



CHRIST THE KING SEMINARY

*An Interdiocesan Graduate School of
Theology and Pastoral Ministry*

**2018–2019 PROGRAM AND
COURSE CATALOG**

October 2018



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This Academic Catalog incorporates information available as of September 2018. Specific statements concerning course offerings, admission requirements, graduation requirements, and other procedures and policies may be subject to change without notice.

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MISSION STATEMENT

Responding creatively to our changing world, Christ the King Seminary, a Roman Catholic school of theology located in western New York, prepares priests through human, spiritual, intellectual, and pastoral formation in accord with *Pastores Dabo Vobis*. Similarly, we prepare deacons, laity, and religious for collaborative ministry in the Church, so all may bear witness to the Gospel in word and deed thus transforming our world.

ACCREDITATION

Christ the King Seminary is chartered by the Education Department of the State University of New York, and accredited by the Middle States Association of Colleges and Schools, and by the Association of Theological Schools in the United States and Canada. The Seminary's Program of Priestly Formation is governed by ecclesiastical principles and guidelines determined by the National Conference of Catholic Bishops.

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275 USA
Telephone: 412-788-6505, Fax: 412-788-6510, <http://www.ats.edu>

Middle States Commission on Higher Education
3624 Market Street, 2nd Floor West
Philadelphia, PA 19104
Telephone: 267-284-5000, <http://www.msche.org>

The following degree programs are approved by the Commission of Accrediting of the Association of Theological Schools and the Middle States Commission on Higher Education: Master of Divinity, Master of Arts in Pastoral Ministry, and Master of Arts in Theology.

HEGIS CLASSIFICATIONS

Christ the King Seminary offers graduate curricula leading to the degrees of Master of Divinity [in Theology] (HEGIS number 2301.00), Master of Arts in Theology (HEGIS number 2301.00), and Master of Arts in Pastoral Ministry (HEGIS number 2301.00). It is under these HEGIS (Higher Education General Information Survey) numbers that these official approved degree titles are registered with the New York State Education Department. Office of Higher Education and the Professions, Cultural Education Center, Room 5B28, Albany, New York, 12230, (518) 474-5851.

PROGRAM FOR PRIESTLY FORMATION

Candidates for ministerial priesthood in the Roman Catholic Church are admitted to the seminary's Program for Priestly Formation under the sponsorship of a bishop or religious superior. The journey of forming priest-disciples has both a communitarian and missionary character. The program consists of discipleship and configuration stages, as well as a vocational synthesis, thus providing the candidates with personal, spiritual formation and a communal educational experience. This ensures they will be well equipped for the particular integrity of life and service that the Roman Catholic Church expects of its ministerial priests.

ADMISSION REQUIREMENTS

For admission to the Program of Priestly Formation, prospective seminarians must have the sponsorship of a bishop. Admission to the program is ultimately at the discretion of the seminary's president-rector. The following requirements must be fulfilled:

ACADEMIC

- ◆ A bachelor's degree or its equivalent from an institution of higher learning, accredited by a principal and recognized accrediting organization;
- ◆ Official transcripts from each college and/or university attended;
- ◆ Full compliance with the philosophical and religious studies requirements as noted in the most current issue of the Program for Priestly Formation of the bishops of the United States. Candidates who are in need of strengthening their background in theology and Catholic studies will be enrolled in the pre-theology program before admission to into first theology.
- ◆ A grade point average of 2.5/4.0 or better.
- ◆ Completed immunization and meningococcal vaccination response form.

SEMINARY/CANONICAL

- ◆ Certificates of baptism, confirmation, and parents' marriage;
- ◆ Letters of recommendation from one's pastor and, if applicable, from one's seminary college or house of formation;
- ◆ A personal interview with the seminary admissions committee: ordinarily, such an interview should be scheduled before the close of the spring semester. The seminary admissions form, along with relevant documents, should be completed and submitted prior to the interview;

- ◆ A recent psychological assessment of the candidate (completed within the last 12 months). The diocese sponsoring a candidate submits this assessment to the president-rector of the seminary under separate cover;
- ◆ A recent medical report (completed within the last 12 months). Seminary forms are available upon request;
- ◆ A personal essay on one's concepts of faith, vocation and Church (three typed pages);
- ◆ An independent assessment of the candidate by his vocation director, based on a first-hand acquaintance.

PRE-THEOLOGY

Designed for students applying for the Program of Priestly Formation, Christ the King's Pre-Theology program was created to assist candidates in need of strengthening their background in philosophy and Catholic studies. Established as a two-year program, the Pre-Theology program is dedicated to the philosophical disciplines as it connects to a student's intellectual, human, spiritual and pastoral formation.

Following the *Program for Priestly Formation: The Formation of Candidates for Priesthood*, students are immersed in balanced, comprehensive, integrated and coherent studies. However, the study of philosophy is central to the program's academic formation. Students are required to complete a minimum of 30 credit hours of philosophy along with a minimum of 12 credit hours in coursework.

PRE-THEOLOGY CURRICULUM

PHILOSOPHY

- PT-PH 103 Introduction to Philosophy
- PT-PH 104 Metaphysics
- PT-PH 210 Philosophical Anthropology
- PT-PH 270 Natural Theology
- PT-PH 300 Logic
- PT-PH 303 Epistemology
- PT-PH 355 Modern & Post Modern Philosophy
- PT-PH 382 Ancient and Medieval Philosophy
- PT-MO 500 Moral Philosophy

SYSTEMATIC THEOLOGY

- PT-SY 100-I Guided Studies in the Spiritual Classics
- PT-SY 300 Contemporary Issues in Catholicism
- PT-SY 520 Introduction to Thomas Aquinas
- PT-SY 500 Franciscan Philosophy

RELIGIOUS STUDIES

PT-RS 100 Catholic Studies (Catechism of the Catholic Church)

PT-RS 150 Religion in the United States

PT-RS 151 Catholicism and World Religions

CLASSICAL LANGUAGES

PT-LAT 101 Latin I

PT-LAT 102 Latin II

PT-GK 101 Greek I

PT-GK 102 Greek II

ACADEMIC SKILLS

PT-PH 102 Public Speaking

PT-PH 101-I Academic Writing

PRE-THEOLOGY SPIRITUAL AND HUMAN FORMATION

Spiritual formation for pre-theology students includes participation in the celebration of the Eucharist and liturgy of the hours, retreats, days of recollection, personal prayer and regular meeting with a spiritual director. Each pre-theology student is also accompanied by a formation advisor for human formation, vocational discernment and integration process. This in conjunction with living communally with fellow candidates opens avenues for continuous reflection and growth opportunities.

MASTER OF DIVINITY DEGREE PROGRAM FOR PRIESTLY MINISTRY

Seminarians at Christ the King Seminary are ordinarily enrolled in an eight-semester academic program, which leads to the Master of Divinity, a first professional degree.

The seminary's Program of Priestly Formation encompasses the following major efforts which, although distinct, are organically interrelated: human formation; spiritual formation; intellectual formation; and pastoral formation. The faculty and resources of the seminary are dedicated to providing the environment, education, and example needed by seminarians (a) to become progressively more familiar with the presence of the Lord in liturgical and personal prayer, (b) to grow in personal self-awareness and in the awareness of others to be served, and (c) to acquire competence in the knowledge and skills demanded by the pastoral ministry of communicating and living the Gospel of Jesus Christ.

HUMAN FORMATION

Christ the King Seminary believes in the essential connection between spirituality and ministry, between psychological wholeness and holiness, and between faith and theology.

The seminary's community life provides the context for the healthy integration of these areas to prepare seminarians to accept the challenge of serving the people of God as leaders in the Church. Consequently, all seminarians participate in various components of the formation program, which allow for the growth necessary to be adequately prepared for service in the Church.

The goal of human/personal growth formation is to assist the student in the process of ministerial self-understanding, as well as in the development of strategies for carrying out effective ministry.

The various components take into account individual learning styles and are building blocks to facilitate active ministry. These components also help connect "the head and the heart" of spirituality and ministry.

The program includes:

FORMATION ADVISEMENT. Each seminarian has a formation advisor, a member of the seminary's ordained faculty, appointed by the president-rector to the seminary's formation team to assist him in the process of ministerial self-understanding and development. Meeting with his advisor, a seminarian has the opportunity to discuss issues of personal growth and needs, the concerns of faculty, and the experiences of pastoral education.

GROUP FORMATION. Twice each semester each seminarian meets with his formation class or group under the guidance of the group's formation advisor to discuss essential topics of priestly formation.

GROWTH COUNSELING. The assistance of a professional growth counselor may be recommended or even required as various personal needs and issues are brought to light by a seminarian's sponsoring diocese, the seminary faculty, the student's formation advisor, or the seminarian himself. The content of counseling sessions remains confidential.

EVALUATION PROCEDURES. In order to evaluate seminarians fairly and adequately in terms of their preparation for ordained ministry—so that the president-rector can report to their respective sponsoring bishops—the formation team relies on a number of assessment procedures and tools. These include: (a) peer assessment, (b) self-assessment, (c) field education assessment, and (d) faculty assessment. Such procedures, carefully administered to assure

thoroughness and clarity, occur annually during the seminarian's continuation in the Program for Priestly Formation.

SPIRITUAL FORMATION

The goal of spiritual formation is to empower, guide, and challenge seminarians to deepen their relationship with the Lord, to discern their gifts of service in the community, and to accept their call to ministry in the Church and the world. The program includes:

PRAYER: LITURGICAL AND PERSONAL. In prayer, one enters into communion with the mystery of the divine life. In prayer, the whole Church acknowledges and celebrates the rich manifestation of the saving truth and reconciling power of the Holy Trinity. The Church expects and demands that priests be deeply prayerful and, in turn, able to instruct and lead others in prayer. The seminary's program of spiritual and liturgical formation encourages and guides the student preparing for priesthood to pray both in solitude and within the community of faith. It provides for the daily celebration of the Eucharist and the Liturgy of the Hours, as well as for other forms of communal prayer. Reflection on sacred Scripture, spiritual reading, learning from the lives of the saints—all these are promoted as means of building and strengthening the foundation of the spiritual life, which comes to full expression in the priestly ministry of prayer.

SPIRITUAL DIRECTION. Each seminarian chooses his own spiritual director from among the priests of the full-time seminary faculty or other designated priests approved by the bishop of Buffalo. Since this is a confidential relationship of the internal forum, formation advisors are not available for this ministry. The spiritual director guides the seminarian in his development of an integrated, healthy relationship with God, attentive to the special needs and conditions of diocesan priestly ministry and spirituality. Emphasis is thus placed on the development of a personal discipline of reflection and prayer to complement the active life of the secular priesthood. Directors seek to cultivate those virtues found essential to effective priestly ministry: sacrificial love, mature obedience, celibate chastity, pastoral poverty, and commitment to social justice. Seminarians ordinarily meet with their spiritual directors on a monthly basis.

In addition to the daily schedule of prayer and meditation, a day of recollection is offered at the beginning of the fall semester. These days of prayer focus upon the specific qualities of diocesan priestly spirituality and offer to the seminarian an ever-deeper appreciation of their personal relationship with the Lord. In January, just prior to the beginning of the second semester, all the seminarians participate in an annual retreat. This experience enables the student to integrate

the various components of formation, along with their ongoing discernment and movement toward priesthood. In addition, two other days of reflection are offered each semester.

FORMATION WORKSHOPS. Once each semester, the formation team arranges a day-long workshop devoted to a particular concern or theme important to the formation of ministerial priests in contemporary society.

INTELLECTUAL FORMATION

The curriculum of studies reflects the governing principles of the *Program of Priestly Formation* and integrates a study of the traditional theological disciplines with a pastoral education in the skills of priestly ministry. The program is registered with the Education Department of the State University of New York, and accredited by the Middle States Association of Colleges and Secondary Schools, and the Association of Theological Schools in the United States and Canada. The academic dean of the seminary administers and supervises the program.

The academic program requires the successful completion of 115 graduate-level credit hours, earned according to the following distribution: 112 credits in core courses and three credits in a free elective course. The normal full-time course load ranges from 12 to 15 credits hours per semester. Courses in the Master of Divinity degree program are offered in a carefully balanced and sequential order. Each semester features a mixture of biblical, theological, and pastoral course offerings intended to promote an increasingly comprehensive appreciation of the Church's scriptural, doctrinal, liturgical, and ministerial traditions.

DEGREE REQUIREMENTS

- ◆ 18 credit hours in Sacred Scripture
- ◆ 30 credit hours in Systematic Theology
- ◆ 15 credit hours in Moral Theology
- ◆ 9 credit hours in Church History
- ◆ 21 credit hours in Pastoral Studies
- ◆ 7 credit hours in Canon Law
- ◆ 12 credit hours in Theological Field Education and Reflection Seminar
- ◆ 3-credit-hour elective
- ◆ Comprehensive Theological Reflection Paper (CTRP)
- ◆ Oral comprehensive examination

MASTER OF DIVINITY (TRACK I) CURRICULUM**FIRST THEOLOGY***Fall Semester*

SS 510 Methods in Scripture and Pentateuch	3
SY 511 Foundations in Theology	3
SY 512 Liturgy: Life of the Church	3
HT 527 Church History I	3
PS 500 Liturgical Practicum I	1

Spring Semester

SS 519 Prophetic and Apocalyptic Literature	3
MO 508 Spiritual Life: Tradition and Praxis	3
HT 528 Church History II	3
PS 543 Theology and Methodology of Christian Ministry	3
PS 502 Homiletics I	3

SECOND THEOLOGY*Fall Semester*

SS 520 Psalms and Wisdom Literature	3
SY 513 The Christian Doctrine of God	3
MO 607 Fundamental Moral Theology	3
PS 641 Theological Field Education and Reflection Seminar	3
PS 849 Pastoral Counseling	3

Spring Semester

SS 617 Synoptic Gospels: Matthew, Mark and Luke	3
SY 611 Christology	3
MO 608 Catholic Social Thought	3
PS 642 Theological Field Education and Reflection Seminar	3
Elective	3

THIRD THEOLOGY*Fall Semester*

SS 717 Pauline Literature	3
SY 713 Theology of Creation and Grace	3
SY 712 Sacraments in General: Baptism and Confirmation	3
PS 741 Theological Field Education and Reflection Seminar	3
PS 702 Homiletics II	3

Spring Semester

SS 718 Johannine Literature	3
SY 711 Theology of Church	3
SY 715 Eucharist	3
PS 742 Theological Field Education and Reflection Seminar	3
SY 743 Holy Orders	3

FOURTH THEOLOGY*Fall Semester*

MO 807 Theology of Marriage and Human Sexuality	3
CL 835 Principles and Structures of Governance in the Roman Catholic Church	3
PS 810 Liturgical Practicum II	1
PS 843 Christian Ministry: Integrating Theology	3
MN 915 Comprehensive Theological Reflection Paper	
Church History Elective	3

Spring Semester

SY 812 Sacraments of Healing	3
CL 836 Canonical Aspects of the Church's Sanctifying Mission	4
MO 692 Medicine and Ethics: An Introduction to Bioethics	3
PS 804 Transformative Leadership	
PS 820 Liturgical Practicum III	1
COMDIV-O Oral Comprehensive Examination	

PASTORAL FORMATION

Formation of a pastoral character requires apostolic experiences in addition to pastoral theology classes. Seminarians are assigned pastoral placements where they are provided opportunities to grow in praxis, discernment, and love in the image of Christ.

THEOLOGICAL FIELD EDUCATION

Theological field education fosters a personal, pastoral presence integrated with the theological knowledge, attitudes and skills to minister effectively in the Church.

The objectives of field education are to:

- ◆ provide structured, supervised pastoral experiences that:
- ◆ teach and foster identification with and commitment to gospel mission,
- ◆ develop personal identity as a minister, and
- ◆ build a sense of structure for, and habit of accountability;
- ◆ introduce students to a range of settings and ministries, provide the knowledge for making referrals, encourage zeal to promote ministry by the lay apostolate in various settings, and promote insight and skill to supervise in ministry settings; and
- ◆ teach, practice, and encourage a habit of theological reflection.

Seminarians earn 12 credits in field education in two distinct placements. Students have their first placement in the second year of theological study, and their second placement in the third year

of study. Examples of placements include: parish-based ministries, diocesan ministry, family life ministry, end-of-life care, outreach ministry to immigrants and migrants, service to persons in poverty, prison ministry, campus ministry, and healthcare ministry.

PASTORAL INTERNSHIP YEAR

In cooperation with each seminarian's sponsoring diocese, Christ the King Seminary offers a pastoral internship year. An essential part of the Program for Priestly Formation, it usually occurs after the completion of Second Theology; however exceptions can be made to meet the needs of the individual diocese and candidate. In the spirit of the *Program of Priestly Formation* (5th edition, #247-250), the pastoral internship is a full-time residency in a parish supervised by the seminary and directed by an on-site trained supervisor. It offers the seminarian a valuable opportunity to test his vocation in a context similar to his future ministry and to enhance his ministerial skills, while also providing the seminary an opportunity to observe the seminarian's on-site performance in a lived-in ministry situation.

COMPREHENSIVE THEOLOGICAL REFLECTION PAPER

To demonstrate their capacity to correlate the various theological, personal, and pastoral dimensions of ministries described above, fourth-year theologians are required to write a Comprehensive Theological Reflection Paper. Seminarians receive the guidance of a full-time faculty member in the preparation of this foundational requirement for the Master of Divinity degree.

PROGRAM FOR DIACONAL FORMATION

Candidates for the permanent diaconate in the Roman Catholic Church are admitted to the program under the sponsorship of their diocesan bishop or religious superior. The Diocese of Buffalo Program for Diaconal Formation is aligned with the United States Conference of Catholic Bishops' National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States. Candidates receive their theological studies through Christ the King Seminary. Those who meet the seminary's admissions requirements work toward a Master of Arts in Pastoral Ministry suited specifically for the deacon candidates as they complete their diaconal formation.

REQUIREMENTS

The minimum requirements for acceptance into the Permanent Diaconate Formation Program are:

- ◆ The inquirer must be between 30 and 55 years of age to begin discernment as an inquirer.
- ◆ He must be recommended by the pastor of his parish and must already be involved in parish ministry for a period of time.
- ◆ If the inquirer was not raised as a Catholic, five years must have elapsed since his baptism or full reception into the Catholic Church.
- ◆ Graduation from high school or equivalent is required.
- ◆ A willingness to make a commitment to all aspects of the discernment/formation program is expected. Inquirers are expected to successfully complete the necessary studies required during the discernment/formation program.

MARRIED MEN

The discernment process for the candidate succeeds only with the support and prayer of his wife. The wife is asked to support her husband in the process and be willing to participate in programs and activities as required throughout the entire five year period. A couple needs to be married for at least five years prior to entering into the Inquiry stage.

SINGLE MEN

As a single man, he needs to be living in a celibate state and be resolved to remain celibate his entire life. If divorced, a church annulment is required prior to entering the Inquiry period.

ADMISSIONS PROCESS

SPRING INFORMATION SESSIONS

The first step is to have an information meeting with the Director of Deacons where you discuss the formation, life, and ministry of a deacon.

Prior to the application being accepted, a meeting with husband and wife is held to answer any additional questions.

FORMATION

One weekend each month from September through May, candidates stay at the seminary from Friday evening through Sunday afternoon for study, prayer and reflection in a formation program.

More information regarding the Program for Diaconal Formation is available through the Office of the Diaconate at (716) 652-4308 or email dobdiaconate@cks.edu.

MASTER OF ARTS IN PASTORAL MINISTRY PROGRAM FOR DIACONAL FORMATION

DEGREE REQUIREMENTS

- ◆ 6 credit hours in Sacred Scripture
- ◆ 12 credit hours in Systematics
- ◆ 3 credit hours in Moral Theology
- ◆ 3 credit hours in Church History
- ◆ 6 credit hours in Pastoral Studies
- ◆ 3 credit hours in Canon Law
- ◆ 3 credit hours in Theological Field Education and Reflection Seminar
- ◆ 3 credit hours in electives
- ◆ Comprehensive Theological Reflection Paper (CTRP)
- ◆ Diaconal Field Education and Formation Project

DIACONAL TRACK REQUIREMENTS**INQUIRY YEAR***Fall Semester*

PT-PH 105 Philosophy for Theology 0

Spring Semester

PS 543 Theology and Methodology of Christian Ministry* audit or 3

ASPIRANCY*Fall Semester*

SS 510 Methods in Scripture and the Pentateuch 3

Spring Semester

SS 617 Synoptic Gospels: Matthew, Mark and Luke 3

*Summer Semester***

HT 525 General Church History 3

CANDIDACY I*Fall Semester*

SY 511 Foundations in Theology 3

Spring Semester

SY 513 Christian Doctrine of God 3

Summer Semester

MO 607 Fundamental Moral Theology 3

CANDIDACY II*Fall Semester*

PS 849 Pastoral Counseling 3

PS 641 Field Education and Theological Reflection Seminar 3

Spring Semester

SY 711 Theology of Church 3

Summer Semester

CL 836D Canon Law for the Diaconate 3

CANDIDACY III*Fall Semester*

PS 843 Christian Ministry: Integrating Theology 3

MN 910 Comprehensive Theological Reflection Paper (CTRP) 0

Spring Semester

SY 743 Holy Orders 3

PS 642-D Diaconal Field Education and Formation Project*** 3

* Theology and Methodology of Christian Ministry may be taken as an audit or for credit with the five week Writing and Research for Ministry continuing education course.

** Diaconal students may opt to take the scheduled summer course as a second fall course. Two of the three summer courses will be offered each year on a rotating basis.

*** The Diaconal Field Education and Formation Project begins in the Aspirancy year and demonstrates the parish ministry work assigned throughout the student's program with supervisory assessment and feedback. A portfolio is submitted in the spring of the Candidacy III year outlining the four years of parish field work and supervisor feedback. This fulfills ND #224.

GRADUATE PROGRAMS FOR LAY MINISTRY

Christ the King Seminary's mission includes the formation of lay ecclesial ministers whose roles range from pastoral associates and pastoral administrators, to youth ministers, directors of religious education and instructors in faith formation, hospital chaplains and prison chaplains.

The United States Conference of Catholic Bishops' *Co-Workers in the Vineyard of the Lord* inspires and shapes the goals and activities of Christ the King Seminary's Program for Lay Formation. As in the priestly and diaconal formation programs, Christian lay formation at the seminary is focused on education the whole person—human, spiritual, intellectual and pastoral.

Those preparing for professional Church ministry or ordained ministry in non-Catholic Christian traditions are encouraged to enroll in one of three graduate degree programs offered by the Seminary through its Program for Lay Formation:

- ◆ Master of Arts in Theology
- ◆ Master of Arts in Pastoral Ministry
- ◆ Master of Divinity (Track II)

Through the Program for Lay Formation, men and women achieve the knowledge and skills necessary for active participation in the mission of the Church.

GRADUATE ADMISSIONS PROCESS

Student admission is decided by the academic dean. The registrar's office receives and processes the program application, which includes collecting the application fee, transcripts, academic records, W-9S, media release, and immunization & meningitis documents and forms.

APPLICATION

All degree applicants must complete a degree program application which includes a student essay.

APPLICATION FEE

All graduate program applicants are required to pay a non-refundable application fee.

ADMISSION CRITERIA

An applicant must submit documentation that demonstrates fulfillment of the following admissions criteria or equivalent qualifications:

- ◆ An earned baccalaureate or professional degree from an accredited college or university
- ◆ A minimum of 2.5/4.0 cumulative grade point average in all undergraduate and graduate work
- ◆ At least twelve (12) credits in philosophy and/or religious studies. Recommended philosophy courses include: ancient, medieval and modern philosophy; philosophical anthropology, epistemology, metaphysics, and ethics. Students lacking sufficient background may be required to take a minimum of six (6) credits in foundational theological and/or biblical studies to qualify for provisional matriculancy. This requirement is for students applying for acceptance into the Master of Arts in Theology.

ADDITIONAL ADMISSION REQUIREMENTS

An applicant who holds a baccalaureate or professional degree from an unaccredited college or university may be required to submit an additional writing sample. All applicants whose cumulative point-hour ratio for all previous undergraduate and/or graduate academic work is below 2.5 may be required to submit an example of written work as outlined by the Academic Dean. For these students, admission will not be considered until the Academic Dean has reviewed applicant's submission.

ADMISSION MATERIALS

Applicants must submit the following materials to be considered for admission:

- ◆ Graduate Degree Program Application (complete, signed and dated)
- ◆ Non-refundable application fee of \$40.00 (Please make checks payable to Christ the King Seminary)
- ◆ An official transcript from each college or university attended, listing all courses taken, grades and degrees earned, and dates of graduation.
- ◆ Letters of recommendation:
 - ◆ For the program in Theology: two letters from persons acquainted with the applicant's academic program, scholastic ability, or professional performance
 - ◆ For the programs in Divinity and Pastoral Ministry: two letters—one from persons acquainted with the applicant's academic program, scholastic ability, or professional performance and one from a qualified member of the ministry (pastor, chaplain, supervisor of ministry, Church officer, etc.)
- ◆ Immunization & Meningitis Form. To comply with New York State

Department of Health regulations, all students born on or after January 1, 1957, in post-secondary institutions must submit proof of immunity against measles, mumps, and rubella within 30 days of the first day of class. This demonstration must be given in written form, certified by a qualified medical professional, to the registrar's office.

- ◆ W-9S Form
- ◆ Media Release Form

INTERVIEW

Students who have submitted their admission materials as described above will be invited to the seminary for interviews which may include the director of lay formation, director of finance and academic dean. Students will receive written notice of their admission status within two weeks of their interview.

GRADUATE STUDENT TUITION AND FEES

Tuition, fees, and miscellaneous charges are established by the board of trustees of the seminary. Although usually established annually, these charges may be changed without notice, at the discretion of the board. All charges are assessed and collected by the finance office. The seminary's comprehensive financial policy including tuition, fees, financial aid, and payment information can be located in the graduate student handbook or online at cks.edu.

GRADUATE STUDENT FORMATION

Christ the King Seminary believes in the essential connection between spirituality and ministry, between psychological wholeness and holiness, and between faith and theology. A healthy integration of these areas is necessary to prepare the ministry student to be well equipped to accept the challenge of serving the people of God. This integration is particularly important for those wishing to serve in leadership positions in the Church. Consequently, degree students in the MAT, MAPM, and MDiv-II programs participate in various components of the Formation Program which allow for the spiritual and personal growth necessary to be adequately prepared for service in the Church.

REQUIRED COMPONENTS

The goal of human/personal growth formation is to assist the student in the process of ministerial self-understanding, as well as in the development of strategies for carrying out effective ministry. The goal of spiritual formation is to empower, guide, and challenge students to deepen their relationship with the Lord, to discern their gifts of service in the community, and to accept their call to ministry in the Church and the world. The ultimate goal of both aspects of the Program of Lay Formation is to assist the student to prepare for active ministry or to deepen their response to a current ministry.

The required components respond to individual learning styles of the students and are building blocks to facilitate active ministry. These components also help students connect "the head and the heart" of spirituality and ministry. The requirements are:

I. FORMATIONAL MEETING (ANNUAL)

Each academic year the student schedules a time with the Director of Lay Formation to meet and to discuss ministerial growth, personal needs, academic concerns, retreats and workshops the student has attended, and the experiences of theological and pastoral education. The director will help the student assess strengths and abilities as well as help him/her to become aware of any personal attitudes or characteristics that can contribute to, or be problematic in, ministry. This is a time to help the student focus on spiritual growth, prayer life and balance of time between family, work and school. A student may also be referred for confidential growth counseling to address personal needs and problems.

2. RETREAT/RECOLLECTION DAY

Each academic year the student is required to attend one retreat. The retreat gives the student the opportunity to set aside quality time with God. A retreat is held on campus during the fall and spring semester to help meet this requirement. Retreats are thematic and offered by priests, religious and lay presenters thereby giving different spiritual perspectives. Retreats are generally held from Friday evening until Saturday afternoon. The student is reminded that they cannot give what they do not have – thus they need to step away awhile and refresh their own souls in order to participate in active ministry.

3. WORKSHOPS AND/OR SEMINARS

Each academic year the student is required to participate in a workshop or seminar. Seminars and workshops are held on campus each semester to help the student meet this requirement. These sessions provide experiences to help gain ministry-related skills on the personal and communal level. Workshops and seminars are thematic or topical and are a way to strengthen the students' academic and spiritual learning while at CKS. In addition, workshops delve deeper into many areas and topics than may be done in the academic classroom. It is hoped that the student will recognize the benefit of ongoing formation even after graduation.

4. SPIRITUAL DIRECTION

Spiritual direction provides a unique and confidential relationship within which the student may reflect on the complexity and dynamics of their response to God's call in prayer, interpersonal relationships and ministry. The relationship formed is a professional, private and guiding one that may last long after a student leaves Christ the King Seminary. The Director of Lay Formation offers assistance to the student in locating a spiritual director of his/her own choice. The student is expected to seek out a spiritual director within the first academic year, and meets on a regular basis with the spiritual director. Financial compensation should be discussed with the spiritual director at the first meeting.

Each semester "Group Spiritual Direction" will be offered on one Saturday during the fall and spring semesters in the months of Sept/Oct/Nov and Feb/Mar/Apr. Students without a current spiritual director and all new students should avail themselves of this opportunity. Please refer to the Semester Calendars for dates.

5. PROFILES OF MINISTRY ASSESSMENT

Profiles of Ministry (PoM) Stage I & 2 Assessments are tools produced by the Association of Theological Schools (ATS). These tools help to assess students' current understanding and/or their

approach to ministry and will aid in personal growth to build upon strengths or areas of further developmental need. The results of taking PoM Stage I & 2 produce a profile unique to every student. Using the profile from PoM Stage I the student and the directors will discuss the results toward the students' academic, ministerial and formational development while at CKS. Results are processed through consultation with the Academic, Lay Formation, and Field Education offices. Students and advisors review PoM Stage 2 to assess the student's growth as their time of studies is near completion and the impact the institution had upon their learning. Through discussion and review of the materials of PoM Stage I & 2, students have a clearer understanding of gifts and talents they possess as they embark on their journey in ministry. There is a student fee for PoM Stage I but no fee for PoM Stage 2.

6. MYERS BRIGGS ASSESSMENT

The Myers Briggs (M.B.) assessment instrument will be administered to all 2nd- year graduate students in the fall academic semester. The M.B. questionnaire will be scheduled & provided through the Lay Formation office in late summer/ or early in the fall semester and the subsequent interpretation session will be arranged with Sr. Shawn Czyzycki, CSSF.

The M.B. combined with the PoM will aid both the student in their personal growth and directors of lay formation and theological field education in student advisement.

MASTER OF ARTS IN PASTORAL MINISTRY DEGREE PROGRAM

The Master of Arts in Pastoral Ministry (MAPM) program offers a general theological education with an accompanying emphasis on the development of ministerial skills through supervised internship. Through full-time study, candidates may complete their degree requirements within a period of approximately two years. Part-time students must satisfy the requirements of the program within six years of the date of matriculation.

The MAPM program has as its principal objective the provision of an integrated education in general theological studies, pastoral skills development, and supervised field experience.

DEGREE REQUIREMENTS

Students must complete forty-two (42) hours of course work according to the following distribution:

FOUNDATIONAL THEOLOGICAL STUDIES:

24 CREDIT HOURS

- ◆ 6 credit hours in Sacred Scripture
- ◆ 12 credit hours in Systematic Theology
- ◆ 3 credit hours in Moral Theology
- ◆ 3 credit hours in Church History

PASTORAL STUDIES: 18 CREDIT HOURS

- ◆ 9 credit hours in Pastoral Studies
- ◆ 3-credit-hour elective
- ◆ 6 credit hours in Theological Field Education and Theological Reflection Seminar
- ◆ Comprehensive Theological Reflection Paper (CTRP)

REQUIRED COURSES

SACRED SCRIPTURE

SS 510 Methods in Scripture and Pentateuch	3
SS 617 Synoptic Gospels: Matthew, Mark, and Luke	3

SYSTEMATIC THEOLOGY

SY 511 Foundations in Theology	3
SY 513 The Christian Doctrine of God <or> SY 611 Christology	3
SY 512 Liturgy: Life of the Church <or> SY 712 Sacraments in General: Baptism and Confirmation	3
SY 711 Theology of Church	3

MORAL THEOLOGY

MO 607 Fundamental Moral Theology	3
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CHURCH HISTORY

HT 527 Church History I <or> HT528 Church History II <or> HT764 American Catholicism <or> other Church History elective	3
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PASTORAL STUDIES

PS 543 Theology and Methodology in Christian Ministry	3
PS 843 Christian Ministry: Integrating Theology	3
PS 849 Pastoral Counseling	3
PS 641 Theological Field Education and Reflection Seminar	3
PS 642 Theological Field Education and Reflection Seminar	3
Pastoral Studies elective	3

COMPREHENSIVE THEOLOGICAL REFLECTION PAPER

MN 910 MAPM Comprehensive Theological Reflection Paper	
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THEOLOGICAL FIELD EDUCATION

Students in the MAPM program earn six credits in field education in a placement over the course of one year. PS543 Theology and Methodology of Christian Ministry is a pre-requisite to theological field education.

More detailed descriptions of the procedures and policies governing Theological Field Education pertaining to the MAPM program are contained in the Theological Field Education Handbook.

COMPREHENSIVE THEOLOGICAL REFLECTION PAPER

Upon completion of both course and field educational requirements, the candidate must submit a Comprehensive Theological Reflection Paper, demonstrating his/her integration of the study of theology with insight gained from the practice of ministry. The paper must be written under the guidance of a member of the seminary's full-time faculty. Students take the course PS 843 Christian Ministry: Integrating Spirituality, Theology, and Ministry while writing the comprehensive theological reflection paper.

MASTER OF ARTS IN THEOLOGY DEGREE PROGRAM

The Master of Arts in Theology (MAT) program offers a first graduate degree in academic theology. This degree has, as its primary focus, theological understanding and, as its secondary focus, professional practice. Through full-time study, candidates may complete their degree requirements within a period of approximately two years. Part-time students must satisfy the requirements of the program within six years of the date of matriculation.

The MAT program has the following principal objectives:

- ◆ to develop in students a graduate-level competence in the basic areas of theological inquiry
- ◆ to provide a foundation for further graduate research and study

DEGREE REQUIREMENTS

Students must complete thirty-six (36) hours of course work. These credits are distributed in the following areas:

- ◆ 9 credits hours in Sacred Scripture
- ◆ 12 credit hours in Systematic Theology
- ◆ 6 credit hours in Moral Theology
- ◆ 3 credit hours in Church History
- ◆ 6 credit hours in elective courses
(from any of the above mentioned areas)
- ◆ Written comprehensive examinations in Scripture, Systematics, Moral Theology and Church History
- ◆ Master thesis <or> three major research papers

Those students enrolled in the MAT program with a secondary focus on professional practice are strongly encouraged to include PS543 Theology and Methodology of Christian Ministry among their electives.

REQUIRED COURSES

SACRED SCRIPTURE

SS 510 Methods in Scripture and Pentateuch	3
SS 617 Synoptic Gospels: Matthew, Mark, and Luke	3
SS 519 Prophetic and Apocalyptic Literature <or> SS717 Pauline Literature	3

SYSTEMATIC THEOLOGY

SY 511 Foundations in Theology	3
SY 711 Theology of Church	3
SY 513 The Christian Doctrine of God <or> SY 611 Christology	3
SY 712 Sacraments in General: Baptism and Confirmation <or> SY 713 Theology of Creation and Grace	3

MORAL THEOLOGY

MO 607 Fundamental Moral Theology	3
MO 508 Spiritual Life: Tradition in Praxis <or> MO 608 Catholic Social Thought	3

CHURCH HISTORY

HT 527 Church History I <or> HT 528 Church History II <or> HT764 American Catholicism	3
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WRITTEN COMPREHENSIVE EXAMINATIONS

CS 901 MAT Scripture Comprehensive Examination
CS 902 MAT Systematics Comprehensive Examination
CM 903 MAT Moral Theology Comprehensive Examination
CH 904 MAT Church History Comprehensive Examination

THESIS/RESEARCH PAPERS

MN 930 MAT Master Thesis <or>
MN 920A MAT Research Paper I
MN 920B MAT Research Paper II
MN 920C MAT Research Paper III

Credits earned in such courses are included among the thirty-six (36) hours required for the Master of Arts degree.

INTEGRATION/ASSESSMENT

When course work is completed, written comprehensive examinations are taken. These examinations are designed to show the student's integration of theology with their call to serve the Church and the world. Arrangements for scheduling these examinations are made with the registrar's office.

THESIS OR RESEARCH PAPERS

The research component of the program may be fulfilled in either of two ways: (a) the submission of a thesis, written under the advisement of a member of the full-time seminary faculty; or (b) the submission of three major research papers, each written under the direction of a full-time member of the seminary faculty, approved by the academic dean.

MASTER OF DIVINITY (TRACK II) DEGREE PROGRAM

The Master of Divinity (Track II) (MDiv-II) degree program is designed to provide students who are not enrolled in the seminary's Program for Priestly Formation with a course of studies distributed across traditional theological disciplines, integrated with supervised practical ministerial education, and complemented with opportunities for personal and spiritual development.

DEGREE REQUIREMENTS

The academic component of the program requires the successful completion of 90 graduate credit hours, divided among the following areas:

- ◆ 18 credit hours in Scripture
- ◆ 24 credit hours in Systematic Theology
- ◆ 9 credit hours in Moral Theology
- ◆ 6 credit hours in Church History
- ◆ 9 credit hours in Pastoral Studies
- ◆ 12 credit hours of Theological Field Education and Reflection Seminar
- ◆ 12 credit hours in free electives
- ◆ Comprehensive Theological Reflection Paper (CTRP)
- ◆ Oral comprehensive examination

Courses in the program are offered in a carefully balanced and sequential order. Each semester features a mixture of biblical, theological, and pastoral course offerings, intended to promote an increasingly comprehensive appreciation of the Church's scriptural, doctrinal, liturgical, and ministerial traditions.

Applicants are advised that, to complete degree requirements within the six-year statute of limitations, full-time study is required.

The following curriculum plan is based on three-year, full-time student enrollment.

MASTER OF DIVINITY (TRACK II) CURRICULUM

FIRST THEOLOGY

Fall Semester

SS 510 Methods in Scripture and Pentateuch	3
SY 511 Foundations in Theology	3
SY 512 Liturgy: Life of the Church	3
HT 527 Church History I	3
MO 607 Fundamental Moral Theology	3

Spring Semester

SS 519 Prophetic and Apocalyptic Literature	3
MO 508 Spiritual Life: Tradition and Praxis	3
HT 528 Church History II	3
PS 543 Theology and Methodology of Christian Ministry	3
PS 502 Homiletics I	3

SECOND THEOLOGY

Fall Semester

SS 520 Psalms and Wisdom Literature	3
SY 513 The Christian Doctrine of God	3
PS 849 Pastoral Counseling	3
PS 641 Theological Field Education and Reflection Seminar	3
Elective	3

Spring Semester

SS 617 Synoptic Gospels: Matthew, Mark and Luke	3
SY 611 Christology	3
MO 608 Catholic Social Thought	3
PS 642 Theological Field Education and Reflection Seminar	3
Elective	3

THIRD THEOLOGY

Fall Semester

SS 717 Pauline Literature	3
SY 713 Theology of Creation and Grace	3
SY 712 Sacraments in General: Baptism and Confirmation	3
PS 741 Theological Field Education and Reflection Seminar	3
MN 915 Comprehensive Theological Reflection Paper	3
Elective	3

SPRING SEMESTER

SS 718 Johannine Literature	3
SY 711 Theology of Church	3
SY 715 Eucharist	3
PS 742 Theological Field Education and Reflection Seminar	3
CO 905 Oral Comprehensive Examination	
Elective	3

THEOLOGICAL FIELD EDUCATION

In the Program of Theological Field Education, the student has the opportunity to acquire competence and insight through direct involvement in pastoral ministry. The goals of theological field education are to develop pastoral skills, deepen the understanding and love of the Church and its mission, and further the commitment to ministry to the people of God.

Students in the three-year Master of Divinity (MDiv-II) program earn twelve credits in field education in two distinct placements. Such students have their first placement in the second year of theological study, and their second placement in the third year of study. PS 543 Theology and Methodology of Christian Ministry is a pre-requisite to theological field education. More detailed descriptions of the procedures and policies governing theological field education pertaining to the MDiv-II program are contained in the Theological Field Education Handbook.

COMPREHENSIVE THEOLOGICAL REFLECTION PAPER

Upon completion of both course and field educational requirements, the candidate must submit a comprehensive theological reflection paper, demonstrating his/her integration of the study of theology with insight gained from the practice of ministry. The paper must be written under the guidance of a member of the seminary's full-time faculty. It is highly recommended that students take the course PS 843 Christian Ministry: Integrating Spirituality, Theology, and Ministry while writing the comprehensive theological reflection paper.

PRE-THEOLOGY COURSES OF INSTRUCTION

PHILOSOPHY

PT-PH 103 INTRODUCTION TO PHILOSOPHY

This course introduces students to the basic tools and techniques for studying philosophy. Suggesting that the history of philosophy is fundamentally a history of inquiry and a quest for explanation, the class invites students to engage major philosophical problems, entering into dialogue with those thinkers who have attempted to solve them. The course is designed to help students reflect upon what it is to think about philosophers, with philosophers, as philosophers, honing the skills necessary for pursuing the real, true, the good, and the beautiful.

PT-PH 104 METAPHYSICS

Metaphysics is the science of being qua being – that is, a sustained, rigorous inquiry into the first and most fundamental principles of reality as such. It is the development and promotion of the highest intellectual virtue, wisdom, ordered towards the venerable end of “peace in the inner accord of each mind with itself and the mutual accord of all minds.” This course is designed to provide students with the tools needed to begin the life-long process of acquiring virtue and wisdom.

PT-PH 105 PHILOSOPHY FOR THEOLOGY

This course introduces students to those perennial philosophical principles and methods constituting the general categories and methodological starting place for ecclesial, theological reflection. The course intellectually equips students to actively engage in theological discourse, fostering the affective dispositions necessary to develop and maintain authentic theological positions.

PT-PH 210 PHILOSOPHICAL ANTHROPOLOGY

Building upon the material presented in Epistemology (PT-PH 303) and Metaphysics (PT-PH 104), this course broaches questions of human nature and personhood. Students are challenged to engage, analyze, and assess various thinkers’ accounts of personhood, embodiment, relationality, etc., developing a set of heuristic answers to the questions “What am I? What are we? What does it mean to be human?” The course concludes with a bridge into theological anthropology, which provides a fuller context for framing and answering questions of human nature.

PT-PH 270 NATURAL THEOLOGY

Natural theology is the discipline wherein our natural human potentialities may be brought into actuality regarding the knowledge of God to be obtained through created realities. In this way, natural theology is the practice of a mental asceticism, so that our minds may be liberated from error and misconceptions regarding God. This course is designed to foster such development through a close reading of the first book of St. Thomas’ *Summa Contra Gentiles*.

PT-PH 300 LOGIC

This course is designed to teach students the basic concepts of logic to be able to analyze components of both deductive and inductive arguments. Students will develop competence in writing, constructing and evaluating extended logical arguments within the context of debate. Emphasis will be placed on rewriting in class with a stress on concision. Students will develop a facility for recognizing the moral, anthropological, metaphysical and theological import of arguments and understand the virtues and requirements of intellectual rigor and honesty.

PT-PH 303 EPISTEMOLOGY

This course equips students with the tools for reflecting upon self-presence, consciousness, and cognition, as well as the historical developments and debates surrounding these topics. Students are invited to thematize and evaluate a series of positions on cognitional theory and epistemology, framing these investigations with the questions “What am I doing when I am knowing? Why is doing that knowing? What do I know when I do it?”

PT-PH 355 MODERN & POSTMODERN PHILOSOPHY

Modernity and postmodernity present a number of challenges to the Christian philosopher, but they also offer unprecedented opportunities for intellectual creativity. Instead of inducing gloom and doom, the developments and changes of recent centuries ought to be met with the same spirit of inquiry and wonder that drives all our understanding. As thinkers developing within a tradition that is both ever ancient and ever new, we are called to understand and address the questions that dictate our own historical milieu. This will be the primary aim of this course

PT-PH 382 ANCIENT AND MEDIEVAL PHILOSOPHY

Philosophy is not the same as the history of philosophy, nor is the history of philosophy the same as the history of philosophies. This course will not pursue studies into ancient and medieval philosophy out of antiquarian interest alone but as an inquiry and pursuit of an intelligible unity (or nexus of intelligible unities) in human persons’

participation in, encounter with, and knowledge of reality as that interaction has unfolded down through the ages.

PT-MO 500 MORAL PHILOSOPHY

This course introduces students to a study of ethical theories and systems that have flourished since the time of early Greek philosophy. Within the broad structure of metaethics, normative ethics and applied ethics the following approaches will be analyzed: emotive theory, intuitionism, utilitarianism, deontology, teleology, virtue ethics, situation ethics and natural moral law. Special attention will be given to Aristotle (especially, *Nicomachean Ethics*), St. Thomas Aquinas (especially, *Summa Theologiæ* I-II, qq. 18-21), Bernard Lonergan (*Insight*) and the study of ethical concepts and moral perspectives of philosophical systems that have contributed significantly to the development of moral theology in the Catholic tradition.

SYSTEMATIC THEOLOGY

PT-SY 102 CATHOLIC LITURGY—EXPRESSED IN OUR RITUAL AND MUSIC

In Catholic liturgy, every participant is a pilgrim standing on the threshold between our world of space and time and the life of the Trinity through the paschal ministry of Jesus Christ. Based on the principles established in the Constitution on the Liturgy of the Second Vatican Council and subsequent magisterial documents, this course will examine the liturgical life of the Roman Catholic Church in its history and theology; worship and spirituality; music, architecture and art in order to understand how it orchestrates this pilgrimage of the community of believers into God.

PT-SY 300 CONTEMPORARY ISSUES IN CATHOLICISM

The central question for this course is, “What does it mean to be a Roman Catholic Christian today?” This course focuses on the lived, concrete experiences of Christian life of faith for Roman Catholics today. Far from being a comprehensive, systematic study, this will be theological in that it will be anecdotal and biographical through particular presentations that reflect the sense of the universal.

PT-SY 500 FRANCISCAN PHILOSOPHY

This course has a dual aim: to both study of philosophy of St. Bonaventure as well as to explore some contemporary hermeneutical tools to arrive at a meaningful interpretation of these medieval texts. Our primary Bonaventuran text will be the *Itinerarium Mentis in Deum* supplemented by selections for *Christ the One True Teacher*, *Disputed Questions on the Mystery of the Trinity*, as well as *Disputed*

Questions on the Knowledge of Christ. Since the *Itinerarium* can be viewed as a Summa of mystical theology, our study will trace some of Bonaventure’s antecedents to the works of Plato, Augustine, Anselm, Francis of Assisi, and Pseudo-Dionysius. We will be guided in our quest for a contemporary and meaningful interpretation by consulting the thought of Gadamer and Ricoeur. Moreover we shall adopt the convention of speaking of the text itself and what comes before it (its historical background) and what comes after the text (what it means to us today in the 21st century).

PT-SY 520 INTRODUCTION TO ST. THOMAS AQUINAS

St. Thomas had a great zeal for learning and for teaching. His care and love for students can be seen in the opening lines of his great *Summa theologiae*, but also in polemical works such as the *De unitate intellectus contra Averroistas*, wherein he castigates his opponents for taking advantage of students not prepared to deal with matters too great for them. He is not only a teacher but a master pedagogue. His great *summae* are not simply means of communicating information but of shaping souls and forming persons both cognitively and affectively. This course is designed to shape the student into a passionate and accurate reader of St. Thomas and instill the foundations of habits for reading the Angelic Doctor.

RELIGIOUS STUDIES

PT-RS 100 CATHOLIC STUDIES (CATECHISM OF THE CATHOLIC CHURCH)

This course will study the Catechism of the Catholic Church (1992, 1997, 2000). The context for this conversation recognizes the challenge of teaching the Catholic faith in a secular age as well as within our own historical experience, including our biases, all of which serve as the frame of reference through which we learn, live and hand on the faith as we participate in Christian formation through the Gift of God’s Grace. “Faith seeking understanding,” the traditional definition of theology serves as the center point for this shared endeavor within an intentional learning community. As the Catechism of the Catholic Church (CCC) describes itself, this is an “organic presentation of the Catholic faith in its entirety” as a “unified whole” CCC, #18.

PT-RS 150 RELIGION IN THE UNITED STATES

A history of religion in the United States, together with a consideration of the relationship of religion to American culture. A review of the major religious communities in the United States and the Catholic Church’s teachings on ecumenism.

PT-RS151 CATHOLICISM AND WORLD RELIGIONS

A survey of the major world religions, including an examination of their basic beliefs, practices, origins, and historical development. A study of the history of the Catholic Church's relationship with these faith communities, a review of the Church's current teachings, and the present state of inter-faith relations.

CLASSICAL LANGUAGES**PT-GK 101 GREEK I**

Grounding in basic knowledge of grammar and vocabulary is intended to facilitate reading and interpretation of biblical texts. The course is the first in a two-semester program of study.

PT-GK 102 GREEK II

Grounding in basic knowledge of grammar and vocabulary is intended to facilitate reading and interpretation of biblical texts. The course is the second in a two-semester program of study.

PT-LAT 101 LATIN I

Together with LAT 102, this course provides graduate students with basic skills needed to read and translate a variety of texts including biblical, ecclesiastical and classical sources. Knowing of morphology and syntax facilitates the completion of assigned elementary exercises drawn from "Golden Age" authors, the Vulgate Bible, the Roman Rite and official Church documents.

PT-LAT 102 LATIN II

Together with LAT 101, this course provides graduate students with basic skills needed to read and translate a variety of texts including biblical, ecclesiastical and classical sources. Knowing of morphology and syntax facilitates the completion of assigned elementary exercises drawn from "Golden Age" authors, the Vulgate Bible, the Roman Rite and official Church documents.

ACADEMIC SKILLS**PT-PH 101 ACADEMIC WRITING**

This course focuses on the fundamentals for writing as a spiritual and intellectual discipline. Students will understand and employ effectively grammar, logic and rhetoric and demonstrate competence in the proper use of clarity, accuracy and precision in writing. Upon conclusion students will develop an appreciation for writing in service of preaching, teaching and lifelong learning.

PT-PH 102 PUBLIC SPEAKING

Speech is one of the main and most intriguing aspects of being human. Through the words we use, we can bring the deepest meanings and stirrings of ourselves to the surface of our lives. From there, our words flow into the lives of all who hear and listen to us. The ability to word ourselves and to hear another's word and to be more alive because of both of those things is what defines us as human beings. Public speaking is the art of effecting this transfer from ourselves to others through word. Understanding and mastering how this is done will be the purpose of this course.

GRADUATE COURSES OF INSTRUCTION

SACRED SCRIPTURE

CORE COURSES

SS 510 METHODS IN SCRIPTURE AND THE PENTATEUCH — 3 credits

This course is both an introduction to the interpretation of Sacred Scripture in general, and a study of the first five books of the Old Testament in particular. This course will begin by addressing critical issues regarding the Bible and its interpretation in the light of official Roman Catholic documents pertaining to Sacred Scripture. This course will then proceed with an exegetical and theological survey of the Pentateuch, applying the critical methods introduced earlier in the course to reading and interpreting these books in accordance with their literary, historical and cultural contexts. Specific attention will be devoted to exploring literary features of the Pentateuch and to considering its theological significance in Christianity as well as in Judaism. The course will provide the student with knowledge of these books sufficient for intelligent and responsible recourse to them in the future. Specifically, it aims to prepare the student for additional courses in biblical (both Old and New Testament) and theological studies, as well as for future ministerial settings.

SS 519 PROPHETIC AND APOCALYPTIC LITERATURE — 3 credits

The first part of this course concentrates on the phenomenon of Old Testament prophecy and its place within the history and religion of ancient Israel, as well as parallels in other cultures of the Ancient Near East. The course proceeds by studying the history, literature, and theology of the prophetic corpus, surveying first the key sections of the historical books of the Old Testament (Judges–2 Kings) as well as some passages in the Pentateuch. It then turns to the prophetic books themselves (Isaiah–Malachi) and studies either central portions of the prophetic books or the whole books. The course concludes with a critical study of apocalyptic literature concentrating on the Book of Daniel.

SS 520 PSALMS AND WISDOM LITERATURE — 3 credits

This course studies the poetry and wisdom literature of the Old Testament, with primary focus being on Psalms, Proverbs, Ecclesiastes, Job, Sirach, Wisdom of Solomon, and Song of Songs. Some attention is paid to intertestamental Wisdom texts in preparation for Wisdom passages in the New Testament. The course will introduce students to current issues in biblical scholarship on

the Psalms and Wisdom Literature with attention to their poetry, the history of interpretation, and the theological implications they contain for both ancient and contemporary faith communities. Additionally, attention will be given to the Psalms as they have been used in Christian worship.

SS 617 SYNOPTIC GOSPELS: MATTHEW, MARK, AND LUKE — 3 credits

This course will introduce students to the Synoptic Gospels—Matthew, Mark, and Luke. The course will begin by concentrating on the historical and literary-critical tools used to exegete the Synoptic Gospels. After studying background issues, including the stages of gospel production, Synoptic Problem, and questions concerning the historical Jesus, the course will offer a critical introduction to the Gospels of Mark, Matthew and Luke, focusing on the content and message of the Gospels, as well as the theological perspectives of each of the Gospel writers.

SS 717 PAULINE LITERATURE — 3 credits

Knowledge of the historical background, the nature and literacy characteristics of the apostle's major letters provides helpful insight into Saint Paul's didactic and pastoral concerns. Attention to the religious, social, and ecclesial contexts of the Pauline mission, as well as the forms of his correspondence, can illuminate the dynamic unfolding and lasting contribution of the apostle's thought. The course examines a number of select passages illustrative of key Pauline themes.

SS 718 JOHANNINE LITERATURE — 3 credits

This course examines major sections of the Johannine Letters in order to demonstrate the principal theological themes that shape the presentation of Jesus, the literary techniques employed to fashion this portrait, and some of the historical factors that may have influenced the development of the Johannine tradition of faith and expression.

ELECTIVE COURSES

Elective courses vary from year to year according to need and availability of instructors.

SS 620 THE TEN COMMANDMENTS — 3 credits

The Ten Commandments (aka the Decalogue) ranks among the most well known biblical texts. Like Psalm 23 and the Our Father (the Lord's Prayer), the Decalogue is an "icon" of Scripture. This class will explore this relatively short text which has had enormous influence in Judaism and Christianity. The course will examine the literary and

cultural background of the text in its biblical setting as well as its reception up to the present. Questions that will be addressed include: What exactly is the Decalogue? Why does it appear in the Old Testament twice? How did the Decalogue function in ancient Israel? What is the relationship between Jesus and the Ten Commandments? How is the Decalogue important today? These questions and others will be explored along with the ethical dimensions of each of the commands in our contemporary context.

SYSTEMATIC THEOLOGY: DOGMATIC/ SACRAMENTAL/LITURGICAL THEOLOGY

CORE COURSES

SY 511 FOUNDATIONS IN THEOLOGY — 3 credits

A student explores the fundamental concepts and methods of contemporary Catholic systematic theology. After a brief consideration of the meaning of theology and of fundamental theology in particular, the course investigates such themes as the nature of the person, religious experience, revelation, faith, Scripture, doctrine and tradition. Particular attention will be paid to what the Second Vatican Council (1962-1965) teaches about these topics.

SY 512 LITURGY: LIFE OF THE CHURCH — 3 credits

This introductory course identifies and analyzes the theological, biblical and historical foundations upon which the structures of the western Church's worship are based. Subsequently, students will become familiar with the causes and consequences of the Church's evolving liturgical praxis through the twenty-one centuries of its development. The student will also become familiar with the historical texts and the current academic literature pertinent to this study.

SY 513 CHRISTIAN DOCTRINE OF GOD — 3 credits

This course introduces students to the content and development of Trinitarian doctrine, providing them with the tools for more robustly and methodically reflecting upon the divine processions, relations, persons, and missions. Growing in their understanding of what the Church affirms to be true about the Triune God, students become familiar with the grounds for those affirmations in the development of Christianity, reflecting upon how those affirmations are both systematically explored and made pastorally relevant in a contemporary context.

SY 611 CHRISTOLOGY — 3 credits

This course is a biblically grounded, historically conscious, and systematically disciplined introduction to the mystery of the

incarnation of the Son of God and a pilgrimic exploration of the mysteries of those things which he did and suffered for our salvation. It takes as its point of departure the apostolic witness of the first century as it is preserved in the sacred texts of the New Testament but also recognizes that this same witness is handed on down through the centuries in a way that is uniquely preserved by the Holy Spirit.

Because the incarnation is a mystery in the strict sense, this course proceeds from the principle that in this life only a partial understanding of the incarnation may be reached. This principle, however, means that past, dogmatic and theological insights of the Church are indispensable to theological inquiry. Consequently, this course pursues an increased understanding of this sacred mystery developmentally, which is to say, according to those developments which have marked (and will mark) the ongoing progress of the Church in the knowledge of her Lord, until that final day when she sees him come in his glory.

SY 711 THEOLOGY OF CHURCH — 3 credits

This course presents students with a basic question: how do we define "the Church"? The course begins by examining the notion of Church emerging from Vatican II and its reception. The semester's readings then provide a threefold study of the complex dynamics underpinning a systematic theology of Church: (1) an analysis of the emergence and development of ecclesial structures, especially as these structures participate in and serve as extensions of the divine missions, (2) an introduction to the use of images and models in ecclesiology, focusing on how various models are employed in contemporary theologies of Church, and (3) an exploration of the role meaning plays in ecclesiology, concretizing the connections between believers, teachings, and tradition.

SY 712 SACRAMENTS IN GENERAL: BAPTISM AND CONFIRMATION — 3 credits

This course is a biblically grounded, historically conscious, and systematically disciplined exploration of Baptism and Confirmation and a traditioned introduction to the Catholic Church's theology about the sacraments in general and their implications not just for believing participants but for the salvation of the whole world. The notion of a sacrament is one that is an expression (and continuation) of the central doctrine of our Faith, namely, the incarnation of the Son of God. This indicates that the basic meaning of "sacrament" as employed by the Church is one which is supernaturally derivative (both ontologically and symbolically) from the definitive revelation of God in History and the promulgation and extension of this revelation by the Church down through the ages.

SY 713 THEOLOGY OF CREATION AND GRACE — 3 credits

This course is a systematic exploration of the mysteries of creation and grace. Emphasizing the metaphysical and anthropological importance of the real distinction between creatures and their Creator, the problematics resulting from sin, and the twofold gratuity of creation and redemption, the course offers a framework for coming to greater understanding of our relation to the God who creates us, redeems us, and sanctifies us.

SY 715 EUCHARIST — 3 credits

The contemporary liturgical renewal since Vatican II has highlighted theological reflection on the sacred mysteries of the Eucharist, including especially the ecclesiological responsibilities to prepare for, participate in, and respond to the graces God offers in this worship and thanksgiving. Referencing sacred scripture and tradition, the course will cover the history and theological background of the Eucharist, thus grounding the student in the theologies that accompanied its development. The course will also explore some of the various forms of liturgical expression, so that the students might be aware of the many pastoral challenges related to a vibrant sacramental life in today's multicultural, multiethnic world.

SY 743 HOLY ORDERS — 3 credits

This course studies ordained ministry, the sacrament of holy orders in light of the one priesthood of Jesus Christ and his threefold office of priest, prophet and king (shepherd) in which we participate. The sacramental nature of ordered ministry within the episcopate, presbyterate and diaconate will be studied, particularly in their relationship with one another and their directed, collaborative relationship with and in service to the priesthood of the baptized. Our learning community will examine the sacrament of holy orders as we engage our heritage of Scripture and tradition, conciliar teaching, and contemporary writings, with historical consciousness and within the reality of the complexity of our 21st century situation. As Christ is the sacrament of God and the Church is the sacrament of Christ, ordained ministry serves as sacrament of the Church's apostolic ministry, leadership as service within the ecclesial relationships with extend the kingdom-proclamation of Jesus through word, service and sacred ritual. Ordained ministers act through the Holy Spirit in service of the one priesthood of Christ, the sacrifice of the cross, through liturgy, witness and shepherding. This course does not so much describe what ordained ministers do as who they are in relationship to Christ and the priesthood of the baptized. The central image for our participation in this sacrament is *In persona Christi capitis*, in the person of Christ the head.

SY 812 SACRAMENTS OF HEALING — 3 credits

According to the Second Vatican Council's *Dogmatic Constitution on the Church*, art. 8, the church is "at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal." Article II of the *Dogmatic Constitution on the Church* speaks specifically of the two sacraments of healing. The sacrament of Penance and Reconciliation responds in a distinctive way to this ongoing call to conversion (*metanoia*) and restoration of one's relationship with God and with the other members of the Body of Christ. The sacrament of the Anointing of the Sick provides the grace of the Risen Lord in the Holy Spirit that the suffering need to unite themselves with the redemptive passion and death of Jesus Christ. This course will examine the two sacraments as they have emerged in the history of the church's faith life from biblical times until the present.

ELECTIVE COURSES

Elective courses vary from year to year according to need and availability of instructors.

SY 655 READINGS IN THE THEOLOGY OF MARY: ECUMENICAL AND PASTORAL PERSPECTIVES — 3 credits

This reading course begins with a survey of recent Catholic teaching on the theology of Mary as this is presented particularly in Chapter Eight of Vatican II's *Dogmatic Constitution on the Church* (*Lumen gentium*, 21 November 1964) and Paul VI's Apostolic Exhortation, *Marialis cultus* (2 February 1974). Then attention will focus upon certain major ecumenical statements that propose a convergence of views concerning the Mother of the Lord. Finally, attention to some contemporary pastoral theological approaches and practices will offer opportunities for valuing and celebrating Mary as a guide to Christian prayer and discipleship and as an entry point into the joy of the Gospel.

SY 656 ECUMENICAL & INTERRELIGIOUS DIALOGUE — 3 Credits

Ecumenical dialogue on the part of the Roman Catholic Church and other Christian denominations presents both extraordinary opportunities and challenges at the present time. The same is true of interreligious dialogue between the Catholic Church and other religions. This course examines the ground-breaking contribution of the Second Vatican Council to both ecumenical and interreligious dialogue. Then, on the occasion of the 500th anniversary of the start of the Protestant Reformation, current Lutheran-Roman Catholic dialogue initiatives will be especially studied. Contributions to Catholic-Jewish and Catholic-Muslim dialogue will also receive particular attention.

SY 657 PNEUMATOLOGY — 3 credits

This course is a disciplined introduction and systematic exploration of the Church's historical response to the mystery of the Holy Spirit, both insofar as the Spirit eternally proceeds from the Father and the Son and insofar as the Spirit temporally indwells and sanctifies all of the Church's members. This course promotes doctrinal appropriation of the Church's Tradition regarding the Holy Spirit and fosters systematic habits of theological reflection by engaging crucial aspects of dogmatic and systematic developments in the Church's historical teaching.

SY 658 THEOLOGY OF VATICAN II — 3 credits

This course introduces students to the theology of the Second Vatican Council, as well as the historical context(s) informing the conciliar texts. The course's primary horizon is theological, and emphasis will be placed on situating and integrating the Council's themes of *ressourcement* and *aggiornamento* within the broader framework of systematic theology. Students will also become familiar with the documents' redaction history, intra- and inter-textual connections, and post-conciliar conversations surrounding reception and hermeneutics.

SY 813 ESCHATOLOGY — 3 credits

Eschatology names that aspect of disciplined, theological inquiry which investigates the so-called "last things," such as death, judgment, resurrection, and glory, as well as the intermediate and final states of purgatory, hell, and heaven. This course is a systematic exploration of the Church's reflection on these "last things." Because of Christ's passion, death, and resurrection, the Church calls upon all to look to the future not with dread or fear but with hope, by placing their trust in Christ and being united to him in love. Christ's resurrection from the dead re-ordered the trajectory of human history by restoring to humanity the possibility of a final destiny free from sin and death, that all "might be joined to [God] in an endless sharing of a divine life beyond all corruption" (*Gaudium et spes*, §18).

MORAL/SPIRITUAL THEOLOGY**CORE COURSES****MO 508 SPIRITUAL LIFE: TRADITION AND PRAXIS — 3 credits**

Foundational theological principles of Christian holiness are set out with criteria for interpreting and evaluating Christian religious experiences. One will also be provided with a survey of the evolution and adaptation of Christian spirituality through the centuries, with particular emphasis on the teachings of outstanding spiritual leaders.

Key issues for a contemporary spirituality will also be considered with guided experiences of prayer.

MO 607 FUNDAMENTAL MORAL THEOLOGY — 3 credits

This Course analyzes some of the foundational issues of Christian ethics, especially from the perspective of Roman Catholic theology. Special attention is given to the following topics: moral experience as a starting point of ethical reflection; Christian moral formation as call to discipleship and spiritual maturity; the interaction between character, choices and community in human ethical profile; the historical development of moral theology and its contemporary context; Vatican II vision of the renewal of moral theology; the normative role of Jesus as the concrete universal of Christian ethics; the human person as moral agent; biblical and faith traditions as well as human experience as sources of Christian morality; the formation of conscience; the function of moral norms and principles; the role of the Magisterium and a critique of moral decision making in light of *Veritatis Splendor*; Christian moral conversion and moral discernment; Pope Francis on the formation of conscience and mercy.

MO6 08 CATHOLIC SOCIAL THOUGHT — 3 credits

This Course examines the evolution of Catholic social thought in the modern era. After a brief examination of the biblical bases and patristic roots of Catholic social teaching and a historical overview of its principles, attention will be directed to the sources of modern Catholic social teaching. These include Encyclicals and Apostolic Letters issued by Pope Leo XIII and his successors up to Pope Francis, documents of Vatican II Council (particularly GS and DH); and Pastoral Letters of the Bishops' Conferences of the United States, Latin America, Asia and Africa. Special attention will be paid to the following topics: dignity of the human person; human rights; social and economic justice; option for the poor; political responsibility and faithful citizenship; just war theory and peace; environmental ethics; consistent ethic of life.

MO 692 MEDICINE AND ETHICS: AN INTRODUCTION TO BIOETHICS — 3 credits

Recent technological advances have sharpened issues concerning the beginning and sustaining of human life. After an examination of some common principles in medical ethics, this seminar applies those principles in its investigation of pertinent moral questions. New reproductive technologies, abortion, human experimentation, euthanasia, life-sustaining treatments, patient consent, and the issues that lie behind these concerns are some of the topics that will be addressed. Current bioethical materials and specialists will be studied along with the related teachings of the Roman Catholic Church's Magisterium.

MO 807 THEOLOGY OF MARRIAGE AND HUMAN SEXUALITY — 3 credits

This course considers the moral dimensions of human sexuality and the theological understanding of marriage as a sacrament within the Roman Catholic tradition. Special attention is given to the contemporary teaching of the Magisterium on these issues and how that teaching has evolved through history. The goal of the course is to provide moral and theological resources concerning human sexuality and the sacrament of marriage that can be readily applied to practical pastoral situations.

CHURCH HISTORY

CORE COURSES

HT 525 GENERAL CHURCH HISTORY – 3 credits

This course is a survey of the history of the Catholic Church from its origins to the present day. This overview will highlight key developments during the periods of the Early Church, the Middle Ages, the Reformation Era, and the Modern Era.

HT 527 CHURCH HISTORY I — 3 credits

This course examines the growth and development of Christianity from its founding in the first century of the common era to the eve of the reformation of Western Latin Christianity in the early sixteenth century. Significant attention is given to the development of Greek and Latin patristic traditions.

HT 528 CHURCH HISTORY II — 3 credits

This course examines the history of Roman Catholicism from the Reformation Era to the present day. This will entail a study of the spirit, worship, controversies and institutional development of Catholicism, including its interaction with the secular world and other religious traditions. The course will also include the history of Catholicism in the Americas.

ELECTIVE COURSES

Elective courses vary from year to year according to need and availability of instructors.

HT 764 AMERICAN CATHOLICISM — 3 credits

This course studies the history of the Roman Catholic Church in the United States. Attention is given to the establishment of Catholicism in the New World, the struggle for religious freedom in the colonial period, immigration and its consequences, and the issue of American

Catholic identity in the broader context of American pluralistic society as well as global Roman Catholic Christianity.

HT 780 PATRISTICS — 3 credits

This course provides an introduction to the writings of the Latin and Greek theologians from the first five centuries of Christianity. The sources and methodologies of the Christian Apologists and other early theologians will be examined. Major theological developments, particular the Trinitarian and Christological controversy, will be a major focus of study.

PASTORAL STUDIES

CORE COURSES

PS 500 LITURGICAL PRACTICUM I — 1 credit

This one-credit course will provide an introduction to the Liturgy of the Word: literary genres in Sacred Scripture, the origins and structure of the lectionary, an overview of the liturgical year, principles of selection used in lectionary readings, and the lectionary in ecumenical perspective.

PS 502 HOMILETICS I — 3 credits

This introductory homiletic course, tailored to the needs of the seminarian and deacon candidates as well as those preparing for non-ordained ministry, combines a study of the Church's description of liturgical preaching with homiletic theory and classroom practica. Readings in pertinent ecclesial documents as well as from current homiletic literature will provide the theoretical foundations for the work of the course. Classroom preaching practica will situate student classroom preaching in five different liturgical situations. Other classroom dynamics will include small group sessions, plenary class discussions, input from the professor, and class evaluation of preaching events. This course supports the institutional goal of providing simulated experiences to help the student acquire competence in the knowledge and skills demanded by the pastoral ministry of communicating and living the Gospel of Jesus Christ.

PS 543 THEOLOGY AND METHODOLOGY OF CHRISTIAN MINISTRY — 3 credits

This course on Christian ministry examines Roman Catholic doctrine and theology of ministry. The primary call to ministry by reason of baptism is emphasized, and the particular ministry of the ordained is reflected upon alongside that of the baptized, insisting that both ministries are to be collaborative. Biblical foundations are studied, as well as history, official church statements (the magisterium),

and the reflection of theologians. The goal is to achieve a solid theology of Christian ministry that is serviceable for those in the contemporary life of the Church who are embarking upon or already engaged in ordained and lay ecclesial ministries.

PS 64I, PS 642, PS 74I, PS 742 THEOLOGICAL FIELD EDUCATION AND THEOLOGICAL REFLECTION SEMINAR — 3 credits per semester

The purpose of this course is to provide ministry opportunities and knowledge that enable a student to increase responsibility for assessment, assistance, referrals, collaboration, planning, to be acclimated to the ministry as it relates to the Church and the community. Students will experience supervision to gain knowledge and develop personal identity as a minister, and develop a habit of accountability. Prerequisite: PS543: Theology and Methodology of Christian Ministry.

PS 702 HOMILETICS II — 3 credits

This advanced homiletics course builds on the experienced student's background in homiletic theory and congregational preaching to apply that theory and experience to continued classroom teaching practica. The structures and nature of various liturgical rites (e.g. wedding, funeral, Vespers, etc.) will be examined to determine appropriate modes of preaching for each of those various rites. Readings in current homiletic literature will be assigned as well as pertinent ecclesial documents to provide the theological background for this discipline. Classroom preaching practica will feature student preaching at various simulated rites while other classroom situations will feature lectures, workshop activities, small and large group discussions, peer feedback and faculty mentoring.

PS 804 TRANSFORMATIVE LEADERSHIP FOR THE 21ST CENTURY CHURCH — 3 credits

This course will address how to adopt a transformative style of leadership in today's Church. Students will be exposed to leadership theory, the spirituality of leadership, and practical issues for church leaders. Topics will include: systems thinking and narrative theory for leadership, crafting a vision and mission statement, strategic planning, budgeting and finances, fundraising, and human resources management. The class will combine lecture and seminar style along with guest speakers. The course will culminate in a capstone project germane to the student's current ministry assignment so that theory and praxis come together throughout the semester.

PS 810 LITURGICAL PRACTICUM II — 1 credit

The theory and practice of presidential style is offered to those who will soon be called to lead the worship of the Church. Primary

emphasis is given to the role of the deacon. Sacristy matters, vesture, and the environment for worship are also within the purview of this course. Students are exposed to the pastoral aspects and the liturgical styles in presiding at baptisms, weddings and funerals.

PS 820 LITURGICAL PRACTICUM III — 1 credit

This practicum is a continuation of PS 810. The purpose of this course is for the student to develop familiarity with ritual associated with celebration of the Eucharist. The course encourages an authentic, coherent and prayerful style of ritual celebration while remaining faithful to the prescriptions of the liturgical documents. Students are asked to develop a consistent approach to Eucharistic celebration that is at the same time apropos for members of contemporary society, harmonizes with the liturgical tradition of the Latin Church and addresses the practical needs and limitations of parish communities. The main project of the course is to review the Mass videotape of each participant.

PS 849 PASTORAL COUNSELING — 3 credits

The emphasis of the course will be the acquisition of basic counseling skills and familiarity with major theoretical approaches to counseling: psychoanalytic and object relations, person-centered, cognitive-behavioral, and short-term. Special approaches to crisis and grief counseling will also be studied. Theological and ethical issues pertaining to counseling will be explored. Through role plays and case studies, students will be assisted in applying their knowledge to the pastoral situation.

ELECTIVE COURSES

Elective courses vary from year to year according to need and availability of instructors.

CLINICAL PASTORAL EDUCATION (CPE) PS 64IX, PS 642X, PS 74IX, PS 742X — 6 credits

Clinical Pastoral Education is an intensive ministerial learning experience involving supervisors with a group of students, which includes instruction, supervision, ministry, and group work. The ministry usually takes place in a health care setting, though there are community-based ministry sites as well. Students not already taking CPE as a requirement for ordination may apply one unit of CPE (400 hours) for two semesters (six credits) of field education. Pre-requisite: PS 543.

PS843 CHRISTIAN MINISTRY: INTEGRATING THEOLOGY — 3 credits

The purpose of this course is to write a pastoral case in which the student has been or is currently involved in some ministerial capacity, and (1) to articulate how one's Christian spirituality has specifically influenced one's ministry in this case, (2) to discover and clarify the theological meaning that undergirds the pastoral action described in the case, (3) to expound the particular pastoral strategies that are appropriate, and (4) to evaluate one's performance of ministry from within and from without on the basis of the analysis conducted in the paper. The essay resulting from this work is called the Comprehensive Theological Reflection Paper (CTRP). The objective of this essay is to demonstrate that the student knows how to take an integrated approach to the Christian ministry in which s/he engages. Students registering for this course must register separately for the CTRP. See Comprehensive Exam, Thesis and Reflection Paper Codes for registration numbers.

PS 855 CENTRAL CITY PRACTICUM — 3 credits

The Central City Practicum focuses on understanding the Church's presence in an urban setting. The Church is present in its parishes, but also in the way its institutions, its ministers and its lay members fulfill Jesus' mission in the world. City parishes, and residents have opportunities and challenges that need to be appreciated in order that ministers can faithfully witness, teach, and live out the Gospel. "Immersion" (24 hours/10 days) is preferred, to be attentive to city history and activity, neighborhood and parish life. Participants function much of the time as a group. A "taste of" approach introduces participants to nearly two dozen individual experiences, including non-violence training, worship at various churches, hosting leaders and residents for group meals, being guest participants in celebrations, social action, service. Students are introduced to leaders in community service and in church history. Prerequisite: PS 543 Theology and Methodology of Christian Ministry.

PS 858 RURAL PRACTICUM — 3 credits

Rural Practicum is an intensive, summer live-in immersion in rural ministry totaling 14 days. Prior to summer, students prepare through reading assignments, and attend two weekend overnight orientations including worship with the community. The ten day immersion involves staying in church-sponsored residences, sharing and cooking meals, prayer and study as a group, and visiting sites for learning and service. Students engage in social analysis and theological reflection to integrate Catholic Social Teaching, including preparation of a written reflection paper. Pre-requisite: PS 543.

CANON LAW

CORE COURSES

CL 835 PRINCIPLES AND STRUCTURES OF GOVERNANCE IN THE ROMAN CATHOLIC CHURCH — 3 credits

This course presents the theological basis for Church law and the general norms of the Church's system of laws. It focuses upon ecclesiastical structures on international, national, and regional levels, giving particular emphasis to the diocese and the parish.

CL 836 CANONICAL ASPECTS OF THE CHURCH'S SANCTIFYING MISSION — 4 credits

The sacraments are examined from canonical and pastoral perspectives incorporating contemporary canonical literature and pastoral developments. Special consideration is given to the canonical and pastoral dimension of the sacrament of marriage. Issues touching on the administration of the sacraments of baptism, confirmation, Eucharist, reconciliation, and the anointing of the sick are covered as well as Christian burial. Time permitting, an overview of ecclesial penalties will be included.