

**Dominican School of Philosophy & Theology**  
**Syllabus for LSFT-2404 – Celebration of the Sacraments**  
**Spring 2023 • Practicum: Weekly meeting time & place to be arranged**  
**1<sup>st</sup> meeting Thursday, February 2, 2023, at 8pm, unless otherwise arranged**

**INSTRUCTOR:** Fr. Bryan Kromholtz, OP (DSPT), at DSPT West Building, Office 1 (510-883-7151). During Spring 2021, due to the COVID-19 pandemic, I am ordinarily available only by appointment; contact me at [bkromholtz@dspt.edu](mailto:bkromholtz@dspt.edu). Please do not expect an immediate response to emails. You will ordinarily receive a response within two school days. Responses are not ordinarily provided on weekends.

**COURSE OVERVIEW:** This course will introduce those in formation for priesthood in the Roman Catholic Church to the celebration of the sacraments and other liturgical rites according to the liturgical books promulgated by St. Paul VI and St. John Paul II, in conformity with the decrees of Vatican Council II. The course offers an opportunity to integrate their lived understanding of the liturgy through the study and practice of leading it. Students in the course will be encouraged to pursue their own learning goals through the way they approach the course assignments.

In the Roman Catholic tradition, it is believed that (a) the sacraments, being instituted by Christ and deriving their power from him, introduce us to the divine life of the Trinity, and that (b) these sacraments are celebrated by the Church, so that this life may be professed and lived. Normally, Sacramental Theology emphasizes the first aspect while Liturgical Theology emphasizes the second. Through this course, students can integrate their understanding of these two aspects of the liturgy as they learn and rehearse the rituals that they are called to celebrate.

**COURSE GOALS AND OUTCOMES:** While the Liturgy of the Church is a participation in the divine mystery, it nevertheless takes flesh in concrete rites. Accordingly, by successfully completing this course, students will be led to understand more deeply and practically how to lead a faith community, centered on the Eucharist, in the Latin Rite, in prayer, worship, and theological reflection upon that prayer and worship, respecting both the liturgical tradition of the Church and the pastoral needs of the local community. In particular, they will become better able:

(Outcome 1) to articulate how the sacraments and other liturgical rites are related to Sacred Scripture, Church teaching, and to theology;

(Outcome 2) to lead practice liturgical rites, in the role of presbyter, according to the teachings, directives, rubrics, and customs of the Latin Rite;

(Outcome 3) to make decisions regarding the liturgical options available for adapting the rites to particular circumstances; and

(Outcome 4) to describe the similarities, differences, and relation between the participation by (a) the ordained and (b) the laity in the one Priesthood of Christ with regard to the rites studied and practiced.

The Instructor will assess each student's achievement of these outcomes through (A) class Participation, (B) Practice Sessions, (C) Rite Planning Sheets, (D) Audio/Video Recorded

Sessions, and (E) the final Examination, all described below under “Assignments and Other Required Activities.” The “Appendix: Course & Curricular Outcomes Table” at the end of this syllabus relates these outcomes and assessment activities to both the DSPT Institutional Goals and the MDiv Program Outcomes.

**FORMAT:** Most classes will be composed of practice liturgy sessions with discussion after each; many of these sessions will be audio-&-video-recorded. Some topics of the class may call for a brief lecture or introduction (by the Instructor) regarding issues or aspects related to a given rite.

**INTENDED STUDENT PARTICIPANTS:** This is an intermediate-level course, intended only for those in formation for ordination to the Presbyterate in the Latin Rite of the Roman Catholic Church. Additionally, a course in liturgy and a course in sacramental theology are required as prerequisites. The course is to be taken on a Pass/Fail basis, for 1.5 units.

**ASSIGNMENTS AND OTHER REQUIRED ACTIVITIES:** All students will be required (A) to participate in all class discussions and activities, (B) to prepare and to lead several practice liturgy sessions (and to assist other students in theirs), (C) to submit (and to discuss) Rite Planning Sheets, (D) to be audio-&-video recorded leading at least two practice liturgy sessions (and more, if possible) and to assist other students in such sessions, and (E) to pass a practical examination on all the rites covered in the course. Details of these requirements are as follows:

**A. Participation:** For the student to benefit from the course, attendance is essential. Since the course presumes that the students have background in liturgical and sacramental theology, there is little assigned reading outside the ritual books themselves. However, students must refresh their knowledge of the sacraments and other rites. All students must come prepared to listen to the Instructor’s explanations, comments, and questions. They must also be ready to discuss, in theological, rubrical, and practical terms, whatever sacrament or rite is under consideration during any given class session. Furthermore, since there will be practice liturgy sessions at virtually all class meetings, it is vital that all students attend all sessions.

**B. Practice Sessions:** Practice liturgy sessions are not real sacraments or real liturgy. Yet for the purpose of the course, students must act as if they are. Students will not be graded on their acting ability. However, they must carry out each session while remaining “in character,” whether leading as priest-celebrant or helping as deacons, servers, or participants. In order to keep their attention focused, students should (a) recall reverently the mysteries signified by the rites practiced, (b) consider the dedication to these mysteries that the faithful have a right to expect, and (c) use the practice sessions themselves as a means for spiritual reflection and growth.

Depending on the number of enrollees, each student must practice as Priest-Celebrant one to two sessions **in class**. In addition to in-class sessions, each student must lead at least **one** practice **Mass** in English and one in **Spanish** or another language (such as Vietnamese, Latin, etc., with the Instructor’s permission); normally, these are to be **audio-&-video recorded**. Thus, each student is to practice as Priest-Celebrant at least **three** different sessions in all.

For each rite, the lead student must organize it and prepare for it; material elements to be used (oils, water, etc.) should be unblest. The **lead student** should arrange for any **practice** that is

needed with people from inside or outside the class. Just before the beginning of the event, the student should **announce** the **relevant circumstances** of the case. For example, for a funeral Mass, one could say: “This funeral is for an elderly woman who is a parishioner. She died after a long illness. The setting is St. Dominic’s Church, in Eagle Rock, where I am serving. I know her, but I do not know her family well. Many of those in attendance will be non-Catholics.” After its completion, the Instructor will gather all students for a discussion of the rite just completed. The Instructor may ask others in the class to perform certain aspects of the rite, so that each student may have the experience of carrying out those particular actions (especially if the class has a large number of participants). Each student should be comfortable enough with the rite to be able to accomplish it in “real time” at the in-class session (or in a continuous, un-edited audio-&-video-recording), without breaks or explanatory “asides” to the Instructor or others. In order to do so, a student must normally rehearse the rite ahead of time. Each of these sessions will be graded according to the following learning outcomes or skills:

- Ability to lead the rite according to the relevant instructions and rubrics;
- Ability to choose appropriate options and to explain the reasons for the choices made;
- Ability to articulate how the liturgical action supports or expresses theological principles for the Church’s faith formation and practice.

The Instructor will complete a copy of a grading form corresponding to the elements listed in “Leading a Rite – Grading Rubric” (see below, in this syllabus) for each rite performed. That rubric serves as a guide to many of the expectations of the student leading the rite.

**C. Rite Planning Sheets:** Every student must compose a Rite Planning Sheet, of 50-500 words each, for each practice rite to be celebrated in every class session, **due at 1pm on the day before** the session. The Rite Planning Sheet must describe (a) the **preparations** for the rite to be celebrated; (2) the sequence of the parts of the rite itself, and the **planning/choices** selected for each part, including, where applicable, brief indications of the theological implications of them; and (c) any **follow-up** needed. This assignment need not be composed entirely of complete sentences – but it must be composed such that its structure and intent is clear to the Instructor. (This assignment will have practical value for the student, since at least the outline can be used in future ministry assignments.) Each written assignment is to be submitted **electronically to the Moodle site**, with a **filename beginning with the student’s surname**. The sheet itself must include **the student’s name, date, course number and title, Instructor’s name, and title of assignment**; it must be at least in 12-point type, with 1” to 1.5” page margins, with page numbers on each page. Written work should be proofread before being submitted. (A student whose first language is not English normally will need a native speaker’s help in this regard.)

**D. A/V Recorded Sessions:** As noted above, every student must be audio-&-video-recorded for any sessions agreed upon, normally including one Mass in English and one session leading a rite in a language other than English. These recordings are to be made accessible to the Instructor for review. Students are encouraged to audio-&-video-record additional practice sessions as the equipment and conditions permit.

**E. Examination:** Each student will be given a live, practical exam, with other students present, in which the student is asked the preparatory, practical, and pastoral action steps that are needed for any of the rites to be performed. Such steps include planning, preparation, discussion and

consultation with others, enlisting others' help, performance, and follow-up. The exam will also cover the parts of each rite, how they are performed, and their sequential order.

**TECHNOLOGY REQUIREMENTS:** All students (in case absence should be required due to ad hoc safety protocols) should have access to technology sufficient to complete the course successfully. This includes a computer, laptop, or tablet, with webcam & microphone, with an updated operating system (Windows, Mac, Linux) and an updated internet browser (Chrome, Firefox); high speed internet bandwidth (preferably 10 mbps or greater but at least 3 mbps); Zoom and Moodle software, and the ability to use them. If students experience any difficulties with Moodle, Zoom, or other technology, they can contact Moodle support at moodle@gtu.edu. Students will receive a response within 24 hours.

**GRADES:** Students taking the course must complete requirements **A** through **E**, above. They will receive a grade of Pass or Fail for the course. To receive a passing grade, each such student must receive a **passing grade** for **each** of the five requirements. Students who are **late** in submitting assignments, or whose work is otherwise **unacceptable**, can expect to receive **additional assignments** that must be completed in order to receive a passing grade for the course.

**TEXTS FOR REFERENCE:** Students are required to **access** the books and documents listed here. However, the available printed editions are often prohibitively expensive. Therefore, **students are not required to purchase any texts**. Although specific editions are listed below, students may use any approved translation of the liturgical texts of the Latin Church, as long as they are the most recent edition (*editio typica*). Students who have difficulty getting access to any of the texts may see the Instructor for alternatives.

Catholic Church, The. *Book of Blessings*. Collegeville, Minn.: The Liturgical Press, 1989. [978-0814618752]

———. *Ceremonial of Bishops*. Collegeville, Minn.: The Liturgical Press, 1989. [978-0814618189]

———. *Code of Canon Law, The: Latin-English Edition*. Washington, D.C.: Canon Law Society of America, 1983. [*Codex Iuris Canonici*. Vatican City: Libreria Editrice Vaticana, 1983; 978-0943616209; other approved editions are acceptable.]

———. *Order of Baptism of Children, The*. English Translation according to the Second Typical Edition. New Jersey: Catholic Book Publishing Co., 2020. [978-1-947070-63-9; other approved editions according to the Second Typical Edition are acceptable.]

———. *Order of Celebrating Matrimony, The*. English Translation according to the Second Typical Edition. Washington, DC: United States Conference of Catholic Bishops, 2016. [978-1-60137-538-4; other approved editions according to the Second Typical Edition are acceptable.]

———. *Order of Christian Funerals with Cremation Rite*. New York: Catholic Book Publishing Co., 1999. [978-0899423500; other approved editions are acceptable.]

- . *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. Collegeville, Minn.: The Liturgical Press, 1983. [978-0814613214; other approved editions are acceptable.]
- . *Rite of Christian Initiation of Adults: Study Edition*. Chicago: Liturgy Training Publication, 1988. [978-0930467944; other approved editions are acceptable.]
- . *Rite of Penance Study Edition*. Washington, DC: United States Conference of Catholic Bishops, 2011.
- . *Roman Missal, The, Third Edition*. Chapel Edition. Trans. International Commission on English in the Liturgy. New York: Catholic Book Publishing Co., 2011. [978-0899420677; any other approved edition of the *Roman Missal, Third Edition* is acceptable; abbrev.: *RM3*]
- Congregation for Divine Worship and the Discipline of the Sacraments. *General Instruction of the Roman Missal, Editio Typica, 2003*. USCCB Publishing, 2003. [978-1574555431; <http://www.usccb.org/liturgy/current/revmissalisromanien.shtml>; abbrev.: *GIRM*]
- Huels, John, O.S.M. *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry*, 3<sup>rd</sup> rev., updated ed. Chicago: Franciscan Press, 2008.
- Roguet, A-M. *The Liturgy of the Hours: The General Instruction with Commentary*. Trans. Peter Coughlan and Peter Purdue. Collegeville, Minn.: The Liturgical Press, 1971.
- United States Conference of Catholic Bishops. *Sing to the Lord: Music in Divine Worship*. Washington, D.C.: USCCB, 2007, nos. 18-21. [available online]
- United States Conference of Catholic Bishops. *Lectionary for Mass. For Use in the Dioceses of the United States of America*. Second Typical Edition. Vol. 1: Sundays, Solemnities, Feasts of the Lord and the Saints. Vol. 2: Proper of Seasons for Weekdays, Year 1; Proper of Saints; Common of Saints. Vol. 3: Proper of Seasons for Weekdays, Year II; Proper of Saints; Common of Saints. Vol. 4: Common of Saints, Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead. New Jersey: Catholic Book Publishing Co., 1998 [vol. 1], 2002 [vols. 2-4]. [or any edition approved for use today by the USCCB]

## USEFUL COLLECTIONS

- The Rites of the Catholic Church: The Roman Ritual as Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI*. Prepared by the International Commission on English in the Liturgy. Vols. 1-2. Study edition. Collegeville, Minn.: Liturgical Press, 1990-91. [vol. 1: 978-0814660157, \$26/\$22; vol. 2: ISBN-13: 978-0814660379; **Note: Some of the texts in this edition are no longer up-to-date.**]
- Lysik, David, ed. *The Liturgy Documents, Volume One, Fourth Edition: A Parish Resource*. Chicago: Liturgy Training Publications, 2007. [ISBN-13: 978-1568544687]
- Lysik, David, ed. *The Liturgy Documents, Volume Two: A Parish Resource*. Chicago: Liturgy Training Publications, 1999. [ISBN-13: 978-1568542454]

## **CHURCH DOCUMENTS OF NOTE** (all are available online)

- Congregation for Clergy et al. *Ecclesiae de mysterio*. Interdicasterial Instruction *On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest* (15 August 1997). [co-signed by eight Vatican dicasteries, including the Congregation for the Doctrine of the Faith]
- Congregation for Divine Worship and the Discipline of the Sacraments. *Redemptionis Sacramentum*. Instruction *On certain matters to be observed or to be avoided regarding the Most Holy Eucharist* (25 Mar 2004). AAS 96 (2004), 549-601.
- Congregation for Divine Worship and the Discipline of the Sacraments. *Directory on Popular Piety and the Liturgy*. Principles and Guidelines (17 Dec 2001).
- Congregation for the Doctrine of the Faith. *Ad resurgendum cum Christo*. Instruction regarding the burial of the deceased and the conservation of the ashes in the case of cremation (15 Aug 2016).
- Pope Benedict XVI. *Sacramentum Caritatis*. Post-Synodal Apostolic Exhortation (22 February 2007). AAS 99 (2007): 105-180.
- Pope Francis. *Desiderio desideravi*. Apostolic Letter (29 June 2022). *On the Liturgical Formation of the People of God: The Apostolic Letter Desiderio Desideravi*. Introduction and Commentary by Kevin Irwin. Mahwah, N.J.: Paulist Press, 2023.
- Pope John Paul II. *Ecclesia de Eucharistia*. Encyclical Letter (17 Apr 2003). AAS 95 (2003): 433- 475.
- Second Vatican Council. *Sacrosanctum Concilium*. Constitution (4 Dec 1963). AAS 56 (1964): 97-144.

## **OTHER WORKS OF NOTE**

- Bradshaw, Paul F. *The Search for the Origins of Christian Worship*. 2d ed. New York: Oxford University Press, 2002. [978-0195217322]
- Coriden, James A., Thomas J. Green, and Donald E. Heintschel, eds. *The Code of Canon Law: A Text and Commentary*. Mahwah, N.J.: Paulist Press, 1986. [ISBN-13: 978-0809128372]
- Driscoll, Jeremy. *What Happens at Mass*. Chicago: Liturgy Training Publications, 2005.
- Elliott, Peter J. *Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours: A Manual for Clergy and All Involved in Liturgical Ministries*. San Francisco: Ignatius Press, 1995.
- Fortescue, Adrian, John B. O'Connell, and Alcuin Reid. *The Ceremonies of the Roman Rite Described*. 15th ed. Tunbridge Wells: Burns & Oates, 2009. 498 pp. [978-0860124627; GTU: BX1971 .F7 2009; for celebration according to the 1962 Rite]
- Johnson, Maxwell E. *The Rites of Christian Initiation: Their Evolution and Interpretation*. Rev. and expanded ed. Collegeville, Minn.: Liturgical Press, 2007. [978-0814662151]
- McCarron, Richard. *The Eucharistic Prayer at Sunday Mass*. Chicago: Liturgy Training

Publications, 1997.

Reid, Dom Alcuin. *The Organic Development of the Liturgy: The Principles of Liturgical Reform and Their Relation to the Twentieth-Century Liturgical Movement Prior to the Second Vatican Council*. 2d ed. San Francisco: Ignatius Press, 2005.

**LEADING A RITE – GRADING RUBRIC:** The list below gives many (but not all) of the important characteristics for leading liturgical rites. The descriptions give a general idea of what constitutes an (0) Unsatisfactory, a (2) Satisfactory, or an (4) Excellent attainment of standards. They are not meant to be exhaustive descriptions. Certain categories may be not applicable (NA) for a given rite, e.g., music for an individual anointing. The Instructor will mark the Rating according to the appropriate code (0 to 4, or NA). Not included here: preparation with persons involved, including remote preparation (catechesis, etc.) or proximate preparation (rehearsal, etc.). — Fr. Bryan Kromholtz, OP.

<b><u>CATEGORY</u></b>	<b><u>0=Unsatisfactory</u></b>	<b><u>2=Satisfactory</u></b>	<b><u>4=Excellent</u></b>
<b>Preparedness – materials &amp; environment</b>	Student failed to prepare some important elements of materials & environment, or neglected many small details.	Student has ensured preparation of materials & environment, w/ only a few minor oversights.	Student has ensured complete preparation of all materials & environment.
<b>Parts of the Rite</b>	Some of the steps of the rite are out of order, or do not have the correct wording, or are missing altogether.	The parts of the rite have the correct order & wording, missing at most one non-essential element.	All the parts of the rite are included, w/ the correct order & wording.
<b>Smoothness</b>	There are long, unplanned pauses, or frequent changes in steps, direction of motion, or flow of words.	Rite flows smoothly from start to finish, w/ only minor changes in steps or direction of motion; unplanned pauses are brief.	Rite flows very smoothly from start to finish; the only pauses are planned ones, to enhance prayer.
<b>Choice of Readings and Other Options</b>	Some readings or other options are inappropriate for the rite (feast or season, etc.) or the circumstances of the participants.	Readings are appropriate for the rite (feast & season, etc.) & the circumstances of the participants.	Readings are appropriate for the rite (feast & season, etc.) & are especially apt for the circumstances of the participants.
<b>Homily</b>	Student preaching is flawed theologically, or makes no reference to the rite, or is poorly suited to the circumstances of the participants.	Student preaches Christ so that the rite can be better grasped by participants, according to their circumstances, as source of grace & act of worship.	Student intelligently, passionately, & engagingly preaches Christ, so that the rite is clear to participants, according to their circumstances, as source of grace & act of worship.
<b>Unscripted speech</b> (e.g., <i>intro to General Intercessions, etc.</i> )	Student often has difficulty when speech is unscripted (e.g., often searches for words, corrects self, or rephrases speech).	Student uses grammatically correct language; speaks w/out difficulty, w/ only minor exceptions.	Student effortlessly uses creative language that is theologically sound & positively engaging or inspiring.
<b>Commentary</b> ( <i>non-use or use</i> )	Sometimes adds unnecessary commentary, or fails to use succinct statements or directions when they would have been helpful.	Has organized the rite such that few comments are needed, &/or uses directions to help those present to participate fully.	Has organized the rite so well that comments are unneeded, or gives brief directions w/ very apt theological content to help those present to participate fully.
<b>Voice: Clarity</b>	Often mumbles or cannot be understood.	Speaks clearly & distinctly nearly all of the time.	Speaks clearly & distinctly all the time.
<b>Voice: Volume</b>	Volume is often too soft to be heard by entire congregation.	Volume is nearly always loud enough to be heard by entire congregation.	Volume is always loud enough to be heard by entire congregation.



<b>Gestures</b>	Several gestures are done incorrectly, or too slowly or quickly, or too broadly or too minimally, or at the wrong times.	Gestures are mostly done correctly, reverently, soberly, & at the proper pace & extent, w/ a few minor mistakes or shortcomings.	All gestures are done correctly, reverently, soberly, & w/ proper pace & extent.
<b>Eye Contact &amp; Direction</b>	Fails to look at people at all during the rite when addressing them, or looks at them at inappropriate moments, or allows eyes to wander.	Uses eyes aptly during the rite, generally looking in the appropriate direction; establishes some eye contact w/ participants when addressing them.	Always uses eyes well: establishes eye contact w/ everyone in the room when addressing them; always uses direction of eyes to aid worship.
<b>Liturgical “blocking”</b> ( <i>the direction one faces, placement of people, etc.</i> )	Often makes poor use of liturgical orientation; Placement of self & participants is often awkward or distracting.	Makes adequate use of liturgical orientation. Placement of self & participants is not awkward or distracting.	Always makes good use of liturgical orientation. Makes good use of placement of self & participants.
<b>Focus/Energy</b> ( <i>according to the student’s own best qualities</i> )	Student often looks (a) bored or inattentive, or (b) hyperactive or fidgety, or (c) otherwise inapt (overly severe, too casual, etc.)	Student is adequately reverent, engaged, focused	Student is especially reverent, engaged, or focused
<b>Response to Distractions</b>	Student shows considerable frustration, or gets so distracted as to fail to proceed properly.	Student successfully continues the rite after momentary interruption.	Student puts congregation at ease or successfully keeps focus on the rite.
<b>Use of ritual book</b>	Student often: (a) has difficulty w/ gestures or actions while using book; (b) cannot see it properly; (c) hunches too closely over the book; (d) does not recite any appropriate parts from memory; &/or (e) stumbles over words.	Student uses book w/ little difficulty, enabling some eye contact when addressing people; student recites some appropriate parts from memory.	Student can see book while facing the correct direction, enabling proper orientation or eye contact when addressing people, & allowing gestures to be done w/ ease; student recites all the appropriate parts from memory.
<b>Use of materials</b> ( <i>water, oil, sacred vessels, etc.</i> )	Student frequently has difficulty w/ materials.	Student handles materials w/out noticeable problems.	Student handles materials w/ ease.
<b>Use of Music</b> ( <i>where practicable</i> )	Student uses some music irrelevant to the rite, or misses many chances to use music.	Student uses only music that is relevant to the rite.	Student uses music that enhances the rite.

*Created with the aid of Rubistar.*

**PLAN FOR THE SEMESTER:** Dates to be filled in once the regular weekly meeting time is established, availabilities of students are determined, etc., at Instructor’s discretion. Students are to have prepared for each class by reading all the ritual texts and Canon Law texts associated with the topic of the class, even if the student is not to lead a practice session that day. Reviewing other texts relevant to the class topic (e.g., from the list above) is highly recommended. The order of topics below will be followed unless the Instructor judges that the students, through their experience or background, would be better served by another order.

<b>Date</b>	<b>Topic or Rite to be Practiced &amp;/or Discussed</b>
	<b>Introduction:</b> Class expectations; students share their background, resources, expectations; sign-up for practice rites
	<b>Liturgy of the Eucharist, Deacon’s role</b>
	<b>Liturgy of the Eucharist, Priest’s role</b>
	<b>Rite of Baptism for Children</b>
	<b>Rite of Matrimony (within Mass)</b>
	<b>Rite of Funerals (Funeral Mass)</b>
	<b>Rite of Anointing within Mass</b>
	<i>Spring Break – no class session</i>
	<b>Penance Service</b>
	<b>Rite of Anointing and Viaticum; Pastoral Care of the Sick</b>
	Depending on Students’ needs and requests, at the discretion of the Instructor: <b>Exposition of the Blessed Sacrament with Benediction; Liturgy of the Hours; Blessings; RCIA: Rites for the Catechuminate and Elect; Celebrating the Sacraments of Initiation; Celebrating with Bishops; other student-requested topic(s)</b>
	<b>(As above)</b>
	<b>(As above)</b>
	<b>(As above)</b>
	<b>Final Exam</b>

## APPENDIX: COURSE & CURRICULAR OUTCOMES TABLE

*In the following table, each Course Outcome is listed, followed by course activities and/or assignments by which the Course Outcome is to be measured, along with the DSPT Institutional Outcomes and Program Outcomes (here: MDiv Outcomes) to which the given Course Outcome contributes. Descriptions of the DSPT Institutional Goals and MDiv Program Outcomes are listed on the following page.*

<u>Course Outcome</u>	<u>Activities &amp;/or Assignments to Measure Course Outcome</u>	<u>Related Program and Institutional Goals/Outcomes</u>
1. to articulate the relation of liturgical rites to Scripture, Church teaching, & theology	A. Participation C. Rite Planning Sheets E. Examination	IGA1-Integrative Thinking IGA2-Intellectual Humility MDivO1-communication MDivO2-evaluation
2. to lead liturgical rites in role of presbyter	B. Practice Sessions D. A/V Recorded Sessions E. Examination	IGA3-Self-Direction IGB1-Ability to Collaborate MDivO3-application MDivO4-collaboration MDivO5-Church-uniting
3. to decide liturgical options, adapting to circumstances	A. Participation B. Practice Sessions C. Rite Planning Sheets D. A/V Recorded Sessions E. Examination	IGA3-Self-Direction MDivO3-application MDivO5-Church-uniting
4. to describe distinctions between ordained and laity in the rites	A. Participation C. Rite Planning Sheets E. Examination	IGA1-Integrative Thinking IGA2-Intellectual Humility MDivO1-communication MDivO2-evaluation

## DSPT INSTITUTIONAL GOALS:

**Pedagogical Goal: Deep Learning.** Motivated by a thirst for truth, the disciplined inquirer is a life-long learner who recognizes fundamental principles in a given field of inquiry and applies them in creative or innovative ways to broader contemporary issues which are of importance to Church, the academy, and/or society. Disciplined inquiry includes the following characteristics:

- A1. Integrative Thinking:** the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.
- A2. Intellectual Humility:** an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.
- A3. Self-Direction:** the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

**Vocational Goal: Collaborative Leadership.** A collaborative leader inspires within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

- B1. Ability to Collaborate:** expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized.

*Abbreviations:* IGA1-Integrative Thinking, IGA2-Intellectual Humility, IGA3-Self-Direction, IGB1-Ability to Collaborate

## MDiv PROGRAM OUTCOMES

By the end of the program, students will demonstrate ministerial and pastoral competency through the ability:

1. [*communication*] to communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;
2. [*evaluation*] to analyze, assess, and critique theological perspectives and situations through scriptural, historical, systematic, and pastoral theological methods, and to assist others in doing the same;
3. [*application*] to apply Catholic teaching and theology, especially as exemplified by St. Thomas Aquinas, to pastoral situations, recognizing both the difficulties and the opportunities they present;
4. [*collaboration*] to lead and to work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;
5. [*Church-uniting*] to foster Church communion, demonstrated through consistent dedication to community life, participation in prayer, and leading others in worship and theological reflection.

*Abbreviations:* MDivO1-communication, MDivO2-evaluation, MDivO3-application, MDivO4-collaboration, MDivO5-Church-uniting.