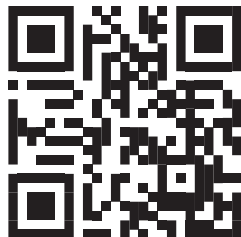


[WWW.OST.EDU](http://WWW.OST.EDU)



# OBLATE SCHOOL OF THEOLOGY



Tel (210) 341-1366  
Fax (210) 341-4519

The statements set forth in this catalog are for informational purposes only and are not intended as a basis of a contract between a student and Oblate School of Theology. The School reserves the right to change provisions in this catalog without notice. Any student whose program is interrupted by an absence of one year or more may incur the obligation of meeting changed requirements as printed in the current catalog.

## Student Nondiscriminatory Policy

In administering its affairs, the School shall not discriminate against any person on the basis of gender, race, creed, color, national or ethnic origin, age, sexual orientation, disability, or any other inherent personal characteristics protected by law except when moral or religious behaviors are in contradiction to the School's values and ethos.

## PRESIDENT'S MESSAGE

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Oblate School of Theology enjoys a long and a rich history. Founded as a tiny school on a hill outside the city of San Antonio more 100 years ago, it has grown up along with the city. Today the San Antonio metropolitan area numbers over two million persons and Oblate School of Theology sits near its geographic center. Like San Antonio, it too has grown. A hundred years ago Oblate School of Theology was a small enclosed Scholasticate training only Oblate seminarians. Today it still trains seminarians for ordination, more in fact than it ever did before, but those seminarians today come from all over Texas, from all over the United States, from various countries around the world, and they share classrooms with lay students who too are preparing for ministry in the Church.



Inside all of this growth and change, Oblate School of Theology has remained solidly rooted in its original mission. It is still concerned with reaching out in a special way to the poor; it is still concerned about creating new church life and not just in sustaining what is; it is still concerned about who is falling through the cracks in our society; and it is still concerned with giving witness to simplicity of life.

The words that undergird the charism of the Missionary Oblates of Mary Immaculate also undergird the ethos of the Oblate School of Theology: Oblates are missionaries for the poor, particularly sensitive to the struggles of those who are being excluded, all the while trying to witness to simplicity of life.

This catalog provides the details of our mission – education, form, and renew men and women to “preach the gospel to the most abandoned.” This aspect of the Oblate Charism is at the heart of what we do. Study at OST involves the works of faith – prayer, Eucharist, research, reflection. It involves a total and complete immersion in the Christian way of life, together with the entire Church. I encourage you to take advantage of all the opportunities you find here. We work so that women and men, religious and diocesan seminarians, Christians from all traditions come to know one another and build up the Church together.

Those who spread the gospel, who continue Jesus’ saving work, will have to do healing work so peace can be found. This is the work of the Kingdom. And its difficult work. Preaching to the most abandoned calls for seeing the gospel through the eyes of the poor, a challenge to those who rich; an opportunity for everyone to live faith and accomplish ministry in new ways.

Welcome to this place of faith and scholarship. We are proud of our past and confident in our future. Join us!

Scott Woodward, DMin

President



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## MISSION

Inspired by the charism of the Missionary Oblates of Mary Immaculate, Oblate School of Theology educates, forms, and renews men and women to “preach the Gospel to the most abandoned.”

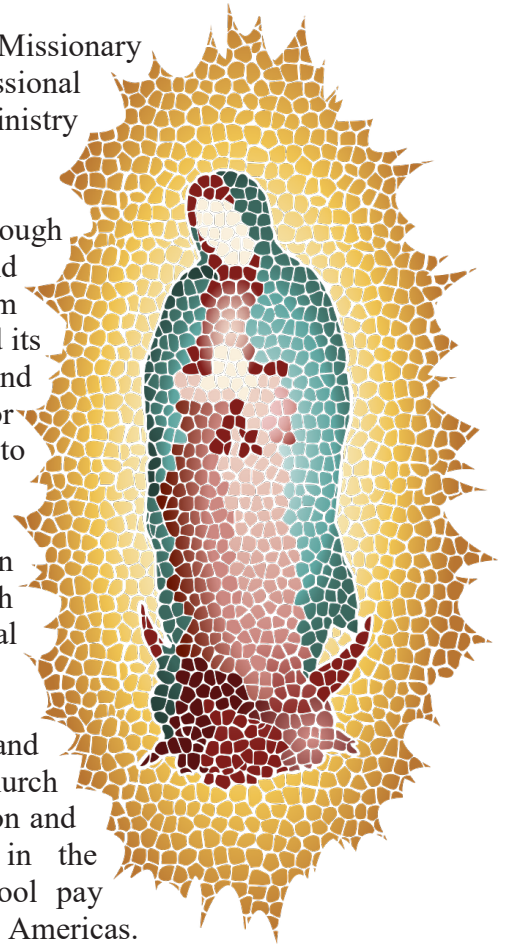
## STATEMENT OF PURPOSE

Oblate School of Theology, founded and sponsored by the Missionary Oblates of Mary Immaculate, is a Catholic graduate and professional school which provides education for the church’s mission and ministry in the world.

The institution prepares persons for pastoral ministry through academic study and supervised practice. Through degree and certificate programs, the School strives to educate and form candidates for priestly ministry as well as lay ministries. Beyond its Master’s level degrees, the School offers both academic and professional doctoral degrees, as well as opportunities for professional continuing education and personal spiritual renewal to those serving in the church, society, and the academy.

Oblate School of Theology models and fosters collaboration in ministry. It accomplishes its mission in cooperation with formation communities and other ecclesial and societal institutions.

The pastoral orientation of the School requires practical and reflective engagement with the multi-cultural, global reality of church and society. Drawing upon Oblate School of Theology’s location and historical dedication to the Mexican-American presence in the Southwest, the learning, teaching, and research of the School pay particular attention to the diverse and rich Hispanic reality of the Americas.



## HISTORY

The Missionary Oblates of Mary Immaculate came to Texas in 1849, at the urgent request of Texas' first Roman Catholic Bishop, to preach Christ's message and to serve the People of God, especially the poor and marginalized.

Oblate School of Theology was founded in San Antonio in 1903 as the San Antonio Philosophical and Theological Seminary. The School's initial goal and mission was to educate young men to serve as Oblate missionaries in Texas, New Mexico, Louisiana, Mexico and the Philippines.



Today, Oblate School of Theology prepares men for priesthood from many dioceses across the United States and a number of religious communities. Roman Catholic men and women and those from other Christian traditions are present on campus as the School also prepares men and women religious as well as laity from Catholic and other Christian traditions for a variety of ministries.

The early spirit and motivation of the pioneering missionaries to be of service to the church in the cultural context where faith is lived and expressed is still a driving force for Oblate School of Theology. It understands preparation for mission and ministry as the actual integration of pastoral experience and theological study.

In 1981, Oblate School of Theology began the Ministry to Ministers program. The program is a four month intensive spiritual and theological sabbatical experience for priests and religious men and women who have been in ministry for a number of years. The Lay Ministry Institute opened its doors in 1982, and the Instituto de Formación Pastoral in 1985. These two programs prepare candidates theologically and spiritually in certificate programs for pastoral lay ministry. In 1992, the Oblate School of Theology assumed the responsibility for the Oblate Renewal Center (formerly Casa San José). Through its facilities, the Center offers a variety of programs to respond to the needs of the local church.

The School recognizes the many ethnic groups present in the Southwest and the United States as a whole, reflecting the reality of the world church. In the Southwest, understanding ministry within its proper cultural context is particularly relevant to the Mexican-American community and heritage. There are distinct challenges, for example, of the Mexican-American in predominantly Anglo-American institutions as well as those of the Anglo-American preparing for ministry to predominantly Mexican-Americans. The school's programs utilize the Hispanic cultural environment of San Antonio to learn from and to prepare students to minister effectively among peoples of diverse cultural backgrounds.

In addition to a commitment to the Hispanic/Latino population, Oblate School of Theology has opened its doors to a diverse student population from all over the world. The school also is a center where students from a number of religious denominations complete a degree in theology and ministry.



## THE CAMPUS

Oblate School of Theology is located in San Antonio, Texas, a city of rich cultural heritage. The Gayle and Tom Benson Theological Center houses the business offices, classrooms, a large lecture hall. The beautiful grounds including the Merium Study Garden provide ample space for enjoying the outdoors and finding a quiet place for study and reflection. A large swimming pool is available during the warm months of the year.

**The Donald E. O’Shaughnessy Library (DEOL)** is a resource center that acquires materials in those areas which relate to the curriculum and programs of Oblate School of Theology (OST), as well as materials designed for scholarly research in theological subject fields, and organizes those materials for efficient intellectual and physical retrieval.

Through the provision of its collection development and database subscriptions, DEOL provides for the informational needs of the students, faculty, administration, and staff of the School in matters relating to the performance of their functions at OST.

To assist students, it serves in obtaining access to informational resources which are not a part of its collection, the Library participates in resource- sharing activities in both a local and a national level, including the utilization of computerized bibliographic services.

The Donald E. O’Shaughnessy Library holds approximately 85,000 plus volumes in its 17,000 square-foot facility, which consists of three floors in its west wing and three floors in its north wing.



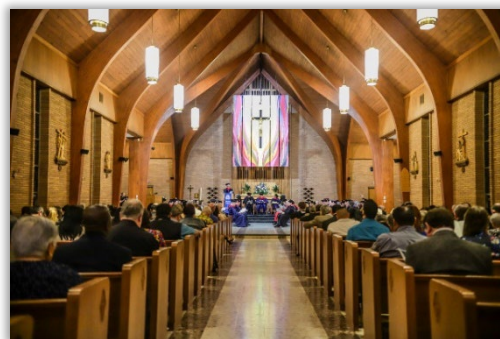
The north wing consists of the main entrance, the circulation desk, a patron-resource center, and reading area. The second and third floors house the circulating collection. Study areas throughout the library are also available.

The west wing of the library houses the Periodical Reading Room that displays about 400 scholarly and popular journals and periodicals. This floor also holds special collections that feature items such as thesis/ dissertations of our faculty and alumnae, the Loeb Classic Library, Penguin Classics, and other artifact- specific collections.

This wing also holds the reference room that is rich in research materials geared and maintained for the theology student and research scholar. The area holds biblical commentaries, dictionaries, and concordances. The Fathers' Room houses collections specific to the writings of the Fathers of the Church, like the Latin and Greek Migne Collections, and the Sources Chretiennes. The Basement in this wing houses religion/theology bound journals like Acta Apostolicae Sedis, American Catholic Studies Journal, Aztaln: Journal of Chicano Studies, Biblical Interpretation to mention a few.

Aside from the main library building the DEOL houses other libraries on the campus of Oblate School of Theology. These libraries include the Archives Library, Special and Rare Book Library, and an Offsite Library. The Lebh Shomea Project entails incorporating the library holdings at the Oblate Lebh Shomea House of Prayer in Sarita, Texas into the DEOL catalog. The DEOL doors are open to the local community as well as researchers. These patron groups may apply for library privileges.

**The Immaculate Conception Memorial Chapel**, which has seating for 400 persons, stands prominently on the campus. The Lourdes Grotto and Shrine of Our Lady of Guadalupe are located on the adjoining tree-shaded park area.



**The Pat Guidon Center for Continuing Education**, houses the Ministry to Ministers Sabbatical Program and provides additional housing for guests for the School.

The 50,000 square-foot Oblate Renewal Center (ORC) is a conference, workshop and retreat center that accommodates individuals or groups of up to 120. The facilities include three conference rooms, smaller breakout rooms, library, classrooms and 60 bedrooms (either single or double occupancy) with private bath. The spacious dining room with its bay windows framing the beautiful tree-studded campus and grand foyer entrance enhance the sense of connectedness to the natural surroundings. The St. Joseph's Chapel is the Renewal Center's main worship space. The

adjoining Lourdes Grotto and Tepeyac Shrine has a chapel, and the Immaculate Conception Chapel at Oblate School of Theology is also available for larger groups' worship needs.



**The Whitley Theological Center (WTC)** is located directly east of the main building, now known as the Benson Theological Center. The WTC houses a 400-seat conference area, five high technology classrooms and a new student lounge. A parking area is located directly behind the WTC.

**The Gayle and Tom Benson Theological Center (BTC)** is the main OST administration building which was rededicated on May 24, 2013 and renamed in honor of Gayle and Tom Benson, HOMI. The building is referred to as the Benson Theological Center, or BTC.

The OST Dean's Residence Hall is the newest residence hall constructed on the Oblate School campus for short and long term residence students, guests and adjunct faculty.

## **RELATED INSTITUTIONS**

**Lebh Shomea** (which means a listening heart) is a House of Prayer sponsored by the Oblate Missionary of Mary Immaculate located on a ranch near Sarita, Texas. It provides the opportunities for retreats, a directed reading course, and guidance in spiritual direction. Oblate School of Theology students may, with the approval of the Academic Dean and the Director of Lebh Shomea, fulfill a limited amount of course work in spirituality at the center. For information, write or call:

### **Lebh Shomea House of Prayer**

P.O. Box 9

Sarita, Texas, 78385-0009

Telephone: (361) 294-5369

Fax: (361) 294-5791

## ACCREDITATION AND MEMBERSHIP IN PROFESSIONAL ASSOCIATIONS

Oblate School of Theology was incorporated under the laws of the State of Texas, April 18, 1950. The School is listed by the U.S. Department of Education as an accredited institution of higher education. It is approved by the Texas Workforce Commission (formerly part of the Texas Education Agency) for the training of persons receiving Veterans Administration benefits under the provisions of Section 1775, Chapter 36, Title 38, United States Code, and by the Department of Homeland Security, for non-quota foreign students. The School is authorized under Federal law to enroll non-immigrant foreign students.

Oblate School of Theology is accredited by:

- Commission on Accrediting of the Association of Theological Schools in the United States and Canada. The following degree programs are approved by the Commission on Accrediting: Master of Divinity, Master of Arts in Pastoral Ministry, Master of Arts (Theology), Master of Arts (Spirituality), Doctor of Ministry, and Doctor of Philosophy (Spirituality) degrees. Approved for a Comprehensive Distance Education Program. Commission contact information:



10 Summit Park Drive  
Pittsburgh, PA 15275  
Telephone: (412) 788-6505  
Fax: (412) 788-6510  
Website: [www.ats.edu](http://www.ats.edu)

Oblate School of Theology holds membership in the following professional associations:

- American Association of Collegiate Registrars and Admissions Officers
- Association for Theological Field Education
- Council of Southwestern Theological Schools
- Higher Education Council of San Antonio
- Midwest Association of Theological Schools
- National Association of Colleges and University Business Officers
- National Association of Foreign Student Advisors
- National Catholic Educational Association
- United Colleges of San Antonio

# GENERAL INFORMATION



## **ADMISSIONS AND REGISTRATION**

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### **Master of Arts Degree-Seeking Students**

Persons seeking admission to Oblate School of Theology should have satisfactorily completed a bachelor's degree from a regionally accredited college or university. For students from other countries the following would be accepted as equivalent: a post-secondary baccalaureate degree awarded for academic study; a degree higher than the post-secondary baccalaureate degree awarded for academic study; or for Master of Divinity applicants educated in seminaries outside the United States or Canada, completion of all philosophical studies necessary for admission to theological education in their home country.

Eighteen-credit hours of undergraduate philosophy/religious studies, including PL 4323 History and Method of Christian Thought and RS 4101 Reading the Bible, or their approved equivalents, are required before beginning graduate theology.

Admission for priestly ordination in the Roman Catholic Church is governed by the requirements of the Program of Priestly Formation as well as those of Oblate School of Theology. A limited number of mature applicants who do not hold an undergraduate degree may, unless applying for the Master of Arts degree, be admitted to the School on the basis of extensive noncredit theological studies and experiences in ministry. Such studies and experiences must be demonstrated to have led to knowledge and skills equivalent to those of persons with baccalaureate degrees. The Academic Dean will determine the eligibility of these special students.

The Admissions Committee reserves to itself the right to admit or deny entrance to any applicant. Admission to graduate study does not imply admission to candidacy for a graduate degree. Application forms and instructions may be obtained from the Office of Admissions or on the School's website. The applicant's file becomes the property of the School once an admissions decision has been made.

#### **Deadlines for Masters Programs applications are:**

Fall Semester    June 30  
Winter/Spring    November 30  
Summer            April 30

Address all correspondence to the following: **Office of Admissions/Registrar's Office**  
285 Oblate Drive  
San Antonio, TX 78216  
E-mail address: [registrar@ost.edu](mailto:registrar@ost.edu)

## General Requirements for Admission

Students applying for degree-seeking status at the master's level must fulfill the general requirements for admission to the Oblate School of Theology and any special requirements for admission to a particular degree program.

### 1. Application

Complete the online application and submit with the application fee. This fee is non-refundable. (See Tuition/Fees Sheet for current price.)

### 2. Official Transcripts

Submit official transcripts from all colleges attended, undergraduate and graduate, reflecting degree(s) conferred from accredited U.S. institution or equivalent training at an institution outside the U.S. sent directly to OST. Student copies and unofficial transcripts are not acceptable.

### 3. Goals and Objectives

A statement regarding the applicant's intent for pursuing graduate theology.

### 4. Biographical Information

A brief biography giving the genesis of commitment to theological studies

### 5. Recommendations

Three online recommendations, on forms provided by Oblate, attesting to the candidate's religious, moral, and intellectual qualifications for ministry:

- One from someone in authority within the applicant's denominational structures verifying his/her good standing;
- One from someone who is qualified to attest to the applicant's academic ability;
- One from any person of the applicant's choosing.

The applicant sends the recommendation form to the recommender, who sends it directly to the Office of Admissions.

For those students who have been accepted into formal collaborative formation programs, only one recommendation attesting to the applicant's academic ability is required. That recommendation must be from the Director of the Formation Program.

### 6. Miller Analogies Test

Scores from entrance tests are used to advise students in course selections for their degree program. Native English language applicants are required to take the Miller Analogies Test (MAT) and provide an official copy of the score. Applicants with an earned Master's degree are exempt from the MAT. Official score reports from the Miller Analogies Test (MAT) must be sent directly to the Office of Admissions.

The Oblate School of Theology code number is 2226 for the MAT. Note that these OST code numbers are normally not available in the information booklet or at the test centers.

### **7. Proof of Meningitis Vaccine (for new students under age 22)**

Effective October 1, 2013, a change to Texas State law (SB 62) mandates that all entering students under the age of 22 provide a certificate signed by a health care provider or an official immunization record verifying that a student has been vaccinated against bacterial meningitis, or has received a booster during the five years preceding admission to OST.

An entering student includes:

- a. A new student, including transfer students
- b. A student previously enrolled in any institution of higher education following a break of at least one fall or spring semester.

The vaccine must be received prior to the 10th day before the first day of the semester. The vaccine is available through your local health department, your Primary Care Physician, HEB, Walgreens, CVS and many other convenient care centers. Pricing will vary and is covered by most private health insurance at city-wide pharmacies.

### **8. Grade Release Form**

For those students who have been accepted into formal collaborative formation programs, a Grade Release Form is required. By filling out the form, a student authorizes the release of Oblate transcripts, cumulative record and/or grades at the end of each semester to the person(s) or agency to keep them informed of the student's academic progress.

### **9. Interview with Program Director**

Consultation with the director of the degree program for which the applicant is applying is strongly encouraged.

### **\*\*REQUISITOS PARA LA ADMISIÓN – Maestría de Artes en Ministerio Pastoral**

1. Complete la solicitud en-línea y haga el pago al final de la misma vía tarjeta de crédito. Esta tarifa no es reembolsable. (Consulte la hoja de matrícula / tarifas para conocer el costo actual.)

Fechas límites para solicitud:

- 30 de junio para semestre Otoño
- 30 de noviembre para semestre Primavera/Invierno
- 30 de abril para semestre verano

2. Enviar los documentos oficiales de los certificados de estudios (Transcripts) con los que Ud. cuente:

- a) Del GDE y/o
- b) De las licenciatura y postgrado, que reflejen los títulos



- c) recibidos de una institución acreditada de EE. UU. y/o
- d) Capacitación equivalente en una institución fuera de los EE.UU. Pedir a las instituciones educativas que envíen directamente a OST los documentos oficiales de los certificados de estudios. Las copias de los estudiantes no son aceptables.

3. Formulario de metas y objetivos

4. Formulario de información biográfica

5. Tres recomendaciones, estas formas las encuentra en-línea y se llenan ahí mismo. Certifican las capacidades religiosas, morales e intelectuales del candidato para el ministerio:

- a) Una recomendación debe ser de alguien con autoridad dentro de la Iglesia o denominación religiosa que verifique su buena reputación.
- b) Otra de alguien cualificado para dar fe de la capacidad académica del solicitante.
- c) La última, de cualquier persona que elija el solicitante. El solicitante debe enviar el enlace del formulario de recomendación a la persona que lo recomendara para que

él o ella lo envíen directamente a la escuela.

Para aquellos estudiantes que han sido aceptados en programas formales de formación en otras instituciones que colaboran con OST, se requiere una recomendación del director del Programa de Formación de dicha universidad que acredite la capacidad académica del solicitante.

### **"Requisitos de admisión**

Normalmente se admite al MAMP a quienes hayan completado satisfactoriamente una licenciatura (B.A.) o título equivalente, emitido por una universidad reconocida.

Conforme a los estándares de acreditación vigentes de la Association of Theological Schools of America (www.ats.edu, 7.4), Oblate School of Theology ofrece la posibilidad de admisión a la maestría a solicitantes meritorias y meritorios que no posean un B.A. (licenciatura) en teología o ciencias religiosas, pero que sean capaces de documentar y demostrar las habilidades, experiencias y aprendizajes necesarios para realizar estudios de posgrado en ministerio pastoral. Se trata de un proceso de admisión por medio de una evaluación del aprendizaje anterior."

## **Doctoral Degree-Seeking Students**

Persons seeking admission to Oblate School of Theology should have satisfactorily completed a Master's degree from a regionally accredited college or university. Applicants for the Doctor of Ministry should have a Master of Divinity or its equivalent; applicants for the Doctor of Philosophy (Spirituality) should have a Master's degree in Divinity, Theology, or Spirituality.

Deadlines for Doctoral programs are:

### **Doctor of Ministry**

Fall Semester	June 30
Winter (January)	October 15
Spring	November 30
Summer (June)	March 15

### **Doctor of Philosophy (Spirituality)**

Fall Semester February 1st

Address all correspondence to the following:  
Office of Admissions/Registrar's Office  
285 Oblate Drive  
San Antonio, TX 78216  
E-mail address: [registrar@ost.edu](mailto:registrar@ost.edu)

### **General Requirements for Admission for Phd:**

Students applying for doctoral level must fulfill the general requirements for admission to the Oblate School of Theology and any special requirements for admission to a particular degree program.

#### **1. Application**

Complete the online application and submit with the application fee. This fee is non-refundable. (See Tuition/Fees Sheet for current price.)

#### **2. Official Transcripts**

Submit official transcripts from all colleges attended, undergraduate and graduate, reflecting degree(s) conferred from accredited U.S. institution or equivalent training at an institution outside the U.S. sent directly to OST. Student copies are not acceptable.

#### **3. Letters of Recommendation**

Three recommendations, online forms provided by the School, attesting to the candidate's religious, moral, and intellectual qualifications for ministry:

- Two from someone who is qualified to attest to the applicant's academic ability;
- One from any person of the applicant's choosing.

The applicant gives the recommendation form to the recommender, who sends it directly to the School.

#### **4. Résumé/Curriculum Vitae**

Detailed professional résumé/curriculum vitae including a list of all professional publications

#### **5. Proof of Meningitis Vaccine (for new students under age 22)**

Effective January 1, 2014, a change to Texas State law (SB 62) mandates that all entering students under the age of 22 provide a certificate signed by a health care provider or an official immunization record verifying that a student has been vaccinated against bacterial meningitis, or has received a booster during the five years preceding admission to OST.

An entering student includes:

- c. A new student, including transfer students
- d. A student previously enrolled in any institution of higher education following a break of at least one fall or spring semester.

The vaccine must be received prior to the 10th day before the first day of the semester. The vaccine is available through your local health department, your Primary Care Physician, HEB, Walgreens, CVS and many other convenient care centers. Pricing will vary and is covered by

most private health insurance at city-wide pharmacies.

## 6. Additional Materials Upon Request of the Director

### General Requirements for Admission for DMIN:

#### A. DMIN ADMISSIONS STANDARDS – For those with Master of Divinity degree

##### 1. Application

Complete the online application and submit with the application fee. This fee is non-refundable. (See Tuition/Fees Sheet for current price.)

##### 2. Official Transcripts

Submit official transcripts from all colleges attended, undergraduate and graduate, reflecting degree(s) conferred from accredited U.S. institution or equivalent training at an institution outside the U.S. sent directly to OST. Student copies are not acceptable.

##### 3. Letters of Recommendation

Three recommendations, on forms provided by the School, attesting to the candidate's religious, moral, and intellectual qualifications for ministry:

- One from someone in authority within the applicant's denominational structures verifying his/her good standing;
- One from someone who is qualified to attest to the applicant's academic ability;
- One from any person of the applicant's choosing.

##### 4. Résumé/Curriculum Vitae

Detailed professional résumé/curriculum vitae including a list of all professional publications

##### 5. Essay

A six to ten-page essay in which the applicant describes

- a. The applicant's understanding of ministry in light of a given faith tradition
- b. Reasons for undertaking the DMin program and how it relates to that understanding of ministry
- c. Projected area of specialized competency
- d. A specific challenge to applicant's particular ministry which the applicant hopes to address in a future pastoral project

##### 6. Letter of Endorsement

Ecclesiastical approbation/denominational endorsement is required when appropriate. If married, spousal approval (**checked off on doctoral application**)

##### 7. Specialization requirements:

- a. Spiritual Formation

Annotated bibliography of works that have been read in the past three years that are germane to this area

- b. Hispanic/Latino Ministry  
Spanish competency with the ability to comprehend, speak, read, and write. Also, experience in Hispanic ministry.

## **8. Proof of Meningitis Vaccine (for new students under age 22)**

Effective January 1, 2014, a change to Texas State law (SB 62) mandates that all entering students under the age of 22 provide a certificate signed by a health care provider or an official immunization record verifying that a student has been vaccinated against bacterial meningitis, or has received a booster during the five years preceding admission to OST.

An entering student includes:

- e. A new student, including transfer students
- f. A student previously enrolled in any institution of higher education following a break of at least one fall or spring semester.

The vaccine must be received prior to the 10th day before the first day of the semester. The vaccine is available through your local health department, your Primary Care Physician, HEB, Walgreens, CVS and many other convenient care centers. Pricing will vary and is covered by most private health insurance at city-wide pharmacies.

## **9. Additional Materials Upon Request of the Director**

### **B. DMIN ADMISSIONS STANDARDS – For those with theology or ministry-related MA Degrees (MAPS, MAPM, MATH, MATS, etc.)**

Applicants are eligible to apply for the DMin Degree if all the following criteria are met:

- A. Earned a ministry-related master's degree from an ATS accredited graduate school or international equivalent.
- B. You have had at least 3 years of full-time or significant ministry experience after degree completion
- C. You will continue in full-time or significant ministry during the time of your doctoral studies.

The following are required to complete your DMin Application Portfolio:

- 1. Complete the online application.
- 2. Submit the following documentation:
  - a. All official undergraduate and graduate transcripts
  - b. Records indicating additional study such as certificates and syllabi for complementary and further study you have undertaken in ministry especially in the disciplines of scripture and theology
  - c. 2 different ministerial artifacts (e.g., sermon, lecture, lesson plan) that demonstrate evidence of thoughtful interpretation of scripture and theology in ministry.
- 3. 3 recommendation forms:

- a. One from a ministry supervisor; if no supervisor, then someone in authority within your denominational structures verifying your good standing
- b. One from someone who is qualified to attest to your academic ability
- c. One from any person of your choosing.
4. A detailed professional résumé/curriculum vitae including a list of all professional publications.
5. *Case Study* – See page 21
6. An eight- to ten-page essay using the following headings (indicated in bold print):
  - a. Briefly narrate your **call to ministry**, including key role models and mentors, confirmation from leaders in the Christian community, and the evolution of your prayer life.
  - b. Explain how you have demonstrated a readiness to engage in **ongoing personal and spiritual development** for ministry
  - c. Describe your **understanding of ministry** in light of your faith tradition
  - d. Indicate your **reasons for undertaking the DMin program** and how it relates to that understanding of ministry
  - e. Explain your projected **area of specialized competency** (concentration)
  - f. Narrate a specific challenge to your particular ministry that you hope to address in a future **pastoral project**
7. Testimonial letter of good standing from your denominational or religious community authority. This letter should acknowledge the time and financial commitment involved in relation to your ongoing ministerial responsibilities. Denominational endorsement should be provided when appropriate.
8. Provide an annotated bibliography of works you have read in the past three years that are germane to your concentration
9. Hispanic/Latino Ministry Concentration:
  - i. Spanish competency with the ability to comprehend, speak, read, and write.
  - ii. Experience in Hispanic ministry.
10. Letter of Endorsement: Ecclesiastical approbation/denominational endorsement is required when appropriate. If married, spousal approval (**checked off on doctoral application**)
11. **Proof of Meningitis Vaccine (for new students under age 22)** See page 19
12. Once the portfolio is assembled by the Registrar's Office, an interview will be set up.

## CASE STUDY

### *Case Study Guideline*

Identifying a Ministerial Experience for Use in the Case Study: “A case study is a report that presents an event involving a dilemma or problem for consideration. It is a slice of life, a recounting of an actual human situation. ... It is one person’s recollection of what happened told as accurately and honestly as possible. Other persons involved may give different accounts. A case study is not an account of an extraordinary event in ministry but rather one that is fairly typical and which involves some responsibility on the part of the minister or chaplain. ... Case studies are written in the first person....” (Coll, Supervision of Ministry Students, 78-79)

- **Assignment: Write a case study.** Choose a key ministerial situation you have encountered that has raised significant theological questions or tensions that require a discerned pastoral response.

- **Using format below for your paper.**

Name:

Date of Ministerial Experience:

Today's date:

Identify the pastoral issue in the ministerial experience:

1. Background: Put the experience in context: pertinent background details; the ministry setting; your prior feelings or expectations.

2. Description: Narrate as objectively as possible what happened. Report the facts: who, what, when, where, how, and why. Include all important details.

3. Reflection:

Personal: What did the experience evoke within you at a personal/human level?

Professional/Pastoral: What was your pastoral response to the situation? What skills and knowledge were needed? What skills and knowledge did you use? How does this experience impact your pastoral identity? How adequate or inadequate was your response? What did you use to evaluate it?

Cultural Context: How do you describe the cultural milieu in which you were ministering? How does your own background help or hinder you to understand these cultural realities? Considering your own social location and the ministry's social context, what cultural issues are raised? How did you pastorally express cultural awareness and sensitivity? How have your pastoral studies informed this experience?

Theological: What theological issues or themes emerge from this incident? How does this experience inform theology?

Spiritual: How does this experience help support your spiritual development?

4. Integration

What insights has this reflection provided? Would you change anything in your pastoral response following this reflection?

## **Admission of International Students**

This school is authorized under Federal law to enroll nonimmigrant alien students. An international student is a student who has citizenship in a country other than the United States. International students should apply for admission no later than 60 days prior to the beginning of the semester in which the student plans to attend to ensure no delay in acceptance and registration.

In addition to the general requirements listed above for either degree level, international students applying for admission to Oblate must complete the following.

### **1. Financial Support Documentation Requirements**

Oblate School of Theology verifies that the international applicant has adequate funds to cover all expenses while studying in the U.S. These expenses include tuition, fees, books, supplies, living expenses, health insurance, and miscellaneous expenses (travel, recreation, toiletries, telephone, etc.). The required funds should cover at least the student's first year of study. The student or sponsor must provide adequate funding for subsequent semesters.

Funds may come from family, scholarships, fellowships, sponsoring agencies and/or personal funds. Documentation of scholarships and fellowships may be in the form of an official award letter from the school or sponsoring agency.

Documentation of personal or family funds should be on bank letterhead stationary that must include the following information:

- Address and phone number of the issuing bank
- Name and signature of the issuing bank official Indication on how long the account exists
- Current balance and average balance over a minimum of the previous six months
- Indication of the type of currency (Euro, Peso, U.S. Dollar, etc.)

Documentation of financial support should be issued preferably in English. Bank letters will be accepted if not older than six months at the time of the application. Funds invested in the stock market cannot be accepted as a dependable source due to the possible fluctuation of their value.

### **2. Immigration Documents**

Non-U.S. citizen applicants must submit a copy of any and all documents issued by the U.S. Citizenship and Immigration Services for entry into the United States of America as a non-immigrant student, religious worker or permanent resident. These documents include: a copy of the applicant's current passport and U.S. VISA. These copies must be received before the applicants begin studies.

### **3. Test of English as a Foreign Language (TOEFL)**

Non-native English speakers must develop the capacity to do theological studies and to minister in English. It is recommended that students whose native language is not English undertake intensive English language studies before admission to Oblate School of Theology. They must present the official results of the Test of English as a Foreign Language (TOEFL) before admission to the School.

To be an effective leader of ministry in the United States, a sufficient level of English must be achieved. This level includes being able to celebrate the liturgy, preach, and converse in a pastoral setting in English. Because the pastoral leader must relate with and be a part of the

U.S. Church and society, the pastoral leader must be able to communicate well in oral and written English.

The further development of English language proficiency for seminarians will be monitored during the seminarian evaluations. Suitable proficiency must be demonstrated before admission to Candidacy.

It is the policy of Oblate School of Theology that students whose native language is not English are permitted to do at least some of their course requirements (papers and examinations) in Spanish (or in another language), in accord with the capabilities of the instructor, especially in the initial year of study at Oblate. Nearly all full-time faculty members read and/or write Spanish.

Non-U.S. citizens whose native language is not English are exempt from the MAT; however, the foreign-born student in Master level courses must present a score of at least 71 on the Test of English as a Foreign Language (TOEFL) to begin full-time studies. The foreign-born student in Doctoral level courses must present a score of at least 79 on the Test of English as a Foreign Language (TOEFL) to begin full-time studies. TOEFL scores older than two years are not accepted. Non-U.S. citizens, whose native language is not English, but who have completed their 4 years of undergraduate studies at a U.S. institution, should complete the MAT. Test results must be sent directly to the school.

The Oblate School of Theology code number is 6527 for the TOEFL. Note that these OST code numbers are normally not available in the information booklet or at the test centers.

## **Admission for Transient Students**

Students in good standing at a recognized graduate school who wish to enroll for a maximum of four (4) courses and who plan to continue at the school of original admission may be admitted as transient students.

A transient applicant to Oblate School of Theology must submit:

### **1. Application**

Complete the application and return it with the application fee in the form of a check or money order. This fee is non-refundable. (See Tuition/Fees Sheet for current price.)

### **2. Official Transcript**

Official transcript from the college/university you are currently attending. The transcript must be mailed directly from the college or university to the Registrar's Office.

Enrolling in additional course work beyond the twelve hours will require an application for a change of status. Students must fill out a formal application for admission and submit an official transcript from the school of original admission.



## **Admission for Non-Degree Seeking**

If non-degree seeking, an applicant to Oblate School of Theology must submit:

### **1. Application**

Complete the application and return it with the application fee in the form of a check or money order. This fee is non-refundable. (See Tuition/Fees Sheet for current price.)

### **2. Official Transcript**

Official transcript from the college/university you are currently attending. The transcript must be mailed directly from the college or university to the Registrar's Office.

Non-degree-seeking students may register for a cumulative total of no more than four (4) courses of course work under the normal grading system. Non-degree seeking students are expected to conform to graduate standards of scholarship. In some cases, credit hours taken under a non-degree seeking status and under the normal grading system may be applied toward a degree if a student later gains admission into the Oblate School of Theology. Such credits will be evaluated as though they were transfer credits from another institution and must be approved by the Program Director and/or the Dean. Non-degree seeking students may not be eligible for some forms of financial aid.

## **Re-Admission to the School**

Students who have been absent from the School for one full academic semester (Fall/Spring) or more must apply for re-admission to the School. This no-fee application is available on the School's website. Official transcripts of all coursework completed while absent from the School must be submitted prior to re-admission.

## **ACADEMIC/PROFESSIONAL INFORMATION**

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### **Academic Advising**

Students are assigned a faculty member for academic advising. The Office of the Academic Dean offers information for various services available to students. The Academic Dean oversees the curriculum and course sequencing. The Program Director of each degree advises the students in that degree program. Persons who are not in a degree program may register for courses with the approval of the Registrar. Students are encouraged to consult with faculty regarding specialization or other concerns related to the courses. Exemption from prerequisites for a given course may be granted only by the Program Director, after consultation with the Academic Dean and course instructor.

### **Academic Probation**

Students are expected to maintain the grade point average required for graduation under their degree program. If at the end of a grading period, the student's cumulative grade point average falls below the grade point average required for the degree, the student is placed on academic probation.

MDiv and MAPM students are expected to maintain a cumulative 2.5 GPA. MA students must maintain a 3.0 GPA. MDIV/MATH (Dual Degree) students are to maintain a 3.25 GPA. A student who does not maintain the required cumulative GPA will be placed on academic probation until the cumulative GPA meets the standard for their degree. A student on academic probation who fails to maintain the minimum semester GPA for two semesters will be suspended for a semester. Such a student may apply for readmission.

The situation of international students with an F-1 status attending OST and who have been placed on suspension will be reviewed on an individual basis.

After readmission, failure to maintain the grade point average for the semester will result in dismissal from the degree program and the School.

Maintaining the minimum cumulative GPA of 2.5 or the 3.0 for the MA and 3.25 for MDIV/MATH (Dual Degree) are required for both candidacy and graduation. Being removed from academic probation may not satisfy all of the degree requirements, and is not a guarantee of candidacy for graduation. More details can be found in the OST Student Handbook.

For Part-Time Students, probation will not be levied until four courses have been completed. The part-time student will be notified after one course of the insufficiency and of possible probation.

### **Academic Year**

The Academic year is divided into two semesters of approximately fifteen (15) weeks each. An Intersession is scheduled in January and the Summer Session is held in June.

### **Auditing Courses**

A person who has not been admitted to the School may apply for permission to audit course without credit. Courses audited are not applicable towards a degree, and permission to audit does not constitute admission to the School.

With the permission of the professor of the course and the Dean, students may audit certain courses. Auditors should normally possess a bachelor's degree. Auditors are expected to attend class sessions and keep up with the assigned readings but are not required to take examinations or fulfill other course requirements. Courses taken for audit cannot be counted for credit at a later time. Audit courses are entered on the transcript but are not counted as fulfilling degree requirements. Tuition and registration rates for auditing courses are found in the current list of education costs.

Certain courses are closed to auditors. Certain courses may also be taken for Enrichment, which does not provide a record of the student's participation. More information on Enrichment is available from the Office of Admissions.

### **Candidacy**

Students must apply for candidacy according to their respective degree plan. The granting of candidacy indicates that a student is making acceptable progress toward the completion of a degree. Refer to the individual degree program section of this catalog for candidacy requirements.

### **Change of Status**

To change status from non-degree seeking to degree seeking, the student must meet the requirements for admission to the program and submit the formal application to the Registrar.

### **Class Attendance**

Students are expected to attend all meetings of a class for which they are registered. Professors may establish specific attendance requirements for their classes. The student needs to notify the professor of his absence before the class time. It is presumed that a student has withdrawn from the class if, without the approval of the professor, more than 3 classes are missed in succession. Repeated absences during a semester may result in a failing grade.

Withdrawal from courses must be processed and documented in the Registrar's Office (see below: Withdrawal from Courses).

### **Classroom Accommodations**

Academic requirements may be modified, as necessary, to ensure that they do not discriminate against qualified applicants or currently enrolled student with disabilities. However, academic requirements that are essential to programs of instruction (i.e., specific prerequisite courses, attendance requirements) **are not** considered discriminatory and **cannot be waived**. These modifications, coordinated through the Registrar's Office, shall neither affect the substance of the educational program nor compromise educational methods.

The following listing, although not exhaustive, represents the services and accommodations that are more commonly provided to “eligible” students with disabilities. Eligibility is determined by the Registrar’s Office with the assistance of the Academic Dean on a case-by-case basis:

1. Services

- Correspondence with faculty
- Relocation of classes to accessible classrooms and/ or buildings
- Assistive technology loans (temporary)
- Accessible materials
- Academic Advising

2. Examples of Classroom Accommodations

- Preferential seating in classrooms
- Being allowed to record lectures
- Use of a scribe for exams and quizzes
- Copies of instructor’s lecture notes (when applicable)
- Copies of PowerPoint presentations and overheads (when applicable)
- Reduced course load
- Use of enlarged print for all print-based materials
- Use of a reader for exams and quizzes
- Use of a computer to take exams and/or write papers
- Alternate test formats
- (i.e., oral instead of written, etc.)
- Advanced copy of course syllabus, textbooks, materials, assignments, etc.
- Extra time on exams and quizzes
- Use of spellcheckers and/or word lists
- Receiving handouts in alternate format

**NOTE:** Students are responsible to pick up their completed letters of accommodation from the Registrar’s Office and deliver to their professors to discuss as soon as possible as classes begin. Accommodations are not retroactive and begin the day the professor receives the Letter of Accommodation from the student.

After the initial registration with the Registrar’s Office, students wishing to receive classroom accommodations for each subsequent semester must submit a “request for letters of accommodation” form each time that they register for new classes.

### **Core Course Challenge**

Oblate School of Theology students who hold an undergraduate degree as described in the general admissions section of the catalog and have had course work appropriate to the core (4000/6000 level) courses may apply to challenge these courses for credit. The process for challenging a core course is found in the OST Student Handbook. A course challenge should ordinarily be completed before the semester in which the course is taught but no later than the first week of semester.

### **Course Waivers**

A student's program director may, with the approval of the Academic Dean, and after consultation with the instructor and the academic advisor, allow a student to waive a required course, if the student can present evidence of having mastery of the course material gained by previous academic course work, private study or life experience. A waiver of a graduate course permits the student to enroll in graduate courses, for which the waived course is a prerequisite, but does not award credit for the waived course or reduce the number of hours required for the degree being sought.

Another graduate course must be taken to earn the credit hours of the waived course. A course waiver challenge should be completed before the semester in which the course is taught. The deadline is the final registration date for the semester. When a prerequisite undergraduate course is waived, the student does not need to earn undergraduate credit hours as a substitution.

### **Directed Reading Courses**

**Required Course** – Normally, required courses are not taken as directed readings. However, a student may take a required course as a directed reading course under the supervision of an appropriate faculty member. This option is permitted only when it is not reasonably possible for the student to take the course when regularly offered. Taking a course in such a manner requires the consent of the student's program director, academic advisor and the faculty member concerned, and must be approved by the Academic Dean. Such directed readings courses shall be offered within the normal academic semester.

*Special Studies* – A faculty member may offer an elective to a student as a directed readings course on a topic relevant to the OST curriculum but not available as a current course offering. Taking a course in such a manner requires the consent of the faculty member and the approval by the Academic Dean. Special studies courses shall be offered in conformity with the normal academic calendar.

## Grading System

Symbol	%	Grade Points per Semester Hour
A	95-100	4
A-	90-94	3.5
B+	87-89	3.25
B	83-86	3
B-	80-82	2.50
C	75-79	2
C-	70-74	1.50
D	60-69	0
F	0-59	0
P	Passing	
I	Incomplete. Work must be completed within the following semester by the specified deadline in the published calendar (6 wks). An "I" becomes an "F" if the work has not been completed by the deadline.	
W	Withdrew	
WP	Withdrew Passing	
WF	Withdrew Failing	

Passing, but is not calculated in cumulative hours/GPA

(If a grade of "D" or "F" is received in a core course (as specified in the degree plan), the course must be repeated. The grade of "F" does not earn credit hours.)

## Graduation

Formal graduation is held in May and diplomas will be awarded at that time. All graduating students are encouraged to attend their commencement exercises. Students pay a graduation fee whether or not they are present for the commencement exercises.

If a student finishes all class work in summer or fall and requires verification of completion of studies, the Registrar will provide the student with a copy of the permanent record and a letter verifying completion of studies, but the diploma will not be awarded until graduation in May.

## Matriculation

At the beginning of their first semester at Oblate, all admitted students pay a Matriculation Fee. A matriculated student is one who is both admitted and enrolled at Oblate. The Matriculation Fee is a one-time fee charged to all newly admitted, degree seeking and credit students during a student's first semester.

Non-degree seeking students and transient students will not be charged a matriculation fee.

## Off-Campus Study

Students who have been admitted to OST, and who want to transfer elective credit from another graduate theology school must obtain written permission from their academic advisor. Students complete the Request to Take Courses from Another Institution to Be Transferred to OST Form before attending the course(s).

## **Registration**

Registration occurs before the end of the previous semester for all returning students. Registration for new students is scheduled the week before classes begin. The Registrar announces procedures for registration. Late registration is handled through the Registrar and is charged an additional fee. A student will not be allowed to attend classes in another semester if there is outstanding tuition or fees.

The students with outstanding material will be charged a \$100.00 administrative fee at the beginning of the second semester/session and each subsequent semester/session until the material is received. For valid reasons the fee may be waived at the discretion of the Director of Admissions. If all admissions materials are not submitted by the first class day of the second semester, the student's name will be purged from class rosters and the student will not be able to attend classes.

## **Service Animal(s)**

A service animal is any dog individually trained to do work or perform tasks for the benefit of an individual with a disability, including a physical, sensory, psychiatric, intellectual, or other mental disability and meets the definition of "service animal" under Americans with Disabilities Act ("ADA") regulations at 28 CFR 35.104.

The work or tasks performed must be directly related to the individual's disability.

### *Where Service Animals Are Allowed*

- Under the ADA, State and local governments, businesses, and nonprofit organizations that serve the public generally must allow service animals to accompany people with disabilities in all areas of the facility where the public is normally allowed to go.
- For example, in a hospital it would be inappropriate to exclude a service animal from areas such as patient rooms, clinics, cafeterias, or examination rooms. However, it may be appropriate to exclude a service animal from operating rooms or burn units where the animal's presence may compromise a sterile environment.
- Therefore, service animals are generally permitted to accompany students with disabilities on University controlled property and in University buildings while they are performing tasks for the individual they accompany.

### *Documentation is not required for Service Animals*

OST cannot require documentation, such as proof that the animal has been certified, trained, or licensed as a service animal. Generally, OST may not make any inquiries about a service animal when it is readily apparent that an animal is trained to do work or perform tasks for an individual with a disability (e.g., a service dog is observed guiding an individual who is blind or has low vision, pulling a person's wheelchair, or providing assistance with stability or balance to an individual with an observable mobility disability).

If not readily apparent, two inquiries can be made to determine whether the animal qualifies as a service animal:

- Is the animal required because of a disability?

- What work or task the animal has been trained to perform?
- Even though documentation is not required, students who wish to bring a service animal to campus are strongly encouraged to partner with Student Disability Services, especially if other accommodations are needed.
- Advance notice of a service animal needed in University Housing may allow more flexibility in meeting specific housing requests.

*Student/Handler's Responsibility regarding the Service Animal*

- Under the ADA, service animals must be harnessed, leashed, or tethered, unless these devices interfere with the service animal's work or the individual's disability prevents using these devices. In that case, the individual must maintain control of the animal through voice, signal, or other effective controls.
- Although identification is not required, it is highly recommended that the service animal wear some form of commonly recognized identification symbol which identifies the animal as a working animal, but does not disclose the disability.
- The student is responsible for complying with the local and state laws concerning the care and control of animals, spaying and neutering, all required immunizations and licenses.
- The animal must be maintained under leash or carrier when outdoors, in public areas, or in transit.
- Animal accidents and waste must be cleaned immediately with appropriate cleaning products and/or disposed of properly.
- Flea, tick, and mite infestation prevention must be used. Costs incurred for pest exterminators should an infestation occur will be paid by the student.
- Animals must not be involved in an incident where a person experiences either the threat of or an actual injury as a result of the animal's behavior.
- Animals may not be left unattended for more than 24 hours.
- The student must notify the Associate Academic Dean or Registrar's Office if an animal has escaped and is not located within four hours.

**Spiritual Formation and Ministerial Leadership**

Retention in professional degree programs (MDiv and MA in Pastoral Ministry) is OST's confirmation that the student is making desirable progress toward the fulfillment of all degree requirements, including those related to spiritual formation and ministerial leadership. Each semester the faculty evaluates currently enrolled MDiv and MAPM students. Questions or concerns, if any, are conveyed to the students, and, as deemed appropriate, others contributing to the student's formation.

Evidence of suitable spiritual formation and of readiness for ministerial leadership can vary from one student to another. The kinds of personal qualities or dispositions which serve as guidelines for the faculty include:

- |                                 |                              |
|---------------------------------|------------------------------|
| • A lived faith                 | • Patience and steadfastness |
| • Willingness to learn and grow | • Generosity                 |
| • A positive, hopeful attitude  | • Tolerance and courtesy     |



- Moral courage
- Honesty to self and others
- Steadiness in the maintenance of priorities
- Good health
- Creativity
- Good judgment
- Sensitivity in listening and responding
- Helpfulness
- Dependability
- Communicativeness in varying settings
- Cooperativeness regarding peers and authorities
- Accountability/sensitivity to the faith tradition
- Social and cultural sensitivity

### **Status of Students**

Full-time students are those who are accepted in a degree program and are pursuing a course load approved by the Program Director. The full-time DMin/PhD student normally carries three credit hours per session. The full-time MDiv student normally carries a minimum of 8 credit hours. The full-time MA student carries a minimum of 9 credit hours. The full-time MAPM student carries a minimum of 8 credit hours. Students in their pastoral year or internship year are considered full-time students.

Part-time students are those who are accepted in a degree program and carry less than the minimum for full-time students during a semester. All credit students not pursuing a degree are considered part-time students. The minimum full-time credit load for MDiv students is currently 8 credit hours. To complete the MDiv program in four years, the credit load is approximately 14 credit hours per semester. Full-time credit load for a 2-week summer/winter term is normally 3 hours. Full-time credit load for a summer term longer than 3 weeks is normally 6 hours.

### **Students Receiving V.A. Educational Benefits**

Certification for VA Educational Benefits is available through the Registrar's Office.

#### *Satisfactory Progress*

A student who is receiving VA educational benefits must maintain a cumulative grade point average of 2.5 to be considered making satisfactory progress, except for the MA which requires a 3.0 grade point average. Each of the degree programs has a candidacy application, after about a third of the credit hours have been successfully completed.

Candidacy is granted by the faculty through the Admissions Committee. It is a confirmation that the student is progressing successfully through the degree program.

#### *Unsatisfactory Progress*

If a student on probation fails to achieve the appropriate GPA during the following semester or summer session, then at end of the probationary period the student shall be reported to the VA as making unsatisfactory progress. A student who has been suspended for one semester and upon readmission does not maintain the satisfactory GPA at the end of the session shall be reported to the VA as making unsatisfactory progress and be excluded from the School.

## **Students with Learning Disabilities**

In accordance with Section 504 of the Rehabilitation Act of 1973, Subpart E and Title III of the Americans with Disabilities Act, Oblate ensures accessibility to its programs, services, and activities for students with documented disabilities.

Accessibility is accomplished through the provision of a wide variety of services tailored to each student's documented needs and strengths.

To qualify for services, the student must provide the Registrar's Office with the appropriate documentation of his or her disability at the time services and/or accommodations are requested.

In order to be recognized for services and accommodations through the School's Registrar's Office, a student (full-time or part-time) with a disability/chronic medical condition should provide documentation on letterhead and signed by the appropriate, licensed educational, mental health, or medical professional who is: not related to the student and who is licensed/certified in the area for which the diagnosis is made.

Documentation requirements vary by situation. The Registrar will talk to the student about documentation during the initial conversation. No student should delay meeting with the Registrar out of concern for not having appropriate paperwork.

Generally, documentation should provide the following information:

- Date of evaluation
- Specific diagnosis
- Method of evaluation/examination
- Specific limitation(s) with respect to the current impact of the disability in the School and related educational environments as it relates to the accommodations requested
- Medication – the expectation of how use of specific, prescribed medications will impact the functioning of the individual.
- Additional Documentation – by Disability:

*Attention Deficit Hyperactivity Disorder (ADHD/ADD)* Documentation must include, evidence of early impairment, evidence of current impairment, description of current functional limitations pertaining to an educational setting that are presumably a direct result of problems of attention, identification of DSM-IV-TR criteria, specific diagnosis, and an interpretive summary.

Documentation from a Neurologist is preferred; however, documentation from a licensed psychologist or psychiatrist will also be accepted.

### *Blind or Visually Impaired*

An ophthalmologic or optometric report indicating current visual acuity, near and distant vision (left/right, both eyes), and visual fields, with or without corrective lenses. The documentation must also include a specific diagnosis from a professionally licensed Ophthalmologist.

### *Chronic Medical/Systemic Conditions*

Documentation must explain the current functional limitations imposed by the medical/systemic condition. If applicable, it should also list medications and their possible side effects and give any other pertinent information that may assist in determining reasonable accommodations. The documentation must be provided by a licensed physician.

### *Deaf or Hard-of-Hearing*

Documentation must include an audiological report indicating current hearing levels, speech reception levels, with or without hearing aids and/or assistive listening devices and a specific diagnosis by a professionally licensed or certified Speech Pathologist and/or Audiologist.

### *Learning Disabilities*

Documentation must include, results of a diagnostic interview, background information, behavioral observations, a comprehensive cognitive (intellectual) assessment with resulting standard test scores, a complete achievement battery to measure current functioning (the Wide Range Achievement Test – WRAT-3 is not acceptable as the sole measure of achievement) with resulting standard test scores and related discussion, and a specific diagnosis. Documentation must be provided by a licensed/certified Educational Diagnostician, Educational Psychologist, or Professional Counselor.

### *Physical/Mobility Impairments*

Documentation that identifies current functional limitations, with or without apparatus, and that also states whether the condition is permanent or temporary. If the condition is temporary, the documentation must include the expected length of time for recovery. The documentation must be provided by a licensed physician specializing in the area of the diagnoses.

### *Psychological Disorders*

Documentation must include: a specific diagnosis based on the DSM-IV-TR, a description of current functional limitations in the academic environment as well as across other settings, relevant information regarding medications and their possible effects, and must include any other pertinent information that may assist in determining reasonable accommodations. Documentation must be provided by a licensed Psychologist, Psychiatrist, Professional Counselor, or Social Worker.

### *Traumatic Brain Injury*

Documentation must explain current functional limitations imposed by the condition. If applicable, it should also list medications and their possible effects and give any other pertinent information that may assist in determining reasonable accommodations. Documentation must be provided by a Neurologist or other related Physician.

*All other disabilities and/or chronic medical/systemic disorders:* Contact Student Disability Services directly for required documentation information.

**NOTE:** Students are responsible to pick up their completed letters of accommodation from the

Registrar's Office and deliver to their professors to discuss as soon as possible as classes begin.

Accommodations are not retroactive and begin the day the professor receives the letter of accommodation from the student.

After the initial registration with Registrar's Office, students wishing to receive classroom accommodations for each subsequent semester must submit a "request for letters of accommodation" form each time that they register for new classes.

## **Transcripts and Records**

Transcripts will be issued only for current and former students who are free of financial and other obligations to the School. The registrar will issue one official copy of the transcript without charges. Fees are charged for additional copies of transcripts, or expedited same-day service. The fee for transcripts is found online under Tuition and Fees. Requests for transcripts must be made in writing with a signature.

Student records at Oblate School of Theology are subject to provisions of the Family Education Rights and Privacy Act of 1974 (PL 93-380). Prescribed educational records of students are open to their inspection upon request. Every effort is made to safeguard the student records.

A written Release of Information Form is signed by the students in a collaborating Formation Program to release their grades to the Formation Director of their Community.

No transcripts are issued during registration week or the first week of classes.

## **Transfer of Credit at Graduate Level**

It is the prerogative of the School to accept courses in transfer or for equivalency. Normally, graduate credits earned more than 10 years prior to admission will not be transferred. The director(s) of the program, with the student, initiate the process for a course transfer and submit transcripts to the Registrar's Office. The student's program director(s) reviews the documentation and makes the necessary decision regarding credit and course equivalencies.

Individual professors are consulted in the process where appropriate. The School stipulates the maximum hours acceptable in transfer according to ATS Standards. The student is normally responsible for submitting catalogs, syllabi, and course descriptions related to documentation for equivalencies and transfer of credit. Normally, grades of "C" or better are accepted for undergraduate credit. Grades of "B" or better are normally accepted for graduate credit. Transferred grades do not count toward the OST GPA.

## **Transferring from one OST Master's Program to Another Master's Program**

Students transferring from one Master's Program to another Master's Program must apply to be admitted. The transfer application is available in the Registrar's office. All transfer applicants must provide the following documentation:

1. Updated statement of Goals and Objectives.
2. Three recommendations, on forms provided by the School, attesting to the candidate's religious, moral and intellectual qualifications for ministry:
  - one from someone in authority within the applicant's denominational structures verifying their good standing;
  - one from someone who is qualified to attest to the applicant's academic ability;
  - one from any person of the applicant's choosing.

Transfer from MDiv to MA in Pastoral Ministry or MA degree:

- the recommendation from someone in the denominational structure must be from the former Formation Director, if applicable.

Transfer from MA to MA in Pastoral Ministry or MDiv:

- the recommendation from someone in the denominational structure must verify suitability for studies oriented toward professional ministry. (See also the section on Continuation Outside Priestly Formation.)
- Interview with the director of the program for which admission is being sought. The Admissions Committee, after consultation with the faculty, will decide on the application.

### *United Colleges of San Antonio*

The Oblate School of Theology, University of the Incarnate Word, Our Lady of the Lake University, and St. Mary's University enjoy a program of interinstitutional cooperation through a consortium for the exchange of course offerings and of faculty members. There is a common commitment to the objective of placing at the service of every student the resources of all four institutions. Courses taken at one University, as long as they are approved as part of a student's degree plan, are transferable to any other University in the consortium, and a student's credits in these courses are accepted as if they were taken at his/her own University. Credit is granted by the institution in which the student has been formally admitted/ enrolled. For more information on regulations concerning interinstitutional enrollment, contact the Registrar's Office.

These are not considered transfer courses and are listed on the OST transcript. The academic advisor and Program Director must approve the course selection.

### **Withdrawal from Courses**

Students may withdraw from or change status (audit to/from credit, letter grade to/from Pass-Fail) in courses prior to the eighth week of the semester. Withdrawal from a course must be in writing on the Add/Drop Form with the signature of the academic advisor and Program Director. A withdrawal from a course(s) within the first week of a regular semester will not be noted on the permanent record. After the first week, however, the transcript will indicate withdrawal from the course. After that period there is a fee per course change; withdrawals are indicated on the transcript.

A withdrawal from courses after the mid-semester break will be indicated on the transcript by either a WP or WF, determined by the student's grade in the course at the time of withdrawal. A passing grade receives a WP. A failing grade (below a B-) receives a WF. (For an explanation of WP and WF see the Catalog section on Grades.) The academic dean can override the policy in hardship or exceptional cases. Refunds for courses dropped are pro-rated according to the policy for tuition refunds. For the withdrawal policy of the DMin program, see the Catalog section for the Doctor of Ministry.



## STUDENT LIFE

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Candidates for ministry are challenged to integrate the various aspects of their life and educational experience in developing pastoral and ministerial theology. The School is non-residential, but forming community among students, faculty and staff is of primary importance. The community of persons forming Oblate School of Theology believes that it is essential to express and nourish its faith by celebrating communal prayer regularly. The social interaction of the various formation communities is important and the fact that it is possible to know all persons on campus by name contributes greatly to the warmth of relationships that seem to grow rather easily.

Each Tuesday of the semester there is a celebration of the Eucharist or other communal worship service. The Worship Committee, made up of students and faculty, prepares the liturgies to reflect the significance of the season or feast and the School community is invited to share in the service. This prayer time develops to parallel the awareness of the importance of the prayer life of the community and the growing linguistic and musical abilities of the participants.

To enhance the community experience, a luncheon is served on Tuesdays following the liturgy so that students, faculty and staff have an opportunity to share at a personal and social level. A Sunday Liturgy is held in the Chapel and is open to the public as well as to the students.

Social events include the Thanksgiving and Christmas luncheons, seasonal and multicultural celebrations and the receptions associated with the opening of school and with graduation. Students plan sports activities on a regular basis. The Coordinator of Student Activities plans various events with students and faculty.

Students in professional degree programs (Master of Divinity and Master of Arts in Pastoral Ministry) enter formation seminars and field education programs that offer experiential learning opportunities, personal integration of studies, and spiritual development. These formational and experiential elements present students with opportunities to demonstrate the capacity for spiritual and ministerial leadership required for these degrees. Retreats and prayer experiences are offered regularly.

Oblate School of Theology attracts students from the San Antonio area and surrounding states and dioceses and includes persons interested in ordained and lay ministry. Men and women students attend from many religious orders and from dioceses throughout the United States and Mexico; from denominations and parishes both Catholic and non-Catholic; and are representative of a multicultural environment. In addition, Oblate School has students on campus from other theological schools in Texas who use the O'Shaughnessy Library and attend classes. OST actively seeks to have a diverse student population of diocesan and religious seminarians, men and women religious, lay men and women, Catholics as well as Christians of other traditions, from diverse cultures and diverse traditions, where theological study may be done in the fullest possible context of Church. The population of the school reflects the spirit of Vatican II in its ecumenical dimension and its involvement of the laity. The richness of the educational experience is enhanced by the variety of backgrounds and the breadth of interest among our students.



Catholic lay men and women are an important part of the student body. These students are largely from parish communities in and around San Antonio. A large segment of the School's population is seminarians who reside with or are members of the following affiliated institutions and/or religious orders.

## **FINANCIAL INFORMATION**

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### **Payment Policies**

1. All accounts due and payable immediately upon registration. Invoices may be viewed instantly, upon registration, from your student portal accounts. Course changes/modifications will be reflected in your accounts approximately one week after the add/drop date and may be settled at the Business Office. If alternate financial arrangements are needed they must be made with and approved by the Vice President for Administration and Finance at the time of registration. Payment may be made in person by check, cash, Visa, MasterCard, or Discover or online using one of the credit cards just mentioned. All checks should be made payable to Oblate School of Theology. Payments made by mail should be sent to the attention of the Business Office. Returned checks are subject to a \$30.00 processing fee.
2. Audit and Enrichment tuition and fees are also payable in full at the time of registration or no later than the first scheduled class meeting.
3. Students will not be considered registered for courses unless financial arrangements have been made. Failure to comply with 1 and 2 above could result in being dropped from class(es).

Two alternative methods of meeting financial obligations are available to the student. However, pre-arrangements must be made with the Vice President for Administration and Finance prior to invoicing.

- During the Fall and Spring semester, tuition and fees can be divided into 4 equal payments over the course of each semester. The total amount must be paid in full prior to the end of the respective semester.
  - During the summer session, 50% is due upon registration with the balance due within 15 days.
4. Eligible veterans should contact the Veteran's Coordinator in the Registrar's Office for information and assistance in completing necessary paperwork. Veterans and active duty personnel are subject to the same payment conditions as other students.
  5. Students who fail to adhere to the OST policy for payment may be institutionally withdrawn from class(es) and will not be permitted to register for another semester or session until the account has been cleared. Grades, transcripts, and diplomas are not issued to students who have not met all financial obligations to OST.
  6. Students must clear all financial obligations each semester. Students cannot register for a new semester until payment is made and balances cleared. All outstanding balances are subject to a one and one-half percent (1.5%) finance charge on all unpaid balances.

## **Refund Policy**

To cancel a registration or to withdraw from the School at any time other than the close of a semester, a student is required to complete the necessary form(s). Discontinuance of class attendance does not constitute an official withdrawal and refunds will not be made on the basis of such action. In such instances, the student will remain responsible for the full amount of the account.

### Fall/Spring Semesters Refund Policy:

- Withdrawal during the 1st week of the course.....100% refund
- Withdrawal during the 2nd week of the course. ....75% refund
- Withdrawal during the 3rd week of the course.....50% refund
- Withdrawal after the 3rd week of the course.....no refund

### Summer Session/Winter Intersession Refund Policy:

- Withdrawal during 1st and 2nd class of the course. ....100% refund
- Withdrawal during 3rd and 4th class of the course.....75% refund
- Withdrawal during 5th and 6th class of the course.....50% refund
- Withdrawal after the 6th class of the course.....no refund

### Doctor of Ministry Summer/Winter Refund Policy:

- Withdrawal during 1st and 2nd class of the course. ....100% refund
- Withdrawal during 3rd and 4th class of the course.....75% refund
- Withdrawal during 5th and 6th class of the course.....50% refund
- Withdrawal after the 6th class of the course.....no refund

Note: DMin. Students taking courses during the fall/spring semesters will follow the refund policy for those semesters.

## **Financial Aid Information**

### **Financial Aid**

**Federally Insured Family Education Loan Program** - The Oblate School of Theology participates in the Federal Family Education program for U.S. Citizens and Eligible Non-citizens. A student may apply for a loan through various lending agencies. The student will complete the FAFSA application, (Federal Application Financial Student Aid) with the U.S. Department of Education electronically at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). The student will be required to provide pertinent information required by the Federal Government to approve each student for Financial Aid.

**Federal Stafford Loans** - subsidized and unsubsidized - are available from commercial lending agencies: banks, saving and loan associations and credit unions. The student must be enrolled at least half time. Information is available from the Finance Office or the Oblate School of Theology website located at [www.ost.edu](http://www.ost.edu). When completing the FAFSA enter as first choice federal school code: 003595 for Oblate School of Theology. Upon completion, a student will receive a Student

Aid Report and a complete SAR/ISIR will electronically be delivered to the school. If a student is selected for verification, the student must provide the financial information requested, and complete a signed verification form. The student is responsible for locating and obtaining a lender and arranging for the loan.

Repayment of a federal loan is the students' responsibility and usually begins six months after leaving the school. Additional information may be requested from the Financial Aid Coordinator in the Finance Office.

## **Satisfactory Academic Progress**

### **Policy for Graduate Students Receiving Financial Aid**

When students accept financial aid, they also accept responsibility for making Satisfactory Academic Progress (SAP). This policy is intended to help Oblate School of Theology students understand the requirements for satisfactory academic progress associated with receiving financial assistance.

Federal and State regulations explicitly state that OST must monitor SAP, which is monitored through a qualitative component which includes academic achievement (i.e., grades) and a quantitative component which includes credit hours as well as the number of terms that students have been enrolled.

These criteria are set by OST in order to maintain a high standard of student excellence and success. State and Federal regulations require that the SAP Policy must be as strict or stringent than the OST Academic Progress policy.

Graduate students in the MA (Theology, Spirituality, Sacred Scripture) programs must maintain a minimum cumulative GPA of 3.0. Graduate students in the MDIV/MATH (Dual Degree) must maintain cumulative GPA of 3.2. Graduate students in the MDIV and MAPM programs must maintain a minimum cumulative GPA of 2.5. If a student's cumulative GPA falls below the minimum standard, financial aid will be cancelled immediately. Further, financial aid will be cancelled immediately for any student who is suspended or dismissed.

Each semester (fall, spring, and summer) a graduate student must earn a minimum of 75% of the attempted credit hours registered for at the end of the add/drop date (please check with the registrar's office each semester for the official add/drop date. This calculation is performed by dividing the number of credit hours earned by the number of credit hours attempted. Graduate students must enroll in at least 3 credit hours per semester.

In compliance with federal regulations, the following procedures will be used in evaluating earned credits. In addition to the hours completed for a letter grade, the following types of credit will count as well: (1) transfer credits or hours completed at another school and accepted for credit at OST, (2) in progress (IP) grade will be posted for a thesis, dissertation or research project until the thesis, dissertation or research project has been completed and approved by the thesis/dissertation committee, (3) an incomplete grade issued for a class in which a student has not completed the necessary course work, (4) withdrawal, that is, when students withdraw from a course after the

add/drop deadline, and (5) repeat courses taken by students.

Non-credit (NC) and audited (AU) courses do not count towards the calculation of attempted hours.

The OST Financial Aid Office will notify students of their failure to meet the standards of this policy. Students are responsible for knowing their own status, whether or not they receive notification from the Financial Aid Office. Students who fail to meet the standard of this policy may reestablish their financial aid eligibility by doing the following: students can earn the number of credit hours for which they are deficient or improve their GPA without financial aid (these credit hours may be earned at OST or they may be earned at another institution and transferred to OST for any term after the deficiency occurs). Students should get prior approval from the Registrar's Office to ensure that courses taken at another institution will be accepted. After the deficiency or extenuating circumstance is resolved, the student must submit a written appeal requesting the Financial Aid Office to review their eligibility to receive financial aid.

Appeals must include a detailed description of the extenuating circumstances that occurred during the semester in which the student failed to meet this policy. The appeal must also include all necessary documentation to support the existence of the circumstances described and evidence that the circumstances have been resolved. It must also describe a plan for ensuring satisfactory academic performance in the coming academic term. Events and circumstances that merit an appeal are personal or family emergency, unanticipated, serious medical difficulty (excluding chronic conditions – students are responsible for properly balancing work with known chronic conditions), and/or serious psychological difficulty.

Students seeking to reestablish financial aid eligibility will remain ineligible to receive financial assistance or deferment of payment until the appeal process is complete and a decision has been made by the Financial Aid Office. Students in this position should be prepared to pay tuition, fees, and other educational expenses until they have been approved to receive financial aid again.

### **Tuition Assistance Program**

Oblate School of Theology serves students who are primarily interested in Church ministry. Therefore, the School endeavors to control costs as much as possible as well as support a strong educational program. Generous support by the Missionary Oblates of the United States enables the School to maintain lower tuition rates. OST offers Tuition Assistance each semester for those students that demonstrate a financial need and qualify by being enrolled at least half time in a degree program. The student is required to complete an application provided in the Finance office, and submit the application before Add/Drop date each semester.

The student must attach a recent Federal Form 1040 tax filing (along with supporting schedules) with the application, and have an above average GPA to be considered by the Tuition Assistance Review Committee. The Committee will only consider assistance under this program for up to one-third of the tuition. Each student that is awarded Tuition Assistance will be contacted by mail. Tuition Assistance must be applied directly to the student account for the current semester, money does not change hands.

Oblate School of Theology offers very limited financial assistance through the School's own resources. Institutional financial assistance must be re-applied for prior to each academic year or prior to the enrolling semester.

Oblate School of Theology offers opportunities for qualifying students to receive scholarship funding. Below is a listing of several scholarships available:

The **Pat Guidon Scholarship** is an annual scholarship granted to a student from the Lay Ministry Institute to continue study in the MA in Pastoral Ministry program. This is a full tuition scholarship covering tuition for all graduate courses required for the MA in Pastoral Ministry. It is named in honor of Fr. Pat Guidon, OMI, who offered constant support to the lay ministry programs at Oblate School of Theology during his tenure as President of OST. His energy and vision have contributed significantly to the present Lay Ministry Institute and MA programs at Oblate School of Theology.

The **Mildred Whalen Scholarship** is an annual scholarship granted to students accepted into any degree at Oblate School of Theology. This scholarship is competitive and based on pastoral and academic potential. Determination is made by the Scholarship Committee. Up to \$50,000 in scholarships may be awarded per academic year covering tuition for graduate courses.

The **Lewis Family Scholarship** is an annual scholarship granted to a student accepted into any degree at Oblate School of Theology. This scholarship is competitive and based on pastoral and academic potential. Determination is made by the Scholarship Committee. Up to \$2,300 in scholarships may be awarded per academic year.

The **Gordon Family Scholarship** is an annual scholarship granted to a student accepted into any degree program at Oblate School of Theology. This scholarship is competitive and based on pastoral and academic potential. Determination is made by the Scholarship Committee. One scholarship will be awarded per academic year in an amount up to \$500.

# ACADEMIC PROGRAMS



## **MASTER'S DEGREE PROGRAMS**

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### **MASTER OF ARTS (SACRED SCRIPTURE)**

**The Master of Arts in Sacred Scripture** degree program provides a comprehensive and in-depth exploration of the biblical Canon. Students will be exposed to the full range of biblical books and to a diversity of exegetical approaches, both ancient and contemporary. Inspired by the work of the Pontifical Biblical Commission, graduates from this program will engage with the Christian Sacred Scriptures based on sound critical methods and hermeneutic principles. The program is oriented to nourish the personal and professional growth of persons seeking to serve the mission of the Church from an ecumenical perspective.

#### **GOAL**

The goal of the program is to provide students with academic Masters-level study of and engagement with the entire (Roman Catholic) Canon of the Christian Sacred Scriptures.

#### **STUDENT LEARNING OUTCOMES**

Upon completion the student will be able to:

1. Demonstrate graduate-level familiarity with the entire range of biblical books in the (Roman Catholic) Canon
2. Apply a range of biblical methods and hermeneutical principles (orally and in writing) to books/passages of Sacred Scripture
3. Prepare presentations on biblical topics which demonstrate a range of abilities including – the ability to use multi-media, evaluate and critique select biblical materials, facilitate a discussion or field questions based on the presentation and to engage positively with feedback
4. Demonstrate familiarity the use of (sections of) the books of the Bible in the Lectionary
5. Demonstrate competence in relation to the use of biblical tools and resources (online or hard copies) such as concordances, lexicons, bible encyclopedias, commentaries, books, journals and more
6. Become a competent practitioner and facilitator of Bible-based practices such as Scripture study groups, retreats and *Lectio Divina*.

#### **ADMISSION REQUIREMENTS**

See the section in the Catalogue under General Admission Requirements for Graduate Studies.

#### **DEGREE REQUIREMENTS**

Candidates must complete a total of 36 credit hours in Scriptural studies. No more than 12 credit hours of graduate studies completed in other graduate schools may be transferred. Ordinarily, credits earned more than ten years prior to admission will not be transferred.

Candidates must complete:

1. **26 credit hours of core courses.** These courses cover the full range of biblical books in the Canon, provide historical background, and expose students to a diversity of exegetical methods.



2. **4 credit hours of Scripture Practicum.** Students will be required to complete 1 credit hour in biblical ministry, 2 credit hours of supervised *Lectio Divina*, and 1 credit hour for a biblical ministry portfolio – showing a significant level of integration of biblical scholarship, skills in biblical animation and personal meditation of Sacred Scripture.
3. **6 credit hours of elective courses.** Students are required to take 2 credit hours in a biblical language and 2 credit hours in practical approaches to the use of Sacred Scripture (e.g. in contemporary issues, preaching, prayer, liturgy, catechesis, etc.).
4. The candidate ordinarily completes the 36 credit program as a full-time student in two years. A part-time student can expect the program to take 3 to 4 years.
5. A minimum grade point average of 3.0 is required for all courses applicable to the degree.

### **APPLICATION FOR CANDIDACY**

*MA in Sacred Scripture* students will apply for candidacy to the degree after successfully completing 12 graduate credits in required courses at OST. The Admission Committee, after consultation with the faculty, will decide on the applications for candidacy. Admission to candidacy is the faculty's attestation that the student has demonstrated capacities to fulfill all the objectives for the degree and to complete the degree requirements.

### **CURRICULUM**

#### **Core Courses (26 credit hours)**

\*SS 6100 Canon and History  
 SS 6200 Scriptural Hermeneutics  
 SS 7213 Wisdom Literature of the OT  
 SS 7311 The Torah  
 SS 7312 Prophetic and Historical Literature of the OT  
 SS 7331 Synoptic Gospels  
 SS 7333 Johannine Literature  
 SS 7237 The Acts of the Apostles  
 SS 7336 Pauline Literature  
 SS 7234 Catholic Epistles  
 SS 7235 The Apocalypse

#### **Scripture Practicum (4 credit hours)**

\*SS 9200 Supervised *Lectio Divina*  
 \*SS 7184 The Bible in Retreats and Study Groups  
 \*SS 7185 Biblical Ministry Portfolio Elective Courses

#### **ELECTIVES (6 credit hours, 2 of which must include a Biblical Language)**

PS 7340 Evangelization and Faith Formation  
 SS 7210 Africana Biblical Hermeneutics  
 TS 7229 Praying the Psalms with Christ in the Liturgy  
 SS 7231 Scripture for Preaching

SS 7242 The Parables of Jesus  
\*SS 7285 Engaging Scripture Today  
SS/TS 7276 Biblical Foundations of Spirituality

SS 7250 Biblical Greek I  
SS 7251 Biblical Greek II  
SS 7260 Biblical Hebrew I  
SS 7261 Biblical Hebrew II

## **Master of Arts (Spirituality)**

**The Master of Arts (Spirituality)** provides an in-depth understanding of Christian spirituality. Students will study various Christian spiritual and mystical traditions. Graduates from this program will be valuable resources for renewal centers, spiritual direction, parish and retreat work in service of the Church's mission and ministry in a culturally diverse and globalized world.

### **Goal**

Provide a comprehensive academic background in Christian Spirituality with an emphasis on principal classical and contemporary traditions.

### **Student Learning Outcomes**

Upon completion the student will be able:

1. To present a summary overview of major historical periods within the history of Christian spirituality by identifying various movements, spiritual schools, and relevant classical spirituality literature;
2. To evaluate instances of Christian religious experience and dynamics of interior transformation as understood within the Christian mystical tradition;
3. To describe and evaluate the various contributions to Christian spirituality which have emerged from within our culturally diverse society, notably with respect to Hispanic influences;
4. To compare and contrast the Christian spiritual tradition with various non-Christian ones.

### **Admission Requirements**

See the section under General Admission Requirements for Graduate Studies at Master's Level

### **Degree Requirements**

1. The candidate can expect to complete the 36 credit program as a full-time student in two years. A part-time student can expect the program to take 3 to 4 years. No more than twelve (12) graduate-level (MA) credit hours may be transferred into the program from another institution toward the degree.
2. A student will be required to complete a final (five credit hours) thesis to demonstrate the level to which the goals of the program have been achieved.
3. A minimum grade point average of 3.0 is required for all courses applicable to the degree.

4. Students are encouraged to seek spiritual direction during the course of the degree program.
5. The candidate must complete the 36 credit program as a full-time student in two years. A part-time student can expect the program to take 3 to 4 years.

### **Application for Candidacy**

MA (Spirituality) students will apply for candidacy to the MA (Spirituality) degree after successfully completing 12 graduate credits in required core courses at OST. The Admission Committee, after consultation with the faculty, will decide on the applications for candidacy. Admission to candidacy is the faculty's attestation that the student has demonstrated capacities to fulfill all the objectives for the degree and to complete the degree requirements.

### **Curriculum**

#### **Core Courses (19 credit hours)**

- RW 6100 MA Pro Seminar
- TS 7369 An Overview of the History of Christian Spirituality
- TS 7371 Classical Christian Writers I TS 7373 Classical Christian Writers II
- TS 7365 Reading Religious Experience and the Discernment of Spirits
- TS 7376 Biblical Foundations of Spirituality
- TS 7370 Fundamental Principles of Spiritual Direction (or)
- TS 7370 Integration of Psychology and Spirituality

#### **Elective Courses (12 credit hours) Thesis (5 credit hours)**

- TS 9276 Research and Proposal Writing
- TS 9377 MA (Spirituality) Thesis

### **Master of Arts (Theology)**

**The Master of Arts degree in Theology** provides a professionally enriching experience in theological research in the context of Oblate School of Theology's attention to evangelization and ministry in multi-cultural, collaborative, and ecumenically conscious environments. The degree is primarily an academic degree to prepare students for research at the doctoral level or for teaching at the secondary or college levels.

#### **Goal**

Preparation of candidates for ongoing scholarly research and publishing that is suitable for doctoral study or for teaching at the secondary or college levels.

## **Student Learning Outcomes**

Upon completion of the degree program, the student will be able:

1. To discuss and analyze theological issues and questions through habitual knowledge appropriate to Master's level achievement;
2. To demonstrate graduate-level familiarity with the Gospels and multiple other theological sources and databases while assessing and applying such sources critically and appropriately;
3. To compose research papers or articles appropriate for scholarly publishing.

## **Admission Requirements**

See the Oblate School of Theology Catalog section under General Admission Requirements for Graduate Studies at Master's Level.

## **Dual Degree**

Candidates for the Master of Divinity degree (MDiv) who demonstrate exceptional capacity for research may seek to matriculate for the dual degree program (MDiv/MA Theology). See the Oblate School of Theology Catalog section on Master of Divinity/Master of Arts (Theology) for a full description of dual degree requirements.

## **Degree Requirements**

Candidates must complete a total of 36 credit hours in the areas of Cultural and Historical Studies, Scriptural Studies, Systematic Theology, Moral Theology, Sacramental Theology, or Spirituality. No more than 12 credit hours of graduate studies completed in other graduate schools may be transferred. Normally credits earned more than ten years prior to admission will not be transferred.

Candidates must complete:

1. 21 credit hours of core courses.
2. 9 credit hours of elective courses. These electives may normally include no more than 3 credit hours in a relevant language and may not include courses whose primary outcomes are the acquisition of ministry skills (e.g. preaching or liturgical practice). Students not concurrently enrolled in the MDiv program and who have not taken a Church History course at the graduate level must include one such course among their electives. Otherwise, elective courses should be chosen to support study in the intended area of research.
3. Thesis (6 credit hours) - Students will be required to complete a final thesis to demonstrate the level to which the goals of the program have been achieved. A project proposal has to be submitted and approved, before the student is authorized to continue with the research and writing of the thesis. The objective and methodology of the thesis

may require the working knowledge of a second language. This academic work prepares students for further study at the doctoral level.

4. The candidate must complete the 36 credit program as a full-time student in two years. A part-time student can expect the program to take 3 to 4 years.
5. A minimum grade point average of 3.25 is required for all courses applicable to the degree.

## Curriculum Requirements

### *Core Courses* - 21 credit hours

RW 6100	MA Pro Seminar (1 cr.)
SS 6200	Scriptural Hermeneutics (2 cr.)
SS 7331	Synoptic Gospels (3 cr.)
TS 6301	Theology of Revelation and Faith (3 cr.)
TS 6305	Introduction to Missiology: Culture and Religion (3 cr.)
TS 6350	Foundations of Moral Theology (3 cr.)
TS 7311	Christology: Jesus Christ and Human Redemption (3 cr.)
TS 7315	Theology of Church and Ministry (3 cr.)

### *Elective Courses* - 9 credit hours

Students not concurrently enrolled in the MDiv program and who have not taken a Church History course at the graduate level must take 2 credits in Church History from one of the following:

CH 6310	Church History I: The Patristic Era (3 cr.)
CH 6311	Church History II: Holy Roman Empire to the Present (3 cr.)
CH 7220	United States Religious History (2 cr.)
CH 7235	History of Hispanic/Latino Christianity in the U.S. (2 cr.)

Otherwise, elective courses should be chosen to support study in the intended area of research.

### *Thesis* - 6 credit hours

TS 9226	MA (Theology) Thesis Proposal (2 cr.)
TS 9481	MA (Theology) Research Thesis (4 cr.)

## Concentration

A concentration may be earned in one of the following areas: Cultural and Historical Studies; Scriptural Studies; Systematic Theology; Moral Theology; Sacramental Theology, or Spirituality, if 6 credit hours of elective courses and the 6 credit hour Thesis are all completed in one of these areas of study

## Academic Resources

All courses necessary to complete the degree program may be taken at the OST main campus. The campus Donald E. O'Shaughnessy Library (DEOL) houses a sizable collection pertaining to

Christian theology and maintains a vigorous acquisition program as well as 400 scholarly and popular journals and periodicals. Student patrons also have access to EBSCOhost, JSTOR, ProQuest, and the International Loan Library (ILL).

### **Application for Candidacy**

MA (Theology) students will apply for candidacy to the MA (Theology) degree after successfully completing 12 graduate credits in required courses at OST. The Admission Committee, after consultation with the faculty, will decide on the applications for candidacy. Admission to candidacy is the faculty's attestation that the student has demonstrated capacities to fulfill all the objectives for the degree and to complete the degree requirements.

The Master of Arts degree in Theology provides a professionally enriching experience in theological research in the context of Oblate School of Theology's attention to evangelization and ministry in multicultural, collaborative, and ecumenically conscious environments. The degree is primarily an academic degree to prepare students for research at the doctoral level or for teaching at the secondary or college levels.

### **Master of Arts in Pastoral Ministry**

**The Master of Arts in Pastoral Ministry** is a professional degree program "which provides education for the church's mission and ministry in the world." (OST Statement of Purpose, paragraph 1) This program prepares students to serve as pastoral associates, liturgy coordinators, faith formation directors, youth ministers or pastoral care workers.

#### **Goal**

Preparation for specialized ministries such as faith formation, youth ministry, pastoral care, liturgy coordinators, and/or pastoral administration.

#### **Student Learning Outcomes**

Upon completion the student will be able:

1. To use theological reflection as a tool for pastoral planning and personal development
2. To demonstrate an integrated understanding of Sacred Scripture and Christian Theology that undergird responsible ministry.
3. To demonstrate ministerial skills appropriate to the chosen field of specialization
4. To apply knowledge and skills to specific pastoral issues within particular pastoral settings and cultural contexts
5. To demonstrate personal maturity in the practice of ministry.

## **Admission Requirements**

See the section under General Admission Requirements for Graduate Studies at Master's Level.

## **Degree Requirements**

1. Complete 36 credit hours, 28 of which come from required courses. No more than twelve (12) graduate hours may be transferred from another institution toward the degree.
2. Complete the Pastoral Formation Seminar and the two seminars on Theological Reflection for Pastoral Leadership. These courses provide for personal and spiritual formation. The theological reflection seminars include a supervised ministry component that requires the student to:
  - perform 108 clock hours of ministry together with a Field Supervisor
  - prepare written tools for theological reflection
  - present them to the seminar group for critique.
3. The final project is a Pastoral Practicum.
4. A minimum GPA of 2.5 is required for the degree.
5. At least one year of study (16 credit hours) must be completed at OST.
6. The MAPM program can be completed in 2 years of full-time study. Ordinarily, the degree must be completed within five years after matriculation. Students may study on a part-time basis.
7. Complete application for Candidacy to the MAPM.

## **Application for Candidacy**

MAPM students may apply for candidacy to the degree after successfully completing 12 credit hours of core graduate courses at Oblate School of Theology. The Admissions Committee, after consultation with the faculty, will decide on the applications for candidacy. Admission to candidacy is the faculty's attestation that the student has demonstrated capacities to fulfill all academic, spiritual, and professional objectives for the degree and to meet all degree requirements.

## **Final Qualifying Project**

The Pastoral Practicum is the qualifying project for the Master of Arts in Pastoral Ministry degree. The goal of the practicum experience is to enable the person to enter into ministry through effective integration of theology and pastoral practice to respond to the needs of the people.

The practicum engages the person in a supervised experience of ministry which promotes personal self-understanding and professional growth in competence for ministry. The practicum may be initiated upon completion of 25 credit hours of the degree. The practicum involves identifying a pastoral need, developing and implementing a pastoral response, and submitting a written report upon completion of the Practicum. Throughout, the student meets regularly with the Director and a field supervisor.

## **Master of Arts in Pastoral Ministry Curriculum**

Required Courses: 28 credit hours

Elective Courses: 8 credit hours

**Core Courses (28 credit hours)**

CH 6311	Church History II: Holy Roman Empire to the Present
PS 6350	Basic Pastoral Care
PS 6177	Pastoral Formation Seminar I
PS 7181	Theological Reflection for Pastoral Leadership (1st semester)
PS 7182	Theological Reflection for Pastoral Leadership (2nd Semester)
TS 6305	Introduction to Missiology: Culture and Religion
SS 6200	Scriptural Hermeneutics
SS 7331	Synoptic Gospels 2 additional credit hours in Sacred Scripture
TS 6350	Foundations of Moral Theology
TS 7311	Christology: Jesus Christ and Human Redemption
TS 7315	Theology of Church and Ministry

**Final Project (Practicum) for Non- credit**

NC 9002	MAPM Pastoral Practicum - Proposal
NC 9003	MAPM Pastoral Practicum - Project

**Concentrations**

Students who choose to do so may develop their own concentration in a certain area of study within the curriculum of the degree. Three areas of concentration are offered regularly: Scripture, Spirituality and Hispanic Ministry. Other areas may be developed through academic advisement.

A concentration consists of two elements:

1. At least 7 hours of study in the chosen area, which may include core courses; and
2. The final project addressing a topic within the chosen area of concentration.

**Maestría de Artes en Ministerio Pastoral**

La Maestría de Artes en Ministerio Pastoral es un programa de grado profesional "que brinda educación para la misión y el ministerio de la Iglesia en el mundo". (Declaración de propósito de OST, párrafo 1). Este programa prepara a los estudiantes para servir como asociados pastorales, coordinadores de liturgia, directores de formación en la fe, en pastoral juvenil o en acompañamiento pastoral.

**Objetivo**

Preparación para ministerios especializados como formación en la fe, pastoral juvenil, acompañamiento pastoral, coordinación de liturgia y / o administración pastoral.

**Resultados de aprendizaje de los estudiantes**

Al finalizar, el estudiante podrá:

1. Utilizar la reflexión teológica como herramienta para la planificación pastoral y el desarrollo personal



2. Demostrar una comprensión integrada de la Sagrada Escritura y de la Teología cristiana que sostenga un ministerio responsable
3. Demostrar habilidades pastorales adecuadas a los desafíos del ministerio hispano
4. Aplicar conocimientos y habilidades a problemas pastorales específicos dentro de entornos pastorales particulares y contextos culturales
5. Demostrar madurez personal en el ejercicio del ministerio pastoral

### **Requisitos de Admisión**

Consulte la sección de Requisitos generales de admisión para estudios de posgrado a nivel de maestría.

### **Requisitos de Grado**

1. Completar 36 horas crédito, 28 de las cuales provienen de cursos obligatorios. No se pueden transferir más de doce (12) horas de posgrado de otra institución hacia el título.
2. Completar el Seminario de Formación Pastoral y los dos seminarios de Reflexión Teológica para el Liderazgo Pastoral. Estos cursos proporcionan formación personal y espiritual. Los seminarios de reflexión teológica incluyen un componente de ministerio supervisado que requiere que el estudiante:
  - realice 108 horas de ministerio junto con un supervisor de campo
  - prepare herramientas escritas para la reflexión teológica
  - presente dichos documentos al grupo del seminario para su crítica
3. El proyecto final es un Practicum Pastoral.
4. Se requiere un Promedio de Calificaciones (GPA) mínimo de 2.5 para el título.
5. Se debe completar al menos un año de estudio (16 horas crédito) en OST.
6. El programa MAMP se puede completar en 3 años de estudio a tiempo parcial. Por lo general, el título debe completarse dentro de los cinco años posteriores a la matrícula.
7. Solicitud de candidatura completa al MAMP.

### **Solicitud de Candidatura**

Los estudiantes de MAMP pueden solicitar la candidatura al título después de completar con éxito 12 créditos (48 horas) de cursos básicos de posgrado en Oblate School of Theology. El Comité de Admisiones, después de consultar con la facultad, decidirá sobre las solicitudes de candidatura. La admisión a la candidatura es la certificación de la facultad de que el estudiante ha demostrado capacidades para cumplir con todos los objetivos académicos, espirituales y profesionales para el título y para cumplir con todos los requisitos del título.

### **Proyecto Final**

El Practicum Pastoral es el proyecto de calificación para el título de Maestría de Artes en Ministerio Pastoral. El objetivo de la experiencia práctica es permitir que la persona entre en el ministerio mediante la integración efectiva de la teología y la práctica pastoral para responder a las necesidades de la gente. La práctica involucra a la persona en una experiencia supervisada de ministerio que promueve la auto comprensión personal y el crecimiento profesional en lo que respecta a ser competente para el ministerio. La práctica puede iniciarse al completar 25 horas

crédito del grado. El Practicum implica identificar una necesidad pastoral, desarrollar e implementar una respuesta pastoral y presentar un informe escrito al finalizar. En todo momento, el estudiante se reúne regularmente con el Director y un supervisor de campo.

### **Currículo de Maestría de Artes en Ministerio Pastoral**

Cursos requeridos: 28 horas crédito

Cursos electivos: 8 horas crédito

#### **Cursos básicos (28 horas crédito)**

CH 7235	Historia del cristianismo latino en los Estados Unidos
PS 6350	Acompañamiento pastoral básico
PS 6177	Seminario de formación pastoral I
PS 7181	Reflexión teológica para el liderazgo pastoral (1er semestre)
PS 7182	Reflexión teológica para el liderazgo pastoral (segundo semestre)
TS 6305	Introducción a la misiología: cultura y religión
SS 6200	Interpretar la Escritura
SS 7331	Evangelios sinópticos
	3 horas crédito adicionales en Sagrada Escritura
TS 6350	Teología moral fundamental
TS 7311	Cristología: Jesucristo y la redención humana
TS 7315	Teología de la Iglesia y el Ministerio

#### **Proyecto final (Practicum) no crediticio**

Práctica Pastoral NC 9002 MAPM - Propuesta

Práctica Pastoral NC 9003 MAPM - Proyecto

#### **Concentraciones**

Los estudiantes que opten por hacerlo podrán desarrollar su propia concentración en una determinada área de estudio dentro del plan de estudios de la titulación. Regularmente se ofrecen tres áreas de concentración: Escritura, Espiritualidad y Ministerio Hispano. Se pueden desarrollar otras áreas a través de la asesoría académica.

## **Master of Divinity**

The Master of Divinity degree is the first professional degree and is designed to provide a solid foundation in the various theological disciplines and in the development of ministerial skills in order to prepare candidates for ordained ministry and qualified laity for effective ministry in the Church. The degree “prepares persons for pastoral ministry through academic study and supervised practice.”

### **Goal**

Preparation of candidates for presbyteral or other full-time professional ministry through academic study and supervised practice.

### **Student Learning Outcomes**

Upon completion the student will be able:

1. To interpret in an ecclesially and critically responsible way the Hebrew/Christian Scriptures and theological tradition of the Christian community
2. To preach effectively within the Christian community
3. To lead liturgical worship in the Church
4. To provide pastoral care in various ministerial settings
5. To participate in the development of ministry in a collaborative style among men and women in a multicultural and religiously plural society, recognizing diverse gifts
6. To accept responsibility as a public representative of the Church working for the common good in society
7. To integrate theology, life experience, and pastoral practice

### **Admission Requirements**

See section on General Admission Requirements for Graduate Studies at Master’s Level.

1. Candidates for priesthood ordination in the Roman Catholic Church in the United States must have 30 credit hours in undergraduate philosophy and 12 credit hours in undergraduate theology/religious studies as required by the U.S. Bishops’ Program of Priestly Formation.
2. In addition to the specified undergraduate requirements of History and Method of Christian Thought and Reading the Bible or their equivalents, applicants must have demonstrated skill and knowledge levels in the area of public speaking. If unable to demonstrate this competency an additional undergraduate course, Rhetoric and Proclamation or an approved equivalent, is taken.

### **Master of Divinity Transfer of Elective Credit Policy**

No more than four elective hours will be accepted in transfer. Students entering OST for the first year of the M.Div. program may not transfer in elective hours. Students entering OST for the second year of the M.Div. program may transfer in two elective hours. Elective hours taken elsewhere after a student has enrolled at OST are at the discretion of the student’s academic advisor. This also applies to courses credited through OST but taught elsewhere (e.g., MACC, the Hispanic Summer Program).

No more than two hours will be accepted in transfer from the Creighton Summer Institute for Priestly Formation.

### **Degree Requirements**

1. As a Roman Catholic school of theology, OST makes special reference to the requirements of the Program of Priestly Formation of the United States Conference of Catholic Bishops in designing the MDiv degree.
2. All candidates must complete 80 credit hours of graduate course work, normally 74 required hours and 6 hours of electives. Candidates for the Roman Catholic priesthood will complete the 80-hour MDiv plus 26 hour for the Certificate in Advanced Studies for Presbyteral Ministry (106 hours); 8 of those 106 hours are electives. Students with appropriate undergraduate course work may challenge 6000 level foundational courses.
3. Spirituality courses taken for MDiv elective credit may only be taken for 2 credit hours.
4. Students must complete at least two years of full-time study at OST. The degree program must be completed within seven years after matriculation.
5. All students for the MDiv degree must maintain, and have at the completion of the requirements for the conferral of the degree, a minimum grade point average of 2.5 for graduate work. Low grades, indifference, or neglect of work during any semester may place a student on academic probation.
6. Master of Divinity students must develop a capacity to minister in the English and Spanish languages. Any exceptions need to be approved by the MDiv Director. To achieve the Spanish proficiency expected of an MDiv graduate, it is necessary to be able to celebrate the liturgy, preach, and converse in Spanish. Prior to enrolling in upper-level preaching and sacrament courses, students should demonstrate an intermediate Spanish competency. In some selected upper-level courses, primarily pastoral and sacramental core courses, students should complete at least one substantive assignment in Spanish. Such requirements are specified on the syllabus.
7. In the area of spiritual formation and ministerial leadership, a candidate must show evidence of characteristics that befit a professional minister of the Church.

### **Theological Field Education**

The Program of Theological Field Education (TFE) is a series of courses within the Pastoral Studies curriculum for Master of Divinity (MDiv) students which provides for on-going formation through the integration of studies into the ministry setting. The first year of studies is referred to as Orientation to Supervised Ministry. Theological Field Education year two and year three studies are referred to as TFE II and TFE III. TFE provides for the ongoing relationship between theory and practice and is in itself, a locus of pastoral theology.

Theological Field Education promotes the development of the student as a pastoral leader while providing a genuine service to the Church and society. Students respond to the real needs of people in a ministerial setting. The theological reflection process and methodology has been time-tested and proven.

Through the course of study, experience and reflection, the student gains ministerial self-understanding and confidence as a pastoral theologian. M Div students participate in a variety of

pastoral experiences and engage in theological reflection. The practice of pastoral ministry while reflecting upon their experiences and working at integrating theological studies will lead the student to a deeper understanding of self in preparation for life in ministry.

Students in the M Div program enter Theological Field Education by first registering for the Orientation to Supervised Ministry class. This two semester course provides a classroom overview of the practice of pastoral ministry and theological reflection followed by an introductory field experience and peer group meetings. The TFE Director orchestrates seminarians' placements in collaboration with the Supervisors and Directors of Formation for Diocesan and Religious Communities.

TFE second and third year students enter into year-long placements for a required 150 clock hours. Students participate in the actual practice of ministry, receive individual supervision in the placement, discuss their theological and spiritual developments with a member of the faculty assigned to them as their Theological Consultant and participate in peer theological reflection sessions.

The specific number of semester hours is listed under the degree program and requirements are described in each course syllabus.

### **Application for Candidacy**

The MDiv student may apply for official candidacy to the MDiv degree after successfully completing 27 credit hours of core graduate courses at Oblate School of Theology and fulfilling the language requirements. The Admissions Committee, after consultation with faculty, will decide on the applications for candidacy.

Admission to candidacy is the faculty's attestation that the student has demonstrated abilities to fulfill all academic and professional outcomes for the degree and to meet all the degree requirements.

### **Internship Program (or Pastoral Year)**

Academic preparation and limited concurrent field education experiences provide a basic introduction to the pastoral ministry of the Church.

Internship provides for full time involvement as a recognized member of a pastoral team, usually in a parish situation. OST offers a non-obligatory but strongly recommended Internship program. The Internship Program normally follows the completion of three years of studies and is of nine months duration, after which the intern returns to complete the academic requirements for the MDiv degree. As non-obligatory, the twelve (12) credit hours earned are recorded on the academic transcript but are not applied toward the degree. Structural components of the program include a pastoral placement which ensures a wide range of ministerial experiences, a field instructor who is trained in pastoral supervision, and a lay committee representative of the parish community. Internship is an intentional educational process structured to achieve the human and faith maturation of the person, while seeking to develop competence in pastoral skills through theological reflection in the actual practice of ministry.

Certain dioceses opt to have their seminarians do a Pastoral Year after their second year of graduate theology, rather than the Internship. In such cases OST offers a Pastoral Year with modified ministerial experiences in view of the lesser preparation for ministry. Otherwise the basic structure of the program remains the same.

### **Final Qualifying Project**

Integration of Theological Studies is the final qualifying project for MDiv degree candidates. It is a seminar devoted to sharing and revising selected examples of their previous professional work during the MDiv program. It is normally a two- semester process which begins in the fall semester of the final year of the candidate's MDiv program.

### **Continuation Outside Priestly Formation**

Since the Master of Divinity Degree is the first professional degree for ministry in the Church, OST has the responsibility to evaluate an MDiv student's accountability to the local church and continued suitability to pursue this degree for professional ministry. To continue as an MDiv student, a seminarian who initially enrolls at the School as a member of one of the affiliated formation houses and subsequently withdraws from this formational program must fulfill the following requirements:

1. A new statement of Goals and Objectives
2. Three recommendations including one from the previous formation director(s)
3. An Interview with the Director of the MDiv program

### **Master of Divinity (80) Curriculum**

*Required Courses:* 74 credit hours

*Elective:* 6 credit hours

#### **Historical / Cultural (3 cr. hrs.)**

CH 6311 Church History II: Roman Empire to the Present

#### **Scriptural (14 cr. hrs.)**

SS 6200 Scriptural Hermeneutics

SS 7311 The Torah

SS 7331 Synoptic Gospels

Two of the following:

SS 7312 Prophetic and Historical Literature of the Old Testament

SS 7333 Johannine Literature

SS 7336 Pauline Literature

#### **Theological (37 cr. hrs.)**

*Systematic Theology*

TS 6305 Introduction to Missiology: Culture and Religion

TS 6301 Theology of Revelation and Faith (Revelación y fe)

TS 7313 Christian Anthropology: Humanity Transformed in Christ

TS 7311 Christology: Jesus Christ and Human Redemption

TS 7315 Theology of Church and Ministry  
TS 7314 God in the Christian Tradition

*Sacramental Theology*

TS 7331 Liturgy & Theology of Christian Initiation  
TS 7333 Liturgy & Theology of Eucharist  
TS 7335 Christian Marriage: Theological & Canonical Aspects

(Non-seminarians may request permission to take TS 7232 Liturgy and Theology of Sacraments of Healing rather than TS 7335 or TS 7331. The remaining credit hour is added to electives.)

*Moral and Spiritual Theology*

TS 6260 Introduction to Christian Spirituality  
TS 6350 Foundations of Moral Theology  
TS 7350 Catholic Social Thought

*Interdisciplinary Studies*

TS 8196 Integration of Theological Studies  
TS 8197

**Pastoral Studies (20 cr. hrs.)**

PS 6192 & 6193 Orientation to Supervised Ministry (1 cr. hr.)  
PS 6350 Basic Pastoral Care  
PS 7340 Evangelization and Faith Formation  
PS 7320 Church Law  
PS 7334 Introductory Preaching  
PS 7351 Pastoral Counseling  
PS 9195 & 9295 Theological Field Education (3 cr. hrs.)  
PS 6177 Pastoral Formation Seminar I (1 cr. hr.)

(Pastoral Formation Seminars I-IV are replaced by second year of TFE for presbyteral candidates.)

**Curriculum for MDIV and CASPM (106)**

The **Certificate of Advanced Studies for Presbyteral Ministry (CASPM)** is earned by presbyteral candidates who have completed the 80-hour MDiv and 26 additional credit hours required by the *Program of Priestly Formation*.

*Required Courses:* 98 credit hours

*Electives:* 8 credit hours

**Historical / Cultural (8 cr. hrs.)**

CH 6310 Church History I: The Patristic Era  
CH 6311 Church History II: Holy Roman Empire to the Present  
CH 7220 U.S. Religious History or CH 7235 U.S. Hispanic/Latina Christianity

**Scriptural (17 credit hours)**

SS 6200 Scriptural Hermeneutics  
SS 7311 The Torah

SS 7331	Synoptic Gospels
SS 7312	Prophetic and Historical Literature of the Old Testament
SS 7333	Johannine Literature
SS 7336	Pauline Literature

**Theological (47 credit hours)**

*Systematic Theology*

TS 6305	Introduction to Missiology: Culture and Religion
TS 6301	Theology of Revelation and Faith (Revelación y fe)
TS 7313	Christian Anthropology: Humanity Transformed in Christ
TS 7311	Christology: Jesus Christ and Human Redemption
TS 7315	Theology of Church and Ministry
TS 7314	God in the Christian Tradition
TS __	Patristics elective (2 cr. hrs.)

*Sacramental Theology*

TS 7232	Liturgy and Theology of Sacraments of Healing
TS 7236	Theology of Ministerial Priesthood
TS 7331	Liturgy & Theology of Christian Initiation
TS 7333	Liturgy & Theology of Eucharist
TS 7335	Christian Marriage: Theological & Canonical Aspects

*Moral and Spiritual Theology*

TS 6260	Introduction to Christian Spirituality
TS 6350	Foundations of Moral Theology
TS 7350	Catholic Social Thought
TS 7252	Theology of Human Sexuality
TS 7253	Bioethics/Health Care Ethics

*Interdisciplinary Studies*

TS 8196	Integration of Theological Studies
TS 8197	

**Pastoral Studies (26 cr. hrs.)**

PS 6192 & 6193	Orientation to Supervised Ministry (1 cr. hr.)
PS 6350	Basic Pastoral Care
PS 7235	Liturgical Preaching
PS 7340	Evangelization and Faith Formation
PS 7320	Church Law
PS 7334	Introductory Preaching
PS 7351	Pastoral Counseling
PS 9195 & 9295	Theological Field Education (3 cr. hrs.)
PS 9196 & 9296	Theological Field Education (3 cr. hrs.)
PS 8100 & 8101	Practicum in Presidential Leadership at Liturgy (2 cr. hrs.)



## **Baccalaureate in Sacred Theology (STB)**

The Baccalaureate in Sacred Theology (STB) is offered through an affiliation with Saint Paul University, Ottawa, and accredited by the Congregation for Catholic Education. The STB represents ecclesial certification that a student has completed the requirements for the degree and is knowledgeable in all the major areas of Catholic theology.

### **Goal**

To give a sound theological education in preparation for ministry, which encompasses knowledge of scriptural, dogmatic, moral and practical theology as handed down by Church tradition and developed in light of the contemporary Church in the world.

### **Student Learning Outcomes**

Upon completion the student will be able:

1. To interpret in an ecclesially and critically responsible way the Hebrew/Christian Scriptures and theological tradition of the Christian community;
2. To have a general knowledge of contemporary theology solidly rooted in the Catholic tradition and open to the contributions of other Christian and non-Christian traditions
3. To perceive the relationships between the various areas of theology;
4. To have the aptitude to exercise critical discernment both in the selection and use of theological texts (scripture, ecclesiastical documents, particular theologies, etc.), and also in the assessment of various historical situations of the Church and of the world; of the past and of the present;
5. To possess a clear-minded and searching interiorization or personal appropriation of the realities of the faith;
6. To have the aptitude to perceive ministerial activities as contributing to the life of the Church in spirit and in truth;
7. To possess adequate knowledge of the sources, the methods and the tools needed to continue the study of theology independently;
8. To integrate theology, life experience, and pastoral practice.

### **Admission Requirements**

1. Student must successfully register through OST and be accepted as a student at Saint Paul University, Ottawa. (See section on General Admission Requirements for Graduate Studies at Master's Level.)
2. Complete Pre-Theology requirements of 30 credit hours of undergraduate philosophy and 12 credit hours in undergraduate theology/religious studies as determined by the Program of Priestly Formation.
3. Students with at least a 3.0 GPA can begin the application process after the second year of Master of Divinity studies.

### **Degree Requirements**

1. Successful completion of all requirements for the MDiv degree and Certificate in Advanced Studies for Presbyteral Ministry. Successful completion of the credits specified in the program requirements below.
2. Maintain a GPA of 3.0.
3. Complete a written examination.
4. Complete an oral examination.

The student will satisfy all requirements of the first cycle of theological studies. (Note: Additionally, the candidate for ordination will complete all other requirements for pastoral formation as specified by the Program of Priestly Formation and included in the Master of Divinity Program.)

### **Curriculum**

The STB program will be completed in 4 years with courses in the following areas: historical and cultural studies (8 cr. hrs.), scriptural studies (17 cr. hrs.), theological studies (47 cr. hrs.), pastoral studies (26 cr. hrs.), and electives (8 cr. hrs.).

## **Master of Divinity/ Master of Arts (Theology)**

The M.A./M.Div. dual degree is tailored to students who demonstrate exceptional capacity for research during their Master of Divinity (M.Div.) program. Candidates for the M.Div. who hold a bachelor's degree may also apply for the M.A. (Theology) program. (Students enrolled in the C.P.S., Certificate of Pastoral Studies, may not apply for the dual degree.) They must fulfill all of the requirements for the M.A. (Theology) degree (see the section for that degree in this catalog). The total hours for the two degrees equal 96 graduate credit hours. Seminarians take additional credit hours to satisfy all the requirements of the Program for Priestly Formation.

Students may apply 20 credit hours from the Master of Divinity toward the Master of Arts (Theology) degree. Those 20 credit hours are all of the core courses for the M.A. (Theology) degree except for the M.A. Pro Seminar. The other 16 credit hours are the M.A. Pro Seminar, the Thesis Proposal, the Research Thesis, and 9 elective graduate credits in courses taken at OST that are not for another degree. Ministry skills-based courses such as Pastoral Care, Preaching, or Theological Field Education cannot be used to fulfill the requirements of the M.A. (Theology). The 9 elective credits can be covered for seminarians by the additional credits beyond the M.Div. degree that are required by the Program of Priestly Formation.

A minimum overall grade point average of 3.25 is required in both degree programs to remain in the dual degree program. A student should matriculate for the dual track after having completed 24 credits in the M.Div. program (at least 12 of which must be in courses taken at OST other than in Pastoral Studies) and before having completed 50 credits in the M.Div. program. Candidates are strongly advised to complete their M.A. thesis during the second-last year of their M.Div. Program (i.e. during Year III Theology). The M.A. Theology dual program must normally be completed within six years after matriculation.

Candidates should strive to complete their final MA thesis during the second-last year of their MDiv Program (i.e. during Year III Theology).

In addition to the 18 credit hours from the MDiv, the requirements for a Dual MDiv/MA Theology degree are:

1. 12 additional appropriate credit hours (for presbyteral candidates this requirement is fulfilled by their program); this must include the 1 credit hour MA Theology Pro-Seminar, to be taken the first semester of year II in the MDiv program;
2. Application for Candidacy to the Degree;
3. Concentration - 3 of the 12 credit hours in a. can be used for a concentration in one of the five appropriate areas (Cultural/ Historical, Scriptural, Systematic, Moral, Sacramental or Spiritual). The area of concentration should normally support the student's thesis topic;
4. Thesis Proposal – 0 credit hours. The proposal must be approved by the student's director, reader(s), as well as the program director before he or she can be registered for the Thesis writing stage. This must be submitted after the second semester of Year II in the MDiv program.
5. Thesis – 6 credit hours. This must be completed and submitted so that it agrees with the Oblate Style Guide and library requirements.

**Students in the dual MATH/MDiv program must do a thesis.**

## **DOCTORATE DEGREE PROGRAMS**

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### **Doctor of Philosophy (Spirituality)**

The PhD (Spirituality) is an Oblate School of Theology initiative in response to an expressed interest and hunger for graduate formation in Spirituality. More and more people are interested in Spirituality and are seeking advanced academic training in the area. Few existing doctoral- level programs in Spirituality focus specifically on the long, deep, and rich history of the Judeo-Christian traditions in prayer, mysticism, and spiritual guidance. This program serves the church and society in an important way by providing doctoral- level scholars in the areas of prayer, mysticism, spiritual discernment, and spiritual guidance.

The Doctoral Program in Spirituality produces scholars with comprehensive knowledge of the overall discipline as well as a specialization in at least one particular area of Christian Spirituality. The specific approach is academic and theological from the Roman Catholic tradition, with openness to ecumenical and interreligious perspectives.

#### **Goal**

The goal is to immerse each student in the history and tradition of classical Christian Spirituality so as to give him or her the tools to assess religious experience, critically evaluate contemporary movements within Spirituality, help mentor others spiritually, do scholarly research and publishing in the area of spirituality, and develop a vocabulary to articulate both the human spirit and divine revelation more effectively.

#### **Student Learning Outcomes**

Upon completion the student will be able to:

- Demonstrate an essential literacy in the discipline of Spirituality and apply critical tools needed for scholarly research as defined by the academy of theology
- Demonstrate a critical in-depth knowledge of two classical schools of Christian spirituality
- Identify resources to discern authentic religious experience from human pathology
- Articulate the Christian tradition in terms of other or multiple historical/cultural contexts

#### **Admissions Requirements**

1. A Master of Divinity degree, Master of Arts degree in Spirituality or Theology or the educational equivalent is required.
2. Students who do not already have a graduate degree in Theology or Religious Studies are required to obtain the MA in Spirituality before applying to the program.
  - a. Religious Studies are required to obtain the MA in Spirituality before applying to the program.
  - b. Students who have completed an MA in Spirituality in another institution will be evaluated and prerequisite courses may be required.

#### **Degree Requirements**

At least 54 hours of doctoral-level course work: 36 hours of core courses and 18 hours of electives.

A first-year doctoral seminar is required of all students.

One modern language in addition to English OR an ancient language related to the area of specialization or research.

### **Language Requirements**

Beyond English, students need to demonstrate reading proficiency in at least one modern language. Depending upon their areas of specialization and their thesis topics, students may be required to show proficiency in another ancient or modern language.

### **GPA Requirement**

Students must maintain a 3.3 grade point average.

### **Comprehensive Exam**

All students are required to take a comprehensive examination upon completing their course requirements and before submitting their proposals for a dissertation.

### **Candidacy**

A student will be considered a PhD candidate upon:

- Completing all the course work
- Successfully completing the comprehensive exam
- Submitting a dissertation proposal that is accepted by the OST faculty.

Acceptance into the PhD Program does not imply acceptance to Candidacy for the degree. Upon admission, the administrators of the PhD program guide a student through the program requirements. Normally, once a student, the Candidacy status is conferred upon the student who completes all course work, the Comprehensive Exam, and whose doctoral proposal has been accepted by his/her DPC. A student must petition in writing for doctoral candidacy in conjunction with the DPC's approval of the proposal.

### **Dissertation**

A written dissertation is required of each student. (See PhD Student Handbook for more details)

### **Time Limit**

Each student is required to have completed all requirements for the degree within seven years of initial registration. Extensions may be granted by the Dean.

### **Continuation Status**

Students must register each semester for a particular course, or a section of the dissertation to maintain current status in the PhD Program. If a student is ineligible or unable to register for a particular course in a given semester, the student will register for one of the continuance classifications. The PhD Administration will advise the student about the applicable continuance status. Please refer to the course descriptions in the back of this catalog for an explanation of the continuance classifications.

### **Withdrawal and Drop Policy**

Students are expected to be enrolled in classes each semester until all courses are completed. If this is not done, extended status must be requested from the PhD Administration.

Withdrawal from the program after initial orientation must be requested in writing from the Program Director.

### **Personal Leave**

Students in exceptional circumstances, such as military personnel while they are deployed or students facing exceptional personal, ministerial, or family stress, may contact the PhD administration about the possibility of personal leave.

### **Curriculum (30 Credit hours)**

#### **First Year**

- DSC 6301 Pro-Seminar (Methods)
- DSC 7301 History of Christian Spirituality
- DSC 7302 Psychology & Spirituality
- DSC 7303 Contemporary Spirituality
- DSC 6303 Hermeneutics of Scripture 1 Elective Course

#### **Second Year**

- DSC 6302 Foundations of Contemporary Spirituality
- DSC 7304 Spirituality of the Trinity
- DRE 8301 Directed Reading I
- 3 Elective Courses

#### **Third Year**

- DSE 8310 Spirituality & Theology
- DSC 7305 Seminar and Practicum in Teaching Spirituality
- DRE 8302 Directed Reading II
- DIE 8303 Independent Study I
- DIE 8305 Independent Study II

#### **Fourth Year**

- DSC 7306 Integrating Seminar
- DSC 9000 Comprehensives (non- credit)
- DSC 9001 Dissertation Proposal Writing (non-credit)

#### **Fifth Year**

- DSC 9003 PhD Dissertation: Research
- DSC 9005 PhD Dissertation: Writing

## **Doctor of Ministry**

In remaining attentive to the signs of the times, seeking to serve the ecclesial community, and providing pastoral preparation of ministers, Oblate School of Theology offers the Doctor of Ministry (DMin) in practical theology with concentrations in Spirituality and Ministry (residential and intensive options), Spiritual Formation in the Local Community, African American Pastoral Leadership, U.S. Hispanic/ Latino Ministry, and Pastoral Leadership. The DMin degree, building upon the Master of Divinity degree or its equivalent, expands the mission of the school by offering accredited theological and ministerial preparation and training through this terminal professional degree. In each concentration, the DMin curriculum advances the professional competency of ministers in today's Church.

### **Goal**

Enhance the understanding and practice of ministry through doctoral- level pastoral theological education.

### **Student Learning Outcomes**

Upon completion the student will be able to:

- Design an original response to a pastoral issue in his or her ministry
- Identify and assess the scriptural and theological issues involved in specific pastoral contexts
- Critique and utilize contemporary models of theological reflection
- Demonstrate social research skills appropriate to pastoral issues

### **Degree Requirements**

1. The candidate must successfully complete thirty doctoral hours (36 for residential Spirituality and Ministry Concentration). A maximum of six applicable doctoral hours, earned within the last ten years, may be transferred into the DMin Program at the discretion of the Program Director.
2. A student must pass each course. Incomplete or insufficient work for a course or other curricular component may be grounds for probation or dismissal.
3. Professional ethical conduct required by a student's denomination is presumed throughout the DMin Program. Violation of these principles may be grounds for probation or dismissal.
4. The minimum time for degree completion is three years; the normal maximum time for completion is six years after matriculation. The expected time of completion is 5 years.
5. Upon acceptance of the student's Doctoral Project by the Doctoral Project Committee and with the assistance of the DMin Administration, a student makes arrangements for an oral presentation to the OST faculty, students, and invited guests. The oral presentation normally requires a student's presence on campus. Satisfactory completion of this presentation is one of the final requirements before conferral of the degree.

## **Doctoral Courses**

Courses are taken at OST's campus during the two-week intensive sessions every January and June, unless otherwise specified. It is recommended that the student take a leave of absence from work on class days during the intensive sessions because there is work required outside of class time. Thirty hours a week will be devoted to course activity, including classroom interaction.

Students in the Spirituality and Ministry residential concentration take a full-time load of doctoral courses during the regular fall and spring semesters (7.5 cr. hrs. each) in addition to three intensive sessions and may complete their coursework after 13 months of full-time attendance.

Requirements for each course include the following:

- Completion of the reading assignments provided to the student. The required readings and syllabus are provided to the student approximately two months before the first day of the intensive sessions (and on the first day of class for the regular semesters). Students taking the intensive sessions are expected to have completed all the reading assignments before the start of the session.
- Submission to the respective professor of any pre-assignment(s) indicated in the syllabus
- Completion of a doctoral-level paper of significant length, as indicated in the course syllabus. The final paper is delivered to the professor(s) within three months of the completion of the class, according to the timeline found in the syllabus.
- Final grades for each course shall be posted as Pass/Fail. Within the course work, professors may choose to indicate letter grades (following the OST grading distinctions) on any assignment(s) and the final evaluation to convey the student's level of competency for doctoral study.

## **Continuation Status**

DMin students must register each session for a particular course, or a section of the Doctoral Proposal or Project to maintain current status in the DMin Program. If a student is ineligible or unable to register for a particular course in a given semester, the student will register for one of the continuance classifications. The DMin Administration will advise the student about the applicable continuance status. Please refer to the course descriptions in the back of this catalog for an explanation of the continuance classifications.

The DMin program awards a Graduate Certificate in Advanced Pastoral Leadership to all DMin students who successfully complete the required coursework for their concentration. At this point, students discern with their advisor whether to move forward into completing requirements for the DMin Degree.

## **Application for Candidacy**

Acceptance into the Doctor of Ministry Program does not imply acceptance to Candidacy for the degree. Upon admission, the administrators of the DMin program guide a student through the program requirements. Normally, once a student completes all course work (except Doctoral Project I and II), the DMin Administration assists the student with the creation of his/her Doctoral



Project Committee (DPC) and the student writes his/her doctoral proposal under the DPC's guidance. Candidacy status is conferred upon the student whose doctoral project proposal has been accepted by his/ her DPC. A student must petition in writing for doctoral candidacy in conjunction with the DPC's approval of the proposal. (Additional information and policies regarding doctoral candidacy and the Doctoral Project Committee will be made available in the DMin Handbook, which is presented at orientation.)

### **Withdrawal and Drop Policy**

Students are expected to be enrolled in a class each January and June until all courses are completed. Students in the residential Spirituality and Ministry Concentration are also expected to be enrolled during the fall and spring semesters. If this is not done, extended status must be requested from the DMin Administration. Students must register for Doctoral Project I within six months of the approval of the student's doctoral proposal and acceptance into doctoral candidacy. Without a written exception from the DMin Administration, extended status will automatically apply in both of these cases if the student does not register by the deadline.

Withdrawal from the program after initial orientation must be requested in writing from the Program Director.

Students may drop a course after they register, but may not add a course without permission of the DMin Administration. Added courses will be billed as any other.

The refund policy for dropped classes is listed in the section on Financial Information.

### **Personal Leave**

Students in exceptional circumstances, such as military personnel while they are deployed or students facing exceptional personal, ministerial, or family stress, may contact the DMin administration about the possibility of personal leave.

### **Curriculum**

30 Credit Hours Required / 36 for Spirituality and Ministry Concentration

#### **Core Curriculum for all DMin students**

- PTC 8301 Use of Social Sciences in Practical Theology
- PTC 8302 Practical Theology as Critical Reflection on Particular Contexts
- PTC 8303 Hermeneutics of Scripture in Ministry
- PTC 8304 Theological Integration for Ministry Seminar
- PSC 9001 Proposal Writing
- PSC 9601 Doctoral Project I
- PSC 9602 Doctoral Project II

## **Areas of Concentration**

### *Spiritual Formation in the Local Community*

PTF 8305 Faith Development

PTF 8306 Spirituality and Culture

### *U.S. Hispanic/Latino Ministry*

PTH 8305 Contemporary Issues in Hispanic/Latino Ministry

PTH 8306 Contemporary Hispanic/ Latino Spiritualities

### *African American Pastoral Leadership*

PTA 8305 Contemporary Issues in Black Church Ministry

PTA 8306 Contemporary African American Spiritualities

### *Spirituality and Ministry (residential option)*

PTS 8305 History of Christian Spirituality

DSC 7301

(PTS 8306 Contemporary Spirituality)

DSC 7303

PTS 8307 Psychology and Spirituality (Elective) 3 credit hours

DSC 7302

### *Spirituality and Ministry (intensive option)*

PTS 8305/DSC 7301 History and Spirituality

Elective 3 credit hours

### *Pastoral Leadership*

In this concentration the student completes the core curriculum and any two concentration-specific courses as listed above.

# CERTIFICATE PROGRAMS



## **ACTS Spiritual Companion Formation Program**

Oblate school of Theology has been in partnership with ACTS Missions, the governing organization for ACTS retreats since 1999.

In response to the demands of the ACTS retreat process locally, nationally and globally a certificate program for Spiritual Companion formation has been developed and now offered at Oblate School of Theology.

The “ACTS Spiritual Companion Training Program” will address the need in the ACTS communities to acquire trained male and female spiritual companions who would serve as the spiritual leaders of the ACTS retreat teams in formation and be available to the retreatants for guidance on the retreat weekends.



### **ACTS Spiritual Companion Formation Program (ASC Formation Program)**

The ACTS Spiritual Companion Formation Program is a basic formation program for men and women who function in the role of spiritual companion for ACTS retreats. The two-part program provides formation for ministry by way of academic and practical instruction. The first part encompasses basic elements of intellectual, spiritual, pastoral and human formation including the topics of Christian Foundations, Christian discipleship, Christian Spirituality, Pastoral Care, Formative Spirituality, Sacraments and elements that apply directly to the ACTS retreat formation and weekend process. The second part offers a key element to the program; a mentored practicum experience with participation in theological reflection sessions.

### **Goal**

To form women and men as spiritual companions for the ACTS retreat

### **Student Learning Outcomes**

Upon successful completion of the program the participants will:

- Develop a clear understanding of the role of the ACTS Spiritual Companion in team formation and during the retreat
- Acquire the knowledge and understanding of Catholic teaching necessary to direct and support the ACTS retreat team formation
- Develop skills needed to serve as a resource for those preparing talks, services and rituals during the retreat learn to assist and support the retreatants during the retreat weekend
- Learn to lead prayer in a variety of styles, drawing upon the different styles and methods of prayer learned throughout the course
- Acquire facilitation skills needed for group process

### **ASC Formation Program Admission Requirements**

A qualified candidate is:

1. a Catholic in good standing with the Church; and

2. has made an ACTS retreat weekend as a retreatant and served on team.

To apply for the ASCFP, the following documents must be submitted before July 30:

1. Completed application for ASCFP
2. Letters of Recommendation
  - a. Candidate's pastor
  - b. Leader in the parish
  - c. Personal reference
3. An initial interview with the Program Director commitment to meet with an approved spiritual director throughout the program on (at the minimum) a monthly basis.

### **Program Requirements**

- Student will be required to meet with a spiritual director throughout the program
- Class attendance and participation
- Attendance and participation at day retreat
- Successfully writing of a sacraments talk
- Keeping a journal throughout the class as instructed
- Development of a team formation plan for an ACTS team
- All required reading and assignments
- Attendance and participation in opening and closing retreats
- Mentored practicum and theological reflection group participation
- Mid-point interview with program director
- Attendance of an ACTS Missions leadership workshop
- If Teen ACTS is the vehicle for the role of Spiritual Companion then attendance at a Teen ACTS workshop will also be required, as well as a separate training day focused on Teen spirituality
- Students may not participate on ACTS retreats during the first part of the program

### **Certificate in Oblate Studies**

The Kusenberger Chair of Oblate Studies (at Oblate School of Theology) was established in January 2017 to conclude the celebration of the 200 years of existence of the Missionary Oblates of Mary Immaculate. The Chair is the first of its kind and is dedicated to the study and dissemination of the history, charism, spirituality and mission of the Missionary Oblates through teaching and research, academic and enrichment programs, an annual Kusenberger Chair of Oblate Studies Lecture, and cooperation with the other Institutes of higher learning – at the service of the Oblate General Administration and all connected with the charism of Saint Eugene de Mazenod throughout the world.

The Chair offers an online asynchronous Certificate in Oblate Studies and an M.A. Spirituality degree with a concentration on Oblate Studies.

## Certificate Overview

Those who complete the certificate will be able to:

- Acquire in-depth knowledge of the constitutive elements of the Missionary Oblates of Mary Immaculate: the founder, history, Constitutions and Rules, spirituality and mission.
- Understand the historical foundation and comprehend the theological development of the Oblate charism, spirituality and mission, so as to deepen their sense of participation.
- Critically reflect upon the contemporary mission of the Oblates in the Church.

Students who successfully complete the program requirements of 12-credit hours will be awarded a certificate.

Those who take the program at the graduate level, fulfilling the appropriate additional requirements, earn credits applicable toward the M.A. Spirituality or Theology or M. Div. program, with the appropriate differences and requirements.

The courses are also open to any qualified students who wish to register for enrichment non-academic purposes. They will be expected to do the reading required to participate in the classes.

Please note that the courses are offered in two ways:

- Either as a fortnightly course spread over two semesters
- Or as a weekly course in one semester.

## Contents

Two-hour courses will be offered in the following areas:

### **Saint Eugene de Mazenod. Historical Background, Life, and Key Aspects of His Spirituality, Charism and Mission**

Eugene de Mazenod, Founder of the OMI, 1782–1837

Eugene de Mazenod, Superior General of an expanding missionary congregation, and Bishop of Marseilles (1837-1861)

### **Historical Expansion and Development of the Mission of the Oblate Congregation from 1816 to Present**

Europe and the Americas

Asia-Oceania and Africa-Madagascar

### **Founders, Charisms and their Expression in Constitutions and Rules**

The charism of a founder and the charism of a Congregation

The role of a Rule as the expression of charism in a religious congregation

The contents and the spirit of the founding Rule.

How General Chapters have shaped the Constitutions and Rules in response to the changing needs of the world.

A detailed study of the present Constitutions and Rules.

Lay participation.

### **Mazenodian Spirituality**

An introduction to the terminology, issues, and challenges pertinent to the practice of and the theological reflection on the spirituality of the Congregation of the Missionary Oblates of Mary Immaculate and its associates, known as the

Mazenodian Family. A study of the main elements of the spirituality of Saint Eugene de Mazenod and of those associated with his charism from 1816 until the present.

**Oblate Mission Today** (2 cr.hrs.)

The goal of Oblate evangelization. How mission is expressed in different countries and cultures.

Contemporary questions and challenges

**Research Project** (2 cr.hrs.)

A final research paper that makes a contribution to Oblate Studies, and which will be published in an OMI periodical or in the Oblate Historical Dictionary.

**Method of Presentation**

The courses are offered online asynchronously, and will consist of lectures, reading, assignments and the opportunity for group interaction.

To facilitate the use of these offerings by various constituencies – academics, formators, those in first formation, those in continuing formation, Oblate communities, Oblate Associates, etc. – each course will be offered in segments, each segment of two hours per week or fortnightly.

The entire certificate may be completed in four semesters, or it may be taken over a longer period.

## **Spirituality and Spiritual Direction Certificate Program**

The Spirituality and Spiritual Direction program is a 2 year certificate program taught in Spanish. This program is designed as an intensive study of spirituality and the great spiritual traditions, and promotes appreciation for Hispanic spirituality; Deepens on the study of Spiritual Direction and forms spiritual directors.

Once the student is accepted into the program it is a requisite to have a spiritual director and attend spiritual direction regularly, at least once a month.

This program can be completed to obtain a Certificate in Spiritual Direction. The first year classes can be taken for undergraduate credit.

The program curriculum is divided into two semester teaching modules and a year of supervised practice year.

### **Admission Requirements**

Applicants to the EDE program must submit the complete application form including the letters of recommendation, schedule an interview with the EDE program director and have a desire to learn and be involved in active ministry in their parish community.

The admissions committee reserves the right to accept or deny admission to any applicant. Admission to the certificate program does not guarantee placement in any local or diocesan church ministries.

1. Completed Application
2. Goals and Objectives: Essay written about the intention to participate in the program.
3. Biographical Information: We ask that the autobiography include family experiences, work, personal, social and spiritual history that is related to the applicant's ability to minister.
4. Three Letters of recommendation
  - a. The EDE requires a recommendation from the pastor or priest from their parish.
  - b. Two recommendations must be provided from two people from the church or any social structure that can express the applicant's ability for ministry.
5. Formation requirements:
  - a. Formation certificate, and/or
  - b. LMI / IFP certificate, and/or
  - c. 2nd level catechesis granted by the archdiocese
6. Attend spiritual direction (if the applicant does not have a spiritual director at the time of being accepted into the program, they will be given a list of spiritual directors (Spanish) that can



accompany them. If they have never been under any spiritual direction, it is required that during the first year they attend spiritual direction twice a month and once a month the practicum year.

#### 7. Qualitative Requirements

Proof of an adequate spiritual and ministerial formation can vary from student to student. The following qualities can be considered as guidelines by the faculty: Lived faith, willingness to learn and grow; A positive, hopeful attitude; Patience and perseverance; Generosity; Tolerance and courtesy; Moral values; Honesty with oneself and each other, Stability in maintaining priorities; Good health; Creativity; Good judgement; Sensibility when listening and responding; Trustworthy; Ability to communicate in different settings; Cooperative with classmates and authority; Sensibility to faith traditions; Social and cultural sensibility.

#### **Certificate Requirements**

The certificate in spirituality and spiritual direction will be granted to the student that after two years:

- Has successfully completed the course in basic foundations of spirituality.
- Has successfully completed the course in basic foundations of spiritual direction.
- Has successfully completed the year of supervised practice.
- Has participated in class and retreats.
- Has demonstrated emotional maturity and spiritual development throughout the duration of the program.

## **Certificado en Espiritualidad y Programa de Dirección Espiritual**

### **Declaración de Propósito**

El programa “Espiritualidad y Dirección Espiritual”, es un programa de certificado con una duración de dos años, el lenguaje en que se enseña es el español. Este programa está diseñado para proporcionar un estudio intensivo en espiritualidad, las grandes tradiciones espirituales, fomentar el aprecio por la espiritualidad hispana y formar directores espirituales.

En el momento de aceptación en el programa el estudiante debe tener un director espiritual y participar en dirección espiritual en forma regular por lo menos una vez al mes.

Este Programa puede ser llevado con la finalidad de obtener el Certificado en Dirección Espiritual, y las clases del primer año si el estudiante lo requiere, pueden ser tomadas por crédito académico de licenciatura.

El currículo del programa está dividido en dos módulos de enseñanza semestrales y un año de práctica supervisada.

### **Requisitos de Admisión**

Los solicitantes del programa EDE deben entregar la aplicación completa incluyendo las cartas de recomendación, programar una entrevista con el director del programa y tener un deseo de aprender y de estar involucrados en el ministerio activo en su parroquia o comunidad.

El comité de admisiones se reserva el derecho de admitir o negar la entrada a cualquier solicitante. La admisión al programa de certificación no implica una colocación en el ministerio en la Iglesia local o ministerios diocesanos.

1. La solicitud completada
2. Metas y Objetivos: Escrito sobre la intención del solicitante de participar en el programa
3. Información Biográfica: Se pide a la persona incluir experiencias de su familia, el trabajo, la historia personal, social y espiritual en relación con su capacidad para el ministerio.
4. Tres recomendaciones
  - a. EDE requiere una recomendación del pastor o sacerdote en la parroquia.
  - b. Dos recomendaciones deben provenir de otras dos personas dentro de la iglesia o de las estructuras sociales que puedan expresar su capacidad para el ministerio.
5. Requisitos de formación
  - a. Certificado de Formación, y/o
  - b. Certificado LMI / IFP, y/o
  - c. 2do. Nivel de estudio de catequesis de la arquidiócesis
6. Estar recibiendo Dirección Espiritual. (En caso de no tener un director espiritual, al momento de ser aceptados en el programa se les proporcionarán una lista de Directores Espirituales que acompañan en español. En el caso de no haber estado bajo dirección espiritual anteriormente, es requisito que el primer año del programa reciban dirección espiritual dos veces por mes.)
7. Requisitos cualitativos  
Evidencia de una adecuada formación espiritual y de liderazgo ministerial puede variar de estudiante a estudiante. Los tipos de las cualidades personales o disposiciones que sirven como directrices para la facultad incluyen: Una fe vivida; Voluntad de aprender y crecer; Una actitud positiva, esperanzada; Paciencia y constancia; Generosidad; Tolerancia y cortesía; Valores

morales; Honestidad consigo mismo y los demás; Estable en el mantenimiento de prioridades; Buena salud; Creatividad; Buen juicio; Sensibilidad al escuchar y responder; Confiable; Habilidad para Comunicarse en diferentes ambientes; Cooperativo respecto a sus compañeros y las autoridades; Sensibilidad a la Tradición de la fe; Sensibilidad Social y cultural.

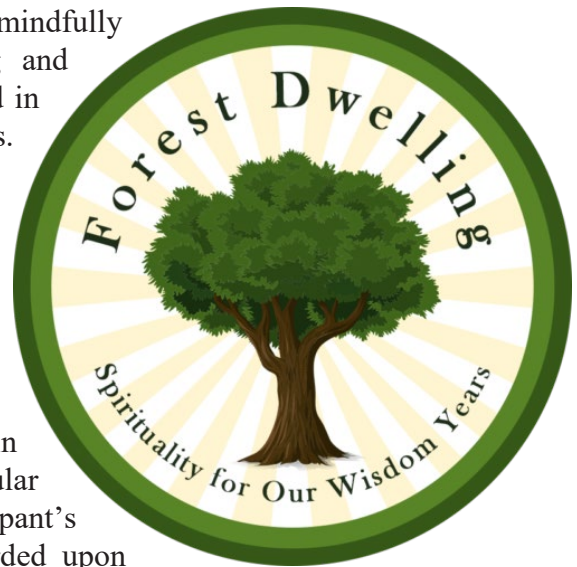
### **Requisitos para el Certificado**

El Certificado de Espiritualidad y Dirección Espiritual será otorgado a aquel estudiante que al final del período de dos años haya:

1. Completado con éxito el curso Fundamentos Básicos de Espiritualidad
2. Completado con éxito el curso Fundamentos Básicos de Dirección Espiritual
3. Completado con éxito el año de práctica supervisada
4. Participado en clases y retiros
5. Demostrado madurez emocional, de desarrollo y espiritual a través del programa

## **Forest Dwelling: Spirituality for Our Wisdom Years**

Is designed for more mature seekers who desire to mindfully embrace the challenges and opportunities of aging and diminishment by accessing the deep wisdom embedded in the world's great mystical and contemplative traditions. The goal of the Forest Dwelling program is to prepare participants to live wisely and well during their remaining years so that in the words of Henri Nouwen, "they might be able to give both their life and death away" for the sake of the world. This two-year program of education and formation will include two week-long gatherings on the campus of Oblate School of Theology each year, directed online study, monthly participation in a small process group, regular spiritual direction and regular contemplative practice consistent with the participant's primary spiritual tradition. A certificate will be awarded upon completion of the program.



In between the week-long gatherings on campus, participants will be expected to spend approximately 30-35 hours per month in directed online study and discussion with other participants in small-group processing sessions. Additionally, each participant will be asked to participate in monthly spiritual direction and engage in a regular contemplative practice consistent with their primary spiritual tradition.

### **Curriculum**

The curriculum includes, but is not limited to, the following courses:

- Seasons of Our Lives
- Contemplation: Moving Deeper into Reality
- An Anthropology and Spirituality of Aging and Dying
- Spirituality of Darkness
- Mysticism and Social Justice
- Wisdom Spirituality for a (Post) Secular Age
- Spirituality and the More-Than-Human World

## **Pastoral Lay Ministry**

In response to the call of the Bishops and the Second Vatican Council to encourage the laity to play an active role in the church, Oblate School of Theology has established two certificate programs for lay leadership formation, the Lay Ministry Institute and the Instituto de Formación Pastoral/Pastoral Formation Institute.

## **Lay Ministry Institute (LMI)**

The Lay Ministry Institute is a two-year program of ministry formation. Building upon a participant's basic understanding of the Catholic faith, this program, exploring core topics in Theology, Spirituality, Liturgy and Pastoral Ministry is taught at an undergraduate level. The LMI also presents lay leadership skills that help prepare students for collaborative ministry in the parish or other ministry settings. A supervised practicum experience and Theological Reflection sessions are key elements of the year 2 experience. Both years of study are conducted on the OST campus.

### **Goal**

To form men and women as lay pastoral ministers

### **Student Learning Outcomes**

Upon completion of the two-year certificate program the student will be able:

1. To apply knowledge of the Catholic Faith and research skills to immediate ministry setting(s)
2. To draw upon the experience of different styles of prayer when called upon to lead public prayer in a pastoral setting
3. To apply knowledge about various faith and human developmental theories to the pastoral setting
4. To apply various interpersonal and theological reflection skills practiced during the successful engagement in their Supervised Pastoral Practicum

### **Admission Requirements**

Applicants must submit a formal application and letters of recommendation from the pastor/supervisor in the ministerial setting. An interview with the Program Director is required.

### **Certificate Requirements**

1. Successful completion of required areas of study for the program
2. Participation in retreats and seminars
3. Successful completion of a pastoral practicum, including supervised ministry
4. Satisfactory practice of theological reflection skills

The Lay Ministry Institute may be taken for either certificate or undergraduate credit and is often the starting point for those who intend to pursue a professional degree. The LMI offers opportunities for professional continuing education and personal spiritual renewal to those serving in church and society. Persons completing this two-year program are in compliance with the National Certification Standards for Pastoral Ministers.

### **LMI for Undergraduate Credit**

The LMI may also be taken for undergraduate college credit. This is for students that would like to receive undergraduate credit to fulfill graduate prerequisites.

Once the student has been admitted into the LMI program, the student can apply to receive undergraduate credit. The following items must be submitted to the Registrar's Office before the end of the first week of classes:

1. OST Application
2. Submit official college transcripts (if applicable)

In addition to the tuition and fees for LMI, students receiving undergraduate credit through the LMI program will also pay 20% of the OST tuition.

### **Instituto De Formación Pastoral/Pastoral Formation Institute (IFP/PFI)**

The Instituto de Formación Pastoral/Pastoral Formation Institute is a two-year program of basic adult faith formation – a tool for evangelization and catechesis. The first year is designed to give participants a foundational understanding of the Catholic faith. The second year of the IFP/PFI includes basic pastoral skills. The program is offered in English and Spanish; it is referred to by both its Spanish and English titles. As an outreach ministry of Oblate School of Theology, the first year is conducted in a parish setting and the second year takes place on the OST campus.

#### **Goal**

To educate men and women for parish ministry.

#### **Student Learning Outcomes**

Upon completion of the two-year certificate program the student will be able:

1. To identify the general basic aspects of the Catholic faith
2. To illustrate the relevance of spiritual formation to the Catholic faith
3. To design a diversified approach to a personal prayer life including planning and leading public prayers in a parish setting
4. To apply basic pastoral and leadership skills necessary for parish ministry

#### **Admission Requirements**

Applicants must submit a formal application and letters of recommendation from the pastor/supervisor in the ministerial setting. An interview with the Program Director is required.

#### **Certificate Requirements**

1. Successful completion of required areas of study
2. Participation in retreats and seminars

## **Magis Ignatian Spirituality Programs**

Magis is a Latin word for what is most. St. Ignatius believed that we are all called for a purpose or end in life for which we are created. In order to reach this fullness, we choose what is magis, most likely to lead us to that end.

Magis is a network of spiritual directors in the San Antonio, Texas region who are trained to accompany others in the Spiritual Exercises of St. Ignatius in Daily Life (known as the Annotation 19 format). The network fosters the ministry of the Spiritual Exercises by providing opportunities for training, continuing education, facilitating retreats and fellowship among spiritual directors. Magis provides workshops and retreat opportunities for persons wishing to enrich their spiritual life from an Ignatian perspective. Several members of the network facilitate Ignatian-themed retreats to groups and parishes. We also provide weekend silent directed retreats.

### **Ignatian Spiritual Director Training**

St. Ignatius of Loyola believed that we can find God in the events of our daily life. This course is intended for those who have sensed a call to guide others who desire to make the Spiritual Exercises.

Spiritual directors are trained to have a thorough knowledge of Ignatius' original text of the Spiritual Exercises, as well as an understanding of the culture in which the Spiritual Exercises were founded. When they are certified, they can accompany others without having to rely on "canned" or pre-designed formats of the Spiritual Exercises.

Because they know the original text, spiritual directors are able to adapt the Exercises to fit the contemporary needs of each retreatant. This is especially important when spiritual directors are accompanying people from other Christian denominations.

This program is taught at **a graduate level**, so students are expected to develop both directing and graduate research skills through assignments and supervision.

The primary focus is to develop the skills for directing in daily life, using the original text of the Exercises. To maximize the development of these skills each session will consist of a lecture and practicum in the form of a role play or case study. This first year of weekly study will be followed by a second year of supervised directing of the *Exercises in Daily Life*.

This course can be taken to complete 9 hours of graduate credit hours. These can then be applied towards the Master of Arts in Spirituality. Alternatively, spiritual directors who do not wish to receive these graduate hours, may complete the program to receive a certificate.

***Pre-requisites:*** An applicant must be a spiritual director, trained at a recognized center, who has completed the Spiritual Exercises of St. Ignatius in a personally directed setting such as a 30 day retreat, or in Daily Life.

## **Ministry to Ministers Sabbatical Program**

The Ministry to Ministers (MtM) Sabbatical Program provides a sabbatical experience for Roman Catholic priests, religious women and men, and lay ministers who have been engaged in pastoral ministry for a number of years.

Four key aspects of the Biblical Sabbath – ceasing, resting, embracing and feasting – constitute the framework to facilitate the personal, spiritual, theological, and pastoral renewal of each participant.

Holistic in its design, MtM focuses on personal growth and spiritual renewal, addressing the needs of body, mind and spirit. A key objective of the program is integration: the assimilation and application of this experience into everyday life and ministry.

To create a healthy and hospitable community atmosphere, the international program accepts a maximum of 24 participants, with an equitable balance between women and men. The program is not intended for persons suffering significant psychological issues or addictions.

Two sessions are offered each year: fall (August – December) and spring (January – May).

### **Core Components**

- **Spiritual Direction and Faith sharing:** All MtM participants choose a Spiritual Director or Soul Friend who seeks to be a personal, spiritual companion, facilitating the integration of new insights, personal spiritual growth and development. Weekly Faith Sharing in small groups enables participants to glean new self-knowledge by sharing personal experiences, faith challenges and opportunities.
- Mini courses and conferences and workshops are offered that focus both on general theological updating and specific topics of contemporary spirituality and psychology related to personal well-being. This is accomplished via the talents and skills of the Oblate School of Theology faculty and the expertise of outstanding lecturers, theologians, and spiritual directors from the region and the nation.
- Academic and enrichment courses offered by the Oblate School of Theology are open at no additional cost to the MtM participants. Reading and reflection are encouraged, but there is no written homework!
- **Physical well-being:** All participants have the opportunity to engage in an individualized wellness program. A wellness consultant from St. Mary's University suggests an individual program to meet personal needs. At the St. Mary's University Athletic Center, MtM participants are offered a wide array of exercises such as water aerobics, yoga, rock climbing and the use of specialized exercise machines.
- **Personal Counseling:** Although Personal Counseling is not included in the cost of the MtM program, some Sabbatical participants discover the need for the services of a licensed counselor during the program. MtM provides the names of competent and respected counselors



to respond to this need.

- Sharing of community life, faith and life experiences are essential to the MtM program. Free time is built into the program, including most afternoons and evenings, and Saturdays and Sundays. All participants are expected to disengage from active ministry commitments to devote their time and energies to the sabbatical process.

### **Tuition & Housing**

The Pat Guidon Center is home to the MtM program and features spacious bedrooms with private bath, internet access, glass-walled chapel, gardens and dining arrangements. A large outdoor swimming pool is also available during the warmer months for MtM participants.

MtM Tuition covers all presentations, workshops, classes, Spiritual Direction, 5 Day Directed Retreat, St. Mary's gym membership, and in town excursions. Also included are normal room and board living expenses such as meals, and socials, along with bed linens, towels and laundry supplies.

## **SANKOFA INSTITUTE FOR AFRICAN AMERICAN PASTORAL LEADERSHIP**

The Sankofa Institute for African American Pastoral Leadership is committed to developing and supporting pastoral leaders, men and women of all races and backgrounds, for the African American Christian community within the context of the universal Christian mission of proclaiming the Good News of Jesus Christ. The Institute aims to foster within Church leaders an understanding and appreciation of African Americans' contributions to the entirety of Christian faith, life, and witness in North America. The Sankofa Institute will provide opportunities for the intellectual, professional, and inspirational development of transformational leadership within the African American community, offered through classes, lectures, symposia, worship, leadership workshops, internships and practical field education, as well as social outreach and cultural celebrations.



Those leaders who enter the Institute as an avenue for completing a degree program at OST will find integrated into the curriculum critical methodological approaches from the African American Christian tradition as well as theological reflection and social witness experiences that flow from that tradition. The curriculum for degree students (Masters level and DMin level) is a multidisciplinary and interdisciplinary enterprise consistent with the pastoral orientation of OST practical and reflective engagement with the multi-cultural, global reality of church and society.

The goals of the Institute support and follow the goals of the various certificate and degree programs of Oblate School of Theology, employing a critical understanding of the contemporary context of the diversity of African American faith communities, as well as using interdisciplinary tools and strategies that are rooted in and evolved from the Black Church Tradition. The programmatic goals include an overall systematic design:

1. to provide a sound theological education in preparation for ministry, with African and African American communities;
2. to provide input, structure, and practice in creating a disciplined personal spiritual life as a minister;
3. to provide a developmental, spiritual formation program that integrates theological education, theological reflection, growth in personal spiritual life, and servant leadership skill development;
4. to explore the historical and contemporary role of the Church within the Black community and society;
5. to develop a practical theology knowledge and skill base to design and implement practicum strategies toward the transformation of church and community.

In recognition of the web of connections and faith traditions represented in the African American Christian community, the Institute is committed to partnering with other academic and cultural institutions for our mutual benefit and for the most effective and efficient way to reach the programmatic goals of our students and the mission of the School.

Leaders can enter the Institute to complete a degree program at OST via an integrated curriculum of critical methodological approaches from the African American Christian tradition and theological reflection and social witness experiences from that tradition. The interdisciplinary categories specific to the Sankofa Institute will include:

- African American Christian Education
- African American Christian Social Ethics/ Protestant Christian Social Ethics
- Africana Biblical Hermeneutics
- Black Biblical Studies
- Black Church History
- Black Church Worship and Nurture
- Black Preaching
- Black Theologies
- Contemporary Issues in the Black Church
- Reconciliation in the Black Church
- Social Justice
- Sociology of Black Religion

The curriculum for degree students (Master and Doctoral levels) is multidisciplinary enterprise consistent with the pastoral orientation engagement with the multicultural, global reality of the church and society.

Students in the Sankofa Institute may complete the Master of Divinity, Master of Arts in Pastoral Ministry, or Doctor of Ministry with specific adaptations for Black Church Studies.

# OTHER PROGRAMS



## **Continuing Education**

Active ministers and laity find a variety of learning opportunities through Oblate's Continuing Education program on topics related to spirituality, scripture, contemporary social issues, and pastoral skills. From best-selling authors to world-renowned speakers, the program provides adults ongoing education through short courses, seminars, workshops and lectures during the fall and spring semesters and during summer school. Each year, Continued Ed programs provide enrichment that draws 3,000-4,000 individuals to the Oblate campus.



### **Opportunities**

Continuing Education at Oblate School of Theology provides a variety of learning opportunities to active ministers and laity who are interested in updating their theology and keeping abreast with developments in the Church.

Oblate's faculty offers short courses, seminars, workshops and lectures during the fall and spring semesters and during summer school. Visiting faculty and resource persons are also invited to make presentations. Subjects include a wide range of topics related to spirituality, scripture, contemporary social issues and pastoral skills.

One CEU (Continuing Education Unit) can be awarded for attending 10 clock hours of a Continuing Education offering. The School provides a certificate verifying attendance.

## **Hispanic Summer Program**

Oblate School of Theology is a sponsor of the Hispanic Summer Program (HSP), which takes place for two weeks every summer at a different site in the United States or Puerto Rico. Hispanic students and others who are bilingual and who are committed to ministry among Hispanics can attend this academic program. Students may take only one course for 3 credit hours. Auditing additional courses is not permitted. Courses in the Hispanic Summer Program cover a wide range of the theological curriculum, and are always taught from the perspective of the Hispanic/Latino community.



HSP courses require the ability to read and speak English. Written work may be completed in either English or Spanish.

The Hispanic Summer Program offers 7 choices of 3-credit, accredited courses geared toward master-degree level Latina/o seminarians and graduate students. There are a limited number of slots for D.Min. and Ph.D. students from sponsoring institutions only. The program is designed primarily for Latina/o students enrolled in theological seminaries and university departments of theology or religion. We have also welcomed about 10% of non-Latina/o students nationwide who are involved in Latino-centered ministries and advocacy. The (HSP) provides the opportunity for students to study with Latina/o peers and professors.

Each summer, the HSP brings together nearly 85 participants from the U.S. and Puerto Rico, representing a wide variety of traditions, denominations, and theological perspectives. The HSP also provides a limited number of slots for Latina/o pastors seeking continuing theological education.

For more information, visit [hispanicsummerprogram.org](http://hispanicsummerprogram.org)

## **The Sophia Community Program**

Oblate School of Theology announces a program specifically designed to serve the growing population of women engaged in Lay Ecclesial Ministry. The program is intended for the active women who has little time, limited resources, and may not have a program readily available. Upon completion the participant will receive an MA in Pastoral Ministry and will have formed a lifelong support group with others in ministry.

### **Academic Study**

Students in the SCP earn the MA in Pastoral Ministry through on-campus study in a summer session format, online courses, and supervised ministry. On-campus coursework is scheduled in an intense format with work to be completed before arrival and after the session ends. Students are offered one online course each fall and spring semester. Supervised Ministry is completed in the local parish, diocese or other ministry setting. Students may expect to complete coursework in three years.

### **The Sophia Community**

The Sophia Community is the heart of the program. This community provides human, pastoral, and spiritual formation as called for in Co-Workers in the Vineyard, the 2005 document on formation for lay ecclesial ministry written by the US Conference of Catholic Bishops. A mentor who offers support and encouragement throughout the time at OST welcomes each entering student.

Prayer, theological reflection, and integration of academic study are all essential elements of life in the Sophia Community. Support continues through on-line connections between students, mentors, and faculty throughout the program.

### **Qualifications**

OST is seeking applications from women currently engaged in ministry who desire further theological study.

Other qualifications include:

- Women from areas underserved by Catholic higher education and in need of lay leadership.
- Must meet OST admission requirements for MAPM degree.
- Must be computer literate and familiar with the use of the Internet.
- Be available to attend on campus sessions for three summers beginning in June.

### **Priority will be given to the following:**

- Roman Catholics ministering in a Catholic setting
- Those from areas that are underserved by traditional Catholic higher education, that serve the poor or the abandoned or are in need of developing lay leadership
- Those whose dioceses and parishes provide financial support
- and time for study.
- Those ministering in dioceses or parishes served by the Missionary Oblates of Mary Immaculate in the U.S.

**Application Process/Deadlines Admission Requirements**

See section on *General Admission Requirements for Graduate Studies at Master's Level*

In addition to the general admissions requirements, Sophia applicants must also apply for Sophia Community support. The deadline for the Sophia Community Program is April 30.

**Tuition and Housing**

Significant financial support from OST for this program allows reductions in program costs to participants. The cost for tuition, housing, and meals is \$3000 per academic year per student; a total of \$9000 for the entire program. This is a 60% reduction in the usual cost. Books, travel, and other personal expenses are additional costs to the participant.

OST is encouraging dioceses, parishes, or other sponsoring agencies to offer financial support to students they recommend in the amount of \$1500 per academic year. With such support the student will only pay \$1500 per academic year.

Applicants from ministries sponsored or served by the Missionary Oblates of Mary Immaculate can receive additional support from the US Province of the Oblates. Contact the province for additional information.



# COURSE DESCRIPTION



## **UNDERGRADUATE COURSES**

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### **Philosophy**

#### **PL 4138, 4238, 4338 Selected Topics in Philosophy**

#### **PL 4323 History and Method of Christian Thought**

This course is an overview of the most significant categories, methodologies, and issues of Christian thought as they have developed historically since the first century. From philosophical perspectives with attention to the hermeneutics of such methodologies the course discusses the relationship of philosophy to the sciences generally and to theologies in particular.

### **Religious Studies**

#### **RS 4130, 4230, 4330 Selected Topics in Religious Studies**

#### **RS 4101 Reading the Bible**

This course is designed to introduce the student to the scholarly study of the Bible. Attention will be given to its' different canons (Jewish, Catholic, Reformed, Orthodox), versions and editions. Text transmission and canon formation will be touched upon, as well as the issue of translation. A survey of biblical geography and biblical historiography in relation to key biblical stories and books will be completed. Basic cosmology, anthropology and sociology of the Ancient Near East (ANE) will shed light on cultural issues and key biblical topics such as Revelation, Cult, Kingship, Salvation, Election and Covenant. Assessing recurring biblical themes and symbols in key biblical stories will provide orientation towards reading the Bible in its own terms.

#### **RS 4101 Para leer la Biblia**

Este curso está diseñado para preparar al estudiante el estudio erudito de la Biblia. Se prestará atención a sus diferentes cánones (judío, católico, reformado, ortodoxo), versiones y ediciones. Se tocará la transmisión del texto y la formación del canon, así como el tema de la traducción. Se completará un sobrevuelo de geografía bíblica e historiografía bíblica en relación con relatos clave y libros bíblicos. La cosmología básica, la antropología y la sociología del Próximo Oriente Antiguo (POA) arrojarán luz sobre cuestiones culturales y temas bíblicos importantes como la revelación, el culto, la realeza, la salvación, la elección y la alianza. Evaluar los temas y símbolos recurrentes en los relatos clave proporcionará una orientación hacia la lectura de la Biblia en sus propios términos.

#### **RS 4125 Rhetoric and Proclamation**

The course has been designed to assist the student in basic communication skills, theory and practice. This will be achieved by developing talents for public proclamation through articulation practice, vocal exercises, interpreting texts and dramatization for oral proclamation. This course is meant to prepare the student for entrance into the homiletic course work offered by Oblate School of Theology. (Fall)

#### **RS 4214 Liturgical Celebration and Practice**

This course is an introduction to basic principles, skills and resources which are needed for

preparation and celebration of Catholic Liturgy. Participants will become familiar with basic forms and intentions of liturgical prayer by close examination of the various rites for which they are likely to have some responsibility. The course will also provide opportunity to practice liturgical skills. (Spring)

**RS 4216 Seminar in Spirituality and Liturgy**

An introduction to Christian spirituality and basic liturgical principles. (Fall)

**RS 4217 Seminar in Pastoral Ministry**

An introduction to pastoral skills, includes a four-day live-in experience. A special seminar for presbyteral candidates designed to provide for the integration of philosophical and theological studies with their personal and ministerial formation. (Spring)

**RS 4312 Survey of Basic Theology I**

An introduction to contemporary theology in the areas of Scripture, Discipleship and Conversion, Ecclesiology, and Ministry. (Fall)

**RS 4313 Survey of Basic Theology II**

A continuation of Survey I in the areas of Church History, Culture and Religion, Christology, sacraments, and Moral Theology. (Spring)

**RS 4331 Basic Foundations of Spirituality**

This course is an introduction to the basic foundations of spirituality. In it we will discuss topics such as: What is spirituality? What are the great spiritual traditions? What are the foundations and characteristics of Hispanic spiritual practices? The students will benefit from reflecting on their own spiritual journey, and from understanding the origins of Hispanic spirituality and its influence on culture. It is required that the student completes the first semester in order to begin the second semester in which the basic principles of spiritual direction will be explored.

**RS 4331 Basic Foundations of Spiritual Direction**

This course is an introduction to the basic principles of spiritual direction. In it we will discuss topics such as: What is spiritual direction? What are the roles of the director and the directee? How does spiritual direction aid in spiritual growth? This course will also explore the different models of spiritual direction.

Students will benefit from reflecting on their own spiritual journey. They will understand the role of the director or spiritual guide; they will identify specific situations in which God will call them to grow and they will learn to appreciate the necessary limits for a healthy experience of spiritual direction.

The course includes theory from the formation program for spiritual direction as well as role play designed for practical learning of the skills essential to spiritual direction.

## **MASTERS LEVEL COURSES**

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### **CULTURAL AND HISTORICAL STUDIES**

#### **CH 6310 Church History I: The Patristic Era**

A study of the development of Christian thought from Apostolic times through the 4th century CE. The focus is on the early Church Fathers and the theological concepts found in their writing. (Fall)

#### **CH 6311 Church History II: Holy Roman Empire to the Present**

The focuses of the course are to provide an overview of the last 1500 years of the History of the Roman Catholic Church and to develop skills in using history as a tool for theological study. The course begins with the collapse of the Roman Empire in the 5th century and follows through the rise and decline of the Post-Imperial Western Church, the Reformation, and the Council of Trent. It treats the French Revolution, followed by Pius IX and Vatican I, Pius X and Modernism, and Vatican II up to the pontificate of Pope Francis. - The course will begin with a brief development of historical methodology and the use of history in theology. Upon completion of the course, the student shall be able to understand and apply the historical-critical method, to develop and critically assess a comprehensive view of the Christian Church in history over the past 1500 years, to communicate the above view to others, to apply and critically assess the use of history in theology. (Spring)

#### **CH 7140 / 8140, 7240 / 8240, 7340 / 8340 Selected Topics in Church History**

#### **CH 7220 United States Religious History**

A survey of the history of the various faith traditions within the economic and multicultural realities of a developing “American” identity, from colonial times to the present. While a primary focus is upon the Catholic Church in the U.S., including the presence of various Catholic ethnic groups, especially the Irish and Hispanic, there is also consideration of the place and displacement of the first native peoples and their religions, the predominant role and diversity of Protestantism, the emergent Black Church in the U.S., and the presence of non-Christian religions. (Fall)

#### **CH 7231 Historia Religiosa de México / Religious History of México**

Estudio histórico de los procesos que han contribuido a la presente realidad religiosa de México, y en particular de las regiones central y norteña. Emphasis on the Church’s sense of mission, relations to indigenous cultures and the emergent mestizo population, Church-State relations, the twentieth century “social revolution,” and the Protestant presence. Ofrecido en español y/o inglés, según los participantes.

#### **CH 7235 History of U.S. Hispanic / Latino Christianity**

This course studies the development of Hispanic Christianity in the territory of what is now the mainland United States from the 1500s to the present. The purpose is to gain an understanding of that experience and its diversity and thus of the heritage and traditions of U.S. Latino/a Christians today. The Catholic experiences are the primary focus, with secondary attention to Protestant ones.

Major themes include spiritualities; sense of mission; Church-State relations; geographic expansion; relations with non-Hispanic populations; institutional development including organizational structures, personnel, and finances; the various Hispanic/Latino/a social and ethnic experiences; and the shifting status of Hispanics within the Christian institutions themselves. Presented in English and/ or Spanish, depending on the participants.

A regional and ethnic perspective on CH 6311 Church History II: Holy Roman Empire to the Present, CH 7231 Historia Religiosa de México/Religious History of Mexico, and CH 7220 United States Religious History (Fall)

Estudio histórico del desarrollo del cristianismo hispano en el territorio continental de lo que es ahora los Estados Unidos Americanos desde el siglo XVI hasta el presente. Se busca entender aquella experiencia y su diversidad para llegar a descubrir la herencia y las tradiciones de los cristianos latinos en los Estados Unidos de hoy día. El enfoque está puesto en las experiencias católicas, sin olvidar la influencia protestante. Entre los temas principales se destacan los siguientes: espiritualidades; sentido de misión; relaciones Iglesia-Estado; expansión geográfica; relaciones con poblaciones no-hispanas; desarrollo institucional, incluidas sus estructuras, personal, y finanzas; las diversas experiencias sociales y culturales de los hispanos/latino/as; y el lugar social de los hispanos en las mismas instituciones cristianas. Ofrecido en español y/o inglés, según la capacidad de los participantes.

### **CH 7240-08 The Council of Trent, 1545-1563 - The Council that shaped Catholic's Identity**

The Council of Trent (1545–1563) was a milestone in the history of the Roman Catholic Church. Prompted by the Protestant Reformation, it has been described as the embodiment of the Counter-Reformation, issuing overdue statements and clarifications of the Church's doctrine. The consequences of the Council's decisions also were significant in regard to the Church's liturgy and practices. Trent not only modernized the institution and its pastoral care, it also gave Catholics a new insight into their identity. - The course will deal mainly with this identity formation, which still characterizes the Church today. Therefore, the course will cover the historical road to the Council, its Sessions and the In-between periods, the most important of the Council's Decrees, its key figures, and its historical Reception with a Retrospective from Vatican II. (Fall)

### **CH 7240-09**

#### **Martyrdom in the Early Church - *A lasting experience***

The ecclesiastical phenomenon of Christian martyrdom has accompanied the Church since its beginnings. The focus of the course is the martyrdom in the first three centuries. The lectures will deal with the phenomenon's Jewish roots, its New Testament context, its historical environment and its theological interpretations. The evaluation of patristic sources and figures is part of the course. Finally, starting from the early church up to today's experiences, different periods of church history are examined, in which Christians gave their lives for the faith. (Spring)

## CH 7240-10

### **The Eight Councils of the Early Church**

Any understanding of the Church's history, structure, theology, and spirituality requires knowledge of its very beginnings. The first councils of the Church are honored with the title "Seven Councils of the undivided church", as they are recognized by both the Eastern and Western ecclesiastical traditions: Nicaea I (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680-81), and Nicaea II (787). The eighth council, Constantinople IV (869-70), in its ecumenicity is not recognized by the Eastern Church and became part of the prelude to the Great Schism of 1054. - This elective course on church history will cover the historical and political backgrounds and developments; it will highlight participants and procedures, creeds, doctrinal statements, and canons relating to church order. Furthermore, the course will identify the main lines of theological and spiritual evolution in the early church. (Fall)

## CH 7240-11

### **The Medieval Councils - *The Church between self-assurance and uncertainty***

Between the Great Schism of the Eastern and Western Churches (1054) and the divisions within the west resulting from the Reformation (1517), ten ecumenical councils took place in the Roman Catholic Church: Lateran I (1123), Lateran II (1139), Lateran III (1179), Lateran IV (1215), Lyon I (1245), Lyon II (1274), Vienna (1311–1312), Constance (1414–1418), Basel-Ferrara-Florence (1431–1445) and Lateran V (1512–1517). On the one hand, these councils strengthened ecclesiastical and papal authority (reform, papal primacy and conciliarism, investiture controversy...) as well as pastoral action (liturgy, mendicant orders...). On the other hand, in dealing with ecclesiastical power, the councils had to make important course corrections (clerical discipline, simony...). Often it was also the excessive oversight of the church's own spiritual claims (crusades, counter-popes, schisms...) that calls councils to the scene. - This elective course will cover the historical and political backgrounds and developments; it will highlight participants and procedures and doctrinal statements. Furthermore, the course will identify the theological and spiritual developments that characterize the church's mission to this day. (Spring)

## CH 7241

### **The History of Hell - *A History of humane mentality in Confrontation with a Controversial Theological Reality***

Like many religions, Christianity teaches the existence of hell, a place of eternal damnation. The not unjustified Christian optimism about salvation has made hell a controversial theological topic. This is not new. History shows how the people's mentality in different cultures has shaped the image of hell over the centuries. – This elective course will examine the pre-Christian (pagan and Jewish) images of hell. Then, focused on Christianity, it confronts the developments and traditions

in theology and spirituality (Early Church, Medieval, Modern Times...). Here, with regard to church history, it becomes clear how the respective contemporary theology (Vatican II), art, human fears, and projections have shaped people's piety and mentality. Finally, the example of hell will be used to show that the history of mentalities shapes our theological thinking to this day, just as much or sometimes even more as church doctrine does. (Fall)

**NON-CREDIT**

**NC 9001 MA (Theology) Comprehensive Examination**

**NC 9002 MAPM Pastoral Practicum - Proposal**

**NC 9003 MAPM Pastoral Practicum - Project**

**NC 9005 MAPM Pastoral Practicum - Continuation Status**

**NC 9027 MA (Theology) Thesis - Continuation Status**

**NC 9028 MA (Spirituality) Thesis - Continuation Status**

**NC 9030 MDiv Integration of Theological Studies - Continuation Status**

## **PASTORAL STUDIES**

### **NC 7025 Beginning Pastoral Spanish**

### **NC 7026 Intermediate Pastoral Spanish**

#### **PS 7225 Conversaciones Pastorales**

A course about typical pastoral situations in Hispanic ministry, involving Spanish pastoral vocabulary, expressions, prayers, and gestures that are practiced through pastoral dialogue. The principal language and culture to be learned is Mexican Spanish, but other terminology and phrases from other Latin American nationalities are taken into account. This course is to assist students (non-Hispanic or Hispanic) who do not have a strong experience in Spanish-speaking ministry, but who do have a basic listening comprehension in Spanish. It is not a course in Spanish grammar or writing, although such skills should be enhanced through class participation. Prerequisite: a basic listening comprehension in Spanish, so as to be able to understand Spanish that is spoken in a deliberate manner. This ability will be assessed by a designated faculty member prior to admittance into the course.

#### **Catechetics**

#### **PS 7142/8142, 7242/8242, 7342/8342 Selected Topics in Catechetics**

#### **PS 7340 Evangelization and Faith Formation**

This course includes foundational themes in evangelization and faith formation. It seeks to assist participants in understanding the theological, theoretical and social-psychological foundations of evangelization and faith formation as well as offer principles, methodologies, and skills for effective catechetical ministry in the U.S. context. (Fall)

#### **PS 7340 Christian Education in Black Church – Sankofa**

#### **Church Law**

#### **PS 7225/8225, 7325/8325 Selected Topics in Church Law**

#### **PS 7320 Church Law**

This course provides the student with an opportunity to examine canonical issues useful to those preparing for pastoral ministry. Rather than an abstract outline of principles of law, the study focuses on an interpretation and application of canon law for ministry in the southwestern U.S.A. The basic content includes an overview of the 1983 Code of Canon Law and, in particular, a treatment of Book II, The People of God, and of Book IV, The Sanctifying Office of the Church. Topics covered re- late to Ecclesiology (TS 7315), Theology of Priesthood (TS 7236), Ecumenism (TS 7223), Christian Initiation (TS 7331), Penance and Anointing of the Sick (TS 7332), and Eucharist (TS 7333). (Spring)

#### **PS 7320 Denominational Polity, Practice, & Worship – A (Sankofa)**

#### **General**

#### **PS 7198/8198, 7298/8298, 7398/8398 Selected Topics in Supervision in Ministry**



**PS 9895 Clinical Pastoral Education (CPE)**

The minister in training works in the basic CPE program at an accredited center. Three credit hours may be earned and applied to the MAPM. Three credit hours are given for a unit of CPE, but not applied to the Master of Divinity degree.

**Liturgy****PS 7109/8109, 7209/8209, 7309/8309 Selected Topics in Liturgy**

**PS 8100/8101 Practicum in Presidential Leadership at Liturgy** A special two-semester practicum/seminar for candidates for Roman Catholic priesthood (ordinarily in the last year of course work) with special emphasis on the skills and art for presiding at the celebration of Eucharist and other liturgical acts. (PS 8100 - A - First semester; PS 8101 - B - Second Semester)

**PS 8100/8101 Leading Worship in Black Church (Sankofa)**

(PS 8100 - A - First semester; PS 8101 - B - Second Semester)

**Pastoral Care****PS 6350 Basic Pastoral Care**

A preparatory course to provide foundation for pastoral care in the context of family and parish; history of pastoral care; early Christian writings, the hermeneutics of pastoral care, life cycle of individuals and families; theoretical, practical and theological considerations. (Fall)

**PS 7159/8159, 7259/8259, 7359/8359 Selected Topics in Pastoral Counseling****PS 7160/8160, 7260/8260, 7360/8360 Selected Topics in Pastoral Studies****PS 7159 Confessional Counseling**

The course will offer a method of applying the skills of pastoral counselling (i.e., active listening, reframing, etc.) to the rite of reconciliation. It will survey the relevant skills, the elements of the ritual which are open to use of these skills and the ethical issues implied in use of these skills. (Elective) *Prerequisite of PS 7351*

**PS 7160 Advanced Pastoral Counseling**

The course will offer an exploration of theories used in the practice of pastoral counseling, cultural dimensions of counseling (specifically Hispanic), marital preparation and counseling, as well as exploration of advanced counseling skills when working with individuals, families and youth. Students will be exposed to principles of pre-marital evaluation, couples and family counseling and individual counseling. Initial diagnostic skills will be explored with the goal of facilitating referrals to outside psychological services. (Elective) *Prerequisite of PS 7351*

### **PS 7351 Pastoral Counseling**

An introduction to basic concepts and skills of pastoral counseling (both theological and psychological aspects), including relationships to general pastoral care and spiritual direction. Emphasis is on the person of the counselor and practice through role playing of cases and peer counseling. *(Prerequisite: PS 6350 Basic Pastoral Care) (Spring)*

### **Pastoral Formation**

#### **MDiv and MAPM – Seminarians**

#### **PS 6192 Orientation to Supervised Ministry I (.5 cr. hr.)**

An orientation course which aims at understanding the nature of Theological Field Education and Internship at Oblate School of Theology. The focus will be on developing an awareness of the process of learning through supervision and theological reflection on experiences in ministry. (1st semester) (Fall)

#### **PS 6193 Orientation to Supervised Ministry II (.5 cr. hr.)**

This is a continuation of the orientation course. Upon completion of PS 6192, the student is required to be in a supervised ministry placement. At that placement the student will engage in the practice of ministry with a designated supervisor and theological reflection in a peer reflection group. The goal of the reflection is to develop a method of reflection that leads to integration. *(Prerequisite: PS 6192 Orientation to Supervised Ministry I) (Spring)*

#### **PS 9195 (Year 2 Theology - 1st sem.) Theological Field Education (1.5 cr. hrs.)**

#### **PS 9295 (Year 2 Theology - 2nd sem.) Theological Field Education (1.5 cr. hrs.)**

#### **PS 9196 (Year 3 Theology - 1st sem.) Theological Field Education (1.5 cr. hrs.)**

#### **PS 9296 (Year 3 Theology - 2nd sem.) Theological Field Education (1.5 cr. hrs.)**

The student is required to engage in the practice of ministry in a supervised placement and theological reflection. Theological reflection takes place on site with a ministry supervisor and in peer reflection groups at Oblate School of Theology. The goal of the reflection is to develop a method of reflection that leads to integration. *(Prerequisite: Orientation to Supervised Ministry I & II)*

### **PS 9698 Pastoral Year Program**

Full-time involvement in ministry under supervision includes training for field instructors, professional consultancy services, lay committee involvement, and structured evaluations. Internship calls for extensive theological reflection. Twelve credit hours may be earned over two semesters but not applied to the MDiv degree at OST. *(Prerequisite: two years in graduate theology)*

### **PS 9699 Ministerial Internship**

Full-time involvement in ministry under supervision includes training for field instructors, professional consultancy services, growth groups, lay committee involvement, and structured

evaluations. Internship calls for extensive theological reflection. Twelve credit hours may be earned over two semesters but not applied to the MDiv degree at OST. (*Prerequisite: three years in graduate theology*)

### **MDiv Lay Students**

**PS 6177 Pastoral Formation Seminar I (. 25 cr. hrs.)**

**PS 7178 Pastoral Formation Seminar II (. 25 cr. hrs.)**

**PS 7179 Pastoral Formation Seminar III (. 25 cr. hrs.)**

**PS 7180 Pastoral Formation Seminar IV (. 25 cr. hrs.)**

These seminars are the formation component for those students in the Master of Divinity degree who are not engaged in a formation process elsewhere. It addresses three areas: Spirituality, Developing a Life of Prayer, and Effective Structures for Ministry. They include communal prayer, retreats, and spiritual reading among the requirements.

### **MAPM Lay Students**

**PS 6177 Pastoral Formation Seminar I (1 cr. hr.)**

This course provides a context for both formation and theological reflection for students in the MA in Pastoral Ministry program.

They include a supervised ministry component.

**PS 7181 Theological Reflection for Pastoral Leadership 1<sup>st</sup> semester (1 cr. hr.)**

**PS 7182 Theological Reflection for Pastoral Leadership 2<sup>nd</sup> semester (1 cr. hr.)**

### **MDIV/MAPM - Sankofa Students**

**PS 6186 Pastoral Formation Seminar (Sankofa) I (.25 cr. hr.) (Year 1, Fall)**

**PS 6187 Pastoral Formation Seminar (Sankofa) II (.25 cr. hr.) (Year 1, Spring)**

**PS 6188 Pastoral Formation Seminar (Sankofa) III (.25 cr. hr.) (Year 2, Fall)**

**PS 6189 Pastoral Formation Seminar (Sankofa) IV (.25 cr. hr.) (Year 2, Spring)**

### **Preaching**

**PS 7138, 7238, 7338 Selected Topics in Preaching**

**PS 7334 Introductory Preaching/Predicación Introductoria**

This course explores the basic homiletical process, including hermeneutics, communication strategies, ecclesial expectations, and ritual. Students will begin development of a theology of preaching and will seek to establish a discipline for preparation. Students will craft and preach several homilies. Critiques will be made by the professor and peers. Audio visual recordings will be used as aids. (*Prerequisite: RS 4125 Rhetoric and Proclamation*) (Fall)

**PS 7235 Liturgical Preaching/Predicación en la Liturgia**

This course will be a practical application of the art of communication in English and Spanish to the unique, multifaceted social, cultural and psychological environment of the assembled worshipping Hispanic/Latino community for the purpose of engaging that community in experiencing the Word of God. The emphasis will be on the pastoral settings and liturgical contexts for homilies. (*Prerequisite: PS 7334 Introductory Preaching/Predicación Introductoria*) (Spring)

## **Scriptural Studies**

### **SS 6100 Canon and History**

This course will entail a study of the process of the formation of the Canon of Scripture in the context of the study of the major epochs of salvation history. The course will examine ‘canon’ (*kanōn*) understood both as ‘the rule of faith’ for Christians and as the ‘list of books’ (*katalogos*) that came to be approved as the ‘official canon’ of the (R.C.) Church. It will examine topics such as i) the role of the Holy Spirit in the process of discerning the list; ii) criteria for the selection of books; iii) the Bible, truth and inerrancy; and, iv) the authority of the writings listed as canonical and thus fundamental for the understanding of the Christian faith. The course will also include a survey approach to reviewing the history of salvation. For each period under review, the student will learn about major figures, movements and writings and their respective influence on biblical tradition.

### **SS 6200 Scriptural Hermeneutics**

This course is a prerequisite for other biblical courses at OST. It is designed to introduce students to the art and methods of modern biblical interpretation. It will provide an overview of current methodologies and approaches to the biblical text. Students will get acquainted with the terminology, the aims, the steps and the type of readings yielded by each approach. Students will learn how to find, read and use published biblical research critically. Official Church documents on Biblical interpretation will guide our reflection on how an ecumenical and intercultural reading of Scripture can fruitfully take place in our globalized World.

### **SS 7110/8110, 7210/8210, 7310/8310 Selected Topics in Sacred Scripture**

### **SS 7124/8124, 7224/8224, 7324/8324 Selected Topics in the Old Testament**

### **SS 7130/8130, 7230/8230, 7330/8330 Selected Topics in the New Testament**

### **SS 7129 The Psalms**

The Psalter: its composition and development; various literary devices used. Special attention will be given to the categories and nature of the Psalms. In the Psalms we meet the Israelite/Jew in his attitudes towards God, the covenant, the world. (Elective)

### **SS 7184 The Bible in Retreats and Study Groups :**

This short course is designed to foster skills in biblical animation in parish settings, lay movements and beyond. Students will have received instruction in exegesis and Lectio Divina for personal and communal development, however, this course focuses on the “diaconal” function of fostering biblical literacy in others, through retreats, bible studies and other activities. The learning outcomes will be addressed via case studies of adults working with Scripture, personal reflection, class discussion, peer and personal assessment.

### **SS 7185 Biblical Ministry Portfolio**

This course is designed to help students summarize, evaluate and integrate their biblical knowledge, with prayer and service. Each student will provide a portfolio of three artifacts based on the courses they have taken throughout the program. These artifacts should show how they have integrated the program outcomes. *Pre-requisites: \*SS 9200 Supervised Lectio Divina \*SS 7184 The Bible in Retreats and Study Groups: Biblical Animation Skills*  
Other courses that cover the biblical canon

### **SS 7210 Africana Biblical Hermeneutics (Sankofa)**

The course has three components. First the origins Africa and the experience of enslavement and its effects on African Americans. Second, the course will examine the rise of academic African American hermeneutics. Finally, the course will examine the emerging horizons for African American biblical hermeneutics.

The story of Black biblical hermeneutics begins in Africa with Augustine and Tertullian. During the rise of European colonialism that gave rise to the African slave trade formulated a theory of race. The so-called curse of Ham became one of the theological cornerstones of “white supremacy.” The enslaved Africans developed interpretive strategies. Interpretive strategies folded in differing perspectives on the path to liberation in the era from early American through the Civil Rights Era.

The rise of academic African American biblical hermeneutics provides a horizon of issues that will shape the next decades of conversation such as African presence in the Bible, gender and the role of the reader’s social location. This last element became a major locus for African-American hermeneutics. The gender issues developed into womanist interpretation which has an introduction and some anthologies. A collaboration of biblical scholars produced one volume commentaries for each testament. (Spring)

### **SS 7213 Wisdom Literature of the Old Testament**

General introduction to the Wisdom Literature of the Ancient Near East and of Israel especially. Introduction to the individual authors and books, with the accent on their active role in the growth of Israel’s religious thinking and in the opening up of new vistas. (*Prerequisite: SS 6200 Scriptural Hermeneutics*) (*Elective*)

### **SS 7229 Praying the Psalms with Christ in the Liturgy**

An introduction to the psalms with special emphasis on their use in the liturgy. Official church documents will be examined for their teaching on the use of the psalms in the liturgy. Interpretations of the psalms by the church fathers will be looked at. (*Elective*)

### **SS 7230 Models of Discipleship in the New Testament**

The course will explore the rich, varied, and challenging models of discipleship that appear in the books of the New Testament including the gospels, the letters of 1 Corinthians, Philippians, Colossians, James, Hebrews, and the book of Revelation. We will identify the various aspects of Christian discipleship as understood by the various early Christian communities and discuss how each first century model can be re-appropriated in Christian life and ministry in the Church and world today. (Elective)

### **SS 7231 Scripture for Preaching**

Upon familiarization with the Roman Catholic Lectionary and the Revised Common Lectionary, this workshop style course will provide students with sufficient opportunities to engage in sketching viable thematic lines of threading the readings of a particular Sunday that do justice to Scripture. Special attention will be paid to the liturgical translation of Scripture, the pastoral editing involved in the readings, and on how to explore and document through biblical scholarship the Scriptural links between a given set of readings, in order to inform future preaching preparation. (*Prerequisite: SS 6200 Scriptural Hermeneutics*) (Elective) (Spring)

### **SS 7234 Hebrews & Catholic Epistles**

This course will explore the latter canonical letters in the New Testament. Such a corpus comprises of the letter to the Hebrews (anonymous text previously attributed to Paul), as well as a collection of wider audience correspondence, traditionally called ‘Catholic Epistles’: James, 1-2 Peter, Jude and 1-3 John. Introductory issues such as the letter/epistle genre, structure, authorship, date, intended audience will be covered, as well as proposed reconstructions of the social and religious setting of the different churches of the first century reflected in these writings. Attention will be paid to Canonical criticism, which posits that this collection of very diverse letters grew as a counterpart and in conversation with the Pauline corpus. Students will also be introduced to Patristic readings of these letters, thereby providing insight into the theological reception of the New Testament and the emergence of Catholicism.

### **SS 7235 The Apocalypse**

This course aims at familiarizing students with the Book of Revelation (the Apocalypse). Introductory issues such as sources, genres, structure, authorship, provenance, date, intended audience are looked at as well as proposed reconstructions of the social and religious setting of the Johannine community as reflected in the work. The Apocalypse is looked at against the background of the Old Testament as well as pseudoepigraphical and apocryphal writings, the Dead Sea Scrolls and Targums. Contemporary interpretations of the Book of Revelation (does it tell us that the world is soon to end?) are also examined. (Elective)

### **SS 7237 Acts of the Apostles**

This course will explore Luke’s second volume, the Acts of the Apostles. Attention will be given to: 1) reviewing various hermeneutical approaches that will be used during the semester; 2) establishing historical and literary context for Acts; 3) discussing the text of the Acts of the Apostles by way of an exegetical/literary approach; 4) identifying and studying the theological themes that emerge from the study of the text; 5) discussing the impact of Lucan theology found in the Acts of the Apostles on 21st century Christian life and ministry with attention given to social

location. (Elective)

### **SS 7242 The Parables of Jesus**

In order to appreciate the parables in the synoptic gospels, this course will begin by exploring the role of storytelling and the nature of narrative theology. The history of parable interpretation and contemporary approaches to interpretation will be examined. Individual parables will be studied with attention to the challenging invitation to conversion and Christian commitment that these stories offered to the original audiences and continue to extend to us today. (Prerequisite: SS 6300 Introduction to Sacred Scripture) (Elective)

### **SS 7285 Engaging Scripture Today**

*“This study [of Scripture] is never finished; each age must in its own way newly seek to understand the sacred books.”* (PBC, *Interpretation of the Bible in the Church*, 1993).

This course takes an interdisciplinary approach to the exploration of Sacred Scripture. Course designers/presenters will be drawn not only from the discipline of Scripture studies but also from a range of academic disciplines that engage Scripture critically and creatively. The courses on offer will be designed to help students to explore one or more way(s) in which Scripture is engaged to enhance the lives of persons/communities/the Church/the world today. The manner in which the texts of Scripture will be engaged with will be appropriate to the primary discipline of the course. In this way, students will come learn about the reception of the Bible in ‘the world in front of the text’ today. *With the approval of the program director, other masters-level courses offered at OST may fulfil this requirement.*

### **SS 7311 The Torah**

Introduction to the Pentateuch. Exegesis of Genesis 1-11. The Covenant and the Ten Words of Yahweh. (Prerequisite: SS 6200 Scriptural Hermeneutics) (Spring)

### **SS 7312 Prophetic and Historical Literature of the Old Testament**

This course is a general introduction to the origins of prophecy and its role in the development of Old Testament thought. The prophets will be studied in their historical context within Samuel, Kings, and Chronicles. The focus will be particularly on the books of Amos, Hosea, Isaiah, Jeremiah and Ezekiel because of their importance for ministry. (Pre-requisite: SS 6200 Scriptural Hermeneutics and Torah) (Spring)

### **SS 7331 Synoptic Gospels**

This course is designed to introduce the student to the synoptic gospels and their background in the first century world. Attention will be given to various approaches to interpretation (e.g., historical, narrative, reader-response/social location). Time will be spent on exegesis of passages in major sections of the gospels highlighting similarities and differences. Consideration will be given to the theological aspects of each gospel with emphasis on Christology and the theology of

discipleship/ecclesiology. The significance of the synoptic gospels for contemporary faith life will be addressed with emphasis on social location. (*Prerequisite: SS 6200 Scriptural Hermeneutics*)  
(Fall)

### **SS 7333 Johannine Literature**

An introduction to the literature produced by the “Beloved Disciple” and his followers, i.e., The Gospel of John, the Johannine Letters and the Apocalypse. Proposed reconstructions of the history of the Johannine community will be examined for their value in illuminating the background of these writings, their audience and purpose. The distinctive themes of this literature, such as Light and Life, Signs, the Hour, and Glory as well as the techniques of irony and misunderstanding will be examined. (*Prerequisite: SS 6200 Scriptural Hermeneutics and SS 7331 Synoptic Gospels*)  
(Spring)

### **SS 7336 Pauline Literature**

This course will provide an overview of the Pauline epistolary corpus, as well as an in-depth discussion of this literature as theological insight and pastoral guidance for the Church. Pastoral issues addressed by the letters will be discussed within the context of Early Mediterranean Christianity. Theological themes that emerge from the text of the letters and that inform pastoral advice will be developed with emphasis on Christology, Soteriology, Pneumatology, Ecclesiology and Eschatology. The relevance of Paul’s missionary work for contemporary faith communities will be addressed with attention to social location.

### **SS 7336 Cartas de San Pablo**

Este curso ofrecerá un sobrevuelo de la obra epistolar de San Pablo. Se tratará en profundidad de las situaciones pastorales que motivaron la redacción de las cartas, dentro del contexto del primer cristianismo mediterráneo. Se estudiará el método paulino de argumentación teológica para fundamentar sus orientaciones pastorales para las Iglesias. A partir de diversas áreas de interés paulino: cristología, soteriología, pneumatología, ecclesiología, escatología, se tratará de discernir el centro vivo de la teología paulina y su articulación. Se destacará el aporte misionario del Apóstol de las Naciones al dinamismo de la vida de la Iglesia joven de su tiempo y su posible inspiración para los desafíos de las comunidades de fe cristiana de hoy.

## **Biblical Languages**

### **SS 7260 Biblical Hebrew I**

### **SS 7261 Biblical Hebrew II**

(Prerequisite: SS 7260 Biblical Hebrew I)

### **SS 7250 Biblical Greek I SS 7251 Biblical Greek II**

(Prerequisite: SS 7250 Biblical Greek I)



## **THEOLOGICAL STUDIES**

### **Moral Theology**

#### **TS 6350 Foundations of Moral Theology**

This course studies the nature and methodology of Christian ethics and its historical development within the Roman Catholic tradition. Through an exploration of foundational concepts and of contemporary thought within moral theology, students are helped to understand the human person as a moral agent. (Fall)

#### **TS 7157/8157, 7257/8257, 7357/8357**

#### **Selected Topics in Moral Theology**

#### **TS 7252 Theology of Human Sexuality**

A survey of the theology and psychology of human sexuality including the meaning of intimacy and of human genital sexuality; theological-pastoral considerations of the various manifestations of human sexuality and the expression of human genital sexuality and the integration of sexuality in the totality of the human person. (Prerequisite: TS 6350 Foundations of Moral Theology) (Fall)

#### **TS 7253 Bioethics/Healthcare Ethics**

This course is a basic introduction to the critical issues raised by the development of bioethics, medical technology and the health care system as it exists in the United States. The use of case studies will enable health care professionals and those in ministry to develop a methodology to understand these issues. Recent church documents on bioethics and medical ethics will also be studied. (Spring)

#### **TS 7256 Ministerial Ethics**

In the past, society chose to give special recognition and unique privileges to the members of the traditional professions--law, medicine, and ministry. In return, professionals recognized that they had a fiduciary responsibility to individuals and to society and developed their own ethical standards. In recent years, political, economic and social forces have converged which have caused society to re-examine the status of the professions. Levels of trust have eroded and society often questions the motivation of professional persons and the ability of the professions to develop their own ethical standards.

#### **TS 7350 Catholic Social Thought**

This course is a basic presentation of Catholic Social Morality, covering the theoretical, historical and practical aspects of the social teaching of the Church, especially through its encyclicals and documents. Emphasis is placed on the theological and ethical foundations which are necessary for a pastorally sensitive social ethics. When possible, experts in fields which pertain to contemporary social issues are invited to engage with students. One component of the course learning is devoted to the study of the method of "reading the signs of the times" and its application in collaborative groups to a contemporary social problem in San Antonio. Due to the global nature of the Roman Catholic Church and the increasingly global dimensions of contemporary U.S. life, this course will

also engage various global moral concerns. (Prerequisite: TS 6350 Foundations of Moral Theology) (Spring)

### **TS 7350 African American Christian Social Ethics/Protestant Christian Social Ethics – Sankofa**

This course introduces Biblical, theological, historical, cultural, and philosophical understandings of the way of life of African American Christians / Protestant perspective and peoples classified as “on the margins”. The course examines the identities of the Christian communities, their approaches to ethical reflection, and various questions related to topics that impact their lives such as racism, human life, warfare, colonialism, economics, sexuality, society, politics, and professional integrity.

Using the Scriptures as foundational to Protestant ethics, this course privileges Christian Social Ethics voices “from the margins”, beginning with those who were “powerless voices” who spoke up in prophetic protest calling ancient Israel to obedience to a God who is altogether just. The students will explore what it means to be the church of Jesus Christ in the face of contemporary societies and church structures and policies that are oppressive and further marginalize the poor and discounted. (Prerequisite: TS 6350 Foundations of Moral Theology) (Spring)

### **Sacramental Theology**

**TS 7137/8137, 7237/8237, 7337/8337**

#### **Selected Topics in Sacraments**

### **TS 7236 Theology of Ministerial Priesthood**

The course is divided into two parts. The first explores the tradition of the ministerial priesthood as it has developed within Catholicism prior to the Second Vatican Council. Part Two focuses upon the rearticulated presbyterate in our postconciliar era and its ongoing emergence through the present day. Contemporary questions with connections to ecclesiology, spirituality, mission and pastoral ministry will be explored in relation to Roman Catholic ministerial priesthood. (Prerequisite: TS 7311 Christology: Jesus Christ and Human Redemption) (Fall)

### **TS 7236 Ministry in the Black Church (Fall)**

### **TS 7232 Liturgy and Theology of the Sacraments of Healing: Penance and Anointing of the Sick**

An examination of the theology, processes, liturgy and pastoral reality of sacramental healing in the church. The study will involve consideration of historical and contemporary perspectives and will lead to critical pastoral reflection on the demands of this ministry. Special attention will be given the revised rites of Penance and Pastoral Care and Anointing of the Sick. This course presupposes TS 7331 and is ordinarily taken after participation in a summer quarter of CPE or its equivalent. (Spring)

### **TS 7232 Reconciliation in the Black Church – Sankofa**

This course explores the mandate to forgive and be reconciled as central to biblical Christianity.

We will consider role and interconnectedness of forgiveness, repentance, and reconciliation within the Black Church communities: personally, within/internal to the church community, and in the public square/prophetically. The theology of Ubuntu of Bishop Desmond Tutu, rooted in the identity and practice of many African peoples, will be explored as a pathway that has potential for the forgiveness, reconciling, and healing ministry of the Black Church communities of our times. (Spring)

### **TS 7331-02 Liturgy and Theology of Christian Initiation: Baptism and Confirmation**

An examination of the experience of Christian conversion as it is sacramentalized in Baptism and Confirmation. Historical, sacramental, and liturgical sources will be used in the study, and special emphasis will be given to the reformed Roman Catholic Rites of Adult Catechumenate and Initiation. This course also serves as the introduction to sacramental theology and should normally be taken first in that sequence. (Fall)

### **TS 7331-04 Black Church Worship and Nurture– Sankofa**

This course will examine the anatomy and history of worship in the Black Church extending from its African roots to the present. We will explore various models of the church, modes of worship, rites and rituals, and the liturgical theology that undergirds its practices. The course content includes the purpose of worship, its planning and resources, and how they impact pastoral care and nurture in the Black Church as well as the wider African American Religious Experience. (Fall)

### **TS 7333-02 Liturgy and Theology of Eucharist**

A systematic, historical and liturgical study of the meaning and content of the Church's Eucharistic faith and the pastoral, social and ecclesial implications of the present teaching and practice of Eucharist within the context of the renewal of liturgical life in the Roman communion. (Ordinarily presumes a previous course in Sacramental Theology). (Fall)

### **TS 7333-06 African American Pastoral Leadership – Sankofa (Fall)**

### **TS 7335-02 Christian Marriage: Theological and Canonical Aspects**

This course treats the sacrament of marriage from both theological and canonical perspectives. The study begins with a survey of the development of the theology of marriage, with particular emphasis on the contributions of Vatican II and subsequent church documents. Students will study current theological writings, along with a discussion of some contemporary theological and pastoral issues. The course also examines the canonical norms on marriage, including those which relate to: the nature of marriage, pastoral preparation, impediments to marriage, matrimonial consent and canonical form. Special pastoral concerns are: marriage in the Mexican-American culture and the procedures of the marriage tribunal. Issues treated relate to PS 8252 Marriage and Family Counseling. (Prerequisite: PS 7320 Church Law) (Fall)

### **TS 7335-03 Denominational Polity, Practice, & Worship - B (Sankofa) (Fall)**

## **Spirituality**

### **TS 6260/6360 Introduction to Christian Spirituality**

An introduction to the terminology, issues, and challenges pertinent to the practice of and the theological reflection on spirituality in the Christian tradition. A survey of the main elements of spirituality in the Hebrew and Christian Scriptures. Aspects of spirituality in Christian antiquity, the Middle Ages, the Reformation period and contemporary times. Particular attention will be given to the expression of spirituality by some of the important figures and movements in the history of Christianity. A theological synthesis of the personal spiritual journey. (Spring)

**TS 7183/8183, 7283/8283, 7383/8383**  
**Selected Topics in Spirituality**

**TS 7302 and TS 7202 Mazenodian Spirituality**

An introduction to the terminology, issues, and challenges pertinent to the practice of and the theological reflection on the spirituality of the Congregation of the Missionary Oblates of Mary Immaculate and its associates, known as the Mazenodian Family. A study of the main elements of the spirituality of Saint Eugene de Mazenod and of those associated with his charism from 1816 until the present. (Elective for 2 or 3 credits) (Spring)

**TS 7183-19 and TS 7183-20 Saint Eugene de Mazenod. Historical Background, Life, and Key Aspects of His Spirituality, Charism and Mission**

A study of each of these aspects under the general heading of Eugene de Mazenod, as Founder of the OMI, 1782 – 1837 and Eugene de Mazenod, as Superior General of an expanding missionary congregation, and Bishop of Marseilles (1837 – 1861) (Elective for 2 or 3 credits) (Spring)

**TS 7200 Historical Expansion and Development of the Mission of the Oblate Congregation from 1816 to Present**

2.1 Europe and the Americas  
2.2 Asia-Oceania and Africa-Madagascar  
(Elective for 2 or 3 credits) (Spring)

**TS 7201 Founders, Charisms and their Expression in Constitutions and Rules**

A theological study of the charism of a founder and the charism of a Congregation. The role of a Rule as the expression of charism in a religious congregation, with special reference to the contents and the spirit of the founding Rule, how General Chapters have shaped the Constitutions and Rules in response to the changing needs of the world. Finally, an exploration of lay participation in the charism of an institute of consecrated life.

While the examples illustrating the theory come from St Benedict, St Ignatius, St Eugene de Mazenod, Chiara Lubich of the Focolare Movement, and Brother Roger of Taizé, participants of other Institutes of Consecrated Life will be assisted in identifying their own source material and to apply the course to their own charism. (Elective for 2 or 3 credits) (Spring)

**TS 7203 Oblate Mission Today**

The goal of Oblate evangelization. How mission is expressed in different countries and cultures today. Contemporary questions and challenges. (Elective for 2 or 3 credits) (TBA)

### **TS 7365 Reading Religious Experience & Discernment of Spirits**

An examination of how religious experience has been expressed, discerned and evaluated through the scriptural, apostolic, patristic, medieval, and modern eras of Christian spirituality. Aspects pertaining to religious experience and discernment in our contemporary era, with special focus on pastoral ministry and spiritual accompaniment.

### **TS 7369 Overview of History of Christian Spirituality**

A survey of the history of Christian spirituality from the early apostolic period through the patristic, medieval, modern and contemporary eras. The course offers a more in-depth examination of certain key moments and persons and their lasting contribution to the ongoing Christian tradition. Students will also be expected to read and critically appraise one classical work of Christian spirituality from a provided list.

### **TS 7370 Fundamental Principles of Spiritual Direction**

This introductory graduate course will enable the student to explore the process of Spiritual Direction. It will involve one in the skills needed to help others with their religious experience, including prayer. Basic listening and counseling skills will be practiced. Selected related topics including the theological contexts of spirituality, integration, ministry and professional ethics as related to Spiritual Direction, the difference between Spiritual Direction and Pastoral Counseling, and the complex issues of when and how to refer one to counseling will be discussed.

### **TS 7370 Integration of Psychology and Spirituality**

This course will examine historical notions of self, psyche and soul and relate them to the investigations of theologians and psychologists in contemporary setting. As well as giving a historical framework to terms such as ‘soul’, ‘psyche’ and ‘spirit’ it will present students with the key schools of thought that have shaped contemporary applications of the terms. The course will also investigate these terms in pastoral setting and relate the theoretical to practical application of insights.

### **TS 7371 Classical Christian Writers I TS 7372 John of the Cross**

An introduction to the spirituality of the Spanish mystic, John of the Cross. The course will be a commentary on his two major works, *The Ascent to Mount Carmel* and *The Dark Night of the Soul*, with special explication on John’s concepts of prayer, spiritual direction, and religious experience of spirits, loving without exploitation, and healing.

### **TS 7373 Classical Christian Writers II TS 7374 Mysticism**

This course will investigate the highest stage of spirituality which is mysticism. Although comparisons will be made with Eastern Mysticism, emphasis is placed on the historical, theological and psychological aspects of mysticism.

### **TS 7376 Biblical Foundations of Spirituality**

In the ancient world, spiritual growth was fostered through personal relationship. In the New Testament, discipleship, from the Greek word *mathetes*, describes a relationship between a teacher and student, mentor/mentee, master/servant. But discipleship and spiritual growth are not the only dimensions of spirituality encoded in the text. Scripture texts that are not specifically about

discipleship were also viewed as sources of encounter with God. Interpretation, sometimes called the “spiritual sense” of Scripture, is not only a method for reading Scripture, but is itself also a process of encounter and growth.

This course focuses on the Bible as a primary source of spirituality from an interdisciplinary perspective. It begins by looking at how Scripture represents spiritual experience and how reading and/or interpreting Scripture as one of the primary processes that fosters spiritual growth. It then examines assumptions about spiritual development in the biblical texts from both ancient and modern perspectives. The second half of the course will focus specifically on the theme of discipleship as a specific stage of spiritual growth.

### **TS 7392 (MA-Sp) / TS7292 (MDiv-elective)**

**Oblate History** - *Historical expansion and development of the mission of the Oblate Congregation from 1816 to the present.*

The course covers the historical development of “Missionaries Oblates of Mary Immaculate”. Starting from its founding act in 1816, it will go through the international spread of the Congregation, to current lines of development of its mission today. - Upon completion, the students will be familiar with the history of the global expansion of the Congregation of the Missionary Oblates of Mary Immaculate from 1816 until the present; will understand how the charism of the Missionary Oblates has been expressed within the context of the Church’s evolving understanding of mission; should be able to apply the knowledge of the history and understanding of the charism to the context of their own country or Oblate unit; might identify, articulate and deepen their own understanding of missionary discipleship.

### **TS 9276 Research and Proposal Writing**

#### **TS 9377 Thesis**

#### **Systematic Theology**

##### **TS 6301 Theology of Revelation and Faith**

The historical development of the biblical and later Christian reflection, especially the major conciliar statements, upon divine revelation and Christian faith, and a systematic treatment of the key themes: Jesus Christ as fullness and mediator, faith and reason, Tradition and Scripture, dogmatic development, magisterium and *sensus fidei*, infallibility. Attention throughout to theological methodology. (Spring)

##### **TS 6301 Revelación y fe**

Desarrollo histórico de la reflexión bíblica y cristiana, en especial de los decretos conciliares mayores, sobre la revelación divina y la fe cristiana, y una reflexión sistemática sobre los temas fundamentales: Jesucristo como plenitud y mediador, fe y razón, Tradición y Escritura, desarrollo del dogma, el magisterio y el sentido de la fe, infalibilidad. Teniendo siempre en mente la metodología teológica. (Spring)

**TS 6305 Introduction to Missiology: Culture and Religion**

An interdisciplinary introduction to the relations among culture, religion, and social groups, with a view toward Christian mission in the United States. The participants study and share the basic relation of faith and culture, their own cultural origins, the varieties of intercultural relations, the development of the question of Gospel and culture within Christianity emphasizing the New Testament and twentieth-century periods, and the relations of Christianity and culture among the major cultural groupings in the United States.

This course focuses on a crucial contemporary issue in the reflection on the theology of Revelation and Faith (TS 6301), that is, the contextual aspect of faith and theology. It also provides an initial introduction to the cultural dynamics of the United States as a basis for the contextualized pastoral orientation of the entire curriculum.

**TS 7125/8125, 7225/8225/ 7325/8325****Selected Topics in Systematic Theology****TS 7220 Elements of Mission**

This course is an introductory overview of the history and theology of the Christian mission from its earliest beginnings to the present. It will include discussion on topics ranging from the vital questions raised by inter-religious dialogue, the ecumenical movement, and their relationship with modern approaches to missionary activity. It incorporates an emphasis of the analytical tools provided by cultural anthropology as an important aspect of the “inculturation of the faith.” In each of these ways, a sound general understanding of the present status of missionary activity and modern missionary approaches become a basis for future understandings of mission in the life of the Church.

(Prerequisite: An introduction to theology)

**TS 7222 Marian Theology**

A biblical, historical, and contemporary investigation of the devotional and doctrinal place of Mary in the life of faith, with attention to cultural and gender issues. A Roman Catholic focus with ecumenical and interfaith perspectives. Mary in the New Testament, the Eastern and Western traditions, Marian apparitions. (Elective)

**TS 7223 Ecumenism**

A study of the movement for Christian unity, with particular attention to the participation of the Roman Catholic Church. It includes such items as historical survey of the movement, theology, issues, developments in theological dialogue and activity, models of unity, relationships with particular churches and religious groups, practical ecumenism at the local level.

(Prerequisite: Ordinarily presumes some background in Ecclesiology)

**TS 7311 Christology: Jesus Christ and Human Redemption**

A systematic and critical study of the central Christian belief in Jesus as the Christ. The study explores the New Testament basis for this belief and conciliar developments of Christological doctrines, and attempts to retrieve critically these traditions in order to mediate them to

contemporary faith experiences. Also, included in the study are representative contemporary Christologies. (Prerequisite: ordinarily taken subsequent to the Synoptic Gospels.) (Spring)

**TS 7313 Christian Anthropology: The Transformation of Humanity**

An examination of what it means to be human from a Christian perspective. Our current condition leads us inevitably to seek to penetrate the mystery of our ancient origins, our history, and our future destiny. The principal themes are thus those of human being as divinely created and graced, sinful and redeemed, and called to fulfillment in God. Attention to the contemporary dimensions of culture will be offered during the course. (Spring)

**TS 7314 God in the Christian Tradition: The Mystery of the Triune God**

A systematic and critical study of the basic Christian belief in the Mystery of God - One and Three. The study traces the theology and doctrine of God from its biblical foundations through the Western philosophical traditions to the present. The God question in the present day is examined in the face of contemporary atheism and secularism and in relation to its implication for personal and communitarian faith. (Spring)

**TS 7315 Theology of Church and Ministry**

This course is a systematic study of the reality of church and of ministry in the church. The method of the course will involve critical examination of important historical models and visions of church and ministry in biblical, patristic, magisterial and conciliar sources. The purpose of the course is to assist participants in the development of their own ecclesiology and theology of ministry and pastoral office especially as these are experienced in the environment of the southwest United States. (Spring)

**INTERDISCIPLINARY STUDIES**

**TS 8196 - 8197 MDiv Integration of Theological Studies**

Final qualifying project for candidates for the MDiv degree. The topic is selected by the participants with a view toward the pastoral integration of the major areas of the MDiv curriculum focused upon a particular pastoral concern. (Fall and Spring)

**Practicum/Thesis**

**TS 9377 MA (Spirituality) Thesis**

**TS 9681 MA (Theology) Thesis**



## **DOCTORAL LEVEL COURSES**

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### **DOCTOR OF MINISTRY**

#### **PSC 8301 Use of Social Sciences in Practical Theology**

A study of theological reflection models and an introduction to basic qualitative research methods pertinent to ministry. These models and methods are integrated to assist the student in identifying theological and social issues inherent to the pastoral challenges of ministry, in turn assisting in the development of appropriate pastoral initiatives.

#### **PSC 8302 Practical Theology as Critical Reflection on Particular Contexts**

An examination of classical and contemporary sources related to assessing various ways by which personal, social, and religious concepts encounter biblical, doctrinal and secular paradigms in the formation of theology. Particular attention to the contextual features of pastoral theology. Focused on students' previous and anticipated ministerial experience.

#### **PSC 8303 Hermeneutics of Scripture in Ministry**

An introduction to exegetical and hermeneutical methodologies for using Scripture in theologically addressing ethical questions currently faced in the practice of ministry.

#### **PSC 8304 Theological Integration for Ministry Seminar**

An evaluation of students' depth of theological insight in relation to ministry in order to ascertain whether they have attained that level of knowledge, theoretical clarity, and competence in methods and models within their particular context, commensurate with the highest earned degree for the profession and practice of ministry. (This is usually the student's last course.)

#### **PSC 9001 Proposal Writing**

Following the completion of the six academic courses, the student has a one-year period in which to submit the proposal for the doctoral project. During this one-year period, the student registers each semester for PSC 9001. If a student requires more than two semesters to finish the proposal, she or he will register for PSC 9002 Continuation Status: Proposal Writing until the proposal is accepted.

#### **PSC 9601 Doctoral Project I (Pastoral Project)**

#### **PSC 9602 Doctoral Project II (Professional Paper)**

Doctoral Project I and II constitute the major qualifying requirement for the Doctor of Ministry degree and comprise two interrelated components: the pastoral project and the professional paper. Often, a student's work in the two areas occurs concurrently. Descriptions of these components are provided in the Doctor of Ministry Handbook.

In the first semester following the approval of the student's Doctor of Ministry proposal, the student will register for PSC 9601, Doctoral Project I. In the second semester, the student will register for Doctoral Project II. Following this first year, all students who have not completed their

Doctoral Project will register for PSC 9003, Continuation Status: Doctoral Project Research/ Writing. They will do so in each subsequent semester until the project is completed.

Prior to the completion and approval of the Doctoral Project, a student's academic transcript must show enrollment in both Doctoral Project I and II.

As the final qualifying component for the Doctor of Ministry degree, the style and form of the project must conform to the guidelines specified in the Doctor of Ministry Handbook. The Doctoral Project may be submitted in a language other than English with the written consent of the program director. Upon completion, a copy of the project will be made available in the school's library. For additional information, please consult the Doctor of Ministry Handbook.

## **CONCENTRATION COURSES**

### **Spiritual Formation In The Local Community**

#### **PTF 8305 Faith Development**

An advanced study of individual and corporate faith development utilizing psychological, theological, and spiritual tools. Attention is given to cultural and generational issues, as well as the use of technology as a resource for faith development. Historical and contemporary movements are addressed. The study and application of particular schools of thought to particular ministerial issues is integral to the course.

#### **PTF 8306 Spirituality and Culture**

Examination of cultural issues as they impact the minister and the community in the process of professional level spiritual formation. Attention is given to the influence of race, ethnicity, generation, and gender. International, national and regional determinants of culture are considered, as well the effects of pluralism and cultural transition on multi-cultural and cross-cultural awareness. Secularity and other cultural elements that both challenge and inform spirituality are examined.

### **U.S. HISPANIC/LATINO(A) MINISTRY CONCENTRATION**

#### **PTH 8305 Contemporary Issues in Hispanic/Latino(a) Ministry**

In this course the participants deepen their investigation of their chosen pastoral topics within the context of the major contemporary realities in Hispanic/Latino(a) ministry in the United States. The changing demographics. The increasing diversity of Hispanic/ Latino(a) national origins, religious affiliations, cultural identities, generations, and social classes. Historical backgrounds, immigration issues, and intra and extra-group relations. Spirituality, worship, and religious movements. Community building, leadership development, and social action.

#### **PTH 8306/DSE 8307 Contemporary Hispanic/Latino(a) Spiritualities**

An investigation of the contemporary trends in and important roots of Hispanic/Latino(a) Catholic spiritualities in the United States. Data on contemporary attitudes and traditional roots and patterns are surveyed, and the impact of modern society and evangelical Protestantism analyzed. Contemporary ecclesial movements (e.g. Cursillo, ACTS, Marriage Encounter), official Church directives, and lay spiritualities will be examined for their contributions to Latino/Latina

spirituality.

### **Pastoral Leadership in The African American Community**

#### **PTA 8305 Contemporary Issues in Black Church Ministry**

This seminar is an investigation of contemporary pastoral, theological, cultural, and ministerial issues confronting African American communities today. This course helps students develop a framework for confronting the complexity of issues that arise in the Black community with a view to developing/designing multifaceted pastoral responses consistent with perspectives and practices that draw from the best of African American Christian values, moral approaches, and liberating vision.

#### **PTA 8306/DSE 8308 Contemporary African American Spiritualities**

This course provides a critical introduction to and overview of the almost 500 year spiritual journey of African Americans in the United States. Beginning with the spirituality of their ancestors in Africa itself, it explores how that spirituality was brought to the United States and forged in the furnace of the Middle Passage, slavery, Reconstruction, Jim Crow and the Civil Rights and other liberation movements. In the US, it developed into a spiritual foundation that enabled African Americans to embrace Christianity and persevere in their struggle towards freedom and full citizenship. The spiritualities of other faiths and their influence on Black religiosity, including Islam, Judaism, Buddhism and contemporary Yoruba religion as well as African Caribbean religions (Vodoun, Candomble, etc.), will also be explored as time allows.

### **Spirituality and Ministry**

#### **PTS 8305/DSC 7301 History of Christian Spirituality**

A history of Christian spirituality from the early apostolic period through the patristic, medieval, modern and contemporary eras, by way of an in-depth examination of various individuals, movements, and themes; also, select reading from among their writing contributions to the Christian spirituality tradition. Part of the course will also address the process and skills required for writing academic-quality journal articles and other works.

#### **PTS 8306/DSC 7303 Contemporary Spirituality** *(offered in the DMin residential option)*

An overview of the field of Christian spirituality today. A survey look at the various schools and movements that make up the complex whole of contemporary Christian spirituality and an in depth look at several of these schools and movements: Creation-centered spiritualities, Feminist spiritualities, Masculine spiritualities, Social Justice and Liberation spiritualities, Charismatic spiritualities, Traditional Roman Catholic devotions as spirituality, the impact of Eastern Religions on Christian spirituality, Native American spiritualities, Afro-American spiritualities, Centering prayer as a spirituality, Typologies and the Enneagram as spiritualities, 12-Step programs as a spirituality, recovery of the soul and the language of the soul as a spirituality, secular spiritualities.

#### **PTS 8307/DSC 7302 Psychology and Spirituality** *(offered in the DMin residential option)*

Psychological and philosophical principles to help differentiate authentic religious experience from human pathology. Psychological and philosophical background drawn from major thinkers and the DSM-IV classification system as an aid to read religious experience more astutely.

### **Continuation Status**

DMin students must be registered each session for a DMin core or concentration course, Doctoral Proposal Writing, Doctoral Project I, or Doctoral Project II to maintain current status in the DMin program. If not registered for the above, the student then registers for one of the following continuance classifications.

### **PSC 9002 Continuation Status: Proposal Writing**

A student enrolls in this status if the one-year period for submission of a doctoral proposal has expired and the student requires more time for the completion of a doctoral proposal. The student continues to register for this status until the doctoral proposal is accepted.

### **PSC 9003 Continuation Status: Doctoral Project Research/ Writing Status**

A student requiring more than two academic semesters to complete the requirements for either PSC 9601 Doctoral Project I or PSC 9602 Doctoral Project II registers for this status in the subsequent semesters after one's enrollment in the aforementioned courses until the Doctoral Project is completed.

### **PSC 9005 Extended Status**

A student enrolls in this status if there is any interruption in his/ her academic work; an interruption requiring postponement of a student's registration for a period of one semester or more. A student must notify the DMin Program Director in writing for this status, with sufficient detail, at least one month before the student's next scheduled course and/or registration. Since registration in this status indicates an interruption in the student's work, OST faculty will generally not work with a student during this period.

## **DOCTOR OF PHILOSOPHY (SPIRITUALITY)**

### **DSC 6301 Pro-Seminar**

History and nature of the academic study of spirituality, including a consideration of the role of second order reflection on spiritual experience. Research tools and resources. Methodologies and multi-disciplinary approaches in spirituality studies with the identification of their presuppositions and limitations. Critical and constructive reading of historical documents. Nature, purpose and writing of a doctoral dissertation. Identification of research subjects of interest to seminar participants and of methodologies appropriate to those subjects. (Fall, Year 1)

### **DSC 6302 Philosophical Foundations of Contemporary Spirituality**

Spirituality is an emerging area of academic study characterized by an interdisciplinary approach. Building on the Pro-Seminar in the first year, the Foundations course will help students understand those significant fields of research that influence and ground the study of spirituality and spiritual writing in the academy. The Foundations course will explore the some of the "classics" of western philosophical tradition, Catholic theological method and content, twentieth century anthropological, sociological, cultural studies and gender studies and educational theory. The goal of this course is to offer some principles and classical distinctions drawn from philosophy, anthropology, sociology, educational theory, and revelation that can help serve as a foundation

within which to ground Christian spirituality. (Fall, Year 2)

### **DSC 7301 History of Christian Spirituality**

A history of Christian spirituality from the early apostolic period through the patristic, medieval, modern and contemporary eras, by way of an in-depth examination of various individuals, movements, and themes; also, select reading from among their writing contributions to the Christian spirituality tradition. Part of the course will also address the process and skills required for writing academic-quality journal articles and other works. (Fall, Year 1)

### **DSC 7302 Psychology and Spirituality**

Psychological and philosophical principles to help differentiate authentic religious experience from human pathology. Psychological and philosophical background drawn from major thinkers and the DSM-IV classification system as an aid to read religious experience more astutely. (Spring, Year 1)

### **DSC 7303 Contemporary Spirituality**

An overview of the field of Christian spirituality today. A survey look at the various schools and movements that make up the complex whole of contemporary Christian spirituality and an in depth look at several of these schools and movements: Creation-centered spiritualities, Feminist spiritualities, Masculine spiritualities, Social Justice and Liberation spiritualities, Charismatic spiritualities, Traditional Roman Catholic devotions as spirituality, the impact of Eastern Religions on Christian spirituality, Native American spiritualities, Afro-American spiritualities, Centering prayer as a spirituality, Typologies and the Enneagram as spiritualities, 12-Step programs as a spirituality, recovery of the soul and the language of the soul as a spirituality, secular spiritualities. (Year 1, Spring)

### **DSC 7304 Spirituality of the Trinity**

The relation of the spiritual life of persons and communities to the missions of the Word and Spirit, and of teaching on the Trinity to the spiritual life, in tradition and in contemporary writings. (Spring, Year 2)

### **DSC 7305 Seminar and Practicum in Teaching Spirituality**

Analysis and application of concepts inherent to teaching course material in higher education and to offering one's students guidance in research and writing related to such material. Emphasis on the engagement of students through oral communication, creative expression, and communications media appropriate to the area of spirituality. Attention to the effective formulation and use of lectures, discussions, presentations, group work, projects, and assessment to facilitate student learning in accord with varying learning styles. Individual supervision and peer review of seminar participants' instructional activities in ongoing placements and in anticipated instructional activity. (Spring, Year 3)

### **DSC 7306 Integrating Seminar**

Integration can be described as the process of bringing together or combining parts into a unified,

harmonious whole. This seminar provides a framework for integrating learning about spirituality, through an actual experience or spiritual practice. Students will be introduced to the concept of research and writing as a spiritual practice that can shape them intellectually and spiritually. They will be asked to relate readings about the spiritual discipline of writing, to their own process. More concretely, students will have the opportunity to integrate the content and skills acquired through courses in the PhD. in Spirituality program through self-examination. They will then formulate a preliminary research proposal and use this to design possible questions for their comprehensive exams. (Fall, Year 4)

### **DSE 8310 Spirituality and Theology (Year 3, Fall)**

### **DSC 9000 Comprehensive Examination (Year 4, Spring) DSC 9001 Dissertation Proposal Writing**

### **DSC 9003 PhD Dissertation: Research DSC 9005 PhD Dissertation: Writing**

#### **Directed Reading**

### **DRE 8301 Directed Reading I DRE 8302 Directed Reading II**

#### **Independent Study**

### **DIE 8303 Independent Study I DIE 8305 Independent Study II**

#### **Continuation Status**

PhD students must register each semester for a particular course, or a section of the Doctoral Dissertation to maintain current status in the PhD program. If a student is ineligible or unable to register for a particular course in a given semester, the student will register for one of the continuance classifications. The PhD Administration will advise the student about the applicable continuance status.

### **DSC 9002 Dissertation Proposal Writing (Continuation Status)**

### **DSC 9004 PhD Dissertation: Research (Continuation Status)**

### **DSC 9006 PhD Dissertation: Writing (Continuation Status)**

#### **DSC 9007 Extended Status**

A student enrolls in this status if there is any interruption in his/ her academic work; an interruption requiring postponement of a student's registration for a period of one semester or more. A student must notify the Program Director in writing for this status, with sufficient detail, at least one month before the student's next scheduled course and/or registration. Since registration in this status indicates an interruption in the student's work, OST faculty will generally not work with a student during this period.

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