



Master of Divinity

PROGRAM HANDBOOK

2018-19



**Santa Clara
University**

Jesuit School
of Theology

Welcome

Our school, located in Berkeley, California, is an international center for the study of theology. Students come to JST from across the nation and around the world to prepare for a broad range of ministries and service to the Church and world. Our students are lay women and men, Jesuits in formation, and members of other religious orders of all ages.



Our distinguished faculty are committed to achieving academic excellence, exploring the riches of the Catholic theological tradition, and helping our students appreciate the complex and fascinating ways in which faith finds a home in the many cultures of our global context. As a Jesuit school, we emphasize the social justice dimension of our faith and the Jesuit tradition of holistic education that engages all facets of the lives of our students and those we serve. In whatever program of study our students pursue, JST's goal is to contribute to the intellectual, spiritual, and pastoral formation of all students, so our graduates emerge fully prepared for leadership in the Church and society.

JST is both a graduate school of Santa Clara University and a member of the Graduate Theological Union, a vibrant consortium encompassing eight graduate schools of theology in the Bay Area, most of them within a few minutes' walk of our own campus in Berkeley. In addition, our education is enhanced by our world-famous consortium library, our close relationship with the nearby University of California, and proximity to the artistic and cultural diversity of the San Francisco Bay Area.

In all we do, we strive to embody Pope Francis' vision of theological education:

“Theology is an expression of a Church which is a ‘field hospital’, which lives her mission of salvation and healing in the world. Mercy is not just a pastoral attitude but it is the very substance of the Gospel of Jesus. I encourage you to study how the various disciplines — dogma, morality, spirituality, law, and so on — may reflect the centrality of mercy. Without mercy our theology, our law, our pastoral care run the risk of collapsing into bureaucratic narrow-mindedness or ideology, which by their nature seeks to domesticate the mystery” (2015).

We invite you to make your distinctive contribution to our academic and faith community, as together we enliven faith, promote reconciliation, labor for justice, and participate in God's mercy.

Sincerely, in our Lord,

Kevin O'Brien, SJ

Dean, Jesuit School of Theology

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Program Guidelines

Introduction

The Master of Divinity is a three-year academic and professional degree that meets the needs for both academic training and pastoral experience of those preparing for pastoral ministry in the Roman Catholic Church in the U.S. To accomplish this purpose, the Jesuit School of Theology provides courses of instruction in theology and related disciplines, introduces students to the use of source materials and the practice of scholarly work and investigation, and provides opportunities for supervised experience in pastoral ministry. The M.Div. degree is the ordinary course of theological education and training for those preparing for ordination to presbyteral ministry.

Rationale for the Program Curriculum

As a school we are committed to two major ideals: First, the reverent and critical service of faith that does justice. “Critical” here denotes informed, thoughtful respect of the tradition. Secondly, as a means to carrying out that first ideal, we are also committed to the contextualized study of theology and ministry. This curriculum incorporates a contextual learning approach to theological study. As a professional degree, the M.Div. emphasizes this praxis component.

The curriculum employs four categories of coursework: Introductory, Distribution, Praxis and Elective. Introductory courses are taken in the first year and provide a foundation for subsequent coursework in each area. In the second and third years students satisfy the Distribution requirements by selecting courses in the areas of 1) Bible 2) Theology and History and 3) Ministry, Ethics, and Society. Praxis courses, which may be taken throughout the program, develop the ability to integrate maturing theological reflection with insight into the context of the pastoral situation. Elective courses may be taken at any time from any of the course offerings, as indicated on the worksheet. The nature and content of all these kinds of courses, together with the electives, are guided by the Program for Priestly Formation of the United States Conference of Catholic Bishops, as well as by the governing documents of the Society of Jesus, and by the United States Conference of Catholic Bishops document “Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry.”



Goals / Objectives

Goal I: Students will gain a broad theological foundation, and hone it in light of assuming leadership roles within the Church.

Objectives:

- A. Students will demonstrate an understanding of Biblical Studies, Historical-Systematic Theology, and Pastoral-Moral Theology, according to the competencies articulated by each of these areas.
- B. Students will apply a theological foundation to preaching, teaching, presiding, celebrating, listening, and counseling.

Goal II: Students will develop a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice.

Objectives:

- A. Students will employ historically and philosophically informed knowledge of the tradition in assessing pastoral situations.
- B. Students will integrate the perspective of the poor and the marginalized in their reflection on theological and pastoral issues.

Goal III: Students will recognize the interplay between faith and culture in addressing theological and/or pastoral issues that emerge in diverse cultural contexts.

Objectives:

- A. Students will incorporate skillful socio-cultural analysis into their reflection on theological and pastoral issues.
- B. Students will locate theological and pastoral issues in the cultural contexts in which they emerge.

Goal IV: Students will develop a professional ministerial identity which values collaborative leadership and shows commitment to ministerial ethics.

Objectives:

- A. Students will show an ecclesiological understanding of their role in the Church.
- B. Students will demonstrate capacity for collaborative leadership and management.
- C. Students will value strong professional / ministerial ethics, including self-care and clear ministerial boundaries.

Goal V: Students will grow and deepen in their relationship with God and in community with their cohort, cultivating a spirituality that will sustain them in professional ministry.

Objectives:

- A. Students will develop a practice of personal and communal prayer and discernment appropriate to their circumstances, with a particular grounding in Ignatian principles and spirituality.
- B. Students will understand, support, and affirm each other's emerging vocation.
- C. Students will articulate a deepening sense of their ministerial identity that emerges in their prayer and theological reflection on pastoral experience.

Prerequisites

1. The Bachelor of Arts degree or its academic equivalent.
2. Nine semester hours or 12 quarter hours of philosophy. Typically, this prerequisite is satisfied by courses in the areas of history of philosophy, ethics, and systematic philosophy. Students preparing for ordination are required to have completed 24 semester units or 36 quarter hours of philosophy.
3. The applicant should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. To this end, preference is given to applicants who have at least one year of post-college work experience, and at least part-time, ministerial experience.

Advanced Standing

A student who has taken graduate courses in theology no longer than six years prior to registration at the Jesuit School may petition the Associate Dean for advanced standing in the Master of Divinity program. This petition may be included with the Application for Admission or it may be submitted at the beginning of the first semester of study. Ordinarily, the maximum amount of advanced standing that is granted is twenty-four semester hours (two semesters of full-time study). Petition forms are available online at <http://www.scu.edu/jst/academics/registrar>.

A student may not transfer units which have already been counted toward another degree, with the exception of units earned toward completion of the combined Master of Arts/Master of Divinity (M.A./M.Div.) program. Only units from regionally accredited institutions of higher learning and those taken at a graduate level can be transferred.



Degree Requirements

The Master of Divinity degree requires the completion of 81 semester units of course work, including nine units of Field Education. No more than one-third of the course work may be taken on a pass-fail basis. A student may expect to complete the Master of Divinity degree in three academic years, and must complete the program within six calendar years from the date of initial registration in the program. The normal full-time course load is 9-12 units per semester.

The Master of Divinity program presupposes that students have completed 12 units of philosophy prior to matriculation at JST. In some instances, applicants are admitted to begin their Master of Divinity coursework prior to completion of their philosophy units. In such instances, students must complete these units prior to their final year of study (i.e., normally upon completion of 57 units); students will not be permitted to register for M.Div. 4400, unless this requirement has been met. (Please see page 6 for Prerequisites)

The Jesuit School provides a spectrum of course offerings that enable the student to develop a solid theological foundation for future ministry. The academic advisor assists the student in the selection of courses. Together, they develop an academic plan that addresses the student's specific needs and provides the diverse knowledge and awareness necessary for ministry in today's Church.

The Master of Divinity curriculum is constructed around three theological syntheses. The first is comprised of foundations in Scripture, the history of Christianity, systematic theology and Christian ethics. The second emphasizes the application of theories and methods of theology for ministry. The third involves the integration of this material so that students are able to articulate theologically informed and pastorally appropriate responses to varied ministerial situations.

Credit Distribution for Course Work and Grade Point Average

Eighty-one hours of credit must be completed according to the course distribution outlined below. M.Div. students also participate in a three-year cycle of integration seminars, which incorporates their ministerial formation into their academic program of study. This three-year cycle is outlined below in the Ministerial Formation section. Students must maintain a 3.0 Cumulative Grade Point Average (CGPA) to graduate. A grade of B- or better is necessary in all courses used to satisfy a requirement for the M.Div. program.

Year One:

Introductory Courses (24 credits total)

- Bible (6)
- Society and Christian Ethics (6)
- Systematics (6)
- History (6)

Integration Seminar (3 credits): First year students are required to participate in the M.Div. 1 Integration seminar.

Years Two and Three:

Distribution Courses and Electives (30 credits total): Students will be required to directly observe and/or draw upon various social contexts as part of their coursework:

- Bible (9)
- Systematics or History (9)
- Religion and Society (3)
- Inter-Religious Dialogue or Ecumenism (3 credits)
- Electives (9)

Praxis Courses: All students will take 12 credits of courses in preparation for pastoral and liturgical work.

Candidates for ordination are required to take:

- Canon Law (3)
- Preaching (3)
- Celebrational Style (3)
- Confessional Counseling (3)

Students who are not seeking ordinations are required to take:

- Canon Law (3)
- Preaching or Lay Presiding (3)
- Pastoral Counseling or Spiritual Direction (3)
- A pastoral elective (3)



Second-Year Field Education Placement and Integration Seminar (6 credits)

Third Year Integration Seminar (3 credits) The Director of the M.Div. Program coordinates the Third Year Integration Seminar in the spring of the cohort's third year. Its focus is to help students integrate their theological, pastoral and spiritual learning and to prepare for comprehensive exams.

Categories of Course Work

Introductory and Distribution Courses

BIBLE:

Text based studies; surveys intended to build socio-historical, literary, and theological-spiritual competence in reading and interpreting biblical texts.

SYSTEMATIC THEOLOGY AND HISTORY:

1. Treats a number (but not all) of the basic theological themes
2. Exposes the students to the methodology and resources available for the study of theology
3. Exposes the students to two semesters of church history.

MINISTRY, ETHICS, AND SOCIETY:

Provide a broad introduction to a discipline with the intent of equipping students with the requisite theoretical and methodological tools to then explore that discipline in greater depth.

Praxis Courses

BIBLE:

Text based studies with either a field component or a contextual project that focuses particular and prolonged attention upon appropriation and/or relation of biblical texts to ministerial settings.

SYSTEMATIC THEOLOGY AND HISTORY:

1. Assists students in honing pastoral skills and reflecting on their experiences as ministers in a multicultural Church; and
2. Requires students to directly observe and/or draw upon various social contexts as part of their coursework.

MINISTRY, ETHICS, AND SOCIETY:

1. Assists students in honing pastoral skills and reflecting on their experiences as ministers in a multicultural Church; and/or
2. Focuses on some aspect of cultural analysis and draws upon specific cultural contexts (with respect to reading materials, course content, assignments, etc.).



Comprehensive Examination

One of the capstone experiences for the M.Div. program, the Comprehensive Exam, is held at the end of the third year and tests for both theological and pastoral competence. At the conclusion of their program, students will be required to successfully complete a comprehensive examination comprised of both written and oral components. It will employ the same case method as developed in the Integration Seminar (see below) where students will be expected to bring their academic and pastoral knowledge to bear in thinking through hypothetical ministerial situations. The examination questions prepared by the examination board will integrate all aspects of the theological program.

Students' performance on the comprehensive exam, considering both written and oral examinations, will be evaluated by their Examination Board as follows:

Pass: Demonstrate a competency in historical and contemporary knowledge in biblical studies, theology and related disciplines, and pastoral applications. Able to answer questions at the oral exam satisfactorily.

Pass with Distinction: To be given in exceptional cases when the student produces *excellently* written exams (e.g., clear, thorough, coherent, comprehensive) and demonstrates *excellent* responses to the questions at the oral exam (e.g., articulated, thorough, persuasive). Requires unanimous and spontaneous agreement of all committee members.

Integration Seminar

Third Year preparation for the comprehensive examination by means of the M.Div 3 Integration Seminar intends to provide the student with an opportunity to synthesize the various theological disciplines and to delineate their pastoral applications.

Seminar and Examination Registration

Students must register for the 3-unit Integration Seminar course during the semester in which they take the comprehensive examination. The school administers M.Div. comprehensive examinations only at the end of the spring semester. If a student cannot take comps during the semester of final registration, s/he must request a leave of absence from the Associate Dean.

Modern Language Study

Academic credit for basic modern language study is not applicable to the Jesuit School degree programs. However, students are encouraged to take advanced, ministerial language courses while they are in the Master of Divinity program. Proficiency in Spanish is recommended for all Master of Divinity students.

Worksheet for the M.Div. Program

Each student should, in conjunction with his/her advisor, keep track of progress toward the degree. The worksheet is available online <http://www.scu.edu/jst/academics/registrar>.

Formation Guidelines

Formation

The formation component of the Master of Divinity program is comprised of various components. During the first year of the M.Div. degree students participate in the M.Div. 1 Integration Seminar. The seminar consists of sessions that focus on the development of ministerial perspectives and skills. These sessions complement students' academic formation with opportunities for input, reflection, and group discussion on such topics as collaborative ministry and leadership, Ignatian spirituality, and ministerial ethics. During the second year of the M.Div. degree students undertake a supervised field education placement and participate in weekly theological reflection groups. Students also participate in spiritual and community formation opportunities at the Jesuit School of Theology and/or the student's religious community, which include spiritual direction, regular faith-sharing in a small group, days of prayer, participation in liturgy and an annual retreat. Students are also invited to attend skills-based ministry workshops on various topics, for example, suicide prevention, conflict resolution, and youth ministry. See [here](#) for more general information about formation at JST. Please see [here](#) for the JST field education handbook.

Formation Goals

YEAR ONE (Ministerial Identity): Focus on students' ministerial identity, former ministerial experience, and the development of formation plans.

YEAR TWO (Ministerial Praxis): Focus on pastoral praxis, supervision, and mentoring.

YEAR THREE (Ministerial Integration): Focus on the integration of theology with ministerial and pastoral experiences.

Ministerial Assessment

In addition to assessment of students' supervised field education experiences, students will be assessed on ministerial competency. This assessment will be done for students in religious communities by the appropriate formation authority in the community (i.e. Superior, Rector, or Formation Director). During the second year of the M.Div. degree lay students will be assessed through the "Interim Review" process. This will include an interview with the Director of Ministerial Formation (DMF) and assessment based upon other relevant input brought to the attention of the DMF by faculty and administration. Students are assessed on their ministerial formation particularly, but not exclusively, in the following areas:

- Capacity for collaborative leadership
- Integration of service and learning, and of faith and justice
- Knowledge of and commitment to professional ministerial ethics.

Ministry Opportunities

The San Francisco Bay Area is home to many diverse cultures and pastoral needs. Students are invited to find ministry opportunities where they can hone their skills as well as grow. Students are introduced to some ministry sites in their first year, and are encouraged to seek out others for their second year field education placement. Examples of these Field placements include parishes, health

care settings, retreat centers, non-profit agencies, and prisons at the local, state, and federal levels. Students develop skills in ministerial leadership and presence, spiritual direction, education, parish management, pastoral counseling and outreach to the sick, dying, and homeless; and working with migrants. The Jesuit School of Theology has had a long-standing partnership with St. Patrick Parish, West Oakland, in which students contribute their energies and expertise to the parish's vibrant community life. The School also collaborates with San Quentin State prison, with students regularly undertaking field education at the prison. For further information regarding the M.Div. Field Education requirements please see the JST Field Education Handbook.

Spiritual Preparation

In pursuit of its mission to help candidates prepare for ordained and non-ordained ministry in the Church, it is a goal of the school to facilitate students' development for building up the Church as a community of faith, worship, justice, and love. In light of that goal, the school considers the individual student's spiritual formation integral to preparation for ministry. The student should expect to grow and deepen his/her relationship with God throughout the course of studies leading to the Master of Divinity degree. The Ministerial Formation element of the M.Div. program supports students in their growth in faith.

The attainment of this goal means that students are:

- Men and women of faith, familiar with the Word of God in Scripture and with the Catholic tradition in interpreting and understanding that Word; contemplative in their personal assimilation of this faith in a life of prayer.
- Prepared to exercise leadership in Christian worship, through planning liturgies, preaching, administering sacraments, and presiding at Eucharist and other community liturgical celebrations, according to the gifts each has received.
- Prepared to counsel, guide, encourage and instruct in the Christian way of life, with special attention to issues of justice and human dignity, to lead in the formation of the just society and to exercise ministries of reconciliation, according to their gifts.

An important dimension of preparation for pastoral ministry consists of theological reflection upon contemporary human concerns, a contemplative reflection requiring time, disciplined training, communal experience, study, dialogue, and prayer. The Ministerial Formation component of the Master of Divinity program provides opportunities for growth in this process.

Each M.Div. student is expected to be in spiritual direction and to make a retreat each year; and students are also encouraged to participate in a small faith sharing group that meets regularly. Jesuits and other students who are members of a religious community fulfill these requirements of the program through their own religious community. These aspects of the program are available to lay students through the school's Office of the Assistant Dean of Students. Participation in the liturgical life of the school is another way that students' spiritual life is nourished.

In addition, all students in the M.Div. Program must attend an annual day of reflection with their cohort. The purpose of the day is for the students to focus on their common call to ministry and their efforts to respond faithfully to that call.

Priestly Formation

The Program for Priestly Formation of the National Conference of Catholic bishops requires that all candidates for ordained ministry complete four full years of theological study. This normally entails one year of study beyond completion of the Master of Divinity degree. For Jesuits of the United States, the Jesuit Conference stipulates that this fourth year will generally include the completion of eight semester-long courses in theological study at the graduate level, the completion of an Advanced Master's degree, or the Licentiate in Sacred Theology (S.T.L.).

Special Requirements for those to be Ordained

Since canonical faculties for preaching and celebration of the Sacraments are granted by the ordained's religious and ecclesiastical superiors, ultimate responsibility for the certification of the individual's readiness in these areas lies with the relevant superiors. As an aid in this aspect of ministerial preparation, however, regular courses designed to prepare students for the priesthood and for the pastoral administration of the Sacraments, are offered both at the Jesuit School and other schools in the Graduate Theological Union. The normal means by which competency is certified in the pastoral administration of the sacraments will be through successful completion of courses which focus on preaching, celebrational style, and confessional counseling.

Ordination track students fulfill their ordination requirements by taking the following pastoral courses offered at JST or at the Dominican School of Theology and Philosophy:

- Canon Law – FTST 2336 – Canon Law: Introduction & Marriage
- Preaching – HM 1073 – Foundations of Preaching
- Celebration of the Sacraments – FTLS 4725 Celebrational Style
- Sacrament of Reconciliation – CEFT 2107 Confessional Rites & Practices

Some of these courses have prerequisites (e.g. Celebrational Style requires the course in either liturgical theology or sacramental theology, and Confessional Rites and Practices requires Canon Law). Students together with their advisors should plan their schedules in such a way that they have met the prerequisites prior to taking the course.

Special Examinations for those to be Ordained

The normal means by which competency is certified in the pastoral administration of the sacraments will be through successful completion of courses which focus on preaching, celebrational style, and confessional counseling. For exceptional circumstances, in which the student for some good reason has not taken the relevant course(s) outlined above, and is asked by the student's competent religious superior to certify a student's pastoral readiness in the given area(s), faculty in the area of Ministry, Ethics, and Society are delegated by JST to administer the special ordination examinations which certify the individual's competence in preaching and the administration of the Sacraments.

Combined Master of Arts/Master of Divinity (M.A./M.Div.)

Students may elect to do a combined Master of Arts/Master of Divinity program. Students must formally apply to each program separately, indicating the intent to pursue a Combined M.A./M.Div. Program. A student should apply to the JST Master of Divinity program through the JST Office of Admissions. The student must also apply to the Graduate Theological Union Master of Arts program through the Admissions Office of the GTU. The Master of Arts applicant should request affiliation with JST during the period of studies.

The demands of the two degree programs combined will determine the total time required to complete the concurrent M.A./M.Div. program. In accordance with the Association of Theological Schools standards, the time will in no case be less than a total of four academic years. The student may transfer no more than half of the credits required for one degree into the other; and no more than half of the credits required may be granted based on transfer credit. This means that the JST/GTU Combined Master of Arts/Master of Divinity program allows a student to count up to 24 units total toward both degree programs.



APPENDICES



General Competencies to be Achieved by M.Div. Students

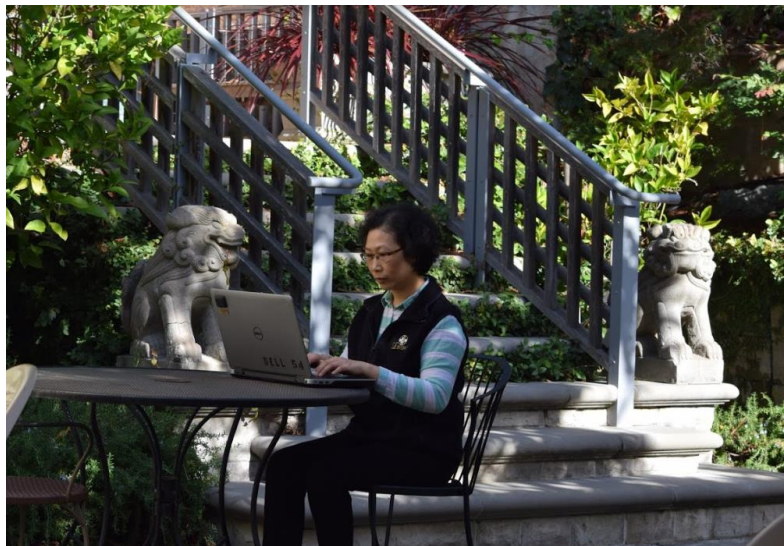
The faculty desires the following capacities/abilities/qualities for students upon completion of the M.Div. program at JST.

1. Love of and lifelong commitment to the study of theology.
2. Holistic, integrated sense of/knowledge of the tradition. (Bible, history, doctrine, moral teaching, spiritual traditions).
3. Cross-cultural awareness and expertise (the capacity to interpret culture and relate it to the Christian scripture and tradition).
4. Communication skills in preaching, teaching, presiding, celebrating, listening, and counseling.
5. Capacity for ecumenical and inter-religious dialogue.
6. Capacity for collaborative leadership (team model) and management training with an awareness of their differences (e.g. difference between “visioning” and “keeping things running”).
7. Integration of service and learning (e.g. solidarity with the poor and marginalized).
8. Spirituality as a personal characteristic and pastoral resource.
9. Integration of faith and reason.
10. Knowledge of and commitment to professional/ministerial ethics.

Specific Competencies by Subject Area

Bible

1. To have a working knowledge of the literary, historical and theological ground of a least two of these areas of the Old Testament canon: Pentateuch-History, Prophets, and Wisdom/Deutero-canonical Writings.
2. To have a working knowledge of the socio-historical setting, sources, literary features, theologies, Christologies, of at least two of the following: the Synoptics, Johannine corpus, Pauline writings.
3. To be able to negotiate the various representations of God (Creator, Redeemer, Liberator, Savior, the Christ, etc.) across the testaments with good theological understanding.
4. To be able to enunciate the unique revelation of each of the testaments as sources of faith, and to be able to identify the various levels of the relationship between the Old Testament and the New Testament.
5. To be able to appropriately enlist Scriptures in explication of the nature and practice of prayer in the Catholic tradition.
6. To be conversant on the following topics: Biblical notions of justice, dealing with violence in the Bible, sin narratives, and fundamentalism.
7. To explain the following notions in conjunction with the Pauline teaching on these topics – Baptism, Salvation, Eucharist, Church, Life of Faith, Reconciliation and Grace.
8. To be able to address the developments of these topics across the canon – Creation, Covenant, Salvation, Christology, Apocalypticism and Eschatology.



Systematic Theology and History

1. To be able to apply critical methodology to the interpretation of magisterial texts.
2. To have a working knowledge of the history of the Church, appropriate to the interpretation of the major theological themes in a variety of pastoral setting and in relation to your own ministerial role.
3. To have a working knowledge of the historical and theological development of the theological themes of God, Christ, Human Person, Church, Sacraments.
4. To be able to correlate biblical, historical, and theological development of the theological themes of God, Christ, Human Person, Church, Sacraments.
5. To be able to address these topics across the history of Christianity to 1400: God, Christ, Sacraments, and Church.
6. To be able to address these topics across the history of Christianity from 1400 to 2000: Church, Justification, Grace, Church and State, Evangelization, and Pietism.
7. To demonstrate understanding of the principles and issues basic to ecumenical and/or inter-religious dialogue.

Ministry, Ethics and Society

Ministry

1. To be able to lead a church community in prayer through the rites of the Roman Catholic Church.
2. To be able to organize and work with liturgical ministers – ordained and lay – in preparing worship services.
3. To be familiar with the Praxis Circle method and demonstrate its relevance for theological reflection and pastoral planning.
4. To hone a competency in group facilitation and Christian discernment, especially in an environment characterized by racial and ethnic diversity.
5. To be able to explain pastoral practices in a manner that relies upon important ideas within the Catholic theological tradition.
6. To bring Gospel values to bear in attending to issues concerning power and privilege.

Ethics

1. To understand and, when addressing pressing moral issues, be able to use the following sources of ethical deliberation: Scripture, Tradition, normative and descriptive accounts of the human person.
2. To be able to explain the following notions concerning natural law/theological anthropology: moral norms, freedom and the fundamental option, and conscience.
3. To understand the relation among the individual's formation of character and conscience, moral discernment, and magisterial authority.
4. To see the connection between ethics and spirituality vis-à-vis the following concepts: grace; sin; conversion; and reconciliation at both the individual and social levels.
5. To understand the meaning of justice in Roman Catholic social teaching as well as its relationship to human rights.
6. To have a working knowledge of the following themes in Roman Catholic social teaching: subsidiarity; common good; human dignity; preferential option for the poor; stewardship; solidarity; work; just war theory and pacifism; justice (commutative, distributive, social).
7. To explain and assess the various contributions of ecumenical, interreligious, feminist/womanist, liberationist and inculturated ethics.
8. To have a practical knowledge of the following ethical methods: deontology, relationality/responsibility ethics, consequentialism, proportionalism, teleology, and virtue ethics.

Society

1. To be able to articulate a basic understanding of culture as well as how it shapes identity and steers human agency.
2. To understand the meaning of secularization and how it affects religious commitment and world views.
3. To give an account of the ways and extent to which religion influences social solidarity, conflict and change.
4. To understand the difference and mutual relationship between “official” and “nonofficial” (or popular) religion and its ramifications for theology and ministry.