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or via Zoom by appointment

### Catalog Description

Designed as the closure experience for practitioners, students will participate in a capstone seminar devoted to integration of their program studies and assessing the outcomes of the program.

### Learning Outcomes

The structure, content, learning experiences, and pedagogical philosophy of this course are informed by:

- A. The Marianist Educational Philosophy: *Five Characteristics of a Marianist Education* (CME)
  - 1. Educate for formation in faith
  - 2. Provide an integral, quality education
  - 3. Educate in family spirit
  - 4. Educate for service, justice, peace, and the integrity of creation
  - 5. Educate for adaptation and change
- B. The Master of Pastoral Theology Program: *Program Learning Outcomes* (MPT PLO)  
Upon completion of the Master of Pastoral Theology program, students will be able to:
  - 1. Identify the constitutive elements of Catholic theology: its historical development, its contemporary expression within a Vatican II framework, and its context within the broader Christian tradition
  - 2. Develop methods of critical theological reflection in response to issues, needs, and concerns of various pastoral contexts within and for communities of Hawaii and the Pacific Rim
  - 3. Compare and contrast theological positions and values within the Christian community
  - 4. Engage the Marianist tradition of education for service, peace, justice, and the integrity of creation in ways that respond and lead to active participation within changing local and global environments
- C. RE 790 Master of Pastoral Theology Capstone Seminar (3): *Course Learning Outcomes* (CLO)  
Upon satisfactory completion of this course, students will be able to:
  - 1. Identify the constitutive elements of Catholic theology: its historical development, its contemporary expression within a Vatican II framework, and its context within the broader Christian tradition (CME 1; MPT PLO 1)
  - 2. Develop methods of critical theological reflection in response to issues, needs, and concerns of various pastoral contexts within and for communities of Hawaii and the Pacific Rim (CME 5; MPT PLO 2)
  - 3. Compare and contrast theological positions and values within the Christian community (CME 3; MPT PLO 3)
  - 4. Engage the Marianist tradition of education for service, peace, justice, and the integrity of creation in ways that respond and lead to active participation within changing local and global environments (CME 4; MPT PLO 4)

## Required Materials

Regular access to these materials is necessary for your success in our course. Please inform the instructor if you require assistance in accessing any of these materials.

### 1. Access to Internet-Capable Technology

Due to the hybrid nature of this course, regular access to our Canvas course site is essential. Important information, materials, and updates relating to our course have been posted onto our Canvas course site and will be updated as needed.

### 2. Assigned Texts

Consult the schedule on pages 6-7 for detailed reading assignments. Candidates and Auditors are encouraged to augment their learning by undertaking the MPT readings.

- a. Aguilera, Enrique and José María Arnaiz. "Marianist Prayer."
- b. Association of Marianist Universities. *Characteristics of Marianist Universities*.
- c. Chu Ilo, Stan. "The Church of the Poor: Towards an Ecclesiology of Vulnerable Mission."
- d. Giardino, Thomas. "Overview of Marianist Spirituality: It's More than Community."
- e. Del Colle, Ralph. "Toward the Fullness of Christ: A Catholic Vision of Ecumenism."
- f. Dulles, Avery. "Newman, Conversion, and Ecumenism."
- g. Fredricks, James. "Catholic Church and the Other Religious Paths: Rejecting Nothing That Is True and Holy."
- h. Himes, Michael J. "Finding God in All Things: A Sacramental Worldview and Its Effects."

## Student Requirements

### 1. Completion of Assigned Readings

Careful reading of all assigned materials in a timely, engaged, and conscientious manner is essential for mastery of course concepts. Readings are to be completed in advance so that students are ready to discuss them during the designated live seminar session or in asynchronous threaded discussion. Because theological anthropology is a highly specialized interrelated field with its own methods, terms and foundational assumptions, you should allow yourself ample time to study and digest this challenging yet rewarding material.

### 2. Engagement Through Participation

Our learning community will be characterized by a spirit of highly collaborative learning. Participation, defined as being present and engaged in classroom sessions and being an active and timely contributor to threaded discussion online, is therefore a fundamental requirement. Two (2) instances of non-participation implies that the highest grade achievable is a "B." Four (4) or more instances of non-participation constitute grounds for a recommendation to withdraw from the course.

### 3. Summative Projects and Presentations

Two summative projects and presentations are intended to facilitate synthesis and reflection, cultivate greater awareness of the transcendent and immanent dimensions of the human person, encourage growth in compassion, and identify opportunities for theological engagement with their faith, academic, and/or professional communities. Prompts for each summative project will require demonstration of content mastery and command. Summative projects will be first submitted as a 3-to-5-page written assignment on Canvas, then presented in plenary for discussion and common reflection during the weekends of live instruction. Instructions and prompts, specific to the requirements and learning outcomes of non-degree and degree-seeking registration classifications, will be posted on Canvas.

### Credit Hour Policy

As established by the Chaminade University Credit Hour Policy, this three-credit course represents a minimum of 135 hours of engagement over one 12-week term. Students enrolled in this course shall complete:

1. 18.00 hours of scheduled monthly in-person classroom instruction (e.g., seminars on readings, collaborative group discussions, student presentations)
2. 57.00 hours of online assignments and activities (e.g., response to or reflection on prompts, peer-to-peer dialogue and mutual discovery)
3. 60.00 hours of ancillary work averaging 5.00 hours per week (e.g., course readings, supplementary study, office hour visits, completion of additional assignments to address unique or specific needs)

### Assessment, Grading, and Late Work Policy

The final grade earned by a student will be based on their regular and active participation (50%) and two summative projects and presentations (50%). Final grades awarded represent an assessment of the quality of a student's overall achievement and holistic performance in the course and are to be interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Assignments cannot be made up at a later date except by discretion of instructor and with advance written permission. *Ex post facto* permission to complete assignments will not be granted.

### Course Policies

#### *The Free Exchange of Thought*

The university has long been a privileged place for the exchange of ideas and positions. This implies both the freedom to express one's thoughts and the responsibility to hear and respect the thoughts of others. Religious freedom and freedom of the conscience are central concepts of the Catholic Intellectual Tradition. Students are encouraged to think about and question the concepts covered but will be assessed solely by an ability to adequately demonstrate understanding, appropriation, and synthesis of the course content and material.

#### *Academic Honesty and Plagiarism*

Plagiarism might be broadly defined as the misrepresentation of another's work or ideas as one's own. The abuse of generative AI is an increasingly important example. Students submit assignments on their honor that the work is original and single authored in its entirety. In the first instance of alleged plagiarism or misuse of generative AI, the instructor and student will meet during office hours to review evidence supporting the allegation and to discuss proper citation and authorship techniques. Subsequent offenses of academic dishonesty will not be tolerated. Withdrawal from this course and/or other disciplinary actions will be considered and pursued to the fullest extent afforded by university policy.

### *Style, Language, and Grammar*

All work must be submitted in legible and intelligible Standard American English (AmE) or 'Ōlelo Hawai'i (by prior arrangement with instructor) according to the generally accepted standards of those languages. The Turabian style of citation and paper formatting has been traditionally preferred in philosophical and theological disciplines. Students may choose to use a different citation method (APA, MLA, etc.) so long as it is utilized accurately and consistently. Exceptions for the above guidelines may be made in consultation with the instructor for free academic expression in other formats (e.g., spoken word, song, dance, or visual art) as appropriate. In all cases, the judicious use of equitable, gender-inclusive language must always be observed.

### *Classroom Decorum and the Use of Electronic Devices*

The use of electronic devices during periods of instruction, especially photographic retention and audiovisual recording of intellectual property, is strictly prohibited unless express written permission is granted by instructor. Electronic devices may be periodically employed by the instructor to augment the learning experience; use them only as directed. Please minimize interference with our learning by silencing your push notifications during instructional time. Exceptions to this rule include emergency communication. Children are to be supervised such that they are not distracting to the learning of all students. The instructor will regularly pause to invite your questions; please reserve them until asked. Repeated failure to comply with these guidelines may result in an invitation to leave the classroom.

### *Office Hours*

Office hours are an invaluable opportunity to build a stronger sense of university community, to deepen one's knowledge, and to form more nurturing relationships with faculty in an individualized format. In-person office hours are offered as posted and are subject to change. Students may schedule a private Zoom meeting if preferred. Students are highly encouraged to schedule an appointment through email to secure availability.

### University Policies

#### *Attendance Policy*

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade. Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades. Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes. Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

### *Academic Conduct Policy*

Campus life is a unique situation requiring the full cooperation of each individual. For many, Chaminade is not only a school, but a home and a place of work as well. That makes it a community environment in which the actions of one students may directly affect other students. Therefore, each person must exercise a high degree of responsibility. Any community must have standards of conduct and rules by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values. Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated.

### *Student with Disabilities Statement*

Chaminade University of Honolulu offers accommodations for all actively enrolled students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA) of 1990, and the ADA Amendments Act (2008). Students are responsible for contacting Kōkua 'Ike: Center for Student Learning to schedule an appointment. Verification of their disability will be requested through appropriate documentation and once received it will take up to approximately 2–3 weeks to review them. Appropriate paperwork will be completed by the student before notification will be sent out to their instructors. Accommodation paperwork will not be automatically sent out to instructors each semester, as the student is responsible to notify Kōkua 'Ike via email at [ada@chaminade.edu](mailto:ada@chaminade.edu) each semester if changes or notifications are needed.

### *Title IX and Nondiscrimination Statement*

Chaminade University of Honolulu is committed to providing a learning, working and living environment that promotes the dignity of all people, inclusivity and mutual respect and is free of all forms of sex discrimination and gender-based violence, including sexual assault, sexual harassment, gender-based harassment, domestic violence, dating violence, and stalking. As a member of the University faculty, I am required to immediately report any incident of sex discrimination or gender-based violence to the campus Title IX Coordinator. For pregnant and parenting students, I am also obligated to provide you with similar resources for support and protections available to you. My goal is to make sure that you are aware of the range of options available to you and have access to the resources and support you need.

### *Nondiscrimination Policy and Notice of Nondiscrimination*

Chaminade University of Honolulu does not discriminate on the basis of sex and prohibits sex discrimination in any education program or activity that it operates, as required by Title IX and its regulations, including in admission and employment. Inquiries about Title IX may be referred to the University's Title IX Coordinator, the U.S. Department of Education's Office for Civil Rights, or both and contact information may be found at the Chaminade University Title IX Office Contact Information and Confidential Resources website. On-campus Confidential Resources may also be found here at [CAMPUS CONFIDENTIAL RESOURCES](#).

The University's Nondiscrimination Policy and Grievance Procedures can be located on the University webpage at: <https://chaminade.edu/compliance/title-ix-nondiscrimination-policies-procedures/>.

To report information about conduct that may constitute sex discrimination or make a complaint of sex discrimination under Title IX, please refer to the Campus Incident Report form. Chaminade University of Honolulu prohibits sex discrimination in any education program or activity that it operates. The NOTICE of NONDISCRIMINATION can be found here: Notice of Nondiscrimination.

*Hazing Prevention Resources and Athlete Helpline*

Assists athletes, parents, coaches, and any allies interested in ensuring physical and mental safety for sports communities by offering confidential emotional support, crisis intervention, informational athlete-focused resources, and guidance related to concerns about any type of abuse—including hazing.

Chaminade University's Hazing Policy: <https://catalog.chaminade.edu/studenthandbook/codeofconduct>

<https://hazingpreventionnetwork.org/athlete-helpline/>

<https://hazingpreventionnetwork.org/how-to-report-hazing/>

Basic Needs Resources: <https://chaminade.edu/basic-needs/>

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Weekend One – September 12-14, 2025

Program Learning Outcome 2: *Graduates will be able to develop methods of critical theological reflection in response to issues, needs, and concerns of various pastoral contexts within and for the communities of Hawai'i and the Pacific Rim.*

## Readings

- i. *Characteristics of Marianist Universities.*
- ii. Himes, Michael J. "Finding God in All Things: A Sacramental Worldview and Its Effects."

## Assignments

1. Prepare and share your academic autobiography.
2. Respond to Program Learning Outcome 2. How comfortable are you with this outcome? How well did this program prepare you in the area?
3. Discuss how the *Characteristics of a Marianist Education* informed your experience of the MPT/Diaconate Formation program. Did this underlying educational philosophy empower you to "do" theology in our context? Include your sense of both the strengths and the weaknesses of these Marianist traditions in your educational process.

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Weekend Two – October 10-12, 2025

Program Learning Outcome 4: *Graduates will be able to engage the Marianist tradition of education for service, peace, and justice in ways that respond and lead to active participation within changing local and global environments.*

## Readings

- i. Aguilera, Enrique and José María Arnaiz, "Marianist Prayer."
- ii. Chu Ilo, Stan. "The Church of the Poor: Towards an Ecclesiology of Vulnerable Mission."
- iii. Giardino, Thomas. "Overview of Marianist Spirituality: It's More than Community."

## Assignments

1. Respond to Program Learning Outcome 4. How comfortable are you with this outcome? How well did this program prepare you in the area?
2. How might the *Characteristics of a Marianist Education* inform your pastoral approach as it relates to service, peace, and justice?
3. Explain how an education for service, peace, and justice might be important for your ministries.

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Weekend Three – November 14-16, 2025

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Program Learning Outcome 1: *Graduates will be able to identify the constitutive elements of Catholic theology: its historical development, its contemporary expression within a Vatican II framework, and its context within the broader Christian tradition.*

Program Learning Outcome 3: *Graduates will be able to compare and contrast theological positions and values within the Christian community.*

## Readings

- i. Del Colle, Ralph. "Toward the Fullness of Christ: A Catholic Vision of Ecumenism."
- ii. Dulles, Avery. "Newman, Conversion, and Ecumenism."
- iii. Fredricks, James. "Catholic Church and the Other Religious Paths: Rejecting Nothing That Is True and Holy."

## Assignment

1. Respond to Program Learning Outcomes 1 and 3. How comfortable are you with each of these Outcomes? How well did this program prepare you in the areas?
2. Choose two of the readings and explain the significance of the articles. Develop a critique of them drawing upon your holistic knowledge of theology.
3. How would you explain the content of the articles to a parishioner and how would defend your critique to them?
4. How do these readings enhance your understanding of the Roman Catholic Church and its relationship with other Christian denominations? How does ecumenical dialogue impact your understanding of evangelization?