BELLARMINE UNIVERSITY
IN VERITATIS AMORE

Louisville Seminary

Master of Arts in Spirituality

Bellarmine University and the Louisville Presbyterian Theological Seminary (LPTS) offer a unique Master of Arts in Spirituality degree. The program features ecumenical collaboration, an international study component, and graduate seminars. It is designed to be attractive to students of all Christian faiths who hunger for a deeper sense of spirituality as well as to serve the needs of students seeking professional development.

The degree requires 30 graduate credits and is offered in a cohort model over a two-year period. Up to 12 students are admitted each year, and they begin the program with MAS. 501 – Introduction to the Study of Christian Spirituality, a class that meets during the first two weeks of June. Courses are taught by faculty from the Theology Department at Bellarmine University and from LPTS; courses meet on both campuses, located just two miles apart.

Theological Principles

The theological principles that guide Bellarmine's M.A. in Spirituality are:

- With the ecumenical tradition, we affirm the anthropology of the unquiet heart, summed up in Augustine's well-known prayer: "You have made us for Your self and our heart finds no rest until it rests in You." What is most fundamental about human persons is their need and desire for God.
- Faith enacted in prayer has public social consequences.
- In both the shaping of our character and in our outward behavior in the public world, Christian Spirituality is a sign of the Kingdom of God.

The purpose of the degree program is to provide an ecumenical and collaborative teaching-learning experience that focuses on Christian Spirituality. What is Spirituality? Sandra Schneiders defines spirituality as "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption, but of self-transcendence toward the ultimate value one perceives." She adds, "If the ultimate concern is God revealed in Jesus Christ and experienced through the gift of the Holy Spirit within the life of the Church, one is dealing with Christian Spirituality." Students in the program come from Catholic and Protestant communities of faith and are lay persons and clergy engaged in a variety of ministries.

PROGRAM ADMISSION REQUIREMENTS

Please submit the following:

1. Complete and submit a signed application.
2. Submit a non-refundable application fee of $40 (unless a Bellarmine University alumni/a). Checks should be made payable to Bellarmine University.
3. Final official transcript(s) from each college or university attended should be mailed to the Office of Graduate Admission and not be marked "Issued to Student".
4. If any transcripts or undergraduate degree(s) are from an international institution you must provide an official copy of a third party course by course credential evaluation. The following organizations offer this service and information regarding processes and fees available at: www.aacrao.org, www.wes.org and www.ece.org. The Office of Graduate Admission reserves the right to request a certified copy of the original transcript(s).
5. If your undergraduate degree is from an international institution, you were born outside the United States, or English is your second language, you will be required to submit an official TOEFLiBT (internet-based test) score and receive a total score of 80 or higher. We will also consider an equivalent score on the IELTS or MELAB tests. The Admission, Progression and Graduation Committee reserves the right to require a TOEFL score from any applicant.
6. A Spiritual Autobiography. This typewritten (double-spaced) essay should be 8-10 pages in length. Each applicant will write a unique and personal essay to articulate the applicant's reflections on spirituality. The essay does not require or expect you to do research; you are not encouraged to posture or to imitate classic spiritual autobiographies. A Spiritual Autobiography might include such topics as:
   - What has been your most fulfilling experience in life, and why do you reverence it?
   - What has been the most difficult hurdle in your life, and how did you work through it?
   - Who have been important mentors in your spiritual growth, and what did they teach you?
7. Three letters of recommendation. Two letters of recommendation from academic references and one letter of recommendation from a pastoral reference or from a peer-in-ministry.
8. A Baccalaureate degree from an accredited institution.
9. A 2.8 (on a 4.0 scale) overall grade point average.
10. Where appropriate, assessment by the Director of the Program to fulfill course requirements in Theology with a reading and/or qualifying exam.

INTERNATIONAL APPLICANTS

Please complete all items above under Procedure for Admission and submit the following:

U.S. law requires financial statements from a bank or other financial institution certifying the student's ability to fund the cost of attendance for one academic year minus the amount **of any** scholarship dollars received. Figures should be in U.S. dollars and must be certified as an official document by the bank or financial institution. A sponsor may be used if the sponsor attaches a signed affidavit stating that he/she will financially support the student until completion of a degree at Bellarmine University. If a sponsor is used, the sponsor's bank statement should accompany the letter. **The approximate cost is $26,241.** This amount includes tuition and fees associated with the program and an average cost for living expenses, books, supplies, health insurance, transportation and personal expenses.

APPLICATION, TUITION AND FEES

The Master of Arts in Spirituality program begins in June. The priority application deadline is April 1. Applications submitted after the priority deadline will be considered on a space available basis. The cost for this program is **$270 per credit hour**. There are 30 required credits at a cost of $8,100. There are student fees in the amount of $35 per class or a total of $350 for a total program cost (excluding books and supplies) of $8,450.

CONTACT INFORMATION

Gregory Hillis, Ph.D., Director, M.A. in Spirituality Program
502.272.3800 or ghillis@bellarmine.edu
Office: Alumni Hall 106

Theresa Klapheke, Graduate Admission Officer
502.272.8271 or tklapheke@bellarmine.edu

Office of Graduate Admission
502.272.7200, 1.800.274.4723 x 8258
or gradadmissions@bellarmine.edu

SUGGESTED CURRICULUM

Year One

SUMMER	Introductory Seminar in Spirituality (4)
FALL	MAS. elective (3)
JANUARY	MAS. elective (3)
SPRING	MAS. elective (3)

Year Two

SUMMER	Practicum in Spirituality (4) Spirituality and Justice: An International Experience (3) or MAS. elective (3) or LPTS elective in August
FALL	MAS. elective (3)
JANUARY	MAS. elective (3)
SPRING	Integrating Seminar in Spirituality

REQUIRED COURSES

MAS. 501 Introductory Seminar in Spirituality (4)

The cohort will begin the study of Spirituality with a knowledge base by surveying significant personalities and movements in the history of Christian Spirituality and by assessing various models and methods employed in the contemporary discipline of Spirituality. The course involves students in a process base by challenging students' assumptions about spiritual writing, actively engaging the students' own "lived spirituality," and actively enlarging the canon of Christian spiritual classics and their diverse expressions in culture. Every summer during the first two weeks in June. Class meets in the evenings M-Th.

MAS. 570 Practicum in Spirituality (4)

The practicum demonstrates how the study of Christian Spirituality leads to an ecclesial and social expression in a variety of ministries that witness to human dignity, peacemaking, and justice issues. Each student will pursue a supervised practicum with a local religious or social agency or institution. (Prerequisite: MAS. 501.) As required.

MAS. 590 Integrating Seminar in Spirituality (4)

At the end of the cohort experience, students will assess their development–individually and collectively–in terms of having defined Christian Spirituality as not another kind of life, but about the whole of human life in its depth dimensions. (Prerequisite: MAS. 501.) Every spring.

ELECTIVES

MAS. 520 The Pathos of God: The Literature and Theology of the Prophets (3)

This course explores the variety of ways God is characterized, primarily in the Old Testament Prophetic Literature, as acting, reacting vis-à-vis the world, and more especially humankind. Some of the questions considered are: How does God affect the world? How is God righteous, merciful, and just? The dynamic engagement of the divine with the human will be emphasized over more static or deistic views. Lectures, student presentations, written projects and discussion are part of the learning experience. (Prerequisite: MAS. 501.) As required.

MAS. 530 Pop Spirituality, Angels, and Jesus (3)

This course will achieve several objectives. First, it will give opportunity for critical reflection on biblical doctrines of angels. Second, it will provide resources and guidance for study of ways that Jewish angelology influenced early Christology. Third, it will provide opportunity to compare and contrast the savior Jesus with the savior-angels of popular culture. Fourth, it will give opportunities for exploring how the angelphenomenon of the past decade relates to broader tendencies within popular spirituality. (Prerequisite: MAS. 501.) As required.

MAS. 535 Evil, Suffering, and Death in the New Testament (3)

In this course students will explore some of the ways that evil was experienced, symbolized, and judged by representatives of early and of contemporaneous Jewish and pagan societies. "Suffering" and "Death" will be treated insofar as they can be subsumed under the primary topic of "evil." Questions to be addressed in the course include: How do the various New Testament writers account for the presence of evil in the world? To what extent were their ideas influenced by common Jewish or pagan explanations of evil? How do the New Testament writers' understandings of evil relate to larger patterns of morality and of personal or corporate identity in the early Christian communities? How are we to understand the New Testament's teachings on evil in our own day? The course format combines lecture and discussion. (Prerequisite: MAS. 501.) As required.

MAS. 540 History of Christian Spirituality (3)

This course introduces traditions of spirituality from different periods of the church's history, from the major religious communions of Christianity, and from both women and men. A number of classic works in Christian spirituality will be examined, and students will be encouraged to reflect on their own spiritual disciplines in light of the resources of the church's experience. (Prerequisite: MAS. 501.) As required.

MAS. 541 Learning from the Monastic Spiritual Traditions (3)

The monastic traditions are a varied and hearty strand in Christian history which occur through the centuries in both Eastern and Western churches embracing experiences of both women and men. The products of these traditions are found in architecture, music, visual arts, and diverse writings in theology, exegesis, and practical life. A range of monastic expression, critiques of ideals, and the significance of these visions will be studied for the understanding of Christian commitment. (Prerequisite: MAS. 501.) As required.

MAS. 542 Traditions of Cistercian Spirituality (3)

This course is offered in cooperation with the Abbey of Gethsemani, for 150 years a community of prayer and simplicity in the "American holy land" of Kentucky and home of Thomas Merton. Students spend four days at Gethsemani, participating fully in the rhythm of the monastic day and, for their "work," joining with community members in study of foundational monastic texts (different each year) with leadership of a Cistercian scholar. Class sessions on campus during the preceding week examine the monastic tradition more generally and prepare for discussions on such topics as solitude and community in monastic life, disciplines of individual and corporate worship, and engagement with the world from a position of withdrawal. (Prerequisite: MAS. 501.) As required.

MAS. 543 Sacred Persons and Sacred Place (3)

This course explores the major religious traditions—but with special reference to Christianity—the high significance of places and persons in the growth of the life of the spirit. Both "Saints" and "Sacred Places" as studied in this context are broadly conceived. Thus, Gandhi may be found among the "saints," and sacred places may encompass not only houses of worship, but historical and natural sites as well. (Prerequisite: MAS. 501.) As required.

MAS. 544 Augustine (3)

Augustine is a formative figure for Western Christian traditions of all sorts: What do we make of his legacies? This course will look at Augustine as one who sought under God to comprehend both his own self and all of human history, who illuminated and then transformed one of the most fascinating and complex areas of Christian experience, who served the church as preacher, exegete and pastor, who knew the possibilities and pitfalls of power and reflected on the depths of the life of God. We will read from a wide range of Augustine's writings and reflect on the impact of his heritage on later theologies – and our own. (Prerequisite: MAS. 501.) As required.

MAS. 550 Spirituality of Sacraments (3)

A systematic study of the Christian sacraments and their liturgical expression, with emphasis upon Baptism, Eucharist and Ministry in the context of major ecumenical dialogues. Emphasis upon the personal and communal dynamic, and the role of religious ritual in effective liturgical prayer. (Prerequisite: MAS. 501.) As required.

MAS. 551 Theologies of the Global South (3)

Christianity is a global religion whose population is increasingly centered south of the equator. This course will examine recent theologies coming from the "Global South," especially from Christians of Africa and Asia. What can North American Christians learn from these new theological voices? (Prerequisite: MAS. 501.) As required.

MAS. 554 A Comparative Inter-religious Study of Mystical Writings (3)

The course will use mystical writings from several religious traditions, both eastern and western, with a focus on understanding and comparing the experiences behind the writings, expressions of God/ultimacy, relations to the universe as a whole, and rituals and spiritual processes connected to the experiences. (Prerequisite: MAS. 501.) As required.

MAS. 555 Introduction to the Life and Thought of Thomas Merton (3)

This course provides a general introduction to the life and thought of Thomas Merton, paying particular attention to: his use of autobiography and autobiographical writings as theological mediums; his thought on the spiritual life; the contemplative's involvement with the world and with those of other traditions; his interest in other groups and individuals including poets and writers, monastic movements, etc. (Prerequisite: MAS. 501.) As required.

MAS. 556 Thomas Merton: An American Spirituality (3)

This course integrates Merton's contemplative experience as the spiritual foundation for his involvement with the modern secular world's crises of racism, social injustice, militarization, and violence. Beginning with a definition of contemplation as 'anything that penetrates illusion and touches reality,' the course examines Merton's experience of contemplative prayer leading to his engagement with social issues and interreligious dialogue from the American perspective vis-à-vis the global crises of history. (Prerequisite: MAS. 501.) As required.

MAS. 557 Theological Themes in Contemporary Film (3)

This is a course designed to introduce the student to ways of thinking critically and theologically about contemporary popular film and the messages about religion and values films convey. We will begin by examining a variety of theoretical approaches to film interpretation and then turn to a number of recent films to explore the ways in which such themes as human nature, evil and suffering, transcendence, moral and religious redemption, and religious and cultural difference are portrayed. We will give special attention to the contributions of this popular visual and narrative medium to public debate on moral and religious issues in the church and in society. (Prerequisite: MAS. 501.) As required.

MAS. 558 Prayer in Christian History (3)

This course entails a study of the theology and practice of prayer in Christian history beginning with the New Testament and continuing to the present day. Because the materials are so extensive, however, we will focus on the most important traditions in the theology and practice of prayer. The study will include experience of various forms or approaches to prayer as well as theoretical study. (Prerequisite: MAS. 501.) As required.

MAS. 559 Classics of Christian Devotion (3)

This course involves a study of the classics of Christian devotion in their historical context. We will explore what determines whether a writing should be called a "classic," and we will explore various texts that have achieved the status of classic. (Prerequisite: MAS. 501.) As required.

MAS. 561 Faith and Money (3)

This course is designed to provide biblical, spiritual, theological and practical understanding of money in the lives of congregations and individuals. Stewardship will be an important theme, but the course will focus on how understanding theology and money can strengthen the life of the church. Attention will be given to practical concerns—raising money, budgets and managing money. (Prerequisite: MAS. 501.) As required.

MAS. 562 Women, Mysticism, and Liberation (3)

This course will examine the lives and writings of particular women in the ancient and medieval church such as Macrina, Radegund, Christine of Marykate, Machtild of Magdeburg, Julian of Norwich, Catherine of Siena, and Teresa of Avila. It will explore ways in which the experience of these women shaped their religious convictions and how, in turn, their religious convictions formed their interpretations of their own experience and spiritualities. (Prerequisite: MAS. 501.) As required.

MAS. 563 Resistance and Reconciliation (3)

The aim of this course is to explore the twin themes of resistance and reconciliation in African American theological discourse. We will explore resistance to an imperial church and society as part of the work of reconciliation. The authors we will consider all recognize a call to resistance against powers grounded in particular forms of sin. The forms of sin highlighted include, but are not limited to, racism, sexism, heterosexism, and classism. Our authors also recognize a call to reconciliation that is occasioned by the work of justice and forgiveness. Students will gain skill in evaluating the complexities of the interlocking themes of resistance ethics and a theology of reconciliation. Further, students will gain an appreciation for the ways in which African American theologians and ethicists have contributed not only to theological discourse but also to the witness of the church in society. (Prerequisite: MAS. 501.) As required.

MAS. 565 Engaged Spirituality: Contemplation, Service, and Resistance (3)

A study of the relationship among faith, prayer (personal and communal), and action in the world to alleviate suffering, to work for justice, and to make peace. After laying a foundation in the Hebrew prophets, and the ministry of Jesus, this course will focus on the lives and the theologies of contemporary Christians who have incarnated an engaged spirituality, such as Dorothy Day, Martin Luther King, Jr., Thomas Merton, Desmond Tutu, Mother Teresa, Jimmy Carter, Daniel Berrigan, Albert Schweitzer, Oscar Romero, Dietrich Bonhoeffer, Howard Thurmond, Robert McAfee Brown, Rosemary Ruether, et. al. (Prerequisite: MAS. 501.) As required.

MAS. 566 Mid-East Travel Seminar (3)

Through visits to archaeological sites, museums and holy places in Israel and Palestine, students will learn about the complex history of the region: the growth of Judaism, Christianity and Islam side by side, and the impact of religious groups on the culture. We will contemplate not only the past but the interreligious and intercultural situation today, the sources of conflict, and the strategies by which a wide variety of people seek to live day by day. Each student will read selections from a bibliography prior to the trip, participate in studies conducted by experts on various aspects of Israel during the trip, and after returning home write a reflective paper. (Tour cost to be determined) (Prerequisite: MAS. 501.) As required.

MAS. 569 Spirituality and Justice: An International Experience (3)

A study of spirituality, liberation, and justice on location in the two-thirds world. Students will experience the integration of spirituality with human dignity and justice as ecclesial and social issues. (Prerequisite: MAS. 501.) As required. Students are strongly encouraged to participate in the international trip.

MAS. 571 Growing in the Life of Christian Faith (3)
This course is intended to enable students to consider how people grow in the life of faith and the implications for Christian formation in a congregation. Biblical and theological claims concerning human growth and maturity are examined in critical dialogue with insights from educational psychology and learning theory. (Prerequisite: MAS. 501.) As required.

MAS. 572 Christian Formation in Families (3)
This course explores families as they potentially serve as "means of grace" not only for their own members but also for the church and larger society. Insights from the human sciences and the arts will be engaged in relation to theological convictions and experience in order more deeply to understand the shifting as well as persistent situations of families in all their beauty, misery, power, and mystery. Students will have the opportunity to reflect upon and design ways in which congregations and their leadership can encourage educational ministry with and within families. How can churches be a resource for families and vice versa? How do a younger generations learn the practices of faith? How do families teach moral and ultimate concern to one another in their words, loves, hates, life-styles, and activities? What can a teaching ministry do? (Prerequisite: MAS. 501.) As required.

MAS. 573 Christian Education with Children (3)
This course will explore the various situations of children in relation to educational ministry. Insights from the human sciences, theology, biblical studies, and the arts will be used to help address such questions and concerns as: How is the life of faith passed on from one generation to the next? What is a family's role in Christian nurture? What is a congregation's role? What might Christian formation in childhood involve? Is there a spirituality of parenting? What is transpires childhood cognitively, developmentally, morally, socially, or culturally? These questions, among others, will be pursued with particular attention devoted to the educational dimensions and implications for the church's ministry. (Prerequisite: MAS. 501.) As required.

MAS. 574 To Know the Heart of a Stranger (3)
"A stranger you must not oppress; you yourselves know the heart of a stranger for you were strangers in the land of Egypt" (Ex. 23:9). This course offers reflections on the importance of "hospitality to the stranger," with its scope in the biblical text and its ramifications for contemporary life. Issues to be explored will be, among others: the importance of the Torah for the life of the Christian community; the identity of "strangers" both in a biblical and contemporary context; the nature of the oppression of strangers; and the meaning and significance of hospitality. (Prerequisites: MAS. 501, The Elements of Biblical Hebrew (LPTS), Introduction to Old Testament Exegesis, Scripture I (LPTS).) As required.

MAS. 575 Child Advocacy in the Church (3)
This intensive, one week, field-based course takes place on the former Alex Haley Farm in Clinton, Tennessee (in conjunction with the Children's Defense Fund's Institute for Child Advocacy Conference). Students participate in worship, lectures, workshops, and small group discussions all relevant to ministries with children and child advocacy. Theological reflection is combined with practice-based strategies for congregational, family, and community ministries. This course requires attendance at the conference (held in mid-July each year), outside assignments, and times of discussion with the instructor and other students. (Prerequisite: MAS. 501.) Every summer.

MAS. 576 Practicing Our Faith (3)
This course examines Christian practices in historical and contemporary settings and encourages students to relate the study of practices to their own ministry and spiritual formation. (Prerequisite: MAS. 501.) As required.

MAS. 577 Spirituality of Nature (3)
This course will look at creation and the place of humanity within it as a spiritual issue. Its springboard will be Genesis 1:26-31, in which humanity is given "dominion" over God's created world. The focus will juxtapose the suffering of the earth at the hands of human beings, on the one hand to the ethical commitment to which the Spirit is calling the Christian community, on the other. Students will work individually and as a cohort to discern the way we are called through faith to a unique relationship with the natural world. (Prerequisite: MAS. 501). As required.

MAS. 599 Special Issues in Spirituality (3)
A study of theological issues in selected areas of Spirituality, especially those of current concern or the expertise or visiting adjunct faculty. (Prerequisite: MAS. 501) As required.

MAS. 623 Independent Study in Spirituality (1-3)
Guided reading and research in an area of special interest under the direction of a faculty member. An independent study is exceptional rather than ordinary. (Prerequisite: MAS. 501.) Exceptional circumstances.

Master of Arts in Spirituality

I am applying for: ☐ Degree Seeking ☐ Non-Degree Seeking
☐ Summer ☐ Fall ☐ Spring

PERSONAL DATA

Name _____
LAST FIRST MIDDLE MAIDEN

Preferred Name _____ Social Security Number _____ Gender _____

Permanent Address _____
STREET ADDRESS

_____
CITY COUNTY STATE/PROVINCE ZIP CODE COUNTRY

Home Phone (____) _____ Work Number (____) _____ Extension _____

Cell Phone (____) _____ Email Address _____

Date of Birth _____ Place of Birth _____
CITY STATE/PROVINCE

Citizenship ☐ U.S. ☐ Permanent U.S. Resident ☐ Non U.S. Citizen

If you are not a U.S. citizen, what is your country of citizenship? _____

What is your current country of residence? _____

Is English your first language? ☐ Yes ☐ No

If no, what is your first language? _____

Are you Hispanic or Latino? ☐ Yes ☐ No

In addition, select one or more of the following racial categories to describe yourself:
☐ American Indian or Alaskan Native ☐ Asian ☐ Black or African American
☐ Native Hawaiian or Other Pacific Islander ☐ White

Current Employer _____ Present Position _____

Address of Employer _____
STREET ADDRESS CITY STATE/PROVINCE ZIP CODE

Will tuition be subsidized by your employer? ☐ Yes ☐ No

Will you be applying for aid with the Veterans Administration? ☐ Yes ☐ No

Where did you hear about Bellarmine's MAS Program? _____

What factor had the most influence over your decision to apply for Graduate Admission here? _____

Are you currently involved in any professional ministry? ☐ Yes ☐ No

Are you currently involved in any volunteer ministry? ☐ Yes ☐ No

EDUCATIONAL DATA

Please list all colleges and/or universities you have attended.

INSTITUTION	LOCATION	DATES ATTENDED	DEGREE RECEIVED	GPA

PROFESSIONAL/COMMUNITY ACITIVITES

AGENCY	ROLE	CITY/STATE	DATES

BACKGROUND DATA

Have you ever been dismissed from a high school, college or university for disciplinary reasons, or been sanctioned by a disciplinary board? ☐ Yes ☐ No

If yes, from where? _____

A release will be mailed to you. You must sign and complete the form and mail it back to the Office of Admission at Bellarmine University one month prior to the first week of classes. This form will be mailed to your current Dean of Students asking for an explanation of the sanction and circumstances.

Have you ever been convicted of a felony? ☐ Yes ☐ No

If you answered yes to either of the last two questions, please explain on a separate sheet of paper how you were held accountable (i.e., outcomes, sanctions), when the incident occurred and any additional information you wish to provide. Please note that we may need to request additional information.

SIGNATURE OF APPLICANT

I declare that the information provided on this form is true, correct and complete. Bellarmine University has my permission to verify information by obtaining documents as needed. I understand that providing false information may result in Bellarmine University revoking my status as an accepted or enrolled student. Also, I grant Bellarmine University or its appointee(s) permission to post my personal and academic information on Bellarmine's secured, password protected intranet and student portal.

Signature _____ **Date** _____

Bellarmine University admits qualified students of any age, sex, sexual orientation, race, color, religion, or national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of age, sex, sexual orientation, race, disability, color, religion, or national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school administered programs. Bellarmine University is an Affirmative Action-Equal Opportunity employer.

Master of Arts in Spirituality

RECOMMENDATION FORM - ACADEMIC

APPLICANT: Fill in your name and forward one copy to each respondent. Please provide a stamped, addressed envelope along with each form. **Three recommendations are required with your application.**

Under the provisions of the Family Educational Rights and Privacy Act, you have the right, if you enroll at Bellarmine University, to review your educational records. The Act further provides that you may waive your right to see recommendations for admission. Please indicate if you wish to waive this right by signing on the above waiver line.

Name of Applicant _____

Signature _____ **Date** _____

RESPONDENT: Please complete the information requested. If you need additional sheets of paper please staple them to this form. Your comments will be held completely confidential if the applicant has signed the statement above. Please enclose this form and any attachments in an envelope addressed to the applicant. Please sign the back of the envelope, writing your signature across the seal of the envelope flap and return sealed envelope to the applicant.

Respondent's Name _____ Title _____

Institution/Agency _____

Address _____
STREET ADDRESS

_____
CITY COUNTY STATE/PROVINCE ZIP CODE COUNTRY

Home Phone (____) _____ Work Number (____) _____ Extension _____

Cell Phone (____) _____ Email Address _____

Signature _____ **Date** _____

AREA	OUTSTANDING	ABOVE AVERAGE	SATISFACTORY	BELOW AVERAGE
Intellectual Ability				
Critical Thinking Ability				
Problem Solving Ability				
Ability or Promise as a leader				
Quality of Oral Communication				
Quality of Written Communication				
Motivation and Energy				
Organizational Ability				
Ability to Meet a Deadline				
Personal and Vocational Maturity				
Ability to Work with Others				
Creativity and Imagination				
Depth of Spiritual Concern and Understanding				

Please feel free to answer the following questions in a separate letter.

How long have you known the applicant and in what capacity?

What do you consider to be the applicant's strengths?

In what area(s) do you believe the applicant needs more development?

Additional Comments.

Master of Arts in Spirituality

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Ability to Work with Others				
Creativity and Imagination				
Depth of Spiritual Concern and Understanding				

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In what area(s) do you believe the applicant needs more development?

Additional Comments.

Master of Arts in Spirituality

RECOMMENDATION FORM - PASTORAL

APPLICANT: Fill in your name and forward one copy to each respondent. Please provide a stamped, addressed envelope along with each form. **Three recommendations are required with your application.**

Under the provisions of the Family Educational Rights and Privacy Act, you have the right, if you enroll at Bellarmine University, to review your educational records. The Act further provides that you may waive your right to see recommendations for admission. Please indicate if you wish to waive this right by signing on the above waiver line.

Name of Applicant _____

Signature _____ **Date** _____

RESPONDENT: Please complete the information requested. If you need additional sheets of paper please staple them to this form. Your comments will be held completely confidential if the applicant has signed the statement above. Please enclose this form and any attachments in an envelope addressed to the applicant. Please sign the back of the envelope, writing your signature across the seal of the envelope flap and return sealed envelope to the applicant.

Respondent's Name _____ Title _____

Institution/Agency _____

Address _____
STREET ADDRESS

_____
CITY COUNTY STATE/PROVINCE ZIP CODE COUNTRY

Home Phone (____) _____ Work Number (____) _____ Extension _____

Cell Phone (____) _____ Email Address _____

Signature _____ **Date** _____

AREA	OUTSTANDING	ABOVE AVERAGE	SATISFACTORY	BELOW AVERAGE
Intellectual Ability				
Critical Thinking Ability				
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Ability or Promise as a leader				
Quality of Oral Communication				
Quality of Written Communication				
Motivation and Energy				
Organizational Ability				
Ability to Meet a Deadline				
Personal and Vocational Maturity				
Ability to Work with Others				
Creativity and Imagination				
Depth of Spiritual Concern and Understanding				

Please feel free to answer the following questions in a separate letter.

How long have you known the applicant and in what capacity?

What do you consider to be the applicant's strengths?

In what area(s) do you believe the applicant needs more development?

Additional Comments.

TESTIMONIALS

"The MAS program enabled me to go back to school in an area I longed to discover while enhancing my own spirituality through knowledgeable professors, ecumenical relationships, and faith-sharing experiences."

"The MAS program was exactly what I was looking for in my faith journey. It proved to have an excellent blend of studies in the history of Christian spirituality and readings from spiritual masters as well as the safe, communal atmosphere to voice questions, doubts, and new ways of interpreting faith in our world today."

"The MAS Program opened me up to a greater understanding of the mystery of my relationship with God. The mystery still exists, but now, a freedom to explore a diversity of relationships helps me see God everywhere."

"The MAS program introduced me to new ideas of engaged spirituality through the study of Julian of Norwich, Thomas Merton, Bernard of Clairvaux, Douglas Steere, Oscar Romero and many others. For me, this degree was only the beginning of a lifetime of learning and work toward justice issues."

"The two years of the MAS program with my cohort formed lifelong friendships stronger than any I have experienced since college."

"The influence of Thomas Merton in the MAS program permeates my life. Seldom a day goes by that I don't find myself influenced in some way by Merton, by the professors who shared themselves with us for two years, and by the experiential living out my spirituality which I learned there."

"The MAS program was like a breath of fresh air with people from different denominations coming together to explore spirituality in an accepting and open context. Discussions following our readings were sometimes spirited and sometimes frustrating, but always enriching. I graduated grateful for the opportunity to have journeyed with my cohort."

"The MAS program offered me the opportunity to explore my spirituality by challenging me to be mindful of the connection between contemplative experience and collective action."

"The MAS program was an opportunity to discover the infinite depths of spirituality. Learning in a diverse, faith-filled community was a memorable experience."

"I relish my time in the program; the benefits and blessings are still flowing, while the challenges still endure. But I learned much that enables me to experience life anew each day."

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