



THE THEOLOGICAL INSTITUTE
FOR THE NEW EVANGELIZATION

THEOLOGICAL INSTITUTE
SAINT JOHN'S SEMINARY

MASTER OF ARTS IN MINISTRY

MASTER OF THEOLOGICAL STUDIES

STUDENT HANDBOOK

2017-2018

66 Brooks Drive
Braintree, MA
(617) 779-4104
ti@sjs.edu
www.sjs.edu

Mission Statement

Saint John's Seminary is sponsored by the Archbishop of Boston. It observes the applicable norms of the Holy See and the United States Conference of Catholic Bishops in defining and realizing its mission. The primary mission of Saint John's Seminary is to prepare candidates for ordination as diocesan priests in the Roman Catholic Church and to recommend them to sending bishops. The Seminary enrolls candidates for the priesthood from Institutes of Consecrated Life and Societies of Apostolic Life in its several degree programs of priestly formation. The Seminary's Theological Institute for the New Evangelization provides programs of formation for laypersons, permanent deacons, and religious. The Seminary offers opportunities for ongoing formation of clergy as well.

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Theological Institute Administration

Reverend Monsignor James Moroney
Saint John's Seminary, Rector

Reverend Christopher O'Connor
Saint John's Seminary, Vice Rector
Theological Institute, President, Director of the Catechetical Certificate Program
rev.christopher.o'connor@sjs.edu

Aldona Lingertat, Ph. D.
Theological Institute, Vice President for Administration, Director Master of Arts in Ministry Program
aldona.lingertat@sjs.edu

Dr. Stephen Fahrig, S.T.D.
Theological Institute, Special Assistant to the President, Associate Academic Dean, Director Master of Theological Studies Program
Saint John's Seminary, Professor of Sacred Scripture
stephen.fahrig@sjs.edu

Professor Paul Metilly
St. John's Seminary, Academic Dean
paul.metilly@sjs.edu

Maureen DeBernardi
St. John's Seminary, Director of Admissions and Registrar
maureen.debernardi@sjs.edu

Maryellen Lenihan
Theological Institute, Office Manager
maryellen.lenihan@sjs.edu

Ellen Oesterle
Master of Arts in Ministry Program, Administrative Assistant
ellen.oesterle@sjs.edu

Denise Daley
Master of Theological Studies, Administrative Assistant & Special Projects Coordinator for the Theological Institute
denise.daley@sjs.edu

Anne Rennie
Certificate Program, Administrative Assistant & Executive Assistant to the Rector
anne.rennie@sjs.edu

Teaching and Formation Faculty

Rev. Wayne Belschner
Church History
belschnw69@verizon.net

Rev. Eric Bennett
Theology
ericmb80@gmail.com

Rev. Eric Cadin
Theology
ecadin@rcab.org

Professor Jane Devlin
Canon Law
jane_devlin@rcab.org

Rev. George Evans
Spirituality
frevans@stjulia.org

Dr. Stephen Fahrig
Sacred Scripture
MTS Formation Colloquium
stephen.fahrig@sjs.edu

Dr. Angela Franks
Theology
franks.angela@gmail.com

Professor Susan Kay
Religious Education

Professor Maria Galindez-Bianco
Marriage and Canon Law
maria_bianco@rcab.org

Dr. Aldona Lingertat, Ph.D.
Religious Education
aldona.lingertat@sjs.edu

Rev. Brian Mahoney
Liturgy and Sacraments
fr.brian@chelmsfordcatholic.org

Mary Ann McLaughlin
Spiritual Formation
maryannmclaughlin2@aol.com

Mr. Ken Meltz
Liturgical Consultant
kenmeltz@comcast.net

Rev. Thomas F. Nestor
Human Formation
frnestor.stpaul@gmail.com

Rev. Edward Riley
Pastoral Formation
rev.edward.riley@sjs.edu

Rev. Paul Ritt
Theology
pritt@ola-smg.org

Rev. John Edward Sassani
Spiritual Formation
jsassani@ourladys.com

Prof. Celia Sirois
Scripture
celia.sirois@comcast.net

Dr. Monika Verploegen
Formation
nickiverploegen@yahoo.com

Theological Institute St. John's Seminary Fall 2017 Calendar

August

August 26, Saturday: Opening Retreat for First and Second Year Formation Students and MTS students, 9am – 4pm at the Pastoral Center

September

September 5, Tuesday: Fall Semester classes begin

September 11, Monday: MTS Colloquium and MAM Formation Evening, 5pm at Our Lady of Presentation (OLP)

September 18, Monday: Last Day for Course Changes

October

October 16, Monday: MTS Colloquium and MAM Formation Evening, 5pm at OLP

October 4, 11, 18, 25, Wednesdays: Academic Writing Workshops, 6pm – 7pm at the Pastoral Center

November

November 13, Monday: MTS Colloquium and MAM Formation Evening, 5pm at OLP

November 23, Thursday: Thanksgiving Holiday

December

December 4, Monday: MTS Colloquium and MAM Formation Evening, 5pm at OLP

December 14, Thursday: Last class day for Fall Semester

December 19 & 21, Tuesday & Thursday: Fall Semester Final Examinations

Theological Institute

St. John's Seminary

Spring 2018 Calendar

January

January 15, Monday: MAM Formation Evening, 5pm at St. John's Seminary with MAM Pastoral Formation Supervisors (No MTS Colloquium)

January 16, Tuesday: Spring Semester Classes Begin

January 23, Monday: Last Day for Course Changes

February

February 5, Monday: MTS Colloquium and MAM Formation Evening, 5pm at OLP

February 14, Wednesday: Ash Wednesday – classes will be held

March

March 5-9, Monday: Friday Spring Semester Recess

March 12, Monday: MTS Colloquium and MAM Formation Evening, 5pm at St. John's Seminary

March 29, Thursday: Holy Thursday – No classes

April

April 9, Monday: MTS Colloquium and MAM Formation Evening, 5pm at OLP

April 20, Friday: Last Day to Submit MTS Thesis

May

May 7, Monday: MTS Colloquium and MAM Formation Evening, 5pm at St. John's Seminary with Pastoral Formation Supervisors

May 10, Thursday: Last day for Classes

May 15 – 17, Tuesday – Thursday: Spring Semester Final Examinations

May 21, Monday: End of Year Mass and Dinner at St. John's Seminary

May 22, Tuesday: Evening Graduation – 4pm at the Seminary Chapel

May 29, Tuesday: Summer Semester begins

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. Franks

Tues. 7:30–9:30PM

FALL

PH500-02 Faith and Reason (MAM/MTS Core)

This course will be an exploration of the relationship between faith and reason. Special attention will be given to the encyclical, *Fides et Ratio* which notes, "There is thus no reason for the competition of any kind between reason and faith: each contains the other, and each has its own scope of action." Attention is given to the assistance reason offers faith. An overview of natural philosophy will be offered. We will also examine the disastrous consequences to the human person when modernity attempts to wrestle reason from faith.

Fr. O'Connor

Tues. 6:00-9:00PM

SUMMER

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

Thurs. 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

Thurs. 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

Tues. 5:00-7:00 PM

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

Thurs. 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

Tues. 5:00-7:00PM

Wed. 6:00-9:00PM

FALL

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. Franks

Thurs. 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

Tues. 5:00-7:00PM

SPRING

TH515 God: One in 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. Franks

Thurs. 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. Franks

Thurs. 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.

Rev. O'Connor

Tues. 5:00-7:00PM

SPRING

E. 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

Tues. 7:30–9:30PM

FALL

MT500 Moral Theology for the Lay Apostolate (MAM/MTS Core)

Happiness is to be found in embracing the true ends of our nature. The universal call to holiness, which is at the heart of the Second Vatican Council's teaching, is therefore the path to true happiness. We will seek to understand this intrinsic dynamism of human nature as illuminated by the moral realism of Saint Thomas Aquinas, the *Catechism of the Catholic Church*, and John Paul II's encyclical *Veritatis Splendor*. Grounded in the fundamentals of moral theology, we will then turn our attention to urgent moral (especially bioethical) issues of the day in light of *Humanae Vitae* and *Evangelium Vitae*. Clarity in moral theology is crucial to carrying out the lay apostolate: to leaven all aspects of the world with the truth and beauty of the Gospel.

Rev. Cadin

Thurs. 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

Tues. 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. Franks

Wed. 5:00-7:00PM

SPRING

F. Spirituality and Formation

FC300 MTS Monday Formation Colloquium (MTS Requirement)

This colloquium provides the keystone of the MTS 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 MTS students in their first two years.

Dr. Fahrig

**Once a month on Mondays 5:00–8:30PM
(Consult calendar)**

FALL & SPRING

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

Tues. 7:30-9:30PM

SPRING

COURSES FOR THE THEOLOGICAL INSTITUTE: ELECTIVES

The following classes serve as electives for both the MAM and MTS 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 Come Holy Spirit

The Holy Spirit has been at work, with the Father and the Son, from creation to the completion of God's plan for our salvation. This course, biblically based, will enhance our appreciation of the Spirit's role in our lives.

Prof. Sirois

Thurs. 5:00-7:00PM

FALL

BL617 Parables of Jesus

This course will survey the interpretive history of the parables of Jesus, explore their complexity, and focus on why some see the parable as a bridge that may lead back to the original voice of Jesus. The class will also discuss the meaning of the parables based primarily upon an exegetical and narrative analysis of the text with attention to current discussions in the scholarly literature. This course aims to develop the student's ability to appreciate how parables support the evangelists' overall theological perspective which enables one to integrate it meaningfully into preaching, teaching, and theological reflection.

Rev. Grover, O.M.V.

Thurs. 7:30-9:30PM

FALL

BL618 Jesus and Paul: Signs of Contradiction

The title of this book by Wilfrid Harrington, O.P. juxtaposes the stories of two of the most prominent men in the history of salvation. This course, with Harrington's help, will lead us to appreciate Paul's "relationship" with Jesus and maybe even to deepen our own.

Prof. Sirois

Thurs. 6:00-9:00PM

SUMMER

BL619 Mark: The "First" Gospel

The Gospel of Mark is often overlooked. It is however the first Gospel and one on which Matthew and Luke rely. This course will be a study of Mark which lays the foundation on which the synoptics will build.

Prof. Sirois

Thurs. 5:00-7:00PM

SPRING

MM610 Marriage and Canon Law

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.

Prof. Maria Bianco

Thurs. 5:00-7:00PM

SPRING

PC606 Mary and the Saints

The place of Mary and the saints in Christian life, past and present. Marian doctrines, titles, feasts, prayers, apparitions. Saints' life stories, patronage, veneration, intercession, relics, canonization, the nature and characteristics of holiness. Crucial theological principles of mediation and the communion of saints. Theological disputes and some recent convergence through ecumenical dialogue. Pastoral perspectives on incorporating Mary and the saints in worship, devotion, preaching and catechesis.

Fr. Evans

Wed. 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 of the Lord*, “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 with background information to support pastoral ministry in the parish. This course seeks to help 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. Lingertat

Tues. 7:30-9:30PM

FALL

RE 500 Faith Formation and New Evangelization: Vision and Hopes

Faith formation and New Evangelization are essential ministries in the life of the Church. A review of pertinent Church documents on education, new evangelization and catechesis will ground this study. This course will review the Church’s vision for forming youth, teens and adults in parish programs and beyond. Topics will include child development theory, class management, diverse learning styles, and adult education theory. The course will review models of faith formation currently offered in parishes including intergenerational learning, special needs programs, and catechist preparation and recruitment. Attention will also be given to ways of helping deepen the spirituality of the catechist and the catechetical leader as they pass on the teachings of Christ and help build up the body of Christ.

Dr. Lingertat

Tues. 7:30-9:30PM

SPRING

RE507 The Art of Catechesis

“Faith begins, not in the work and the concept, but in the image and the symbol. Before faith is credible to reason, it must be credible to the imagination.” (John Henry Cardinal Newman) Cardinal Sean O’Malley of Boston and Dorothy Day, a candidate for sainthood, often quote novelist/dramatist Dostoevsky, that “beauty will save the world.” Ministry of the Word, a pastoral and ecclesial task, sharing the beauty and joy of the gospel demands professional preparation and constant conversion of heart. Using art, poetry, song, novel, spiritual writing, documents of Vatican II and recent ecclesial documents, we will explore the importance of beauty and the holiness of imagination.

Prof. Kay

Tues. 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 Theo-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

Thurs. 6:00-9:00 pm

SUMMER

BL616 Psalms in Ministry

The classical prophets of the Old Testament were more than predictors of the future. Rather, moved by the Spirit of God, they spoke God’s truth to human power. Colorful as well as courageous, each one had a different message which he had to deliver with creative fidelity to the people of God. This course will survey the careers of these men in an effort to discern their message for their times as well as for ours.

Prof. C. Sirois

Th 7:30-9:30PM

SPRING



Library Services

Students enrolled at the Theological Institute (MAM/MTS Programs) have access to the library services at Boston College. Students need a BC identification card and a BC email address.

The Theological Institute administration submits the names of enrolled degree students who have paid their tuition for the semester to Boston College Student Services. Boston College reviews and approves the list of student names and provides the Theological Institute with a list containing each student's "Eagle Number."

Each student should contact Maryellen Lenihan in the Theological Institute business office for his/her individual "Eagle Number."

Students 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 whose BC library card has expired can go directly to Lyons Hall on the BC campus to renew his/her card. You still must present a valid photo ID to Lyons Hall, and of course you must be registered and must have paid your tuition bill for the current semester.

Student Services

Lyons Hall 140 (BC Main Upper Campus)
Hours of Operation: Mon., Tues., Thurs., Fri., 9am to 5pm
Wed. 9am to 7pm

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.

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.

Theological Research @ TML September/October 2017

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 New Library Catalog Effectively. Focuses on the best techniques for searching the new Boston College Libraries catalog.

Monday, September 18:	10:30 – 11:00 AM
Tuesday, September 19:	3:00 – 3:30 PM
Friday, September 22:	1:30 – 2:00 PM

Finding Articles. Introduces the major theological databases available via the BC Libraries.

Monday, September 25:	10:30 – 11:00 AM
Tuesday, September 26:	3:00 – 3:30 PM
Friday, September 29:	1:30 – 2:00 PM

RefWorks. 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 2:	10:30 – 11:00 AM
Tuesday, October 3:	3:00 – 3:30 PM
Friday, October 6:	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 10:	3:00 – 3:30 PM
Wednesday, October 11:	1:30 – 2:00 PM
Friday, October 13:	1:30 – 2:00 PM

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

Admission Requirements

The degree programs of The Theological Institute, the Master of Arts in Ministry (MAM) and the Master of Theological Studies for the New Evangelization (MTS), are open to all laypersons, permanent deacons, and religious, without regard to race, sex, or national origin.

The basic requirement for admission to The Theological Institute is a bachelor's degree from an accredited institution. The applicant must submit a completed written application with the accompanying application fee of \$75.00. The application includes an essay, official undergraduate and any graduate transcripts, and three recommendations. Upon receipt of the above-mentioned materials, an admissions interview will be scheduled.

For the MAM degree, an additional interview is required, as is confidential psychological testing, which will be arranged by the MAM Director. The final admissions decision is made by the Seminary Admissions Board. The Theological Institute typically admits degree students throughout the year for the fall, spring, or summer sessions. Any interested applicants should notify the Institute office to set up an appointment for interviews (and psychological testing for MAM). Auditors and non-degree students are welcome to register for classes at The Theological Institute as long as space is available. Application forms are available on the Seminary website, www.sjs.edu. Forms may also be obtained at the Institute office or by calling 617.779.4104.

Tuition and Fees

Application fee for MAM. or MTS. degree students: \$75.00

Enrollment fee: \$250.00

Formation fee per year (MAM students): \$1,400.00

Tuition per credit hour: \$600.00

Audit fee: \$350.00

Continuation for Master's Thesis Direction per semester: \$ 500.00

All fees are payable at the time of semester registration. Accounts should be settled at this time, or suitable arrangements made with The Theological Institute Business Office. The Seminary reserves the right to withhold grade reports and transcripts when accounts are in arrears. Tuition and fees are subject to change by the Board of Trustees.

Refund of tuition will be made on the following basis:

Within the third week of class 80%

Within the fourth week of class 60%

Within the fifth week of class 40%

Within the sixth week of class 20%

Academic Policies

For the Master of Arts in Ministry degree (MAM), a minimum of 53 credits total, comprised of eleven core courses of three credits each and four elective courses of at least two credits each, plus twelve field education credits, are required for graduation. Two years of formation are also needed to meet the graduation requirements.

For the Master of Theological Studies (MTS), 50 credit hours, comprised of fourteen core courses of three credits each, plus two electives and four semesters of Formation Colloquium, are required. A minimum grade average of B must be maintained for the MTS degree.

In addition, the non-credit Evangelizing the Culture requirement must be met, and either comprehensive examinations or the successful defense of a Master's thesis is required for the completion of the degree. Completion of one of the Theological Institute's Foundational Certificates based on the Catechism of the Catholic Church is a prerequisite for the MTS degree program, but the Certificate may also be taken during the first year of enrollment.

All electives offered during the academic year are three-credit courses. Two-credit electives are offered in the summer. All core courses must be taken at The Theological Institute. Electives, however, may be taken in the Seminary's School of Theology, as well as through the Boston Theological Institute (B.T.I.). Students must confer with the Associate Dean before taking such electives. Courses taken at B.T.I. institutions that are normally pass/fail courses may be accepted for credit with the approval of the Associate Dean before enrollment in the course. The course instructor must be willing to assign a letter grade to the student's work. The student is responsible for arranging this with the instructor.

In the event a student has previously completed coursework in a particular discipline (for example, Scripture), the decision to allow the student to take a more advanced course in the same discipline or be exempt from a required course is to be made by the Dean of Faculty in consultation with the Associate Dean. Course syllabi of the courses previously taken must be submitted for evaluation.

Summer courses at B.T.I. schools are not part of the B.T.I. tuition and registration agreement. If a student from The Theological Institute intends to take a summer course at a B.T.I. school, he or she must receive the approval of the Associate Dean. The student should register directly at the B.T.I. school and pay tuition directly to that school. Financial aid granted by Saint John's Seminary cannot be transferred. It is the student's responsibility to ask that a transcript of summer courses taken be sent to the Seminary's Director of Admissions and Registrar.

Satisfactory Record

A satisfactory record may contain no more than one grade below C- and no F's in any one semester. A student who does not achieve a satisfactory record in any semester will be placed on academic probation for the following semester. A student on academic probation who fails to obtain a satisfactory record during his or her probationary semester will not be allowed to continue in the degree program except upon a favorable vote of the Faculty Council or Educational Affairs Committee.

Transfer Credit

Credits earned at another accredited institution may be transferred for credit subject to the following conditions:

- (a) such credits were earned within six years prior to matriculation at Saint John's Seminary
- (b) such credits have not been used to earn another degree
- (c) the course contained content suitable for application to the student's program at Saint John's, according to the judgment of the Educational Affairs Committee
- (d) a grade of "B" or better was earned.

It is the student's responsibility to request that an official copy of transcripts be sent directly to the Director of Admissions and Records from each institution previously attended. No more than nine credits may be applied to the Master of Arts degrees.

Academic Unit

The basic unit of academic work is the semester credit hour. Three credit courses must meet no less than 30 hours of classroom instruction over the course of the semester. Courses earning other than three credits must meet a proportionate amount of time.

Marking System

A. Students will receive grades at the end of each semester. These grades are to represent the professor's judgment concerning the student's total performance in the course, and are to be based on all the work done by the student, including examinations, papers, quizzes, reading projects, attendance (or absence) and class participation.

B. The official grades with their range and quality point equivalents follow.

RANGE	GRADE	QUALITY POINTS	RANGE	GRADE	QUALITY POINTS
94-100	A	4.0	74-76	C	2.0
90-93	A-	3.7	70-73	C-	1.7
87-89	B+	3.3	67-69	D+	1.3
84-86	B	3.0	64-66	D	1.0
80-83	B-	2.7	60-63	D-	0.7
77-79	C+	2.3	Below 60	F	0.0

A is excellent; B is good; C is satisfactory; D is passing but unsatisfactory; and F is failure.

The letters P (Pass) or F (Fail) will be used at the option of the Seminary to describe a student's performance when the use of the standard grading system is not appropriate; e.g. Practica, Pastoral Formation or Field Education programs.

C. Incomplete Grades — An "Incomplete" is recorded when the student does not fulfill a major requirement of the course before the beginning of the examination period or has not taken the semester examination. In such cases an "Incomplete" is recorded rather than a failure only when the student has obtained prior permission of the Dean of Faculty and the consent of the professor to delay completion of the required work. The work must be made up by the end of the subsequent semester; otherwise, the grade

becomes an “F”. The Director of Admissions and Records will record an "Incomplete" only when it has received specific notification from the Dean of Faculty.

D. Failure — A failing grade may be made up by repeating the course or, with the permission of the Dean of Faculty, completing a substitute course in the same department.

Students Not in Degree Programs

Students may register to audit courses in the Theological Institute degree programs.

Students may enroll as non-degree credit students in the Theological Institute degree programs. These credits may be transferred to other institutions by requesting an official transcript. Students intent on matriculating into a degree program at the Theological Institute should note that only a maximum of twelve credits earned as a non-degree student will be accepted toward their degree program.

Academic Rules

A. Class attendance

Regular attendance at class lectures and seminars is required.

B. Examinations

Final examinations are required in all core courses; these examinations are normally given during the exam period on the day assigned by the Director of Admissions and Records for the Theology and Pre-theology programs. Adequate notice will be given students concerning examinations, quizzes and other requirements of the courses.

C. Term Papers

The student is expected to prepare term papers in accord with an approved system of notation and bibliography. The Seminary suggests the method and format found in the most recent Chicago Manual of Style, which is otherwise known as Turabian. Refer to Kate Turabian, ed. Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *A Manual for Writers of Research Papers, Theses, and Dissertations*, Eighth Edition: Chicago Style for Students and Researchers (Chicago Guides to Writing, Editing, and Publishing) (Chicago: University of Chicago Press, 2013)

D. Academic Honesty

The Seminary and the Theological Institute take the matter of cheating, plagiarism, improper use of material, failure to give credit for work cited or used in a term paper (or other assignment), and other forms of academic dishonesty very seriously, viewing them as grave offenses which call for the most serious sanctions. The Merriam-Webster online dictionary (<http://www.merriam-webster.com/dictionary>) defines plagiarism as the act of plagiarizing, which is: “to steal and pass off (the ideas or words of another) as one’s own: use (another’s production) without crediting the source, or to commit literary theft: present as new and original an idea or product derived from an existing source”.

In case of suspected dishonesty, the faculty member will speak to the student first. If the faculty member is unconvinced by the student’s explanation, he or she will report the incident to the Dean of Faculty. A Disciplinary Board may be convened by the Rector to address the issue.

E. Audiotaping Policy

Audiotaping of classes at St. John’s Seminary is not permitted without express permission from the instructor, and instructors reserve the right to prohibit such recordings. In the event that the instructor grants such permission, the instructor will announce to the class, or audience, that the session is being audiotaped. Unless

expressly stated otherwise by the instructor, participants obtaining permission to record classes must implicitly agree (1) that the recordings will be used only for academic review and preparation related to the class, (2) that such recordings will not be distributed to, or shared with, persons who are not members of that course of a particular term, (3) that such recordings will not be placed on the Internet, and (4) that all such recordings will be destroyed at the completion of the course by those participants in possession of them. Failure to abide by these conditions will result in the loss of permission to audiotape classes and disciplinary action.

Academic Grievance Policy

Redress of an academic grievance begins with the student's appeal to the appropriate faculty member or formator and ideally is resolved in that forum. If a resolution is not satisfactorily reached, appeal may be made to the Dean of Faculty, who will consult with the Educational Affairs Committee in reaching a decision. Final appeal may be made to the Rector.

Title IX Information

Saint John's Seminary is committed to ensuring a working and learning environment free from harassment or unjust discrimination of any kind for all employees, volunteers and prospective and admitted students. For any questions or grievances, please contact Sue Pedro, Title IX Coordinator, in the Saint John's Seminary Business Office, 127 Lake Street, Brighton, MA 02135. She can also be reached by calling 617-746-5472 or emailing sue.pedro@sjs.edu.

Statement of Effectiveness

Saint John's Seminary and The Theological Institute are fully committed to the quality, integrity, and effectiveness of their academic programs. The rector, administration, and faculty constantly endeavor to offer effective programs in preparing candidates for ordained and lay ministry and participation in the life and work of the Catholic Church.

Saint John's Seminary

Over the past fifteen years, the seminary has increased enrollment by more than 145% and has ordained over 159 men to the Roman Catholic priesthood. In September 2017, Saint John's Seminary expects to see a full house once again, as we welcome 113 students from 14 dioceses and 6 religious orders.

The Pre-Theology Program, leading to the degree of Bachelor of Philosophy (B.Phil.) or Bachelor of Arts in Philosophy, (B.A., Phil), provides a solid foundation for theological studies as well as the opportunity for ongoing discernment of the vocation to the diocesan priesthood and religious orders. In the past ten years, over 63% of those entering the B. Phil. program have completed the degree and other aspects of seminary formation, and gone on to continued formation and study in the Master of Divinity program.

Theology: The Master of Divinity is a coherent, comprehensive program that was positively reviewed by the Apostolic Visitation by Pope Benedict XVI in 2005. In the past ten years, 48% of those entering the Master of Divinity degree program at Saint John's Seminary completed the degree. In addition, 15% of seminarians in the M.Div. program concurrently completed the Master of Arts in Theology degree. It is important to note that the graduation rates for degrees in both Pre-Theology and Theology signify the completion of academic as well as human, spiritual, and pastoral formation. There are other factors at a Catholic seminary, like vocational discernment, which may significantly impact graduation rates.

The Theological Institute for the New Evangelization

The Master of Arts in Ministry completed its seventeenth year in May 2017, and has graduated over 188 men and women. The enrollment in the program has been steady over the past several years at between 80 and 100 degree students per year, with many additional students taking classes for credit or audit. Over 70% of those who graduated in May 2016 report that within six months of graduation they were employed in their chosen field.

The Master of Theological Studies for the New Evangelization, which only began in 2011, has had fourteen students successfully graduate from the program.

Course Registration

Required Courses

MAM and MTS students must consult with the Academic Advisor for the Theological Institute, who is appointed by the Dean of Faculty, prior to registration in order to maintain the proper sequence of their respective program.

Independent Study Courses

Subjects not covered by the courses listed in the Catalogue may be pursued through directed reading or small group study. In each case, it will be necessary that the professor concerned give his or her consent. The course consists of directed reading and includes regular meetings with the student(s) involved. No student may take more than one such course a semester and no more than two independent studies may be taken in a degree program, unless approval by the Dean of Faculty.

For approval, the professor and student(s) must submit to the Dean of Faculty a syllabus which includes a statement of purpose for the study, an agreed-upon reading list, a schedule of meetings, and the means of assessing work (paper, exam, log, etc.). A copy of the syllabus is also to be submitted to the Director of Admissions and Records. Students from the Theological Institute should submit the syllabus to the Academic Advisor for the Theological Institute for approval. The approval for these courses must be secured before the first day of the semester.

Change of Course or Credit Status

Students may not add or change courses after the first two weeks of class. Changing a course from credit to audit or audit to credit must be completed by the end of the third week of classes. Students must have the signed approval of their Academic/Formation Advisor and the Dean of Faculty to make any course changes. The completed Add/Drop form is to be brought to the Admissions and Records Office to be recorded.

Withdrawal from a Course

Students may withdraw from a course up until the fifth week of class with no approval and no record on their transcript. After the fifth week of classes, a withdrawal from a course will be recorded on the academic transcript of the student. The student must petition the Dean of Faculty to withdraw from a course after the fifth week. The notation WA indicates an Academic Withdrawal approved by the administration. A WF, or Withdrawal Failing, will be recorded for students who fail to petition the Dean of Faculty for withdrawal after the fifth week of classes.

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 **MAM** 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 MAM 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 MAM 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 give, 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.

MAM Formation Evenings

Year One Sample Sequence

Concept of Self

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

MAM Formation Evenings

Year Two Sample Sequence

Ministerial Identity

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

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 511 Basic Truths of the Catholic Faith
- _____TH 515 God: One and Three
- _____FC 100 Monday Formation Colloquia

Spring Semester

- _____CH 500 Church History
- _____NT 500 New Testament
- _____TH 500 Fundamental Theology
- _____TH 550 Christology
- _____MT 551 Theology of the Body
- _____FC 200 Monday Formation Colloquia

YEAR TWO- CORE COURSES

Fall Semester

- _____MT 500 Moral Theology for the Lay Apostolate
- _____TH 513 The New Evangelization
- _____MT 506 Catholic Social Doctrine
- _____FC 300 Monday Formation Colloquia

Spring Semester

- _____ST 500 Liturgy & Sacraments
- _____TH 551 Ecclesiology
- _____TH 514 Theological Anthropology
- _____FC 400 Monday Formation Colloquia

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's Signature: _____

Master of Theological Studies for the New Evangelization Degree

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 (MTS) degree with a focus on this important apostolate.

WHOLE PERSON FORMATION

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 MTS, unlike the MAM degree, does *not* serve as a preparation for pastoral ministry in the Church. However, like the MAM degree, the MTS 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 MTS degree unique among other MTS 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 MTS 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 MTS 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 MTS 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 MTS degree provides a comprehensive exploration of the truths of the Catholic faith. In addition to the Formation Colloquium, the MTS 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 MTS courses. An MTS 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 MTS 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 MTS program are listed below. All MTS 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 MTS Program.

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

YEAR 1

Fall Semester

TH500 Fundamental Theology
OT500 Old Testament (3)
TH515 God: One and Three
PH500 Faith and Reason (3)
FC100 Formation Colloquium (1)

Spring Semester

NT500 New Testament (3)
CH500 Church History (3)
TH550 Christology
FC200 Formation Colloquium (1)
Elective

YEAR 2

Fall Semester

MT 500 Moral Theology (3)
MT 506 Catholic Social Doctrine (3)
TH 513 New Evangelization (3)
FC 300 Formation Colloquium (1)
Elective

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)

MTS 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 tetrateuch, 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.

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

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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.)