

# **The Ignatian Core In the Master of Divinity Program**

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**RGT1101H**

**Foundations of Theology**

**Critical reflection on religious experience in the Church and in myself. Theological method. Approaching Scripture and Tradition. Growth in 'having the mind and the heart of the Church'**

**RGP1621Y**

**Ignatian Foundations for Mission and Ministry**

**Ignatian examen. Retreat through the graces of ministry in the Church's history. Professional skill development. Spiritual conversation and discernment. Articulating a heuristic theology of ministry**

**RGT1905H**

**Introduction to Moral Theology**

**Basic principles of Christian ethics, with special attention to the pastoral application of moral theology. Growth in dealing with real persons in unique situations creatively and authentically**

**RGF3010Y**

**Theological Field Education**

**250 hours of supervised ministry with "contemplation in action" as model of religious experience**

**RGF3040H**

**Theological Reflection**

**Bringing the resources of systematic theology to bear on ministerial experience**

**M.Div. Comprehensive Exam**

**Communal exploration of my intellectual development through the program. Preparation for taking personal responsibility for the Church's doctrine as a wise and creative pastoral agent. Exploration in depth of an area of ministry to bring to light its theological and spiritual fruits.**

**RGT2810HS**

**Pastoral Competency**





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# 1. Program Description

## 1.1 MISSION

**The Master of Divinity program prepares students for professional ministry and leadership within the Roman Catholic Church. It provides them with the opportunity to develop academically, spiritually, personally and professionally within a richly varied learning and worshipping community. Students study in an environment enhanced by the academic research of the faculty and students of the College's advanced degree programs, as well as by the pastoral concerns and questions offered by those experienced in ministry. Students are immersed in the ecumenical, interfaith and multicultural context of the Toronto School of Theology and the University of Toronto, located in one of the most culturally and ethnically diverse cities in North America.**

**The program offers an approach to preparation for ministry rooted in the heart of the intellectual, spiritual and social achievements of the Catholic and Ignatian traditions, using these achievements as the framework and foundation for a truly contemporary integration of aesthetic appreciation, intellectual knowledge, critical thinking, spiritual reflection, advocacy for justice and pastoral action.**

## 1.2 GOALS

- To promote a comprehensive understanding of theology as a discipline, and of the Roman Catholic tradition within it by focusing on the major areas of systematic theology, the exegesis of Sacred Scripture, the principles and issues of moral theology, the history of the Church, and the development of doctrine.**
- To prepare students for ministry and leadership within the Church by equipping them with the skills necessary to articulate a theory of ministry relevant to their vocations; communicate through writing, preaching, teaching or in other appropriate ways; function with an appropriate professional style; perceive people and situations accurately and empathetically; give guidance where needed and appropriate, counsel people experiencing personal crisis or make appropriate referrals to other sources of professional help; discover and use resources needed for a more effective ministry; cooperate with other religious bodies and traditions in a spirit of openness.**

- **To develop an awareness of and an active commitment to ongoing renewal in the Church, as expressed in the documents of the Second Vatican Council and the documents of the Society of Jesus.**

**To encourage a community of faculty and students actively engaged in theology**

### **1.3 THE IGNATIAN CORE**

**An innovative experience of ministry formation and the "spine" of the Master of Divinity program. Composed of three foundational courses that introduce the tools of Ignatian spirituality and pedagogy, the theological field education process, and the final comprehensive exam, the "Ignatian Core" fosters the development of pastoral agents capable of faithful creativity and wise autonomy who can reach from "the heart of the Church to the frontiers" (Benedict XVI) with the compassion and the wisdom of Christ.**

**This Ignatian Core facilitates the student's personal integration and development throughout the program. It also serves as the integrating principle of the student's biblical, historical, doctrinal, systematic, ethical, pastoral, spiritual and ecumenical studies. Students are also encouraged to engage in ecumenical, interfaith and cross-cultural dialogue.**

## 2. Admission Requirements

### 2.1 MINIMUM REQUIREMENTS

In addition to any program-specific requirements, applicants to Basic degree programs must fulfil the following minimum requirements:

- Possess sufficient fluency in English to participate actively in seminars and to write essays and examinations. Please see additional details under “English Language Competency” below.
- Be a graduate of an accredited college or university, or give evidence of having completed an educational program equivalent to a BA degree. In the case of conjoint Basic Programs, doubtful cases will be referred to the Admissions and Procedures Committee of the Basic Degree Council of TST.
- Normally applicants should have a B- average in an appropriate bachelor degree.
- Submit official transcripts from all postsecondary institutions attended. To be official, these transcripts must be sent directly to the College from the institutions concerned or may be requested in a signed, sealed envelope from the institutions concerned for inclusion with other registration material. Current Regis students please attach a copy of your academic history from SWS.
- Submit a \$25.00, non-refundable application fee with the application.

### 2.2 APPLICATION DEADLINES

**For September admission, apply by July 15 (International students are recommended to apply by January 15)**

**For January admission, apply by November 15**

**For Summer admission, apply by March 15**

**All application documents must reach Regis College by the above due dates. Late applications will only be considered if space allows. Overseas applicants are advised to apply early to allow time for study permits and residence. For September admissions, those who wish to have advance notice of funding, or wish an early response from the College should apply by March 15. No applications for the September term will be accepted after August 15. No applications for the January term will be accepted after December 1.**

### **2.3 ENGLISH LANGUAGE COMPETENCY**

**Applicants whose primary language is not English and who have pursued university-level study in countries where English is not the official language are required to demonstrate English language facility by taking recognized tests such as TOEFL (Test of English as a Second Language). Applicants should request that their TOEFL or English proficiency scores be sent to the University of Toronto, institutional code 0982-00. The College reserves the right to interview applicants whose native language is not English. If it is determined that their English language skills require strengthening, intensive English language instruction will be required as part of the first year of their study. For more information about English language programs at the University of Toronto, see [english.learn.utoronto.ca](http://english.learn.utoronto.ca).**

### **2.4 TRANSFER CREDITS**

**Students who have completed one or more theological courses at the post-baccalaureate level may apply for credit transfer. Transfer credits are assessed on a case-by-case basis by the Basic Degree Committee. Doubtful cases will be referred to the Admissions and Procedures Committee of the Basic Degree Council of TST. Transfer credit is not normally granted for theological field education requirements. Transfer credits may be allowed under the following conditions:**

- The student must have achieved at least a B standing in the courses for which transfer credits are sought.**
- Courses must have been completed within eight years of the date of registration for the program being sought to be considered.**
- The courses must have been taken at an ATS accredited institution or its equivalent.**
- A minimum of 10 semester credits must be taken within TST (a minimum one-year residency requirement).**
- A maximum of one year of credit, or 10 semester courses, may be granted for degrees already conferred.**

### **2.5 WAIVER OF PROGRAM REQUIREMENTS**

**Substitutions may be allowed for courses already taken but not considered transferable. Petitions for waiver of program requirements are presented to the Admissions Committee through the student's Program Director.**

### **2.6 TRANSFER OF PROGRAM**

**Students wishing to transfer from one Regis College degree program to another will be required to follow the admissions procedure required by the new program.**



**Transfer of credits, program residency and outstanding program requirements will be assessed on a case-by-case basis by the Basic Program Committee.**  
**Regis College Privacy Statement**

## **2.7 PRIVACY POLICY**

**Regis College respects personal privacy. Personal information that students and other persons provide to the College is collected for the purpose of administering admissions, registration, academic programs, university-related student activities, activities of student societies, financial assistance and awards, graduation and advancement, and for the purpose of statistical reporting to ecclesial authorities, the University, government agencies, the Association of Theological Schools (ATS), and other professional organizations (e.g. the Ontario Council of Graduation Studies). At all times personal information will be protected.**

# 3. Orientation

## 3.1 FIRST YEAR

- ✓ **Consult with the Master of Divinity Director**
- ✓ **Ensure registration in First Year required courses (See Master of Divinity Worksheet – required courses have the course numbers).**
- ✓ **Complete “Academic Activity Approval Form”, sign it, have it signed by the M.Div Director, and keep it in your electronic profile.**
- ✓ **Make arrangements for a Spiritual Director**
- ✓ **Begin reflection for the End of year Reflections by consulting the “Initial Reflection Checklist”.**
- ✓ **Meet with the Director of Theological Field Education to discuss a ministry placement, (RGF 3010 HY). Ideally, this should be done in the summer after first year, or throughout the second year.**
- ✓ **Meet with the M.Div Director in late-March/early-April to plan courses for the second year of study.**

## 3.2 SECOND YEAR

- ✓ **Ensure required consultation and registration procedures as stated above.**
- ✓ **For the consultation and registration meeting with the M.Div director bring a completed M.Div Worksheet and your most recent transcript.**
- ✓ **Begin reflection for the End of Year Reflections by consulting the “Medial Reflection Checklist”.**
- ✓ **Meet with the M.Div Director to plan courses for the third year, this meeting should also include a conversation on future procedures for the Master of Divinity Comprehensive Examination.**

## 3.3 THIRD YEAR

- ✓ **Ensure required consultation and registration procedures.**
- ✓ **Meet with the M.Div Director to discuss immediate preparations for the Master of Divinity Comprehensive Examination.**
- ✓ **Submit your “Master of Divinity Comprehensive Examination Proposal Form” to the M.Div Director three months prior to the examination date.**
- ✓ **Begin reflection for the End of Year Reflections by consulting the “Transitional Reflection Checklist”.**

### 3.4 ADDITIONAL NOTES

- ✓ **All Jesuit Scholastics and other candidates for ordination are required to prepare for, and participate in, the Pastoral Competency Examination (hearing of Confessions), RGT 2810 HS. The pre-requisites for this are Ethical Reflections of Pastoral Practice, Sexual Ethics, Canon Law, Bioethics, and a Social Justice Course. Please note that all of these courses must be taken at a Catholic college. The Pastoral Competency course and examination are also open to those preparing for lay ministry. You must inform the M.Div. Director and the Registrar of your intention to participate in this course in January of the term in which it is offered, as the Registrar has to do the registration.**
- ✓ **All Jesuit Scholastics and other candidates for ordination are also required to complete the course titled “Art of the Presider”, (RGP 2105 HS, offered every other year). This course is also open to those preparing for lay ministry.**

## 4. End of Year Reflections

**As part of the formation process of the Master of Divinity program, we want to provide you with the opportunity to engage, in an intentional way, some of the ideas, insights, graces, or disappointments that you have experienced throughout this academic year. The purpose of this reflection is to help you in the integration of your intellectual, spiritual, and personal experience, so that these can be appropriated in a way that contributes to the development of your ministerial identity. It is an invitation to look back on the past year, and to interact with the people and events that you have encountered. Sometimes an image, a symbol, or a story, can encapsulate the core of such encounters.**

**The process and the reflection will vary, depending on where you are now in your studies, your ministry experience, and your engagement in spiritual direction. The following are some questions and ideas that can help you. You will note that these are divided into three stages: Initial, Medial, and Transitional, and, thus relate to the major divisions of the Master of Divinity program. You will also note that some of the questions can be used for each stage, while others address specific developments related to different elements of the program. You do not have to answer each of the questions in turn, they are a guide for you as you enter into the reflection.**

#### 4.1 INITIAL WRITTEN REFLECTION

**Use the following questions insofar as they assist you to focus your reflection. The key here is to orient yourself with theology, personal identity, and ministry. Your reflection should be no longer than two pages long.**

- **What strengths did you bring to your studies and your ministry this year?**
- **How have you been able to link your course work, your prayer life, and your understanding of ministry?**
- **What were your surprises/discouragements?**
- **Do you have any fears regarding your study/ministry/spirituality?**
- **In what area did you experience the most growth?**
- **What further growth edges do you see for yourself?**
- **How do you maintain a balance in your life?**
- **What integration has taken place for you this year?**
- **What part of the program did you find most helpful?**

#### 4.2 MEDIAL WRITTEN REFLECTION

**Use the following questions insofar as they assist you to focus your reflection. The key here is to begin to develop and change as you move through this process of intellectual, spiritual, personal, and ministerial challenge. Your reflection should be no longer than two pages long.**

- **What graces have you experienced this year?**
- **What is your core consolation/desolation?**
- **How are your academic studies deepening your understanding of God, and your awareness of self?**
- **How do you see the connections between theology, spirituality, and ministry?**
- **How have you responded to opportunities to develop your leadership skills in the Regis community?**
- **Who has walked with you this year, theologically, spiritually, or personally?**

### 4.3 TRANSITIONAL WRITTEN REFLECTION

**Use the following questions insofar as they assist you to focus your reflection. The key here is to reflect upon your experience as you begin to prepare for the transition from theological studies to active ministry. Your reflection should be no longer than two pages long.**

- **What experiences have you had in Theological Field Education?**
- **How have you developed a theology of spirituality and ministry?**
- **How have you grown?**
- **What are your future goals?**
- **How has your program of studies at Regis College helped you in your theological, spiritual, personal, and ministerial formation?**

# 5. Program Outline & Requirements

The Master of Divinity is a three-year, thirty-credit program. A year (two consecutive sessions) residency must be completed as a full time student. All students are required to maintain an electronic portfolio that documents their progress through their programs.

## 5.1 M.DIV. PROGRAM OUTLINE

**Please note that courses forming the Ignatian Core are listed in *bold italics*.**

**Biblical: 6 Units**

**Introduction to Old Testament**

**Two Old Testament Electives**

**Introduction to New Testament: RGB1501H**

**Two New Testament Electives**

**Historical: 4 Units**

**Introduction: Early Church History**

**Three Electives: Usually including courses in Medieval Church History, the Reformation and Vatican II.**

**Theological: 7 Units**

*RGT1101H Foundations of Theology*

**Six Electives: Electives normally cover the following basic areas of systematic theology for which the student is responsible in the M.Div Comprehensive Examination: the nature of theology; revelation and faith; God one and triune; Christology; creation and eschatology; sin and grace; ecclesiology and sacramental theology. Systematic theology courses are usually taken in the Catholic tradition.**

**Moral Theology: 3 Units**

*RGT1905H Ethical Reflections on Pastoral Practice*

**Two Electives: Students proceeding to ordination may be required to fulfil further specific requirements in this area. Moral theology courses are normally followed in the Catholic tradition.**

**Pastoral: 3 Units**

*RGP1621H Introduction to Ministry*

**Two Electives: Electives normally include a course in Canon Law for pastoral ministry. Students proceeding to ordination may be required to fulfil further specific requirements in this area.**

**Free Electives: 5 Units**

**These courses may be selected from any of the four TST departments, although they are usually selected with a view to addressing specific formation needs or a concentration of courses in one department (e.g. Theology).**

**Theological Field Education: 2 Units**

*Placement: RGF3010H (1 unit). 250 Hours of supervised ministry. [Click here](#) for a discussion of the educational philosophy and practice adopted in the completion of these units. Registration in the placement may take place in the fall, spring or summer session: RGF 3010 HF (Fall) OR RGF 3010 HS (Spring) OR RGF 3010 HY (Summer).*

*Theological Reflection: RGF3040H (1 unit). A seminar that integrates theological field education and academic study.*

**M.Div. Comprehensive Exam: 0 Units**

**Pastoral Competency: For those who wish to pursue Pastoral Competency, refer to page 39.**

## 5.2 MASTER OF DIVINITY WORKSHEET

Name:

Academic Year:

Department	Course #	Title	Term Taken	Term Completed
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**Biblical: 6 Units**

OT Intro	_B__	Introduction to the Old Testament		
OT Elective	_B__			
OT Elective	_B__			
NT Intro	_B__	Introduction to the New Testament		
NT Elective	_B__			
NT Elective	_B__			

**Historical: 4 Units**

Introduction	_H__	Early Church History		
Elective	_H1101			
Elective	_H2000_			
Elective	_H__			

**Theological: 7 Units**

Introduction	RGT 1101H	Foundations of Theology		
Elective	_T__			
Elective	_T__			
Elective	_T__			
Elective	_T__			
Elective	_T__			
Elective	_T__			

**Moral Theology: 3 Units**

Introduction	RGT 1905H	Ethical Reflections of Pastoral Practice		
Elective	_T__			
Elective	_T__			



**Pastoral: 3 Units**

<b>Introduction</b>	<b>RGP 1621H</b>	<b>Ignatian Foundations for Mission and Ministry</b>		
<b>Elective</b>	<b>_P__</b>			
<b>Elective</b>	<b>_P__</b>			

**Free Electives: 5 Units**

<b>Elective</b>	<b>_ _ _ _</b>			
<b>Elective</b>	<b>_ _ _ _</b>			
<b>Elective</b>	<b>_ _ _ _</b>			
<b>Elective</b>	<b>_ _ _ _</b>			
<b>Elective</b>	<b>_ _ _ _</b>			

**Theological Field Education: 2 Units**

<b>Placement</b>	<b>RGF 3010H</b>	<b>Ministry Placement</b>		
<b>Theological Reflection</b>	<b>RGF 3040H</b>	<b>Theological Reflection Seminar</b>		

Summary of Present Elements and Practices of Evaluation

ATS Criteria	Corresponding M. Div. Goals and Associated Coursework	Learning Outcomes	Immediate Assessment Practice	Graduation and Ongoing Assessment Practice
1. Religious Heritage: the program shall provide structured opportunities to develop a comprehensive and discriminating understanding of the religious heritage.	<i>To promote a comprehensive understanding of theology as a discipline, and of the RC tradition within it, by focusing on the major areas of systematic theology, the exegesis of Sacred Scripture, the principles and issues of moral theology, the history of the Church and the development of doctrine.</i>	<p>Graduates will be able to:</p> <ol style="list-style-type: none"> <li>1. Develop and demonstrate a basic grasp of the dialogue between a theological method and Roman Catholic doctrine.</li> <li>2. Identify the key achievements of the development of Roman Catholic doctrine.</li> <li>3. Identify and interpret the biblical and historical sources of doctrine.</li> <li>4. Discuss the systematic interrelation and the pastoral implications of doctrine.</li> <li>5. Demonstrate the ecumenical and ethical implications of doctrine.</li> </ol> <p>In order to:</p> <ol style="list-style-type: none"> <li>1. Give a catechetical instruction or Scripture reflection</li> <li>2. Accompany the general faith formation of children, teens, and adults</li> <li>3. Constructively answer most general theological questions encountered in pastoral settings, and refer when appropriate</li> </ol>	Transcripts	<p>M. Div. Comps</p> <p>Annual Surveys</p> <p>Alumni Surveys</p>
1a. Scripture	3 OT and 3 NT courses			
1b. Roman Catholic theology	<p>Foundations of Theology</p> <p>7 Systematics electives covering the following areas: Revelation and faith; Christology, Trinity; creation and sin; grace and glory; ecclesiology; sacraments.</p> <p>3 Moral theology courses: Ethical Reflections on Pastoral Practice; Sexual Ethics; Medical Ethics</p>			
1c. RC Church history	Early; Medieval; Vatican II			
1d. General Church history	Early; Medieval; Reformation;			

6. Outcomes Assessment Map

<p><b>2. Cultural Context:</b> The program shall provide opportunity to develop an understanding of the cultural realities and structures within which the Church lives and carries out its mission</p>	<p><i>To prepare students for ministry and leadership within the Church by equipping them with the skills necessary to articulate a theory of ministry relevant to their vocation, and to help students integrate the activities of thinking and acting theologically, based on the assumption that not only should theology inform pastoral practice, but that the lived practice should inform theology. To provide an opportunity, through supervised ministry in particular, to acquire a comprehensive and realistic view of the Church and its ministries. To prepare students to cooperate with other religious bodies and traditions in a spirit of openness.</i></p>	<p><b>Graduates will be able to:</b></p> <ol style="list-style-type: none"> <li>1. Articulate a reflective sense of pastoral identity, authority and mission, and employ practices of ongoing discernment of their ministerial vocation.</li> <li>2. Articulate a personal understanding of the relationship between religious experience and culture</li> <li>3. Reflect critically on their experiences of ministry in their social and cultural context.</li> <li>4. Identify and employ appropriate categories from the tradition and articulate their implications for the lived experience of ministry.</li> <li>5. Practice an ongoing self-assessment that supports personal and professional development.</li> </ol> <p><b>In order to:</b></p> <ol style="list-style-type: none"> <li>1. Collaborate responsibly with persons of other cultures and religious traditions in day to day practice</li> <li>2. Cultivate and foster a personal sense of religious and vocational identity that supports an open and hospitable praxis in ministry</li> </ol>	<p>Transcripts</p> <p>Ministry Supervision</p>	<p>M. Div. Comps</p> <p>Pastoral Competency</p> <p>Annual Surveys</p> <p>Alumni Surveys</p>
<p><b>2a. Contemporary Socio-cultural Issues</b></p>	<p>Foundations of Pastoral Practice Foundations of Theology Theol. Refl. (RGF3040) Social Justice Requirement</p>			
<p><b>2b. Global, Multicultural, Cross-cultural Church</b></p>	<p>RGF3010 Social Justice Requirement</p>			

<p><b>3. Personal and Spiritual Formation:</b> The program shall provide opportunities through which the student may grow in personal faith, emotional maturity, moral integrity and public witness. Ministerial preparation includes concern with the development of capacities – intellectual and affective, individual and corporate, ecclesial and public – that are requisite to a life of pastoral leadership</p>	<p><i>To prepare students for ministry and leadership within the Church by equipping them with the skills necessary to:</i></p> <ol style="list-style-type: none"> <li>1. <i>communicate through writing, preaching, teaching or in other appropriate ways;</i></li> <li>2. <i>function with an appropriate professional style;</i></li> <li>3. <i>perceive people and situations accurately and empathetically;</i></li> <li>4. <i>give guidance where needed and appropriate, counsel people experiencing personal crisis or make appropriate referrals to other sources of professional help;</i></li> <li>5. <i>discover and use resources needed for a more effective ministry;</i></li> </ol>	<p><b>Graduates will be able to:</b></p> <ol style="list-style-type: none"> <li>1. Prepare and deliver a seven to ten minutes Scripture reflection, and a twenty minute instruction.</li> <li>2. Plan and carry out liturgies and prayer services.</li> <li>3. Evaluate the specific spiritual, ecclesial, sacramental needs of persons who have come to them, and provide appropriate care, including referrals.</li> <li>4. Practice active listening skills.</li> <li>5. Recognize psychological needs and refer appropriately.</li> <li>6. Collaborate with other pastoral ministers, both ordained and lay.</li> <li>7. Articulate and evaluate appropriate professional boundaries for their ministries.</li> <li>8. Create and maintain a network of colleagues who can be resources for their ministerial practice.</li> <li>9. Employ peer supervision resources when necessary.</li> <li>10. Articulate and assess their own needs for spiritual direction and act to obtain it.</li> </ol> <p><b>In order to:</b></p> <ol style="list-style-type: none"> <li>1. Practice ministry within generally accepted professional and ethical standards, and, where applicable, diocesan or other local codes of conduct</li> <li>2. Respond constructively to most pastoral situations encountered in educational, healthcare, social work or social justice, retreat or parish settings</li> </ol>	<p>Transcripts Annual Interview</p>	<p>Pastoral Competency Portfolio Annual Surveys Alumni Surveys</p>
<p><b>3a. Counseling and Reflection</b></p>	<p>Intro to ministry Pastoral electives Canon Law of the Sacraments Ethical Reflection on Pastoral Practice Sexual Ethics Medical Ethics Field Education Pastoral and Liturgical Workshops</p>			
<p><b>3b. Faith Development</b></p>	<p>Spiritual Direction Ignatian Pedagogical Paradigm Foundations of Theology</p>			
<p><b>4. Capacity for Public Leadership:</b> The program shall provide theological reflection on and education for the practice of ministry. These activities should cultivate the capacity for leadership in both ecclesial and public contexts.</p>	<p><i>To develop an awareness of, and an active commitment to, ongoing renewal in the Church as expressed in the documents of the Second Vatican Council and the documents of the Society of Jesus.</i></p>	<p><b>Graduates will be able to:</b></p> <ol style="list-style-type: none"> <li>1. Articulate a reflective sense of pastoral identity, authority and mission, and employ practices of ongoing discernment of their ministerial vocation.</li> <li>2. Reflect critically on their ecclesial, social and cultural context.</li> </ol> <p><b>In order to:</b></p> <ol style="list-style-type: none"> <li>1. Participate intentionally and responsibly in church life at the local, national and international levels</li> <li>2. Exercise authentic personal leadership in Church and society</li> </ol>	<p>Transcripts Annual Interview Ministry Supervision</p>	<p>M. Div. Comps</p>
<p><b>4a. Ministry Practice</b></p>	<p>RGF3010</p>			
<p><b>4b. Relation of Practical Ministry to Other Subjects</b></p>	<p>RGF3040</p>			

# 7. Theological Field Education

**Theological Field Education is the heart of Regis College's M.Div. Program. Through ministry placements in churches and various organizations throughout the GTA, students are challenged to blend intellectual knowledge, critical thinking, spiritual reflection and practical decision making to create a balanced theology for ministry. The Master of Divinity program introduces students to biblical, historical, doctrinal, systematic, ethical, pastoral, spiritual and ecumenical studies, all integrated with a theological field education process involving ministry placements and theological reflection with an experienced supervisor. It assumes that individuals are responsible for their own learning. It acknowledges that each person brings to the learning process his or her own particular history and set of experiences. Students are invited to design their theological field education placements on a level commensurate with their previous ministerial experiences.**

## 7.1 PLACEMENT OPPORTUNITIES

**Students are invited to design their theological field education placements on a level commensurate with their previous ministerial experiences. Please note that all placements must be approved by your Program Director. Placement opportunities include:**

- **Non-profit ministry settings that include, but are not limited to, camping ministries, prison ministries, housing and homelessness, children's homes, creation care/ecology placements, end-of-life care, and campus ministry settings**
- **Local church settings in Baptist, Anglican/Episcopal, Presbyterian, Mennonite, and other denominational traditions**
- **Clinical Pastoral Education**
- **Student Pastorates - Students can meet some or all of their field education requirements if they are appointed as a pastor of a local church during their M.Div. education. These appointments are arranged by the appropriate denominational official or body, but students must register with the Office of Field Education and meet all of its requirements for graduation**

## 7.2 LEVELS OF ENGAGEMENT

### 7.2.1 Level One: Observer Ministry Placement

*Characteristics:* **No experience, or limited experience in ministry.**

*Purpose:* **To familiarize the MDiv. candidate with the context and dynamics of ministry.**

*Necessary Skills:* **Observing, listening, reflecting, reporting.**

*Requirements:* **2-3 weeks observing and dialoguing with a practitioner in a chosen field of ministry.**

*Outcomes:* **A written report of the experience using the general methodology of analysis provided in “Contextual Analysis of a Theological Field Education Placement.” (Appendix F, Theological Field Education Handbook, Regis College).**

#### **7.2.2 Level Two: Intern Ministry Placement**

*Characteristics:* **Some experience in ministry.**

*Purpose:* **To enable the MDiv. candidate to gain personal confidence, and to develop a pastoral sense of identity, authority and mission.**

*Necessary Skills:* **Self-directed learning; good listening skills; willingness to learn from others and to collaborate with others.**

*Requirements:* **Engagement in a supervised ministry placement.**

*Outcomes:* **To develop a process for reflecting upon one’s own ministry, using the contextual analysis and case-study method.**

#### **7.2.3 Level Three: Resident Ministry Placement**

*Characteristics:* **Extensive ministry experience.**

*Purpose:* **To provide the MDiv. candidate with the opportunity to animate a project in a chosen ministry placement.**

*Necessary Skills:* **A high level of self-motivation, and organizational and collaborative skills.**

### **7.3 FIELD EDUCATION REQUIREMENTS**

**A pre-requisite for this level is a letter of reference from a previous supervisor who has worked closely with the candidate and can attest to their ministry experience. In collaboration with the Theological Field Education Director and the ministry personnel of a chosen site, the candidate will be required to develop and execute a project that will enhance the site’s services. This must be a project that can be sustained by the chosen site and not solely dependent on the skills and continued presence of the candidate alone.**

### **7.4 FIELD EDUCATION OUTCOMES**

**A contextual analysis and written assessment of the placement.**

**PLEASE NOTE: If a candidate begins in Level 1, it is expected that they will move through Level 2. A candidate might also begin in Level 2, and do part of his/her practicum in Level 3.**

To learn more, please contact the Director of Theological Field Education, Maureen Balwin, CND. (can we link to her profile)

## **8. M.Div. Comprehensive Examination**

### **8.1 COMPREHENSIVE EXAM INTRODUCTION**

**The Master of Divinity program concludes with a synthetic comprehensive examination process that allows the student to:**

- **Develop and demonstrate a basic grasp of the dialogue between a theological method and Christian Catholic doctrine;**
- **Know the tradition and development of doctrinal expression;**
- **Know the biblical and historical sources of doctrine;**
- **Be able to discuss the systematic interrelation and the pastoral Implications of doctrine; and**
- **Be able to demonstrate the ecumenical and ethical implications of doctrine.**

**The examination involves written preparation and an hour-long interview with three faculty members acting as a Board. Master of Divinity Comprehensive Examination Guidelines are provided to students as they complete the first year of their program.**

### **8.2 MASTER OF DIVINITY COMPREHENSIVE EXAM REGULATIONS**

**The Master of Divinity Comprehensive Examination is the final academic requirement for students seeking both the civil Master of Divinity degree and the ecclesiastical Bachelor of Sacred Theology degree. It is intended to help students integrate their course of studies and to bring them into contact with their own area of focus. Students should read the following instructions carefully.**

#### **8.2.1. General Regulations**

- 1. All Master of Divinity students should receive a copy of these regulations upon entering the second year of the program. At least one year before students plan to take the examination, they should discuss the regulations with the Master of Divinity Director.**
  - **What broad area of specialization – biblical, historical, moral, pastoral or systematic – they wish to choose for the comprehensive;**

- **Whether they wish to choose Option A or Option B (see attached)**
- **The selection of a mentor who will direct them in their preparation for the comprehensive.**

**Please note: the area of specialization the student chooses, the option chosen for the examination and the student's selection of a mentor must be approved by the Master of Divinity Director. The mentor must be a member of the Regis College faculty, and has to agree to be the student's mentor *prior* to approval from the M.Div. Director. The mentor must be either a member of the Theology department or of the department within which the student has chosen his/her area of specialization.**

- 2. The examinee must have completed all Master of Divinity program requirements, including:**
  - **Residency requirement;**
  - **28 units of credit according to the academic curriculum;**
  - **1 unit of credit in theological Field Education;**
  - **1 unit of credit in Theological Reflection Seminar**
  - **Philosophy requirements.**

**The student's status must be duly certified in the above requirements by the Registrar *one month* prior to the proposed date for the exam.**

- 3. Examination Boards are composed of two members of the Regis College Theology department and one faculty member selected in accordance with the area of specialization the student has chosen. Under special circumstances the student may request that a member of the examination board be from outside Regis College. It is understood that the student's mentor will be a member of the examination board. The Master of Divinity Director selects and posts the examination boards at least one month prior to the examinations**
- 4. The Oral examination will be of one hour's duration. Each board member will examine the student for 20 minutes but will evaluate the student on the entire examination**



- 5. The comprehensive exam can be taken no later than six years following the student's initial registration in the Master of Divinity program. Examining sessions are scheduled three times a year, usually one month following the end of the Spring semester, in the last week of September and in the last week of January. If for some reason the examination does not take place as scheduled, it will be at the discretion of the Master of Divinity Director, after consultation with the student involved, to reschedule the examination. Ordinarily rescheduled examinations are set for the next regular session for comprehensive examinations.**

***Please Note:* For students moving into the Th.M/S.T.L. program after their Master of Divinity degree, the comprehensive exam must be completed before July 31<sup>st</sup>, otherwise special written permission must be obtained from the Advanced Degree Director at the Toronto School of Theology.**

8.2.2. Master of Divinity Comprehensive Exam Proposal Form

**Please refer to the M.Div. Comprehensive Regulations when completing this sheet. Choose a mentor and discuss how you will address the learning objectives put forward in the guidelines. Choose an area of specialization and then select either Option A or Option B to structure your written submission. Please note that the written submission acts as the starting point for the oral interview with the examiners. You remain responsible for the broader learning objectives on which you will be examined.**

**Complete the relevant section of this proposal planning form and submit it to the M.Div. Director for approval *three months* prior to your anticipated exam date. Completed written work is approved by the student's mentor and circulated to the examiners at least *two weeks* prior to the examination date. Failure to meet these due dates may result in the postponement of your exam. Examination schedule and boards will be announced *one month* prior to the exam date.**

**Student Name:** \_\_\_\_\_

**Mentor Name:** \_\_\_\_\_

**Option A: Six Papers**

**Area of Specialized Interest:** \_\_\_\_\_

**Doctrinal Area 1:** \_\_\_\_\_

**Doctrinal Area 2:** \_\_\_\_\_

**Doctrinal Area 3:** \_\_\_\_\_

**Doctrinal Area 4:** \_\_\_\_\_

**Ecumenical Topic:** \_\_\_\_\_

**Ethical Topic:** \_\_\_\_\_

**Option B: Extended Essay**

*Please attach a one-page outline of your topic, sources and methodology*

**Essay Title:** \_\_\_\_\_

**Doctrinal Area 1:** \_\_\_\_\_

**Doctrinal Area 2:** \_\_\_\_\_

**Ecumenical/Interfatih Topic:**

\_\_\_\_\_

**Ethical Topic:** \_\_\_\_\_

**Student Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Mentor Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**M. Div. Director Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Copy to:** Student  Mentor  M.Div. Director  Registrar

### 8.2.3. The Core Syllabus

1. **Students are expected to demonstrate a basic grasp of Roman Catholic doctrine. They should know the biblical and historical foundations, and also be able to discuss the systematic interrelation, and the pastoral implications of the major areas of systematic theology. This is in accord with the Ecclesiastical Statutes of Regis College, 7.3.2.2, and with Goal 1 of the Master of Divinity Programme.**
  
2. **With this goal in mind, the professors of systematic theology at Regis have constructed the attached syllabus Guidelines. The eight areas of the syllabus are:**
  - a. **The Nature of Theology**
    - b. **Revelation and Faith**
    - c. **God One and Triune**
    - d. **Christology**
    - e. **Creation and Eschatology**
    - f. **Sin and Grace**
    - g. **Ecclesiology**
    - h. **Sacramental Theology**

**Students will be expected to answer questions on the following four topics as they relate to each of these eight areas listed above:**

- **Sources in Scripture and Tradition;**
- **Doctrinal Exposition;**
- **Systematic Interrelations; and**
- **Pastoral Implications.**

**The student will also be expected to choose two of the eight core areas of the syllabus and note their:**

- **Ecumenical/Interfaith dimension**
- **Ethical dimension**

#### 8.2.4. Comprehensive Examination Options

**Students are offered two options: Option A and Option B. Although both options are meant to ascertain whether the student has achieved the objectives stated earlier, each approaches this task from a different starting point and with a different methodology. Both options are discussed in detail below.**

**Option A: (Core syllabus plus Six short papers, 6-8 pages)**

**Students choosing Option A can expect to be examined on the core syllabus plus one topic in ecumenism and one in ethics.**

**In preparing for Option A the following should be considered:**

- **A concentration on four major areas of the core syllabus and one on a related ecumenical dimension and one on a related ethical dimension;**
- **Chosen topics are to be formulated by the student in his or her area of specialization or intended area of ministry;**
- **Topics must be approved by the Master of Divinity Director at least *three months* prior to the examination;**
- **Short papers on each of these topics are usually prepared in consultation with an appropriate faculty member, usually the student's mentor;**
- **Examiners may ask the student to integrate the topics of the core syllabus with the chosen area of specialization and/or intended area of ministry. Examiners will pose questions taking into consideration not only the student's area of specialization and ministry, but also their own;**
- **Approximately one third of the examination will incorporate the student's area of specialization; two thirds will cover the core syllabus.**

**Option B: (Core Syllabus plus a major paper, 50 pages, including notes and bibliography)**

**The student choosing Option B agrees to produce an extended paper that reflects the area of specialization or ministry in which the student is interested.**

- **The essay will address at least two of the first eight areas of the core syllabus in an explicit way, and the ecumenical and ethical implications of their topic.**

- **A brief, one-page description of the theme and methodology of this extended paper should be prepared and submitted for approval to the Master of Divinity Director at least *three months* before the exam is to take place.**
- **The methodology of the essay will depend on the particular theme or area of specialization of the essay. It could, for instance, be written as a minor thesis in a more academic vein, or it could be written as an extended case study of a pastoral problem, bringing to bear the resources of theology upon its resolution.**
- **The essay itself is to consist of about 50 double-spaced pages, including notes (either as footnotes or endnotes).**
- **The essay must be approved by the student's mentor and in the hands of the student's examination board *two weeks* before the examination is scheduled to take place. If any of these deadlines are not met, the Master of Divinity Director may reschedule the examination or direct the student to the exam according to Option A.**
- **The student will also be responsible for the topics of the core syllabus. The examination will begin from the extended essay written by the student. One examiner will examine the essay on its own terms. Two examiners will raise theological questions pertinent to the syllabus which they consider to be related to the extended essay.**

#### 8.2.5. Grading the Master of Divinity Comprehensive Examination

**The members of the examining board will discuss the performance of each examinee following the examination session; each will communicate to the Registrar his or her grade on the *Instructions for Examiners' form*. (Attached)**

**The grade provided will be one of the following letter grades: A+ or A (Outstanding), A- (Excellent), B+ (Very Good), B or B- (Good).**

**The Registrar will rank the three grades in order from the highest to the lowest. The grade assigned to the student will be the middle grade. (eg. A- B+ B- = B+, A- A- B+ = A-, B+ B B- = B, etc).**

## Standing

The following provisions for determining standing for the M.Div. degree and S.T.B. degree are in effect:

- To obtain the S.T.B. and M.Div. degrees, the student must receive a mark of 70% or higher in twenty-eight TST approved courses, one in the Regis College Theological Reflection Seminar, a pass in one Field Education unit, and a pass in the Master of Divinity Comprehensive Examination. The minimal requirements to obtain the M.Div. and the S.T.B. degrees with mention are as follows:

<b>Standing</b>	<b>Course Average</b>	<b>Comprehensive Exam Grade</b>
<i>Master of Divinity</i>		
<b>Second-Class Standing</b>	<b>Either 77% and</b>	<b>B+ standing</b>
	<b>Or 80% and</b>	<b>B standing</b>
<b>First-Class Standing</b>	<b>Either 80% and</b>	<b>A- standing</b>
	<b>Or 85% and</b>	<b>B+ standing</b>
<i>Bachelor of Sacred Theology</i>		
<b>Cum Laude</b>	<b>Either 80% and</b>	<b>B+ standing</b>
	<b>Or 85% and</b>	<b>B+ standing</b>
<b>Magna Cum Laude</b>	<b>Either 80% and</b>	<b>A- standing</b>
	<b>Or 85% and</b>	<b>A- standing</b>
<b>Summa Cum Laude</b>	<b>85% and</b>	<b>A standing</b>

## 8.2.6 Master of Divinity Comprehensive Examination Preparation

### TOPICS

**Preparation should include the following eight major areas of systematic theology:**

- 1. The nature and method of theology**
- 2. Revelation and Faith**
- 3. God One and Triune**
- 4. Christology**
- 5. Creation and Eschatology**
- 6. Sin and Grace**
- 7. Ecclesiology**
- 8. Sacramental Theology**

**The following topics regarding the above eight areas are offered as an aid in preparing for this preparation.**

#### The Nature of Theology

- The nature and methods of theology**
- Its construction on the basis of scripture, tradition, experience, reason the culture to which it is addressed, the pastoral challenges it meets**
- Its specializations and their interrelations**

#### Revelation and Faith

- The nature of revelation; its relation to mystery and faith; its occurrence in word and event**
- Its occurrence within and outside of the Judaeo-Christian community; the relation of faith to beliefs**
- The role of scripture and tradition in revelation; the development of doctrine; infallibility and reception in the Roman Catholic understanding of *magisterium***

#### God One and Triune

- God as mystery, as personal, as loving, as immanent/transcendent**
- The basic elements of the doctrine of the Triune God; the One Nature, the Three Persons, the Relations, the Processions**
- Models for speaking about the Trinity; their description, advantages pitfalls**



## **Christology**

- **Jesus Christ at the centre of the Christian faith, and the resurrection as the starting point of Christological doctrine**
- **Ascending and descending Christology; the divinity, humanity, and personal unity of Jesus Christ**
- **Jesus as liberator, saviour, redeemer**

## **Creation and Eschatology**

- **The doctrines of creation and eschatology in their basic features and relation to contemporary science**
- **The relation of history and eschatology, of resurrection and eschatology**
- **The Christian understanding of death, particular judgement, general judgement, purgatory, heaven, hell**

## **Sin and Grace**

- **The doctrines of original sin, personal sin, venial sin, mortal sin, concupiscence**
- **The doctrines of grace, justification, sanctification, salvation**
- **Nature and grace; grace and experience**

## **Ecclesiology**

- **The relation of the Church to Christ, Spirit, mission, and culture**
- **Fundamental structures of the Church and their development; membership in the Church**
- **The mystery of the Church; dimensions and models**

## **Sacramental Theology**

- **The definition of sacrament in general and of each of the sacraments; their institution by Christ**
- **The relation of the sacraments to eschatological grace; their symbolic reality**
- **Eucharist as sacrament and sacrifice**

**The following topics will be applied to each of the eight major areas of systematic theology outlined above and recorded in the following Preparation Sheet.**

- *Sources in Scripture and Tradition*

**Name several classic passages of the Hebrew and Christian scriptures which you consider important as sources for this area of Christian doctrine, and explain why they are so. Do the same for several key council documents or original theological texts.**

- *Exposition of Doctrine*

**Explain the essential points of what you consider an authentic Roman Catholic understanding of this area, with reference to significant recent magisterial statements (especially Vatican II).**

- *Systematic Interrelations*

**Show this area is related to the other eight major areas, and how your theological approach to it is related to the way you would approach other areas.**

- *Pastoral Implications*

**Comment on the ways in which this doctrinal area and pastoral practice have an impact on each other, and account for key challenges (cultural, social, experiential) to the contemporary articulation of the doctrinal area.**

- *Ecumenical Dimension/Interfaith Dimension*

**Prepare to discuss the major doctrinal areas as to their ecumenical significance, the problems involved, and documents prepared by various contemporary ecumenical discussions.**

- *Ethical Dimension*

**Prepare to discuss the major doctrinal area as to their significance for Christian Ethics.**

**8.2.7 Master of Divinity Comprehensive Examination  
Preparation Sheet**

**Major Area of Systematic Theology:** \_\_\_\_\_

**Sources in Scripture and Doctrine**

**List several scriptural passages and explain their significance:**

**Exposition of Doctrine**

**Explain essential points of doctrinal development in this area with specific reference to recent magisterial statements, especially Vatican II:**

**Systematic Interrelations**

**How is this major area of theology related to other eight major areas?**

### **Pastoral Implications**

**How does this doctrinal area and pastoral practice impact each other? How would you account for key challenges, cultural, social, experiential, to the contemporary articulation of this doctrinal area?**

### **Ecumenical/Interfaith Dimensions**

**What is the major ecumenical and inter-faith significance/challenge of this doctrinal area?**

### **Ethical dimensions**

**What is that significance of this major doctrinal area for Christian Ethics?**

## 8.2.7.1 Resources for Study

### PRIMARY SOURCES

**Dupuis, Jaques, ed.** *The Christian Faith in the Doctrinal Documents of the Catholic Church*. **7<sup>th</sup> edition. New York: Alba House, 2001.**

**Flannery, Austin.** *Vatican Council II*. **New York: Costello, 1996.**

**Tanner Norman.** *Decrees of the Ecumenical Councils*. **2 vols. Washington, D.C.: Georgetown University Press, 1990.**

### SECONDARY SOURCES

**Baum, Gregory, ed.** *The Twentieth Century: A Theological Overview*. **Ottawa Novalis, 1999.**

**Clifford, Anne M.** *Introducing Feminist Theology*. **New York: Orbis, 2001.**

**Ford, David, ed.** *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*. **2 vols. Oxford: Blackwell: 1992.**

**John Paul II.** *Fides et Ratio*. **Rome, Sept 14. 1998.**

**LaCugna, Catherine Mowry.** *Freeing Theology: The Essentials of Theology in Feminist Perspective*. **San Francisco: Harper, 1993.**

-----, *God For Us: The Trinity and Christian Life*. **San Francisco: Harper, 1993.**

**Lindbeck, George.** *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. **Philadelphia: Westminster Press, 1984.**

**Lonergan, Bernard.** *Method in Theology*. **Minneapolis, MN: Seabury, 1972.**

**MacQuarrie, John.** *Principles of Christian Theology*. **2nd ed. New York: Scribners, 1977.**

**McBrien, Richard P.** *Catholicism. Study Edition*. **San Francisco: Harper and Row, 1981.**

**McGrath, Alistair.** *Christian Theology: An Introduction*. **Oxford: Blackwell, 1994.**

-----, **ed.** *The Christian Theology Reader*. **Oxford: Blackwell, 1995.**

**Migliore, Daniel L.** *Faith Seeking Understanding*. **Michigan: Eerdmans, 1991.**

**Pelikan, Jaroslav.** *The Christian Tradition: A History of the Development of Doctrine.* **5 vols. Chicago, University of Chicago Press, 1980.**

- **Note: Volumes cover:** *The Emergence of the Catholic Tradition (100-600); The Spirit of Eastern Christendom (600-1700); The Growth of Medieval Theology (600-1300); Reformation of Church and Dogma (1300-1700); and Christian Doctrine and Modern Culture (since 11700)*

**Rahner, Karl, and Herbert Vorgrimler.** *Dictionary of Theology.* **New York: Crossroad, 1985.**

**Rahner, Karl, ed.** *Encyclopedia of Theology: The Concise Sacramentum Mundi.* **New York: Seabury Press, 1975.**

----- *Foundations of Christian Faith: An Introduction to the Idea of Christianity.* **New York: Crossroad, 1985.**

**Schussler Fiorenza, Francis, and John P. Gavin, eds.** *Systematic Theology: Roman Catholic Perspectives.* **2 vols. Minneapolis, MN: Fortress, 1991.**

**Tanner, Kathryn.** *Jesus, Humanity, and the Trinity: A Brief Systematic Theology.* **Fortress: Minneapolis, MN:200.**

**Tracy, David.** *The Analogical Imagination.* **New York: Crossroad, 1981.**

----- **Blessed Rage for Order: The New Pluralism in Theology.** **New York: Seabury Press, 1978.**

**Webster, John, and George Schner, eds.** *Theology after Liberalism: A Reader.* **Oxford: Blackwell, 2000.**

### 8.2.7.2 Instructions for Examiners

**The oral examination is to be of one hour's duration. Each board member will examine the student for 20 minutes, but will evaluate the student on the entire examination. The examination begins from the student's written work; however only one-third of the time should be spent on the student's area of specialization. The rest of the exam should range more broadly to include the integration of the core syllabus.**

**The Master of Divinity Outcomes Assessment Map's learning outcomes are also to be evaluated in this examination. Examiners are asked to evaluate the student on a scale from 'good' to 'outstanding' (with 'failure' representing lack of competence) for each learning outcome. Please use the following rubric to assess each of the seven areas:**

**Good – Student accurately reports information and can apply it constructively to particular pastoral situations**

**Very Good – Student demonstrates the ability to situate information in its cultural/historical horizon and can draw analogies to the present as a context for pastoral application.**

**Excellent – Student adopts an evaluative stance, speaking in his or her own voice and making pastoral applications that show critical ability.**

**Outstanding – Student exhibits critical self-awareness with a broad knowledge base as she or he makes synthetic and creative intellectual and pastoral applications.**

8.2.7.3 Examiners Rubric

Comprehensive Examination in Systematic Theology (M.Div./STB)

Student Name: \_\_\_\_\_

Examiner: \_\_\_\_\_

Learning Outcomes:

<p><b>Office use only:</b></p> <p>Year started: _____</p> <p>Graduating year: _____</p>
-----------------------------------------------------------------------------------------

I believe that this student (circle the appropriate term for each learning outcome; explanation of the assessment rubric is on the back of this form):

Demonstrates a basic grasp of the dialogue between a theological method and Roman Catholic Doctrine.

Failure	Good	Very Good	Excellent
Outstanding			

Identifies key achievements of the development of Roman Catholic Doctrine.

Failure	Good	Very Good	Excellent
Outstanding			

Identifies and interprets the biblical and historical sources of doctrine.

Failure	Good	Very Good	Excellent
Outstanding			

Discusses the systematic interrelations and pastoral implications of doctrine.

Failure	Good	Very Good	Excellent
Outstanding			

Demonstrates the ethical and ecumenical/interfaith implications of doctrine

Failure	Good	Very Good	Excellent
Outstanding			

Has an appropriate understanding of the relationship between religious experience and culture.

Failure	Good	Very Good	Excellent
Outstanding			



**Employs appropriate categories from the Tradition to articulate their lived experience of ministry.**

**Failure**

**Good**

**Very Good**

**Excellent**

**Outstanding**

**Final Grade**

**Therefore, as a member of the board for the comprehensive examination in systematic theology, I hereby submit the following judgement on the overall performance of \_\_\_\_\_:**

**Grade: \_\_\_\_\_**

**Further comments (optional, except in the case of failing grade):**

**Signed: \_\_\_\_\_**

**Dated: \_\_\_\_\_**

# 9. Pastoral Competency

**Students seeking ordination to the priesthood are required to pass an oral examination assessing their practical and theoretical readiness to celebrate the Sacrament of Reconciliation. Students seeking future employment as lay ecclesial ministers in a parish setting have the option of passing a similar examination to assess their readiness for ministry in a sacramental setting. To assist these students to acquire practical competence in preparing for and celebrating the Sacraments, RGT2810H “Pastoral Competency” focuses on case-study and role-playing and is offered during the second year of the Master of Divinity program. It is followed by an oral examination devoted to practical cases in sacramental ministry. A letter assessing pastoral competence is given to students upon successful completion of the workshop and examination.**

**Those who wish to pursue Pastoral Competency are required to take the following pre-requisite courses in the following areas:**

- **Introduction to Moral Theology**
- **Sexual Ethics**
- **Canon Law & Sacraments**
- **Bioethics**
- **Catholic Social Teaching**

**Please note that all of these courses must be taken at a Catholic college. The Pastoral Competency course and examination are also open to those preparing for lay ministry. You must seek approval from the M.Div. Director and the Registrar to participate in this course in August prior to the academic year in which it is offered, and request for permission to enroll via the Registrar’s Office.**

**All Jesuit Scholastics and other candidates for ordination are also required to complete RGP2105H “The Art of the Presider” offered every other year. This course is also open to those preparing for lay ministry. You must consult the M.Div. Director and the Registrar in order to enroll in this course in August prior to the academic year in which it is offered.**

# 10. M.Div. Graduation Requirements

- **A passing grade of B- or better in each of 30 course units, including a passing grade in the theological field education units (RGF3010H, RGF3040H)**
- **One year of full-time residency (two consecutive sessions; enrolled in four courses in each session)**
- **A passing grade on the comprehensive examination**
- **An overall course average of B-**
- **Participation in the formation components of the program, including: entry assessment, and annual reflection process**

**Upon successful completion of the M.Div. Comprehensive Examination, the Bachelor of Sacred Theology (STB), the ecclesiastical degree equivalent to the MDiv, is also usually granted to MDiv graduands by Regis College.**

**Current MDiv students who have completed all program requirements must submit the [Graduation Application](#) to the Registrar's Office before the due date. Convocation occurs in November of each year.**

# 8 Basic Practices of Ignatian Spirituality

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## Finding God in all Things

**Ignatian people desire to grow in awareness that God can be found in everyone., in every place and in everything. The practice of the daily Examen, an active searching for God in all things, anchors this principle. When we learn to pay more attention to God, we become more thankful and reverent and through this we become more devoted to God, more deeply in love with our Creator.**

## Contemplation in Action

**Ignatian people experience a communion of friendship with God as the fruit of finding God in all things; where other traditions foster contemplation in repose and silence, Ignatian people are, in the words of an early Jesuit, “contemplatives also in action.” Each situation, each moment of life, is a place for discovering God’s care for us and for the world. By engaging closely with God over time, we allow the Spirit to transform us into people who are more like the images of God that we are created to be.**

## Magis

**Literally translated as “the greater”: the greater good, the greater service, the greater praise, the greater gift of self. This is the desire that arises in us in response to God’s gifts for us, for the world and for humanity.**

## Ad majorem Dei gloriam (AMDG)

**“For the Greater Glory of God” - Ignatian Spirituality always leads to acts of loving service that are expressions of our desire to be of the greater service to God and neighbor.**

## Cura Personalis

**“Care for the whole person” means being attentive to the whole person out of love for them with a desire to foster their integral development: heart, mind and spirit. Ignatian people strive to be attentive to the spiritual, emotional, physical and intellectual aspects of every person, acting out of love for them, with a desire to foster this integral development.**

## Women and men for and with others

**As women and men for and with others, Ignatian people share their gifts, pursue justice, act out of concern for the poor and marginalized, and work to restore right relationship with all of creation.**

## Learned Ministry

**Learned ministry is transformative action in society, culture and the world that is intelligent and discerning. It is based on teaching and modeling behaviours that reflect critical thought and responsible action on moral and ethical issues.**

## Community as Mission

**God’s Spirit acts to gather us together as “friends in the Lord.” Ignatian people respond to God’s initiative by fostering among ourselves the inclusive hospitality and reconciliation that builds up the body of Christ. Our communal life is itself a witnessing to God’s great deeds of love among us.**

