

THE LOYOLA INSTITUTE FOR MINISTRY



LIMX 722

Church, Sacraments, and Liturgy

Syllabus

LIM Office Hours:

8:30 a.m.-4:45 p.m. CST

Phone: 504-865-3728

E-mail: LIM@loyno.edu

Fax: 504-865-2066

www.cnh.loyno.edu/lim

Instructor of Record:

Thomas F. Ryan, Ph.D.

tfryan@loyno.edu; 504-865-2069

This page left blank
intentionally.

LIMX 722

Church, Sacraments, and Liturgy

Syllabus

Revised and Updated by Daniella Zsupan-Jerome, Ph.D.

©2019

Loyola Institute for Ministry
Loyola University New Orleans
6363 St. Charles Ave., Box 67
New Orleans, LA 70118

This page left blank
intentionally.

Table of Contents

Introduction	1
Course Goals.....	2
Required Texts.....	2
Key Resource Documents:.....	3
Readings	3
<i>The Catechism of the Catholic Church</i>	4
Course Videos.....	4
Study and Discussion Questions	5
Group Facilitation.....	5
Some Key Tasks of the Group Facilitator.....	6
Feedback Session	7
Journaling	8
Spiritual Formation.....	8
Instructor of Record.....	8
Adjunct Faculty Role and Responsibilities	8
Evaluation of Student Course Work.....	9
Reflective Essays (85%)	9
Reflective Essay 1 (50%)	9
Reflective Essay 2 (35%)	10
Writing Consultant and Distance Library Services	11
Ministry Profile Form	11
Session Project – Interviews (5%)	11
Self-Evaluation (10%).....	12
Grading	13
Graduate Student Feedback to the Adjunct Faculty	14
Outline of the Sessions	15

Session One

Introduction	17
Overview	17
Learning Objectives.....	17
Assignments for This Session	17
Readings.....	17
Video	Error! Bookmark not defined.
Study and Discussion Questions	18
Small Group Reflection Preparation.....	18
Session Design Outline	19
The Grace of Course Five: To Know, Love, and Serve Jesus.....	19
A Further Reflection on Imaginative Prayer.....	20
A Suggested Method of Imaginative Prayer	20

Spiritual Formation Meditations.....	21
--------------------------------------	----

Session Two

Up to Nicaea	23
Overview	23
Learning Objectives.....	23
Assignments for This Session	23
Readings.....	23
Video	Error! Bookmark not defined.
Study and Discussion Questions	24
Small Group Discussion Preparation	24
Session Design Outline	25
Spiritual Formation Meditations.....	25

Session Three

Fourth to Twelfth Centuries.....	27
Overview	27
Learning Objectives.....	27
Assignments for This Session	27
Readings.....	27
Video	Error! Bookmark not defined.
Study and Discussion Questions	28
Session Design Outline	29
Spiritual Formation Meditations.....	29

Session Four

Aquinas to Luther.....	31
Overview	31
Learning Objectives.....	31
Assignments for This Session	31
Readings.....	31
Video	32
Interviews Project	32
Study and Discussion Questions	32
Session Design Outline	33
Spiritual Formation Meditations.....	33

Session Five

Trent to Vatican II	35
Overview	35
Learning Objectives.....	35
Assignments for This Session	35
Readings.....	35
Video	Error! Bookmark not defined.
Study and Discussion Questions	36
Small Group Discussion.....	36
Video for the Session	Error! Bookmark not defined.
Session Design Outline	37
Spiritual Formation Meditations.....	37

Session Six

Vatican II	39
Overview	39
Learning Objectives.....	39
Assignments for This Session	39
Readings.....	39
Video	Error! Bookmark not defined.
Study and Discussion Questions	40
Small Group Discussion Preparation	41
Session Design Outline	41
Spiritual Formation Meditations.....	41

Session Seven

Sacraments of Initiation	43
Overview	43
Learning Objectives.....	43
Assignments for This Session	43
Readings.....	43
Video	Error! Bookmark not defined.
Study and Discussion Questions	44
Interviews.....	45
Session Design Outline	45
Spiritual Formation Meditations.....	45

Session Eight

Eucharist	47
Overview	47

Learning Objectives.....	47
Assignments for This Session	47
Readings.....	47
Optional, but Highly Recommended, Reading.....	48
Video	Error! Bookmark not defined.
Study and Discussion Questions	48
Small Group Discussion Preparation	49
Session Design Outline	49
Spiritual Formation Meditations.....	49

Session Nine

Christian Ministry I: Sacraments of Vocation	51
Overview	51
Learning Objectives.....	51
Assignments for This Session	51
Readings.....	51
Video	52
Study and Discussion Questions	52
Session Design Outline	53
Spiritual Formation Meditations.....	53

Session Ten

Christian Ministry II: Sacraments of Healing.....	55
Overview	55
Learning Objectives.....	55
Assignments for This Session	55
Readings.....	55
Video	Error! Bookmark not defined.
Study and Discussion Questions	56
Small Group Discussion Preparation	56
Session Design Outline	57
Spiritual Formation Meditations.....	57

End-of-Course Procedures

Missed Sessions and/or Withdrawal.....	59
Graduate Students.....	59
Extension Requests	59
CEU Students	60

Bibliography

Required Texts.....	61
Key Resource Documents.....	61
Official Roman Catholic Documents and Resources	62
Additional Sources	62
Reference Works Available as Ebooks.....	63
Church.....	63
Sacraments	65
Liturgy.....	66
Ministry.....	68
Web Sites of Interest.....	68
Suggested Loyola University Library Resources	69
Research Guide	69
Services	69
Getting Help	69
Receiving Materials through ILLiad (Interlibrary Loan), Mail, and Electronically	70
Finding Books and E-Books	70
Finding Articles in Databases	70
Loyola Username and Password	70

Appendix A

Forms for Learning Session Projects.....	71
--	----

Appendix B

Peer Feedback Forms.....	73
--------------------------	----

This page left blank
intentionally.

Introduction

Welcome to the Loyola Institute for Ministry (LIM) Course Five, *Church, Sacraments, and Liturgy*! We have come a long way thus far, exploring the Scriptures and how Christians throughout the centuries have expressed their experience of grace and relationship with Christ. Now, we are embarking on a study of ecclesiology—how the church has interpreted and understood itself and its role in the world throughout its two thousand year history—and how that understanding has given rise to Christian worship, sacraments and ministry in their various forms throughout the ages. In some ways, we will retrace some of the historical paths covered in our course on *Grace, Christ, and Spirit*. However, the questions we will be asking of those historical periods are different; they focus on the church's self-understanding and responses to the cultural issues, pressures, and challenges that have faced Christian communities in different epochs, and how those self-understandings have shaped the church's sacramental life and ministry.

It is our hope that by now students are developing a more sensitive historical consciousness regarding theology and hermeneutics (the study of how people interpret their experiences and traditions). Each age and cultural milieu develops its own world view that shapes what questions will be asked and which are left unasked, the language used to describe experiences, and the methods that can be used to explore and derive meaning from those experiences. When we look at the answers or interpretations of a different group ahistorically or without cultural or linguistic awareness, we use our own existing paradigm to understand their expressions from an entirely different worldview. The result of such ahistorical thinking is likely to be a major misunderstanding of those languages and symbols and a distortion of what was once considered to be a breathtaking insight. By understanding how the Christian tradition has fluidly moved from culture to culture, seeking fidelity to its roots while finding new forms of expression, we can appreciate the varieties of forms that it has taken and join in the task of bringing the Christian vision of hope to our evolving world in fresh new ways.

In this course, we will take a fresh look at Christian history weaving three strands of questions together: (1) How did the church understand itself in various historical epochs? (2) How did those self-understandings shape the institutional roles and structures that emerged? (3) How did the Christian community express itself in worship and sacramental life during those historical periods? The last part of the course focuses more specifically on our current understanding of the Christian worship, sacraments and implications for pastoral ministry today.

Each student will also be asked to facilitate the discussion portion of at least one session. By this time in the Loyola program, we hope that students have become “skilled participants” in your learning group. We include this exercise in facilitation not only to enhance their awareness of group process issues but also to enable them to develop group facilitation skills that will be useful in a variety of ministerial settings. The syllabus will

provide some guidelines and assistance that will help them in their facilitation. As facilitator, please assist them in honing their communication skills and naming the interventions that lead to a productive and challenging discussion. Please also help them to give honest and specific feedback to one another.

Course Goals

The overall aim of the course is to assist students to come to an understanding of God's action in the world, especially as it finds expression within the ongoing life of the Christian community through a divine indwelling. Soteriology (reflection on God's saving activity) is the main organizing thread of the course, focusing on the reality of God working through the Risen Christ and Spirit. The course focuses especially on the function of the Christian community as sacrament in the continuing activity of Christ as Word Incarnate. While the content of this course could cover several courses, we are proposing the following goals to help participants focus on the content presented. The main objectives of this course are to help participants:

- gain an historical perspective from which to view the development of church life, structures, worship, sacraments and ministry;
- understand the church as sacrament and body of Christ and the church's liturgical celebrations as rooted in the life, death, and resurrection of Christ;
- discover sacramentality in their daily life experiences and foster a heightened awareness of sacramentality and Christian sacraments in faith communities; and
- understand the meaning and role of liturgy in the life of the church and in the life of each Christian.

Required Texts

Cooke, Bernard. *Church, Sacraments, and Ministry*. The Loyola Institute for Ministry 2013. *Canvas*.

† Gaillardetz, Richard R. "Proclaiming the Catholic Faith: The Scope and Limits of Pastoral Ministry." *Commonweal* 9 February 1996: 14-18. Reprinted in *Church, Sacraments, and Liturgy*. By Bernard Cooke, Loyola Institute for Ministry, 2013. *Canvas*.

† Glen, Jennifer. "Rites of Healing." *Anointing of the Sick*. Ed. Peter Fink. Collegeville: Liturgical, 1987. Reprinted in *Church, Sacraments, and Liturgy*. By Bernard Cooke, Loyola Institute for Ministry, 2013. *Canvas*.

Irwin, Kevin W. *The Sacraments: Historical Foundations and Liturgical Theology*. Paulist Press, 2016. ISBN-13: 978-0-8091-4955-1

Rausch, Thomas P. *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium*. Liturgical Press, 2005. ISBN-13: 978-0-8146-5187-2

† These texts are found in Appendices of the course book.

Other articles available in Canvas.

Key Resource Documents:

Catechism of the Catholic Church. 2nd ed. 1994. United States Conference of Catholic Bishops, www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Documents of the Second Vatican Council, especially *Lumen Gentium* (*The Dogmatic Constitution on the Church*), *Sacrosanctum Concilium* (*The Constitution on the Sacred Liturgy*) and *Gaudium et Spes* (*The Pastoral Constitution on the Church in the Modern World*). These texts are available online at www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

General Instruction of the Roman Missal. 17 March 2003. Vatican: The Holy See, www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html.

Readings

The course book, *Church, Sacraments, and Liturgy* by Bernard Cooke, begins by exploring soteriology, the area of theology that seeks an understanding of salvation and how God acts in the world to save and liberate the human community and all of creation. The course book weaves together the three themes of this course as it examines the historical development of the church's self-understanding and its expression of that self-understanding in its liturgy, sacramental life and ministries. It particularly explores some of the broad theological tensions found in the church living in the contemporary world and reflects on the historical developments that have led to the present expression of church in our twentieth century cultures. Thomas Rausch's *Towards a Truly Catholic Church* explores how the foundations of the church—structural, sacramental, biblical, theological, and ecclesiological—shape how Christians see the church today and offers an ecumenical theological vision of church that builds on the work of the Vatican II and envisions the church in the context of globalization. Kevin Irwin's *The Sacraments* presents the sacraments as they should be understood: in their historical and theological relationship to the liturgy. The text traces both how liturgy was celebrated and understood from its biblical

foundations through Vatican II and explores how liturgy influences our current understanding of the sacraments. Richard Gaillardetz's article, "Proclaiming the Catholic Faith: The Limits and Scope of Pastoral Ministry," considers some of the contemporary dilemmas that people experience in ministry. Finally, Jennifer Glen's article, "Rites of Healing: A Reflection in Pastoral Theology" explores the meaning and rites of healing. Other relevant readings are suggested in the course bibliography found at the end of the syllabus and this facilitator's manual.

The Catechism of the Catholic Church

At the Loyola Institute for Ministry, we are committed to a deepened understanding and appropriation of the teaching of the church. We presume that students entering a graduate program in ministry already have a basic knowledge of the traditional teaching, but we are including references to the *Catechism of the Catholic Church* so that students can refer to traditional formulations of church teaching. Theology, however, is an ongoing process of understanding and reflection on God's ongoing revelation in Jesus. Throughout history, the teaching of the church has developed in dialogue with culture and experience. In the context of a university education, we are engaged in the process of theological reflection that promotes a dialogue between the tradition and contemporary life in the church. It is important for ministers in today's church to know and understand the official teaching of the church so they can present it clearly, as it is also important for them to explore the contemporary reflection of theologians on that teaching and the attempts to articulate that teaching in a contemporary context. Graduate education requires a full and open exploration of a variety of points of view, so that through critical reflection on these views and the assumptions inherent in them, a greater depth of understanding may be reached. Our hope is that students will come away from LIM knowing what is central in Catholic teaching and also knowing what the issues have been surrounding teachings and theological positions at various times in the church's history.

In Session Six on Vatican II and in Sessions Seven through Ten on the sacraments, the syllabus provides references to appropriate sections of the *Catechism*.

Course Videos

A video file (mp4 video) for each course session can be streamed via Canvas, the university's tool for placing course content online <https://loyno.instructure.com/>. To access the videos, log in with the following credentials:

- user name: it is your CWID number
- password: first 2 letters of first name, last 4 of SSN, lu (for example, cu1234lu)

Please view the video before each class session. Students who encounter problems viewing the video should contact LIM technology support limtech@loyno.edu, which will usually respond within 24 hours during the business week.

Study and Discussion Questions

The syllabus and this facilitator's manual list the Study and Discussion questions selected for each of the sessions. Students should use the questions as a guide for highlighting important themes in each week's readings and enter their reflections on each question in the learning journal. Those marked with an asterisk (*) are the questions suggested for group discussion in the learning session.

Beginning with Session Three, students will facilitate or co-facilitate the large group discussion time using the discussion questions indicated as well as others identified by group members. Group members can make the best use of discussion time by identifying any specific issues in the reading (by page number) for which they would like further clarification. These questions can be raised at the beginning of each session and incorporated into the broader discussions. As with other courses, we ask that students base their discussions on their lived experiences and bring those praxis moments into dialogue with the discussion and content questions at hand.

Group Facilitation

In this course, we are asking you to facilitate or co-facilitate a discussion session. Throughout the program we have promoted a model of facilitation that empowers group members to share in the task of monitoring group life and process. The facilitator role, as we see it, is one of setting the learning task clearly for the group, modeling good "participant" behavior, and calling the group to listen well and to challenge one another to deeper insights. Now, we are asking each participant to take the lead during one of the learning sessions and become the designated facilitator among co-leaders.

Your task will be limited to one discussion period within the larger learning session. For most groups, student facilitation will take place in Sessions Three through Ten. In your syllabus, we have included the Learning Objectives and Session Design Outlines so that you will know where and when the discussion period to be led by group members occurs. We have also allowed time for a feedback session following the discussion.

If you are working with a partner to co-facilitate the discussion, you may either divide up the discussion time (e.g., by time allotment or by deciding who will facilitate which questions) or you may co-facilitate the entire discussion period together. The important thing to keep in mind is sharing the task of group leadership fairly and equally. Before your facilitation session, go over these guidelines with your partner to insure that

you are both clear and in agreement as to how you will proceed. Be sure to let the entire group know which model you are using, as the group will be asked to give each of you feedback separately.

As you well know, the Study and Discussion Questions for each session are provided in the syllabus to guide students' reading and journaling in preparation for each session. Since discussion time is limited, focus on the questions with an asterisk (*) next to them during the dialogue portion of the session. Go over these carefully in preparation for your facilitation. Prepare a newsprint sheet and post these at the beginning of your discussion period and then use the Learning Objectives for the session to guide the group to a wise use of time. Group members may have other questions they would like to raise in relation to their readings. Incorporate those questions as time allows during the discussion that you facilitate or co-facilitate.

Some Key Tasks of the Group Facilitator

One of the chief tasks of an effective group facilitator is helping the group stay on task. Confusion over which question the group is on, whether questions are just being raised or being discussed as they are raised, or what the time frames are for discussion are just a few of the problems that can occur to derail the group from focusing on the key issues at hand. Good facilitation begins with determining a clear structure on how the group might proceed. The Session Design Outlines are provided for LIM learning sessions to help groups work from a clear structure without having to spend a lot of time discussing what that structure should be. They are guided by the Learning Objectives for the session and should be followed flexibly enough to handle specific group issues while addressing the points that the course author considers to be most crucial. If you sense any confusion occurring in the group, check that participants know where they are (e.g., what question is being addressed) in the discussion. Remember to keep track of time and look for good transitions points to help the group move from one question to another.

The heart of facilitation is really helping group participants engage the material in dialogue with their own experience, going deeper in their understandings of both their experiences and the content being presented. Many times you as facilitator can do this simply by being a skilled participant, i.e., listening well to what is being said and sharing your own connections and insights from your experience (using "I" language, of course!). A facilitator skill that is also the mark of a skilled participant is to listen actively and probe what the other person is saying, enabling that person to say more and explore his or her reflections more fully. Some questions that might be raised include:

- Is there a particular experience in your life that has influenced your insights?
- Was there anything in the readings that challenged your opinion on this?

- What implications do your ideas have for the way you do ministry?

If an idea or experience that seems particularly fruitful is shared in the group, you can help the group reap more abundant benefits by helping them stay with and explore the insight further. Inviting others to share similar experiences or to comment on the idea before moving on to a different focus can be especially beneficial for the group's depth of understanding.

Artful group facilitation is really a matter of balance – the balance between rushing the group and moving the discussion, between over-participating (probing, sharing, intervening) and under-participating (becoming absent from the group's discussion and only posing questions), between maintaining structure and remaining flexible, and between attending to content and attending to process. With a group of skillful participants, the task is considerably easier, however, and may seem no different at all from the participation you have been engaging in throughout all of your courses! The key point to remember is that the designated facilitator is the guarantor of the process, so that if all other “co-facilitators” in the group fail to raise a question or attend to a process issue, the designated facilitator should do so. Since modeling good communication skills is basic to group facilitation, it may be helpful for you to review Chapters Two and Five of the course book for your first LIM course, *Introduction to Practical Theology*.

Feedback Session

After each discussion session, the participant(s) who led the discussion should lead the group in a brief feedback session. The feedback time should be equally divided so that each person who facilitated has time to elicit feedback from the group. Allow about five minutes before beginning the feedback session for participants to collect their thoughts and complete their written Feedback to Student Facilitator forms (Appendix B of the syllabus) for each of the facilitators of the discussion. We ask that students hand the completed forms to each person who facilitated by the end of the session.

We suggest that the person leading the feedback session begin by naming those specific behaviors (verbal or non-verbal) that seemed to be effective or ineffective in facilitating the discussion. The session facilitator should also consider things that were not done (e.g., not intervening in a seemingly tangential discussion) that were effective or not effective for the group process. After the facilitator has given her or his own observations, she or he should invite others in the group to share their feedback directly. If a co-facilitator was involved in leading the discussion, that person should repeat the process – beginning with self-observations and then inviting specific feedback. As feedback is given, the facilitator should paraphrase as needed to clarify what each person is saying and probe, if necessary, to help participants be as specific and descriptive as possible.

Journaling

We ask you to continue journaling, both on your lived experiences in ministry and on the Study and Discussion questions provided in the syllabus. You may want to experiment with different styles of journaling and perhaps exchange your best ideas with others in the course. Remember to keep each of your course journals, as they will be useful in preparing the final synthesis-praxis paper of the program.

Spiritual Formation

The Spiritual Formation Program for the Loyola Institute for Ministry courses is based on the dynamic and graces of the *Spiritual Exercises* of St. Ignatius Loyola. Each of the ten core courses is focused on a particular grace that is prayed for throughout the ten sessions of the course. These graces, both in the Christian life and in the *Spiritual Exercises*, flow from one another and build on one another in a sequence that leads a person ever more deeply into the experience of Christian discipleship.

Instructor of Record

The Instructor of Record for this course is Dr. Thomas Ryan. Should you have questions about content material after exploring it with your learning group, you may call him at (504) 865-2069 or contact him via email tfryan@loyno.edu.

Adjunct Faculty Role and Responsibilities

Adjunct faculty members have a specific role and responsibility in the Loyola Institute for Ministry extension program limited to (a) calling the group to answer questions about the assignment and (b) responding to and evaluating the graduate student reflective essays. Students or facilitators who have any other questions or concerns should direct those to the on-campus faculty member who is the Instructor of Record for the course (listed on the cover of the student syllabus). Students are welcome to use the Institute's toll-free number or email addresses to contact their Instructor of Record or their academic advisor.

Students prepare for the adjunct faculty phone call by reading through the assignments with the group and making a list of questions to ask the adjunct faculty member during the phone call. The learning group will take a few minutes during the session prior to the phone call to discuss the assignment and prepare questions. Students should have a copy of their assignment with them during the phone call to the adjunct faculty.

Evaluation of Student Course Work

The course grade for graduate students will be based upon: (a) a reflective essay on the historical shifts in church and ministry, (b) a reflective essay on sacraments, (c) self-assigned grades on interviews, and (d) a self-assigned grade on the quality of facilitation. CEU students are asked to upload their Feedback Summary and Response to Feedback forms at the end of the course.

Reflective Essays (85%)

Reflective Essay 1 (50%)

According to the Second Vatican Council, liturgical worship is the “fount from which all the Church’s power flows” and the “summit toward which the activity of the Church is directed” (*Sacrosanctum Concilium* #10). Throughout the centuries and even in our recent history, the shape of the liturgy has changed and evolved. What does the shape of the liturgy reveal about the identity of the church in a specific era? How does the way we worship form who we are and what we do as Christians?

In this paper, you are asked to reflect critically on the identity of the church through the lens of the historical evolution of liturgical practice. This paper will have four parts, approximately 2 pages each:

- Begin by articulating the foundations of Christian worship, using the biblical foundations of our tradition. According to the New Testament and early Christian sources (such as the *Didache* and *Apostolic Tradition*), what did the earliest Christians do when gathering for worship? How did these practices shape or express who they were as a community?
- Second, looking at the evolution of Christian worship, pick one additional moment in history that was distinctive in liturgical practice. What was distinctive about this era and its worship? How did this shape or express the church’s self-understanding at that time?
- Third, one of the most distinctive liturgical changes of recent history came with the reforms of the Second Vatican Council. Consider the shape of the liturgy of the post-Vatican II church. What are its most distinctive features? How does this shape or express the church’s self-understanding?
- Last, looking at these three distinct eras in church history, conclude by assessing your own experience of liturgical worship today. How does your experience of the liturgy shape who you are as a member of the Body of Christ? How does this shape your ministry praxis? Be specific.

This paper should manifest a critical reflection on the differing understandings of church both in the past and in the present. Critical reflection enables us to evaluate and compare the strengths and weaknesses and values, as well as the practical implications, of the differing understandings. Students should make reference to course reading materials, as well as other scholarly sources. Sources listed on the course bibliography are a good place to start your research. In addition, you may wish to consult the Monroe Library's Research Guide for this course; it contains links to electronic books, databases, and websites that may be helpful to you in completing your papers, including online versions of the *Didache*, *Apostolic Tradition*, and other early Christian sources. Access it at http://researchguides.loyno.edu/lim_g722. Be sure to consult the *MLA Handbook* and the *LIM Guide to Written Theological Reflection* for examples in using MLA style for citations. The paper should be 8-10 pages.

Reflective Essay 2 (35%)

The purpose of the second paper is first to explore through examples a broader understanding of sacraments and then to focus on the meaning of one particular sacrament and describe how to pastorally prepare people for reception of this sacrament. In a paper of 7-8 pages, you should address the following:

- What is a sacrament? Using course texts and additional sources, begin this essay by describing your understanding and definition of this theological term. Be sure to include in your definition not only what a sacrament is, but also what it implies for the life of the Christian person. (2 pages)
- Next, choose one of the seven sacraments and describe your understanding, in light of theological sources and of the meaning of this specific sacrament and its effect on the lives of Christians. (2-3 pages)
- Describe how you would prepare a specific person or a particular group to understand, celebrate and appreciate this sacrament. Describe in some detail the steps you would follow in preparing people to experience this sacrament. If you already engage in specific sacramental preparation as your ministry, how will it be different based on your learnings in this course and your research for this paper? (3 pages)

Cite the course readings, as well as other resources. Remember to follow the general guidelines for reflective essays found in the *Guide to Written Theological Reflection* and the current edition of the *MLA Handbook*. Be sure that you cite scriptural and other text materials according to the style presented in these texts. We strongly recommend that you consult the Monroe Library's Research Guide page created for this course; it contains links to electronic books, databases, and websites that may be helpful to you in completing your papers. Access it at http://researchguides.loyno.edu/lim_g722.

Writing Consultant and Distance Library Services

If you would like the LIM writing consultant to review your papers for composition and grammatical style, email them to the LIM consulting service. In your communication with the writing consultants, please include your name, course number, paper number, diocese, phone number, and due date. If you have any specific questions, please note these also in your communication. You may email your paper as a Word attachment to limwrite@loyno.edu. You do not need to send in both papers at one time. Be sure to allow enough time to complete your final paper before your group's due date, usually seven business days. There is a five business-day turn-around time for papers.

Your sponsoring agency liaison should be able to provide to your group the books listed in the course bibliography and assistance in accessing local libraries. Assistance finding books and resources is also provided to students by Loyola Distance Library Services, which may be reached by calling 1-504-864-7111 or emailing libref@loyno.edu. For more detailed information on distance education library services, please see the course Research Guide http://researchguides.loyno.edu/lim_g840, the Monroe Library's "Distance Learning" page <http://library.loyno.edu/services/distance.php>, and the LIM *Policy Manual* and *Guide to Written Theological Reflection*.

Ministry Profile Form

Students are asked to include a Ministry Profile Form with assignments that are submitted for evaluation; this form is located in each Canvas course under "Upload Student Forms & Papers." Some students feel that their essays need to be placed in the context of the unique aspects of their ministry situation, and adjunct faculty often find the contextual information helpful. This form is to be uploaded with assignments for each course in the program. It should be no longer than the front and back of one page and should follow the model in each Canvas course. Students can complete the form at the beginning of the program and upload a copy with each course, updating the form as needed.

Session Project – Interviews (5%)

In preparation for Session Four, you are asked to attend a Sunday worship service and interview an ordained minister and an active lay person from a Christian denomination different from your own. The interview forms are found in Appendix A of the syllabus. Allocate a maximum of 50 points for yourself for thorough completion of both interviews. If this work is not done before the session, give yourself 0 points. Lack of thoroughness and/or completeness should result in fewer points. When the points are translated into grades, 47-50 points = A; 45-46 points = A-; 44 points = B+; 42-43 points = B; 40-41 points = B-; 39 points = C+; 35-38 points = C; 34 points or less = F. Graduate Students:

Be sure to enter the points you assign onto the Grading Summary portion of the Feedback Response Form at the back of this syllabus.

Although CEU students are not taking the course for credit, we ask that all CEU students complete all learning session assignments, including the interviews, in order to fully participate in the learning group discussions.

Self-Evaluation (10%)

In this course, we ask you to collect the feedback forms completed by your learning group colleagues after you have facilitated a session discussion and have listened to your co-learners' observations and comments. The Feedback Forms are found in Appendix B of the syllabus and should be collected in the session that you facilitate. When you complete a feedback form for your colleagues who facilitate a discussion, please remember to avoid evaluative statements and to use instead specific descriptions of behavior observed and desired.

In the feedback session following the discussion that you facilitate, paraphrase and use other active listening skills to clarify what is being said as group members share their observations. You may also ask for additional feedback in other areas related to learning group participation.

After exploring perceptions of your group colleagues and receiving their feedback (both oral and written), please take time at home to reflect this feedback that you have received and complete the **Feedback Response and Grading Summary** form, found in Canvas. Graduate students are asked to assign themselves a grade on the overall quality of their group participation and enter their self-assigned points on the **Feedback Response and Grading Summary** form. The guide for assigning points is as follows:

- **A-/A (90-100 points):** indicates outstanding facilitation of group discussion; facilitator used appropriate communication skills and participated appropriately to respond, deepen, and move the discussion in a timely and helpful manner.
- **B-/B+ (80-89 points):** indicates outstanding facilitation of group discussion; facilitator used appropriate communication skills and participated appropriately to respond, deepen, and move the discussion in a timely and helpful manner. Alternatively, indicates that the facilitation allowed the group to cover important areas, but also interfered in some ways with the flow of the discussion. Improvement in some areas of communication and facilitation skills is definitely needed.

- **C/C+ (70-79 points):** indicates that the facilitation effort interfered significantly with the flow of the conversation and discussion. Marked improvement is needed. Fewer points indicate student did not facilitate a discussion session.

The guidelines offered are obviously open to some interpretation. We ask you to be honest in appraising the quality of your preparation and interactions in the group and assign your points accordingly. When the points are translated into grades, 93-100 points = A; 90-92 points = A-; 87-89 points = B+; 83-86 points = B; 80-82 points = B-; 77-79 points = C+; 70-76 points = C; 69 points or lower = F. Graduate Students: Be sure to enter the points you assign onto the Grading Summary portion of the Feedback Response Form at the back of this syllabus.

Please upload the Feedback Response and Grading Summary Form to Canvas on the due date of papers. **We require all students, graduate and CEU, to submit these forms to LIM.** The forms will become part of each student's confidential file at the Loyola Institute for Ministry office. Please also keep a copy of the peer feedback forms you have given to your colleagues as the LIM office may request a copy of those if faculty have questions about the feedback or response. **Remember to put your name and CWID number on all documents uploaded to Canvas.**

Please be sure to make a copy of all papers and forms for your own use. You may want to ask others to help you by giving you specific feedback on goals that you set for yourself for the next course.

Grading

In determining the final grade for the course, Reflective Essay 1 counts for 50% of the final grade, Reflective Essay 2 counts for 35% of the final grade, session projects (self-assigned points) count for 5%, and the self-evaluation counts for 10% of the final grade. Late papers will be docked 3 points each per day or partial day late. The following chart shows the letter grade equivalent for the number of points assigned to the reflective essays and other course assignments. The grading scale for the final course grade is also provided below. When you receive your final grade for the course, consult these charts to determine how your final grade was calculated.

When the total of Session Assignment points and Self-Evaluation points are translated into grades, 140-150 points = A; 135-139 points = A-; 131-134 points = B+; 125-130 points = B; 120-124 points = B-; 116-119 points = C+; 105-115 points = C; 104 points or lower = F.

Self- Assigned Points	Reflective Essay 1	Reflective Essay 2	Loyola University Grading Scale	
			Point Totals	Quality Points

A	140 – 150	465 – 500	326 – 350	A	930 - 1000	4.0
A-	135 – 139	450 – 464	315 – 325	A-	900 - 929	3.7
B+	131 – 134	435 – 449	306 – 314	B+	870 - 899	3.3
B	125 – 130	415 – 434	291 – 305	B	830 - 869	3.0
B-	120 – 124	400 – 414	280 – 290	B-	800 - 829	2.7
C+	116 – 119	385 – 399	270 – 279	C+	770 - 799	2.3
C	105 – 115	350 – 384	245 – 269	C	700 - 769	2
F	0 – 104	0 - 349	0 – 244	F	0 - 699	0

Please note that the LIM grading scale uses **B** as the standard for graduate-quality work. **A** and **B+** indicate graduate work done with distinction, with **B-** and below signifying levels below graduate standards.

Letter Grade	Quality Points	Characteristics of Student Work
A	4.0	Work done with distinction. An outstanding use of all four evaluation criteria as a catalyst for critical reflection.
A-	3.7	Work done with distinction, with a few minor corrections needed.
B+	3.3	Work of very good quality. The assignment is addressed in an exceptional manner with a good balance of personal insight and academic documentation.
B	3.0	The standard for the master's degree. The assignment is adequately addressed in a clear and concise manner with appropriate documentation. If subsequent work meets this standard of quality, the degree will be awarded.
B-	2.7	The work is slightly below the standard for master's level work. The assignment is addressed but a number of corrections are needed to address the assignment in a clear and concise manner. If subsequent work continues at this level, the student may not continue in the degree program.
C+	2.3	Substandard graduate work. Evaluation criteria are not adequately met in the assignment. Moderate improvement is needed. If subsequent work continues at this level, the student may not continue in the degree program.
C	2	Less than graduate-level work. Evaluation criteria are not met. If subsequent work continues at this level, the student may not continue in the degree program.
F	0	Assignment not addressed at all, incomplete assignment, or not sent to Loyola on time

Graduate Student Feedback to the Adjunct Faculty

Graduate students are asked to complete individually the "Graduate Student Feedback to the Adjunct Faculty" survey receiving their papers back from the adjunct faculty member who graded them. This survey is in Canvas.

Outline of the Sessions

The assignments that follow are to be done in preparation for the sessions. Please keep a journal on your answers and reflections in response to the Study and Discussion Questions. Your journal should also include your reflections on your own ministry work and connections you are making with content material being presented. Be sure to keep track of any questions or significant issues raised for you by the readings (note the page number and location of passages).

Session Four requires the presentation of your “field work” assignments. Forms are included in Appendix A of the syllabus to guide you in this session project.



This page left blank
intentionally.

Session One

Introduction

Overview

This session begins by introducing the importance of soteriology for the study of sacraments and ministry in church life. Soteriological questions basically focus on “How are we saved through Christ’s actions?” What is the essence of Christ’s salvific work in the world and how do we participate in it?” The session also focuses on the power of symbol to evoke a new consciousness in a community and the related concept of the sacramentality in the life events and relationships that reveal God’s gracious presence to us.

Learning Objectives

By the end of this session, you will be able to begin to explore

- the meaning of sacramentality and its meaning for our lives,
- how symbols function in human life and in Christian rituals, and
- the importance of soteriology as a starting point for the study of church, sacraments, and liturgy.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

In preparation for the session, read the following:

- Cooke, *Church, Sacraments, and Liturgy*, chapter one,
- Irwin, *The Sacraments*, Introduction and chapter eleven.
- Rausch, *Towards a Truly Catholic Church*, pp. 4-11 and chapters three and four.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video presents Mary Carter Warren, D. Min., who explores the concept and practice of sacramental imagination and worldview and how it is created and reinforced by “polyvalent symbols” and ritual.

Study and Discussion Questions

The questions identified with an asterisk (*) are those suggested for group discussion in the learning session.

- * 1. What experiences in your life have expressed or mediated God's saving presence for you? Connect those experiences to what Cooke says about sacramentality.
2. What do you consider some of the things that many people and communities would name as things that they need to be “saved” from? In what ways do you see or believe God's saving action to be at work in those situations? Connect your reflections to the notion of soteriology and what it means for Christian ministry.
3. Give some examples of natural symbols, symbols of convention, and “mixed” symbols that are meaningful to you. Reflect on how each of these symbols affects your consciousness and emotions.
- * 4. What experiences in your life have expressed or mediated God's saving presence for you? Connect those experiences to what Bernard Cooke and Kevin Irwin say about sacramentality. What are some of the theological implications for Christian living that flow from sacramentality as a worldview?
- * 5. The ecclesiology of Paul centers on his image of the Christian community as body of Christ. What does this image convey about the church? What are the implications of this ecclesiology for Christian life today?

Small Group Reflection Preparation

Bring with you something – a symbol or reminder of a friendship or a significant event – that has touched your life.

OR

Choose a way of expressing your faith symbolically (through gesture, art, or movements) that you are willing to share in a small group. Bring this symbol or artwork with you to the session.

Session Design Outline

TIME (approximate)	ACTIVITY
20 minutes	Introduction and Overview of Course Materials
10	Spiritual Formation Reflection
55	Discussion of Readings
10	Break
15	Discussion of Video
25	Small Group: Sharing of Symbols
20	Large Group Reflection on Symbols
15	Facilitation Responsibilities
10	Assignments for Next Session

TOTAL TIME: 3 HOURS

The Grace of Course Five: To Know, Love, and Serve Jesus

The heart of the Second Week is contemplating the Gospel stories, entering into them. Ignatius invites us into a kind of imaginative prayer where we actually enter into the scene, where we become part of it. We are there. We are experiencing with Jesus, and we are experiencing with the disciples. We become the people in the Gospel story, so we are the people healed, we are the people forgiven, we are the people fed, and we are the disciples feeding people. It engages us in the life of Jesus.

In the second week, Ignatius invites us to contemplate the life of Jesus. He starts with the Annunciation and leads us through the public life of Jesus. We are invited to contemplate Jesus and his mission as portrayed in the Gospels. We enter into the Gospel scenes in a way that helps us grow in the knowledge and love of Jesus. What is the grace to pray for? Every time you pray in this Second Week, you pray for the same grace: to know Christ more intimately, to love him more intensely, and follow him more closely. It is the grace to know, to love, and to follow. The Second Week of the *Exercises* is about discipleship, which is what Christianity is all about. It is the call to walk with Jesus, to labor with Jesus, and to bring the world back to God.

In this course *Church, Sacraments, and Ministry*, we will focus our prayer on the feeding and healing miracles of Jesus. The church is the sacrament of Christ and the

sacraments are the embodiment of the ongoing actions of Jesus in the Christian community. As ministers, we are called to carry on this ministry of Jesus, to be sacraments for God's people. Christ now feeds and heals through us, so as we reflect on the theology of church, sacraments, and ministry, we will walk in prayer with Jesus in his ministry. This is a way to more fully put on the compassionate heart of Christ and discern how Jesus is calling us to share in his ministry.

A Further Reflection on Imaginative Prayer

Imaginative prayer uses the imagination to enter into a Gospel scene. It is a way of being present to an event in the life of Christ. We are in touch with the risen Christ by recalling and reliving the events of his life. It is a powerful way of knowing Christ and growing in love of Christ. As the Spirit guides one back into history to remember and enter into the events, Christ re-presents the events so that we experience the presence of Christ forgiving, healing, and consoling us. At the same time, imaginative prayer makes one aware of one's own involvement in the contemporary rhythm of salvation history and enables one to discern one's own personal role in that history. How am I to labor with Christ at work in the world today? Again the grace prayed for is to know, love, and serve Christ.

A Suggested Method of Imaginative Prayer

- *Read* a Gospel passage.
- *View* the scene: See what the people are doing, hear what they are saying.
What do people feel? What does Jesus feel?
What does the scene tell us about Jesus?
- *Reflect* on the scene: What does it say to me?
- *Speak* what is in your heart.
- *Enter* the scene. Be present. Let Jesus heal you, teach you, feed you, wash your feet.
Minister to Jesus. Use your senses to see, hear, feel, smell and taste.
- *Reflect* on the scene: What does it mean to you?
- *Speak* to the Lord and let him speak to your heart.

Ignatius believed that God speaks to us through our senses, our intellect and our will, but, above all, he believed in the power of the imagination to capture our hearts and lead us to a deeper knowledge and love of the Lord.

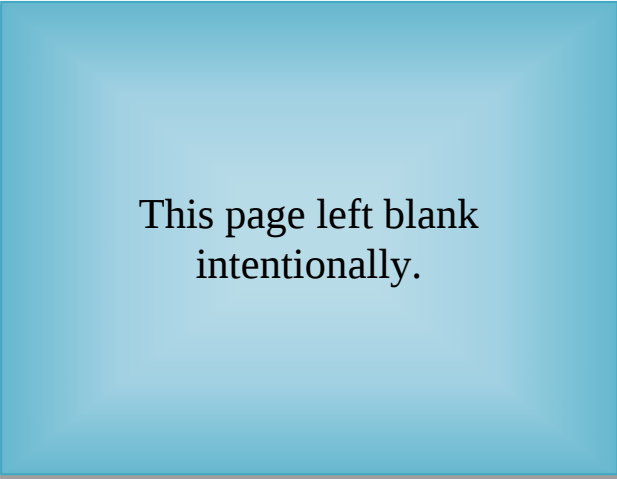
Spiritual Formation Meditations

Pray with the following passage (20 minutes twice) sometime during the week before Session One:

Matthew 3: 13-17

Baptism of Jesus

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Two

Up to Nicaea

Overview

This session focuses on the life of the early church and the structures and roles that emerged in the church's incipient life. This history shows how the church dealt with the challenges presented by the pluralism of cultures in which it began to flourish. Also considered are the shifts that took place as Christianity became the accepted official religion of the state in the fourth century.

Learning Objectives

By the end of this session, you will be able to

- describe some of the similarities and differences in self-understanding, life, and structure that existed among early Christians communities;
- discuss how Christian ministry relates to and serves the reign of God; and
- connect your reflections on the mission and pluralistic forms of early Christian communities to the church today.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter two.
- Irwin, *The Sacraments*, chapters one and two.
- Rausch, *Towards a Truly Catholic Church*, chapter five.
- Paul Bernier, *Ministry in the Church: A Historical and Pastoral Approach* (Twenty-Third Publications, 1996), pp. 33-39. (Found in Canvas under Access Course Materials » Session Two)

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video again features an interview with Dr. Bernard Cooke on key historical developments in the first three centuries of Christianity

Study and Discussion Questions

1. What were some of the key issues and questions faced by various post-apostolic churches? How do their responses, actions, and decisions continue to affect and influence us today?
- * 2. What were some of the early Christian communities' responses to the pluralism of religious worldviews in their wider culture? What implication and lessons do those early communities hold for the church in pluralistic cultures today? What other responses might be possible?
- * 3. How are our reflections on the church conditioned by our own social and cultural contexts? Give examples from your own life.
4. How did the distinction between laity and clergy take shape in the first few centuries of the church? What cultural influences may have influenced those developments?
- * 5. How would you characterize various models of authority in the early centuries of the church? What implications do you see in those models for the church today?
- * 6. Did any of the historical developments covered in this session's readings surprise you? If so, which ones and why?
- * 7. Irwin makes the point that "liturgy and sacraments are always to be understood as communal responses to conversion to Christ and the gospel, and that in them, we use things derived from creation" (38). How would you explain some of the theological underpinnings of his assertion?

Small Group Discussion Preparation

Choose two of the communities listed at the bottom of page 33 of *Ministry in the Church* (Bernier). Compare and contrast the responses of those two communities to the leadership and doctrinal crises that faced them. What lessons do you see in these responses (and other material you read for class) for today's Church?

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction and Overview of Session
10	Spiritual Formation Reflection
55	Discussion of Readings
15	Discussion of Video
10	Break
30	Small Group Discussion
40	Large Group Discussion
10	Assignments for Next Session
TOTAL TIME: 3 HOURS	

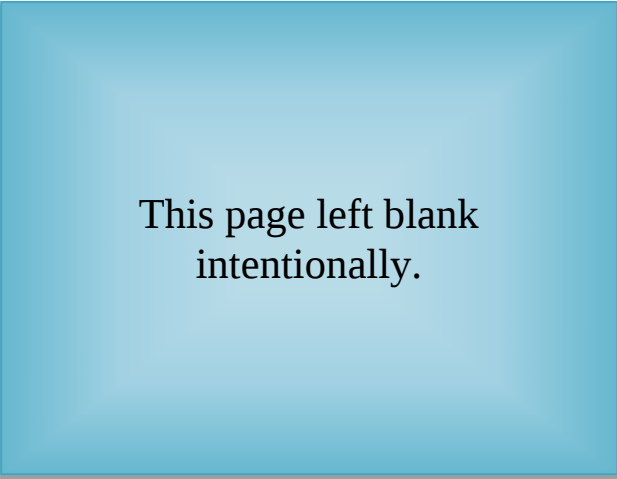
Spiritual Formation Meditations

Pray with the following passage (20 minutes twice) sometime during the week before Session Two):

Luke 4: 1-13

Jesus tempted in the desert

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Three

Fourth to Twelfth Centuries

Overview

Session Three continues the historical exploration of the church's life and its expression in sacramental theology and ministry. Significant shifts took place in these centuries in the authority structures of the church, as well as in further flourishing of monastic orders.

Learning Objectives

By the end of this session, you will be able to

- identify and discuss some of the significant shifts in the church's self-understanding and worship that took place between the fourth and twelfth centuries and
- connect some of those developments to church life and pastoral ministry today.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

In preparation for the session, please read the following:

- Cooke, *Church, Sacraments, and Liturgy*, chapter three.
- Rausch, *Towards a Truly Catholic Church*, chapter seven (pp. 131-47).
- Irwin, *The Sacraments*, chapter 4.
- Gerald Fagin, S.J., "Whatever Happened to Limbo?" *America Magazine*, available in Canvas: Access Course Materials » Session Three.

Optional Reading

- International Theological Commission, “The Hope for Salvation for Infants Who Die Without Being Baptised,” available in Canvas: Access Course Materials » Session Three.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session’s video presents an interview with Dr. Bernard Cooke on significant developments in church history from the fourth through the twelfth centuries.

Be prepared to respond to the following with your learning group:

- What do you see as some of the most creative and beneficial responses the church developed in response to the developments it experienced in community life and its relation to its cultural and historical contexts during its first twelve centuries? What implications do you see in those for church life today?
- What are some practices and understandings fostered at various times during the first twelve centuries of the church’s life that you would like to see revived? (Why?)

Study and Discussion Questions

1. What were some of the effects on church life that stemmed from the Fall of Rome in 410 and the upheaval that followed?
2. What were some of the important understandings of Christian initiation and baptism that were clarified by Augustine?
3. Reflect on some of the fourth-century understandings of sacramental character. What pastoral implications do they have for us today?
4. What do you see as some of the major influences of St. Augustine of Hippo and Pope Gregory I on church life today?
- * 5. The course book notes that “monastic communities and later religious orders have provided a sort of ‘dual track’ structure” (52) for organizing church life. What do you see as some of the effects of these developments for and in the Christian community today?

- * 6. The twelfth century is considered one of the most remarkable centuries in Christian history. What were some of the developments of that century that made it so distinctive and significant?
- * 7. What were some of the shifts that took place in Christian community life as the locus of worship moved from “house church” to fixed, larger structures (basilicas)? What effect do you think the recovery of house churches and small Christian communities would have on church life today?
- * 8. What should the pastoral responses be for a woman and family who experience a miscarriage or death of a child who is not baptized? What do you see as the pastoral and also the theological implications of Fr. Gerald Fagin’s essay, “What Ever Happened to Limbo?”

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction and Overview of Session
10	Spiritual Formation Reflection
55	Discussion of Readings
30	Feedback Session
10	Break
25	Discussion of Video
30	Small Group
10	Assignments for Next Session

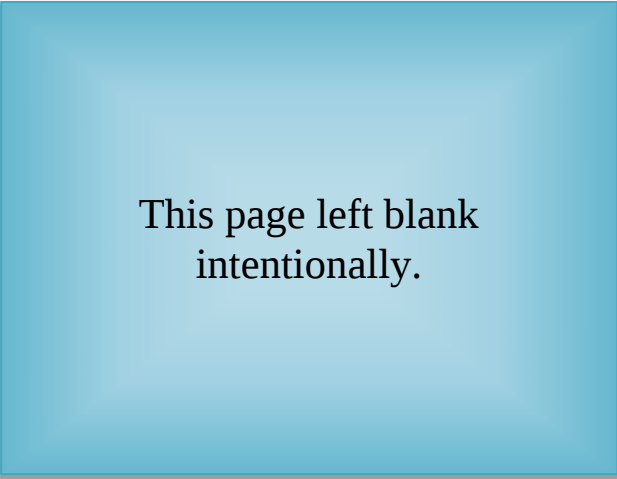
TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Three:

John 2: 1-11	Cana
Matthew 14: 13-21	Jesus feeds the people

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Four

Aquinas to Luther

Overview

This session examines some of the rich theological developments that began in the 13th century. Thomas Aquinas, in response to the cultural re-awakening of Aristotelian philosophy in the cultural milieu of his time, used those categories to express Christian theology to his contemporaries. The session also examines many of the events and aspects of church life that led up to Martin Luther's initiation of the Protestant revolution in the 16th century. The European discovery of the "New World" at the end of the 15th century also expanded the vistas of Christianity and led to a resurgence of evangelization.

Learning Objectives

By the end of this session, you will be able to

- explain some of the key elements of Aquinas' sacramental theology,
- discuss some of the issues and forces that led to the Protestant Reformation,
- compare and contrast the shape of church life in the late Middle Ages with that found in early Christian communities and in our own times, and
- reflect upon how some of the effects of the Reformation and Counter-Reformation are still experienced in Catholic life today.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter four.
- Irwin, *The Sacraments*, chapters five and six.
- Rausch, *Towards a Truly Catholic Church*, chapter six and pp. 147-51.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video features sacramental theologian and historian Dr. Bernard Cooke.

Interviews Project

Complete two interviews: one an ordained minister and another with a lay person from a Christian denomination different from your own. The interview guidelines for both of these interviews are found in Appendix A of the syllabus (Forms A and B). The two interviews need not be with persons of the same denomination.

Study and Discussion Questions

1. Who were the mendicants and how did their religious orders transform the shape of ministry in the church?
- * 2. Name at least three significant theological and ministerial developments of the thirteenth century and describe how they have influenced our communal life today.
- * 3. What in the readings surprised you or struck you as especially significant for understanding how church life and theology developed from the thirteenth century to the time of the Council of Trent and beyond?
4. Compare and contrast Aquinas' explanation of how sacraments effect grace with the "forensic" view.
5. What does Aquinas mean by "transubstantiation"? How is this explanation dependent upon Aristotle's philosophical categories?
- * 6. How does the understanding of church ministry in the thirteenth and fourteenth centuries compare and contrast with the descriptions of ministry found in the early church, particularly the epistles of St. Paul? How does it compare with understandings of ministry common in our own day? What accounts for the differences that emerged?
- * 7. What do you consider the most serious issues facing the church before the time of the Reformation? Which of Luther's protests do consider something that could be (or already are) compatible with Catholic life and which do you consider to be incompatible or irreconcilable?

8. What were some of the key reforms that Luther and other Protestant reformers proposed in the sixteenth century? What were some of the significant elements of the Protestant ecclesiologies that emerged at the time of the Reformation?

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction
10	Spiritual Formation Reflection
40	Small Group Sharing
25	Large Group Discussion
10	Break
60	Discussion of Video and Readings
20	Feedback Session
05	Assignments for Next Session

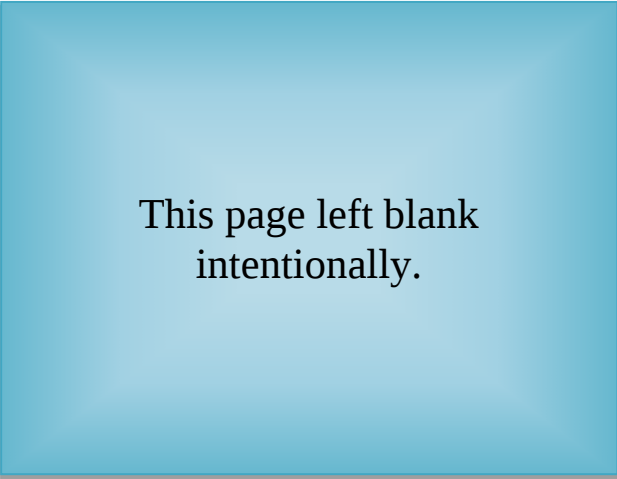
TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Four:

Mark 9: 14-29	Jesus dispels a demon
Luke 17: 11-19	Jesus heals ten lepers

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Five

Trent to Vatican II

Overview

The rise of science and emphasis on rationality, primarily in Europe, along with the development of nation states and industrialization, in the centuries between the Council of Trent (1545-63) and Vatican II (1962-65) presented a host of challenges to church life and the kinds of authority that it had exercised in the past. This session examines some of those challenges and the stances that the church developed in response. The session also examines the theological currents that led up to the Second Vatican Council in the 1960s and the re-appropriation of biblical insights that the Council fostered.

Learning Objectives

By the end of this session, you will be able to

- discuss some of the challenges facing the church that arose during the time between the Council of Trent and Vatican II and the assumptions that shaped the church's response,
- explore the meaning of magisterial teaching and its reception in the context of *communio*, and
- consider various aspects of the responsibility of pastoral ministers in relation to your public ministry and teaching

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter five.
- Gaillardetz, "Proclaiming the Catholic Faith," in Cooke, Appendix A.
- Rausch, *Towards a Truly Catholic Church*, chapter eight.
- Irwin, *The Sacraments*, chapters seven and seventeen.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video features Dr. Richard Gaillardetz, the Joseph McCarthy Professor of Catholic Systematic Theology at Boston College, who speaks about various dimensions of magisterium in the Catholic Church and current dialogues on magisterial teaching in light of the theology of Vatican II.

Study and Discussion Questions

- * 1. How did the rise of a scientific worldview, industrial urbanization, and nationalism affect the Church and its relation to the world? What are some effective ways that Christian communities are responding to these issues in our own day?
2. What was the Modernist controversy, and what were some of the issues that were at stake? In what ways are those issues still at play in the church today?
- * 3. What were some of the major pressures on the papacy and church just prior to the beginning of Vatican I?
4. What is papal infallibility, and what are the limits set on what papal pronouncements may be considered infallible?
- * 5. How would you explain the theological concept of “reception” or church teaching in light of the biblical concept of *koinonia* or communion?

Small Group Discussion

Engage in reflection on the article, “Proclaiming the Catholic Faith,” by Richard Gaillardetz by discussing your response to the following questions:

- Reflect on the key points made by Gaillardetz regarding the responsibilities of pastoral ministers with respect to the public discussion or proclamation of church teaching. How does what Gaillardetz says challenge or clarify issues related to your ministry?
- What does the shift from command and obedience to proclamation and response mean for the whole church in relation to church teaching?

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video again features Dr. Richard Gaillardetz, the Joseph McCarthy Professor of Catholic Systematic Theology at Boston College, who speaks about various dimensions of magisterium in the Catholic Church and current dialogues on magisterial teaching in light of the theology of Vatican II.

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction
10	Spiritual Formation Reflection
60	Discussion of Readings
20	Feedback Session
10	Break
35	Small Group Discussion
25	Discussion of Video
10	Assignments for Next Session

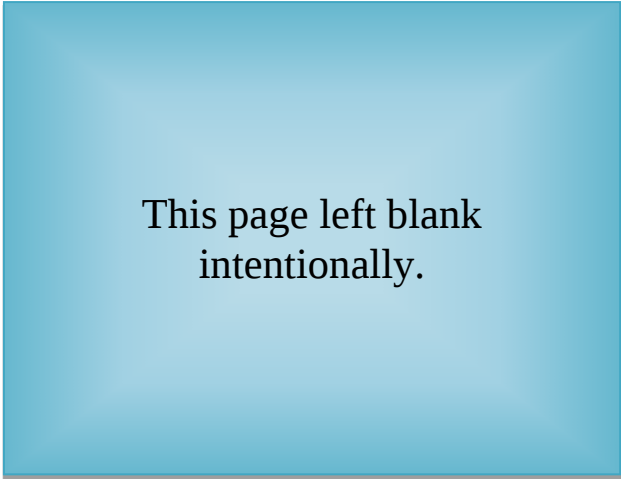
TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Five:

Mark 7: 31-37	Jesus heals a deaf man
Mark 8: 22-26	Jesus heals a blind man

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Six

Vatican II

Overview

The Second Vatican Council marked a watershed moment in the history of the church. This session focuses on the shifts in theological perspective that this council brought about, especially through its re-appropriation of an ecclesiology of *communio* that speaks of the church as the People of God. The discussions center on the implications of that ecclesiology for participants' local faith communities and ministries.

Learning Objectives

By the end of this session, you will be able to

- identify some of the key themes and shifts that occurred during and following the Second Vatican Council and
- connect major conciliar themes to your own ministerial praxis.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter six.
- Irwin, *The Sacraments*, chapters eight and thirteen.
- Rausch, *Towards a Truly Catholic Church*, chapters one and two.

In addition to the above required readings, we recommend the following readings:

- *Catechism of the Catholic Church*, paragraphs 748 through 896, www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.
- *Lumen Gentium (The Dogmatic Constitution on the Church)*,

- *Sacrosanctum Concilium* (*The Constitution on the Sacred Liturgy*), paragraphs 1-46.
- *Gaudium et Spes* (*The Pastoral Constitution on the Church in the Modern World*).

The Vatican II texts are available online at www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video presents a reflection on the significant shifts in ecclesiology brought about by the Second Vatican Council. Speakers are Richard R. Gaillardetz, Ph.D., Joseph McCarthy Professor of Catholic Systematic Theology at Boston College; and Avis Clendenen, Ph.D., Professor of Religious Studies, St. Xavier University, Chicago.

Study and Discussion Questions

- * 1. What do you see as some of the implications for the whole and local church of Vatican II's emphasis on an ecclesiology of *communio* and its description of the church as the People of God and sacrament of Christ? How do these implications affect your own ministry?
2. What are some of the implications of Vatican II's emphasis on liturgical inculturation? How does this shape your ministry?
- * 3. *Sacrosanctum Concilium* reminds all that members of the church are called to a full, conscious and active participation in the liturgy. What implications does this document have for your ministry?
- * 4. What other teachings and perspectives emerging from the Second Vatican Council are particularly significant for shaping your approach to your ministry?
- * 5. What issues do you think form part of the "unfinished agenda" of the Second Vatican Council? What might Vatican III address, if it were to occur within the next decade?
6. In what ways has the understanding of the mission of the church, the ministry of the people, and the Catholic priesthood shifted since the Second Vatican Council?

7. What differences or innovations were presented in *Lumen Gentium* and *Gaudium et Spes* in how the church envisioned its relationship with other Christian communities, non-Christian communities and the entire human society?
- * 8. Rausch lists five important themes that shape the ecclesiology of *Lumen Gentium* (*The Dogmatic Constitution on the Church*). Choose two of those themes and explain the shifts that occurred through those themes from previous understandings of Church's image of itself. How have you see those themes manifested in today's church?

Small Group Discussion Preparation

Consider your own parish church or faith community. What are some concrete steps that pastoral ministers and the community itself could take to further implement the vision of worship set forth by the Second Vatican Council (see especially *Sacrosanctum Concilium*)?

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction
10	Spiritual Formation Reflection
60	Discussion of Readings
20	Feedback Session
10	Break
20	Small Group Sharing
20	Large Group Discussion
20	Discussion of Video
10	Assignments for Next Session

TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Six:

Mark 5: 21-23, 35-43	Jesus heals Jairus' daughter
Luke 7: 1-10	Jesus heals the centurion's son

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.

Session Seven

Sacraments of Initiation

Overview

This session reviews some of the significant moments in the history of the Sacraments of Initiation, focusing largely on the Sacrament of Baptism and its historical separation from the current practice of the Sacrament of Confirmation. (Session Eight is devoted to the sacrament of the Eucharist). The importance of the faith community and its sacramentality are highlighted in the understandings of this sacrament that have been re-affirmed since the Second Vatican Council. The implications of this sacrament for the whole church are explored through the course materials and discussions. Participants also some of the liturgical resources that the church provides as guidance for these rites.

Learning Objectives

By the end of this session, you will be able to:

- explore the meaning of the sacraments of Christian initiation and their implications for individual Christians and the entire church, and
- access the liturgical books and resources the church provides to guide the revised liturgical rites.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter seven.
- Irwin, *The Sacraments*, chapters nine and ten.
- Sokol, “Parish Models of the RCIA,” available in Canvas: Access Course Materials » Session Seven.

Sections of the *Catechism of the Catholic Church* that are relevant to Session Seven are paragraphs 1066 through 1321; the *Catechism* is available at www.usccb.org/beliefs-

and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video explores sacraments and, in particular, Sacraments of Initiation from a number of perspectives. Speakers include Graziano Marcheschi, M.Div., Director of Lay Ministry Programs, Archdiocese of Chicago; Sheila McLaughlin, Director, Office of Divine Worship, Archdiocese of Chicago; Todd Williamson, Associate Director, Office of Divine Worship, Archdiocese of Chicago; Robert A. Ludwig, Ph.D., Professor of Theology, Loyola University Chicago; Avis Clendenen, Ph.D., Professor of Religious Studies, St. Xavier University, Chicago; and Mary Carter Warren, D.Min., Professor of Theology and Ministry, St. Thomas University of Miami, FL.

Study and Discussion Questions

- * 1. How would you explain the meaning of the “Sacraments of Initiation” in a Catholic context to someone who had never heard the term before?
2. Relate your understanding of Christian sacraments to that of the sacramentality of life experiences in mediating God’s presence (see the readings for Session One).
- * 3. How do the readings describe the role of liturgy and worship in the church’s life? How does this description support or challenge your own understanding and experience of the liturgy?
- * 4. The *Rite of Christian Initiation of Adults* (RCIA) assumes that a local church is an evangelizing community. What do you see as the essential qualities of an evangelizing community? What suggestions or recommendations would you make to your local church to enhance its development as a fully evangelizing community?
5. Recall your most vivid experience of being initiated and socialized into a group or community. What was that process like? What aspects of the process stand out the most in your memory? Why?
6. What would you say to a family who would like to have their infant baptized at home with a just few close friends in attendance?
- * 7. What are some of the most significant meanings and implications of Christian initiation for both the individual and for the community?

8. What are some of the pastoral challenges in explaining and preparing individuals for the Sacrament of Baptism? for the Sacrament of Confirmation? What do you see as possible responses?
9. What do you see as the main differences between pre-baptismal and post-baptismal catechesis? What skills, knowledge, and approaches would be appropriate for each?

Interviews

Bring with you the completed interviews (Forms A and B in Appendix A) of an ordained minister and a lay person from a denomination different from your own. Your discussions in this session will focus primarily on Part B of each interview.

Session Design Outline

TIME (approximate)	ACTIVITY
05 minutes	Introduction
10	Spiritual Formation Reflection
60	Discussion of Video and Readings
20	Feedback Session
10	Break
30	Small Group Sharing
30	Large Group Discussion
10	Registration
05	Assignments for Next Session

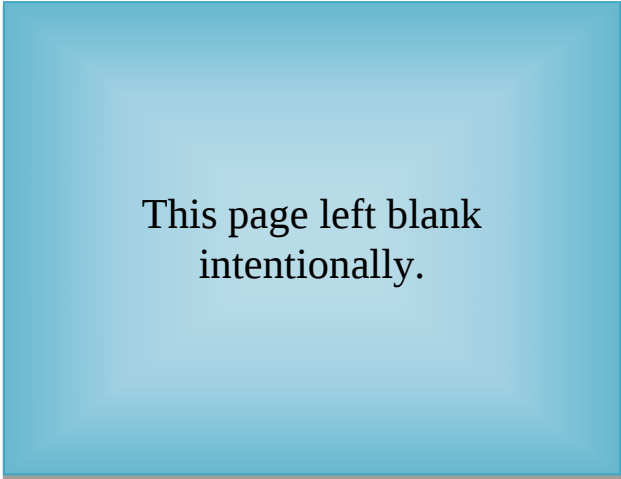
TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Seven:

Luke 5: 17-26	Jesus heals the paralytic
John 5: 1-18	Jesus heals the man by the pool

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

Session Eight

Eucharist

Overview

This session explores the rich meaning of the Sacrament of the Eucharist from a variety of perspectives and examines the meanings that have evolved throughout the millennia of Christianity. Especially highlighted are understandings of the Eucharist as covenant, sacrifice, and worship. The reality of globalization and the rise of a truly world church are explored with implications for church life and liturgies.

Learning Objectives

By the end of this session, you will be able to

- discuss some of the rich and multiple meanings of Eucharist,
- explore the implications of Eucharist for Christian life and ministry, and
- examine the implications of globalization and rise of a world church for theology and liturgy.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter eight.
- Irwin, *The Sacraments*, chapters fourteen, fifteen, and sixteen.
- Rausch, *Towards a Truly Catholic Church*, chapter nine.
- *Sacrosanctum Concilium*, Chapter Two (#47-58), *Vatican: The Holy See*, www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html. This chapter is appended to the course book.

Optional, but Highly Recommended, Reading

Browse and explore the *General Instruction of the Roman Missal*:

- *General Instruction of the Roman Missal*, 2003, Vatican: *The Holy See*, www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html.

Sections of the *Catechism of the Catholic Church* that are relevant to Session Eight are paragraphs 1322 through 1419; the *Catechism* is available at www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The video for this session offers a number of perspectives on Eucharist. It features interviews with Bernard Cooke, Th.D., Sacramental Theologian and author of the course book; Graziano Marcheschi, M.Div., Director of Lay Ministry Programs, Archdiocese of Chicago; Avis Clendenen, Ph.D., Professor of Religious Studies, St. Xavier University, Chicago; and Robert A. Ludwig, Ph.D., Professor of Theology, Loyola University, Chicago.

Study and Discussion Questions

- * 1. Cooke states that through the action of the Spirit “the transformation of bread into Body of Christ is sacramental of the transformation of the assembled believers into Body of Christ” (162). Reflect on the meaning of this statement and its implications for Eucharistic participation and Christian life in your own faith community. How well is your Eucharistic community living and expressing this reality?
2. Rahner’s theology (review Course Four: *Grace, Christ, and Spirit*) highlights God’s self-communication and self-giving. How would you link an understanding of Eucharist as the Risen Christ’s sacramental self-giving of the Spirit to a believing Christian community with the theology of grace you studied in Course Four?
3. What would your approach be in conveying the meaning of the Eucharist to pre-baptismal adult catechumens?
4. What are some experiences you have had of a Christian community acting as “Body of Christ” in communion with one another, or being Christ’s “word” in history?

5. Explain how Eucharist is a unique form of *anamnesis*.
- * 6. How do you experience the effects of globalization in your own context? What experiences have you had or suggestions do you have for balancing the need for unity in the church with that of allowing each culture to incorporate its celebrations into the liturgy?
- * 7. How does current theology of Eucharist shed light for you on the question of soteriology; i.e., how do we understand Christ's saving action in the world?

Small Group Discussion Preparation

- What are some of the practical implications that flow from understanding the Eucharist as "covenant"? As sacrifice? As worship?
- What educational elements might you include in an orientation for new members of a Liturgy Committee in your parish?

Session Design Outline

TIME (approximate)	ACTIVITY
05 minutes	Introduction
10	Spiritual Formation Reflection
60	Discussion of Readings
20	Feedback Session
10	Break
15	Discussion of Video
25	Small Group Discussion
25	Large Group Sharing
10	Assignments for Next Session
TOTAL TIME: 3 HOURS	

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Eight:

John 13:1-17	Jesus washes feet
Luke 24:13-32	The road to Emmaus

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.

Session Nine

Christian Ministry I: Sacraments of Vocation

Overview

This session revisits the ministry of Jesus as the root and paradigm for all Christian ministries. The notion of sacramentality is also revisited as it applies to various Christian ministries. The readings also explore the understandings of ordained ministries, as well as lay ministries, including the vocation of Christian marriage, in guiding the church toward the fulfillment of its mission.

Learning Objectives

By the end of this session, you will be able to

- discuss the sacramentality of Jesus' ministry as a foundation for all Christian ministry,
- explore the relationship between the common priesthood of the baptized and the ministry of the ordained priesthood,
- articulate a basic understanding of Holy Orders and Marriage as sacraments, and
- identify some of the challenges and issues surrounding contemporary understandings of ministry, and lay ministry in particular.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter nine.
- *Lumen Gentium*, Chapter Two (#9-17), Vatican: *The Holy See*, www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html. This chapter is appended to the course book.

In addition to the above required readings, we recommend the following readings:

- *Catechism of the Catholic Church*, paragraphs 897 through 945 and paragraphs 1533-1666, www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.
- *Gaudium et Spes (The Pastoral Constitution on the Church in the Modern World)*, Chapter 1: The Dignity of Marriage and the Family, paragraphs 47-52.
- *The Vocation and Mission of the Family in the Church and Contemporary World*, available in Canvas: Access Course Materials » Session Nine.

The Vatican II texts are available online at www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding the content; you will have an opportunity to share both with your learning group. The session's video focuses on Christian ministries and on ministry within marriages and families. Speakers include Avis Clendenen, Ph.D.; Andrew Lyke, Coordinator of Marriage Ministry, Archdiocese of Chicago; Robert A. Ludwig, Ph.D.; Graziano Marcheschi, M.Div.; and Sheila McLaughlin.

After streaming the video, be prepared to discuss the following with your learning group:

- How have the speakers added to or expanded your understandings of Christian ministries and marriage?
- Are there any ideas that need to be added to the reflections provided in the video presentation?

Study and Discussion Questions

- * 1. (Small Group Discussion): What experiences do you have of being ministered to that revealed the nature of God's friendship and self-giving to you? What do these experiences say to you about the sacramentality of Christian ministry?
- * 2. What is your understanding of the sacramental nature of Jesus' ministry? How would you explain the sacramentality of all Christian ministry? How would you describe the sacramentality of your own ministry?

3. What principles from early Christianity are significant for guiding us in developing a contemporary theology of ministry?
- * 4. What does *Lumen Gentium* say about the baptismal priesthood of the People of God and the ministry of the ordained? What shifts does that imply for ecclesiology?
5. What do you see as some of the issues and challenges facing the church as it develops its ministries for the future?
- * 6. What do you see as some of the key sacramental dimensions of Christian marriage and committed family life?
7. What ministries do you consider neglected or needing more conscious attention by the whole Christian community? What would help in creating more attentiveness and effectiveness on the part of communities in addressing those needs?
- * 8. What do you see as the contours of an ecclesiology that will nourish and sustain Christian ministries over the next several centuries?

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction
10	Spiritual Formation Reflection
35	Small Group Discussion (Question 1)
60	Discussion of Readings
20	Feedback Session
10	Break
25	Discussion of Video
10	Assignments for Next Session
TOTAL TIME: 3 HOURS	

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Nine:

Luke 7: 11-17	Jesus raises the widow's son
John 11: 1-44	The raising of Lazarus

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.

Session Ten

Christian Ministry II: Sacraments of Healing

Overview

This session again focuses on Jesus' ministry of healing and reconciliation as the ministry of the whole church. It explores in depth some of the current understandings of the Sacrament of Reconciliation and the Sacrament of the Anointing of the Sick and connects these to the underlying question of soteriology.

Learning Objectives

By the end of this session, you will be able to:

- describe the church's sacramental work of Reconciliation,
- articulate an understanding of Anointing of the Sick, and
- review the connection between soteriology and a contemporary understanding of sacraments and sacramentality.

Assignments for This Session

In preparation for the session, please complete the following assignments.

Readings

- Cooke, *Church, Sacraments, and Liturgy*, chapter ten.
- Glen, "Rites of Healing," in Cooke, Appendix B.

Sections of the *Catechism of the Catholic Church* that are relevant to Session Ten are paragraphs 1420 through 1532; the *Catechism* is available at www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Video

Log in to Canvas <https://loyno.instructure.com/> to access the video for this session. Take notes on the important points raised as well as any questions you may have regarding

the content; you will have an opportunity to share both with your learning group. The session's video features reflections by Robert A. Ludwig, Ph.D., Professor of Theology; Loyola University Chicago; Graziano Marcheschi, M.Div., Director of Lay Ministry Programs, Archdiocese of Chicago; Sheila McLaughlin, Director, Office of Divine Worship, Archdiocese of Chicago; Avis Clendenen, Ph.D., Professor of Religious Studies, St. Xavier University, Chicago.

After streaming the video, jot down your response to the following question for discussion with your learning group:

- How do you now see the connection between your understanding of salvation and your understanding of sacraments and sacramentality?

Study and Discussion Questions

- * 1. How would you describe Jesus' ministry of reconciliation? Who would you identify as people in our own day who have been exemplary in the work of reconciliation? What in their work stands out for you as particularly significant?
- * 2. What is your understanding of "sin" and how does your view connect with Bernard Cooke's presentation in the course book (and the other readings for this session)?
3. What do you see as some of the significant contributions of liberation theologies? How do these perspectives relate to the themes of sin, conversion, and reconciliation?
4. How would you speak of the Eucharistic table as a table of reconciliation?
- * 5. How would you explain the sacramentality and sacrament of Reconciliation to adults whose children are preparing to participate in this sacrament?
6. What experiences have you had or witnessed of encountering the redemptive presence of God in the midst of suffering? How would you speak of a Christian perspective on sickness, death, and suffering to someone who is searching for meaning in the midst of those experiences?

Small Group Discussion Preparation

What did you appreciate or disagree with in reading Glen's article "Rite of Healing"? What insights did you gain as you reflected on this article?

Session Design Outline

TIME (approximate)	ACTIVITY
10 minutes	Introduction
10	Spiritual Formation Reflection
35	Small Group Discussion
60	Discussion of Readings
20	Feedback Session
10	Break
25	Discussion of Video
10	Close of Course

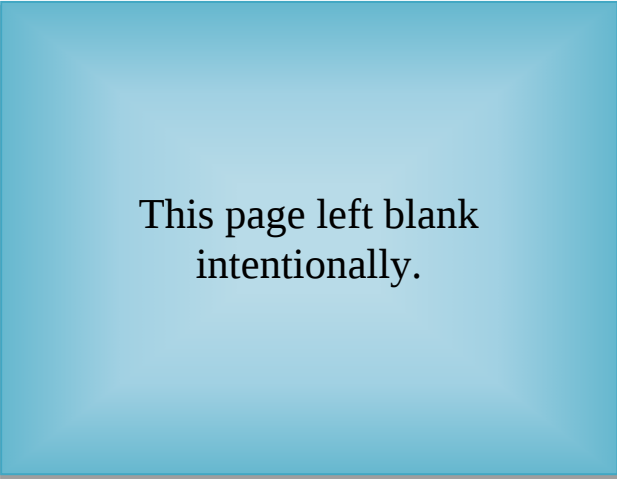
TOTAL TIME: 3 HOURS

Spiritual Formation Meditations

Pray with the following passages (20 minutes each) sometime during the week before Session Ten:

Luke 15:11-32	The parable of the prodigal son
2 Corinthians 5:11-21	The ministry of reconciliation

Continue reflecting on your prayer time in your Prayer Journal and continue with the daily practice of the *Examen*.



This page left blank
intentionally.

End-of-Course Procedures

Missed Sessions and/or Withdrawal

Any missed sessions should have been made up by the due date of papers. If withdrawing from the course, you need to complete the Cancellation/Withdrawal form, located on the LIM documents website under “General Forms.” Complete and forward to your facilitator who must verify by digital signature your information on the form. Email the completed form to the LIM Registration Coordinator limexreg@loyno.edu by the due date of papers. Failure to follow the academic policies and procedures outlined in the *Policy Manual* can result in grades of F or NC being posted to your transcript.

Graduate Students

At the end of the course, you should upload to Canvas the following items by 11:59 p.m. on the due date of papers:

- Reflective Essays 1 and 2
- Ministry Profile Form
- Response to Feedback and Grading Summary Form with your name on top left corner and CWID number on the top right corner. Failure to include your self-assigned points on the form will result in a delay in the grading and processing of the group’s papers.

You must upload these documents to Canvas in order to receive credit for the course. Late papers will be docked 3 points each per day or partial day late. Please save a copy of all documents you submit to LIM for your own records

In addition, please access the folder “Complete Survey” in order to complete the course evaluation anonymously.

Extension Requests

Students with for compelling and serious reasons are unable to complete assignments by the due date of papers may request an extension.

To submit an extension request, you must log into Canvas before the due date of papers in order to

- access the folder Upload Forms and Papers where you will complete electronically and upload your Extension Request Form
-

You may choose to complete and upload your Response to Feedback and Grading Summary Form and your Ministry Profile at this time or when you upload your paper(s) for evaluation. Similarly, you may access the folder Complete Survey to complete electronically the course evaluation.

Extensions should be requested only for serious and compelling reasons. One-time extensions are granted for eight weeks from the original group assignment due date. This extension date will have been recorded by the facilitator, and all students concerned should also make note of the date for their records. **Individual extension responses will not be sent to the students, unless the Institute has further questions about the request.**

Students with a concern about the completion of a specific course should contact the Instructor of Record for that course. Please see the *Policy Manual* for detailed information on the administrative and academic policy related to extensions.

If at the time you are requesting an extension for this course you have an incomplete in another course or courses, you are asked to contact your academic advisor. Your advisor's name was included on your admissions letter. A student with multiple extensions may be asked not to register for further courses until the incomplete course work has been successfully completed. Facilitators and Administrative Liaisons will be notified, as needed, about students who have multiple incompletes and who are not able to register for further classes.

CEU Students

At the end of the course, you should log into Canvas in order to

- complete electronically and submit your Response to Feedback and Grading Summary Form (you will not complete the Grading Summary portion of that form).
- complete electronically the course evaluation.

Please save a copy of all documents you submit to LIM for your own records.

Bibliography

Required Texts

Cooke, Bernard. *Church, Sacraments, and Ministry*. The Loyola Institute for Ministry 2013. *Canvas*.

† Gaillardetz, Richard R. "Proclaiming the Catholic Faith: The Scope and Limits of Pastoral Ministry." *Commonweal* 9 February 1996: 14-18. Reprinted in *Church, Sacraments, and Liturgy*. By Bernard Cooke, Loyola Institute for Ministry, 2013. *Canvas*.

† Glen, Jennifer. "Rites of Healing." *Anointing of the Sick*. Ed. Peter Fink. Collegeville: Liturgical, 1987. Reprinted in *Church, Sacraments, and Liturgy*. By Bernard Cooke, Loyola Institute for Ministry, 2013. *Canvas*.

Irwin, Kevin W. *The Sacraments: Historical Foundations and Liturgical Theology*. Paulist Press, 2016. ISBN-13: 978-0-8091-4955-1

Rausch, Thomas P. *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium*. Liturgical Press, 2005. ISBN-13: 978-0-8146-5187-2

† These texts are found in Appendices of the course book.

Other articles available in *Canvas*.

Key Resource Documents

Catechism of the Catholic Church. 2nd ed. 1994. United States Conference of Catholic Bishops, www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Documents of the Second Vatican Council, especially *Lumen Gentium* (*The Dogmatic Constitution on the Church*), *Sacrosanctum Concilium* (*The Constitution on the Sacred Liturgy*) and *Gaudium et Spes* (*The Pastoral Constitution on the Church in the Modern World*). These texts are available online at www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

General Instruction of the Roman Missal. 17 March 2003. Vatican: The Holy See, www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html.

Official Roman Catholic Documents and Resources

Catechism of the Catholic Church. 2nd ed. 1994. United States Conference of Catholic Bishops, www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/index.cfm.

Flannery, Austin, ed. *Vatican Council II: Constitutions, Decrees, Declarations*. Rev. ed. with inclusive language, Dominican, 1996. ISBN-13: 978-1-871552-53-9

“Documents of the Second Vatican Council.” *Vatican: The Holy See*, www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

Origins. This is a documentary service of the Catholic News Service, an editorially independent and a financially self-sustaining division of the U.S. Conference of Catholic Bishops”; it provides the “complete texts of newsmaking documents.” www.originsonline.com/.

United States Conference of Catholic Bishops (USCCB). *Built of Living Stones: Art, Architecture, and Worship*. 16 Nov. 2000. PDF. *Roman Catholic Diocese of Altoona-Johnstown*, www.ajdiocese.org/sites/default/files/Built%20of%20Living%20Stones.pdf.

———. *Co-Workers in the Vineyard of the Lord*. Dec. 2005. United States Conference of Catholic Bishops, www.usccb.org/upload/co-workers-vineyard-lay-ecclesial-ministry-2005.pdf.

———. *Together in God’s Service: Toward a Theology of Ecclesial Lay Ministry*. United States Catholic Conference, 1998. ISBN-13: 978-1-57455-285-0

Additional Sources

* LIM recommends that Sponsoring Agencies purchase for the Loyola professional library the items listed under "Additional Resources" with an asterisk next to them. Other texts (those without asterisks) are suggested by the Institute and may be purchased at the Sponsoring Agency's discretion as resources allow.

† Indicates electronic books (e-books) that students may access online through Loyola University’s Monroe Library. Instructions on how to access these e-books

can be found in the section entitled “Suggested Loyola University Library Resources” at the end of this bibliography.

Reference Works Available as Ebooks

- † Beal, Timothy, ed. *The Oxford Encyclopedia of the Bible and the Arts*. Oxford UP, 2016. *Oxford Reference Database*. Monroe Library of Loyola U New Orleans.
- † Buckley, James Joseph. *The Blackwell Companion to Catholicism*. Blackwell, 2007. *Wiley Online Library*. Monroe Library of Loyola U New Orleans.
- † *The Cambridge Companion to Christian Doctrine*. Edited by Colin E. Gunton, Cambridge UP, 1997. *Cambridge Companions Online*. Monroe Library of Loyola U New Orleans.
- † *The Cambridge Companion to the Trinity*. Edited by Peter C. Phan, Cambridge UP, 2011. *Cambridge Companions Online*. Monroe Library of Loyola U New Orleans.
- † *The Cambridge Dictionary of Christian Theology*. Cambridge UP, 2011. *Literati Database*. Monroe Library of Loyola U New Orleans.

Church

- * Alberigo, Guiseppe. *A Brief History of Vatican II*. Orbis Books, 2006. ISBN-13: 978-1-57075-638-2.
- † *Cambridge Dictionary of Theology*. Cambridge UP, 2011. *Literati Database*. Monroe Library of Loyola U New Orleans.
- Duffy, Eamon. *Faith of Our Fathers: Reflections on Catholic Traditions*. Bloomsbury Academic, 2006. Continuum Icons. ISBN-13: 978-0-8264-7665-4
- † Esler, Philip Francis. *The Early Christian World*. Routledge, 2000. Vol. 1. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † ——. *The Early Christian World*. Routledge, 2000. Vol. 2. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Gaillardetz, Richard. *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful*. Liturgical Press, 2003. ISBN-13: 978-0-8146-2872-0
- * ——. *The Church in the Making*. Paulist Press, 2006. ISBN-13: 978-08091-4276-7

- . *Teaching with Authority: A Theology of Magisterium in the Church*. Liturgical Press, 1997. ISBN-13: 978-0-8146-5529-0
- Gaillardetz, Richard R., and Catherine E. Clifford. *Keys to the Council: Unlocking the Teaching of Vatican II*. Liturgical Press, 2012. ISBN 978-0-8146-3368-7
- † Gy, Pierre-Marie. *The Reception of Vatican II Liturgical Reforms in the Life of the Church*. Marquette UP, 2003. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Hahnenberg, Edward. *A Concise Guide to the Documents of Vatican II*. St. Anthony Messenger, 2007. ISBN-13: 978-86716-552-4
- * Harrington, Daniel. *The Church According to the New Testament: What the Wisdom and Witness of Early Christianity Teach Us Today*. Sheed & Ward, 2002. ISBN-13: 978-1-58051-111-7
- * Henn, William. *The Church: The People of God*. Continuum, 2004. ISBN-13: 978-0-8601-2368-2
- † Kienzle, Beverly Mayne. *Women Preachers and Prophets through Two Millennia of Christianity*. U of California P, 1998. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Lawler, Michael G., and Thomas J. Shanahan. *Church: A Spirited Communion*. Liturgical Press, 1995. ISBN-13: 978-0-8146-5821-5
- † Logan, F. Donald. *A History of the Church in the Middle Ages*. Routledge, 2002. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † MacMullen, Ramsay. *Voting about God in Early Church Councils*. Yale UP, 2006. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Macy, Gary. "The 'Invention' of Clergy and Laity in the Twelfth Century." *A Sacramental Life: A Festschrift Honoring Bernard Cooke*. Edited by Michael H. Barnes and William P. Roberts, Marquette UP, 2003, pp. 117-36. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- * ———. *Living Vatican II: The Twenty-first Council for the Twenty-first Century*. Paulist Press, 2006. ISBN-13: 978-08091-4290-3
- * O'Malley, John. *What Happened at Vatican II*. Belknap Press, 2010. ISBN-13: 978-0-674-04749-5

- † Principe, Walter H. *Faith, History, and Cultures: Stability and Change in Church Teachings*. Marquette UP, 1991. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- * Prusak, Bernard. *The Church Unfinished: Ecclesiology through the Centuries*. Paulist Press, 2004. ISBN-13: 978-08091-4286-6
- * Rausch, Thomas P. *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium*. Liturgical Press, 2005. ISBN-13: 978-0-8146-5187-2
- Sullivan, Francis. *From Apostles to Bishops: The Development of the Episcopacy in the Early Church*. Paulist Press, 2001. ISBN-13: 978-0-8091-0534-2
- Sullivan, Maureen. *101 Questions and Answers on Vatican II*. Paulist Press, 2003. ISBN-13: 978-0-8091-4133-3
- † White, Cynthia. *The Emergence of Christianity*. Greenwood Publishing, 2007. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Witherington, Ben. *Making a Meal of It: Rethinking the Theology of the Lord's Supper*. Baylor UP, 2007. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Zagano, Phyllis. *Women & Catholicism: Gender, Communion, and Authority*. Palgrave Macmillan, 2011. *ebook Collection*. Monroe Library of Loyola U New Orleans.

Sacraments

- † *Cambridge Dictionary of Christian Theology*. Cambridge UP, 2011. *Literati Database*. Monroe Library of Loyola U New Orleans.
- Chauvet, Louis-Marie. *The Sacraments: The Word of God at the Mercy of the Body*. Liturgical Press, 2001. ISBN-13: 978-0-8146-6143-7
- Fink, Peter, ed. *New Dictionary of Sacramental Worship*. Liturgical Press, 1990. ISBN-13: 978-0-8146-5788-1
- Goergen, Donald, and Ann Garrido, eds. *The Theology of Priesthood*. Liturgical Press, 2000. ISBN-13: 978-0-8146-5084-4
- * Irwin, Kevin. *101 Questions and Answers on the Mass*. Revised and updated ed., Paulist Press, 2012. ISBN-13: 978-08091-4779-3
- * ———. *Models of Eucharist*. Paulist Press, 2005. ISBN-13: 978-0-8091-4332-0

- * Kavanagh, Aidan. *The Shape of Baptism: The Rite of Christian Initiation*. 2nd ed., Liturgical Press, 1992. ISBN-13: 978-0-8146-6036-2
- † Lawler, Michael: "Marriage: Covenant and Sacrament." *A Sacramental Life: A Festschrift Honoring Bernard Cooke*. Edited by Michael H. Barnes and William P. Roberts, Marquette UP, 2003, pp. 137-56. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- * Martos, Joseph. *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church*. Liguori Publications, 2014. ISBN-13: 978-0-7648-245-17
- * ——. *The Sacraments: An Interdisciplinary and Interactive Study*. Michael Glazier, 2009. ISBN-13: 978-0-8146-5369-2
- * Morris, Thomas H. *The RCIA: Transforming the Church, A Resource for Pastoral Implementation*. Revised and updated ed., Paulist Press, 1998. ISBN-13: 978-08091-3758-9
- † Nichols, Ann Eljenholm. *Seeable Signs: The Iconography of the Seven Sacraments*. Woodbridge: Boydell Press, 1994. *EBSCOhost*. Monroe Library of Loyola U New Orleans.
- Schillebeeckx, Edward. *Christ the Sacrament of the Encounter with God*. Sheed & Ward, 1987. ISBN-13: 978-0-934134-72-9
- Vorgrimler, Herbert. *Sacramental Theology*. Translated by Linda M. Maloney, Liturgical Press, 1992. ISBN-13: 978-0-8146-1994-0

Liturgy

- † Ambrose, Glenn. *The Theology of Louis-Marie Chauvet*. Ashgate, 2011. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Bradshaw, Paul. *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy*. 2nd ed., Oxford UP, 2002. ISBN-13: 978-0-19-521-732-2
- † *Cambridge Dictionary of Christian Theology*. Cambridge UP, 2011. *Literati Database*. Monroe Library of Loyola U New Orleans..
- Chupungco, Anscar J., and Keith Pecklers. *What, Then, Is Liturgy? Musings and Memoir*. Pueblo Books, 2010. EAN-13: 978-0-8146-6239-7

- † “Church and Architecture in Liturgy.” *The Thames & Hudson Dictionary of the Italian Renaissance*. Thames & Hudson, 2006. *Literati Database*. Monroe Library of Loyola U New Orleans.
- † Duck, Ruth. *Finding Words for Worship*. 1st ed., Westminster John Knox, 1995. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † ——. *Praising God: The Trinity in Christian Worship*. 1st ed., Westminster John Knox, 1997. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Gy, Pierre-Marie. *The Reception of Vatican II Liturgical Reforms in the Life of the Church*. Marquette UP, 2003. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Johnson, Maxwell E., ed. *Sacraments and Worship: The Sources of Christian Theology*. Westminster John Knox, 2012. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Jones, Cheslyn, et al. *The Study of Liturgy*. Revised ed., Oxford UP, 1992. ISBN-13: 978-0-19-520-922-8
- † Lamb, Matthew L. and Matthew Levering. *Vatican II: Renewal within Tradition*. Oxford UP, 2008. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- † Leclercq, Jean. “The Poem of the Liturgy.” *Love of Learning and the Desire for God: A Study of Monastic Culture*. Fordham UP, 1982. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- Metzger, Marcel. *The History of the Liturgy: The Major Stages*. Translated by Madeleine Beaumont, Liturgical Press, 1997. ISBN-13: 978-0-8146-2433-3
- † Wainwright, Geoffrey. *Worship with One Accord: Where Liturgy and Ecumenism Embrace*. Oxford UP, 1997. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- White, James F. *A Brief History of Christian Worship*. Abingdon Press, 1993. ISBN-13: 978-0-6870-3414-7
- † Young, Robin Darling. *In Procession before the World: Martyrdom as Public Liturgy in Early Christianity*. Marquette, 2001. *eBook Collection*. Monroe Library of Loyola U New Orleans.

Ministry

- † Fleischer, Barbara J., and Gerald M. Fagin. "The Sacramentality of Friendship and Its Implications for Ministry." *A Sacramental Life: A Festschrift Honoring Bernard Cooke*. Edited by Michael H. Barnes and William P. Roberts, Marquette UP, 2003, pp. 231-52. *eBook Collection*. Monroe Library of Loyola U New Orleans.
- * Fox, Zeni. *Lay Ecclesial Ministry: Pathways to the Future*. Rowman and Littlefield, 2010. ISBN-13: 978-1-4422-0185-9
- * Hahnenberg, Edward. *Theology for Ministry*. Liturgical Press, 2014. ISBN-13: 978-0-8146-3521-6
- * O'Meara, Thomas Franklin. *Theology of Ministry*. Completely rev. ed., Paulist Press, 1999. ISBN-13: 978-0-8091-3856-2.

Web Sites of Interest

Digital Scriptorium. vm136.lib.berkeley.edu/BANC/digitalscriptorium/. Images of medieval and renaissance manuscripts.

Early Christian Writings. www.earlychristianwritings.com/index.html.

The Ecole Initiative. University of Evansville, ecole.evansville.edu/. This website is hosted by the University of Evansville and offers a glossary containing background on key figures and events in the life of the early church as well as many early church documents listed alphabetically.

Guardini, Romano. *The Spirit of the Liturgy*. Translated by Ada Lane, Sheed & Ward, 1918. EWTN Global Catholic Network, www.ewtn.com/library/LITURGY/SPRLIT.TXT.

Hippolytus of Rome. *The Apostolic Tradition of Hippolytus of Rome*. www.bombaxo.com/hippolytus.html.

Internet Ancient History Sourcebook: Christian Origins. 1998-2014. Fordham University, www.fordham.edu/Halsall/ancient/asbook11.asp.

Liturgy and Liturgical Resources from the Order of St. Benedict. 1995-2012. www.osb.org/liturgy/.

Liturgy of the Hours. Universalis. 1996-2013. www.universalis.com/.

Notre Dame Center for Liturgy. 2015. University of Notre Dame, liturgy.nd.edu/.

The Pilgrimage of Etheria. Edited and translated by M.L. McClure and C. L. Feltoe, Society for Promoting Christian Knowledge, 1919. *Christian Classics Ethereal Library*, www.ccel.org/m/mcclure/etheria/etheria.htm.

United States Conference of Catholic Bishops. www.usccb.org/.

The Vatican. w2.vatican.va/content/vatican/en.html. This website includes the full text of many papal documents as well as *The Catechism*, Vatican II documents, and the *Code of Canon Law*.

Suggested Loyola University Library Resources

At the homepage of Loyola's [Monroe Library](#), you can access Loyola's computerized library card catalog and electronic databases and learn more about [Distance Learning Services](#). Visit the [Research Tutorials](#) page for assistance with how to use all the library resources available to you.

Research Guide

The Monroe Library has a [Research Guide](#) with resources tailored to this course. It contains links to electronic books, databases, and websites that may be helpful to you in completing your papers: researchguides.loyno.edu/lim_g722.

Services

Getting Help

Various aids are available on the library's Get Help page library.loyno.edu/help/. They include the following:

Video tutorials guide you with general research, subject specific research, and technology help; scroll to the bottom of the page to access links to the various materials available to you.

Assistance via Email: email questions to the Outreach Librarians at libref@loyno.edu; when emailing, be sure to indicate that you are a LIM student; be sure to indicate if you are an online, extension, or on-campus student.

Monroe Library Chat service allows you to chat with a librarian. Click on the link; if the chat box does not appear, no librarian is available to chat.

Receiving Materials through ILLiad (Interlibrary Loan), Mail, and Electronically

You may request books or articles that are held in Loyola's collections through interlibrary loan (ILLiad). The length of time required to obtain materials through ILL varies considerably, although most information will arrive at Loyola within 2-6 weeks. This service may also be available through local public libraries. To find out more, go to the [Interlibrary Loan Services](#) page.

Finding Books and E-Books

The online catalog is where you may locate books, videos, and other resources you may check out through interlibrary loan. The online catalog does not require a password for off-campus use. To search the catalog, go to the library's [homepage](#) and look for the search box; tabs allow you to select the type of material you want to find. After typing in your search term(s), click on the "Go" button. The results of your search will appear on a new screen. To find ebooks, identified on this bibliography by the † symbol, search the [eBook Collection](#) found in the alphabetical list of databases.

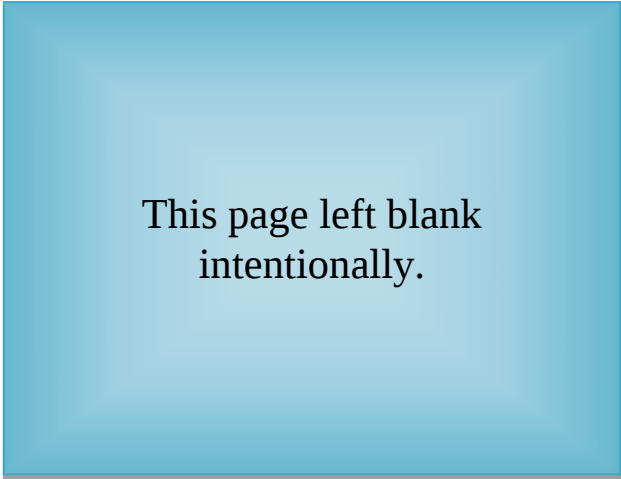
Finding Articles in Databases

Databases provide abstracts or even the full text of articles. A list of the databases that would be particularly helpful for this course is found on the course's online [Research Guide](#); access them by clicking on the name of the database you wish to search, or you can select databases from the [alphabetical listing](#). When you try to enter a database, you will be asked for a username and password; see below for a detailed explanation.

Loyola Username and Password

Locate your username by looking yourself up by typing your last name in the "Student" box on the Loyola search page at www.loyno.edu/search/, or you can find it in the "Personal Info" section of your LORA account. Your login is the first part of your e-mail address and your password is your e-mail password. (For example, if your email address is stiggy@loyno.edu, your username is stiggy.) Passwords follow a default pattern. The password pattern will be 6 characters long with the first 2 characters being the first 2 characters of your First Name and the last 4 characters being the last 4 digits of your SSN. For example, Mary Smith with the SSN xxx-xx-3456 will have the password ma3456. If you haven't changed your password, it should still be set at the default.

Appendix A:
Forms for Learning Session Projects



This page left blank
intentionally.

Form A
Guide for Interview with Ordained Minister

The following guide is an outline to be used as you interview an ordained minister from a Christian denomination different from your own. Part A of the interview will be discussed in Session Four and Part B will be used in Session Seven. In addition to conducting the interview, plan to visit a Sunday worship service to understand better some of the ways that the church you are learning about celebrates and sustains its people.

Name of Church:

Denomination:

Number of Members:

Key Observations about Sunday Worship Service:

Part A: Liturgy and Ministry

1. How is the term “liturgy” understood in this church/denomination?
2. What is the role and purpose of liturgy in the life of the community?
3. Who may become an ordained minister? (Single women? Married men? etc.)
4. How is the ministry candidate selected, educated, and ordained for ministry?
5. How does the congregation understand its mission and ministry?

6. How is the congregation organized to fulfill its mission and ministry?
7. Are there people engaged in full time/salaried ministry who are not ordained? (If yes, what kinds of ministry do they do?)
8. What responsibility do lay people have for liturgical ministry? For other ministries?

Part B: Initiation into the Christian Community

1. What is required of a member who wants to become a Christian in your denomination?
2. How are new members prepared for entry into the Christian community?
3. Who prepares and educates the new members?
4. What is your baptismal service like (or how are new members initiated into the community)?
5. How are members from other Christian denominations brought into the community?
6. How are members of your denomination who want to join your local congregation brought into your community?

Form B
Guide for Interview with a Lay Person

The following is a guide to help you interview a lay person who is actively involved in a Christian denomination different from your own. Part A on ministry will be discussed in Session Four; Part B on initiation to the community will be discussed in Session Seven.

Name of Church:

Denomination:

Number of Members

Part A: Liturgy and Ministry

1. How is the term “liturgy” understood in your church?

2. What is the role and purpose of liturgy?

3. What is the role of the lay person in liturgy and in the life of the local church?

4. How do lay persons participate in discerning or selecting a minister for ordination or leadership?

5. In what ways do you participate in your church life?

Part B: Initiation into the Christian Community

1. What is required of a member who wants to become a Christian in your denomination?

2. How are new members prepared for entry into the Christian community?

3. Who prepares and educates the new members?

4. What is your baptismal service like (or how are new members initiated into the community)?

5. How are members from other Christian denominations brought into the community?

6. How are members of your denomination who want to join your local congregation brought into your community?

Appendix B:

Peer Feedback Forms



This page left blank
intentionally.

Church, Sacraments, and Ministry

Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry

Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry

Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry

Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

•

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

•

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

.

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

Church, Sacraments, and Ministry
Peer Feedback to Student Facilitator

Name of Student Facilitator:

Date:

Your Name:

Session Number:

Directions: Please complete this form to give feedback to the student facilitator of each session. The form should be given to the person by the end of the session. Please respond to each of the items listed below with *descriptions* of what you observed rather than evaluative words or statements.

A. Facilitator's use of questions and comments to stimulate and deepen discussion:

B. Facilitator's clarification of points made or areas of the discussion that needed more connection and clarification:

C. Facilitator's participation as a co-participant in the group, using "I" statements:

D. Facilitator's assistance in helping the group make smooth transitions to new topics:

•

E. Facilitator's guidance in helping the group stay close to the topic at hand:

F. What I found especially helpful for the group discussion was . . .

G. It would have been more helpful if . . .

Other Comments:

This page left blank
intentionally.



LOYOLA
UNIVERSITY
NEW ORLEANS