

BARRY UNIVERSITY



DEPARTMENT OF THEOLOGY AND PHILOSOPHY

MASTER OF ARTS in PRACTICAL THEOLOGY and MINISTRY PROGRAM

STUDENT HANDBOOK

2020-2021

FOREWORD AND ACCREDITATION

FOREWORD

This handbook has been prepared to serve as a guide for students enrolled in the Master of Arts in Practical Theology and Ministry Program at Barry University as a supplement to the University Catalog. Students are advised to become familiar with the contents of these publications as they are responsible for adhering to the guidelines found in this handbook and the Graduate Catalog. Further information about the Master of Arts in Practical Theology and Ministry may be obtained from the Director of the Program.

This handbook is subject to periodic revision.

ACCREDITATION

The Department of Theology and Philosophy is accredited with full membership in the Association of Theological Schools (**ATS**) in the United States and Canada.

Barry University is accredited by the Southern Association of Colleges and Schools (**SACS**).

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MISSION STATEMENT

Barry University is a Catholic institution of higher education founded in 1940 by the Adrian Dominican Sisters. Grounded in the liberal arts tradition, Barry University is a scholarly community committed to the highest academic standards in undergraduate, graduate and professional education.

In the Catholic intellectual tradition, integration of study, reflection and action inform the intellectual life. Faithful to this tradition, a Barry education and university experience foster individual and communal transformation where learning leads to knowledge and truth, reflection leads to informed action, and a commitment to social justice leads to collaborative service.

Barry University provides opportunities for affirming our Catholic identity, Dominican heritage, and collegiate traditions. Catholic beliefs and values are enriched by ecumenical and interfaith dialog.

Through worship and ritual, we celebrate our religious identity while remaining a University community where all are welcome.

Core Commitments

Catholic intellectual and religious traditions guide us in the fulfillment of our mission. The mission and values of the Adrian Dominican Sisters serve as the inspiration for our core commitments.

Knowledge and Truth

Barry promotes and supports the intellectual life, emphasizing life-long learning, growth and development. The University pursues scholarly and critical analysis of fundamental questions of the human experience. In the pursuit of truth, the University advances development of solutions that promote the common good and a more humane and just society.

Inclusive Community

Barry is a global, inclusive community characterized by interdependence, dignity and equality, compassion and respect for self and others. Embracing a global world view, the University nurtures and values cultural, social and intellectual diversity, and welcomes faculty, staff, and students of all faith traditions.

Social Justice

Barry expects all members of our community to accept social responsibility to foster peace and nonviolence, to strive for equality, to recognize the sacredness of Earth, and to engage in meaningful efforts toward social change. The University promotes social justice through teaching, research and service.

Collaborative Service

Barry is committed to serving local and global communities through collaborative and mutually productive partnerships. The University accepts responsibility to engage with communities to pursue systemic, self-sustaining solutions to human, social, economic and environmental problems.

MASTER OF ARTS IN PRACTICAL THEOLOGY AND MINISTRY PROGRAM

1.1 Introduction

Founded in 1940 in the tradition of Saint Dominic by the Adrian Dominican Sisters, Barry University is committed to the promotion of its mission by upholding and promoting the Catholic intellectual tradition, where integration of study, reflection and action inform the intellectual life. “Faithful to this tradition a Barry education [seeks to] foster individual and communal transformation where learning leads to knowledge and truth and reflection leads to informed action and a commitment to social justice and collaborative service...[within] a University community where all are welcome”

Barry's Master of Arts in Practical Theology and Ministry degree program provides the student with a foundational understanding of scriptural, systematic, moral, and practical theology. The student has the option of obtaining a Concentration in Dominican Studies or Hispanic/Latino Ministry within this program.

This degree program engages the student in the search for truth and wisdom through the knowledge of God in Jesus Christ. The student is given the tools necessary to accomplish this by gaining a firm knowledge of the origins and development of the Roman Catholic tradition and its kinship with Protestant, Eastern Orthodox, and Jewish traditions.

PURPOSE OF THE MASTER OF ARTS IN PRACTICAL THEOLOGY AND MINISTRY

The MA in Practical Theology and Ministry is designed to equip students for competent leadership in communities of faith. The program is an advanced degree in Theology and integrates theological formation with a lived practice of ministry. The program consists of a core curriculum in Biblical, Systematic, Liturgical, Moral and Practical Theology. The Supervised Ministerial Formation component is designed to give students the theological and ministerial tools necessary for ecclesial ministry in a variety of ministerial settings within the Roman Catholic Church and other Christian communities.

1.2 Program Goals

1.2.1) The MA in Practical Theology and Ministry is designed to assist students in the development of the following goals:

1. To prepare students for rigorous academic engagement in the areas of biblical, systematic, liturgical, and moral praxis and theology
2. To prepare students for critical and constructive theological reflection and case study analysis
3. To promote engagement with diverse cross-cultural contexts and global worldviews
4. To foster and promote the personal and spiritual maturity of students
5. To provide formation for the lay ecclesial minister

1.2.2) The MA in Practical Theology and Ministry Program expects students will:

- Articulate specifically the relationship between theology and ministry.
- Delineate clearly the distinct differences between theology and catechesis
- Trace chronologically the historical development of the Christian tradition through the areas of biblical, systematic, liturgical and moral praxis.
- Integrate theological reflection within various cultural contexts

Additionally, the program expects students to be intentional about developing competencies for Ministerial Formation as described in the Rubric for Assessment of Theological Integration, in Appendix B of MA-PRTM Handbook.

1.3 CORE CURRICULUM

The MA in Practical Theology Program and Ministry requires satisfactory completion of the following course distribution:

Method in Practical Theology [THE 552]	(3 credit hours)
Hebrew Scripture	(3 credit hours)
New Testament	(3 credit hours)
Introduction to Systematic Theology [THE 609]	(3 credit hours)
Christology [THE 636] or Christian God [THE 637]	(3 credit hours)
Liturgical/Sacramental Theology [THE 639, 641, 642, or 643]	(3 credit hours)
Fundamental Morality [THE 655 or 665]	(3 credit hours)
Supervised Ministry [THE 620, 621]	(6 credit hours)
Electives	(12 credit hours)
Synthesis Project Seminar [THE 687]	(1 credit hour)

Total: 40 credits

2. Admission

2.1) Requirements for Admission

The applicant to the M.A. in Practical Theology and Ministry program must present satisfactory evidence of the following:

2.1.1) Baccalaureate degree from a regionally accredited institution or A.T.S. with at least a 3.0 grade point average (see College of Arts and Sciences requirements).

2.1.2) Sufficient undergraduate preparation or life experience, usually 18 hours of undergraduate theology/religious studies or equivalency.

2.1.3) Theology Assessment, administered online by the program director

2.1.4) A completed application

2.1.5) An interview with members of the Graduate Theology Committee

2.1.6) Two Letters of Recommendation

2.1.7) Writing samples: 1) Letter of intent; 2) Previously submitted academic text

2.1.8) Access to distance learning resources and technology

2.2) Screening for Admission

2.2.1) The Program Director reviews the completed application.

2.2.2) The Program Director presents the application to the Graduate Theology Committee.

2.2.3) The Admissions Subcommittee of the Graduate Theology Committee reviews the applicant's file and recommends action on the application.

2.2.4) The Program Director follows the Committee's recommendation on action. If recommended, an interview appointment with the applicant will be set by the Program Director.

2.2.5) The Interview Committee is composed of the Program Director and Graduate Theology Committee faculty members.

2.2.6) Following the interview, the Interview Committee makes the final decision concerning the applicant's admission to the program.

3. Types of Acceptance

3.1 Full Acceptance

3.1.1) Full acceptance is granted when a student has satisfactorily met all of the admissions requirements as stated in Sections 2.1 and 2.2.

3.1.2) The Program Director confirms in writing all decisions concerning acceptance.

3.2 Non-Matriculation and Provisional Acceptance

3.2.1) An applicant may be permitted to register for a maximum of 9 credits as a non-matriculated student, with the approval of the Program Director.

3.2.2) Provisional acceptance may be granted when an applicant's file is incomplete; this applicant may be permitted to register for a maximum of 9 credits, with the approval of the Program Director.

3.2.3) The Graduate Theology Committee is responsible for making decisions regarding a student's provisional acceptance.

3.2.4) The Program Director confirms in writing all decisions concerning non-matriculation and provisional acceptance.

4. Transfer of Credits

4.1 Credits Eligible for Transfer

4.1.1) A maximum of six (6) credits in Theology or ministry may be transferred with the approval of the Department Chair.

4.1.2) Credits to be transferred must be from an accredited institution or ATS.

4.1.3) Any credits approved by the Department Chair for transfer must be earned within the seven-year time limitation of the M.A. degree.

5. Orientation and Academic Advising

5.1 Orientation

5.1.1) All new students are required to participate in an orientation program. The orientation program will provide 1) an overview of the program, 2) an explanation of the various requirements and stages of the program, 3) information and guidance about the policies, procedures, student services, and relevant resources of the Department of Theology and Philosophy, the College of Arts and Sciences, and the University, and 4) an opportunity to meet professors and students in order to participate more fully in the learning community.

5.1.2) All students receive a Barry email account as the standard method of communication throughout the program.

5.2 Academic Advising

5.2.1) The student will be assigned an academic advisor upon admission to the program.

5.2.2) The advisor supervises the student's academic progress toward fulfillment of degree requirements.

5.2.3) The student must consult with the advisor prior to registration each semester.

5.2.4) The student may request a change of advisor. This request should be made to the Program Director.

6. Time Limitations, Continuing Registration, Course Withdrawal, Withdrawal from Program, Leave of Absence and Readmission

6.1 Time Limit

6.1.1) A minimum of two years is required to complete the Master of Arts in Practical Theology and Ministry degree. Students pursuing the Master of Arts in Practical Theology and Ministry are permitted seven years from the date of initial matriculation to complete all requirements. Degrees may be completed on a full or part-time basis.

6.1.2) Requests for an extended period of time to complete requirements should be directed to the student's advisor for action by the Graduate Theology Committee.

6.2 Continuing Registration

6.2.1) Consecutive registration is required for ongoing matriculation and access to University resources.

6.2.2) A student must register for courses in at least two semesters or two terms each academic year or maintain matriculation by registering for THE 729 (Continuing Registration) during those semesters in which classes are not taken.

6.3 Course Withdrawal

6.3.1) The student may withdraw from a course (or courses) by first meeting with the course instructor, through his/her advisor. During the 2-week residency term, withdrawal from a course must occur prior to the third week of the terms commencement.

6.3.2) Students must obtain a Course Withdrawal Form from their advisors. The Course Withdrawal Form must be signed by the advisor and the Department Chair.

6.3.3) The signed Course Withdrawal Form is processed through the Office of the Registrar.

6.3.4) A full refund can only be obtained on or before the start of the course.

6.4 Withdrawal from Program

6.4.1) Matriculated students withdrawing from the MA in Practical Theology and Ministry program must submit a written and signed notice of withdrawal to the Director of the MA in Practical Theology and Ministry program.

This written and signed notice is forwarded to the Dean of the College of Arts and Sciences. The official date of withdrawal is the date on which the notice is received by the Dean.

6.5 Leave of Absence and Readmission

6.5.1) The student may request a leave of absence for up to two semesters.

6.5.2) A written request for a leave of absence must be addressed to the Director of the MA in Practical Theology and Ministry program, who presents the request to the Chair of the Department.

6.5.3) A student seeking readmission to the program must submit a request to the Program Director in writing.

6.5.4) After a period of one year, readmission to the program requires submission of a completed application and is contingent upon the approval of the Program Director and the Graduate Theology Committee.

7. Grading, Academic Probation and/or Dismissal

7.1 Grading

7.1.1) The Department uses the following letter grades of A (4.0), A- (3.75), B+ (3.5), B (3.0), C (2.0), and F (0.0).

7.1.2) The student must achieve a minimum cumulative grade point average (GPA) of 3.0 in the graduate program to qualify for graduation.

7.2 Academic Dishonesty

7.2.1) Students must fulfill course requirements so that their total course work represents honest and diligent scholarship without misrepresentation of one's own work or submission of another's scholarship as one's own. Such misrepresentation, cheating, and plagiarism are direct violations of academic honesty.

7.2.2) *Misrepresentation* includes the submission of any work product formerly prepared for and submitted as part of a prior or concurrent course without the expressed knowledge and permission of the professor(s).

7.2.3) *Cheating* is defined as the attempt, successful or not, to give or obtain aid and/or information by illicit means in meeting any academic requirements, including examinations.

7.2.4) *Plagiarism* is defined as the use, without proper acknowledgment, of the ideas, phrases, sentences or larger units of discourse that any other writer or speaker has published in any and all media formats. Students using direct wording from such materials must not only acknowledge the source, but also designate the direct quote by the use of quotation marks or offset formatting.

7.2.5) Students are also expected to know and abide by the policies stated in the university catalogue and student handbook.

7.3 Academic Probation and/or Dismissal

7.3.1) The student who receives a grade of "C" shall be placed on academic probation.

7.3.2) The student who receives a second grade of "C" shall be dismissed from the program unless the Department Chair and Program Director recommend the student for continued matriculation to the Graduate committee and the recommendation is approved by the committee.

7.3.3) The student shall be dismissed from the program for failure to adhere to the policies and procedures of the University unless recommended and approved for continuing matriculation. For more information regarding this course of action see:

<http://www.barry.edu/studenthandbook/handbook/academicDishonestyPolicy.html>

7.3.4) The student who is dismissed from the program will not be considered for readmission.

8. Common Life

8.1 Advanced theological education is enhanced by opportunities for intellectual, spiritual, ecclesial and social development. Students must complete the requirements for ministerial formation throughout the course of the Program (see Appendix B). This includes formal spiritual direction/mentoring and reports on ministerial and volunteer activities.

During the academic year, students have opportunities to participate in the St. Thomas and St. Catherine Lecture Series and Personal Formation Workshops sponsored by the Department. Additionally, throughout the year and especially during the Two-Week Residencies, students have opportunities to engage in common life and prayer. These opportunities are offered in the following ways:

8.1.1) The Department presents the St. Thomas and St. Catherine Lecture Series three times each academic year: 1) presentation of the Yves Congar Award for Theological Excellence and lecture by a noted scholar; 2) the Barry University Council on Bioethics lecture; and 3) a lecture by a noted philosopher or theologian.

8.1.2) Throughout the year, students are invited to participate in daily liturgy. During the Two-Week Residencies, this participation includes the invitation to serve as presider and/or extraordinary minister at the daily liturgies.

8.1.3) Students are encouraged to participate in an annual directed or silent retreat.

8.1.4) Receptions and banquets are held at the opening and closing of the Two-Week Residencies, and other informal gatherings take place throughout the academic year.

8.1.5) During the Two-Week Residencies, common life is fostered by the availability of a common residence and shared meals, liturgies, and social events.

9. Study Options

9.1) Graduate courses in theology are offered in four periods of study throughout the year: Fall, Winter, Spring, and Summer. Each course is three credit hours. The student may complete the program of study using the following options:

9.1.1) Traditional Academic Year: Students may study in the Fall and Spring semesters of the academic year. Courses meet once each week.

9.1.2) Winter and Summer Terms with Two-Week Residency: Students who are actively engaged in ministry may study during Winter and Summer terms with two-week residencies. This schedule requires completion of pre- and post-residency assignments to fulfill the term of study. Each term begins seven weeks prior to the residency period and ends six weeks following the residency for a total of 15 weeks of course activities. Students may register for two courses during each term of study.

9.1.3) Through the Year: Students who have the opportunity for full-time study may register for each of the four periods of study offered by the Department.

9.2) Videoconference Policy: Delivery of Graduate Theology and Ministry courses via videoconference technology is an optional component of a regularly scheduled face-to-face class meeting in which a minimum of two-thirds of students enrolled are onsite. Course delivery via videoconference therefore is an exception to the standard face-to-face delivery format for Graduate Theology and Ministry courses. The opportunity to participate in courses via videoconference is restricted to the Fall and Spring terms and is not available for instruction during the regularly scheduled two-week Winter and Summer Residency.

9.2.1) Faculty Option:

- The videoconference method of instructional delivery is offered at the sole discretion of the professor teaching the course.
- The number and selection of students who may participate in a course via videoconference is at the sole discretion of the professor teaching the course. Students requesting to participate via videoconference must obtain the prior permission of the professor before requesting registration.
- The total number of students participating in the course via videoconference is determined at the discretion of the professor, but will not exceed 30% of a total class enrollment. For this reason, enrollment in a course via videoconference is contingent on the prior number of students enrolled in the course onsite.

9.2.2) Required Technology:

- O'Laughlin 225, the Theology Seminar Room, is the dedicated classroom for delivery of courses using videoconference. Courses that are offered in other classrooms because of size of enrollment or availability of space are not eligible for videoconference delivery.
- Technology available in O'Laughlin 225 will be the standard equipment for videoconference delivery.

- Students must be able to access the videoconference through a compatible computer or tablet.
- Students must possess high-speed internet access.
- Students are required to possess a webcam with head-set and microphone.

9.2.3) Student Qualifications:

- No more than a total of four (4) courses may be attended via videoconference during a student's academic program.
- Participation in courses via videoconference is open only to graduate students who reside outside of South Florida.
- Preference for participation in courses via videoconference is given to students who have previously studied on the main campus with the professor offering the course.
- M.A. students must have taken THE 552 and THE 609 before enrolling in a course delivered via videoconference.

9.2.4) Confidentiality:

- For purposes of confidentiality as well as for proprietary ownership of academic material, instruction delivered via videoconference may not be recorded or re-broadcast in any form without the expressed written consent of the professor teaching the course and all students enrolled in the course.

10. Plan of Study, Formation, Capstone Process, and Degree Requirements

10.1 Plan of Study

10.1.1) Upon admission to the program, the student is assigned an academic advisor from among the Theology faculty.

10.1.2) The student's program is developed in cooperation with the student's academic advisor.

10.1.3) The student is encouraged to pursue a plan of study that examines a broad range of concerns in each of the theological disciplines.

10.1.4) The student must satisfactorily complete a total of forty (40) hours of course work of which 6 credit hours must be fulfilled as Supervised Ministry.

10.1.5) The distribution requirements for the MA in Practical Theology and Ministry degree must include the following:

Method in Practical Theology [THE 552]	(3 credit hours)
Hebrew Scripture	(3 credit hours)
New Testament	(3 credit hours)

Introduction to Systematic Theology [THE 609]	(3 credit hours)
Christology [THE 636] or Christian God [THE 637]	(3 credit hours)
Liturgical/Sacramental Theology	(3 credit hours)
Fundamental Morality [THE 655 or 665]	(3 credit hours)
Supervised Ministry [THE 620, 621]	(6 credit hours)
Electives	(12 credit hours)
Synthesis Project Seminar [THE 687]	(1 credit hour)

10.1.6) The Concentration in Hispanic/Latino Ministry and Theology requires that students select three (3) of their four (4) elective courses from the curriculum of the Institute for Hispanic/Latino Theology and Ministry. These three courses must include one (1) of the Foundational Courses (THE 630 or THE 631).

10.1.7) The Concentration in Healthcare Ethics requires two (2) additional core courses (THE 653 and THE 667/HSA 525) and two (2) elective courses from the healthcare ethics curriculum (THE 658, THE 669, THE 671, THE 672, THE 674, THE 675, THE 712).

10.1.8) The student's progress toward fulfillment of degree requirements is recorded on the Course Program Record (see Appendix A).

10.2 FORMATION PLAN and SUPERVISED MINISTRY

10.2.1) The MA student in Practical Theology and Ministry participates in an entrance – assessment and interview. In conjunction with the Director of Ministerial Formation, each student develops a Ministerial Formation Plan and a supervision schedule (see Appendix B). This plan is based on the Ministerial Competencies (see Appendix B), the student’s initial assessment, and relevant life experiences.

The student selects a Spiritual Director/Mentor or counselor for the purpose of personal and spiritual discipline and growth. The student is required to attend six workshops or their equivalents throughout the duration of the MA program. Reports are submitted in October and March every year on activities and progress.

10.2.2) Student takes two courses specific to formation and pastoral care. Courses are designed for participation in 1) A Supervised Ministerial Project in the field in which each student is currently working, (or a suitable field placement can be assigned); and 2) An Immersion Project in conjunction with an intentional community made up of students registered in the course. Theological Reflection Methods are an integral part of these courses which meet concurrently with classroom instruction.

10.2.3) Assessments and evaluations of Formation plan will be generated by the student’s field supervisor, the Director of Formation, and the students themselves.

10.3 Capstone Process

10.3.1) The student must pass the Capstone Process.

10.3.2) The Capstone Process for the Master of Arts in Practical Theology and Ministry consists of three components: (1) Synthesis Project, (2) Written Comprehensive Examinations, and (3) Oral Examination on the contents of the synthesis and the comprehensives. Students entering the capstone process must register for the one-credit THE 687: Synthesis Project Seminar (1 credit) and those planning to take written and oral comprehensives in a particular semester must registered for the course MAS COMP through WebAdvisor at the beginning of the semester in which they intend to sit for the examinations.

10.3.3) Synthesis Project:

- Development of the *Synthesis Project* includes a 1-credit Synthesis Project Seminar [THE 687] culminating in satisfactory completion of an integrative paper of 25-30 pages.
 - The seminar is conducted by an assigned faculty member for not longer than 2 consecutive semesters.
 - The synthesis paper (1) reflects a comprehensive and sustained engagement with one other of the theological disciplines included in the Comprehensive examination (Biblical, Systematic, Moral, Sacramental/Liturgical), (2) demonstrates the use of pertinent scholarly resources, (3) incorporates Richard Osmer's methodology as presented in his text *Practical Theology*,¹ and (4) represents a developed theological reflection upon a ministerial situation.
- At the conclusion of the Synthesis Project Seminar and prior to the written comprehensive examination, the synthesis paper is presented to examiners in the areas of theological methodology and the theological discipline used in the project.

10.3.4) Written Comprehensive Examinations: Students complete Written Comprehensive Examinations in the four theological disciplines not utilized in the Synthesis Project. Using historical critical method, as well as contemporary, contextual / practical theological perspectives, students are expected to integrate course content as well as other bibliographic resources into each theological area.

10.3.5) The Department provides students with questions and a recommended bibliography for examinations in Old Testament, New Testament, Systematic Theology, Liturgical/ Sacramental Theology and Moral Theology (See Appendix D).

10.3.6) The student must arrange with the Examination Director to schedule dates for the written and oral comprehensive examinations, normally scheduled for October, November or March.

10.3.7) The student is expected to prepare all topic areas and questions. The written exams are timed (1 hr. per question) and proctored by the Comprehensive Examination Committee of the GTC.

¹ Adapted from Richard Osmer, *Practical Theology*, 1-30.

10.3.8) Electronically written comprehensive examinations may be scheduled for completion in either one or two sessions.

10.3.9) Upon completing the synthesis paper and written comprehensive examinations, the student is scheduled for an oral comprehensive examination.

10.3.10) Oral Examination: The Oral Examination on the contents of the Synthesis Project and the Written Comprehensives is conducted by at least three members of the Graduate Theology Committee and may take up to one hour. Examiners question students on the theological content and methodology. Immediately following the oral examination, the student is dismissed and the examiners discuss the student's performance.

10.3.11) If a student fails to achieve the criterion score in a particular area, the student will be given one opportunity to revise that section of the paper or retake that area of the comprehensive examination in a satisfactory manner.

10.3.12) The Capstone will be assessed according to the following criteria: PWD (Pass with Distinction), P (Pass), and F (Fail).

10.3.13) Following the oral examination, the student is informed whether she or he has passed.

10.4 DEGREE REQUIREMENTS

The achievement of the MA in Practical Theology and Ministry is based on the successful completion of the following requirements:

10.4.1) Distribution Coursework (10.1.5 above) totaling no less than 40 hours of course work, of which 6 credit hours must be fulfilled as Supervised Ministry

10.4.2) Ministerial Formation Plan (10.2.1): based on the Ministerial Competencies (see Appendix B), the student's initial assessment, and relevant life experiences throughout the formation process.

10.4.3) Synthesis Project (10.3.3): the application of practical theological methodology to a ministerial situation and the sustained integration of at least one other theological discipline, culminating in satisfactory completion of an integrative paper of 25-30 pages.

10.4.4) Comprehensive Exams (10.3.4): written examinations in Hebrew Scripture, New Testament, Systematic Theology, Liturgical/ Sacramental Theology and Moral Theology, except for the theological discipline integrated into the synthesis paper (See Appendix D).

10.4.5) Oral Examination (10.3.10): based on the responses to the synthesis paper and written

examination as well as any other questions in Appendix D and conducted by at least three examiners.

11. Program Assessments

11.1 Graduate Theology Committee Review

11.1.1) Evaluation and assessment ensure the quality and integrity of the program.

11.1.2) Beginning with the annual Fall Semester Faculty Retreat of each academic year, the faculty of the Department devotes attention to the assessment of the previous year's activities and plans for the present year.

11.1.3) The Graduate Theology Committee evaluates the program throughout the monthly meetings of the academic year.

11.1.4) Along with the Chairperson of the Department, each faculty member reviews course evaluations with a view toward improving course planning and instruction.

11.2 STUDENT EVALUATIONS AND ENTRANCE/EXIT INTERVIEWS

11.2.1) The students evaluate instructor(s) and each academic course taken every semester

11.2.2) The student evaluates the academic advising they have received in the program.

11.2.3) An entrance and exit self-assessment and interview is conducted to assess the student's progress for competent ecclesial ministry at the beginning and at the completion of the program.

11.3 PROGRAM RUBRICS (see Appendix B)

12. Tuition, Fees and Financial Aid

12.1 Tuition and Fees

12.1.1) All tuition and fees are subject to annual review and change.

12.1.2) Payment of, or arrangement for tuition and fees is due at registration.

12.1.3) A deferred payment plan is available. Contact the Office of Student Account Services (305-899-3585) for information (deferment fees applicable).

12.1.4) **Tuition reimbursement Policy:** In order to receive tuition reimbursement a student must withdraw from the course(s) on or before the start of the course.

12.2 Financial Aid

12.2.1) Financial aid is available at Barry University. The Office of Financial Aid (305-899-3673) will provide the student with a financial aid packet. In order to apply for financial aid, the student must complete the following forms:

12.2.2) Free Application for Federal Student Aid (FAFSA) - This form gathers the information necessary to award the student institutional as well as federal aid. The form is submitted to a federal processing agency. There is no charge for processing and an instruction booklet is included to help the student complete the form. Be sure to indicate Barry's Institution Code: 001466. If the student has any questions regarding the completion of this form, the student should contact the Office of Financial Aid (305-899-3673) and a financial aid counselor will provide assistance. Please note that if an application is selected for verification by the Federal Government, the student will be asked to submit copies of tax returns (if applicable) and/or verification of other means of support.

12.2.3) Barry University's Graduate and Professional Financial Aid Application - This form collects demographic information and will assist in preparing a budget for your program of study.

12.2.4) Federal Stafford Loan Application - This form is an application for low interest federally funded loans, which can be either subsidized or unsubsidized.

12.2.5) The Department of Theology and Philosophy offers a 30% tuition discount to members of religious orders and to all full-time ministers.

12.2.6) Questions regarding other sources of financial aid may be directed to the Office of Financial Aid.

APPENDICES

- Appendix A: Course/Program Record for MA in Practical Theology and Ministry
- Appendix B: Program Goals and Rubrics for MA-PRTM and Ministerial Formation
- Appendix C: Rubric for Assessment of Synthesis Project Seminar
- Appendix D: Questions and Bibliography for Comprehensive Examinations
- Appendix E: List of Courses and Descriptions for the MA in Practical Theology and Ministry
- Appendix F: Application for Comprehensive Exams

APPENDIX A
BARRY UNIVERSITY
 Department of Theology and Philosophy

PROGRAM RECORD for Master of Arts in Practical Theology and Ministry
 BARRY UNIVERSITY DEPARTMENT OF THEOLOGY AND PHILOSOPHY

Name: _____ **ID #** _____

Date of Acceptance into Program: _____

I. Distribution Requirements:

<u>Area</u>	<u>Course/Term Enrolled</u>	<u>Credits</u>	<u>Grade</u>
1.Method in Practical Theology:	_____	_____	_____
2.Hebrew Scripture:	_____	_____	_____
3.New Testament:	_____	_____	_____
4.Intro to Systematic:	_____	_____	_____
5.Christology/Christian God:	_____	_____	_____
6.Liturgical/Sacramental:	_____	_____	_____
7.Fundamental Morality:	_____	_____	_____
8.Supervised Ministry I:	_____	_____	_____
9.Supervised Ministry II	_____	_____	_____
10. Synthesis Project Seminar:	_____	_____	_____

II. Electives: The Concentration in Hispanic/Latino Ministry and Theology requires that students select three (3) of their four (4) elective courses from the curriculum of the Institute for Hispanic/Latino Theology and Ministry. These three courses must include one (1) of the Foundational Courses (THE630 or THE 632). The Concentration in Healthcare Ethics requires two (2) additional core courses (THE 653 and THE 667/HSA 525) and two (2) elective courses from the healthcare ethics curriculum (THE 658, THE 669, THE 671, THE 672, THE 674, THE 675, THE 712).

1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____

III. Comprehensive Examinations:

Date Completed: _____ Result: _____

Examiners: _____

IV. Personal Formation

Spiritual Director / Mentor and / or Counselor:

Semi Annual Reports Submitted:

Year	Report 1	Report 2
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Workshop Attendance

	Date	Workshop
Workshop 1	_____	_____
Workshop 2	_____	_____
Workshop 3	_____	_____
Workshop 4	_____	_____
Workshop 5	_____	_____
Workshop 6	_____	_____

Ministry and Supervision Contact Hours:

Total documented _____ (based on Personal Formation Plan)

Completion of Requirements:

Faculty Advisor _____
Signature

APPENDIX B Rubric for Assessment of Theological Integration of MA-PRTM Program Goals

THE M.A. IN PRACTICAL THEOLOGY AND MINISTRY HAS THE FOLLOWING GOALS:

1. To prepare students for rigorous academic engagement in the areas of biblical, systematic, liturgical, and moral praxis and theology
2. To prepare students for critical and constructive theological reflection and case study analysis
3. To promote engagement with diverse cross-cultural contexts and global worldviews
4. To foster and promote the personal and spiritual maturity of students
5. To provide formation for the lay ecclesial minister.

EACH CLASS IN THE PROGRAM AIMS, AT LEAST IN PART, AT DEVELOPING THE FOLLOWING COMPETENCIES IN ITS STUDENTS:

Competency	5	3	1	Score
Scholarly and Intellectual Acuity	Demonstrates mastery of core theological curriculum through reflective reading, critical thinking, and quality academic writing; exhibits curiosity in the pursuit of knowledge.	Expresses appropriate knowledge of core theological curriculum through consistent reading, evidence of thought, and suitable academic writing; sustains interest in the pursuit of knowledge.	Displays awareness of the main ideas of core theological curriculum; lacks sufficient reading, reflective, and writing skills to effectively exhibit knowledge.	
Ministerial Authenticity	Demonstrates mastery of pastoral skill sets through effective communication, flexibility, time management, empathy, informed conscience, and appropriate boundary formation while respecting the equal dignity of all persons.	Exhibits pastoral skills shaped by adequate levels of communication, flexibility, time management, empathy, development of conscience, adequate boundary formation and respect for others' dignity.	Shows evidence of some pastoral skills, but without sufficient demonstration of three or more of the following: communication, flexibility, time management, empathy, conscience, boundary formation, and respect for others' dignity.	
Personal Formation and Identity	Demonstrates authenticity of character through balancing responsibilities and self-care; articulates ministerial identity; remains open to constructive critique and affirmation.	Balances responsibilities and self-care; articulates key aspects of ministerial identity; accepts most constructive critique and affirmation in a movement toward authenticity.	Exhibits difficulty in balancing responsibilities and self-care; lacks clear articulation of ministerial identity; tends to resist both critique and affirmation.	
Spiritual Maturity	Demonstrates spiritual depth and personal integrity; develops resources for ministry; exhibits commitment to sustained encounters with Scripture, tradition, and ongoing revelation of God.	Moves toward spiritual depth with minor resistance; shows interest in developing resources for ministry; is inconsistent in engagement with Scripture, tradition, and ongoing revelation of God.	Exhibits lack of spiritual depth personally and ministerially; has difficulty identifying appropriate resources for ministry from Scripture, tradition, or ongoing revelation.	
Global Consciousness	Demonstrates capacity for sound theological engagement with diverse cultural and religious traditions through the application of critical and constructive theological and ministerial knowledge and reflection.	Engages diverse cultural and religious traditions with theological interest; satisfactorily applies insights to theological and ministerial issues.	Exhibits reluctance to engage diverse cultural and religious traditions; fails to discern connection between such diversity and theological or ministerial issues.	

NB: The descriptions in blue represent the core MA-PRTM competencies.

APPENDIX C Rubric for Assessment of THE 687: Synthesis Project Seminar					
Learning Outcome	5 (Excellent)	4 (Very Good)	3 (Satisfactory)	2 (Minimal)	1 (Missing)
1. Articulates the integration of theory and praxis within practical theology and ministry.	Research applied clearly and insightfully to the issue/praxis in question. Implications of the research explored in relation to project. Conclusions demonstrate depth of reflection on the interplay between theory and praxis in this project. Shows creative thought and expression.	Research clearly and insightfully applied to the issue/praxis in question. Implications of the research explored in relation to the project. Conclusions demonstrate sustained reflection on the relation between theory and praxis for this project.	Research accurately applied to issue/praxis in question. Implications of research noted in relation to project. Conclusions give some evidence of reflection on the relation between theory and praxis for this project.	Research minimally or inaccurately applied to the issue/praxis in question. Minimal evidence of how the research relates to the issue/praxis in question. Little evidence of reflection on relation between theory and praxis.	Research not applied to the issue/praxis in question. No evidence of how the research relates to the issue/praxis in question. No evidence of reflection on relation between theory and praxis.
2. Demonstrates practical theological reflection by engaging in the four tasks of practical theology within the Synthesis Project.	Synthesis project critically engages the four tasks of practical theology through consistent and creative case study description, interpretation of patterns and dynamics within case, normative theological interpretation and construction, and development of coherent strategies for action.	Synthesis project critically engages the four tasks of practical theology through appropriate case study description, interpretation of patterns and dynamics within case, normative theological interpretation, and development of coherent strategies for action.	Synthesis project addresses the four tasks of practical theology, but lacks sustained critical reflection in case study description, interpretation of patterns and dynamics within case, theological interpretation, or coherent strategies for action.	Synthesis project does not address one or more of the four tasks of practical theology sufficiently. Demonstrates lack of or insufficient case study description, interpretation of patterns and dynamics within case, critical theological interpretation, and/or coherent strategies for action.	Synthesis project does not demonstrate practical theological method of reflection. Project does not engage praxis-theory-praxis method. Synthesis project does not engage description, interpretation, normative theological construction, and pragmatic strategy for action.
3. Describes and assesses critically the variety of contextual perspectives of and theoretical approaches to practical theology.	Research selection represents breadth of recent practical theological scholarship on topic. Research selections clearly and creatively address issue at hand. Research clearly incorporates diverse viewpoints/ approaches to practical theology.	Research selection represents attention to recent practical theological scholarship on topic. Research selections clearly address issue at hand. Research attends to diverse viewpoints/approaches. Minimal unsubstantiated rhetoric.	Research selection shows an awareness of recent practical theological scholarship on the topic. Research choices are generally on point. Research includes some evidence of diverse viewpoints/approaches to practical theology. Noticeable unsubstantiated rhetoric.	Research selection shows lack of engagement with recent practical theological scholarship. Choices minimally address topic of project. Research not in conversation with diverse viewpoints/approaches to practical theology. Principally unsubstantiated rhetoric.	Research selection does not engage practical theological scholarship. Research does not address topic of project.

<p>4. Demonstrates the critical and constructive application of case study within practical theological research and reflection.</p>	<p>Critically and creatively applies case study for constructive practical theological research and reflection. Case study is comprehensive and informative. Description of case study informs and forms practical theological reflection.</p>	<p>Critically applies case study for constructive practical theological research and reflection. Case study is complete and informative. Description of case study informs and forms practical theological reflection.</p>	<p>Satisfactorily applies case study for practical theological research and reflection. Case study is more or less complete. Student's practical theological reflection is informed by case, but not completely integrated into practical theological reflection.</p>	<p>Case study minimally applied for practical theological research and reflection. Case study is incomplete. Case study is tangential and barely integrated within practical theological reflection.</p>	<p>Does not apply case study within practical theological research and reflection. Case study missing or woefully incomplete.</p>
<p>5. Integrates one core theological discipline within normative theological reflection on their case in the Synthesis Project.</p>	<p>Core theological discipline integrated creatively and constructively for normative theological reflection on case/issue. Demonstrates mastery of core theological discipline through critical and creative reflection on appropriate sources and key concepts of discipline.</p>	<p>Core theological discipline integrated constructively for normative theological reflection on case/issue. Demonstrates very good knowledge of core theological discipline through critical reflection on appropriate sources and key concepts of discipline.</p>	<p>Core theological discipline appropriately integrated for normative theological reflection on case/issue. Expresses appropriate knowledge of core theological discipline through reflection on satisfactory sources and concepts of discipline.</p>	<p>Core theological discipline minimally integrated for normative theological reflection on case/issue. Displays awareness of the main ideas of core theological discipline; lacks satisfactory reflection on sources and concepts of discipline.</p>	<p>Does not integrate core theological discipline within normative theological reflection on case/issue. Displays no awareness of main ideas of core theological discipline; lacks any coherent reflection on sources and concepts of discipline.</p>

APPENDIX D

MASTER OF ARTS IN PRACTICAL THEOLOGY AND MINISTRY COMPREHENSIVE EXAMINATION QUESTIONS

HEBREW SCRIPTURE

Provided by Dr. George Boudreau, OP

1. **Pentateuch**: Choose one book from the Torah. Describe (a) the most important issues pertaining to its composition and/or redaction, (c) its major themes and teachings and (b) its distinctiveness and purpose within the Pentateuch, the Hebrew Scriptures, and the Bible as a whole. Discuss the ways in which historical criticism (knowledge about the ancient Near Eastern context of the book's composition) contribute to our understanding of the work. Additionally, provide an example of how the book's teaching is relevant for your community or ministry. Cite and interpret passages where appropriate.

Bibliography:

A. Select **two** or **three** of the best commentaries on your chosen book (especially the commentaries found in the following series: Old Testament Library, Word Biblical Commentary, New Century Bible, New International Commentary on the Old Testament, Anchor Bible Series) and consult the general introduction at the beginning of each commentary.

B. Look up your chosen book ("Genesis," "Exodus," etc.) in the appropriate volume of *The New Interpreter's Dictionary of the Bible*, a five-volume and in the *Anchor Bible Dictionary*.

C. Blenkinsopp, Joseph. *The Pentateuch*. New York, NY: Doubleday, 1992.

D. Fretheim, Terence. *The Pentateuch*. Nashville, TN: Abingdon Press, 1996.*

E. Wenham, Gordon. "Pondering the Pentateuch: The Search for a New Paradigm," in *The Face of Old Testament Studies*. eds. David Baker and Bill Arnold. Grand Rapids: Baker Academic, 1999. pp. 116-144.

* If you have not taken a Pentateuch class, begin with Fretheim's *The Pentateuch*.

2. **Prophets**: Describe prophecy in ancient Israel under the following topics: (a) origins and development, (b) types of prophets, (c) prophetic genres (forms), and (d) the role of prophecy within Israelite religion. Illustrate the role of prophecy within Israelite religion by presenting the person and messages of one Old Testament prophetic book. Review the book's major themes and discuss its rhetorical strategy. Suggest the relevance of the book's rhetorical strategy for today's spiritual leaders. Cite and interpret passages where appropriate.

Bibliography:

A. The introduction to a reputable commentary on the biblical prophet you discuss in depth. (See Question 1 Bibliography A for a list of commentaries.)

B. Baker, David, "Israelite Prophets and Prophecy," in *The Face of Old Testament Studies*. eds. David Baker and Bill Arnold. Grand Rapids: Baker Academic, 1999. pp. 266-294.

C. Blenkinsopp, Joseph. *A History of Prophecy in Israel*. Philadelphia, PA: Westminster, 1983.

D. Clements, Ronald. *Old Testament Prophecy: From Oracle to Canon*. Louisville, KY: Westminster John Knox Press, 1996.

E. Heschel, Abraham J. *The Prophets*. New York, NY: Harper & Row, 1962.

F. Sweeney, Marvin. *Prophetic Literature*, Abingdon Press, 2005.*

*If you have not taken a Prophets class, begin with Sweeney's *Prophetic Literature*.

3. **Wisdom Literature:**

a) Choose any one of the following wisdom books: Job, Psalms, Ecclesiastes, or Song of Songs. Name with a brief explanation any three significant introductory points that you would wish to explore in a presentation to a named and described audience of your choice. (Audience examples: a class of high school or college students, the permanent deacons in your diocese, a small parish group interested in Scripture, Liturgy, etc.)

b) Choose a well-defined passage from your chosen book. Explain two ways in which this passage obviously exemplifies the typical content, style and genres of Wisdom Literature. Relate this passage to your chosen audience in two ways.

Bibliography:

Any reputable commentary on your chosen Wisdom Book. (See Question 1, Bibliography A, for a list of the reputable commentary series.)

Bergant, Dianne. *Israel's Wisdom Literature: A Liberation-Critical Reading*. Minneapolis: Fortress, 1997.

Clifford, Richard J. *The Wisdom Literature*. Nashville: Abingdon, 1998.

Murphy, Roland E. "Introduction to Wisdom Literature." In *The New Jerome Biblical Commentary*, edited by Raymond Brown, Joseph Fitzmyer, and Roland Murphy. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1990. Pp. 447-450 (sections 3-17).*

*If you have not taken a Wisdom Literature course, begin with Roland Murphy in *The New Jerome Biblical Commentary*, 447-450.

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**MASTER OF ARTS IN PRACTICAL THEOLOGY AND MINISTRY
COMPREHENSIVE EXAMINATION QUESTIONS
NEW TESTAMENT**

Provided by Dr. José David Padilla, OP

Brown, Raymond E. *An Introduction to the New Testament*. New York, NY/London, UK:
Doubleday, 1996.

This is useful for short summaries on all of the New Testament questions; if you have not taken a course in the area covered by the question, this is a good place to start.

1. From Synopsis of the Four Gospels, choose one of the following periscopes which occur in some form in all four gospels and which you believe might have some significance either for your ministry or your personal life as a Christian disciple:

- The baptism of Jesus
- The temptations in the wilderness
- The healing of a paralytic lowered down from the roof
- The transfiguration
- The anointing of Jesus in Bethany
- The arrest of Jesus
- The denial of Peter
- The death of Jesus on a Cross
- The burial of Jesus
- The empty tomb

1. Point out the similarities and differences among the four, both within the periscope itself and in regard to where it is situated within the gospel.

2. Discuss how each author's version reflects the theological perspective of the author, the redactional tendencies of the author, the community to which the gospel is directed,

3. Express the relevance of this passage either for you or for your ministry.

Bibliography

Nickle, Keith F., *The Synoptic Gospels: An Introduction*, Louisville, Westminster John Knox Press, 2001.

Donahue, John R. & Daniel J. Harrington. *Mark*, Sacra Pagina 2. Collegeville, MN: The Liturgical Press, 2002.

Harrington, Daniel J. *The Gospel of Matthew*, Sacra Pagina 1. Collegeville, MN: The Liturgical Press, 1991.

Johnson, Luke Timothy. *The Gospel of Luke*, Sacra Pagina 3. Collegeville, MN: The Liturgical Press, 1991.

Articles on Matthew, Mark, and Luke, and John in *The New Jerome Biblical Commentary*, and *the New Interpreters' Bible Commentary*. Eds. Raymond E. Brown, Joseph Fitzmyer, and Roland Murphy (located on the reference shelf in the library).

2. Pauline Letters: Choose one of the seven undisputed letters of Paul (proto Pauline) and discuss:

1. The possible problematic situation(s) within the community of the addressee(s)
2. Paul's pastoral approach to the problem
3. The relevance of his approach to a situation you have encountered either personally or within your ministry.

Bibliography

Dewey, Arthur J. et al., *The Authentic Letters of Paul*, Salem: Polebridge Press, 2010.

Borg, Marcus J. and Crossan, John Dominic, *The First Paul: Reclaiming the Radical Visionary Behind the Church's Conservative Icon*, New York: HarperOne, 2010.

Raymond Brown, Joseph Fitzmyer, and Roland Murphy, eds. *The New Jerome Biblical Commentary*.

Sacra Pagina (Reserve Library at the Student Lounge should have all volumes available in print for *1 Thessalonians, Galatians, 1&2 Corinthians, Philippi/Philemon, Romans*)

3. Johannine Literature: Choose one of the following questions:

1. From the Gospel of John, describe the meaning of each of the seven signs and their importance in face of the gnostic teachings.

2. Explain the role of the *Beloved Disciple* in comparison to the other disciples, and the importance and meaning of the commandment of “*love as Jesus loved*” as it appears in the Farewell Discourses of the Gospel.

3. Present the case of how to consider what or who was “the antichrist” for the community of the Johannine Epistles.

Bibliography

Moloney, Francis J. *The Gospel of John*, *Sacra Pagina* 4. Collegeville, MN: The Liturgical Press, 1998.

Culpepper, R. Alan, *The Gospel and Letters of John*, *Interpreting Biblical Texts Series*, Abingdon Press, 1998.

Van der Watt, Jan, *An Introduction to the Johannine Gospel and Letters*, Bloomsbury T&T Clark; 1 edition, 2008.

Brown, Raymond E., *The Gospel and Epistles of John: A Concise Commentary*, Liturgical Press, 1988.

Articles on John in *The New Jerome Biblical Commentary*, and the *NewInterpreters' Bible Commentary*. Eds. Raymond E. Brown, Joseph Fitzmyer, and Roland Murphy (located on the reference shelf in the library).

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**MASTER OF ARTS IN PRACTICAL THEOLOGY AND MINISTRY
COMPREHENSIVE EXAMINATION QUESTIONS
SYSTEMATIC THEOLOGY**

Provided by Dr. Gloria L. Schaab, SSJ

1. Discuss the doctrine of the Incarnation as it is expressed in New Testament Christology, developed in the Christological councils and rearticulated in contemporary Christology. Select one contextual Christology [feminist, black, Hispanic/Latino(a), Latin American, evolutionary] that represents and/or responds to your community of faith or ministerial situation. Illustrate and explain through practical examples how that contextual interpretation of Christ illuminates and liberates *your own faith and that of your faith community or ministerial situation*.

Bibliography:

Brown, Raymond. *An Introduction to New Testament Christology*. New York, NY/Mahwah, NJ: Paulist Press, 1994.

Elizondo, Virgilio. *Galilean Journey: The Mexican American Promise*. Maryknoll: Orbis, 2000.

Johnson, Elizabeth. *Consider Jesus: Waves of Renewal in Christology*. New York: Crossroad, 1992.

_____. "Redeeming the Name of Christ." In *Freeing Theology*, edited by Catherine LaCugna, 115-137. San Francisco: HarperCollins, 1993.

Kärkkäinen, Veli-Matti. *Christology: A Global Introduction with an Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2007.

Migliore, Daniel. "Christology in Context: The Doctrinal and Contextual Tasks of Christology Today." *Interpretation* 49:3 (1995): 242ff.

Murphy, Larry. "African American Christian Perspectives on Christology and Incarnation." *Ex Audito* 7 (1991): 73 – 82.

McDermott, Brian O. *Word Become Flesh: Dimensions of Christology*. Collegeville, MN: Glazier, 1993.

Peacocke, Arthur. "Divine Being Becoming Human." *Theology for a Scientific Age: Being and Becoming: Natural, Divine, and Human* (Minneapolis: Fortress, 1993) 290 – 311.

Pedraja, Luis G. "Doing Christology in Spanish." *Theology Today* 54: 4 (1998): 443 – 463.

Rahner, Karl. *Foundations of Christian Faith*. New York, NY: Crossroad, 1984.

Sobrino, Jon. *Christology at the Crossroads*, translated by John Drury. Maryknoll, NY: Orbis Books, 1978.

2. In recent times a number of ecclesial and theological writings have underscored the relationship between the communal life of God and Christian life. Discuss the contribution of Trinitarian theology to the life of the church as a community in the image of the Triune God. Illustrate and explain through practical examples how the symbol of Trinity functions to signify, influence, and promote the interpersonal dynamics and relationships that characterize *your faith community or ministerial situation*.

Bibliography:

Boff, Leonardo. *Holy Trinity, Perfect Community*. Translated by Phillip Berryman. Maryknoll, NY: Orbis Books, 2000.

Doyle, Dennis. *Communion Ecclesiology: Vision and Versions*. Maryknoll, NY: Orbis, 2000.

Fox, Patricia A. *God as Communion: John Zizioulas, Elizabeth Johnson and the Retrieval of the Symbol of the Triune God*. Collegeville, MN: Glazier, 2001.

Johnson, Elizabeth A. "Trinity: To Let the Symbol Sing Again." *Theology Today* 54 (1997): 298 – 311.

LaCugna, Catherine, Mowry. *God for Us: The Trinity of Christian Life*. San Francisco, CA: HarperCollins, 1991.

Schaab, Gloria L. *Trinity in Relation: Creation, Incarnation, and Grace in an Evolving Cosmos*. Winona, MN: Anselm Academic Publishing, 2012.

Scott, Kieran. "Practicing the Trinity in the Local Church." *Review and Expositor* 99 (2002): 429 – 444.

Tillard, J.-M. R. *Church of Churches*, translated by R. C. De Peaux. Collegeville, MN: Liturgical Press, 1992.

3. Systematic theology is a dynamic activity that brings a religious tradition into genuine conversation with contemporary experience and so produces a transformative experience in the faith community. In particular, the contextual approach to systematic theology asserts that every theological interpretation is shaped by the social, cultural, and ethnic milieu of the persons engaged in its process.

- Select **one contextual theology**. Clearly identify and describe the contextual milieu that shapes its theological hermeneutic and how that milieu influences the theological interpretations that result.
- Select **one particular theologian from the contextual theology selected above**. Elucidate the key sources, methods, and hermeneutics used by that theologian in his/her work.
- Choose **one theological discipline engaged by the theologian selected above**. Articulate clearly one contextual interpretation of a theological discipline set forth by that theologian, and describe how that interpretation contributes to a transformative experience for *your faith community*.

Bibliography

- Bevans, Stephen B. *An Introduction to Theology in a Global Perspective*. Maryknoll: Orbis, 2009.
- Christiansen, Drew and Walter Grazer, eds. *And God Saw That It Was Good: Catholic Theology and the Environment*. Washington DC: US Catholic Conference, 1996.
- Cone, James. *A Black Theology of Liberation*. Maryknoll: Orbis, 2010.
- Brown Douglas, Kelly. *The Black Christ*. Maryknoll: Orbis, 1994.
- Elizondo, Virgilio. *Galilean Journey: The Mexican American Promise*. Maryknoll: Orbis, 2000.
- González, Justo L. *Mañana: Christian Theology from a Hispanic Perspective*. Nashville: Abingdon, 1990.
- Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1990.
- Isasi-Diaz, Ada Maria. *En La Lucha/ In the Struggle: Elaborating a Mujerista Theology*. Minneapolis: Fortress, 2004.
- Johnson, Elizabeth A. *Quest for the Living God*. New York: Continuum, 2007.
- Kärkkäinen, Veli-Matti. *Doctrine of God: A Global Introduction with an Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker, 2004.
- Nash, James. *Loving Nature: Ecological Integrity and Christian Responsibility*. Nashville: Abingdon, 1991.
- Rausch, Thomas P. *Systematic Theology: A Roman Catholic Approach*. Collegeville: Liturgical Press, 2016.
- Schaab, Gloria L. *Trinity in Relation: Creation, Incarnation, and Grace in an Evolving Cosmos*. Winona: Anselm, 2012.
- Williams, Delores S. *Sisters in the Wilderness: The Challenge of Womanist God-Talk*. Maryknoll: Orbis, 1993.

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**MASTER OF ARTS IN THEOLOGY AND MINISTRY
COMPREHENSIVE EXAMINATION QUESTIONS
SACRAMENTAL AND LITURGICAL THEOLOGY**

Provided by Dr. Mark E. Wedig, OP

1. As ministers it is possible to engage a “theology of the liturgy,” a “liturgical theology,” and a “sacramental theology” in our pastoral judgments and actions both at different occasions and simultaneously. Give examples of operating out of each of these approaches in the pastoral setting while defining, comparing and contrasting the concepts. Finally link theologians to these approaches and show how these methods have influenced the contemporary interpretation of worship in the Church.

Bibliography:

Irwin, Kevin W. *Liturgical Theology: A Primer*. Collegeville, MN: Liturgical Press, 1990.

Kavanagh, Aidan. *On Liturgical Theology*. Collegeville, MN: Liturgical Press, 1984.

Power, David N. *Sacrament: The Language of God's Giving*. New York, NY: Crossroad, 1999 (Chapters One and Two).

Vogel, Dwight W., ed. *Primary Sources of Liturgical Theology: A Reader*. Collegeville, MN: Liturgical Press, 2000.

2. Name and describe one of the reformed sacramental rites in your ecclesial tradition, delineating the fundamental structure of the rite in detail. Then delineate the historical development of liturgical practice in the case of that rite in Christian history and relate that history to the development of current reformed rite of that sacrament.

Bibliography:

Austin, Gerard. *The Rite of Confirmation: Anointing with the Spirit*. New York, NY/Pueblo, CO: 1985.

Bouley, Allen, ed. *Catholic Rites Today: Abridged Texts for Students*. Collegeville, MN: Liturgical Press, 1992.

Dallen, James. *The Reconciling Community: The Rite of Penance*. Collegeville, MN: Liturgical Press, 1986.

Kavanagh, Aidan. *The Shape of Baptism: The Rite of Christian Initiation*. New York, NY/Pueblo, CO: 1978.

Martos, Joseph. *Doors to the Sacred: A Historical Introduction to the Sacraments of the Catholic Church*. Triumph Books, 2001.

Rite of Christian Initiation of Adults: Study Edition. (Chicago: Liturgy Training Publications, 1988 or Collegeville, MN: Liturgical Press, 1988.)

Seasoltz, Kevin, ed. *Living Bread, Saving Cup.* Collegeville, MN: Liturgical Press, 1982.

Vorgrimler, Herbert. *Sacramental Theology.* Collegeville, MN: Liturgical Press, 1992.

And the liturgical books of other ecclesial traditions: for example

The Book of Common Prayer

The Lutheran Book of Worship

The United Methodist Hymnal: Book of United Methodist Worship

Presbyterian Church USA Book of Order (Worship)

3. Delineate how the Word of God is ministered in your ecclesial community. Is it lectionary-based or another method? Describe in detail. Then relate that approach to Fritz West's discussion and dilemma about the ministry of the Word of God in *Scripture and Memory*. Then discuss and give examples of the reformed developments of the lectionary in the Roman Catholic tradition or the Revised Common Lectionary. Finally show how contemporary reforms of the lectionary borrow from history but attempt to forge new avenues for liturgical practice.

Bibliography:

Adam, Adolf. *The Liturgical Year: Its History and its Meaning after the Reform of the Liturgy.* Collegeville, MN: Liturgical Press 1990.

Talley, Thomas J. *The Origins of the Liturgical Year.* Collegeville, MN: Liturgical Press, 1986.

Whalen, Michael D. *Seasons and Feasts of the Church Year: An Introduction.* New York, NY: Paulist Press, 1993.

West, Fritz *Scripture and Memory: The Ecumenical Hermeneutics of the Three-Year Lectionary,* Collegeville, MN: The Liturgical Press, 1997.

Revised 2010, Mark Wedig

**MASTER OF ARTS IN THEOLOGY AND MINISTRY
COMPREHENSIVE EXAMINATION QUESTIONS
MORAL THEOLOGY**

Provided by Dr. Christopher Jones

1. Discuss the “turn to the subject” in moral theology/Christian ethics during the 20th century and its implications for practical theology.
 - a) Describe the objective aspects of morality: law, the moral act, intrinsic evil, norms/principles, and society.
 - b) Describe the subjective aspects of morality: the person, freedom, conscience, virtue, grace, sin.
 - c) Explain how the focus changed from the objective to the subjective and why this change is important for Christian moral teaching and discernment today.

Bibliography: Start with items in **bold**.

Catechism of the Catholic Church. United States Catholic Conference, Inc. Libreria Editrice Vaticana, 1994, ##2258-2330. www.vatican.va/archive/ccc/index.htm.

Curran, Charles E. *The Catholic Moral Tradition Today: A Synthesis*. Washington, DC: Georgetown University Press, 1999.

Fletcher, Joseph. *Situation Ethics: The New Morality*, 2nd edition. Philadelphia, PA: Westminster Press, 1998.

Gustafson, James M. *Protestant and Roman Catholic Ethics: Prospects for Rapprochement*. Chicago, IL: University of Chicago Press, 1982.

Harrington, Daniel J., and James F. Keenan. *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. Lanham, MD: Sheed & Ward, 2005.

John Paul II. *The Splendor of Truth* [*Veritatis Splendor*]. Libreria Editrice Vaticana, 6 August 1993. http://www.vatican.va/edocs/ENG0222/_INDEX.HTM

Keenan, James F. *A History of Catholic Moral Theology in the Twentieth Century: From Confessing Sins to Liberating Consciences*. New York, NY: Continuum International Publishing Group, 2010.

Mahoney, John. *The Making of Moral Theology*. Oxford, UK: Clarendon Press, 1987.

Pinckaers, Servais. *The Sources of Christian Ethics*. Washington, DC: Catholic University of America Press, 1995.

2. Discuss how the church functions as an authority for the faithful concerning doctrine and morals in general and on a life issue in particular.
 - a) Describe how the Catholic magisterium exercises its teaching authority, what its method(s) are, and what difference(s) there are between the degrees of authority (full assent to, from the perspective of the magisterium, acceptable possible dissent).
 - b) Explain what, if any, influence collegiality among the bishops and the *sensus fidelium* enjoy in the “teaching office.”
 - c) Choose as a “test case” one of the morality of life issues (abortion, capital punishment, or euthanasia) and explain the essential moral considerations involved in that issue.
 - i. Through the lens of one method of practical theology, evaluate the life issue you have chosen by using a principal magisterial document. From a Roman Catholic perspective, critique the life issue from the viewpoint of *Evangelium vitae*.
 - ii. If you do not belong to the Roman Catholic tradition, critique through the lens of one method of practical theology the life issue from the viewpoint of teachings or documents from your own tradition.

Bibliography: Start with items in **bold**.

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_____. *By What Authority?: A Primer on Scripture, the Magisterium, and the Sense of the Faithful*. Collegeville, MN: Michael Glazer Books/Liturgical Press, 2003.

Hutter, Reinhard and Theodor Dieter, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals*. Grand Rapids, MI: Eerdmans Publishing Group, 1998.

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Sullivan, Francis A., SJ. *The Magisterium: Teaching Authority in the Catholic Church*. Eugene, OR: Wipf & Stock, 2002.

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Wildes, Kevin Wm., and Alan C. Mitchell, eds. *Choosing Life: A Dialogue on Evangelium vitae*. Washington, DC: Georgetown University Press, 1997.

3. Discuss the development and insights of Catholic Social Tradition and one of the major theological critiques of society during the 20th century. *Focus the discussion with the critique of your choosing.*
 - a) Describe the essential elements of the Catholic Social Tradition from Pope Leo XIII to Pope Benedict XVI.
 - b) Choose one contextual critique of society (Latin American liberation theology; feminist, *mujerista* and/or womanist theologies; or theologies based on sexual diversity) and explain its essential elements.
 - c) By way of one method of practical theology, illustrate how the Catholic Social Tradition either supports or fails to support the critique you have chosen.

Bibliography: Start with items marked in **bold**.

N.B. The statements and social encyclicals of popes Leo XIII to Benedict XVI can be found on the Vatican website, “Papal Archives”, www.vatican.va/holy_father/index.htm and “Pontifical Council for Justice and Peace”, http://www.vatican.va/roman_curia/pontifical_councils/justpeace/index.htm.

Curran, Charles E. *Catholic Social Teaching 1891-Present: An Historical, Theological and Ethical Analysis*. Washington, DC: Georgetown University Press, 2002.

Dorr, Donal. *Option for the Poor*, revised edition. Maryknoll, NY: Orbis Books, 1992.

DeBerri, Edward P., James E. Hug, Peter J. Henriot, and Michael J. Schultheis. *Catholic Social Teaching: Our Best Kept Secret*, revised/4th ed. Maryknoll, NY: Orbis Books, 2003.

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Kammer, Fred, SJ. *Doing Faithjustice: An Introduction to Catholic Social Thought*, revised ed. Mahwah, NJ: Paulist Press, 2004.

Massaro, Thomas. *Catholic Social Teaching and United States Welfare Reform*. Collegeville, MN: Liturgical Press, 1998.

Mich, Marvin L. Krier. *Catholic Social Teaching and Movements*. Mystic, CT: Twenty-Third Publications, 1998.

Nothwehr, Dawn. *That They May Be One: Catholic Social Teaching on Racism, Tribalism, and Xenophobia*. Maryknoll, NY: Orbis Books, 2008.

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana, 2004.
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Special topics/context-based theologies:

Latin American Liberation Theology

Althaus-Reid, Marcella, Ivan Petrella, and Luis Carlos Susin, eds. *Another Possible World: Reclaiming Liberation Theology*. Norwich, UK: SCM-Canterbury Press, 2007.

Dussel, Enrique D. *Beyond Philosophy: Ethics, History, Marxism, and Liberation Theology*. Lanham, MD: Rowman & Littlefield, 2003.

Ellacuría, Ignacio, and Jon Sobrino. *Mysterium liberationis: Fundamental Concepts of Liberation Theology*. Maryknoll, NY: Orbis Books, 1994.

Gutierrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Norwich, UK: SCM-Canterbury Press, 2001.

Gutierrez, Gustavo. *We Drink from Our Own Wells*, 20th anniversary ed. Maryknoll, NY: Orbis Books, 2003.

Sobrino, Jon. *No Salvation Outside the Poor: Prophetic-Utopian Essay*. Maryknoll, NY: Orbis Books, 2008.

Schubeck, Thomas. *Liberation Ethics: Sources, Models, and Norms*. Minneapolis, MN: Fortress Press, 1993.

Feminist, Mujerista, and Womanist Theologies

Albrecht, Gloria. *Hitting Home: Feminist Ethics, Women's Work, and the Betrayal of "Family Values."* New York, NY: Continuum International Publishing Group, 2002.

Aquino, Maria Pilar, Maria Jose Rosario-Nunes, ed. *Feminist Intercultural Theology: Latina Explorations for a Just World*. Maryknoll, NY: Orbis Books, 2007.

Copeland, M. Shawn. *Enfleshing Freedom: Bodies, Race, and Being*. Minneapolis, MN: Fortress Press, 2009.

Copeland, M. Shawn, ed. *Uncommon Faithfulness: The Black Catholic Experience*. Maryknoll, NY: Orbis Books, 2009.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick, SJ, eds. *Feminist Ethics and the Catholic Moral Tradition*. Mahwah, NJ: Paulist Press, 1996.

Daly, Louis K., ed. *Feminist Theological Ethics*. Louisville, KY: Westminster John Knox Press, 1994.

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Hayes, Diana L., and Cyprian Davis, eds. *Taking Down Our Harps: Black Catholics in the United States*. Maryknoll, NY: Orbis Books, 1998.

Isasi-Diaz, Ada Maria. *En La Lucha/In the Struggle: elaborating a mujerista liberation theology*, 10th anniversary ed. Minneapolis, MN: Fortress Press, 2004.

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Traina, Cristine L. H. *Feminist Ethics and the Natural Law: the End of the Anathemas*. Washington, DC: Georgetown University Press, 1999.

Theologies of Sexual Diversity

Countryman, L. William. *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today*, revised ed. Minneapolis, MN: Fortress Press, 2007.

Curran, Charles E., and Richard A. McCormick, SJ eds. *Dialogue About Catholic Sexual Teaching* (Readings in Moral Theology 8). Mahwah, NJ: Paulist Press, 1993.

Farley, Margaret A. *Just Love: A Framework For Christian Sexual Ethics*. New York, NY: Continuum International Publishing Group, 2006.

Jung, Patricia Beattie and Aana Vigen, eds. *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics*. Champaign, IL: University of Illinois Press, 2010.

Jung, Patricia Beattie, and Joseph Andrew Coray, eds. *Sexual Diversity and Catholicism: Toward the Development of Moral Theology*. Collegeville, MN: Lit. Press, 2001.

Jung, Patricia Beattie, and Ralph Smith, eds. *Heterosexism: An Ethical Challenge*. Albany, NY: State University of New York Press, 1993.

Kelly, Kevin. *New Directions in Sexual Ethics: moral theology and the challenge of AIDS*. Washington DC: Chapman, 1998.

Ryan, Maura A., and Brian F. Linnane, SJ, eds. *A Just and True Love: Feminism at the Frontiers of Theological Ethics*. Notre Dame, IN: University of N. Dame Press, 2007.

Salzman, Todd A., and Michael G. Lawler. *The Sexual Person: Toward a Renewed Catholic Anthropology*. Washington, DC: Georgetown University Press, 2008.

Revised May 2010
Iozzio and Sunshine

APPENDIX E

List of Courses and Descriptions for the MA in Practical Theology and Ministry Degree Program

552 Method in Practical Theology (3 credit hours) This course, required of all students in the Master of Arts in Practical Theology program, helps them make essential connections between theology and ministry. A selection of foundational methods in practical theology will introduce the relationship between the descriptive, historical and systematic tasks of theology. In addition to this, skills for theological reflection, critical description of ministry, and the strategic role of theology will be established.

600 Torah (3 credits) An historical-critical study of the Pentateuch in the light of literary, historical, theological, and archaeological research on the Old Testament and its environment.

601 Synoptic Gospels and Acts (3 credits) A study of the influences to the crystallization of the primitive Christian catechesis; development of the gospel literature in the different Christian communities; overview of the characteristic theologies of Matthew, Mark, and Luke.

605 Johannine Literature (3 credits) An analysis of the last gospel with special concern for its unique theology and the role of the Beloved Disciple as founder of the community with its emphasis on the faith commitment to the Lord and the love of the brethren.

608 Dominican Spirituality: Medieval and Modern (3 credits) An introduction and overview of the sources and development of Dominican spirituality, this course will analyze the fundamental structures of this spirituality, and survey its evolution through the hermeneutical analysis of the primary sources. Special attention will be given to the contemporary situation of Dominican spirituality and the resources it offers to contemporary cultures.

609 Introduction to Systematic Theology (formerly 511) (3 credit hours)
An overview of the history of the study of theology, an introduction to the major concerns and authors in the main areas of contemporary theology, and an introduction to the methods of theological research is provided by this course. It is required of all students in the M.A. in Practical Theology.

610 Prophetic Literature (3 credits) A study of the origin and development of the prophetic movement in Israel and its relationship to other prophetic movements in the ancient Near East; analysis of the prophetic books of the Old Testament and the role of the prophets. Major emphasis will be on the prophets from the eighth to the sixth centuries. Formerly THE 535.

611 Pauline Literature (3 credits) An analysis of the genius of Paul as seen in his letters, with an emphasis on Paul, the founder of Churches, the missionary, his Jewishness, and his anthropology which gave birth to the Christian Church of the Gentiles.

612 Wisdom Literature (3 credits) A study of the Wisdom Books of the Old Testament with emphasis on an examination of the position and limits of Wisdom within the message of the Bible; also, an investigation of the wisdom tradition as it extends into the New Testament.

615 Dominican Theologians in the 20th Century (3 credits) This course studies the dramatic renewal and resurgence of the Dominican Order throughout Europe and many parts of the world and will focus on the major figures who define these eras: La Grange, Chenu, Congar, and Schillebeeckx. The goal of this course is an immersion in the invaluable 20th century Dominican sources of theology and philosophy, and a greater appreciation of the role of Dominican thought in developing the new self-understanding of the church and its mission that emerges at Vatican II.

616 Prudential Reasoning and the OP Moral Tradition (3 credits) The Dominican tradition of growth and development in the spiritual life figures prominently in the development of a moral theology of prudential reasoning and the virtues that encompass the breadth of Christian theology and its openness to the insights of other religious and philosophical traditions. This course will explore the Dominican undercurrents in the contemporary return to virtue theory and its implications for the moral and spiritual growth of the person in community and the community in society.

620 Supervised Ministry I (3 credit hours) One of the two required courses in ministry for the M.A. in Practical Theology. Participation in a semester-long Immersion Project in ministerial setting with an intentional learning community; a presentation of outcomes and process; a group assessment and one on one assessment with Director of Ministerial Formation.

621 Supervised Ministry II (3 credit hours) Supervision in ministerial setting with a focus on ministerial competencies, assessment of pastoral care skills and Theological reflection methods.

626 Historical Books (3 credits) An analysis of the historical books to explore the influence these writings had on Israel's self-understanding and the role that this biblical material has had in Christian belief. The theological importance of these books for messianic expectations and the promise to David will be related to the understanding of who Jesus was as the Son of David.

628 Deutero-Pauline and Early Catholic Letters (3 credits) A study of "letters" attributed to Paul but regarded by many today as having different authors, namely, 2 Thessalonians, Colossians, Ephesians, 1 & 2 Timothy, Titus, Hebrews, and of later literature 1 & 2 Peter, James, and Jude. The concept of pseudepigraphy in the ancient world. The relation between (a) 1 and 2 Thessalonians, (b) Colossians and Ephesians, and (c) Jude and 2 Peter.

635 Ecclesiology: The Mystery of the Church (3 credits) An examination of the foundations for ecclesiology in the New Testament and its development in different Christian traditions with a view of the kerygmatic, sacramental, and charismatic dimensions of the Church. Church life, structure, and mission will also receive attention.

636 Christology (3 credits) An examination of the New Testament foundations for Christology and of doctrinal developments in the tradition of the Church. Attention will also focus on contemporary issues in Christology including methodology and the meaning of incarnation.

637 The Christian God and the Human Response (3 credits) A study of the Christian God as Trinity and the human response to this revelation. Foundations and developments in Trinitarian theology will receive considerable attention. The course will also consider the nature and destiny of humankind considered in relation to the Triune God; special references to secularization and faith in God.

638 Theology of Ministry (3 credit hours) This course will examine the evolution of Christian ministry spanning from biblical times through the present. Attention will be given to the characteristics and foundations of ministry, the theology of priestly ministry, the theology of lay ministry, and the ecclesiologies and theologies of revelation and grace that undergird different theologies of ministry. Consideration will also be given to the model and method for reflection in ministry.

641 Liturgical Time and Prayer (3 credits) The nature of liturgy as source and summit of the Church's life. Special attention will be given to: general forms of Christian prayer; the development of structured daily prayer (especially Liturgy of the Hours); and the history and meaning of the liturgical year. Some discussion of the relationship between liturgical time and liturgical environment (especially art and architecture).

642 Sacramental Theology (3 credits) A look at Christian sacraments from the perspective of religious experience and symbol; Christ, the primordial sacrament, the Church as sacrament, and a theological-liturgical-historical examination of each sacrament.

643 Rites of Christian Initiation (3 credits) An in-depth study of Baptism-Confirmation and Eucharist as sacraments of full initiation into Christian life. Evolution and current thought on these sacraments. Discussion of the Rite of Christian Initiation of Adults.

644 Issues in Ecumenism (3 credits) An examination of the ecumenical movement and its importance for Christian unity. Ecclesiological models as well as classical doctrinal conflicts will be the subject of investigation as various ecumenical dialogues (both multilateral and bilateral) are considered.

645 Salvation, Eschatology and Hope (3 credits) An examination of the traditional place of eschatology in dogmatics (death, judgment, heaven, hell) and its relationship to soteriology, atonement and *parousia*. Attention will be given to the role of eschatology and hope in contemporary theologies and its significance for preaching.

646 Pneumatology, Grace and the Christian Life (3 credits) An examination of the theology of the Holy Spirit with reference to the order of salvation, theologies of grace, charism and gifts. Attention will be given to the differences in Catholic, Protestant, and Orthodox approaches with an emphasis on changing models of understanding the work of the Holy Spirit and its relationship to theological anthropology.

647 New Trends in Moral Theology (3 credits) This course will examine new theories and applications of moral theology and Christian ethics to contemporary concerns. Attention will be given to the return to virtue ethics, the ongoing debate between proportionalism and deontology, and the use of Scripture as the primary guide of moral theology.

651 History of Christian Thought (3 credits) An examination of the significant moments in the development of Christian intellectual life with an emphasis on paradigm shifts in the theological and philosophical discourse. Five periods will be subject of inquiry: Patristic, Medieval, Reformation, Renaissance, Modern. For each period students will be introduced to the predominant mode of theological reflection, its perceived foundations, its doctrinal focus, and the diversity and debates which were engendered.

652 Critical Issues in Bioethics (3 credits) This course will examine some of the major debates in contemporary bioethics. The focus will be on theoretical as well as practical issues.

653 Classics in Bioethics (3 credits) This course will examine the historical development of the discipline of bioethics from its roots in the pilgrim hospices of the medieval period through the rise of 'modern' hospitals to high tech medical practices. This history shows that systematic reflection on the ethical value of medical intervention depended on deontological and casuist reasoning. Attention will be given especially to the key authors of the Roman Catholic and Protestant denominations: John Ford and Gerald Kelley, Richard McCormick, Kevin O'Rourke, Joseph Fletcher, James Gustafson, and Paul Ramsey.

655 Principles of Christian Morality (3 credits) Fundamental questions regarding the person from a moral theological viewpoint; the meaning of freedom, knowledge, and conscience with the totality of person and the basic sources of morality.

656 Catholic Social Thought (3 credits) An examination and evaluation of the teachings on major social issues in the papal encyclicals, conciliar documents, and Episcopal pronouncements from Leo XIII to the present day. Formerly THE 538.

658 Death and Dying: Theology and Ministry (3 credits) This course will examine recent theology of death and dying, and relate to the ministry of chaplains, pastors, and educators.

659 Pastoral Care and Human Sexuality (3 credits) An inter-disciplinary, inter-personal and cross-cultural exploration of goals, dynamics, and skills as they affect ministries relating to issues of human sexuality, i.e., goals-ethics-moral foundations; definitional-developmental perspectives; sexual issues within congregations; male-female relationships, etc.

660 Pastoral Care and Cross-Cultural Counseling (3 credits) An exploration of the literature and practices in pastoral theology of counseling cross-culturally. Issues of mission and globalization will be explored, as well as a definition of culture that prepares participants to offer care within and between cultures of a congregation.

661 The Gospel and Conflict in the Church (3 credits) A study of conflict in biblical and theological traditions and implications for a contemporary parish or congregation. Attention will be given to the theological, pastoral, and social origins of conflict within the church.

662 Liberating Theologies (3 credits) This study of the major writings of contemporary Latin American, African, feminist, and African-American liberation theologians explores the implications for social ministry within the contemporary church.

663 Pastoral Care Ethics (3 credits) This course presents issues related to professional functioning in a pastoral context. Issues of power abuse, sexual abuse, financial mismanagement, etc., will be explored in the context of moral theology and professional ethics.

664 Theology of Evangelization (3 credits) An exploration of models of evangelization and mission activity from an historical and theological perspective to discover effective models of ministry at home and abroad.

665 Historical Resolutions in Moral Theology (3 credits) This course will examine the historical development of the discipline of moral theology through the causes of debates and the vigorous exploration of resolutions. Attention will be given to the influence of the great thinkers, how their influence is still prevalent, and whether their influence is still valid.

687 Synthesis Project Seminar (1 credit) This course is designed as a 1-credit tutorial that will provide a comprehensive review of practical theological methodologies, including perspectives and approaches contextualized by gender, race, ethnicity, and economic status, and theologically discerning accompaniment to students working on their Synthesis Project as one element of the Capstone Process in the Master of Arts in Practical Theology and Ministry Program.

699 Thesis Research (3 credits) This is a research in-residence or continuous registration for all departments/schools offering graduate programs.

701 Independent Studies (1-3 credits) A faculty member will direct a student in individual research with the approval of the Chair.

705 Hebrew Scriptures (3 credits) A course including specialized topics in Old Testament, designed for students who have completed courses in the areas of prophetic literature, Torah, wisdom literature, and historical books.

706. New Testament Exegesis (3 credits) A course including specialized topics in New Testament, designed for students who have completed courses in the areas of Synoptic Gospels, Johannine literature, Pauline theology, and Deutero-Pauline and Early Catholic letters.

707 New Testament Christology (3 credits) An examination of the manner in which a modern systematic theologian develops a Christology based on the New Testament, with detailed attention to key New Testament passages cited by the author.

708 Advanced Liturgical Preaching (3 credits) An advanced study of the theology of preaching within the context of the tradition of the church and its place in contemporary worship. Methods, content, and various contexts will be examined to enrich the student's preaching ability.

709 Topics in Liturgy and Sacraments (3 credits) Selected topics of contemporary interest in liturgical and sacramental theology.

710 Topics in Systematic Theology (3 credits) Specialized topics of interest to Faculty/Students.

711 Topics in Moral Theology (3 credits) This course will examine issues of contemporary import and their presumable resolutions.

712 Topics in Bioethics (3 credits) Selected topics in contemporary health care that challenge persons in ministry to search for ethical behaviors.

713 Topics in Pastoral Ministry (3 credits) Topics of interest to Faculty/Students.

715 Life, Times and Thought of Thomas Aquinas (3 credits) An introduction to the theology of St. Thomas Aquinas, this course presents the major themes of Thomistic thought in the historical and intellectual milieu in which they emerged and his significance of contemporary theology and pastoral practice will be explored.

725 Dominicans and their Patronage of the Arts (3 credits) This course will examine the historical, theological and religious factors that contributed to the unique patronage of Dominican houses that sponsored some of the most important images in Western history. Masaccio, Fra Angelico, da Vinci, Michelangelo, El Greco, Murillo, Rubens, Rouault, Chagall, Picasso, Matisse, Le Corbusier collaborated with the friars, nuns and sisters to create a sacramental iconology. The sponsorship and the images themselves together reveal a Dominican aesthetic spirituality.

727 Dominican Women Through the Ages (3 credits) This course will study the development and contribution of the “second and third orders” of the Dominican movement. The Dominican movement can be characterized by a profound commitment to prayer, contemplation and direct service to the poor and neglected members of the world and the course will examine the change and expansion of these movements during the Counter-Reformation and Baroque period in Western Europe with attention to the transition to America and the unique historical development of Dominican women in the United States in 19th and 20th century.

729 Continuing Registration (1 credit) Continuing registration is required to maintain active student status if the student is not registered for course work in a given semester.

APPENDIX F

APPLICATION FOR MA-PTRM COMPREHENSIVE EXAMS

BARRY UNIVERSITY
COLLEGE OF ARTS & SCIENCES
DEPARTMENT OF THEOLOGY & PHILOSOPHY

STUDENT'S NAME: _____

ADVISOR'S NAME: _____

SEMESTER FOR COMPS: _____

CORE COURSES COMPLETED: YES _____ NO _____

If NO, indicate the semester in which core courses will be completed

ELECTIVE COURSES COMPLETED: YES _____ NO _____

If NO, indicate the semester in which elective courses will be completed

SYNTHESIS SEMINAR COMPLETED: YES _____ NO _____

If NO, indicate the semester in which the seminar will be completed

Seminar Professor: _____

If applying for comprehensive exams in the fall semester, this form should be filled out by the student and e-mailed to the faculty member scheduling comprehensives (jpadilla@barry.edu) no later than April 15th of the Spring semester preceding.

If applying for comprehensive exams in the Spring semester, this form should be filled out by the student and e-mailed to the faculty member scheduling comprehensives no later than November 15th of the Spring semester preceding.