



THE THEOLOGICAL INSTITUTE
FOR THE NEW EVANGELIZATION

THEOLOGICAL INSTITUTE
SAINT JOHN'S SEMINARY

MASTER OF ARTS IN MINISTRY

MASTER OF THEOLOGICAL STUDIES

STUDENT HANDBOOK

2016-2017

149 Washington Street

Brighton, MA

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www.theologicalinstitute.org

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GENERAL

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Theological Institute Calendar Fall 2016
Saint John's Seminary
149 Washington Street, Brighton MA

July

Monday, July 18th - (7pm-8:30 pm)
MAM Field Education Orientation

August

Friday, August 26th 7-9 pm **First-Year Formation Students**

Saturday, August 27th - (9 am-3:30 pm) **Opening Retreat for MAM First & Second-Year Formation Students and MTS Students**

September

Tuesday, September 6th - **Fall Classes begin.**

Monday, September 12th - 5 pm **MAM Formation Evening and MTS Colloquium** Evening Prayer followed by Dinner, Formation Faith Sharing, and Colloquium

Thursday, September 15th @ 4:30 pm **Evening Mass** in the Theological Institute Chapel

Saturday, September 17th - 5:30 pm, **Opening Mass** for MAM and MTS at Saint John's Seminary Chapel. Dinner in the Refectory. Guests invited. Sign up sheet available.

Monday, September 19th - **Last day for course changes** (Add/Drop form required.)

October

Monday, October 3rd - 5 pm **MAM Formation Evening and MTS Colloquium** Prayer followed by Dinner, Formation, and Colloquium

Wednesday evenings 6-7 pm, October 5, 12, 19, 26
Academic Writing Course taught by Prof. Celia Sirois
Please sign up!

October (continued)

Thursday, October 13th at 4:30 pm **Evening Mass** in the Theological Institute Chapel

Thursday, October 13th - 7 pm **Open House**

November

Tuesday, November 1st @ 4:30 pm **All Saints Feast Day Mass** in the Theological Institute Chapel.

Wednesday evenings 6-7 pm, November 2, 9, 16
Academic Writing Course taught by Prof. Celia Sirois

Monday, November 7th - 5 pm **MAM Formation and MTS Colloquium** - Evening Prayer followed by Dinner, Formation Faith Sharing, and Colloquium

Thursday, November 10th @ 4:30 pm **Evening Mass** in the Theological Institute Chapel

Saturday, November 19th at 7 pm **ALL SOULS CONCERT & AUCTION** with Bishop John Dooher at Saint John's Seminary Chapel. Proceeds go toward the Theological Institute Endowment Fund.

December

Monday, December 5th - 5 pm **MAM Formation and MTS Colloquium** - Evening Prayer followed by Dinner, Formation Faith Sharing, and Colloquium

Thursday, December 8th - **Immaculate Conception Mass** at 4:30 pm in the Theological Institute Chapel

Thursday, December 15th - **Last Class day** for the First Semester

Final Exam Week - December 20, 21, 22, 2016



Theological Institute Calendar Spring 2017

Saint John's Seminary

149 Washington Street, Brighton MA

January

Monday, January 16th - 5 pm **MAM Formation Evening and MTS Colloquium** - Evening Mass celebrated by Fr. Ed Riley at the Institute followed by Dinner with Field Ed Supervisors and Reflections, and Colloquium.

Tuesday, January 17th **Spring Classes begin.**

Thursday, January 19th at 4:30 pm **Monthly Evening Mass** in the Theological Institute Chapel.

Monday, January 30th - Last day for **Add/Drop.**

February

Monday, - February 6th - 5 pm **MAM Formation Evening and MTS Colloquium** Evening Prayer followed by Dinner, Faith Sharing, and Colloquium.

Thursday, February 23 at 4:30 pm **Monthly Evening Mass** in the Theological Institute Chapel.

March

March 1st to 11th **Pilgrimage to Lourdes, Fatima & Santiago De Compostela.**

March 6th thru 9th Spring Break

Monday, 13th - 5 pm - **MAM Formation Evening and MTS Colloquium** Evening Prayer at Saint John's Chapel, dinner in the Refectory followed by Sacrament of Reconciliation, Faith Sharing for MAM and Colloquium for MTS.

Spring Retreat - MAM and MTS
To be announced.

Tuesday, March 21st - 7 pm **Open House**

Thursday, March 23rd at 4:30 pm **Monthly Evening Mass** in the Theological Institute Chapel.

April

Monday, April 3th - 5 pm **MAM Formation Evening and MTS Colloquium** Evening Prayer followed by Dinner, Faith Sharing, and Colloquium.

Friday, April 7th - 9am-3pm **CoWorkers Conference** Our Ladys Help of Christians, Newton - Mass at 9 am Watertown. Mass at 9 am - Save the date!

Thursday, April 13th - **Holy Thursday** - No classes

Thursday, April 20th at 4:30 pm **Monthly Evening Mass** in the Theological Institute Chapel

Thursday, April 20th - Last day for **submission of MTS Thesis**

Wednesday, April 26 - 5:00 pm **Appreciation Dinner** - Field Education Supervisors invited. Faculty and Staff also invited. Event begins with Evening Prayer in Saint John's Chapel at the Seminary.

May

Monday, May 1st at 5 pm **MAM Formation Evening** with Field Ed Supervisors and **MTS Colloquium** at the Seminary. Evening Prayer in the Chapel at Saint John's Seminary followed by dinner in the Refectory.

Thursday, May 4th at 4:30 pm **Monthly Evening Mass** in the Theological Institute Chapel

Thursday, May 12 - **Last day of Second Semester Classes**

Tuesday thru Thursday May 16, 17, & 18 - **Semester Examinations**

Monday, May 22nd at 5 pm, **End-of-Year Mass & Dinner** at Saint John's Chapel. Guests invited.

Tuesday, May 23th at 4:00 pm **Graduation**, at Saint John's Seminary Chapel.

Tuesday, May 30th at 6 pm **Summer Classes begin.**

June

June 5, 12, 19, 26 - 7-9 pm **Summer Biblical Seminars** conducted by Prof. Celia Sirois

(Updated 9/14/16)

CORE COURSES FOR THE THEOLOGICAL INSTITUTE

A. Philosophy

PH500 FAITH AND REASON (MAM/MTS Core)

Philosophy is the pursuit of wisdom. This introductory course will provide an introduction to metaphysics, centering on Thomas's achievement in enunciating the real distinction. It will also give an overview of modern Western philosophical critiques of metaphysics, focusing on Descartes, Kant, and Nietzsche. Lastly, we will examine Pope St. John Paul II's contribution to the relation of faith and reason. An important goal of the course will be to equip students to research and write academic papers.

Dr. A. Franks

Tu 7:30–9:30PM

FALL

B. Biblical Studies

OT500 SURVEY OF THE OLD TESTAMENT (MAM/MTS Core)

This introduction to the Old Testament is guided by two overarching goals. The first is to give students the information that they need in order to engage the biblical text intelligently and productively. It also aims to give students the opportunity to experience the personal transformation which is the fruit of sustained dialogue with the Word of God.

Prof. Sirois

Th 7:30–9:30PM

FALL

NT500 NEW TESTAMENT (MAM/MTS Core)

This course will provide students with a broad overview of the social, political and religious world of the New Testament and of central issues in New Testament interpretation such as the quest for the historical Jesus, the relationship between the four gospels, the role of Paul in the emerging Christian movement, and the centrality of the resurrection to the life and theology of the early Church. After studying these foundational topics, we will move on to survey key books of the New Testament, taking into account the literary, historical, and theological significance of these texts.

Dr. Fahrig

Th 7:30-9:30PM

SPRING

C. Church History

CH500 CHURCH HISTORY (MAM/MTS Core)

This course is a general survey course spanning some 2000 years of Church history. The course will be split into three historical periods. The first historical period will cover the first century to the mid-ninth century. In this period, we will discuss the Roman Empire, the Christian Persecutions, the Constantinian Era, Christological Controversies, the Papacy, Monasticism, the Iconoclastic Controversy, Charlemagne and the Carolingian Empire. The second historical period will cover the end of ninth century to the early sixteenth century. In this period, we will discuss the Reform, The Great Schism in 1054, Monastic Reforms, the Investiture Controversy, The Crusades, The Inquisition, The Great Western Schism, The Mendicant Orders, The Avignon Papacy, Scholasticism, and Humanism. The third historical period will cover from the mid-sixteenth century to the present. In this period, we will discuss the early Reformation, Catholic Reform ~ Trent, the Enlightenment, The Wars of Religion, Modernity, First Vatican Council, Second Vatican Council, and the Church beyond the Council.

Rev. Belschner

Tu 7:30-9:30PM

SPRING

D. Systematic Theology

TH500 FUNDAMENTAL THEOLOGY (MAM/MTS Core)

This course concentrates on the fundamental concerns present in all theological inquiry. The goal is to assist the student to elaborate a theology of revelation, a theology of faith, a theology of tradition, a theology of Sacred Scripture.

Rev. Ritt

Th 5:00-7:00PM

SPRING

TH511 BASIC TRUTHS OF THE CATHOLIC FAITH (MAM Core)

This course will cover the basic teaching of the creed, the moral life, and liturgy based on the Catechism of the Catholic Church.

Rev. Ritt

Tu 5:00-7:00PM

FALL

TH511 Basic Truths of the Catholic Faith (MAM Core)

This course will cover the basic teaching of the creed, the moral life, and liturgy based on the *Catechism of the Catholic Church*.

Rev. Ritt

Wed 6:00-9:00 PM

SUMMER

TH513 THE NEW EVANGELIZATION (MTS Core)

Holiness is oriented to meeting the needs of the contemporary world, which requires a sophisticated understanding of the mission field. This field is marked by the liquid loss of self into consumerism (directed toward people as well as objects). This course will examine the mission field in detail, while directing attention to the true nature of Christian mission: finding our identity within the universal mission of the Incarnate Son. An important focus of this course will be the acquisition of evangelical skills in writing, speaking, and conversation.

Dr. A. Franks

Th 7:30-9:30PM

FALL

TH514 THEOLOGICAL ANTHROPOLOGY (MTS Core)

The purpose of this course is to study God as Creator, especially as creator of the human person. It will treat Catholic belief about creation, the providence of God, the creation and fall of the angels, original sin and the consequences of the fall, the problem of evil, as well as the nature, origin and destiny of the human person. In light of contemporary debates, this course will cover Catholic belief about grace and the relationship of the natural and supernatural orders. In addition to Scriptural and patristic sources, instruction will deal with medieval and modern authors as well as the texts of the recent papal Magisterium.

Rev. Bennett

Tu 5:00-7:00PM

SPRING

TH515 GOD: ONE AND THREE (MTS Core)

The central mystery of Christian faith and life is the revelation that the one God is Father, Son, and Holy Spirit. After an examination of the Church's development of doctrine in the early ecumenical councils, we will pay special attention to the spiritual analogy for the processions in God (Augustine, Aquinas, Lonergan), while also exploring the complementary path into the *imago Trinitatis* emphasized by Vatican II that focuses on the communion of persons (Richard of St. Victor, John-Paul II). We will end with a consideration of Hans Urs von Balthasar's dramatic Trinitarian theology. Throughout the course, discussion will include how the doctrine of the Trinity consolidates and summarizes all the truths of the Faith.

Dr. A. Franks

Th 5:00-7:00PM

FALL

TH550 CHRISTOLOGY FOR MISSION (MAM/MTS Core)

This course will lead students to a deeper understanding of the mystery of Christ, through a reflection upon Scripture, Tradition, and the contributions of key theologians. Additional topics in soteriology and Mariology will be explored. Theologians covered will include St. Gregory of Nazianzus, St. Anselm, St. Thomas Aquinas, Luther, and Pope St. John Paul II. Using the theo-drama of Hans Urs von Balthasar, students will learn to enunciate the relation of mission and evangelization to Christology.

Dr. A. Franks

Tu 5:00-7:00PM

SPRING

TH551 ECCLESIOLOGY (MAM/MTS Core)

This is a systematic study of the nature and mission of the Church, emphasizing particularly the vocation and mission of the baptized.

Prof. Benestad

Th 5:00-7:00PM

SPRING

E. Sacramental Theology**ST500 LITURGY AND SACRAMENTS (MAM/MTS Core)**

The goal of this course is to give the students a fuller appreciation of the liturgical life of the Church. This will be accomplished by first addressing a general understanding of what is meant by liturgy. The course will then look at each of the sacraments of the Church developing both an historical perspective of the sacraments' liturgical expression and appreciation of the theology that underlies each of the sacraments. As part of the coursework the current ritual expression of each sacrament will be addressed to see how it continues the traditions of the Church and how it expresses the theology of the sacrament.

Rev. Mahoney

Tu 7:30-9:30PM

SPRING

F. Church and World

MM500 CANON LAW (MAM core)

Canon law is the system of rules that governs Church order and discipline. This course will present an overview of the nature, history, and function of Church law, and will introduce students to the norms of the 1983 Code of Canon Law — primarily Book I (general norms), Book II (The People of God: Christian faithful, Church hierarchy, consecrated life), Book III (the teaching office), Book IV (sacraments), and Book V (temporal goods). The objective of the course is to introduce basic structures and functions of the Church as addressed by the Code, and to familiarize students with those canonical norms helpful to their effective ministry in the Church.

Prof. J. Devlin

Tu 7:30-9:30PM

FALL

MM610 MARRIAGE AND CANON LAW (Fr. J. Laughlin - Tu 5:00-7:00 pm)

This course is a study of marriage in the tradition of the Roman Catholic Church, focusing upon the canonical prescriptions for its valid and licit celebration. Topics covered include marriage preparation, issues relating to the celebration and recording of marriage, matrimonial consent and impediments, and the annulment process.

Rev. J. Laughlin

Tu 5:00-7:00PM

SPRING

MT500 MORAL THEOLOGY FOR THE LAY APOSTOLATE (MAM/MTS Core)

The goal of this course is to acquaint the student with the fundamental aspects of moral theology, particularly as outlined in the *Catechism of the Catholic Church* and Pope St. John Paul II's encyclical on moral theology, *Veritatis Splendor*. From the basic understanding of fundamental moral theology the class will confront some of the more pressing topics in special moral theology to show how a moral system is applied to practical situations. The purpose of this particular approach is to equip the student with the necessary teachings of the Church so that they may, in a confident way, apply those teachings to particular situations and take up their active role in the New Evangelization.

Rev. Cadin

Th 5:00-7:00 PM

FALL

MT506 CATHOLIC SOCIAL DOCTRINE (MTS Core)

This course serves as a general introduction to the Catholic tradition of reflection upon life in society, including questions of justice in the political and economic order. Students will gain familiarity with the documents of modern Catholic social teaching, including fourteen major church documents such as encyclicals from popes, pastoral letters from episcopal conferences, synods of bishops, and ecumenical councils. Attention will be paid to the various contexts (ecclesiological, cultural, institutional, historical) in which the moral reasoning of these documents unfolds. Themes will include human rights, solidarity, common good, peacemaking, economic development, work, property ownership, family life, subsidiarity, ecology, social justice, and preferential option for the poor. Emphasis will be placed on understanding the distinctive ways in which the documents strike a balance between the dignity of individuals, on one hand, and concern for community and promoting the common good, on the other hand.

Rev. Bennett

Tu 5:00-7:00PM

FALL

MT551 THEOLOGY OF THE BODY

This course will engage students in a close reading of key texts by Pope Saint John Paul II: *Love and Responsibility* and, in particular, the theology of the body. It will examine the relationship between nature and person in the anti-*Humanae vitae* worldview and indicate its roots in the thought of Bacon and Descartes before contrasting this Cartesian perspective with that of Paul VI in *Humanae vitae* and John Paul II.

Dr. A. Franks

Wed 5:00-7:00PM

SPRING

G. Spirituality and Formation

FC100, FC200, FC300 and FC400 MTS MONDAY FORMATION COLLOQUIUM (MTS Requirement)

This colloquium provides the keystone of the M.T.S. formation program, during which important classical and modern works of theology and spirituality, great books of Western civilization (philosophy, literature), significant Church documents, great works of painting and music, and evangelically fruitful psychology and sociology will be explored. The Colloquium occurs nine times a year for two years (years A and B).

A student can begin the two-year cycle with either year A or year B. Students will receive one credit for the completion of each academic semester. The course is graded on a Pass/Fail grading scheme, and is required of M.T.S. students in their first two years.

Dr. Fahrig

Consult calendar, Mondays 6:30-9:00 PM

FALL & SPRING

COURSES FOR THE THEOLOGICAL INSTITUTE: ELECTIVES

The following classes serve as electives for both the M.A.M. and M.T.S. degrees. In addition, students may take classes in the Seminary's School of Theology as electives, if those courses are not required in the student's own degree program.

BL615 Paul: The Contested Letters

This course will invite students to engage writings attributed to Paul, but most likely not composed by him. These six contested letters are Ephesians, Colossians, 2 Thessalonians, 1 and 2 Timothy, and Titus.

Prof. Sirois

Tues 6:00-9:00PM

SUMMER

BL616 Psalms in Ministry

Of all the books of the Old Testament, none is more practically, pastorally helpful than the Book of Psalms. This course will suggest strategies to make these scriptural prayers more accessible to the people to whom we minister.

Prof. Sirois

Thurs 5:00-7:00PM

SPRING

NT624 LUKE-ACTS

Luke's *magnum opus* is a two volume work that not only proclaims the Gospel but continues the story of salvation in the Acts of the Apostles, the story of the early Church. This course will help students to appreciate the literary, as well as the theological, achievement of this work.

Prof. Sirois

Th 5:00-7:00PM

FALL

PC550 Spirituality for Ministry

Principles and practices for deepening Christian life and professional Church service as derived from the Catholic spiritual tradition, as taught by a few outstanding spiritual masters and as lived in contemporary pastoral settings. Main themes: prayer, conversion, holiness, love, and virtues.

Rev. Evans

Tue 6:00-9:00PM

SUMMER

PT602 PASTORAL CARE IN THE PARISH

"The ecclesial community, while always having a universal dimension, finds its most immediate and visible expression in the parish. It is there that the Church is seen locally. In a certain sense it is the Church living in the midst of the homes of her sons and daughters." (*Christifideles Laici*, 26). The parish and the complexities of pastoral care in this setting are the focus of this course. As noted in *Co-Workers in the Vineyard*, "Their functions of collaboration with the ordained require of lay ecclesial ministers a special level of professional competence and presence to the community." The purpose of this course is to provide the student to understand the current theological underpinnings to pastoral ministry and delve into practical applications to the parish. Topics central to ministry will be studied with special application to the parish such as the theology of a parish, roles of the ordained and lay, evangelization, and mission effectiveness, best practices in pastoral ministry, etc.

Dr. Aldona Lingertat

Tue 5:00-7:00PM

FALL

RE501 ADULT FAITH FORMATION AND EVANGELIZATION

Whole person adult faith formation is crucial to Pope Francis' sense of "a church which goes forth (EG, 20)" engaged in renewal and rebuilding. An examination of Pope Francis' *The Joy of the Gospel*, the USCCB document *Our Hearts Were Burning*, and Pope John Paul II's Apostolic Exhortation *Christifideles Laici* give vision to this course. These documents will be supplemented with foundational documents in religious education. A survey of the developmental theory of Erikson, and adult education theories of Knowles, Brookfield, and Mezirow will bring additional insight and practical application. Classroom exercises and assignments will seek to familiarize students with the Catholic spiritual tradition of personal relationship with Christ and the integral role it plays in evangelization. This course will be attentive to issues that arise in adult faith formation with the goal of practical application to the student's own context.

Dr. Aldona Lingertat

Tue 7:30-9:30PM

SPRING

RE601 Religious Education and the Impact of the Second Vatican Council

The Second Vatican Council opened catechetical doors. Through the auspices of the Bishops gathered at this ecumenical council, we have insights and documents that call us all to be lifelong learners. *Porta Fidei – Door of Faith* – Benedict XVI’s letter announcing the “Year of Faith,” coinciding with the 50th anniversary of the opening of Vatican II, points out that the church is the door of faith. Vatican II made us aware that the church is all of us who are baptized. When better than this “Year of Faith”, to explore documents of the Second Vatican Council – and some since then – that have enriched and expanded our opportunities to study, to understand our faith and to know ourselves as being called to evangelize? Come and see!

Prof. Kay

Tue 6:00-9:00PM

SUMMER

TH637 Redemption as Drama in Balthasar

This course will examine the five-volume work that constitutes the middle third of Hans Urs von Balthasar’s “trilogy.” We will consider why Balthasar considered “drama” to be a useful category for theology, discuss its relation to the transcendental of the good, and then read highlights of his account of salvation history as ateo-drama between finite freedom and God’s infinite freedom. We will see his theo-dramatic approach to various foundational themes of Christian theology, including the Trinity, Christology, anthropology, soteriology, and eschatology. No previous knowledge of Balthasar is required.

Dr. A. Franks

Wed 6:00-9:00 pm

SUMMER



Library Services

Students enrolled at the Theological Institute (MAM/MTS Programs) have access to both the MAM/MTS library collection in the Bishop Peterson Library (BPL) and the Marian Seminar Room at Saint Gabriel's as well as library services at Boston College.

The Theological Institute encourages students to browse its library collection in the Bishop Peterson Library and Marian Seminar Room and borrow materials as needed. Both rooms offer "pathfinders" explaining the organization of the library collection, using the Library of Congress Classification System. Students check out and return books from either the BPL or Marian Room using the red binder in the BPL.

In order to access Boston College Library services, the Theological Institute administration submits the names of eligible, enrolled degree students and staff to Boston College Student Services (once students pay tuition). Boston College reviews and approves the list of student names and provides the Theological Institute with a list containing each student's "Eagle Number."

When the Theological Institute receives this list from Boston College, it notifies students of the same. Each student, who has not already done so, will contact Maryellen Lenihan in the Theological Institute business office for his/her individual "Eagle Number."

Students can, then, present themselves to Boston College Student Services (with a valid photo ID) for the issuance of a Boston College identification card. Students require both an "Eagle #" and BC e-mail address to secure library borrowing privileges.

Any student, who already obtained a BC library card (which already contains an Eagle ID Number) but which has expired, can go directly to Lyons Hall on the BC campus to renew his/her card. Any student, however, would still present a valid photo ID to Lyons Hall when renewing his/her library card.

Student Services – Lyons Hall 140 (BC Main Upper Campus)

Hours of Operation: M,Tu,Th,Fr 9:00 a.m. to 5:00 p.m.

W 9:00 a.m. to 7:00 p.m.

With a valid BC ID, students and staff have access to the Boston College Libraries, including the Boston College School of Theology and Ministry Library.

Services available at the Boston College School of Theology and Ministry Library (TML) include:

- Circulation services – with a loan period of up to 120 days.
- Acquisition of materials not held at TML.
- Computers.
- Wireless access.
- Scanning and photocopying.
- Reading reserves – faculty can submit a syllabus listing required readings, and the library would make these available for reserved student use - both in the library and on-line.
- Reference consultations with a TML reference librarian.
- User instruction – including workshops on Ref Works and database searching.

Please check for fliers outside the BPL for dates, times, and more information.

Both the MAM/MTS Library and the Boston College School of Theology and Ministry Library rely upon the good faith practices of patrons to use materials and return them in a timely fashion so that all users can best share materials which the libraries offer. Please follow borrowing and return policies when using library materials.

Please direct any questions about MAM/MTS library use to Margaret Adams, Librarian at margaret.adams@bc.edu.

Theological Research @ TML

September/October 2016

DEVELOP THE SKILLS YOU NEED TO ENGAGE CONFIDENTLY IN THEOLOGICAL RESEARCH!

TML (Theology & Ministry Library) is offering the following series of 30-minute, stand-alone but inter-connected workshops to help you make the most of our research resources:

USING THE LIBRARY CATALOG EFFECTIVELY.

Focuses on the best techniques for searching the Boston College Libraries catalog.

Monday, September 19:	10:30 – 11:00 AM
Tuesday, September 20:	3:00 – 3:30 PM
Friday, September 23:	1:30 – 2:00 PM

FINDING ARTICLES.

Introduces the major theological databases available via the BC Libraries.

Monday, September 26:	10:30 – 11:00 AM
Tuesday, September 27:	3:00 – 3:30 PM
Friday, September 30:	1:30 – 2:00 PM

REFWORKS/FLOW.

Learn how to organize, save, and automatically create (!) citations and bibliographies using this tool available for free to all members of the BC community.

Monday, October 3:	10:30 – 11:00 AM
Tuesday, October 4:	3:00 – 3:30 PM
Friday, October 7:	1:30 – 2:00 PM

DESIGNING A RESEARCH PROJECT.

Presents a straightforward methodology for choosing and refining both a research topic and a research strategy.

Tuesday, October 11:	3:00 – 3:30 PM
Wednesday, October 12:	1:30 – 2:00 PM
Friday, October 14:	1:30 – 2:00 PM

UNLESS OTHERWISE ANNOUNCED, ALL SESSIONS WILL BE HELD IN TML ROOM 112.

MAM

St. John's Seminary
Theological Institute for the New Evangelization
Master of Arts in Ministry
Academic Course of Study Planning Sheet

Student's Name: _____

YEAR ONE- CORE COURSES

Fall Semester

_____ PH 500 Faith and Reason

_____ OT 500 Old Testament

_____ TH 511 Basic Truths of the Catholic Faith

Spring Semester

_____ CH 500 Church History

_____ NT 500 New Testament

_____ TH 500 Fundamental Theology

_____ TH 550 Christology

YEAR TWO- CORE COURSES

Fall Semester

_____ MT 500 Moral Theology

_____ MM 500 Canon Law

Spring Semester

_____ ST 500 Liturgy & Sacraments

_____ TH 551 Ecclesiology*

FOUR ELECTIVE REQUIREMENTS FOR DEGREE

Name of Elective

Semester/Year of Course Completion

1. _____
2. _____
3. _____
4. _____

Upon completion, the academic advisor will sign this document indicating that the student has completed the course of study and is eligible for graduation.

Academic Advisor Signature: _____

*prerequisite course in Fundamental Theology and Christology

Master of Arts in Ministry Program

Saint John's Seminary offers the **Master of Arts in Ministry** program with the purpose of assisting the local Church in the formation of the laity for “the mission of the whole Christian people in the Church and in the world” (*Lumen Gentium*, 31). The **M.A.M.** program seeks to foster, with these four pillars of formation, an “ecclesial consciousness” as Pope St. John Paul II urges: “fix deeply in one’s mind, heart and life—an ecclesial consciousness which is ever-mindful of what it means to be members of the Church of Jesus Christ, participants in her mystery of communion and in her dynamism in mission and the apostolate.” (*Christifidelis Laici*, p. 64)

The Master of Arts in Ministry program encompasses the vision and four aspects of lay formation as Pope Saint John Paul II articulated in *Christifidelis Laici*:

Academic Program: a core curriculum of eleven courses and four electives;
Human Formation: workshops, faculty advising;
Spiritual Formation: spiritual direction, retreats
Apostolic Field Education: supervised field placements

Designed for non-resident students, this program is geared for those who seek to serve the local church as pastoral associates, religious educators, or in a variety of administrative and ministerial positions that are open to the laity in contemporary Catholic parish life and in other settings such as hospitals, campuses and prisons.

The foremost goals of **The Master of Arts in Ministry** program are:

- That students understand and appreciate that vocation of the lay faithful in the Church and the world so that they can discern well the particular ways in which they are called to live out their baptismal dignity;
- That students grow in personal and spiritual maturity for a deeper appropriation of the gospel of Jesus Christ;
- That students acquire a general knowledge and understanding of the Catholic Tradition;
- That students develop their capacity for analytical and constructive theological reflection pertaining to public work in parishes and other ecclesial institutions;
- That students develop a theological fluency needed for effective evangelization of the contemporary world and fruitful participation and collaboration in the public work of the Church;
- That students acquire skill in the design, implementation and assessment of educational, spiritual and social service programs in support of the Roman Catholic Church’s mission.

MASTER OF ARTS IN MINISTRY PROGRAM PILLARS OF FORMATION

ACADEMIC FORMATION

The academic program can be completed in a minimum of two years. It consists of a curriculum of at least forty-one academic credits. Eleven core courses cover the disciplines of philosophy, systemic theology, Scripture, Church history, sacramental theology, and moral theology. In addition, four electives, including one in spirituality, and three others in areas supportive of future ministry, complete the academic requirements. Electives may be taken at any of the schools in the Boston Theological Institute in areas that pertain to the life and mission of the Catholic Church, with the approval of the Academic Advisor and the Dean of Faculty.

A typical sequence for a full-time M.A.M. degree student would be as follows:

YEAR 1

Fall Semester

PH500 Faith and Reason (3)
TH511 Basic Truths of the Catholic Faith (3)
OT500 Old Testament (3)

Spring Semester

CH500 Church History (3)
NT500 New Testament (3)
TH500 Fundamental Theology (3)
TH550 Christology (3)

YEAR 2

Fall Semester

MT500 Moral Theology (3)
MM500 Canon Law (3)

Spring Semester

ST500 Liturgy and the Sacraments (3)
TH551 Ecclesiology (3) *prerequisite courses in
Fundamental Theology and Christology

Four electives are also required over the course of the M.A.M. program.

HUMAN FORMATION

The effort to create and build community life in an ongoing fashion is central to supporting growth in living a Christian life. Periodic workshops bring students together to promote self-knowledge and a deeper awareness of strengths and limitations addressing issues such as self-esteem, conflict management, and healthy working relationships. The Formation Advisor, in consultation with the student, will periodically make a formal assessment of the progress of the student in personal development. During the course of the program, students have opportunities to develop:

- the capacity for self-acceptance and tolerance of the imperfections of others
- the ability to work with others in a spirit of cooperation
- a healthy personality: honest, sensitive communication, observance of professional boundaries, emotional stability, the ability to trust others, freedom from the need to control people and situations;
- recognition of and respect for authority, and the ability to exercise authority in an appropriate manner;
- competent leadership skills
- conflict management skills
- the capacity for empathy
- self-awareness of the dynamics of human sexuality
- a balanced commitment to family and to spiritual and recreational values for a holistic life; and
- a commitment to further self-development and professional enrichment.

SPIRITUAL FORMATION

Spiritual formation, conducted individually and in groups, is at the heart of the Master of Arts in Ministry program. It “aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one’s life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation. “A personal experience in and through the Church of the love of the Father in Christ and through his Spirit is foundational for all ministry, as it is for true discipleship. If ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how “accomplished” it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit. Nothing can substitute for this true conversion and personal encounter with Christ. Spiritual formation cannot produce fruit, for it is God’s gracious gift; but spiritual formation can teach and help those who seek it, prepare them to receive it, and when it is given, develop its fruits in their lives and ministry.” (*Co-Workers in the Vineyard*, p. 38). Students are expected to participate actively and regularly in the sacramental life of their local parishes and to center their spiritual life on the Eucharist. The desire to grow in the spiritual life is an important aspect in evaluation whether to accept an applicant or not. Daily prayer is essential in the life of a lay minister. The spiritual formation program offers instruction in various methods of prayer and supplements classes with individual spiritual direction so that, whether students arrive with a solid prayer life or a less developed one, their prayer life will be deepened and broadened through the two years of formation. The primary elements of spiritual formation are regular participation in the sacraments, individual spiritual direction, annual retreats, and monthly prayer and formation meetings. There are also opportunities for evening prayer on a weekly basis and the chapel is available for individual and group prayer. The formation program offers many informal opportunities to share and witness to the faith, supplementing formal learning.

The Master of Arts in Ministry student is assisted in his or her formation by an approved spiritual director. Through frequent conversation with his or her director, the student has the opportunity to grow in self-knowledge, to understand better the desires of his or her heart, and to respond more generously to the mystery of God’s grace in order to conform him or herself more closely to Christ. Monthly formation workshops provide opportunities to learn methods of prayer and to deepen attentiveness to the mystery of God’s presence and power. An annual class retreat at the opening of the school year and individually scheduled retreats during the school year are also key elements of a solid spiritual life, and thus are required of students.

APOSTOLIC FORMATION

The goal of the pastoral formation component is to provide learning opportunities through experiential engagement in Church life and lay ministries. The students, who come with a wide range of ecclesial and ministerial experience, acquire skills in the design, implementation, and assessment of educational, spiritual, and social service programs in support of the mission of the Roman Catholic Church. Under the guidance of field supervisors, with built-in structures for reflection and professional skill-building seminars, the students are assisted in integrating their experience and preparing to collaborate in the mission of the Church. A field education placement will be arranged to include a minimum of four hours each week or 50 hours per semester of on-site experience and regular meetings with a supervisor for four semesters. Clinical Pastoral Education may replace the traditional parish/institution site. To fulfill credit requirements for field education, the following documentation must be submitted in a timely manner to the Director of Field Education:

Periodic formal evaluations by field education supervisors, attendance at the two Evenings of Formation with supervisors (including presentations of a critical incident), written monthly reflections, as well as any requested supplemental materials. Three credits are awarded per semester.

2016-2017 M.A.M. Formation Evenings

September 12th, 2016

October 3rd, 2016

November 7th, 2016

December 5th, 2016

January 16th, 2017 (Martin Luther King Day- Includes mass with Fr. Riley presiding)

February 6th, 2017

March 13th, 2017 (Begins with Holy Hour at SJS, dinner, Sacrament of Reconciliation, and a workshop)

April 3rd, 2017

May 1st, 2017 (Begins with Holy Hour at SJS)

Year 1 –M.A.M. Students “Concept of Self” (sample sequence)

HUMAN FORMATION:

1. Family of Origin
2. Strengths & Weaknesses in Ministry
3. Loss & Bereavement
4. Empathy/Incarnation
5. Field Education Reflection presentation with Supervisors
6. Communication
7. Penance Service
8. Concept of Self-Review Psychological Testing Results
9. Field Education with Supervisors

SPIRITUAL FORMATION:

1. Methods of Prayer Thru the Liturgical Year & Baptismal Reflection
2. Recognizing Christ in Prayer
3. Lectio Divina, Review of the Day, Principles & Practices of Ignatian Spirituality
4. Models of Prayer
5. Field Education Evening with Supervisors
6. Imaginative Prayer
7. Penance Service
8. Spiritual Direction
9. Field Education Evening with Supervisors

Year 2 M.A.M. Students “Ministerial Identity” (sample sequence)

HUMAN FORMATION:

1. Family of Origin
2. Identity with Church
3. Authority
4. Boundaries/What is being expected now with Pastoral Planning?
5. Field Education Evening with Supervisors
6. Ministerial Identity
7. Penance Service
8. Ministerial Identity continued
9. Field Education Evening with Supervisors

SPIRITUAL FORMATION:

1. Discipleship
2. Evangelization
3. Collaboration
4. Presentation by AOB Office of Pastoral Support for Clergy Abuse Survivors
5. Field Education Evening with Supervisors
6. Praying thru the Week
7. Penance Service
8. Models of Prayer
9. Field Education Evening with Supervisors

MTS

St. John's Seminary
Theological Institute for the New Evangelization
Master of Theological Studies
Academic Course of Study Planning Sheet

Student's Name: _____

YEAR ONE- CORE COURSES

Fall Semester

_____ PH 500 Faith and Reason

_____ OT 500 Old Testament

_____ TH 515 God: One and Three

_____ Elective

_____ FC 100 Monday Formation Colloquium

Spring Semester

_____ CH 500 Church History

_____ NT 500 New Testament

_____ TH 500 Fundamental Theology

_____ TH 550 Christology

_____ FC 200 Monday Formation Colloquium

YEAR TWO- CORE COURSES

Fall Semester

_____ MT 500 Moral Theology for the Lay Apostolate

_____ TH 513 The New Evangelization

_____ MT 506 Catholic Social Doctrine

_____ Elective

_____ FC 300 Monday Formation Colloquium

Spring Semester

_____ ST 500 Liturgy & Sacraments

_____ TH 514 Theological Anthropology

_____ TH 551 Ecclesiology

_____ MT 551 Theology of the Body

_____ FC 400 Monday Formation Colloquium

TWO ELECTIVE REQUIREMENTS FOR DEGREE

Name of Elective

Semester/Year of Course Completion

1. _____

2. _____

Upon completion, the academic advisor will sign this document indicating that the student has completed the course of study and is eligible for graduation.

Academic Advisor Signature: _____

Master of Theological Studies for the New Evangelization Degree

In response to the calls of recent popes to engage in the work of the new evangelization, an outreach to baptized Catholics who have fallen away from the faith and a heightened commitment to proclaiming the gospel to an increasingly secularized world, the Theological Institute at Saint John's Seminary offers laypeople, deacons, and religious the opportunity to pursue a **Master of Theological Studies (M.T.S.)** degree with a focus on this important apostolate.

The **Master of Theological Studies for the New Evangelization** is an academic degree designed to expose students to the broad parameters of Catholic theology while enabling them to focus on a particular topic that is of interest to them. The degree is ideal for those working in other professions who seek to augment their primary skill set with a grounding in theology in order to more effectively evangelize the fields of culture, work, politics, and family.

The M.T.S. degree seeks to provide students with a well-rounded, "whole person" Catholic formation in the intellectual, apostolic, spiritual, and human spheres. The keystone of the M.T.S. formation program is the monthly Formation Colloquium. The multi-faceted formation of the Colloquium seeks to integrate the four dimensions of formation and exposes students to a wide range of theological, philosophical, literary, artistic, psychological, and apostolic concepts through reading, discussion, and lecture.

Students must earn at least fifty (50) credit hours – sixteen courses (14 core courses and 2 electives) – and four semesters of Friday Formation Colloquium. Students must also complete the non-credit Foundational Certificate either as a prerequisite for M.T.S. study or during the first year of academic formation. Students must also complete the non-credit "Evangelizing the Culture" requirement of the M.T.S. degree. Lastly, students must either submit to comprehensive examinations or successfully defend a Master's thesis prior to Saint John's Seminary conferring the M.T.S. degree.

MASTER OF THEOLOGICAL STUDIES FOR THE NEW EVANGELIZATION

During his landmark visit to Poland in 1979, Pope Saint John Paul II proclaimed, “A new evangelization has begun.” The pontiff’s words, rooted in the Second Vatican Council’s renewed emphasis on the work of evangelization, would echo and reecho in years to come, leading Pope Benedict XVI to declare in 2013 a “Year of Faith” focusing on the “New Evangelization” – an outreach to baptized Catholics who had fallen away from the faith and a heightened commitment to proclaiming the beauty of the gospel to an increasingly secularized world.

In response to the calls of recent popes to engage in the work of new evangelization, the Theological Institute at Saint John’s Seminary offers laypeople, deacons, and religious the opportunity to pursue a Master of Theological Studies (M.T.S.) degree with a focus on this important apostolate.

WHOLE PERSON FORMATION

As is typical of an M.T.S. degree, the Master of Theological Studies for the New Evangelization is an academic degree designed to expose students to the broad parameters of Catholic theology while enabling them to focus on a particular topic that is of interest to them. This degree may serve as a stepping stone to doctoral studies or as a means of preparation for those interested in Catholic education or non-profit work. It is also ideal for those working in other professions who seek to augment their primary skill set with a grounding in theology in order to more effectively evangelize the fields of culture, work, politics, and family.

The M.T.S., unlike the M.A.M. degree, does *not* serve as a preparation for pastoral ministry in the Church. However, like the M.A.M. degree, the M.T.S. for the New Evangelization seeks to provide students with a well-rounded, “whole person” Catholic formation in the intellectual, apostolic, spiritual, and human spheres. Indeed, this is what makes the Theological Institute’s M.T.S. degree unique among other M.T.S. programs. The work of evangelization is not simply a matter of engaging the intellect; hence the need for men and women who undertake this work to be prayerful, balanced, and capable of engaging the heart as well as the head. A contemporary evangelizer must be equally dedicated to both halves of the injunction, which 1 Peter 3:15-16 sets forth: “Always be ready *to give an explanation* to anyone who asks you for a reason for your hope, *but do it with gentleness and reverence.*”

Spiritual formation for M.T.S. students takes place through retreats, individual spiritual direction, communal prayer, and exposure to classic Catholic spirituality. Participation in the Evangelizing the Culture requirement, through which students undertake some form of internship in a Catholic institution to develop the practical skills of evangelization, promotes apostolic formation. Human formation takes place through workshops and exposure to sound psychological principles that promote greater maturity, prudence, and capacity for self-gift.

The keystone of the M.T.S. formation program is the monthly Formation Colloquium. The multi-faceted formation of the Colloquium seeks to integrate the four dimensions of formation and exposes students to a wide range of theological, philosophical, literary, artistic, psychological, and apostolic concepts through reading, discussion, and lecture. The Formation Colloquium meets nine times each year for two years. Students, interested in the Formation Colloquium, who are not part of the M.T.S. program, may register for either or both years of the Colloquium. Saint John’s Seminary, however, does not permit students to audit the Colloquium. The Theological Institute also assigns each student a formation advisor. Both the student and the student’s advisor provide written reflections on the student’s formation progress each year.

ACADEMIC FORMATION

The academic program of the M.T.S. degree provides a comprehensive exploration of the truths of the Catholic faith. In addition to the Formation Colloquium, the M.T.S. degree requires sixteen (16) courses - comprised of fourteen (14) core courses and two (2) electives. Philosophy, Scripture, the Church Fathers, and Saint Thomas Aquinas will serve as touchstones throughout the sequence of M.T.S. courses. An M.T.S. student can complete the degree in two years if s/he attends full-time. A student may also fulfill the degree requirements over a longer period of time – attending courses part-time.

Students must complete, as a prerequisite, the Catechetical Certificate Program, which the Theological Institute offers. The program centers upon the teachings of the Catholic faith from the *Catechism of the Catholic Church*. Students may, however, complete the Certificate Program during their first year of study in the M.T.S. program. Lastly, students must either submit to comprehensive examinations or successfully defend a Master's thesis prior to the completion of their degree.

The required courses for the M.T.S. program are listed below. All M.T.S. students meet with the Theological Institute's academic advisor to determine the actual order and sequence of course completion – which ensures that students fulfill the intellectual expectations of the M.T.S. Program.

A typical sequence for a full-time M.T.S. degree student would be as follows:

YEAR 1

Fall Semester

PH500 Faith and Reason (3)
OT500 Old Testament (3)
TH 515 God: One and Three
FC 100 Formation Colloquium(1)

Spring Semester

CH500 Church History (3)
NT500 New Testament (3)
TH500 Fundamental Theology (3)
TH550 Christology (3)
FC 200 Formation Colloquium (1)

YEAR 2

Fall Semester

MT500 Moral Theology (3)
MT 506 Catholic Social Doctrine (3)
TH 513 New Evangelization (3)
FC 300 Formation Colloquium (1)

Spring Semester

ST500 Liturgy and the Sacraments (3)
TH551 Ecclesiology* (3)
TH 514 Theological Anthropology (3)
MT 551 Theology of the Body (3)
FC 400 Formation Colloquium (1)

Two electives are also required over the course of the M.T.S. program.

*prerequisite courses in Fundamental Theology and Christology

A typical full-time M.T.S. schedule would appear as follows:

2016-2017 M.T.S. Formation Colloquium Schedule

September 12th, 2016

October 3rd, 2016

November 7th, 2016

December 5th, 2016

January 16th, 2017(Martin Luther King Day- Includes mass with Fr. Riley presiding)

February 6th, 2017

March 13th, 2017 (Begins with Holy Hour at SJS, dinner and the Sacrament of Reconciliation)

April 3rd, 2017

May 1st, 2017 (Begins with Holy Hour at SJS)

M.T.S. Comprehensive Questions

God: One and Three:

1. Summarize the presentation of God laid out in St. Thomas Aquinas's *Summa Theologiae*, Prima pars, qq. 1-26. Be sure to address the existence of God (q. 2), His simplicity (q. 3), and the analogical way of speaking about Him (q. 13). Conclude by showing how this treatise prepares for the Treatise on the Trinity immediately following.
2. Balthasar speaks of two converging yet irreducible approaches to the Trinitarian mystery. What are these two approaches? Summarize the Augustinian analogy perfected by Saint Thomas. Then discuss Richard of St. Victor's proposal. How might the personalism of Aquinas, found especially in question 29, above all in his breakthrough theorem about what a divine Person is, provide a bridge between the converging yet irreducible approaches providing analogies for the Trinity?
3. What is the relation of the missions to the processions in God? How are theologia and oikonomia related? How does Balthasar trace the self-revelation of the Trinity? Referring in particular to Balthasar on Christian contemplation, discuss how a person is brought into the triune life. Based on what you have learned in this course, how would you evangelize the truth that the Christian life is always "onwards and upwards to the Father"?

Church History:

History never takes place in a vacuum. In understanding a certain moment in history, it is extremely vital to be conscious of the events that led up to that moment and the aftermath. Below are several historical moments. Please be able to summarize the central figures, issues, themes, and developments from that one historical moment.

- (1) In the late fourth century, Christianity was declared the official religion of the Roman Empire. Discuss the roles of the emperors from Diocletian to Theodosius I, the imperial decrees, and the theological developments that occurred in this period in which intolerance and violence gave way to tolerance and the imperial blessing of Christianity.
- (2) The emperor of the western sphere of the Roman Empire, Romulus Augustus was deposed in 476. Although governance of the empire in the West was in the hands of the emperor seated in the East, the Church took an active role in governing affairs in Italy and in particular Rome. Discuss the roles of Pope Leo the Great and Gregory the Great in the aftermath of the "fall" of the empire in the West.
- (3) From the time of Constantine to the Second Vatican Council, the relationship between the Church and the State went through a series of challenges and developments. How would you trace the development that occurred in the relationship of the Church and State?
- (4) The Council of Trent was certainly not the first council that took up the issue of reform of the Church "in head and members". Be able to discuss those early councils that attempted to deal with the issue of reform, the key players involved, and the decrees of Trent that address the cura animarum.
- (5) On October 11, 1962, Pope John XXIII opened the Second Vatican Council with these words: "For with the opening of this Council a new day is dawning on the Church, bathing her in radiant splendor. It is yet the dawn, but the sun in its rising has already set our hearts aglow. All around is the fragrance of holiness and joy. Yet there are stars to be seen in this temple, enhancing its magnificence with their brightness. You are those stars . . . We see other dignitaries come to Rome from the five continents to represent their various nations. Their attitude is one of respect and warm-hearted expectation." The Second Vatican Council brought together bishops from all over the world, which clearly manifested the image of a "world-Church" as coined by Karl Rahner. An often overlooked decree of this council is the decree on Religious Freedom, *Dignitatis Humanae*. Please discuss the development of this decree and its life prior to the council along with its major contributions to the Church and the world.

Catholic Social Doctrine:

There are 10 major principles at work in Catholic Social Teaching: human dignity, community and the common good, rights and responsibilities, option for the poor and vulnerable, participation, dignity of work and the rights of workers, stewardship of creation, solidarity, role of government, and promotion of peace. Choose four of them and take a document from the pre and post Vatican II and show how the principles are at work and how Catholic Social Teaching has expanded in light of Vatican II's *Gaudium et Spes* to engage the world more fully and to respond to the complex questions of the day from a place of faith. Include in your answer an appreciation of the relationship and relevance of Catholic Social Doctrine (on the larger scale) to the Theology of the Body (on the more individualized scale).

Old Testament:

The theme of covenant governs the theology of the Law (the Pentateuch), the Prophets and the Psalms of the Old Testament. In a well-constructed comprehensive essay, trace the development of this controlling theme in the Priestly redaction of the Pentateuch, in the pre-exilic and exilic editions of the Deuteronomistic History, in the latter Prophets and in the Psalms of the Old Testament. Note the creative tension that emerges between the bi-lateral Mosaic model and the

royal grant, anticipated in God's covenant with Abraham, to which David's dynasty is heir, a tension that Paul will later exploit in his Letter to the Romans.

New Testament:

Choose one of the four gospels and briefly describe its unique theological characteristics in contrast with the other gospels.

Theology of the Body:

1. Describe the relationship between nature and person in the anti-*Humanae vitae* worldview, and briefly indicate its roots in the thought of Bacon and Descartes. Contrast the perspective of Paul VI in *Humanae vitae* and John Paul II as expressed in the theology of the body.
2. Describe the four original experiences. Explain how they all reinforce the "spousal meaning of the body," and show how this meaning is fulfilled in the virginal meaning of the body in heaven.
3. Explain the presentation of the sacrament of marriage in the theology of the body: first, present the meaning of "mystery" in the whole context of Ephesians. Next, relate that mystery to the sacrament of marriage as explicated in Ephesians 5, highlighting the role of marriage as the "primordial sacrament." Lastly, discuss the role of the language of the vows and explain how the spouses must "reread the language of the body in the truth."

Ecclesiology:

1. Explain the significance of the Second Vatican Council's describing the Church as "the universal sacrament of salvation" (LG, 48).
2. Explain how describing the Church as the "People of God" serves to emphasize the continuity of salvation history.
3. Explain how the Last Supper reveals Christ's intention to establish the Church.
4. Explain how it is true that the Church is "necessary for salvation" (LG, 14), even though salvation is possible for those who are not members of the visible Church.
5. Explain how it is true that the college of bishops shares supreme power over the universal Church, and then explain how this power is balanced with the primacy of jurisdiction exercised by the Petrine Office.
5. Explain how it is true that the college of bishops shares supreme power over the universal Church, and then explain how this power is balanced with the primacy of jurisdiction exercised by the Petrine Office.
6. Explain the specific vocation and mission of the lay members of the Church and how that mission is related to the overall salvific mission of the Church.
7. Explain how it is true that the Church is without sin, even though she is not without sinners.

Christology

1. Outline the development of patristic Christological doctrine. Explain the following: Arianism, homoousios, Nestorianism, and Monophysitism. Summarize the definitive formulation of nature and person as it pertains to Christ from the Council of Chalcedon.
2. Contrast Luther's soteriology with that of the Catholic Church. In addressing the latter, you may present different theological positions (e.g., Anselm, Thomas, and/or Balthasar), but be clear on which aspects are theological proposals and by whom.

New Evangelization

1. Define the new evangelization, utilizing the magisterial statements. Then explain the mission field; include an analysis of the post-Enlightenment presentation of the relation of God and man and its results (secularization, atheism, liquidity).
2. Describe the challenge of suffering, and discuss what can be said intelligently about it, connecting the question to Christ's descent into hell.

Liturgy and Sacraments

Prosper of Aquitaine wrote, “Ut legem credendi lex statuat supplicandi” which means “the law of prayer grounds the law of belief.” The liturgy can then be understood as an act of theology whereby the believing Church addresses God and enters into dialogue with the Lord. This dialogue brings about an encounter with the Lord which leads to God’s self-revelation. As God reveals himself through this experience, the Church communicates her belief through words and symbols, leading us to be able to begin giving voice in our lives to what this experience is intended to mean. As we begin to unpack the meaning of the experience we should recognize that there are, in a sense, three levels of theology. The first level can be called *theologia prima*, which equates to *lex orandi*. This is the level where we experience the truth and truths of God. This experience is a moment of God’s revelation, which becomes the grounding of the second level of theology called *theologia secunda* equating to *lex credendi*. As we come to contemplate the meaning of what we have experienced about God and we give voice to that meaning, we begin to theologize. The liturgy is the fount from which we are called to continue to drink deeply from and become more enlightened about our relationship with God. As we experience *theologia prima* and contemplate its meaning through *theologia secunda*, that inevitably leads us to *theologia tertia*, which is *lex vivendi*, or law of life. It is imperative in Christian life that once we understand the will of God, we must respond to it. The liturgy, by creating the space to experience God and give us the grounding to contemplate that meaning, leads us to hear God calling to us.

Based on the above statement, choose one of the sacraments and show through the liturgical texts and the theology of that sacrament how it expresses the three levels of theology. Please be very specific to both the use of texts and the theological content of the particular sacrament.

Theological Anthropology

- 1) Outline the Christian notion of creation contrasting it with pantheism and deism. Be sure to give adequate attention to the times the Church’s Magisterium has sought to clarify the truth about creation from various periods in the history of the Church.
- 2) The Second Vatican Council explains: “Man, made up of body and soul, is a unity.” (GS 14) Explain how this concept of the human person differs from that of the angels and what it implies for moral and sacramental theology. Explain the Scriptural, philosophical and theological reasons behind this formulation.
- 3) Offer a synopsis of the twentieth century theological debate surrounding the relation and distinction between nature and grace. Make reference also to the early modern debate surrounding the relation between God’s grace and human freedom.

Fundamental Theology

Discuss the theology of Scripture and Tradition according to the teaching of the Second Vatican Council. How are the two related? What is the role of the Magisterium in the transmission of Divine Revelation?

FORMS

The following forms may be found on our website www.theologicalinstitute.org or at the front office.

1. Promise for Tomorrow Scholarship Principles Governing Awards
2. Promise for Tomorrow Scholarship Initial Application
3. Promise for Tomorrow Scholarship Re-Application
4. Promise for Tomorrow Scholarship Parish/Institution Recommendation
5. Catholic School Teacher Scholarship
6. Transcript Request Form
7. Request for an “Incomplete” Grade Form
8. Change of Course (Add/Drop) Form
9. Course Withdrawal Request Form
10. Petition for Cross Registration in BTI Member Schools Form
11. Spiritual Director Contact Information
12. MAM Formation Advising Form
13. Field Education Components (Frequently Asked Questions, Checklist, Learning Plan, Supervision Reflection Guide, Progress Report, Theological Reflection Guide, and Final Assessment.)