 2017. In two years, Theological College will celebrate 100 years of formation for the priesthood at all levels and the outstanding contributions so many of our graduates have made to the life of the Church. I hope this report helps you to better appreciate this unique program of priestly formation, as together we celebrate one hundred years of priestly formation at Theological College of The Catholic University of America in 2017.

With every best wish and asking God's blessing on you and yours,

Sincerely yours in Christ,



Rev. Phillip J. Brown, P.S.S.
Rector, Theological College
President, The Basselin Foundation



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*Cover photo
The new Pentecost panels
by Rev. Peter Wm. Gray in
Our Lady Seat of Wisdom Chapel.*

Foreword

It is something of a wonder to me that the School of Philosophy, despite its many limitations and shortcomings, has managed to remain faithful to the mission entrusted to it at the time of its founding, well over a century ago. For although a commitment to what has been called “the Catholic intellectual tradition” was once common in philosophy departments in Catholic colleges and universities throughout the land, many of those same departments have sought, over the course of the last several decades, to conform themselves to a thoroughly secular conception of the discipline. Where study of Plato and Aristotle, Augustine and Aquinas, had formerly enjoyed pride of place, a series of new doctrines took hold — Freudianism, Marxism, positivism, structuralism, post-structuralism, feminism, critical theory, gender theory, to name only a few — all of which shared a real antipathy to the antecedent philosophical and theological tradition. Happily, efforts are now underway in some places to recover a rich patrimony that for much too long had been ignored. How is it, though, that the School of Philosophy has escaped this all-too-common plight? Why has our being “Catholic” never been regarded by us as an obstacle to our being “catholic”?

In the measure that the School has been successful in carrying out its mission, a mission that is at once academic and ecclesial, the Basselin Program deserves much of the credit. Graduates of the program have often told me how grateful they are for the education it made available to them, but it must also be



The Basselin Library at Theological College.

said that the School itself is also indebted to the program, and in several respects. As everyone knows, the two most distinguished members of our faculty, Monsignor John F. Wippel and Monsignor Robert Sokolowski, are themselves former Basselins. Their many publications have contributed mightily to the School’s international reputation, but it is thanks to the Basselin Program that they first came to

CUA. Nor are they the only Basselin alumni to bless the School of Philosophy by joining its faculty ranks. Among this elect company are also Dean Emeritus Jude P. Dougherty, and the late Monsignor Robert Paul Mohan.

Basselin graduates have gone on to assist the School in many other ways. Some of the School’s most generous and faithful donors over the years have been Basselins. Several have been able to lend the School the support of their episcopal authority, when the going got tough, or by sending a new generation of seminarians our way. And the Lord only knows how much the School has benefitted from the many holy prayers uttered by Basselins on our behalf. For all such assistance, the School is immensely grateful.

Most heartening of all are the seminarians who join us year after year, young men with high ideals and intelligence, and more impressively still, young men of good character and genuine piety. Each passing day offers us new cause for alarm about where the world is headed, yet those who have the privilege to teach Basselins cannot help but be encouraged by the witness they offer. Their interest in their studies, their seriousness of purpose, as also the friendship that exists between them, all serve to strengthen the faculty in the conviction that the work of the School is well worth doing. Basselin seminarians teach their teachers, in other words, that purely philosophical study can contribute to the edification of the Church and the world.

Theodore Basselin could not possibly have known all the good that would come of the bequest he made, so long ago, to The Catholic University of America. Among his many beneficiaries is the Christian community of learning that is the School of Philosophy. It is our privilege to participate in the initiative that bears his name. May he now dwell in the company of the blessed. And may his generosity long continue to bear good fruit.

John C. McCarthy, Ph.D.

*Dean, The School of Philosophy
The Catholic University of America*

Introduction

2014 marked the 100th anniversary of the death of Theodore B. Basselin whose generosity made possible the Basselin Scholars Program at Theological College of The Catholic University of America. Theological College and the School of Philosophy of CUA marked the occasion by celebrating “The Year of the Basselin” with a variety of events designed to highlight the unique contributions the Basselin Scholars Program has made to priestly formation, philosophical studies, Theological College, The Catholic University of America, and the Catholic Church in the United States and beyond over the past 100 years. This report, *The Basselin Scholars Program: One Hundred Years of Formation for Priesthood*, summarizes the history and scope of the Basselin Program as a way of concluding our celebration of The Year of the Basselin. The report describes the Basselin Program in all of its components for the University Seminary Committee and Board of Trustees of The Catholic University of America, the U.S. Province of the Society of Saint Sulpice (which owns and is principal sponsor of Theological College at CUA), and our various external publics, as well as all who are interested in knowing more about the Basselin Scholars Program.



Rev. Jean-Jacques Olier, Founder of the Society of St. Sulpice (portrait by Rev. Peter Wm. Gray, P.S.S.).

History



Theodore B. Basselin

Born: March 24, 1851, Grostenchen, Germany
Died: April 21, 1914, Croghan, New York, USA

The Basselin Scholars Program was established through a generous bequest by Theodore Basselin to The Catholic University of America upon his death in 1914. Basselin was an American lumber magnate who is best remembered for the scholarship he created at Theological College of The Catholic University of America which has funded the philosophical education of many notable American churchmen.

Basselin was born on March 24, 1851, in Grostenchen (now Grostenquin), a village in Lorraine (in Germany, at the time of his birth; today in France). He emigrated to the United States at the age of three with his parents, Dominique Basselin and Anna Basselin (née Pierson). His father died when he was 10 years old, and his mother raised him to be a businessman, as he ran the family's general store. Basselin attended Niagara University, graduating at the age of 22 before returning to his home town of Croghan, New York, and becoming involved in the timber trade.

He quickly accumulated a fortune in the lumber business, owning several thousand acres of timberland and employing hundreds of people at the time of his death. An innovation of his that contributed to his success involved stripping hemlock logs of their bark for use

in tanning leather. This enabled him to turn what had been waste into a source of income. He diversified his business interests later in life, becoming involved in furniture production, the Lowville and Beaver River Railroad Company, a paper company, an electric power company, and banking. He died at his home in Croghan on April 21, 1914, from Bright's disease.

Basselin died a millionaire, leaving a generous will. He gave each of his two cousins, his only living relatives, \$100,000 each, and he left money to support his nurse, housekeeper, and barn man for the rest of their lives. He was especially generous to the Catholic Church, leaving \$100,000 to the Order of Friars Minor in Croghan for the creation of a college in the town.

He is primarily remembered for the endowment he created at Theological College at The Catholic University of America for the construction of a building and a department for the education of young seminarians studying for the Catholic priesthood. The construction of Basselin Hall was allotted \$110,000, and \$500,000 was set aside to fund a scholarship for "the very best and brightest" seminarians. The Basselin scholarship, of course, still exists

and notable recipients include the scripture scholar Father Raymond E. Brown, philosophers Monsignor John F. Wippel and Monsignor Robert Sokolowski, as well as Cardinal Raymond Burke, Cardinal Daniel DiNardo, Cardinal Donald Wuerl, and Father Robert Barron.

Following the probate of Basselin's Last Will and Testament after his death in 1914 and the reception of the proceeds of his bequest for the Basselin Scholarship, the Sulpician Seminary (later renamed Theological College of The Catholic University of American when it became formally associated with CUA as its national seminary in 1937) was formally designated as the seminary of the Basselin Scholars Program in 1923, sometimes known as "Basselin College" for recipients of the scholarship enrolled in the program.

To fulfill the provisions of Basselin's Last Will and Testament, The Catholic University of America established a foundation in his name to fund scholarships for a special course of studies for diocesan seminarians preparing for the Catholic priesthood. Candidates for the fellowships must have completed two years of the liberal arts curriculum in a college/university or a college/university program under diocesan sponsorship; they must also have given evidence of superior performance in their studies. The Basselin Foundation fellowships support these seminarians through three years of intensive work in philosophy: two years on the undergraduate level in the concentration program of the School of Philosophy, and one year of postgraduate work leading to the master's degree. Students admitted under the Basselin fellowships must qualify for this program and maintain an acceptable average to retain their fellowships.

The administrative officers of the Basselin Foundation are the Rector of Theological College (currently Very Rev. Phillip J. Brown, P.S.S., J.D., J.C.D.), and the Dean of Studies and Director of Intellectual Formation at Theological College (currently Rev. David Thayer, P.S.S., S.T.L., Ph.D.). The administrative officers of the Foundation are assisted by an Advisory Committee made up of the President of the University (currently John H. Garvey), the Provost (currently Very Rev. Mark Morozowich, S.E.O.D., Interim Provost), and the Superior of the U.S. Province of the Society of St. Sulpice (Very Rev. Thomas R. Ulshafer).

*The first Basselin class
(1923-24) at Theological
College, then called
Basselin College.*



*A*dmittions to the Program

The Basselin Scholars Program is reserved for seminarians who have completed two years of undergraduate study demonstrating personal maturity and above-average potential for academic success. Admissions are limited by the nature of the program and the academic and personal qualities required for entry. Admission is, therefore, highly competitive. The nature of the program, the endowment that supports it, and the policy of Theological College for maintaining a proper balance of undergraduate and graduate seminarians in the seminary limit the program to approximately 15 total Basselins in the program, the ideal being five Basselins in each of the three years of Basselin study. Actual enrollments fluctuate somewhat based on the number of graduates in any given year and the number of seminarians who complete the program. The vast majority of those admitted complete the program, but occasionally one or more discern out of the seminary or fail to complete the program for some other reason.

As reflected in Theological College's general Admissions Policy, the essential qualities for admission to the Basselin Program are: demonstrated academic ability, academic potential for participating in a rigorous program of philosophical studies leading to a master's degree, and personal maturity and self-discipline commensurate with the candidate's age and the demands of the Basselin Program and Theological College's formation program for priestly ministry.

Following are excerpts from Theological College’s Admissions Policy that apply equally to Basselin admissions as to the admission of other seminarians to Theological College:

The Program of Priestly Formation (PPF) in paragraph 34 makes clear that “The purpose of the admission process is to determine whether candidates have the requisite qualities *to begin* the process of formation and preparation for priestly ordination and ministry.” In the Apostolic Exhortation, *Pastores Dabo Vobis (PDV)*, Pope John Paul II set out, in general, the following basic admissions criteria: “. . . a right intention, a sufficiently broad knowledge of the doctrine of the faith, some introduction to the methods of prayer, and behavior in conformity with Christian tradition” (*PDV*, no. 62).

Admission into Theological College, the diocesan seminary of The Catholic University of America, involves three separate but related admission processes. First, since Theological College only admits seminarians sponsored by a diocese or archdiocese, the candidate must have already been accepted by a diocese. Second, the candidate must meet the academic admissions requirements pertaining to the program he seeks to enter at The Catholic University of America. Third, the candidate must meet the specific admissions requirements for the formation program at Theological College.

The admissions process follows both the *PPF*’s principle of gradualism and its insistence on a minimal level of development in the candidate’s human and spiritual life as well as his intellectual ability and pastoral/ecclesial experience (*PPF* 35 and 36). This handbook is intended primarily for internal use by the seminary faculty and Admissions Committee.

The policy specifies:

- The requirements for admission into The Catholic University of America.
- The requirements for admission into Theological College.
- The composition and function of the Admissions Committee.
- The role of psychological testing in the admissions process.

It should be noted that the documents which the candidate must supply to the seminary and/or the University are the same as those required for admission as a seminarian for a diocese or archdiocese.

In order to be admitted into the formation program at Theological College an applicant must submit the documents specified below and be interviewed by the seminary Admissions Committee which is composed of the Rector and the Vice-Rector or in the absence of one or the other, another faculty member.

The applicant must have no canonical impediments from which he has not been dispensed (cf. *PPF* 64).

He must demonstrate that he has met the “foundational requirements/thresholds” for the four pillars of formation: human, spiritual, intellectual, and pastoral specified below.

In cases of doubt caution will be taken and the benefit of the doubt will be given to the Church. (*PPF* 42).

DOCUMENTS REQUIRED FOR ADMISSION

1. TC application form, completed and signed.
2. An autobiographical essay.
3. Sponsorship letter from the diocese, i.e., a letter from your bishop or vocation director.
4. Pastor/priest recommendation letter, i.e., a letter from your pastor or from a priest in your diocese who knows you well.
5. Rector's recommendation letter. If you attended a college seminary and/or a theologate, please ask the Rector to write a recommendation letter directly to the Rector of Theological College.
6. Faculty evaluation from your former seminary. Please ask the Rector to send the evaluation directly to the Rector of Theological College.
7. Psychological report: Your vocation director should arrange for a psychological check to be sent to the Rector before an interview can be scheduled.
8. Criminal background check: Your vocation director should arrange for a criminal background check to be sent to the Rector before an interview can be scheduled.
9. Personal interview: Before a final decision on admission is made, the admission team will interview each student in person. Only under extenuating circumstances will the interview be conducted by telephone. Once all the above documents have been received, the interview will be scheduled by the Admissions Office.
10. Waiver Release Form, signed.
11. A copy of the physical exam report required by the diocese (the form must have been completed within 12 months of your expected starting date at TC). Contact the TC office and we will provide you with the proper form, if needed.
12. Two recent photos.
13. Baptismal and Confirmation Certificates – should be within the past 6 months (copies, please).

FOUNDATIONAL CRITERIA FOR ADMISSION

HUMAN FORMATION

The following are the admissions pre-requisites from the standpoint of human formation:

1. An absence of pathology joined with a proven capacity to function competently in ordinary human situations.
2. Good physical health in order to complete the requirements of the seminary program and the demands of a future priestly ministry.
3. Solid moral character: demonstrates the basic moral virtues of prudence, justice, fortitude, and temperance as well as sincerity, truthfulness, patience, and good manners.
4. Affective maturity: an empathetic person who is able to show that his feelings are integrated into his thoughts and values. He relates well with others who are members of his family, friends, and co-workers.
5. An openness to others, both men and women, who are from different backgrounds, cultures, races, ethnicity.

6. A spirit of hospitality.
7. Displays an appropriate sense of boundaries consistent with celibate chastity.
8. Good stewardship of material possessions, in particular, freedom from serious financial indebtedness.
9. Psychosexual maturity commensurate with chronological age (cf. special section below on sexuality and celibacy).
10. A desire to be “a man for others” in the likeness of Jesus Christ.



SEXUALITY AND CELIBACY

The admissions policy of Theological College in the area of sexuality and celibacy is in full conformity with the teachings of the Church. It conforms to the appropriate documents (*Ratio Fundamentalis*; *PPF*; *CIC*; and the 2005 Instruction from the Congregation for Catholic Education, “Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies”).

The following are the admissions pre-requisites from the standpoint of sexuality and celibacy:

1. A history of chaste celibate living (from 2–5 years depending on the circumstances).
2. A healthy psychosexual development. A self-identity that is healthy, masculine, comfortable with himself and others, and open to growth.
3. An acceptance of the gift of sexuality and the charism of celibate chastity.
4. An acceptance of and adherence to the Church’s teaching in the areas of sexuality.
5. An absence of participation in a life style governed by a “sexually dominated culture.”



SPIRITUAL FORMATION

The following are the admissions pre-requisites from the standpoint of spiritual formation:

1. At least two years of regular practice of the Catholic faith. This qualification is to be adhered to for both converts and lapsed Catholics.
2. A desire and capacity for continued conversion and growth in the Christian life.
3. Weekly participation in the celebration of the Sunday Eucharist.
4. Regular reception of the Sacrament of Penance.
5. Daily prayer, preferably some use of the *Liturgy of the Hours* (i.e., Morning and Evening Prayer). A sense of Catholic devotional life.
6. Spiritual direction with a priest during his discernment period.
7. A right intention, that is, the applicant’s intention to pursue preparation for priestly ministry corresponds to the teaching of the Church.

INTELLECTUAL FORMATION

The following are the admissions pre-requisites from the standpoint of intellectual formation:

1. Admission to the Basselin Program requires, with rare exceptions, at least a 3.5 GPA in the first two years of undergraduate study.
2. Proven capacity for critical thinking and an ability to understand both abstract and practical questions.
3. An ability to communicate to others in both a written and oral form.
4. A love of the truth and an acceptance of the teachings of the Magisterium.
5. An intellectual curiosity and openness to ideas that are part of the Church's rich philosophical and theological tradition to which the candidate may not have been previously exposed.



PASTORAL FORMATION

The following are the admissions pre-requisites from the standpoint of pastoral formation:

1. Basic sense of the Church's mission and a generous willingness to promote it.
2. Has been active in his parish in roles of service and leadership.
3. Exhibits potential to assume the role of a public person.
4. Possesses a basic sensitivity to the needs of others and a desire to respond to them.
5. Possesses a basic capacity to be collaborative and work well with both men and women.
6. Has a sense of justice and Gospel values at the personal and social level.

PSYCHOLOGICAL TESTING

Following the current *Program for Priestly Formation* (cf. *PPF* 52 and 57), Theological College maintains that psychological testing is an integral part of the admission process. It should be done by a licensed clinical psychologist no more than one year prior to application. Normally, psychological testing is done by the diocese or archdiocese to which the candidate is applying. Test results are to be treated in a confidential manner, and the candidate must sign a release form authorizing access to the test results by the admissions committee. The psychological evaluation is sent in a written report to the Rector, containing specific recommendations for admission and the individual's capacity for priestly formation and life, and the possible issues to be addressed in formation. The test results are reviewed only by the admissions committee and are then stored in a secure file separate from the seminarian's ordinary file. Access to the report by the seminarian's spiritual director or advisor is only by special permission of the Rector. A record of such access is kept.

The seminary is open to admitting an applicant who may need to deal with certain issues such as family of origin, developmental and emotional immaturity, alcohol use that reflects poor judgment or indiscretion but does not constitute abuse or dependence, and learning deficits in speaking/writing of standard American English.

The seminary has a select list of psychologists, psychiatrists, and other licensed mental health professionals to provide counseling. However, if the psychological report indicates that long-term therapeutic work is needed, the applicant will not be admitted to the seminary.

The evaluation usually is based upon the following battery of items:

1. A diagnostic clinical interview, which includes family of origin history; relational history; psychological and psychosexual development history and present level of health/integration; history of traumatic events (experiences of loss, violence, abuse, addictions, mental illness, depression, anxiety, panic, etc.).
2. Objective testing (e.g., MMPI – 2) to identify clinical symptoms and/or psychopathology.
3. Projective testing (e.g., Thematic Apperception Test, Rorschach, EPPS, Incomplete Sentences Blank, Human Figure Drawing) to explore life themes, attitudes, coping mechanisms, motivation, and self-perception.
4. Intelligence testing (e.g., Wechsler Adult Intelligence Scale – R).

THE ADMISSIONS COMMITTEE

The admissions committee for Theological College is composed of the Rector and Vice-Rector. The Rector is the chair of the committee and is also the committee member who coordinates, for Basselin Program candidates, the seminary's admissions process with the Dean of the School of Philosophy of The Catholic University of America.

Every candidate is normally interviewed personally by the Rector and the Vice-Rector or, in the absence of one or the other, another member of the seminary faculty. The interview takes place only after the applicant's file is complete. In rare circumstances, the interview may take place by telephone.



The Program

Intellectual Formation for Basselin Seminarists Undergraduate Level

In addition to full civil accreditation, the School of Philosophy is an ecclesiastical faculty authorized to enroll students in its program for study leading to ecclesiastical degrees from the baccalaureate to the doctorate. The degree requirements in each of the School's three degree programs are the same for both the civil and the ecclesiastical degree. At the time of graduation, the student may elect to be graduated under the title of the civil degree, to express the civil accreditation of the program, or under the title of the ecclesiastical degree, to express the ecclesiastical accreditation of the program. Most Basselins ask that their undergraduate degree in philosophy be designated as the Ph.B. rather than the B.A.

In order to complete the undergraduate program in the School of Philosophy, Basselin Scholars must complete a minimum of 14 three-credit courses in philosophy, a series of "distribution requirements," and a number of elective courses. The philosophy courses include the following required upper-level courses:

- Ethics
- Philosophy of Knowledge
- Introduction to Symbolic Logic
- Philosophy of Human Nature
- Philosophy of Science
- Metaphysics I
- Metaphysics II
- History of Ancient Philosophy
- History of Medieval Philosophy
- History of Modern Philosophy
- History of Contemporary Philosophy
- Junior Seminar
- Senior Seminar (2 courses)

Transfer-credit will be awarded for coursework in philosophy done elsewhere, but only if the associate dean of the School is satisfied that the philosophy courses taken in the first two years of study are the near equal in substance and rigor of the preceding courses.

In addition to these courses, the Basselin Scholars must also successfully pass the Senior Comprehensive exams. The first day tests their knowledge of the history of philosophy, the second day tests their grasp of general philosophical issues, and the third day tests their ability to interpret and evaluate philosophical texts.

As seminarists, the Basselin Scholars must take a minimum of four three-credit courses in Theology. These must be the equivalent of the following courses taken on the 500 (beginning graduate) level by those who have not completed their theology requirements prior to entering the program:

- Foundation in Catholicism (2 courses)
- Introduction to Old Testament
- Introduction to New Testament

In addition, in order to fulfill the requirements of the Basselin scholarship, the Basselin Scholars are required to take three courses in rhetoric. These courses are:

Either —

DR 205: Introduction to Speech Communications (3 credits):

Theory and exercises in speech communication, emphasizing perception, language (verbal and nonverbal), and interaction. Students apply principles in a variety of transactions.

Or —

DR 403: Public Speaking (3 credits):

An introduction to the rhetorical types and techniques of platform speaking and to the organization of speech materials. Develops the skills needed for effective communication in public settings. Topics include speech development and structure, audience analysis, presentation techniques, and critical listening.

Both —

PHIL 374: Ritual, Language, and Action (3 credits):

A survey course of basic speech techniques and drama skills applied to the language and action of the liturgy. Students learn through lecture, classroom discussion, and ongoing development of skills and group critique.

PHIL 375: Liturgical Readings (3 credits):

Through classroom discussion and ongoing practicum, students learn the foundations for and the skills of proclaiming the Word of God in the liturgical setting.

The first course in rhetoric may have been taken by a Basselin Scholar prior to entrance into the program. The courses sponsored by the School of Philosophy must be taken at The Catholic University of America. Basselin Scholars who have the permission of their bishops to be instituted as lectors participate in the regular ministerial schedule of the seminary after being instituted. They all practice their public speaking skills in their parish pastoral ministry.

The other courses required for the undergraduate degree include courses in English composition, literature, foreign languages, the social sciences, mathematics, and the natural sciences.

Graduate Level

Upon completion of the undergraduate degree, Basselin Scholars proceed to a year of graduate study, which culminates in either the Master of Arts degree or the Licentiate in Philosophy, the preference of most Basselins. They take eight graduate courses in philosophy and present a thesis on a topic approved by the philosophy faculty for which an additional six credits are received.

The Program (continued)

(For a sampling of thesis titles over the past few decades, see Appendix B.) They must also pass an oral examination of one hour before four members of the faculty that covers their knowledge of philosophy on the first graduate-degree level.

In addition to the coursework, the thesis, and the oral examination, Basselin Scholars must successfully pass a language translation exam administered by the School of Philosophy in French, German, Latin, or Greek. The examination is given in two three-hour sessions in which the student is required to translate roughly a page-long passage of the language in question.

Seminary Program

Introduction

The seminary program at Theological College is a comprehensive, holistic program of priestly formation centered on the four pillars of priestly formation referred to in the Apostolic Exhortation *Pastores Dabo Vobis (PDV)* of St. John Paul II, which set the parameters for contemporary priestly formation in seminaries of the Catholic Church. The program is also designed to carry out the provisions of the *Program of Priestly Formation (PPF)* of the United States Conference of Catholic Bishops established in conformity with and as called for by *PDV*, and the provisions of the 1983 Code of Canon Law of the Catholic Church, which requires that each nation have such a program for priestly formation (*PPF*) and that all seminaries within the relevant Episcopal Conference organize their program so as to carry out its provisions. The administrators of Theological College have been carefully attentive to ensuring that all of the provisions of the *PPF* are fulfilled in their program and that the principles and directives of *PDV* are likewise attended to. Theological College received Visitors of the Holy See in 2006 in connection with the 2006 Vatican Visitation of U.S. Seminaries and have fully implemented all recommendations, which were very few, coming out of the visitation directed at ensuring fulfillment of the provisions of *PDV*, the *PPF*, and relevant provisions of the Code of Canon Law.

The Basselin Scholars live at Theological College and participate fully in its formation program for candidates for the diocesan priesthood, adapted appropriately for their age, maturity level, stage of formation as first college seminarians and then, in the final year of the Basselin Program, as Pre-Theologians, and the demands of the Basselin Scholarship academic program. The Basselin Scholars do form a particular “cohort” in the Theological College community, though no more or less so than Theological College’s Pre-Theologians and Theologians as groups accompanying each other in their particular stages of formation. Nevertheless, all of the seminarians at Theological College — Basselins, Pre-Theologians and Theologians alike — form a well-integrated community of seminarians in discernment and formation for diocesan priesthood in the Catholic Church, carrying

out the fundamental principle of the founder of the Society of St. Sulpice, Rev. Jean-Jacques Olier, that the seminary should first and foremost constitute a *communauté educatrice*. The *communauté educatrice* as envisioned by Father Olier is, prior to all else, to be a faithful Christian community, and alongside that a seminary of young men and formators striving toward holiness and sound human, spiritual, intellectual, and pastoral formation for eventual service in parishes. Thus, Basselins participate as equals in the same basic program of priestly formation that Pre-Theologians and Theologians participate in, with minor adaptations made for their age, level of maturity, and special status in a unique and demanding program of college and postgraduate philosophical studies. Thus, the program of priestly formation for the Basselins at Theological College can best be described by first outlining the basic program of priestly formation engaged in by all the seminarians at Theological College, and then by noting the particular adaptations made for the Basselin Scholars. Thus, what follows will begin by outlining the basic seminary *horarium* that all seminarians at Theological College are expected to follow and participate in, and will continue, then, by outlining the basic components of the formation program as it is designed around the three “pillars” of formation beyond the intellectual (which is overseen and carried out for the Basselins and other Theological College seminarians by The Catholic University of America, in particular for the Basselins by its School of Philosophy, and which is outlined above).

Seminary Horarium

The *horarium* of Theological College is centered on and revolves around the celebration of the Eucharist and the *Liturgy of the Hours*. It consists of a relatively fixed schedule which seeks to promote seminarians’ participation in these liturgical celebrations and awareness of their role in the rhythm of life of the Church. (For testimonials from recent graduates, see Appendix A.)

The seminary *horarium* also seeks to take into consideration the seminarians’ preparation for parish priesthood and diocesan service in the context of these realities as they are lived in the United States today. Several values are therefore emphasized and balanced through the liturgical *horarium* of the seminary: initiation into a fruitful prayer life; participation in community prayer and Eucharist; initiation into familiarity with the *Liturgy of the Hours* and faithful participation in it; learning how to be faithful to liturgical prayer and the Liturgy of the Hours when it cannot be or is not convenient to be celebrated in common; community building and the strengthening effects of liturgical prayer in common, celebrated individually and alone, and especially of celebrations of and participation in the Eucharist.

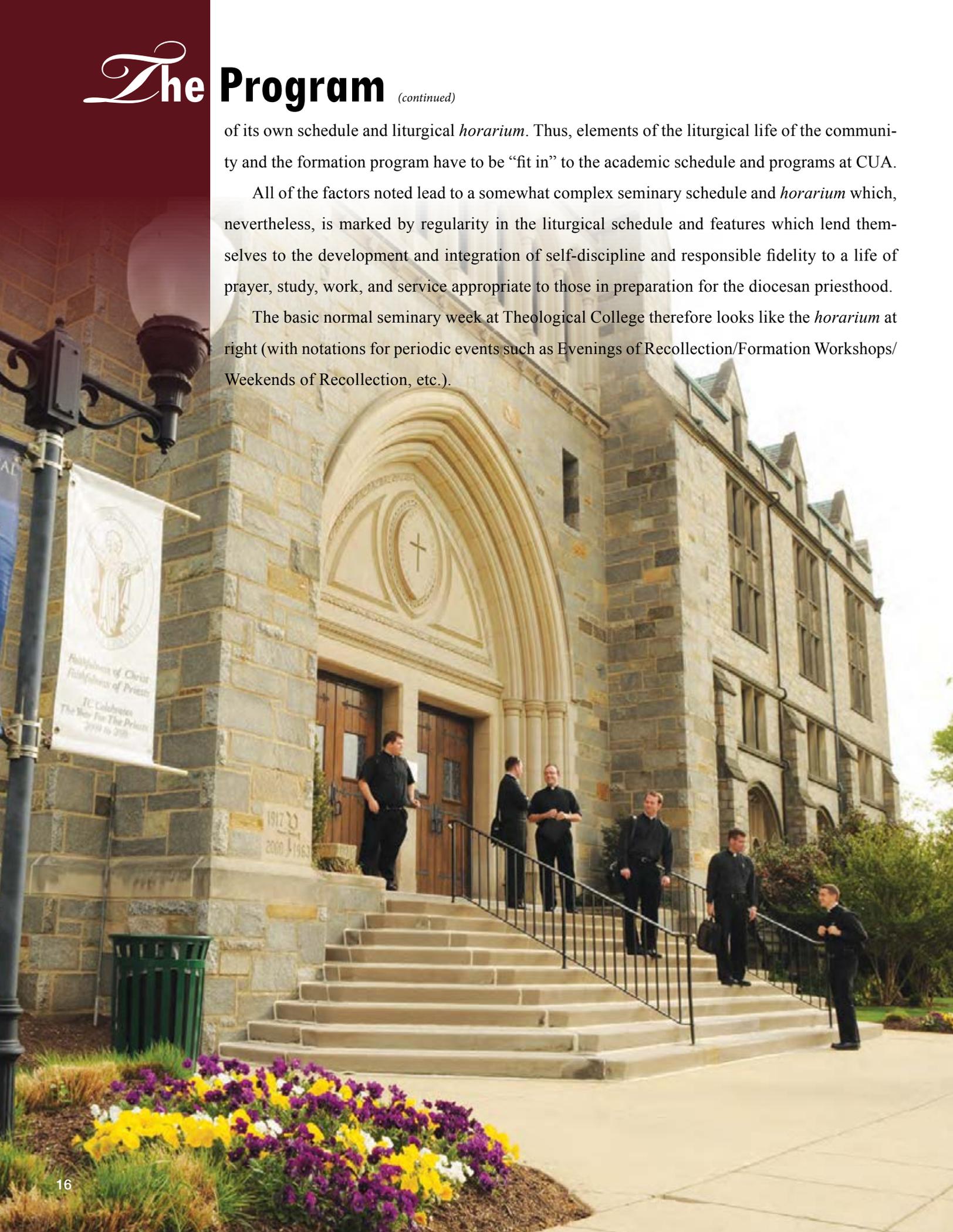
The seminary *horarium* must also adapt itself to the reality that Theological College is a university seminary, not a free-standing, independent, and self-contained seminary fully in control

The Program (continued)

of its own schedule and liturgical *horarium*. Thus, elements of the liturgical life of the community and the formation program have to be “fit in” to the academic schedule and programs at CUA.

All of the factors noted lead to a somewhat complex seminary schedule and *horarium* which, nevertheless, is marked by regularity in the liturgical schedule and features which lend themselves to the development and integration of self-discipline and responsible fidelity to a life of prayer, study, work, and service appropriate to those in preparation for the diocesan priesthood.

The basic normal seminary week at Theological College therefore looks like the *horarium* at right (with notations for periodic events such as Evenings of Recollection/Formation Workshops/Weekends of Recollection, etc.).



Sun	Mon	Tue	Wed	Thu	Fri	Sat
9 a.m. Mass	7:30 a.m. Morning Prayer	7:30 a.m. Mass w/ MP	7:30 a.m. Mass	7:30 a.m. Mass w/ MP	7:30 a.m. Mass	9 a.m. Mass
	8:15 a.m. Breakfast	8:15 a.m. Breakfast	8:15 a.m. Breakfast	8:15 a.m. Breakfast	8:15 a.m. Breakfast	
	9 a.m.– 11:30 a.m. Class/Study/ Advising/SD	9 a.m.–11:30 a.m. Class/Study/ Advising/SD	9 a.m.–11:30 a.m. Class/Study/ Advising/SD	9 a.m.–11:30 a.m. Class/Study/ Advising/SD	9 a.m.–11:30 a.m. Class/Study/ Advising/SD	
10 a.m -1p.m. Brunch	11:30 a.m.– 1:30 p.m. Lunch	11:30 a.m.– 1:30 p.m. Lunch	11:30 a.m.– 1:30 p.m. Lunch	11:30 a.m.– 1:30 p.m. Lunch	11:30 a.m.– 1:30 p.m. Lunch	Formation Workshops/ WR/CW
[Study/ Pastoral Assignments]	1:30– 5:15 p.m. Class/Study/ Advising/SD	1:30–5:15 p.m. Class/Study/ Advising/SD	1:30–5:15 p.m. Class/Study/ Advising/SD	1:30–5:15 p.m. Class/Study/ Advising/SD	1:30–5:15 p.m. Class/Study/ Advising/SD	[Study/ Prayer & Spiritual Exercises/ Human Formation Activities/ Pastoral Assignments]
	5:15 p.m. Mass	5:30 p.m. Evening Prayer	5:30 p.m. EP w/ Exposition/ Holy Hour/ Benediction	5:30 p.m. EP	5:15-6:30 p.m. <i>Gaudeamus</i> : Basselin EP/Social	
	6 p.m. Dinner	6 p.m. Dinner	6 p.m. Dinner	6 p.m. Dinner	6 p.m. Dinner	
	7p.m.– 9 p.m. Formation Activities	7 p.m.+ Diaconate Practicum/ Study/Pastoral Assignments	7 p.m. + Study/ Pastoral Assignments	7 p.m. + Study/ Pastoral Assignments	7 p.m.+ ER/WR/CW	
9:00 p.m Night Prayer.				9:00 p.m. Exposition/ Holy Hour/ Benediction @ Caldwell Hall (Basselins)		

CW = Community Workshop

ER = Evening of Recollection

SD = Spiritual Direction

WR = Weekend of Recollection/Day of Recollection

Woven into the typical seminary *horarium* for the week are a wide variety of formation activities that occur on a regular basis or periodically. Some are scheduled individually by seminarians and faculty, such as meetings with the external forum advisor and spiritual director, others are community activities that occur only periodically (such as workshops and evenings of recollection, etc.). A copy of the full schedule for the most recent calendar year is included as Appendix D to demonstrate how these additional formation activities are

typically distributed throughout the year. These activities include, but are not limited to:

- Class Retreats (five days) in the first week of spring semester.
- Evenings of Recollection with Confession (one each semester). [ER]
- Weekends of Recollection (Friday evening and Saturday morning, with Mass). [WR]
- Sulpician Meditation (three times per semester on Thursday, in place of EP).
- Stations of the Cross (Tuesdays in Lent, in place of EP).

f. Monday night formation activities include:

- i. Rector's Conferences (five per semester).
- ii. Small group meetings (five per semester): Group formation activities by class groups on themes related to level of formation (the Basselins constitute one group as a cohort):
 1. Basselins: Rotating topics over three-year program —
 - a. Prayer and spirituality
 - b. Celibacy
 - c. Human formation issues
 2. First Theology and First Pre-Theology: Transition to seminary life, discernment, and formation
 3. Second Theology and Second Pre-Theology: Celibacy
 4. Third Theology: Pre-Diaconate formation
 5. Fourth Theology: Transition to priesthood with guest presenters —
 - a. Transition to parish life and ministry
 - b. First-year challenges (with recently ordained presenter)
 - c. Expectations of first pastor (with experienced pastor who has had newly ordained in his parish)
 - d. Maintaining a prayer life in the midst of parish demands
 - e. Maintaining a spiritual life in ministry
 - f. Self-care in parish ministry (health and wellness)
 - g. Keeping up on theology in parish life
 - h. Keeping fresh with liturgical presiding and preaching in parish life

*The 2014
Basselin
basketball
team
celebrates a
victory.*



6. Community Workshop (spring semester, usually in February; Friday evening and Saturday morning with Mass). These include topics on a rotating basis from year-to-year:
 - a. Sexuality and celibacy
 - b. Personality types and working with others
 - c. Pastoral administration
 - d. Multicultural dimensions of ministry
 - e. Alcohol, addictions, avoiding isolation, and staying healthy
7. Orientation Workshop with Safe Environment Training (a Saturday morning)
8. Reader Workshop (fall semester, a Saturday morning)
9. Acolyte Workshop (fall semester, a Saturday morning)
10. House meetings once per month on Tuesday afternoon in place of EP
11. House forums once per month on Thursday afternoons in place of EP
12. Music practice twice per month on Tuesdays after EP
13. Student Government lunch meeting once per month on Tuesdays (Basselins have a representative)

Theological College also provides all new seminarians, Theologians, Pre-Theologians, and Basselins with an intensive full-week program of orientation to seminary life and the seminary program the week before classes start for the fall semester. The orientation program includes workshops and presentations on the overall rhythm of life, prayer and worship, spiritual direction, formation advising, pastoral ministry, and academics at The Catholic University of America. All seminarians are then required to be present for the Opening Barbecue on the Friday afternoon and evening of orientation week, which is the official beginning of the seminary year for all seminarians. Cardinal Wuerl ordinarily comes to the seminary on Saturday evening for Evening Prayer to present an extended reflection/recollection talk to the seminarians and to meet and greet

them and dine with the faculty. On Sunday, the Opening Mass and Banquet of the seminary year are celebrated, which the President of the University and Provost normally attend.

There are also various receptions, dinners, and social activities at Theological College throughout the year that the Basselins participate in. Seminarians at all levels



Basselins of the Class of 2016 meet Mason Wiggins of the Class of 1980 at Alumni Days 2014.

are involved in setting up, serving, and clean-up, with the help of kitchen staff, at these receptions and dinners, which include:

1. Ecclesiastical Faculties Appreciation Dinner: Those from the three ecclesiastical faculties at CUA (Theology and Religious Studies, Philosophy, and Canon Law) are invited as an expression of the seminary's appreciation for their role in the formation of our seminarians.
2. Alumni Days: Theological College alumni are welcomed back for a major two-day annual celebration. The reunion usually includes an academic lecture, festive Mass at the Basilica of the National Shrine of the Immaculate Conception, Alumni Board meeting and Report of the Rector to Alumni, and banquet at which the Theological College Lifetime Service Award and Cardinal Bernardin Award are presented, followed by acceptance speeches by award recipients. Seminarians, including the Basselins, are heavily involved in all aspects of Alumni Days.
3. Pastoral Supervisors Appreciation Dinner: All supervisors from pastoral placements (parishes, hospitals, schools, social service centers, etc.) are invited as an expression of Theological College's appreciation for the role they play in our seminarians' formation by providing them with working placements and essential mentoring during the year.
4. Class Dinners: The faculty hosts a dinner for each of the classes during the year, at which only the seminarians from that class and the formation faculty attend. The Basselins have one of these dinners of their own at which all three classes attend. The objective of these dinners is to foster our relationship with the seminarians as a faculty and to model pastoral and gentlemanly hospitality.
5. Candidacy: Theological College hosts a Candidacy ceremony presided over by an invited bishop for seminarians whose dioceses consent to have the seminarians declare Candidacy at the seminary. There is a reception and dinner for the seminarians and invited guests of those who have declared Candidacy after the ceremony.
6. Ministries Installation: We celebrate installation in the ministries of Reader and Acolyte at Theological College for those seminarians whose dioceses consent, presided over by an invited bishop and followed by a reception and dinner.
7. USCCB Breakfast: Theological College hosts a breakfast for bishops during the annual fall meeting of the USCCB at the meeting site (usually in Baltimore), to which seminarians are encouraged, but not required, to attend.
8. The Feast of the Presentation of Mary: November 22 marks a major celebration at Theological College with a special dinner commemorating this patronal feast of the Society of St. Sulpice.
9. Beginning and Ending Festivities: Each semester begins and ends with a festive Mass and banquet, and the fall semester ends with our Christmas celebration, which includes

a program of entertainment written and performed by the “New Men” (seminarians who entered Theological College for the first time in the fall semester).

10. March for Life: Theological College hosts about 100 seminarians, bishops, and priests during the March for Life each year, and our seminarians, including the Basselins, are very involved in hosting these guests and participating with them in the liturgical celebrations and exercises at the Basilica of the National Shrine of the Immaculate Conception, as well as the March itself.
11. Fraternal Gatherings: Not infrequently, Theological College’s seminarians participate in a joint activity with St. Mary’s Seminary & University in Baltimore, usually at the behest of the Sulpician Province, which includes a reception and/or dinner. For instance, in the fall of 2013, all of the seminarians travelled to Baltimore by bus to participate in a lecture by Cardinal Wuerl to celebrate the end of the Year of the Priest. In 2014, we all went to Baltimore for the conferral of an honorary doctorate and lecture by Archbishop Mpundu of Zambia, marking the 25th anniversary of the U.S. Sulpician mission to Zambia. Later that week, Archbishop Mpundu celebrated Evening Prayer with the Theological College community and gave a reflection in the chapel, followed by a formal dinner with the faculty and invited guests at which he received the CUA President’s Medal.

Other social activities and entertainment that the Basselins participate in with the other seminarians include:

1. Vianney Cup Soccer: Our annual soccer tournament with St. Mary’s Seminary (Baltimore), St. Charles Borromeo Seminary (Philadelphia), and Mount St. Mary’s Seminary (Emmitsburg) is a greatly anticipated and well-attended event.
2. Intramural Soccer: Theological College’s soccer team participates in intramural soccer matches throughout the seminary year.
3. Basketball Tournament: There is an annual seminarian basketball tournament which pits teams consisting of the Basselins, the Pre-Theologians, and Theologians against one another.
4. Sedes Cup: Our annual golf tournament held at Turf Valley Golf Course in Ellicott City, Md., is a fund-raiser for Theological College in which seminarians compete (and assist) on a voluntary basis.
5. Movie Night: Every Friday night is Movie Night at Theological College in the student lounge. A select team of seminarians chooses the movies to be shown as reviewed and approved by the faculty monitor; seminarians sign up for pizza and beer (for those of legal age) to be served in the lounge during the movie screening.
6. *Gaudeamus*: The Basselins gather each Friday afternoon after classes to pray Evening Prayer together and then enjoy a reception of snacks and appropriate beverages with the

Director of Basselins (a faculty member assigned as mentor and supervisor of the Basselins at Theological College).

7. Fall House Party and Spring House Party: These Friday night events usually include a theme and involve card games and other similar forms of entertainment.
8. Oktoberfest: This is a Friday night social activity with an Oktoberfest theme, which also now includes the annual seminary pumpkin-carving contest with prizes for the best Halloween pumpkins carved by a seminarian.
9. Iron Seminarian Competition: This is a spring semester social at which a special meal is served and seminarians then complete a double elimination tournament in ping-pong, billiards, and darts. The overall winner is awarded the coveted “Blue Fleece” winter vest and title “Iron Seminarian.”
10. Sulpician Pilgrimage: This is a biennial pilgrimage on a Saturday (this year during Orientation Week), to Sulpician historic sites in Baltimore, Catonsville, and, when possible, Emmitsburg for seminarians who wish to learn more about the history, spirituality, and pedagogy of the Sulpicians in the United States. The pilgrimage is guided by an experienced Sulpician.
11. Southern Maryland Pilgrimage: A Saturday pilgrimage to Catholic sites in Southern Maryland is led for seminarians who wish to learn more about the history of the Catholic Church and its origins in the United States.
12. Basselin Pilgrimage: Graduating Basselins travel annually to upstate New York to visit sites connected with Theodore B. Basselin to learn more about the benefactor who made their scholarship program available.

Human Formation for Basselin Seminarians

Introduction and Context

Theological College is dedicated to forming healthy, holy, happy, mature, and self-disciplined priests for service to the Church and the people of God. This formation, and our dedication to this kind of formation, begins the moment a seminarian — any seminarian at any level — walks through the door. The faculty and administration of Theological College devote a great deal of thought, professional training and expertise, and hard work to providing this kind of formation to our seminarians and the dioceses who choose to send seminarians to our program. This is no less true of the Basselin Program than of any other component of our seminary program. This includes developing a pedagogy and applying formation techniques adapted to each seminarian’s level of formation and personal capacity for growth and maturity. Theological College is devoted to forming seminarians and priests who act like adults because they are adults and because they

know how to act like adults. Consequently, the Theological College program aims at all levels to help seminarians develop and integrate the internal qualities needed to act in the world and interact with others in a mature adult and self-disciplined fashion. We do this by treating our seminarians at all levels as adults. Seminarians who lack the requisite maturity and self-discipline to respond in an adult fashion and learn quickly how to behave in a responsible adult manner are not well suited to Theological College's program and would be better suited for another type of seminary that relies more on external controls than internal discipline to ensure that seminarians meet their responsibilities and the expectations of the program in a reasonable fashion.

Theological College does not assume that all seminarians and those who are destined one day to be mature responsible and pastorally sensitive priests are ready for this kind of formation, but we do know that our program is designed for those who are. Therefore, we give a good deal of attention in the admissions process to determining whether applicants are well suited for our program not only academically, but also in terms of their present maturity and capacity for self-discipline. Academically gifted applicants who lack the necessary maturity and who are not ready to exercise the necessary self-discipline to order their own lives to fulfill the requirements of Theological College's program are recommended for admission to another seminary where their lives will be ordered for them until they reach the requisite degree of maturity and self-discipline to do so for themselves, at which time they would be welcomed into the Theological College program. Those who are judged to have both the academic and personal qualities necessary to succeed in our program are invited to enroll in Theological College's program of priestly formation, and this includes those applying to the Basselin Scholarship Program. Occasionally, a seminarian is accepted for the Basselin Program and it is discovered only later that he lacks either the academic skills or the personal qualities to fit into a formation program of this nature, in which case he and his diocese are asked to consider transferring him to another program where his life will be better ordered for him, rather than by him, until he is ready to order his own life in a self-disciplined and mature way. This aspect of Theological College's approach and philosophy concerns human formation, and Theological College has long been known for the excellence of its resources and its program with respect to human formation.

Although the *Program for Priestly Formation* delineates four pillars that serve as the foundation for priestly formation, these four pillars are integrated dimensions of formation that cannot be addressed solely on their own. The *Program for Priestly Formation* (73) clearly describes the relationship of these pillars: "Human formation is the foundation for the other three pillars. Spiritual formation informs the other three. Intellectual formation appropriates and understands the other three. Pastoral formation expresses the other three pillars in practice."

Programmatic Implementation

Accordingly, since human formation is the foundation for the other three pillars, the Basselin Scholars participate in the following:

1. Individual sessions of human formation advising.
2. Small-group sessions according to a curriculum developed by the Director of Basselins.
3. All Rector's conferences.
4. Annual weekend sessions on various formation topics: family of origin, addictions, intercultural sensitivity, and sexuality and celibacy, including the annual Community Workshop.
5. Weekly meetings with the Director of Basselin Scholars.

In addition, the Basselin Scholars live within a genuine community life of faculty and seminarians so as to constitute a "formation community" which prepares for co-responsibility and allows for necessary confrontation and a better discernment of vocations, based on the concept of the *communauté educatrice* elaborated by the founder of the Society of St. Sulpice, Father Jean-Jacques Olier. Olier considered every aspect of life in the seminary to be formative, and therefore encouraged his confreres in seminary work to approach their guidance of the seminary community in a very conscious and intentional way, taking this into consideration.

In French, the term *communauté educatrice* describes a setting of shared life between seminarians and faculty wherein much of the formation process takes place through contact and example as well as by the more explicit forms of instruction and evaluation. Thus, human, spiritual, and pastoral formation in Sulpician seminaries includes conscious modelling of priestly behavior by faculty members and feedback and correction to seminarians as needed on their own incorporation of priestly qualities and gentlemanly demeanor and conduct, given principally by the seminarian's external forum advisor, but also when necessary and/or appropriate by the Rector or other members of the formation team.

Theological College also has a variety of external resources for addressing human formation concerns as they arise in individual cases. Thus, for instance, Theological College has a formal relationship with several highly skilled and respected psychological counselors, which a number of our seminarians, including Basselins, have found extremely beneficial to their discernment and formation in exploring matters of maturity, self-discipline, and life experiences susceptible to the beneficial results of such counseling. Theological College also has a strong relationship with St. Luke's Center in Washington which makes its services available to seminarians when necessary or desirable, and also the National Center for Weight and Wellness of the George Washington University to assist seminarians with dietary and weight-control issues.

In addition to these formative elements of the Basselin Program, Theological College, in collaboration with CUA's Technology Services, employs a robust system of Internet monitoring

to both block inappropriate Internet content and to ascertain when a seminarian, faculty member, other residents, or seminary staff may have accessed inappropriate material through Theological College and CUA's Internet system. If and when it is determined that inappropriate content has been accessed, the individual involved is confronted in a discreet manner by the Rector to determine the facts and whether or not inappropriate conduct has been engaged in, in which case the matter is addressed sensitively and appropriately by the Rector, ranging from making appropriate resources available to address a formational or personal issue, to dismissal from the seminary formation program or employment at Theological College.

Spiritual Formation for Basselin Scholars

Director of Basselins

A Director of the Basselins is appointed by the Rector of the seminary and has the following responsibilities:

1. He serves as an animator of the Basselin community, for those who are new to the program, as well as for those who are bringing their philosophical studies to a close and discerning their readiness for theological studies.
2. He serves the Basselin community in a variety of other ways:
 - a. First, he monitors and guides the various spiritual events that mark the life of the Basselin community each seminary year.
 - b. Second, he is the primary liaison between the Basselin community and the formation faculty and between the faculty and the Basselin community.
 - c. Third, he joins the Basselin community for its annual retreat each January.
 - d. Fourth, he joins the Basselin community as they pray the *Liturgy of the Hours* as a group and when they gather each Friday evening for a social.

Program of Spiritual Formation

The following are the fundamental dynamics of the program of spiritual formation for the Basselin community:

1. Community Prayer and Worship

Each Basselin is required to be faithful to the seminary's daily schedule of community prayer and worship: Morning and Evening Prayer each day; daily Eucharist; twice weekly Holy Hour and Benediction (in the seminary chapel on Wednesday afternoons and the Caldwell Hall chapel on the University campus on Thursday evenings). Basselins, as with all seminarians, also are encouraged to make a personal Holy Hour each day, when possible in the presence of the Blessed Sacrament.

2. Spiritual Direction

Each Basselin chooses a spiritual director from the approved list of resident and extern spiritual directors and is required to meet with his spiritual director a minimum of once a month. At the beginning of this relationship, seminarians are asked to meet more frequently.

3. Evening and Days of Recollection

Each Basselin is required to participate in the one Evening of Recollection and one Day of Recollection which the seminary offers each semester.

4. Annual Retreat

Each Basselin is required to participate in a week-long preached retreat each January. This retreat is specifically designed for the Basselin community and the retreat director is chosen by the seminary's Director of Human and Spiritual Formation.

5. Small Group Formation

Along with the five Rector's Conferences offered each semester, Basselins participate in Small Group Formation four times each semester. This Small Group Formation, which is facilitated by a member of the seminary's formation faculty, is structured around a syllabus designed specifically for those in the Basselin Program. This syllabus focuses over a three-year period on such themes as growth in prayer; the Eucharist and the *Liturgy of the Hours*; the challenges and rewards of living as a man of faith in the light of simplicity of life, chaste celibacy, and obedience; and the cultivation of the habit of theological reflection.

6. Celebrations Integral to the Basselin Community

Each Basselin is expected to participate in certain moments that strengthen the unity of the Basselin community: a ceremony of welcome in the context of the seminary's Orientation Program each fall; an opportunity for reflection on the meaning of fraternity in the context of formation for diocesan priesthood which takes place each October; a Mass each January on the Feast of St. Thomas Aquinas, the patron of those who study philosophy and prepare for the priesthood; and a prayer service on the anniversary of the death of Theodore Basselin, which takes place in April. The themes are welcome, fraternity, models of ministry, and gratitude.

Pastoral Formation

Introduction

Basselins participate in Service with the Poor in the second semester of their first year. In the second and third years, they will serve in Catechetical Ministry, either in a parish or a university setting, in adult faith formation or children's faith formation. The expectations of supervisors and seminarians for fulfilling these pastoral assignments are as follows:

Expectations of the Seminarian and Supervisor

Service with the Poor

Seminarian

- Service begins the second week of classes in the spring semester.
- Service with the Poor involves approximately four hours a week in ministry and a bimonthly meeting with the site supervisor.
- It is the seminarian's responsibility to come to these supervisory sessions prepared to

discuss what he is learning about himself and the ministry, and to draw on the expertise of the supervisor.

- We ask that the seminarian consult with his supervisor regarding the needs of the particular program and his abilities and together draft a Learning Contract within the first two weeks of service.
- The seminarian must discuss with his advisor the goals of the contract and how they fit into his formation program.
- When meeting with his supervisor and advisor the seminarian should discuss the following topics:
 - o What are economic and social factors that impact the lives of the poor?
 - o What kinds of services do they need?
 - o What are common assumptions I bring to my work with the poor?
 - o How should I relate to them?



Scott Lefor, a third-year Basselin, in his catechetical ministry at St. Pius X Parish in Bowie, Md.

Supervisor

- We ask that the supervisor participate with the seminarian in reviewing the needs of the particular program and the abilities and learning goals of the seminarian to draft a Learning Contract within the first two weeks of service.
- We ask that the seminarian and his supervisor meet bimonthly in a setting that is conducive to serious discussion.
- We ask that the supervisor complete an online evaluation at the end of the seminarian's ministry.

Catechetical Ministry

Seminarian

- Service begins the second week of classes in the fall semester.
- Catechetical Ministry involves teaching approximately four hours a week, a monthly meeting with the supervisor, and, if in a parish, a meeting with the pastor once per semester.
- It is the seminarian's responsibility to come to these supervisory sessions prepared to discuss what he is learning about himself and the ministry, and to draw on the expertise of the supervisor.
- Participation in one Mass per weekend can be counted toward the time commitment. Any other Masses served in a weekend are not counted in the four-hour approximation.
- We ask that the seminarian consult with his supervisor regarding the needs of the particular parish/program and the abilities of the seminarian and together draft a Learning Contract within the first two weeks of service.
- The seminarian must discuss the learning goals of the contract with his advisor.
- When meeting with the supervisor the following topics should be discussed across the catechetical year:
 - Methodology/administration
 - Realities of religious education program
 - Relationship between pastor and school of religion
 - Recruitment and training of catechists
 - Realities of ministering to families
 - Role of religious education in the life of the parish

Supervisor

- We ask that the supervisor participate with the seminarian in reviewing the needs of the particular parish/program and the abilities and learning goals of the seminarian to draft a Learning Contract within the first two weeks of service.
- We ask supervisors to ensure that the seminarian is engaged in teaching but not in administering or organizing new programs.
- We ask that the seminarian and his supervisor meet monthly in a setting that is conducive to serious discussion.
- We ask that the supervisor complete an online evaluation at the end of the seminarian's ministry.

(For the Basselin Pastoral Ministry Learning Contract, see Appendix C.)



St. Thomas Aquinas wood carving in the Basselin Library.

APPENDIX A: Testimonials

Reflections from the Basselin Class of 2015

Joseph Boustany (Diocese of Lafayette)

Thesis: “Plato’s Treatment of Poetry in the *Republic*”

Director: Dr. D. Cristina Ionescu

In 2012, after having completed two years of seminary studies in a small town in southeastern Louisiana, I arrived in Washington, D.C., nervous, yet excited, about the adventures that awaited me. Over the past three years, the nation’s capital has become a second home. The city has given me a plethora of experiences for which I will always be grateful.

Firstly, I must give thanks for the Catholic parishes of St. Joseph’s on Capitol Hill (Archdiocese of Washington) and St. Ambrose (Diocese of Arlington) for their openness and hospitality, allowing me to enter into their communities and to grow at the pastoral level of formation. Through the mentorship of Father Avelino Gonzalez, Father Andrew Fisher, and Father Charles Smith, I learned many skills and lessons that I hope to, one day, incorporate into my own ministry in the Diocese of Lafayette.

Secondly, I must give thanks for the opportunity to serve at the Basilica of the National Shrine of the Immaculate Conception. Monsignor Walter Rossi, Father Michael Weston, and Monsignor Vito Buonanno have been a tremendous influence on my personal devotions to the Holy Sacrifice of the Mass as well as the Blessed Mother, and the relationships that I have formed at the Shrine are relationships that I truly believe will be long lasting.

Thirdly, I must give thanks for my education. The School of Philosophy at The Catholic University of America, with its rigorous and sound philosophical training, has been both an intellectual stimulus and a source of faith-filled inspiration as I have proceeded through my formation for the Holy Priesthood of Jesus Christ. As St. Augustine said, “Understanding is the reward of faith,” and I feel extremely blessed to have been surrounded and instructed by a body of extraordinarily faithful people in my philosophical studies. My professors, university classmates, and brother seminarians have pushed me to grow in both knowledge and virtue, molding me into a stronger man of God and a holier seminarian.

Now, as I depart, I give thanks to God and to Theodore Basselin. Being a Basselin fellow has positively impacted my life in ways that I will never forget.

Without the generosity of Mr. Basselin and without the love and mercy of our Heavenly Father, these past three years would not have been possible. Thus, I see my time here as nothing more than a gift, and as I move on to the next step of my priestly formation in a new place, I will always be sure to give thanks for the places that I have been.

Edouard Guilloux (Diocese of Arlington)

Thesis: “St. Alphonsus Liguori on Mental Reservations: A Speech Acts Analysis”

Director: Dr. Michael Gorman

Before entering my first year of college seminary right after high school, I barely even knew what philosophy was. Moreover, the career paths I was drawn to as a child were not particularly academic: if not a priest, then I wanted to be a firefighter or a cook. After beginning seminary, however, I quickly came to love philosophy and the intellectual life in general. When offered the opportunity by my bishop, I was thrilled to be able to take this aspect of my formation to the next level in the Basselin Program. The professors in the School of Philosophy are superb, and I have greatly benefitted from their guidance and instruction. In particular, working closely with my thesis director has been the occasion to learn a great deal about academic research and writing.

Given my French background, it has been a blessing to continue my discernment and formation in a Sulpician house. I am very thankful for the guidance of my formation advisor, Father Steven Olds, and my spiritual director, Father Arne Panula. Both have helped me to make the most of my time at Theological College by encouraging me to be open to how God is working in my life to form me into a better man and, someday, if He so wills, a holy priest. My brother seminarians have also been a great blessing during this time. Living alongside close friends, both fellow Basselins and others in formation at the seminary, has helped me to grow in many ways as we strive to model our lives after that of Jesus Christ.

As I prepare to transition away from TC to begin the next phase of formation in the theologate, I am grateful for all those who have made the past three years possible: Bishop Loverde, the Sulpician Fathers, and the Philosophy faculty of CUA. I will keep many happy memories of my time sharing in the great traditions of the Basselin College, and will always honor the memory of Theodore Basselin, the magnanimous man whose foresight and concern for the Church afforded me such a graced time of formation.

Scott Lefor (Diocese of Bismarck)

Thesis: “John F. Wippel vs. Benedict Ashley on Aquinas’s Discovery of the Subject of Metaphysics”

Director: Dr. Gregory Doolan

Before starting the Basselin Program, I had taken only a few philosophy courses, so I was unsure of what to expect from such a rigorous academic program. However, my time in the School of Philosophy at The Catholic University of America has shown me not only the importance of understanding the various philosophical positions that play a role in shaping how we understand the faith, but also how a philosophical education can change one’s outlook in a profound way. The ability to approach problems critically and raise questions is indispensable for living a balanced life, and helps one to better understand the human person and the various struggles we face. The academic program offered by the School of Philosophy has changed how I view the world and God’s creation and immanence.

Theological College has the unique feature of forming Basselins (collegians), Pre-Theologians, and Theologians, such that a wide range of seminarians are present at the seminary. Furthermore, in being attached to The Catholic University of America, the seminary attracts seminarians from dioceses across the United States. These factors have given me the opportunity to interact with seminarians from many different backgrounds, and with different experiences and interests, all in the midst of our nation’s historic capital.

I am grateful for the many opportunities I received during my time in the Basselin Program. I was able to interact with seminarians and religious from other seminaries and houses of formation, serve at a high school in the city and at St. Pius X Parish in Bowie, Md., and benefit from the proximity of other Catholic institutions and organizations, including the United States Conference of Catholic Bishops and the Catholic Information Center.

Reflections from the Basselin Class Of 2014

Joseph de Orbegozo (Diocese of Little Rock)

Thesis: “Evil in the Philosophy of Pseudo-Dionysius the Areopagite”

Director: Fr. James Brent, O.P.

As I am moving on to my last four years of formation at St. Meinrad Seminary in Indiana, I am keenly aware of the various things for which I am grateful to the Basselin Program, and the various things which I will miss about being a seminarian in Washington, D.C. Above all, I am grateful to The Catholic University of America and its School of Philosophy. I have received an invaluable education and formation that has not only shaped my intellect but also my character as a Christian who desires to live virtuously, striving for holiness. Further, it has led me to a deeper relationship with Christ, coming to experience his love for me more fully by first being challenged by the truth of his great and often astounding mercifulness. I am also grateful for the formation that Theological College seminary has provided for me these past three years. I have grown greatly in the spiritual life and my vocation to the priesthood has only been strengthened. Finally, I have come to much appreciate the fraternity of my brothers in the Basselin Program, especially over these past two years. Though I will miss my friends, I hope to bring this understanding of the great need for brotherhood and fraternity to my next seminary experience, as well as, God-willing, to a life of priestly ministry in my home diocese of Little Rock, Ark. *Pax Christi*.

Stephen Elser (Diocese of Little Rock)

Thesis: “Time and Soul in Aristotle and Augustine”

Director: Dr. Jean De Groot

The past three years of seminary here at Theological College have been wonderful! I remember when I was first asked if I would apply for the Basselin Program. I was initially hesitant, but eventually discerned that it was the best thing to do. I have not regretted my decision! Living in the nation’s capital and studying at one of the finest philosophical institutions has been such a blessing. It has also been great to live next to the Shrine, and I have enjoyed assisting at the liturgies there as a server. In addition, the wonderful friends that I have made while being at TC are definitely friendships that will last a lifetime. There have been many ups and downs during my time at TC, and my formation advisors and spiritual directors have been such a great source of strength and grace, especially during the more difficult times. I must also acknowledge our incredible music director, Dr. Muller, who taught me everything I know about playing

the organ. In addition, the faculty and staff have been so good to me as I continued my studies for the priesthood. Of course, I must acknowledge the awesome faculty of the School of Philosophy, who have tirelessly guided my pursuits in the intellectual life. I have many fantastic memories of the past three years that I have been at TC.

The opportunity to study and grow in my vocation to the priesthood here in Washington at the national seminary has been a grace and blessing. I will definitely miss the many friends and memories that I have made here. May God continue to bless all those in formation at Theological College!

Mark Hebert (Diocese of Beaumont)

Thesis: “Spaemann’s View of the Person and His Critique of Derek Parfit”

Director: Msgr. Robert Sokolowski

If I had to name one thing that I appreciate the most about my three years spent at The Catholic University of America as a Basselin scholar, it would be the close friends and fraternity which is found within the Basselin Program at Theological College. The shared experiences and challenges that all Basselins go through together provide a common ground upon which grace-filled friendship can take root. I am also grateful to the School of Philosophy at CUA for the excellent philosophical education they have given to me. The professors in the School of Philosophy taught me more than just simple facts about various strains of philosophical thought. Studying philosophy has given me the ability to see things clearly, and the ability to appreciate the world, the human person, and even God himself in a much deeper way. Lastly, I am grateful for the opportunity I had to live in and experience Washington, D.C.

I have a great love and passion for the arts, and living in Washington, D.C, has given me so many cultural opportunities. Whether it is the National Gallery of Art, the National Symphony Orchestra, the Opera, or simply the wonderful architecture that is found in our nation’s capital, the city is alive with beauty.

Therefore, as I leave the Basselin Program after three years and move on to study theology, I am thankful to God for bringing me into contact with many incredible people and experiences, which will forever shape me as a human person.

Edmund Lazzari (Archdiocese of New York)

Thesis: “John Locke and John Finnis on the Grounding of Natural Rights”

Director: Dr. V. Bradley Lewis

I am profoundly grateful for these past three years I have spent as a Basselin scholar at The Catholic University of America. I have been blessed to receive

a truly magnificent education in philosophy, which will undoubtedly shape my priesthood. This university has given me opportunities to feel the pulse of the Church as a whole in the United States. There are opportunities here to participate in hosts of different aspects of the Church's worship, spirituality, and missionary zeal that are unique in the country. It has been exhilarating and a hope-infusing experience to see my generation on fire for the faith and ready to spread the Gospel in almost every aspect of our contemporary culture, from physics and engineering to education and social work to music and literature. My time at CUA has given me a greater glimpse into the life of the Church and has shown me the marvelous cultural heritage that we, as Catholics, bring into the world. Because of the friends I have made at this university and the cultural, intellectual, and spiritual experiences I have been blessed with during my time here, I am full of hope for the future of the Church in the United States and invigorated to be able to share in the mission of bringing Jesus Christ to the world.

I must express my gratitude to the seminarians of Theological College, my friends. I have learned so much from you and have grown so much in my vocation with you. We have had so many great experiences and great conversations. I thank the Lord for the wonderful opportunity to study, live, and pray with you. You have given me challenges and fraternity, wisdom and laughter, commiseration and consolation. I am privileged to have shared these years with you on the way to ordination and the final goal of the rapturous embrace of paradise. May our blessed and merciful Lord guard you and keep you on his path all of the days of your lives and until we meet again.

Alan Martineau (Diocese of Worcester)

Thesis: "Thomas Aquinas and Jean-Jacques Rousseau on the Citizen's Obligation to Obey Positive Law"

Director: Dr. V. Bradley Lewis

The first thing that greeted me at Theological College was an army of orientation personnel, who were ready to help in any way that they could. It was a testament to the community of men here that so many upperclassmen sacrifice part of their summer in order to welcome the new men into the seminary community. The orientation team made me feel as though I was already a member of the community, as though I were simply returning for another year of formation. I realized quickly that the Theological College community was a veritable brotherhood of men, all of whom supported each other in their vocation, and who challenged each other daily to grow in the love of our

Lord and Savior, Jesus Christ. This is why I consider those whom I have met to be not only friends but truly my brothers in Christ Jesus.

These past three years as a Basselin fellow have challenged me greatly, but I am thankful for all of the wonderful opportunities it has presented me with. Both my spiritual director and formation advisor have played a preeminent role in helping me to discern God’s call. They have kept me grounded and have been a constant source of support. My formators have had a positive impact on my life. It is due, in no small way, to their work that I feel confident enough to continue on to theological studies in Rome. For this I am sincerely grateful.

Finally, I would be remiss were I not to mention the incredible education and, really, formation which I have received at the School of Philosophy at The Catholic University of America. I use the term formation because most of what I have learned while studying philosophy has aided me in pastoral settings. Learning philosophy from those steeped in the Catholic intellectual tradition has shown me just how the Church can dialogue with the modern world, and remedy its errors. That is one of the greatest gifts I have received in my three years at Theological College.

Three years of formation have come and gone at Theological College. I leave here with a solemn sense of gratitude for the friendships I have built and for the formation I have received. It has been an absolute privilege to be a part of so close a community. For all of this, I give thanks to the Father on high.

Louis Philip Masi (Archdiocese of New York)

Thesis: “Dante Aligheri on the Ultimate End of Man in *Il Convivio*”

Director: Dr. Angela Knobel

Being a Basselin fellow has been a great honor for me. As a Basselin, I was given the opportunity to plumb the depths of our great philosophical tradition in the School of Philosophy at The Catholic University of America — a school that understands the vital importance of rigorous and sound philosophical training for future priests of the Church. Serious philosophical inquiry is an indispensable component of preparation for the priesthood because it is only when one understands the natural order well that he can properly begin to consider supernatural reality. In the company of those around me — my distinguished professors, my brother seminarians, and my fellow classmates at the University — a great sense of wonder has flourished within me. It is the wonder cultivated through philosophical inquiry that has positively impacted the way I look at God’s creation and the way in which I relate to him through whom all things were made.

In my three years as a Basselin, I have not only been given the honor of studying at The Catholic University of America, but I have also been blessed with the opportunity to grow closer to our Lord in prayer, to grow in love of Holy Mother Church, and to grow in fraternity with my brother seminarians without whom I would not be the man I am today. My brothers here at Theological College have challenged me to grow in natural and supernatural virtue. Intellectually, they stretched my ability to reason well. More importantly, however, my brothers have challenged me to grow in holiness both by their words and example. I am eternally grateful for the goodness and charity they have shown me.

When I prayerfully consider the manifold ways in which I have been molded as a man, as a Catholic, and as a seminarian in my three years as a Basselin, I am filled with joy. Reflecting on the Lord's movement in my life, I move forward confident of his unfailing help.

Kyle O'Connor (Diocese of Richmond)

Thesis: "The Necessary '*A Posteriori*' in the Philosophy of Saul Kripke"

Director: Dr. Michael Gorman

My exposure to philosophy before entering the Basselin Program was rather limited so I was not entirely sure what to expect, but I found my classes at CUA to be both enlightening and engaging. The excellent philosophy school helped me to develop a genuine love for philosophy and for its pursuit of wisdom. My time as a Basselin has also given me an opportunity to develop close friendships with seminarians at all stages of formation and from all corners of the country. One of the greatest blessings of these three years has been the friendships I have formed with my classmates. Furthermore, as a college seminarian, it was a blessing to have among my close friends men who were nearing the end of their formation and preparing for ordination. Talking with these guys gave me new insights into the vocation I am discerning and for which I am being formed.

Most importantly, my three years as a Basselin helped to deepen my relationship with God through biweekly spiritual direction, conversations with friends, time in prayer, and an excellent retreat this year. In many ways, but particularly by helping me to grow closer to the Lord, my time as a Basselin has been a great blessing for me in my discernment and formation for the priesthood.

APPENDIX B

Basselin Thesis Topics

A Partial List 2000–2015

- Anstoetter, Donald T. (2008): “Christianity and the Modern State in the Philosophy of Pierre Manent”
- Bissex, Michael W. (2013): “Platonic Justice: A Defense of Compelling the Philosopher to Rule”
- Boustany, Joseph (2015): “Plato’s Treatment of Poetry in the *Republic*”
- Bredemeyer, Ryan (2003): “Divine Causation and Human Freedom According to Thomas Aquinas”
- Cahill, John P. (2003): “Virtue as a Means to Happiness in John Stuart Mill’s *Utilitarianism*”
- Cambre, Christopher B. (2013): “Aristotle and Pieper on Leisure and the Proper End of Man”
- Champoli, Daniel P. (2005): “Thomas Aquinas on the Absolute Prohibition against Lying and the Necessity of Deception in Life”
- Creamer, Ryan T. (2007): “The Themes of Greatness and the Use of the Word ‘*Maius*’ in Anselm’s Ontological Argument”
- de Orbegozo, Joseph (2014): “Evil in the Philosophy of Pseudo-Dionysius the Areopagite”
- Do, Toan M. (2000): “The Good Person in Confucius and Aristotle: A Chun-Tzu and A Phronimos”
- Doustou, Kyle (2010): “Bonaventure on the Eternity of the World”
- Eades Jr., Keith Michael (2004): “Temperance and Practical Reason in Aquinas: How Chastity Promotes Prudence”
- Elsner, Stephen J. (2014): “Time and Soul in Aristotle and Augustine”
- Fernandez, Celso I. (2004): “The Distinction between Philosophy of Art and Aesthetics in the Thought of Etienne Gilson”
- Fitzpatrick, John R. (2010): “Martin Heidegger’s Concept of Truth in *Being and Time*”
- Fontana, Samuel D. (2010): “The Philosophy Significance of the History of Philosophy in the Thought of Etienne Gilson and Thomas Pruffer”
- Garnett, Andrew M. (2010): “Friendship in Plato’s *Lysis*”

Giuletti, Stephen M. (2012): “Aristotle on Deformities”

Guilfoil, Brendan (2008): “The Role of ‘*Memoria*’ in the Constitution of Time in *The Confessions*, Book XI”

Guilloux, Edouard (2015): “St. Alphonsus Liguori on Mental Reservations: A Speech Acts Analysis”

Gutierrez, Ezequiel B. (2004): “Other Selves: Friendship as Moral Perfection in Aristotle’s *Nicomachean Ethics*”

Hamilton, Paul (2009): “God’s Freedom to Create or not to Create in the Philosophy of Thomas Aquinas”

Harrington, Brian (2009): “On Augustine’s ‘On Lying’ and Harry Frankfurt’s ‘On Bullshit’”

Heinrich, Matthew L. (2011): “Aristotle’s Politics: The Difference between the Naturalness of the Polis and the Naturalness of the Household”

Kizewiski, Justin J. (2004): “The Principle ‘Unreceived Act is Unlimited’ in the Metaphysics of St. Thomas Aquinas”

Langevin, Peter (2004): “The Cartesian Revolution: ‘Meditation’ as a Novel Method of Philosophical Inquiry”

Lazzari, Edmund M. (2014): “John Lock and John Finnis on the Grounding of Natural Rights”

Le, Lam Than (2000): “An Analysis of Zeno’s Paradoxes in the Light of Aristotle’s Potential Infinite”

Lefor, Scott (2015): “John F. Wippel vs. Benedict Ashley on Aquinas’s Discovery of the Subject of Metaphysics”

Macadaeg, Brandon E. (2009): “Natural Law and Natural Rights in the Philosophy of Jacques Maritain”

Maklakiewicz III, Henry R. (2010): “Recognition and Reciprocity: A Critical Analysis of Personhood in G.W.F. Hegel’s *Philosophy of Right*”

Martineau, Alan Thomas (2014): “Aquinas and Jean-Jacques Rousseau on the Citizen’s Obligation to Obey Positive Law”

Masi, Louis P. (2014): “Dante Aligheri on the Ultimate End of Man in *Il Convivio*”

- Monk, Ryan W. (2003): “W. Norris Clarke’s Thomistic Metaphysics of the Human Person”
- Novajosky, Michael P. (2006): “The Nature of Language in the Philosophy of Hans-Georg Gadamer”
- O’Connell, Luke Patrick (2004): “Public Reason vs. Rhetoric: John Rawls and Aristotle”
- O’Connor, Kyle (2014): “The Necessary ‘*A Posteriori*’ in the Philosophy of Saul Kripke”
- Ponton, Evan A. (2012): “The Human Being in Edith Stein’s Critique of Heidegger”
- Prima, IV, Frank J. (2004): “The Human Soul as Form and *Hoc Aliquid* According to St. Thomas Aquinas”
- Ryan, Robert (2008): “Thomas Aquinas on Man’s Natural Desire for God”
- Seibt, Christopher R. (2008): “Evil and Human Will: An Examination of Plato and Aristotle on Whether Human Beings Knowingly Will Evil”
- Shimek, John P. (2006): “Thomas Aquinas on Just War”
- Skillman, David P. (2005): “The Priority of the Intellect to the Will in Man’s Last End according to St. Thomas Aquinas”
- Sward, Nathan J. (2005): “The Role of the Practical Syllogism in Thomas Aquinas’s Account of Human Action”
- Villarreal, Ruben (2007): “Etienne Gilson and Jacques Maritain: Their Defense of Metaphysics and Faithfulness to Thomas Aquinas”
- Vrazel, Stephen G. (2007): “Aristotle on Bodies and Their Parts, Souls and Their Powers”
- Wyble, Stephen P. (2012): “Thomas Aquinas and the Problem of Representationalism”
- Zawiski, Brian J. (2006): “Fallibilism and Evolution in Charles Sanders Pierce”

APPENDIX C Basselin Pastoral Ministry Learning Contract

Theological College
Office of Pastoral Formation

Service with the Poor
Learning Contract

After consultation with your formation advisor and site supervisor, please type your responses on this form and obtain all the signatures necessary.

Seminarian Information

Spring Semester _____

Name: _____ Email: _____

Class Year: _____ Diocese: _____

Ministry Location Information

Name: _____

Address: _____

Supervisor/Contact Person: _____

Phone: _____ Email: _____

Task Description & Time Commitment

Date program begins: ____ / ____ / ____

Date program ends: ____ / ____ / ____

Specific Tasks: _____ *Day(s) of Week:* _____ *Time:* _____

LEARNING GOALS & STRATEGIES *(to be established with supervisor and formation advisor)*

Goals (What do **I** hope to learn from this experience?):

Specific actions will I perform to achieve my goals?):

Contract, the supervisor and seminarian agree to the following

serve in the ministry two to four hours per week.
The supervisor will meet twice a month in a setting that is conducive to

the responsibility to come to the supervisory sessions prepared to
discuss about himself and his ministry, and to draw on the supervisor's
feedback. The seminarian will complete an online evaluation regarding the seminarian's performance
which will be due in May.

by the following parties:

Supervisor Signature Date

Advisor Signature Date

Director of Pastoral Formation Signature Date

Date

2/15

APPENDIX D Full Seminary Calendar 2014-15

AUGUST 2014

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
					First of the Assumption (USA Holiday)	Orientation Team Activities (Friday after-noon)
17	18	19	20	21	22	23
	Opening Local Council Meetings	St. John Eucharist	Orientation of New Semesters - Special Schedule			6:00pm Opening Faculty dinner (Faculty dinner - Personal time)
12:00pm Orientation Team Gatherings		New Semesters arrive (8am-4pm)	Returning TC Semesters begin to arrive	All Semesters are here	7:00pm Conference/ Evening of Reflection	
24	25	26	27	28	29	30
Morning of Reconciliation	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP	7:30am Eucharist	9:00am Eucharist
8pm Opening Mass Sign Reception and Dinner	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP	7:30am Eucharist	9:00am Eucharist
11 9:00am Eucharist						

SEPTEMBER 2014

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
	8:00am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
	Letter Day				Last day to register, 8AM/8:30am classes	10:00am Library Workshop for Readers & Acolytes
		5:30pm - 7P w/ music practice	4:30 Exposition	5:30pm EP		
7	8	9	10	11	12	13
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
		5:30pm EP followed by Appreciation Reception & Dinner for 3PAC, Philosophy, & Canon Law	4:30 Exposition	5:30pm EP		
9:00am MP	5:15pm Eucharist	7:00pm 2nd Small Group	7:00pm 1st Small Group	9:00am Catechist		
14	15	16	17	18	19	20
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	
					Faculty Encounters (pm for New Set)	
9:00am MP	5:15pm Eucharist	7:00pm 2nd Small Group	5:30pm - 7P w/ music practice	4:30 Exposition		
21	22	23	24	25	26	27
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist at TC
			Superior Honor's Mtg (Personal time)	10:00am SGA		
9:00am MP	5:15pm Eucharist	7:00pm 2nd Small Group	5:30pm 1st Small Group	4:30 Exposition		
28	29	30				
9:00am Eucharist	7:30am MP					
		Home Day (Personal time)				
9:00am MP	5:15pm Eucharist	7:00pm 4th Small Group	5:30pm 3rd Small Group	4:30 Exposition		

OCTOBER 2014

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
			8:30am MP	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
			Abundant Days Special Schedule	10:30am Local Council		10:00am Virtual Training
			5:15pm Eucharist	5:30 Class Forum #2		
5	6	7	8	9	10	11
9:00am Eucharist	7:30am MP/Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP	7:30am Eucharist	9:00am Eucharist
9:00am MP	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP	7:30am Eucharist	9:00am Eucharist
12	13	14	15	16	17	18
9:00am Eucharist	9:00am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
9:00am MP	9:00am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
19	20	21	22	23	24	25
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
9:00am MP	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00am Eucharist
26	27	28	29	30	31	
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	
9:00am MP	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	

NOVEMBER 2014

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
						9:00 am Eucharist
						All Saints Day
						Midnight Savings (Books Go Back)
2	3	4	5	6	7	8
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00 am Eucharist
9:00am MP	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00 am Eucharist
9	10	11	12	13	14	15
9:00am Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00 am Eucharist
9:00am MP	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	9:00 am Eucharist
16	17	18	19	20	21	22
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	Special Schedule
9:00am MP	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	Special Schedule
23	24	25	26	27	28	29
9:00am Eucharist	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	
9:00am MP	7:30am MP	7:30am MP/Eucharist	7:30am Eucharist	7:30am MP/Eucharist	7:30am Eucharist	
30						
9:00am Eucharist						
9:00am MP						

DECEMBER 2014

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 7:30am MP Blessing of Advent Wreath Classics Review 5:30pm Eucharist / Open 3 rd lector's Conference	2 7:30am MP/Eucharist 5:30pm EP w/ Music followed by opportunity for sacrament of Reconciliation.	3 7:30am Eucharist 4:30 Exposition 5:30pm EP w/ Benediction	4 7:30am MP/Eucharist 10:30am Local Council 5:30 EP 9:00am Caldwell Hall Holy Hour	5 7:30am MP Last Day of Class	6 9:00 am Eucharist Reading Period Classes that meet on Saturdays only will meet on Sat. 12/6.
7 9:00am Eucharist	8 7:30am MP Advent Eve at the Monastic Conception 6:00 6:15pm Eucharist	9 7:30am MP 5:30pm Eucharist	10 7:30am MP 5:30pm Eucharist	11 7:30am MP 5:30pm Eucharist	12 7:30am Eucharist	13
Reading Period						
Final Exams 12/9- 12/13						
14	15	16	17 all final grades due by 4pm	18	19	20
Christmas Recess						
21	22	23	24	25	26	27
Christmas Recess						
28	29	30	31	Ordination Day		
Christmas Recess						

JANUARY 2015

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 New Year's Day	2	3
Christmas Recess						
4	5	6	7	8	9 Final date to deposit Roman and Byzantine for 2015 graduation	10
Provincial Assembly in Baltimore						
Seminarian Retreats						
11	12 7:30am MP Opening of Classes 5:35am Opening Eucharist & Dinner	13 7:30am MP/Eucharist 5:30pm EP	14 7:30am Eucharist 4:30 Exposition 5:30pm EP w/ Benediction	15 7:30am MP/Eucharist 10:30am Local Council 5:30pm Prayer for Christian Unity 8:00pm Caldwell Hall Holy Hour	16 7:30am Eucharist	17 9:00 am Eucharist St. Stephen
18 9:00am Eucharist	19 9:00am Eucharist Martin Luther King Jr. Day Class Closed	20 7:30am MP/Eucharist 12:40 SGA 5:30pm EP	21 7:30am MP 6:00pm Vigil & Bishop's Mass at Shrine	22 8:00am Holy Hour 8:15am Eucharist 9:30am Morning Lectures 7:30pm Holy Hour for Life Mass at Shrine, St. Basil's 8:00am Holy Hour 8:15am Holy Hour	23 7:30am Eucharist Last day to register for add'l days classes	24 9:00 am Eucharist 10:00am Liturgy Workshop for Analytic & Preachers Bishop's Welcome Book Reception / Open House & 7pm
25 9:00am MP	26 7:30am MP	27 7:30am MP 12:30pm St. Thomas Aquinas University Mass	28 7:30am Eucharist 4:30 Exposition 5:30 EP w/ Benediction	29 7:30am MP/Eucharist 10:30am Local Council 8pm - Lecture Spiritual Directors Mtg. 9:15am EP 9:30pm Caldwell Hall Holy Hour	30 7:30am Eucharist	31 11:00am Eucharist Community Workshop "Learn to Walk" (St. Gabriel)

FEBRUARY 2015

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:00am Eucharist	2 7:30am MP	3 7:30am MP/Eucharist	4 7:30am Eucharist	5 7:30am MP/Eucharist 10:30am Local Council	6 7:30am Eucharist	7 9:00 am Eucharist
8:00pm Superdome Party (tentative)	5:30pm Eucharist 7:00pm Summit Mystery Reflections Workshop	5:30pm - EP 7:00pm Diocesan Practicum	4:30 Exposition 5:30pm EP w/ Benediction	5:30 - Class Forum #1 7:00pm Caldwell Hall Holy Hour		
8 9:00am Eucharist	9 7:30am MP	10 7:30am MP/Eucharist	11 7:30am Eucharist	12 7:30am MP/Eucharist 10:30am Local Council	13 7:30am Eucharist	14 9:00 am Eucharist
9:00am MP	5:30pm Institution of Ministries Mass Reception & Dinner (Bishop Leverage providing)	5:30pm House Meeting #1	4:30 Exposition 5:30pm EP w/ Benediction	5:30pm Subjuncts Midnight 9:00pm Caldwell Hall Holy Hour	7:00pm Intra Seminary Competition	
15 9:00am Eucharist	16 7:30am MP	17 7:30am MP/Eucharist	18 7:30am Eucharist	19 7:30am MP/Eucharist 10:30am Local Council	20 7:30am Eucharist	21 9:00 am Eucharist
9:00am MP	5:30pm Eucharist 7:00pm "Small Group Formation	5:30pm - EP 6:45 - Music practice - Verbal	4:30 Exposition 5:30pm EP w/ Benediction	5:30pm Subjuncts Midnight 9:00pm Caldwell Hall Holy Hour	5:30pm Evening of Reflection	
22 9:00am Eucharist	23 7:30am MP	24 7:30am MP/Eucharist	25 7:30am Eucharist	26 7:30am MP/Eucharist 10:30am Local Council	27 7:30am Eucharist	28 9:00 am Eucharist
9:00am MP	5:30pm Eucharist 7:00pm "Small Group Formation	Administrative Meeting Monday (Classes cancel instead of Tuesday classes 8:00-8:30 only)	4:30 Exposition 5:30pm EP w/ Benediction	5:30pm Subjuncts Midnight 9:00pm Caldwell Hall Holy Hour	8:00am Parish Placement Oratorical Mtg	
29 9:00am Eucharist	30 7:30am MP	31 7:30am MP/Eucharist 10:30am Local Council				
8:00pm Tentative	Chorus Mass, Cultural of St. Monica	5:30pm Stations of the Cross				

MARCH 2015

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:00am Eucharist	2 7:30am MP	3 7:30am MP/Eucharist	4 7:30am Eucharist	5 7:30am MP/Eucharist 10:30am Local Council	6 7:30am Eucharist	7 9:00 am Eucharist
9:00am MP	5:30pm Eucharist 7:00pm Eucharist 8:00pm Exposition	7:00pm Calvary Prayerbook Oratorical Mtg.	4:30 Exposition 5:30pm EP w/ Benediction	4:30pm EP 9:00pm Caldwell Hall Holy Hour		Spring Recess
8	9	10	11	12	13	14
Spring Recess						
15	16 7:30am MP Class Review	17 7:30am MP/Eucharist	18 7:30am Eucharist	19 7:30am MP/Eucharist 10:30am Local Council	20 7:30am Eucharist	21 9:00 am Eucharist
Spring Recess	8:00am Intra Seminary Competition 5:30pm Exposition 7:00pm "Small Group Formation"	5:30 Stations of the Cross Followed by oratorical, placement of sacraments	4:30 Exposition 5:30pm EP w/ Benediction	9:00pm Caldwell Hall Holy Hour	5:30pm EP	Ordination Requirements Meeting Lenten Evening (St. J & Morning Mass) Reconciliation
22 9:00am Eucharist	23 7:30am MP	24 7:30am MP/Eucharist 10:30am Local Council	25 7:30am Eucharist	26 7:30am MP/Eucharist 10:30am Local Council	27 7:30am Eucharist	28 9:00 am Eucharist
9:00am MP	Registration for Fall Semester 2015 begins	Registration for Fall Semester 2015 begins	4:30 Stations of the Cross 6:45 - Music practice - Verbal	4:30 Exposition 5:30pm EP w/ Benediction	9:00pm Caldwell Hall Holy Hour	5:30 - Class Forum #2
29 9:00am Eucharist	30 7:30am MP	31 7:30am MP/Eucharist 10:30am Local Council				
8:00pm Tentative	Chorus Mass, Cultural of St. Monica	5:30pm Stations of the Cross				

APPENDIX D Full Seminary Calendar 2014–15 (continued)

APRIL 2015

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 7:30am Eucharist Last day to withdraw from courses with a "W" grade (see Cardinal station) 4:30 Exposition 5:15pm EP w/ Benediction	2 Holy Thursday (No classes/ Easter recess begins)	3 Good Friday	4 Holy Saturday
5 Easter	6 Easter Monday	7 7:30am MP/Eucharist Classes resume 9:00am Rector's School Mtg	8 7:30am Eucharist SJA Eucharist 4:30 Exposition 5:30pm EP w/ Benediction	9 7:30am MP/Eucharist 10:30am Local Council 4:30pm EP 9:00pm Calwell Hall Holy Hour	10 7:30am Eucharist DIA Founders Day 7:00pm - Spring Wine Tasting Hall	11 9:00 am Eucharist
12 9:00am Eucharist 9:00pm MP	13 7:30am MP	14 7:30am MP/Eucharist 5:30pm EP	15 7:30am Eucharist 5:30pm EP & followed by Federal Supervisor's Reception & Dinner	16 7:30am MP/Eucharist 10:30am Local Council 5:30pm Class Rooms Mtg 9:00pm Calwell Hall Holy Hour	17 7:30am Eucharist	18 9:00 am Eucharist Possibly Diocesan
19 9:00am Eucharist 9:00pm MP	20 7:30am MP	21 7:30am MP/Eucharist 12:40 NGA 5:15 House Meeting Mtg	22 7:30am Eucharist 4:30 Exposition 5:30pm EP w/ Benediction	23 7:30am MP/Eucharist 10:30am Local Council Provincial Council (Baltimore) 5:30pm EP 9:00pm Calwell Hall Holy Hour	24 7:30am Eucharist Provincial Council (Baltimore)	25 9:00 am Eucharist 20:00pm TC Board of Trustees (TC)
26 9:00am Eucharist 9:00pm MP	27 7:30am MP	28 7:30am MP/Eucharist 5:30pm EP	29 7:30am Eucharist Reading Day 4:30 Exposition 5:30pm EP w/ Benediction	30 7:30am MP/Eucharist 10:30am Local Council 5:30pm EP 9:00pm Calwell Hall Holy Hour		

MAY 2015

Seminary Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 7:30am MP Last day of class withdrawal period 5:30pm Eucharist followed by End of Year Reception & Dinner	2 9:00 am Eucharist Reading Period (Classes that meet on Saturdays only will meet 1/2)
3 9:00am Eucharist Reading Period	4 7:30am MP Reading Period 5:30pm Eucharist	5 7:30am MP 5:30pm Eucharist	6 7:30am MP 5:30pm Eucharist	7 7:30am MP 5:30pm Eucharist	8 7:30am Eucharist End of the Year Local Council Meetings Final Exams 1/2-1/3	9 9:00 am Eucharist Reading Period (Classes that meet on Saturdays only will meet 1/2)
10	11 Seminarists not Graduating Depart Grades for graduating students due by noon CUA Summer session begins	12 All other grades due by 3pm	13	14	15 9:00am Sacraments Mass	16 9:00am Commencement
17	18 Seminarists Depart Living Room Classes Phones are disconnected	19	20	21	22	23
24	25	26	27	28	29	30
31						





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