

Theology Academic Guide



Recoletos School of Theology
81 Aondras St. Miranila Homes, Congressional Ave., Ext.
Quezon city, Philippines

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Rector's Message

I reviewed this Manual with the Rule of St. Augustine and his other works at the back of my mind. I remembered particularly how the Rule, the Sacred Scripture miniaturized by the Saint to serve as mirror, *tamquam speculo*, to be used by the monks as their guide and companion in the absence of Augustine. He was made priest and separated from the monastery. I thought the "Manual" would do something similar. In the absence of their mentors and formators, the document intends to accompany the students. The Rule helped the monk evaluate their progress in oneness of heart and mind intent upon God; it provided them ways to realize said vision. The "Manual" I hope, lead the students to know, love and use their theological studies to build their love of God and neighbor.

I do not wish to force a relationship between the Rule and the recently crafted "Theology Student Manual". But my reading of the Student Manual, colored as it was by my knowledge of the Rule, made me see some parallels. The *Regula*, brief as it is, is likened to a manual.

I see, for example, that the Introduction part of the Student Manual—the *narratio* ("Our Story"), the "Vision, Mission and the Core Values"—provides the students the purpose and direction of their stay at RST. I remember how the monks asked Augustine for guidelines in order to continue with the purpose of the monastery that he established. Chapter One of the Rule shows the why of the brothers' coming together, the group's what for as well as the whereto. In Article I, on the "Administrative Board and Chapter," I was reminded of one of the main concerns of

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Augustine: relationship between head and body, of unity in diversity, of the need to think *Christus Totus* even in matters of governance and collaboration. Article II that details the “Academic Guidelines” can correspond to Augustine’s *De ordine* and his understanding of *Studium* that is developed in a progressive order (*De ordine*, 2, 5, 17 PL 32, 1002)... “within which the soul grows, and for this harmonic ascent, all the resources offered by the internal and external world... are utilized” (Cf. *De quant. an.* 19, 33 PL 32, 1054). Article III on “Student Discipline and Activities,” reminds me of Chapters 2 - 7 of the *Rule* and of *ordo amoris*. In here the Bishop enumerates concrete ascetical exercises needed by those who desire to “live free under God’s grace, become lovers of spiritual beauty... so they can spread about the fragrance of Christ” (*Rule*, Chapter 8). All this appears to result in Article IV, on the “Outreach Program”, as fruit of the RST pedagogy.

The reflection on the relationship between the Rule and the Student Manual is not the most important. What is important is for students to discover how love serves as the moving force behind each provision found in the booklet. This too is the gist of Augustine’s Rule, the love of God and neighbor expressed in form of provision: the father chastizes the son. In some way, this is what we wish to say to our students: we love you, that is why we provide direction and set of rules for you to follow! We hope that by these provisions you discover the beauty of Augustine’s *otium sanctum*—the inner life, the essential element of our Augustinian monastic tradition, that also embraces the apostolate of the harmonious search for the truth and its fullest possible sharing in the service of the Church (Cf. *De Civ. Dei* 19, 19 PL 41, 648; *Ep.* 220, 3 PL 33, 993; *OAR Const.* 27).

And that inner life is in you, in your community and around you.

Fr. Lauro V. Larlar, OAR

Our Story

The Recoletos School of Theology, located at 81 Alondras Street, Mira-Nila Homes, Congressional Avenue Extension, Quezon City, is the theological formative arm of Recoletos Formation Center. As a theological center it offers a rigorous ecclesiastical curriculum in Bachelor of Arts in Sacred Theology affiliated with the University of Santo Tomas (UST) and a civil degree of Master of Arts in Theology (MAT) recognized by the Commission on Higher Education (CHED). It is owned and operated by the friars of the Order of Augustinian Recollects, Province of St. Ezekiel Moreno.

Both RFC and RST trace their beginnings from the early eighties following an increase in the number of Augustinian Recollect vocations in the Philippines. After finishing their college degree and novitiate, Recollects were sent to Marcilla, Spain for theological studies. The desire to form Augustinian Recollect religious and priests within the cultural context in which they would exercise their apostolate increased; and this led to the erection of a theological house in the Philippines dedicated to the formation of Filipino Recollects. This was given a go signal by Most Rev. Javier Ruiz Pascual OAR the Augustinian Recollect Prior General. Initially, the theological seminary would be patterned after the experience of the Mother Province—the Province of San Nicolas de Tolentino. The seminary, which was eventually named as Recoletos Formation Center, was solemnly blessed and inaugurated by Fr. Jose Antonio Calvo, OAR on

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December 5, 1985. The first rector—Fr. Emeterio Buñao, OAR, together with Fr. Hubert Decena, OAR, as Dean of Studies and other members of the community—administered the formation program and theological training of future Recollect religious and priests. The same seminary housed the Novitiate program from 1985-1987.

In 1985, due to insufficient number of professors, RFC entered into partnership with St. Vincent School of Theology an affiliate of Adamson University for the degree of Master of Arts in Theology. Two years after, in 1987, the school entered into a partnership with the Institute of Graduate Studies (IGS) of San Sebastian College Recoletos of Manila. In 1995, with the gradual increase of Recollect and non-Recollect theology professors, the seminary became an affiliate of the Royal and Pontifical University of Santo Tomas, Manila for the Bachelor of Arts degree in Sacred Theology program. In 2001, the name Recoletos School of Theology (RST) became the official title of the academic department of RFC and by September 6, 2012, CHED granted the recognition of RST theology program with majors in Systematic Theology and Church History.

Following the curriculum design of the Ecclesiastical Faculty of UST, to which RST is affiliated, RST shifted to a three-year curriculum program beginning school year 2011—2012 to achieve the Bachelor and Masters of Arts degrees in Theology. In May 2015, the school witnessed her first batch of graduates who underwent the three-year academic program. In 2014, the school also gained permission from CHED to admit students from other nationalities.

Today, RST is committed to be a comprehensive ecclesiastical and a civil institution of higher learning. The school continues to be the center for theological and religious formation of the Order of Augustinian Recollects of the Province of St. Ezekiel Moreno in the Philippines. The school is served by the Bulwagang Recoletos, a two-storey

building, housing the St. Augustine Library, Audio Visual Room with 120 sitting capacity, Museo Recoleta, Archivo Recoleta, Conservation Laboratory and function halls. It also boasts of a pool of professors from different religious congregations and dioceses which adds to its regular team of Recollect professors.

Through the years the school also accepted different Orders, Congregations such as the, Congregation of the Sons of the Immaculate Conception (CFIC), Emmanuel Servants of the Holy Trinity (ESHT), Congregation of the Servants of Charity (SC), Order of St. Augustine, (OSA) (The Province of Sto. Niño de Cebu, Filipinas), The Oblates of the Virgin Mary (OMV), Priests of the Sacred Heart (SCJ), the Dominican Missionaries for the Deaf Apostolate (OP Miss.) and the Pastoral Assistance Community Education Mission (PACEM) missionaries.

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Vision

A theological center for communion, research,
and faith experience

Mission

To foster theological dialogue, academic excellence,
and social involvement

Core Values

Caritas, Scientia, et Sapientia

Article I

RST Administrative Board and Chapter

Sec 1. Administrative Bodies

The Board of Trustees

The members of the Board of Trustees hold the office for a period of three years. The ten-membership composition of the BOT are the following: (a) Prior Provincial, (b) President of the Secretariat of Formation and Vocation Promotion, (c) Provincial Procurator, (d) Rector of RFC, (e) Director For Finance and Property, (f) Dean of Studies and Welfare, (g) Director for Records, and (h) Director for AR Spirituality and Heritage, (i) 2 RST Professors

The Board of Trustees, the highest administrative body of the incorporation, has the following responsibilities: (a) Determines the fundamental policies of RST; (b) Oversees and approves the immediate and long term plans for the improvement of the institution (academic programs, organizational structure, physical developments, extension programs, among others); (c) Receives and evaluates the annual report from the officers of the School Chapter; (d) Approves the annual budget of the institution; (e) Ensures the implementation of the Vision-Mission, Goals and Objectives of the institution; (f) Discharges such other functions and responsibilities that are deemed necessary in consonance to the by-laws of the Corporation.

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School Chapter

The School chapter is the implementing body of the Board of Trustees. It manages the day-to-day operations of RST. It has a set of officers to make sure that programs are consistently updated and innovated, processes and procedures are continuously reviewed, and standards of excellence are generally achieved.

The offices administering the institution are the following: President, Dean of Studies and Welfare, Director for Research and Development, Director for Records, and Promotion, Director for St. Augustine Library, Director for Finance and Property, Director for Augustinian Studies and Spirituality and Recollect Heritage. Recollect Professors also form part of the School Chapter. They are elected to the office for a period of three years.

The School chapter performs the following functions:

- (a) Creates and Implements the development programs and plans (five-year development program and annual projects and plans) for RST;
- (b) Constantly reviews the major policies and administrative matters to improve institutional services, Addresses day-to-day concerns related to operation and services of RST;
- (c) Conducts regular meetings to evaluate and address problems arising from institutional services;
- (d) Ensures camaraderie and cooperation among personnel, staff, students, and administration;
- (e) Creates committees when necessary to address issues and concerns pertaining to institutional services.

Sec 2. Administrative Offices

President of the BOT

The Prior Provincial by virtue of his office is the President of the Board of Trustees of RST, Inc. As

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president of the corporation he performs the following functions: (a) Presides over the annual BOT meetings; (b) Receives reports from the President of RST; (c) Approves the five-year development plans and programs as well as the annual operations plans and projects; (d) Approves the Annual operational budget of the institution, Determines and confirms the officers for the operation of RST.

Vice President of the BOT

The Provincial Councilor for Formation and Vocation Promotion automatically is the Vice President of the BOT. This allows him to align all programs of the RST with other stages of formation of the Province. Likewise, in the absence of the President, he conducts the annual BOT meeting.

Secretary of the BOT

The Secretary of the BOT takes the minutes of the BOT meetings, reports to the president the major decisions and discussions of the meeting, and prepares the annual reportorial requirements for submission to SEC and CHED.

Treasurer of the BOT

The Provincial Procurator is the Treasurer of the BOT. He examines the annual operational budget makes comments, revisions, and recommendations prior to its approval and implementation.

Rector of RST

The Rector of RFC is the head of the RST School Chapter. Subsumed to the office of the Rector are administrative and human resource responsibilities (cf. Administrative and Personnel Manual).

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Dean of Studies and Welfare

Included among the functions and responsibilities of the Dean are matters pertaining to curricular and extra-curricular welfare of students and out-reach program. In the absence of the Rector, he takes over the responsibilities of the said office.

Director for Records and Promotion

The Director takes on the responsibilities of the Registrar; also included in his functions are those related to IT services, alumni organization, and the promotion.

Director for Research, Publication, and Planning

The Director performs three related functions. He consolidates all research endeavors, performs the publication works for RST, and helps in the conduct of planning and development of the institution.

Director for Finance and Property

The Director for finance and property performs an ancillary yet very important service for the institution. He is responsible for the budget and finance of the institution as well as the administration of institutional properties.

Director for the Institute of Augustinian Studies and Recollect Spirituality and Heritage

The Director ventures into the establishing and spread of Augustinian Studies and Recollect Spirituality and Heritage; at the same time, he develops programs for Augustinian Recollect Spirituality and Charism applying these to the various apostolates (education, ministerial, formation, and mission) of the Province of St. Ezekiel Moreno.

Director of St. Augustine Library

The St. Augustine Library is a very important feature of the RST. The Director's primary concern is to keep its collection updated and its processes and procedures responsive to the growing needs of the theology students and faculty members.

Sec 3: Committees

For the smooth operations of the school, certain committees are necessary to help in the preparation, planning, and implementation of academic and non-academic activities. Committee decisions are recommendatory in nature. It is the School Chapter that gives the final approval for implementation of all resolutions emanating from the committee reports. The following are the committees to be formed preferably at the beginning of the triennium.

Enrolment Committee

This is to be headed by the Director for Records and Promotion. The Committee is tasked to handle the requirements and the process and procedure of enrolment of new theology students.

Ranking Committee

The President of RST heads this Committee. It evaluates the credentials of the RST professors, personnel, and staff applying the rubrics of the ranking instrument so as to determine promotion of ranks among RST Professors and Personnel. Its findings are to be approved by the BOT. If approved, the ranking of faculty and personnel becomes one of the important basis for salary scale and increase.

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Graduation and Awards Committee

The Director for Records heads this committee. He works in close collaboration with the Dean of Studies and Welfare. Generally, this committee determines those who among the graduating students have complied with all or in reasonable time will be able to comply with all the requirements for graduation as determined by the manuals of RST. It also identifies students who are deserving of special recognitions during the commencement exercises.

Foundation Day Committee

The Dean for Studies and Student Welfare heads this committee. The committee is primarily tasked to prepare the program for the celebration of the foundation day festivities. The same committee may also implement the intramurals as part of the foundation day activities.

Grievance Committee

The office of the President performing the functions of Human Resource is the head of this committee. However, he may delegate this function to any office. The composition of the membership of this committee is dependent on the involved parties. Generally, the heads of the involved parties form part of the committee.

Curriculum Management and Development Committee

The Dean of Studies heads this committee. Its primary task is to craft and implement a manual on Curriculum Planning and Review. It also belongs to its responsibility to review the curricular offerings of the Institution and to propose new course offerings as response to the needs of the local church.

Article II

Academic Guidelines

Sec 1. Program Offerings

As an Affiliate of the Ecclesiastical Faculty of the University of Santo Tomas

The Recoletos School of theology, as an affiliate of the Royal and Pontifical University of Sto. Tomas, offers a Bachelor's degree in Sacred Theology (BST). This is a three-year or six-semester degree program. To obtain this degree, candidates are to complete a total of 134 units of theological studies and 9 seminar courses. At the end of the academic program, candidates to the degree are to pass a comprehensive examination covering the major branches of theology i.e. Scriptures, Church History and Patrology, Canon Law, Dogmatic Theology, Moral Theology, and Pastoral Theology and Liturgy (cf. Appendix 3).

As a CHEd Recognized HEI

As an institution recognized by the Commission on Higher Education (CHED), the school offers a Master of Arts degree in Theology (MAT) with specializations in Church History and Systematic Theology (cf. Appendix–RST curricular Offerings).

The Master's Degree is obtained by fulfilling forty-eight units of theological courses. These are divided into

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nine (9) units of Basic Courses, six (6) units of core courses, six (6) units of language courses, twenty one (21) units of major courses and six (6) units of Terminal Paper Requirement. The choice of the area of specialization is determined by the nature of the major courses taken as well as the topic for the Terminal Paper Writing (cf. Appendices 5 & 6).

The Terminal Paper Writing Course may be fulfilled via a thesis program or a non-thesis program. For those taking the non thesis route, they may fulfill the Terminal Paper requirement by any of the three possibilities: Translation of a Church document, Two major term papers, or a Ministry Program (cf. *Writing Theology: A Research Manual of the Recoletos School of Theology*, 2017).

Sec 2. Admission Requirements

Basic Requirements

RST admits future members of the clergy and candidates to religious life and of pious organizations. It is also open to lay persons, provided they meet the required qualifications stated in *Sapientia Christiana*, Art. 31 and RST Statutes. The following are the requisites for admittance to the RST:

- A written permission from respective Ordinary or Superior or a certification of good moral character for laypersons,
- Completed the degree of Bachelor of Arts major in Philosophy, or any Bachelor's degree with 28 units in Philosophy,
- Proficiency with the English language both orally and in writing and basic knowledge of Latin,
- Valid credentials testifying previous studies including training in philosophy,

- The following documents:
- Certificate of Good Moral character and/or Honorable Dismissal (Certificate for Valid Transfer) from the previous school;
 - Official Transcript of Records;
 - One (1) colored passport size, recent photo
 - Forms from the Dean's Office;
 - Application Form
 - Referral Form: One (1) for current (immediate) superior
 - Personal Data Sheet
 - Entrance examination normally composed of the Mental Ability Test, English Test, Latin Test, and Essay Test (n.b. Other items may be added depending on the recommendation of the Enrolment Committee).

International Students

International students are subject to the rules and regulations of the Bureau of Immigration and the Commission on Higher Education. International students on student visas must register for subjects to earn credit and grades.

To allow sufficient time to process applications, international applicants applying from abroad are strongly advised to submit the required forms and documents at least six months before the beginning of the semester or term in which they intend to start studies.

Once admitted, international students on student visas are required to submit the following to the Dean's Office at least two weeks before the start of registration: For Philippine-born aliens and those with permanent resident status an Alien Certificate of Registration (ACR) issued by the Bureau of Immigration; For other international students,

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they are to submit their passport, visa, ACR, and Certificate of Residence for Temporary Students (CRTS) valid for the semester of enrolment; Holders of non-student visas valid for enrolment in the Philippines also have to submit the required admission documents to the Dean's Office at least two weeks before the start of registration.

If these documents are not written in English, an official translation is to be furnished together with a copy of the original records. Translations may be certified at the Philippine Embassy located in the applicant's country or by a responsible academic official of RST. The Transcript of Records must indicate all subjects taken and the grades earned for each. The grading system must also be clearly stated in the Transcript of Records.

Sec 3. Enrolment

On the scheduled days for enrolment, students are to fill out the enrolment form. Data that are of primary importance include the following: updated Personal Information, Curricular offering data i.e. courses, schedule of classes and number of units to be taken. Subject encoding will be done by the registrar's office.

Students pursuing SThB program may likewise opt to pursue MAT degree. They are to indicate during enrolment which major tract (Church History or Systematic Theology) and which program (thesis or non-thesis) they would prefer. Change of program will only be valid within the first year of the curricular offering.

As a proof of being officially enrolled, the student is to acquire the study load. This can only be taken after having paid the required enrolment and other fees specified. The break down and schedule of payment are listed in the study load.

Transferees

Transferees to RST have to submit the official Transcript of Records from the previously attended school of theology to the office of the Dean of Studies for the evaluation of credits provided that they are not dishonorably dismissed or have academic failing marks.

Basis for the crediting of previously taken subjects are the descriptive title, course coverage and number of units. The number of units of the subject to be credited must be equal or greater than the number of units offered at RST.

The maximum limit of units for subjects to be credited is thirty percent (30 %) of the total number of academic units (excluding thesis) required for the degree at RST. Subject crediting is only applied on the first term upon enrolment of the transferee.

Transferees from UST's Ecclesiastical Faculty and other Theology Schools with failures are automatically excluded from RST.

On Cross-Enrolment

Students from other theological centers may enroll at RST provided that such course is offered on the specific term. It is the office of the Dean of Studies that approves cross enrollees.

Adding or Changing of Subjects

By rule, subjects are to be taken according to the curricular schedule. However, students may add or change their subject provided there is no conflict of schedule, the course desired is available during the term of enrolment, and there is permission and approval from the office of the Dean of Studies.

Adding or changing of subjects has to be effected

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by the filling out of the required form from the office of the Dean. After the requisites are completed, the form is to be forwarded to the office of the registrar for encoding or subject change execution. Adding and changing are no longer allowed after the first week of the formal beginning of classes.

Dropping of Subject Courses

Dropping of some course subjects may be effected only before the scheduled preliminary examinations. This is to be done formally through the accomplishment of the required form at the Registrar's office.

Dropping of all course subjects may be entertained any time before the final examinations provided that this is properly communicated to the office of the Registrar. In such a case the no-refund policy is applied. The student gets the "WP" (Withdrawal with Permission).

Dropping of courses outside the conditions above merits a mark of "WF" (without permission) which is equivalent to a grade of 5.00.

A student, whose absence from classes amounts to more than twenty percent (20%) of the total number of hours prescribed for the enrolled subject, is considered dropped due to absences and merits a grade of 5.00.

Refunds

Refunds due to withdrawal or dropping of enrolled courses are subject to the following conditions and percentages: 100 % if done prior to the start of the term, 90 % if within the first week of classes, and 80 % within the second week of classes after the beginning of the term. Beyond the stipulated period the no-refund policy applies.

Sec 4. Student Status

Classification of Students

Student classification is based on the nature of their engagement with the institution. These are classified accordingly: (a) Ordinary students are those who pursue courses for the purpose of obtaining a degree; (b) Extraordinary students are those who pursue courses in order to meet the requirements of the ecclesiastical degree; (c) Special students refer to those who take up individual subjects, either main or auxiliary, for their own advancement and without the intention of working for academic degrees; (d) Auditors are those whose who attend classes in individual subject or courses without obtaining credit.

Residency

Program residency refers to the number of years a student needs to complete his degree program. Program residency is reckoned from the date of admission to RST up to graduation.

Residency period extends to four (4) years to complete the academic program. Beyond the program residency, one is required to take penalty course for every semester of extension (plus the Terminal Paper Writing subject) for a maximum period of two (2) years. Courses to be taken during these years of extension are those that are related to the Terminal Paper Writing subject.

A student maybe allowed a maximum of six (6) years to complete a degree. Beyond the six-year maximum residency years, the student will have to repeat the entire program. It is the responsibility of the student to monitor the status of his eligibility. No prior notice from RST is needed.

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Retention

A student who gets a grade lower than 3.0 is on probationary status. He is given a chance to re-enroll the same course one last chance.

A student who accumulates two failing marks from any subject, irrespective of equivalent number of units, automatically drops out from the SThB program. However, he may pursue a certificate program issued by RST in view of ordination.

To qualify for the MAT programs, a student is to maintain an average grade of 2.50 per semester, and no grade lower than 2.50.

Probationary Status

Any student who gets a grade below 3.00 is automatically in a probationary status. The probationary status may extend up to three semesters without prejudice to the previously mentioned retention policy.

It is hoped that students are able to comply with all the academic requirements within the given curricular framework.

Leave of Absence

In meritorious cases, a “Leave of Absence” or (LOA) may be filed. To be granted a LOA, the student concerned must submit or file a formal Leave of Absence with the Dean indicating the length of the LOA. If and when duly approved, the period for the leave of absence is excluded from the reckoning of the prescriptive period required for the degree being pursued by the student filer of the LOA. A maximum of 2 LOAs is allowed for the whole duration of the program.

Students who expect not to register for a semester should file a leave of absence that must be approved by the Dean and while on leave, he cannot enroll in another school for the purpose of pursuing another civil degree program.

Leave of Absence does not substitute for Official Withdrawal from courses. To withdraw from courses, the student should apply for a load revision, not for a leave of absence.

Returnees

Returnees are students who have not enrolled for one or more semester due to the filing of Leave of Absence (LOA) or those who applied for transfer of credentials. Not included are those dismissed by RST for reasons stipulated in the Retention Policies and Probationary Status Policy.

Students who filed for transfer of clearance for another institution but did not pursue the said intention are to surrender the transfer credentials to the Registrar's Office to reactivate their enrolment status. Those who transferred to another school and earned credit units shall be considered new students.

All student returnees are required to seek clearance from the Dean to verify their records of misconduct/misbehavior before they will be allowed to re-enroll.

Student returnees who seek re-admission beyond the maximum residency period may in meritorious cases be granted extension not exceeding one academic year at a time. Not more than two extensions shall be granted provided the student takes additional units as prescribed.

Student returnees who seek re-admission to the RST after six (6) years or more shall be required to take all the subjects prescribed in their program of study.

Sec. 5 Course and Classroom Policies

Student Load

The study load and sequence of subjects of students shall be in accordance with the approved curriculum. Reasonable exemptions may be permitted in individual cases taking into account the best interest of the student and the objectives of RST.

The regular load of students shall be based on the prescribed load for a particular semester of a year level as indicated in the approved curriculum. Students are to take the pre-requisite courses prior to the advanced courses otherwise the advanced courses shall not be given credit regardless of their performance.

Students may be allowed to enroll simultaneously in one pre-requisite and advanced course or subject under the following conditions: (a) If the pre-requisite is a repeated subject; (b) If the student has a good academic standing or without failure during the preceding term; or (c) if the student is graduating at the end of academic year.

Students with good academic standing may be allowed to take an overload of 3-6 units beyond their regular semestral load but not exceeding 30 units on the following conditions: (a) has no failure grade in the previous semesters, (b) a candidate for graduation at the end of the academic year

Students who are placed on probation because of low RST Admission Test scores may still be allowed to enroll on full load or less than the regular load upon the evaluation and approval of the Dean.

Attendance and Class Absences

Prompt and regular attendance in all class sessions is required throughout the semester.

Students render themselves ineligible for a passing grade in a given course for the semester if they are absent from class for more than 20 % of the prescribed number of class hours of the particular subject. The student gets a rate of 5.00.

A grace period extending up to fifteen (15) minutes from the beginning of class period is allowed to give ample time for students to arrive at the classroom.

A student is considered late or tardy and receives a half-absence if he arrives in class beyond the fifteen (15) minute grace period. He still is allowed to attend the class session.

A student is considered absent from class if he arrives thirty (30) minutes after the beginning of the class session. However, he can be allowed to attend the class session and discussion with permission from the professor.

Members of the faculty are expected to begin their classes promptly. However, unavoidable circumstances may cause them to be late for class. In such cases, the following guidelines are to be observed: for 90 to 180 minute classes, the grace period may be extended up to 30 minutes. Students may be marked absent by a professor if they leave their classes earlier than the prescribed time.

Examinations

The institution calendars two major examinations every semester. These are preliminary and final examinations. Depending on the program of individual professors, the final examinations make take the form of oral or written or both, or a paper requirement.

If and when a student is not able to take any of the scheduled examination, a special examination for Midterms or Finals can be secured only within the week immediately following the regular examination schedule upon presentation

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to the concerned professor of Special Examination Form issued by the Dean.

A student who fails to take the special examination within one (1) week after the schedule automatically gets a grade of 50% for the said examination.

Outside of the aforementioned time schedule, no official examinations shall be allowed unless permitted by the Dean. Examination for academic degrees needs the approval from the Dean of Studies.

Missed Quizzes. A student who misses a quiz automatically obtains a raw score of zero. Make up quiz is not allowed.

Ordinary students must successfully pass the final examinations in all subjects before being admitted to the comprehensive examinations for academic degrees.

Any student who either voluntarily leaves or is advised to leave by his local Ordinary or Superior or Prior is also considered dropped from the institution.

Sec. 6 Grading System

As an affiliate school of the University of Santo Tomas, RST follows UST's Numerical five-point grading system. To receive credit for a course, the student must pass the scheduled examinations and/or must have satisfactorily complied with all the requirements of the said subject. As per policy, all academic requirements for purposes of grades must be completed and submitted on time before the close of each semester.

A student who fails to take the examination (written or oral) in any course on the scheduled date must arrange for special examination with the professor concerned. If the student fails to take the special examination scheduled for

this purpose or after a lapse of one semester, the students gets a failing grade (5.00).

The following is the grade point description used by RST:

1.00	96 - 100	Excellent
1.25	94 - 95	Very Good
1.50	92 - 93	
1.75	89 - 91	Good
2.00	87 - 88	
2.25	84 - 86	
2.50	82 - 83	Fair
2.75	79 - 81	
3.00	75 - 78	Pass
5.00		Failure

Other Ratings

- FA = Failed due to absences
- WF = Withdrew without permission (Failed)
- WP = Withdrew with permission
- NFE = No Final Examination
- Passed = Passing mark given to seminar courses
- Failed = Failing mark given to seminar courses

The Semestral Grade Point Average (SGPA) refers to the weighted average of grades in all academic courses taken in a given semester, whereas the Cumulative GPA (CGPA) refers to the weighted average of grades in all academic courses from the first term in which the student was enrolled up to the semester just finished.

Only grades in courses taken at RST shall be included in the computation of the cumulative GPA. Any

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and all grades obtained in academic courses are included in the computation of the semester and cumulative GPA for as long as such grades have been obtained at RST.

The GPA is obtained through the following procedure:

(a) Multiply the credit for each course by the corresponding grade points merited in each course to get the honor points, (b) Add all the honor points to get the total; and (c) Divide the total honor points by the total number of credit units during the semester. Indices are computed to four decimal places rounded off to three.

Before the start of classes, all faculty members must determine the performance standards and the weight assigned to each standard in grading that course. The faculty must disclose to the students his grading system (i.e., performance standards and respective weights assigned) at the beginning of the semester.

Rules on Submission of Grades and Resolution of No Final Examination (NFE) Marks

Students are enjoined to periodically check with the Registrar's office through the official transcript of records whether or not their grades taken for the semester have been given. Those who do not have grades are expected to immediately inform their professors and the Registrar's Office regarding the matter.

The submission of grades for the semester to the Commission on Higher Education by the office of the Registrar finalizes all grade records. No other grades submitted for that semester will be accepted.

The Registrar's Office follows the official school calendar for the deadline of the submission of grades that the proper authority of the school periodically issues.

In case of NFE mark, the student is to settle the issue with the professor the soonest possible, in collaboration with

the office of the Dean of Studies. Unless, resolved, the student will automatically re-enroll the subject or seek clearance for cross-enrolment with other theological institution.

The Registrar's Office for a fixed period of thirty (30) days--counted from the deadline of the submission of the final grade for the semester due--allows the student to settle with the proper authorities the NFE mark that he has received.

The student concerned is enjoined to take full responsibility of the NFE mark/s received and he is directed to immediately coordinate with the proper authorities about the NFE mark given.

Change of Grade

All grades submitted to the Registrar's Office by the Dean are deemed final. If, however, a student has justifiable reasons and can prove that an error has been made, a petition for grade re-computation may be resorted to and addressed to the professor concerned.

To effect the change of grade, the professor is to secure the change of grade form from the office of the Dean. He fills out the form, presents it to the office of the Dean for approval, and forwards it to the office of the Registrar for the execution of the change of grade.

Change of grade is only valid within one month after the release of the grades.

Revalida

A student who fails any course may take the revalidating exams at the discretion of the professor concerned. Should the student fail in the revalidating exams, the student must retake the course. Should the professor decide that no revalidating exams be given, the student may

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be advised, at the discretion of the Dean, to retake or to cross-enroll in any theological school.

Repetition of Course

A student may repeat any course by enrolling it again. When a course is repeated, the previous grade will be replaced by the letters NC on the transcript; only the most recent grade will be counted as credit earned toward graduation requirements and in the cumulative grade point average. This policy is restricted to courses taken at the RST.

Sec. 7 Graduation and Honors

Qualifications

A graduation committee headed by the Director for Records determines those who are candidates for graduation. Candidates for graduation are those who have complied with the following: (a) filled-out an application form for graduation with the office of the registrar; (b) completed all the academic requirements (Terminal Writing Paper is completed, bounded and with pdf format); (c) settled all obligations i.e. financial; and (d) has secured clearances from RST service offices.

Graduation Honors for Bachelor in Sacred Theology

(STB)

Special recognition shall be given to students who excel in their academic performance, without having repeated any course therein. Medals are awarded for academic excellence during graduation considering the fulfillment of criteria.

The computation of the overall grade and its equivalent weight is as follow:

Average Grade in all subjects taken	70 %
Oral Comprehensive Examinations	30 %

Graduation Honors shall be awarded to students with the following weighted average:

Summa Cum Laude	1.20 - 1.00
Magna Cum Laude	1.45 - 1.21
Cum Laude	1.75 - 1.46
With Academic Distinction	90% and above with a grade not lower than 80%
Academic Excellence	highest academic rating in a particular course provide the general weighted average in not lower than 88%

Conditions for the Graduation Honors

1. Residency for at least 4 consecutive semesters;
2. Completed the course within the curricular calendar,
3. Completed at least 70% of the total number of academic units or hours for graduation in RST.
4. No failing marks in any of the subjects during the Oral Comprehensive Examinations.
5. Defended the terminal writing requirement only once within the prescribed period;
6. Academic, moral and personal integrity;
7. No marks of WP, UW, NFE or failure in any subject.

For transferees and shiftees, grades in all subjects

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taken in the previous school and/or program shall be included in the computation of General Weighted Average (GWA).

Graduation Honors for Master of Arts in Theology (Thesis Program)

Latin honors and special recognitions are awarded to students who excel in their academic endeavors leading to a Master's degree in Theology.

The following is the computation for the overall grade of the graduate of a thesis program:

Average grade in all subjects taken	60%
Oral Comprehensive Examination	15%
Terminal Writing Requirement	25%

Graduation honors are awarded to students with the following weighted average grade:

Summa Cum Laude	1.20 - 1.00
Magna Cum Laude	1.45 - 1.21
Cum Laude	1.75 - 1.46

Conditions for the Graduation Honors

1. Residency for at least 4 consecutive semesters;
2. Completed the course within the curricular calendar,
3. Completed at least 70% of the total number of academic units or hours for graduation in RST.
4. No failing marks in any of the subjects during the Oral Comprehensive Examinations.
5. Obtained the grade not lower than "meritus" in the oral thesis defense.
6. Defended the terminal writing requirement only once

- within the prescribed period;
7. Academic, moral and personal integrity;
 8. No marks of WP, UW, NFE or failure in any subject.

Graduation Honors for Master of Arts in Theology (Non Thesis Program)

Candidates for graduation for the Masters degree in theology belonging to the Non-Thesis program receive special academic awards. The computation of their overall academic performance is the following:

Average grade in all subjects taken	60%
Oral Comprehensive Examination	15%
Terminal Writing Requirement	25%

Graduation honors are given to students with the following *Generaal* weighted Average grade.

With Highest Honors	1.20 - 1.00
With High Honors	1.45 - 1.21
With Honors	1.75 - 1.46

Conditions for the Graduation Honors

1. Residency for at least 4 consecutive semesters;
2. Completed the course within the curricular calendar,
3. Completed at least 70% of the total number of academic units or hours for graduation in RST.
4. No failing marks in any of the subjects during the Oral Comprehensive Examinations.
5. Obtained the grade not lower than “meritus” in the oral thesis defense.
6. Defended the terminal writing requirement only once

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- within the prescribed period;
7. Academic, moral and personal integrity;
 8. No marks of WP, UW, NFE or failure in any subject.

Special Awards For Master of Arts In Theology (Thesis and Non-Thesis Programs)

Special recognition shall be given to students who excel in their academic performance, without having repeated any course therein. Medals are awarded for academic excellence during graduation considering the fulfillment of criteria.

A Certificate of Recognition will likewise be given to deserving students during commencement exercises who have excelled in the conduct of their thesis defense (both proposal and final defense) and terminal writing output with the following weighted average:

Meritissimus	1.20 - 1.00
Bene Meritus	1.45 - 1.21
Meritus	1.75 - 1.46

The following scheme apply in the determination of special awards for terminal writing presentation and output:

Grading Factors and Weight for Thesis Students	
Proposal Defense	50%
Final Defense	50%
Total	100%

Grading Factors and Weight for Non-Thesis Students (with defense or none)	
Final Output	100%
Total	100%

Conditions for the Awards and Certificate of Recognition

1. They have not exceeded their residence of three years nor have filed a Leave of Absence (LOA) for whatever reason.
2. They have completed at least 70% of the total number academic units or hours for graduation in RST.
3. They have not incurred failing marks in any of the subjects during the Oral Comprehensive Examinations.
4. They have successfully defended and/or presented their terminal writing requirement only once within the prescribed period.
5. They possess academic, moral and personal integrity

Sec 8. Non Graduating Awards

Special Awards for Bachelor in Sacred Theology (STB) and Master of Arts in Theology (MAT)

Special recognition is given to students who excel in their academic performance. Medals are awarded for academic excellence during the graduation ceremonies. A student who took the same subject twice does not qualify for any special medal recognition. The following are the medal recognitions and their corresponding academic rate average performance.

Gold	1.20 - 1.00
Silver	1.45 - 1.21
Bronze	1.75 - 1.46

St. Ezekiel Moreno Leadership Award

The president of the Recoletos Theology Forum who serves the student body for the whole academic year is awarded the St. Ezekiel Moreno Leadership Award. Provided he has not committed any major offense stipulated in this manual.

Article III

Student Discipline and Activities

Sec. 1 Code of Discipline

The academic and theological programs of the institution coupled with the discipline of its members are a perfect formula not only to achieve the institutional goals but also to provide ambience for personal development, maturity and growth.

RST Identification Card

Every student is issued an identification card. This card is to be validated every semester. The same card will be used for the library transactions from borrowing and returning of book. Students are advised to use the ID inside the premises of the institution.

Student's Attire

From Monday Thursday theologians are to wear a polo barong, slacks and black shoes. Wearing of sandals or slippers is prohibited.

On Fridays students are allowed to wear T-shirts, maong pants and rubber shoes or sandals. Wearing of sleeveless shirts and slippers is strictly prohibited.

During first Friday of the month, students are required to wear their congregational habits.

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During special occasions i.e. Mass to the Holy Spirit, Graduations and the like, theologians are to wear their congregational habits.

Flag Ceremony

The national anthem is sung every monday morning at 7:15 and at the beginning of institutional activities e.g. symposia, planning and evaluation, and other programs.

RST Hymn

The RST Hymn is to be sung after flag ceremonies and as a closing hymn to academic and non-academic activities of the institution (i.e. symposia, evaluation and planning activities, sport fests)

Sec 2. Offenses Sanctions and Disciplinary Procedures

This manual lists major offenses students are to avoid so as not to merit any form of punishment or separation from the institution. The following are considered as major offenses:

1. Cheating in any form (e.g. looking at other's work, asking or giving answers during examinations)
2. Academic or intellectual dishonesty in written works or public speech (i.e. plagiarism),
3. Forging, falsifying, tampering of academic records or documents related to the school or to the status of the student,
4. Making false statement causing deception or fraud in relation to admission, enrolment, registration or graduation; or concealment of fact or deception to any of the authorities of the institution,

5. Entering the institution premises under the influence of drugs or alcohol,
6. Theft or stealing properties of the institution e.g. books from library and personal belongings of others,
7. Vandalism or destroying the properties of the institution or of the personnel and co-students.
8. Acts of immorality inside and outside the premises,
9. Recruitment for organizations not sanctioned by the institution (i.e. fraternities),
10. Violating the rights of confidentiality or security of records or credentials of any member of the institution,
11. Publishing libelous articles against the institution or any of its members,
12. Cyber misconduct (e.g. profanity, cyber bullying, issuing false statements)
13. Any other acts analogous to or similar to the aforementioned offenses.

Disciplinary Procedure

The office of the Dean of Studies likewise takes the discipline aspect for the students. Thus, any form of major offense or violations of the code of conduct of the institution by the students is referred to the office of the Dean of Studies.

Depending on the nature of the offense, the Dean may on his own judgment, create a committee to determine the gravity of the offense. Depending on the result of the investigations, the Dean imposes sanctions commensurate to the offense. The decision of the Dean is to be communicated to the student involved always with love as the primordial intentions.

Sanctions

For major offenses, students may be suspended for a duration not more than twenty percent (20%) of the

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prescribed lecture hours for the term. The suspension could be punitive (i.e. just punishment for the offense) or preventive (i.e. not to cause disruption in the operation of the institution e.g. investigation, strained relations). In both instances, the student is responsible for missed class lessons.

For minor offenses, students will be given due process. First offense—a verbal reprimand, warning or admonition is given; Second offense—a written reprimand is given; Third Offense—(is considered as a major offense) depending on the judgment of the Dean or of the Committee, the student may be suspended or separated from the institution.

Sec 3. Student Activities and Organizations

Student Activities

To provide students with an adequate fora for student dialogue, exercise of co-responsibility, and participation in the life of the school, students shall be encouraged to organize academic, cultural, liturgical, and community service activities. The Office of the Dean, through the student body of RST, supervises these and other related activities, particularly of academic nature, according to the principles of solidarity and subsidiarity.

Recoletos Theology-Student Forum (RTS)

The Recoletos Theology-Student Forum (RTF) is the body of the Student Council. It is composed of student representatives elected from among the full-time degree students in theology. It constitutes the ordinary organ and voice of the student body. The aim and purpose of the Student Council is to foster a continuous and constructive dialogue between students and professors, and to foster a responsible participation of the student body in the academic

life of the school. The Student Council has its own by-laws regulating elections, meetings and activities.

School Publications Policy

Recoletos School of Theology provides an appropriate publication platform to disseminate research outputs and other scholarly contributions by faculty members and students. These include *Quaerens*—the official Journal publication published every semester, Restless Heart—a magazine type publication published twice a year. The former is managed by the Research and Development office while the latter is under the office of the Dean of Studies in collaboration with RTF.

Off-Campus Activities

An off campus activity is an experiential way of instruction enabling students to have on-site and practical exposure pertinent to the subject matter discussed. This activity involves finances, time, and effort on the part of students/congregations and of RST. It is fitting and proper that careful planning be made so as to optimize expected results of the activity.

General Policies

All off-campus activities are to be conducted only when there is written approval by the RST Rector and Dean fifteen working days prior to the conduct of the activity. The activity should be aligned to and in consonance with the description and objectives of the subject. The said activity forms part of the syllabus and the weight of the activity is indicated therein.

Off-campus activities should be scheduled on days that do not conflict with subjects of other professors.

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Otherwise prior arrangements are to be done with affected professors.

Students are very much encouraged to participate in such activities. Otherwise, they are required a parallel learning output to compensate for the learning vacuum. As a matter of security, non enrolled students on the particular subjects are disallowed from participation in the said activity. Transparency in transacting the activity should be observed by all parties concerned.

Safety is of primary importance in every off-campus activity. An ocular inspection of the place to be visited should be made by the faculty-in-charge and the Dean if possible. When the service provider is already identified and the final itinerary is drawn, a written consent from the formators is to be secured and forward to the office of the Dean of Studies.

A letter to the Dean duly signed by the faculty-in-charge should indicate the following information: (a) Place/s to be visited; (b) Duration/time of the activity; (c) Objectives of the activity; (d) Costs and deadline of payment and other relevant data pertaining to the activity.

An orientation during class period shall be conducted regarding the activity at least one week before departure. It should include: Assembly time, Itinerary, Reiteration of the activity objectives, Decorum and discipline

After the off-campus activity, an evaluation of the said activity is to be done to determine if the goals and objectives of the activity are met, and if such activity may be recommended for the following school year.

Article V

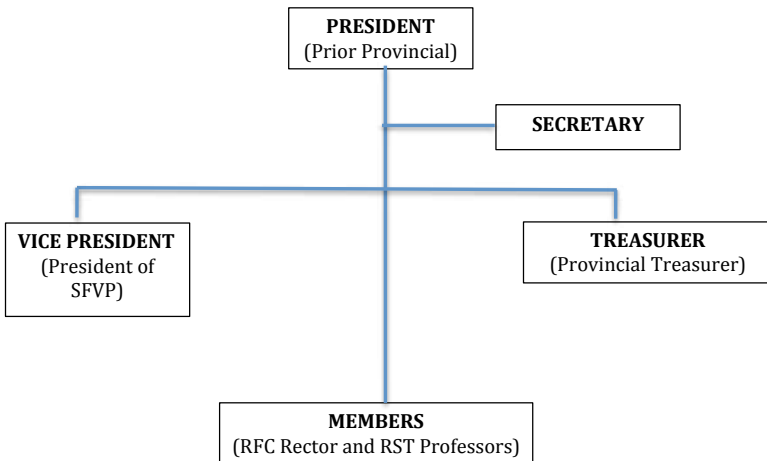
Outreach Program

Outreach activities are charitable activities performed by students with communities outside RST as the main beneficiaries. Application for approval shall follow the same procedures as other activities. However, outreach activities should also be coordinated with and endorsed by the Dean for the Rector's approval.

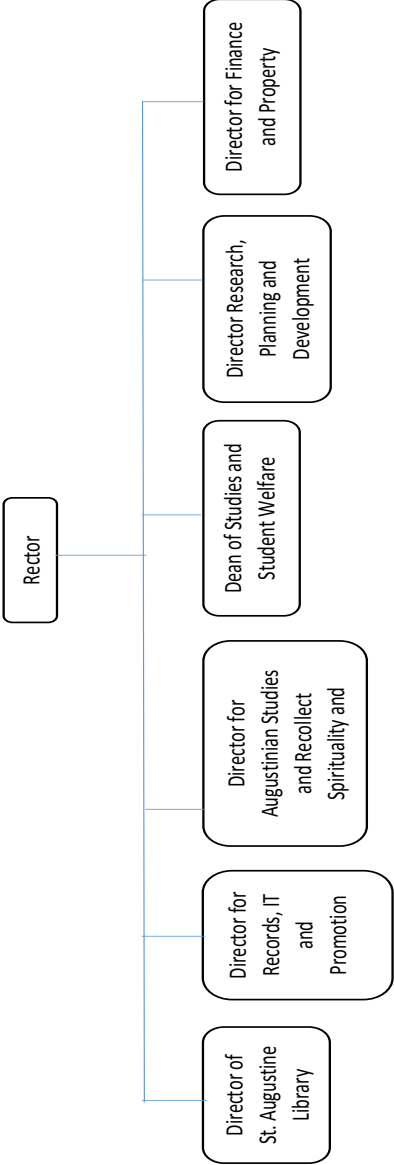
Appendices

Appendix 1

Board of Trustees



School Chapter



Appendix 3

Curriculum Design

Dogmatic Theology (34 Units)

- Dogma 1: Introduction to Dogmatic Theology (3 units)
- Dogma 2: Interfaith Dialogue (2 units)
- Dogma 3: Creation and Christian Anthropology (3 units)
- Dogma 4: God, One and Triune (3 units)
- Dogma 5: Divine Revelation (3 units)
- Dogma 6: Ecclesiology (3 units)
- Dogma 7: Sacrament of the Holy Eucharist (2 units)
- Dogma 8: Sacraments in General w/ Baptism and Confirmation (3 units)
- Dogma 9: Christology and Soteriology (3 units)
- Dogma 10: Mariology (3 units)
- Dogma 11: Sacraments of Reconciliation and Anointing of the Sick (2 units)
- Dogma 12: Sacrament of Holy Orders (2 units)
- Dogma 13: Eschatology (2 units)

Church History and Patrology (22 Units)

- Hist 1: Ancient Church History (3 units)
- Hist 2: Medieval Church History (3 units)
- Hist 3: Modern Church History (3 units)
- Hist 4: Philippine Church History (3 units)
- Hist 7: Pre-Nicean Patrology (3 units)
- Hist 8: Post-Nicean Patrology (3 units)
- Aug 1: Augustinology I (3 units)
- Aug 2: Augustinology II (3 units)

Sacred Scriptures and Languages (27 Units)

SS 1: Introduction to Sacred Scriptures (3 units)

SS 2: Biblical Hebrew (2 units)

SS 3: Pentateuch (3 units)

SS 4: New Testament Greek (2 units)

SS 5: Historical Books and Prophets (3 units)

SS 6: Synoptics and Acts (3 units)

SS 7: Sapiential Books (3 units)

SS 8: Latin (2 units)

SS 9: Johannine Literature and Revelation (3 units)

SS 10: Pauline Letters and Catholic Epistles (3 units)

Moral and Spiritual Theology (20 Units)

Morals 1: Fundamental Moral Theology (3 units)

Morals 2: Bioethics (2 units)

Morals 3: Spiritual Theology (3 units)

Morals 4: Grace (2 units)

Morals 5: Moral Virtues (2 units)

Morals 6: Justice and Social Doctrines of the Church (3 units)

Morals 7: Theological Virtues (2 units)

Morals 8: Ad Audiendas Confesiones (3 units)

Canon Law (9 Units)

CL 1: CIC I: History and General Norms (3 units)

CL 2: CIC 2: People of God (3 units)

CL 3: CIC 3: Matrimonial and Procedural Laws (3 units)

Pastoral Theology and Liturgy (20 Units)

- PAS 1: Liturgy I: General Introduction (3 units)
- PAS 2: Missiology (2 units)
- PAS 3: Catechetics (2 units)
- PAS 4: Theology of Consecrated Life (3 units)
- PAS 5: Homiletics I: Biblico-Theologico (2 units)
- PAS 6: Celebration of Sacraments (3 units)
- PAS 7: Pastoral Management (3 units)
- PAS 8: Homiletics 2: Biblico-Pastoral (2 units)

Research (8 Units)

- Research 1: Theories and Methods of Theological Research
(2 units)
- TPW 1: Terminal Paper Writing I (2 units)
- TPW 2: Terminal Paper Writing II (2 units)
- TPW 3: Terminal Paper Writing III (2 units)

Supplementary Courses

- SEM 111: Research Techniques and Style
- SEM 112: Critical Thinking Skills
- SEM 121: Augustinian Recollect Spiritual Exercises
- SEM 122: Management of Campus Ministry
- SEM 211: Pastoral Counseling
- SEM 212: Media Evangelization
- SEM 221: Preaching and Public Speaking
- SEM 222: Pneumatology
- SEM 311: Canon Law: Sacraments
- SEM 312: Basic Ecclesial Community
- SEM 321: Theological Synthesis

Appendix 4

Bachelor in Sacred Theology Curriculum (SThB)

First Year

First Semester		
Code	Title	Units
SS1	Intro to Sacred Scriptures	3
SS2	Biblical Hebrew	2
Dogma1	Intro to Dogmatic Theology	3
Dogma2	Interfaith Dialogue	2
Dogma5	Divine Revelation	3
Morals1	Fundamental Moral Theology	3
PAS1	Liturgy I: Gen Introduction	3
Hist1	Ancient Church History	3
Aug1	Augustinology I	3
Total Units		25

Second Semester		
Code	Title	Units
SS3	Pentateuch	3
SS4	New Testament Greek	2
Dogma4	God, One and Triune	3
Dogma3	Creation and Christian Anthro	3
Morals3	Spiritual Theology	3
PAS2	Missiology	2
Hist2	Medieval Church History	3
Aug2	Augustinology II	3
Total Units		22

Second Year

First Semester		
Code	Title	Units
SS5	Historical Books and Prophets	3
SS6	Synoptics and Acts	3
Dogma 7	Sacrament of the Holy Eucharist	2
Dogma 8	Sacraments in General w/Baptism and Confirmation	3
Dogma 10	Mariology	3
Morals 2	Bioethics	2
CL1	CIC I: Hist and Gen Norms	3
Hist 3	Modern Church History	3
Hist 7	Pre-Nicean Patrology	2
Research 1	Theories and Methods of Theological Research	2
Total Units		26

Second Semester		
Code	Title	Units
SS7	Sapiential Books	3
SS8	Latin	2
Dogma6	Ecclesiology	3
Dogma9	Christology and Soteriology	3
Dogma11	Sacraments of Reconciliation and Anointing of the Sick	2
Morals4	Grace	2
Morals5	Moral Virtues	2
PAS3	Catechetics	2
CL2	CIC 2: People of God	3
Hist4	Philippine Church History	3
Hist8	Post-Nicean Patrology	2
Total Units		27

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Third Year

First Semester		
Code	Title	Units
SS9	Johannine Literature and Revelation	3
PAS7	Pastoral Management	3
Morals6	Justice and Social Doctrines of the Church	3
Morals7	Theological Virtues	2
PAS4	Theology of Consecrated Life	3
PAS5	Homiletics I: Biblico-Theologico	2
Dogma13	Eschatology	2
Total Units		18

Second Semester		
Code	Title	Units
SS10	Pauline Letters and Catholic Epistles	3
Morals8	Ad Audiendas Confesiones	3
CL3	CIC 3: Matrimonial and Procedural Laws	3
PAS6	Celebration of Sacraments	3
Dogma12	Sacrament of Holy Order	2
PAS8	Homiletics 2: Biblico-Pastoral	2
Total Units		16

Seminars	
First Year	SEM111 Research Techniques and Style
	SEM112 Critical Thinking Skills
	SEM121 Augustinian Recollect Spiritual Exercises
	SEM122 Management of Campus Ministry
Second Year	SEM211 Pastoral Counseling
	SEM 212 Media Evangelization
	SEM221 Preaching and Public Speaking
	SEM 221 Pneumatology
Third Year	SEM311 Canon Law: Sacraments
	SEM 312 Basic Ecclesial Community
	SEM321 Theological Synthesis

Master of Arts in Theology (MAT) Major in Church History Curriculum

First Year

First Semester		
Code	Title	Units
SS2	Biblical Hebrew	2
Hist1	Ancient Church History	3
Hist5	Augustinology I	3
SEM111	Research Methods Techniques and Styles	1
Total		9

Second Semester		
Code	Title	Units
SS4	NT Greek	2
Dogma4	God, One and Triune	3
Hist6	Augustinology II	3
Hist2	Medieval Church History	3
Total		11

Second Year

First Semester		
Code	Title	Units
Hist3	Modern Church History	3
TPW1	Theories and Methods of Theological Research	2
Total		5

Second Semester		
Code	Title	Units
SS8	Latin	2
Dogma6	Ecclesiology	3
Morals4	Grace	2
CL2	People of God	3
Hist4	Philippine Church History	3
Total		13

Third Year

First Semester		
Code	Title	Units
TPW 2	Terminal Paper Writing II	2

Second Semester		
Code	Title	Units
TPW 3	Terminal Paper Writing III	2

Appendix 6

Master of Arts in Theology (MAT) Major in Systematic Theology Curriculum

First Year

First Semester		
Code	Title	Units
SS2	Biblical Hebrew	2
Dogma5	Divine Revelation	3
Hist5	Augustinology	3
SEM111	Research Methods Techniques and Styles	1
Total		9

Second Semester		
Code	Title	Units
SS4	New Testament Greek	2
Dogma4	God, One and Triune (Augustine)	3
Hist6	Augustinology II	3
Total		8

Second Year

Frist Semester		
Code	Title	Units
Dogma10	Mariology	3
TPW2	Theories and Methods of Theological Research	2
Total		5

Second Semester		
Code	Title	Units
SS8	Latin	2
Dogma6	Ecclesiology	3
Dogma9	Christology and Soteriology	3
Morals4	Grace	2
PAS3	Catechetics	2
	Terminal Paper Writing I	2
Total		14

Third Year

First Semester		
Dogma13	Eschatology	3
TPW 2	Terminal Paper Writing II	2
Total		5

Second Semester		
TPW 3	Terminal Paper Writing III	2

RST Professors

Dogmatic Theology

- Fr. Kenneth Joseph L. Onda, OAR, SThL*
Fr. Mark Rochelle F. Renacia, OAR, SThL*
Msgr. Sabino A. Vengco, Jr., HP, SThD
Fr. Jose Antonio E. Aureada, OP, SThD
Fr. Dexter A. Austria, OP, SThD
Fr. Jeffrey A. Zuñiga, SThD
Fr. Dionisio Q. Selma, OAR, SThL

Church History and Patrology

- Fr. Emilio Edgardo A. Quilatan, OAR, HED*
Fr. Romeo Ben A. Potencio, Jr., OAR, LThPatSci*
Fr. Rene F. Paglinawan, OAR, HEL*
Fr. Jannel N. Abogado, OP, DTh PatSci.
Fr. Jonathan A. Bitoy, CMF, HEL
Fr. Albert Cecilio A. Flores, HEL

Pastoral Theology and Liturgy

- Fr. Jose Fortunato J. Garces, OAR, DL*
Fr. Jeffrey A. Zuñiga, SThD
Fr. Edgar G. Javier, SVD, DMiss
Fr. Rafael T. Cruz, PhD
Fr. Carmelo P. Arada, Jr., SThL
Fr. Allan M. Jacinto, OAR, SThL
Fr. Roy M. Bellen, SCL
Fr. Rainnielle P. Pineda, MATS
Fr. Rey Anthony I. Yatco, MAT

Sacred Scriptures and Languages

- Fr. Huberto Dunstan M. Decena, OAR, SThL, SSL*
Fr. Leander V. Barrot, OAR, SSL*
Fr. Jorge D. Peligro, OAR, SThL*
Fr. Felipe Fruto Ll. Ramirez, SJ, SThD
Sr. Nimfa D. Eborá, PDDM, LSBA

Moral Theology

- Fr. Ian Anthony R. Espartero, OAR, SThL*
Fr. Renie C. Villalino, OAR, SThL*
Fr. Rodel E. Aligan, OP, SThD
Fr. Reginaldo M. Mananzan, SJ, JCD

Canon Law

- Fr. Arnel F. Diaz, OAR, JCL*
Fr. Reginaldo M. Mananzan, SJ, JCD
Fr. Danilo R. Flores, JUD

Spirituality and Consecrated Life

- Fr. Radni L. Caparas, OAR, SThL*
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legend:

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Couse Description

Dogmatic Theology (34 Units)

Dogma 1: Introduction to Dogmatic Theology (3 units)

The first part is a course in fundamental theology seeking to make the revelation of God reasonable, acceptable and meaningful. It tries to construct a platform for the dialogue between faith, philosophy, human sciences and man's understanding of his future on this earth. This part ends with a review of theological method employed by the most important 21st century theologians.

The second part studies the historical fact of dogmatic evolution, the theories proposed to explain the objective limits of the development of dogma and the extent to which developments are contained from the start in the deposit of faith. The course also discusses Modernism, Demythologization, the New Hermeneutics and some present-day notions of religious truth in the light of the Magisterium.

Dogma 2: Interfaith Dialogue (2 units)

The course introduces the students to interreligious or interfaith dialogue. It offers a theological reflection on the nature of religion and dialogue. The first part gives an overview of the context of interfaith dialogue—specifically Asia and the Pacific where the cosmic and metacosmic religions are very much part of the lives of the people. The second part is an introduction to selected religions, namely:

Traditional Religion, Hinduism, Buddhism, Confucianism, Taoism, and Islam. Part three is a discussion of dialogue and the Church's teaching on interfaith dialogue. The course ends with a more focused discussion on the themes of dialogue especially in Hinduism, Buddhism, and Islam.

Dogma 3: Creation and Christian Anthropology (3 units)

This course studies God as the creator of nature and the supernatural, the visible and the invisible. It also studies the Christian doctrine of creation (especially of the world and man) from Scriptures, Church Tradition and current theological interpretations and the Christian understanding of man in the existential fact of original and personal sin and his resulting need for redemption and salvation.

Dogma 4: God, One and Triune (3 units)

The course deals with the following contents: The mystery of God, His existence, nature and Unitarian attributes; The mystery of the Holy Trinity, Creation, The angels and man as creatures. Also included are themes like: Original sin, Redemption, The government of the universe by God (cf. S. Thomas, I. Part, qq. 44–119).

Dogma 5: Divine Revelation (3 units)

Topics included are the following: Existence, nature and development of both the natural and the supernatural revelation of God—the means and ways by which man can know revelation.

Dogma 6: Ecclesiology (3 units)

This course examines the origin, nature, constitution, properties, and necessity of the Church mainly from the

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theological perspective. It seeks to assist the students develop a clear grasp of the fundamentals of the Catholic doctrine on the Church and introduce them to the contemporary theological developments in the understanding of the Church. Strong emphasis is placed on the doctrinal and official pronouncements of the Church and the scriptural and patristic texts. It also looks into the theological developments that have occurred before, during and after the Second Vatican Council as these periods saw critical development in the Church's self-understanding.

Dogma 7: Sacrament of the Holy Eucharist (2 units)

The course develops themes with the view to understand the theological aspects of the Eucharist and have a devotion to this most special sacrament. The course discusses the structure of the Mass with emphasis on its origin and development, the theology of the Eucharist and the particular aspect of the celebration of the Eucharist.

Dogma 8: Sacraments in General w/ Baptism and Confirmation (3 units)

To provide a comprehensive background of the Sacraments of Initiation based on the historical, theological, and ritual discussions of Baptism and Confirmation. A historical background is presented to show the development of the sacraments general and the Sacraments of Initiation in particular. Then, based on Pope Benedict XVI's *Summorum Pontificum*, a comparative study of the Ordinary and Extraordinary Forms of the Sacraments of Initiation, both in their theology and their rite are presented.

Dogma 9: Christology and Soteriology (3 units)

The course guides the students to a deeper knowledge

of the Person and Work of Christ (the main object of study) to hopefully help them towards a deeper personal relationship with Jesus Christ. Christology should lead one to become a disciple and apostle of Christ. As St. Paul says “Knowing Christ is beyond any other knowledge (Eph. 3:19) and nothing can outweigh the supreme advantage of knowing Christ Jesus my Lord, all else is so much rubbish (Phil 3: 8-10).

Dogma 10: Mariology (3 units)

The course develops the following themes like: Basic notions of Mariology, Development of Mariology in the history of the Church, Mariology before Vatican II, Vatican II and Mariology, Mary and Jesus, Mary and the Church, cult of Mary; eschatology of Mary, Mary and Ecumenism.

It adopts a theological approach to the role of Mary in the context of the mystery of Jesus and of the Church. It is designed to enlighten the students on the true value of the theology of Mary leading them to an appreciation, devotion, and love of Mary avoiding superstitious beliefs, exaggerated emotionalism.

Dogma 11: Sacraments of Reconciliation and Anointing of the Sick (2 units)

The course develops the following theme related to these sacraments: the church’s teaching, the biblical foundation, historical development, theology, and pastoral considerations.

Dogma 12: Sacrament of Holy Orders (2 units)

The first part discusses the sharing in the ministerial priesthood of Christ in the degrees of episcopacy, presbyterate

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and diaconate by the men who are empowered to act in his person. The course follows a historical order down to the teaching by Vatican II and includes a study on the life and ministry of the priest, the priesthood of the faithful, and the issue on the possibility of the ordination of women.

The second part studies the themes of Marriage in the Old and New Testament, its sacramentality, its theology in St. Thomas, with particular attention to the doctrines of Vatican II emphasizing the aspects of community love and responsible parenthood, including the teaching of *Human Vitae*.

Dogma 13: Eschatology (2 units)

This course studies the meaning of life after death and how the Eschaton affects Christian life. Its present relevance in Theology. Biblical Eschatology. Eschatology in Christian tradition. The Communitarian Eschatology: Parousia-Judgment, Resurrection, Eternal Life (heaven) and Eternal Death (Hell). The Individual Eschatology: Death, Judgment, Retribution, Life after Death, Purgatory, Spiritism.

Church History and Patrology (22 Units)

Hist 1: Ancient Church History (3 units)

The course is divided into two major parts: The introductory part deals with General Introduction to Church History, The definition of History, Object and nature of Church History, Field and object, Methods and means, Quadripartite division of history, and Auxiliary sciences of Church History; The main part tackles the History of the Church in Ancient Times.

The Historical time frame of this course is from the time of Pentecost until the Quinisext Ecumenical Council held in Constantinople summoned by Emperor Justinian II, a.k.a. the Council of Trullo (c. 33 AD to 692 AD).

Hist 2: Medieval Church History (3units)

The period between the fall of the Western Roman Empire and the Eve of the Protestant reformation is called Medieval Period. Many Church historians differ in their opinions with regard to the time frame of the Medieval Period. Thus the historical time frame of this period varies—historians would date it between AD 500 and 150 or between Ad 600 and 1600. Nevertheless, the professor of this course opted the period between 476 AD and 1483 as the historical time frame of the Medieval Church History due to important events dividing this historical epochs:

First Epoch: 476-1054 AD, The Formation and Survival of Christendom. During this period the following topics will be presented: The Barbarian Invasions of Western Europe and the British Isles; The Conversion of the Barbarians; The rise of the Temporal Power of the Papacy; The Missionary Activities of the Anglo-Saxon Missionaries; The rise and spread of Western Monasticism under St. Benedict of Nursia; The rise of Islam; The formation of the Holy Roman Empire; The Saeculum obscurum of the Papacy; The Germanization of the catholic church: Problems and Challenges; The Second Wave of Barbarians Invasions; The Conversion of the Slavic people through the efforts of St. Cyril and St. Methodius; and The Great Eastern Schism.

Second Epoch: 1054—1378, The Prestige of Christendom. The epoch characterizes mainly the fight of the Church from temporal control and domination. As the Catholic Church shakes off secular control, she develops as an institution that disciplines her clergy and laity. This epoch

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begins with the Gregorian Reform and it ends with the death of Pope Boniface VIII in 1303.

Third Epoch: The Decline of Christendom 1378-1483. This epoch is signaled by the decline of the papacy with the “Babylonian Captivity” of the Pope in Avignon and the “Great Western Schism;” and The Renaissance Period that gave its negative influence in Church life and discipline. The papal prestige declined due to the Great Western Schism. However, the Holy Roman Emperor Sigismund called and supported the General Council of Constance that solved the crisis of papal authority in Christendom. However, the danger of conciliarism, a product of the Council of Constance, became the constant threat to the authority of the papacy that delayed reform by summoning another Church General Council. Finally, the pagan influence of the Renaissance affected the Church as well as the State. Such negative influence of the Renaissance would contribute to the neglect of reform in the Church.

Additional topics will be included in the different medieval epochs such as: The Monastic Movements that contributed to the conversion of the barbarians and the preservation of Greco-Roman literature; The Mendicant movements that combated the medieval heresies; The Medieval Crusades; The Holy Inquisition; the Rise of Universities. With regard to the relationship between the Roman Catholic Church and the Eastern Orthodox Church two major historical issues are involved, first the Iconoclast Controversy; and second, the Great Schism of 1054.

Hist 3: Modern Church History (3 units)

Themes for discussion in this course are the following:

From Rome to Avignon. Celestine V (1294), Boniface VIII (1294-1303), The Avignon papacy (1309-1378)—the popes, the papal court, return to Rome, historiography;

The struggle for the unity of the Church. The Western schism (1378-1414)—the two elections of 1378; problems, consequences, attempted solutions; “tri-cephalous’ Church. The council of Constance (1414-1418)—*causa unionis*, *causa fidei*, *causa reformationis*. The “two” councils—relations between Eastern and Western Churches; the council of Basel- Ferrara-Florence-Rome (1431-1449).

The struggle for the reform of the Church. The concept of “reform.” Reform of religious life—new communities, the “observants”, *devotion moderna*. Reform of the secular clergy—bishops, lower clergy (recruitment, formation, pastoral life). Reform of the Catholic monarchs – the example of Spain. Reform and culture—Renaissance and humanism, biblical humanism, Erasmus, humanism and reform. The Renaissance. The Renaissance popes.

The period, 1492-1563: “decisive” turns—cultural, anthropological, ecclesial. Concepts—reform, reformation, counter-reformation, confessionalization, disciplining.

Dynamics of Catholic renewal. Reform “from below” —the situation ‘below’, confraternities, “Oratory of Divine Love”. Reform of “the ranks”—reform of the mendicants, foundation of new orders, religious life for women. Reform “at the top” – the papacy, the college of cardinals, reform initiatives (*curia personalities*, *Libellus* and *Leonem X*, the *mea culpa* of Adrian VI, *Consilium de emendanda ecclesia*).

Separation. Historiography of non-Catholic confessions – “causes,” Catholic historiography on Luther. Luther—*Initium Reformationis* (*theologia crucis* and critique of scholasticism; experience of the tower; controversy over indulgences; later development, 1517-1521), theological work (premise s, exegete of SS, pastoral works). Calvin — spread of the Prot. Reform, evolution, the church of Geneva, contribution to theology, Calvinism. The reform in England – the Tudor dynasty, Henry VIII, Edward VI, Mary Tudor,

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Elizabeth I.

The Council of Trent, 1545-1563. Paul III and the council. The course of the council —aim, phases. The “logi” of the doctrinal work—priority, perspective. The council and the reform of the Church—content, elements, implementation. Significance, decrees, issues.

At the origin of the “modern” missions. “Discovery,” conquest, invasion. The Portuguese and Spaniard search for new routes. Patronato real—medieval antecedents, development, *patronato real de las Indias*. The establishment of the Propaganda Fide.

Absolutism. The social and political system. Absolutism—causes, traits; “classical”, “enlightened”. Absolutism and the Church.

Religious currents of the 17th and 18th centuries. Jansenism—causes; phases; principles. The importance of St. Alphonsus de Liguori. Gallicanism—antecedent; controversies over the regalie; Gallican articles of 1682; Febronius; decline and end of Gallicanism. Quietism.

The Enlightenment: causes, features, the challenge to the Church. The French Revolution and its effects—the struggles against the Church; the consequences.

The Church in the age of liberalism.—Liberalism. Nationalism. The Church and liberalism. The Roman question. Syllabus of Pius IX. Vatican I.

From Vatican I to Vatican II. Between cautious opening and defensive attitude (1870-1914)—Catholic social movement; problems with liberalism; modernist crisis. Opening towards a wider Catholicity (1914-1960): the Church in the face of world wars and totalitarianism, missions. Vatican II. The post-conciliar period.

Hist 4: Philippine Church History (3 units)

The Course has the following content coverage:

Context: Spain and her empire. Spain in the late- 15th and early-16th c. The Spanish Church in the colonies—the foundation on papal bulls; the issue of justice; the patronato real de las Indias.

Introducing Christianity in the Philippines (1). 16th c. Philippines and pre-Hispanic Filipino Religion. Division of the missionary field. Organizing the Church, 1579-1595.

Introducing Christianity in the Philippines (2). Complaints against conquistadores—Spanish rule over the Philippines; encomienda system. The Synod of Manila, 1582—justice issue; evangelization. Bishop Domingo de Salazar.

Pre-baptismal instruction and administration of baptism, 16th c. Evangelization methods and motives for conversion. Obstacles to Christianization. Adaptation to Filipino culture. Assessment of the late 16th c.—early 17th c. missionary efforts.

Evangelization (2). Obstacles to missionary expansion – Resistance in Mindanao. The Dutch Wars (1600-1648). The Moro wars/raids in the Visayas. The disruption of Christian settlements.

Jurisdictional disputes. Church vs. State: patronato real, pase regio, sanctuary, ecclesiastical appointments, judicial jurisdictions (recurso de fuerza). Bishops vs. religious orders: episcopal visitation.

The established Church: period of consolidation (1). The Church is the first two hundred years—period of first evangelization; the Church becoming mature; a “golden age” of the Philippine Church, 18th c.

The established Church: period of consolidation (2). Education. The Church and charitable works, esp. hospital apostolate. Religious and devotional life—practices;

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devotions; cofradias; beaterios; obras pias; the Church in the areas. The Church's contribution to human and social development. The Church on mission.

The development of a native clergy. Reasons for delayed development. The early Filipino clergy—beginnings of higher education; the first Filipino priests. 18th c. developments and the adverse effects. 19th c.—political suspicion; beginnings of nationalism.

Secularization of parishes. Policy of secularization. Resistance and opposition. Reversal of policy. Case of Cavite, 1849-1851. The decree of 10 September 1861. Reform attempts and polemics. Pelaez and Burgos. Filipino nationalism.

The Church and the aspirations for independence. The Philippines in the 19th century. Anti-friar character of nationalist movement—the Propaganda movement, Filipino masonry. Church during the revolution. Church policy of the revolutionary government. The Filipino clergy and the revolution.

The Church in a period of political transition. Separation of Church and State. The problem of friar haciendas. Aglipayan schism and Protestantism. The public school system. Quae mari sinico, 1902. The first provincial council of Manila, 1907.

Hist 7: Pre-Nicean Patrology (3 units)

Object and Nature of Patrology. Editions of the Fathers of the Church. Beginning of liturgical formulas and canonical legislation. The Apostolic Fathers. The Greek Apologists of the 2nd century. The anti-heretical literature of the 2nd century. The Christian literature of the 3rd century. The western Fathers and the Greek Fathers.

Hist 8: Post-Nicean Patrology (3 units)

General characteristics of Patrology during its Golden Age (325 – 461) and its period of Decadence (461 – 749). The Alexandrian School (Athanasius and Cyril). The Cappadocian Fathers (Basil the Great, Gregory of Nazianzen, Gregory of Nyssa). The School of Antioch (Diodorus of Tarsus, Theodore of Mopsuestia, John Chrysostom). Jerome of Stridon, Augustine of Hippo, St. Leo the Great, St. Gregory the Great and St. Isidore of Seville.

Aug 1: Augustinology I (3 units)

In this course the theology of the Augustine is discussed thematically under the context of the four major controversies that the bishop of Hippo was involved in and helped formulate the definitive doctrine that eventually dispelled the erroneous views that sustained them. The theological significance of Augustine is treated in relation to his role in the combatting Manichaeism, Donatism, Pelagianism, and Semi-Pelagianism. Both the historical and the dogmatic aspects of each of the following controversies are to be considered in the classroom discussion.

Aug 2: Augustinology II (3 units)

The course introduces candidates to priestly and religious life to the life and works of Augustine in general. In particular, the course familiarizes students with values from Augustine's life and teachings that help guide the conduct of future priests and religious in their vocational journey.

Moral and Spiritual Theology (20 Units)

Morals 1: Fundamental Moral Theology (3 units)

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This course is oriented towards the presentation of a general overview of the basic principles, concepts and teachings of the Roman Catholic Church on morality. It introduces and illustrates the history of moral theology, its foundational concepts and the different methodologies for moral discernment. Furthermore, it places the human person at the heart of the study. Therefrom, particular attention is given to the human act, freedom, conscience and law, virtues and habit, sin, grace and conversion, and responsibility in the moral decision-making.

Morals 2: Bioethics (2 units)

This course systematically reflects, in the light of Christian faith and Vatican II, the specific problems in societal life, and the concrete ethical guidelines and norms that arising from approach to solving societal ethical questions. It integrates some of the main orientation and content of the social teaching of the Church. First part briefly reviews the basic and fundamental moral principles needed to make a correct moral approach to social ethics – examining as well the nature of society itself. The second part applies these principles to the following specific societal concerns: family, state, church, work, property, economy, and natural environment—inevitably reflecting on the Christian values regarding human rights and justice, peace and integrity in creation, as well as Christian stance on social conflict, social violence, and social change.

Morals 3: Spiritual Theology (3 units)

This course studies the Theology of Spirituality. It will include its origin, history and development, terminologies and concepts. Special attention will be given to St. Augustine's view on religious experience and prayer and on some basics of Exorcism.

Morals 4: Grace (2 units)

Nature of grace. The grace of God: as positive fundamental option and as process towards the full liberation of the children of God; the numerous manifestations of God's grace to man. Habitual and actual graces. Cause and effects of grace; justification and merit. Growth in and fidelity to grace.

Morals 5: Moral Virtues (2 units)

The moral virtues in general: The golden mean—their function, formation and loss. Prudence and fullness of mature action: its marks, cause kinds and delimitations. Courage as greatness of soul, and martyrdom, the heroism in greatness, with heroism in labors and dangers. Temperance as the virtue of personal maturity: conditions for integrity, defects of maturity, and related virtues.

Morals 6: Justice and Social Doctrines of the Church (3 units)

Justice. Not Only a pivot of the individual's moral life, but also indispensable for the building up of a humane and Christian society. What is due in justice? Different criteria present themselves according to the various relationships found in society. The modern world is faced with several concrete problems, ranging from those concerning basic human rights to those confronting the international community (a number of them will be analyzed briefly)

Morals 7: Theological Virtues (2 units)

Faith. God's gracious encounter with man through divine revelation. Man's response to the demands of the

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divine truth perfects and ennobles man's mind in the pursuit of his everlasting destiny. Christ, the incarnate truth, speaks to man through the gospel and his Church.

Hope. Deepens its roots in the acceptance of the divine revelation and its fulfillment in God's word. Salvific role of Christian hope in its personal and community moral distress, religious apathy and existential climate. The risen Christ: man's guarantor in his eschatological aspirations.

Charity. Man's intimate relationship with God through divine friendship. Man's conscious unfolding of sanctifying grace in the process of his personal sanctification excels over all the other virtues and is the true bond of perfection.

Morals 8: Ad Audiendas Confesiones (3 units)

The sacrament of confession is undoubtedly the most demanding ministry of confessors, yet the most significant and the most personal encounter between confessors and penitents. The course introduces the sacrament of penance as a unique encounter with the divine love that surpasses human sinfulness. It will likewise offer the students a realization of their distinctive participation in the reconciling work of Christ by acting in the very person of Christ as a shepherd and a reconciler of his people. In carrying out this task, pastoral guidelines and suggestion for practice are drawn to facilitate confessors and students.

Pastoral Theology and Liturgy (20 Units)

PAS 1: Liturgy I: General Introduction (3 units)

This course discusses the nature of liturgy and its importance in the life of the Church. It gives an overview of the history of liturgy. It gives particular attention to the

rapport between the culture of liturgy and the culture of the people in their own time and setting. The last part of the course gives a brief treatment on the liturgical year and other liturgical symbols.

PAS 2: Missiology (2 units)

The course introduces the students to the main themes of contemporary theology of mission. It offers a theological reflection on the nature of mission and on the task of mission in a globalized, diverse and pluralist world.

The first part gives an overview of missiography and the main issues or questions in missiology today. The second part presents some important biblical foundations for mission while the third part consists of a presentation of the ways in which the Church has understood Christ's missionary mandate [the different paradigms of mission]. Finally, this course deals with significant trends and themes in the merging ecumenical missionary paradigm and explores new ways of doing mission today.

PAS 3: Catechetics (2 units)

What is Catechetics? Notions, Catechetics, evangelization. Who is the Catechist? His tasks, his role. Sources: Bible, Liturgy, Ecclesial Life, Rule of Faith. The transmission: Catechetical Pedagogy. The different steps Catechetics. The persons responsible for the delivery of the Catechetical message. History of Catechetics: Historical concerns. Analysis of the methods, permanent and variable elements in Catechetics. Nature: the apostolic mission of the Church. The ecclesial community. The finality. The object of Catechetics. Pastoral structures: Family school community. Catholicism.

PAS 4: Theology of Consecrated Life (3 units)

Theology of Christian Perfection. The special call of the Christian to a higher level of commitment. The biblical foundation of the value of religious life. The theology of religious vows. The life in common. The regular prayer life. The peculiar charism of each institution. Religious life in and the modern Church.

PAS 5: Homiletics I: Biblico-Theologico (2 units)

The course introduces students to the rudiments of homiletics in the three essential areas of communication: reading, writing and speech. Theories of communication: a) Communication as language (written, verbal and non-verbal), b) Communication as tool (grammar, usage, composition, and style), c) Communication as social process (messenger-message-recipient-feedback), d) Communication as catalyst for social change (folk media, developmental communication, mass communication) e) Communication for evangelization (alternative communication, multi-media and communications technology).

PAS 6: Celebration of Sacraments (3 units)

PAS 7: Pastoral Management (3 units)

This course aims at providing seminarian an in-depth knowledge and overview of parish administration. With the theories and principles of management in focus, they are discussed and avenues by which they can be applied to parish work are explored.

The approach is holistic and pragmatic that it includes elements such as sociological, organizational, theological and canonical perspectives. The roles of the Parish Priest, Parochial Vicar, staff and parishioners will be examined.

PAS 8: Homiletics 2: Biblico-Pastoral (2 units)

Equipped with the theories of communication and the essentials of language, the students are introduced to the principles and praxis of effective communication. The course covers the following themes: (a) Public Speaking: Introduction, Listening, The Objectives, The Theme & Content, The Audience, The Sources, Speech Organization and Outlining, The Desired Effect, (b) Rhetorics: The Delivery & Techniques (Narration, Description, Process, Definition, Division and Classification, Comparison and Contrast, Example and Illustration, Cause and Effect, Analogy, Argument, (c) Preaching: Beyond Public Speaking & Rhetorics Catechetical, Liturgical, Thematic, Prophetic, Pastoral.

Sacred Scriptures and Languages (27 Units)

SS 1: Introduction to Sacred Scriptures (3 units)

The course provides an introductory overview of both the Old and the New Testament. It does not deal with the in-depth focus on the biblical text itself but aims to prepare the students to read the Bible with greater understanding and insight with the help of the discussions on the issues related to the Old and New Testament stated in the outline.

SS 2: Biblical Hebrew (2 units)

The course will cover the first part of the Hebrew Grammar which, in this institution, means a comprehensive knowledge of the “QAL” verbal forms. In the text book of Lambdin, Introduction to Biblical Hebrew, the course covers from chapters 1-37. What then is left for Hebrew enthusiast

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will be the study of the derived forms of the Hebrew verbal system.

SS 3: Pentateuch (3 units)

The focal points of this course are the Genesis accounts of the Israel's ancestors' the Patriarchs, the Exodus accounts of Israel's origins as people in the escape from Egypt, and the covenant at Sinai.

SS 4: New Testament Greek (2 units)

This course aims to presents the Greek grammar and vocabulary as used in the New Testament writings, so as to provide the student with the linguistic tool for the biblical study of the New Testament.

SS 5: Historical Books and Prophets (3 units)

The course examines the phenomenon of prophecy in the ancient world and early Israel (Samuel, Nathan, Elijah, Elisha); the personality and message of the writing prophets (Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, Deutero-Isaiah, and others) within their historical contexts. Discussion includes exegesis of selected oracles, one from every prophet. The themes of Davidic kingship, the Deuteronomic theology, Messianism, etc. are also treated.

SS 6: Synoptics and Acts (3 units)

The main objective here is to re-discover during the course the original messages of Matthew, Mark, and Luke in view of the Church's actual structure and conditions. The casts in these well—inspired Gospels have a lot to tell today concerning theology, spirituality and church affairs. Questions will be addressed like the synoptic problem,

sources, background and literary styles of the three gospel writers. The relevance of the study lies in the fact that our liturgies make so much use of these writings. One has to have a good grasp and understanding of these and some other issues related to biblical studies in general and New Testament studies in particular. Also a portion on St. Augustine and the Synoptic Gospels will be served before the end of the course.

SS 7: Sapiential Books (3 units)

This is an introductory course on the wisdom books of the Bible: Proverbs, Job, Qoheleth, Sirach, Wisdom, etc. A discussion of the characteristics of wisdom in the Bible, its sources and transmitters, its recurring themes, the various literary forms in which it is expressed, etc. will provide general overview of the topic. After this, a more thorough discussion of each book—its content, structure, and theology—will be undertaken. A verse by verse exegesis of a chosen pericope from each book will enable the students to explore with greater depth the theological outlook of the biblical sages.

SS 8: Latin (2 units)

The course covers the basic introductory parts of the Latin language: Declensions of Nouns, Adjectives and Pronouns; and Conjugations of Verbs in the Indicative Mood. This will be studied together with the corresponding Grammar and Syntax. The methodology will demand regular translations from classical Latin. No previous knowledge of Latin is required but a sincere will to study is encouraged.

SS 9: Johannine Literature and Revelation (3 units)

This is one of many attempts to explain and analyze

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in class all five writings traditionally attributed to John the Apostle in such areas as authorship, original sources, structure, and literary style. In order to see and appreciate the significance of the study to the present times, this course will try also to consider John's theology and spirituality mirrored in the religious beliefs, confessions and spiritual lives of the Word made flesh, the beloved Disciple and other main characters of the Fourth Gospel. At the end of the study, one has to have a good grasp and understanding of these writings in so far as they have a relationship with the entire Sacred Scriptures in general and the New Testament in particular. A portion on St. Augustine and John will be discussed in this course as well.

SS 10: Pauline Letters and Catholic Epistles (3 units)

This course is an introduction to the thought and spirit of St. Paul. This is done by means of a study of the text, and structure and historical background of the Pauline epistles. Exegesis of selected texts from the Pauline corpus. Brief treatment of the rest of the NT epistles.

Canon Law (9 Units)

CL 1: CIC I: History and General Norms (3 units)

The origins of prophecy in the ancient and early Israel are examined, ending with biblical understanding of prophecy. Both major and minor prophets of the Old Testament are studied.

CL 2: CIC 2: People of God (3 units)

This studies Church Law with its origin in Jesus

Christ – the Primary Legislator of the Church; its sources in Scriptures and Tradition – its history, theology, and role in today’s Church. It examines the significant canons of Book II of the 1983 Code of Canon Law: The People of God.

CL3: CIC 3: Matrimonial and Procedural Laws (3 units)

It is study of coordinated and hierarchical totality of ecclesiastical norms relative to that particular social phenomenon which is matrimony. Its purpose is for student to be aware of norms which repeat the foundation of marriage itself, either directly, from revealed divine will or from the nature itself of matrimony, or from the prudent will of the ecclesiastical legislator.

While the Church is a graced community empowered by the Holy Spirit, its members are sinners reflecting the limitations of the human condition. Thus occasionally their attitudes are contrary to the faith and their behavior contradicts the Christian way of life. This course helps the students to find out when this contradicting behavior may take place, what to do and how to do it always bearing in mind that what matters most is the salvation of soul.

Research (8 Units)

Research 1: Theories and Methods of Theological Research (2 units)

TPW 1: Terminal Paper Writing I (2 units)

TPW 2: Terminal Paper Writing II (2 units)

TPW 3: Terminal Paper Writing III (2 units)

Supplementary Courses

SEM 111: Research Techniques and Style

This course will provide an opportunity for students to establish or advance their understanding of research through critical exploration of research language, ethics, and approaches. The course introduces the language of research, ethical principles and challenges, and the elements of the research process within quantitative, qualitative, and mixed methods approaches. Students will use these theoretical underpinnings to begin to critically review literature relevant to their field or interests and determine how research findings are useful in informing their understanding of their environment.

SEM 112: Critical Thinking Skills

Critical Thinking is an introductory course in the principles of good reasoning. The main focus of the course lies in arguments, their nature, their use and their import. However, there are two major differences. First, unlike Logic, which strives to spell out universal formal rules of correct reasoning which inevitably at one point leads to symbolic calculus and mathematics, Critical Thinking is more concerned with the unruly nature of real argumentation that does not allow unambiguous and definite formalization. Second, while Logic purports to be the most scientific discipline of philosophy that studies arguments as given results of reasoning no matter how do they arise in real communication, Critical Thinking is more of an art that seeks to evaluate our judgments and examine the process of making them in a particular historic and social context. The present course is designed to serve as a methodical preparation for more effective reasoning and improved cognitive skills.

Its ambition is to develop those intellectual dispositions that are essential for effective evaluation of truth claims as well as for making reasonable decisions based on what we know or believe to know. It is more about the quality of our beliefs and the reasons that support them than about their content. Thus conceived, it prepares students to tackle all kinds of problems including those important questions that do not allow an easy and definitive answer. What it offers comes down to the most rational way of resolving those problems for which all relevant information is not available but which need to be addressed here and now. In brief, this course is about the best available method of dealing with the complexity of life and language under the constraints of our limited knowledge and resources.

SEM 121: Augustinian Recollect Spiritual Exercises

This course prepares, facilitates, and enables the participants to discover and develop their skills gifts, talents and knowledge in the ministry of recollection and retreat giving. The participant is expected to make modules for retreats and recollections fitted to any audiences desired and practice these modules in actual situation, audiences and venues (Practicum). At the same time, the charism/gifts of the congregation/order is integrated in the facilitation of retreat and recollection giving.

SEM 122: Management of Campus Ministry

This course tackles the principles and techniques evangelization apostolates in schools in the Philippine schools and in particular the Recollect schools.

SEM 211: Pastoral Counseling

Offers a basic understanding of psychological realities

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and an experience of the basic helping skills for individual counseling, as an aid to pastoral care in the Philippine context. The first part of the course deals with the psychodynamics of personality development, intrapersonal and interpersonal, normal and abnormal, and relevant cultural factors. The second part of the course treats the principles of a humanistic-Christian approach to individual pastoral counseling, focusing on basic helping skills. The course ends with the metapersonal (societal) dimensions of pastoral care from a psycho-spiritual viewpoint.

SEM 212: Media Evangelization

The course is designed for theology students as part of their formation as future bearers of the Good News of salvation using the modern means of media communication in the context of the Philippine Church, to make them media-skilled communicators of the Word of God.

SEM 221: Preaching and Public Speaking

SEM 222: Pneumatology

SEM 311: Canon Law: Sacraments

SEM 312: Basic Ecclesial Community

SEM 321: Theological Synthesis