Saint John’s Seminary
and
The Theological Institute
for the New Evangelization
Boston, Massachusetts

Catalogue 2016–2017

Saint John’s Seminary
127 Lake Street
Brighton, Massachusetts 02135
Tel. 617.254.2610
Fax 617.787.2336
sjs.edu

The Theological Institute
149 Washington Street
Brighton, MA 02135
Tel. 617.779.4104
Fax 617.746.5459
Welcome to Saint John’s Seminary, a place where the Lord Jesus forms shepherds after his own heart. (cf. Jeremiah 3:15)

I’m Monsignor Moroney, the Rector of Saint John’s Seminary. The Rector is the pastor of the seminary, the shepherd of its students and faculty.

In this holy house we help form seminarians from Boston, Worcester, Springfield, Fall River, Burlington, Manchester, Portland, Providence, Hartford, and Rochester. Seminarians also join us from Dalat, Hanoi, Thanh Hoa and Hung Hoa, Vietnam, as well as the Apostolate Vicariate of Southern Arabia. We include as a part of our community as well seminarians from the Augustinian Religious Order, Franciscan Primitive Order, Order of Saint Benedict, Redemptorist Seminary, the Capuchins, the Franciscans O.F.M., the Oblates of the Virgin Mary, and the Redemptorists.

Finally, we grant degrees and certificates for lay ecclesial ministry through our Theological Institute to laypersons from several New England states.

That’s why I am so glad we have a chance to share a bit about our fine programs in Philosophy and Theology. I hope you will find the answers to many of your questions in the pages of this catalogue. If not, I invite you to visit our website at sjs.edu for all the latest news and events, as well as the Rector’s blog at sjsrector.blogspot.com.

Please keep us in your prayers, that God might give us the grace to do His will in this wonderful work of forming shepherds for the Church of the twenty-first century.

His Eminence
Seán Cardinal O’Malley, O.F.M. Cap.
Archbishop of Boston
# TABLE OF CONTENTS

## PART I: GENERAL INFORMATION
- The Mission of Saint John's Seminary ................................................................. 4
- Board of Trustees .................................................................................................. 5
- Seminary Administration ....................................................................................... 6
- History ..................................................................................................................... 7
- The Seminary Building ......................................................................................... 8
- The Seminary Library Collection ......................................................................... 8
- The Seminary Bookstore ...................................................................................... 8
- Seminary Academic Calendar .............................................................................. 9
- Academic Policies ................................................................................................. 10
- Accreditation ......................................................................................................... 18
- Statement of Effectiveness .................................................................................. 18

## PART II: PRIESTLY FORMATION
- Faculty .................................................................................................................... 19
- Admissions ............................................................................................................ 23
- Minister-in-the-Vicinity Program ......................................................................... 23
- Tuition and Fees ..................................................................................................... 23
- Financial Aid ......................................................................................................... 24
- Four Areas of Formation ....................................................................................... 25
- The Goals and Objectives of the Academic Program ........................................... 26
- The Goals and Objectives of the Pastoral Formation Program ........................... 28
- The Goals and Objectives of the Spiritual Formation Program ......................... 30
- The Goals and Objectives of the Human Formation Program ............................ 32
- Programs of Study ............................................................................................... 33
- Pre-Theology Program .......................................................................................... 33
- Theology Program ............................................................................................... 34
- Master of Divinity ................................................................................................. 35
- Master of Arts (Theology) .................................................................................... 35

## PART III: COURSES OF STUDY
- Pre-Theology Program .......................................................................................... 36
- Theology Program ............................................................................................... 40

## PART IV: LAY FORMATION: THE THEOLOGICAL INSTITUTE FOR THE NEW EVANGELIZATION
- Administration ..................................................................................................... 48
- Faculty .................................................................................................................... 49
- Bookstore .............................................................................................................. 50
- Accreditation ......................................................................................................... 50
- Tuition and Fees ..................................................................................................... 50
- Financial Aid ......................................................................................................... 51
- Admission Requirements ...................................................................................... 51
- Academic Calendar ............................................................................................... 52
- Academic Policies ................................................................................................. 54
- Master of Arts in Ministry Formation Program .................................................... 55
- Master of Theological Studies (New Evangelization) Formation ......................... 58

## PART V: THEOLOGICAL INSTITUTE COURSES
- Core courses .......................................................................................................... 60
- Electives ................................................................................................................... 63

## PART VI: OTHER INFORMATION
- Degrees Awarded 2016 ....................................................................................... 66
- Enrollment .............................................................................................................. 66
- Changes in Seminary Regulations ....................................................................... 67
- Website ................................................................................................................... 67
- Travel Information ................................................................................................. 68
PART I: GENERAL INFORMATION

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.
BOARD OF TRUSTEES

Members of the Corporation

His Eminence Seán P. O’Malley, Cardinal Archbishop of Boston
Msgr. Dennis Sheehan
The Most Reverend Peter Uglietto, Vicar General and Moderator of the Curia
The Most Reverend Walter J. Edyvean, Former Auxiliary Bishop of Boston
Reverend Monsignor James P. Moroney, Rector of Saint John’s Seminary
Mr. John Straub, Chancellor, Archdiocese of Boston

Trustees

Mr. James Brett, Boston, MA
Dr. Francesco Cesareo, Worcester, MA
Reverend Michael Drea, Pastor, St. Ann and St. Brendan Dorchester, MA
Mr. Joseph Falcao, Holliston, MA
Mrs. Loretta L. Gallagher, Newburyport, MA
Mr. Craig Gibson, Winchester, MA
Mr. Brian Hook, J.D., Fairfax, VA
Reverend Jason Jalbert, Diocese of Manchester, NH
Reverend Robert M. Murphy, Fort Myers Beach, FL
Reverend Thomas Petri, O.P., Washington, D.C.
Mrs. Bonnie Rogers, Watertown, MA
Mr. Jack Shaughnessy, Jr., Hingham, MA
Mr. Peter Silva, Arlington, MA

BOARD OF GOVERNORS

The Most Reverend Michael Barber, Bishop of Oakland
The Most Reverend Leonard Blair, Archbishop of Hartford, CT
The Most Reverend Edgar Moreira da Cunha, Bishop of Fall River, MA
The Most Reverend Christopher Coyne, Bishop of Burlington, VT
The Most Reverend Robert Deeley, Bishop of Portland, ME
The Most Reverend Peter A. Libasci, Bishop of Manchester, NH
The Most Reverend Salvatore R. Matano, Bishop of Rochester, NY
The Most Reverend Robert McManus, Bishop of Worcester, MA
The Most Reverend Mitchell T. Rozanski, Bishop of Springfield, MA
The Most Reverend Thomas J. Tobin, Bishop of Providence, RI
THE SEMINARY DIVISION

Administration
Office of the Rector
Rev. Msgr. James Moroney, Rector
Rev. Christopher O’Connor, Vice-Rector
Joanne Murphy-Abbott, Executive Secretary to the Rector
Mary Jo Kriz, Executive Assistant to the Rector
Kieran Kelly, Executive Assistant for Assessment and Accreditation
Rev. Romanus Cessario, OP, Theological Advisor to the Rector
Janet Benestad, Communications Advisor to the Rector

Development Office
Sandra Barry, Director of Annual Giving
Richard Bass, Information Resource Manager
Kathleen Woodward, Administrative Assistant

Pre-Theology
Rev. David A. Pignato, Director of Pre-Theology

Pastoral Formation
Rev. Edward Riley, Director of Pastoral Formation
and Dean of Men

Human Formation
Rev. Raymond Van De Moortell, Director, Saint John’s Seminary
Collection, Director of Human Formation

Intellectual Formation
Professor Paul Metilly, Director of Intellectual Formation (ad interim)
Maureen DeBernardi, Director of Admissions and Registrar

Spiritual Formation
Rev. Msgr. John McLaughlin Jr., Director of Spiritual Formation
Msgr. Marc Caron, Director of Sacred Liturgy

Operations
Richard A. Flaherty, Director of Finance and Operations
Armand DiLando, Assistant Director of Finance and Operations
Susan Pedro, Assistant to the Director of Finance and Operations
Jean Curley, Receptionist and Administrative Assistant
The origins of Saint John’s Seminary are found in the establishment of the Boston Ecclesiastical Seminary by Archbishop John J. Williams to prepare men for the Roman Catholic priesthood. In 1883, the Commonwealth of Massachusetts granted a Charter to the Seminary to grant degrees in philosophy and divinity. Staffed by the Society of Saint Sulpice, the Seminary received its first class in the following year.

Cardinal William H. O’Connell presided over the expansion of the Seminary in 1911 and replaced the Sulpicians with a faculty of diocesan priests.

In 1941, the Commonwealth expanded the Seminary’s Charter, authorizing the granting of degrees appropriate to the courses of study as well as honorary degrees appropriate to the purpose of its charter and amendments. Degrees currently awarded include the Bachelor of Philosophy, the Bachelor of Arts (Philosophy), the Master of Divinity, the Master of Arts (Theology), the Master of Arts in Ministry and the Master of Theological Studies for the New Evangelization.

In 1967, Saint John’s Seminary, together with Andover Newton Theological School, Boston College Department of Theology, Boston University School of Theology, Episcopal Theological School, Harvard Divinity School, and Weston Jesuit School of Theology, founded the ecumenical association of theological schools called the Boston Theological Institute (B.T.I.). Gordon-Conwell Theological Seminary, Holy Cross Greek Orthodox Seminary, and Hebrew College Rabbinical School have since become members. Students from member schools enjoy cross-registration in more than seven hundred courses, and access to more than two million books in their respective libraries.

In 2000 Saint John’s Seminary formed a Theological Institute for the New Evangelization in order to prepare lay ecclesial ministers for service in parishes throughout New England.

The Seminary experienced unprecedented growth in the first decade of the new millennium with the decision by Cardinal Seán O’Malley, OFM, Cap. to expand the Seminary to include Dioceses from throughout New England.

In the Fall of 2016 the Seminary undertook a nine million dollar expansion to meet the growing needs of its Seminary and Theological Institute divisions. In the previous fifteen years, the number of seminarians had grown by 300%. Today Saint John’s Seminary serves fifteen dioceses and seven religious communities. The Seminary’s Theological Institute has prepared over 175 lay ecclesial ministers as the ministry of Saint John’s Seminary continues to grow.

Among the distinguished alumni of these past 132 years are Cardinals Richard Cushing, John Wright, and Aponte Martinez, the founders of Maryknoll Father and Brothers, the Society of Saint James the Apostle, the Society of Mary of the Most Holy Trinity, as well as more than three thousand parish priests serving throughout New England and the world.
SAINT JOHN'S SEMINARY

SAINT JOHN'S SEMINARY

Saint John’s Seminary is located on Lake Street in Brighton, a residential section of Boston. Saint John’s Hall, the Seminary building, was completed in 1884, enlarged in 1899, again in 1946, and once more in the final years of the twentieth century. In the first years of the current century the Seminary purchased the former parishes of Saint Gabriel’s and Our Lady of the Presentation campuses. A consolidation and expansion of the Seminary’s facilities was begun in the spring of 2016, which will result in enhanced facilities to serve both our lay and seminary formation programs.

THE SEMINARY LIBRARY COLLECTION

With the sale of the Seminary property to Boston College in 2007, the Saint John’s Seminary Library Collection has been incorporated into the Theology and Ministry Library of Boston College. The Collection remains under the oversight of the Director of the Saint John’s Seminary Library Collection, appointed by the Rector of the Seminary.

The Saint John’s Seminary Library Collection contains more than 172,000 volumes, primarily in theology, philosophy, history, and related fields of studies. Among the library’s special holdings is the Creagh Collection of works on canon law presented to the Seminary by Monsignor John T. Creagh of the Class of 1895.

Beginning in 2010, Saint John’s established a Research Collection at The Theological Institute. The collection includes materials from the Seminary founders in various languages as well as 40–50 years of research materials in the area of canon law, including historical treatises, theses and monographs. Approximately 12,000 are antiquarian in nature.

THE SEMINARY BOOKSTORE

Textbooks used in classes and ordered by the instructors are available for purchase at the Seminary Bookstore. The Seminary Bookstore also maintains a small up-to-date selection of other books as well as some gift items. The hours are posted at the beginning of each semester. Books required for courses at The Theological Institute are ordered online.
SEMINARY ACADEMIC CALENDAR

2016 — First Semester

August 30–31: Tuesday–Wednesday .................................................................Registration for First Semester
September 1–4: Thursday–Sunday .....................................................................Retreat
September 5: Monday ..........................................................Labor Day — No Classes at SJS (Seminary and Institute)
September 6: Tuesday: .................................................................First Semester Classes Begin
September 19: Monday ...........................................................................Last Day for Course Changes
October 10: Monday ..................................................Columbus Day — No Classes at SJS (Seminary and Institute)
November 1: Tuesday .................................................Feast of All Saints — No Classes at Seminary
November 11: Friday ...................................................................Veterans’ Day — No Classes at Seminary
November 16: Wednesday ..................................................Last Day for Submission of M.A. Thesis
November 22: Tuesday ..........................................................Thanksgiving Recess Begins after Last Class or Pastoral Formation at Seminary
November 24: Thursday ..........................................................Thanksgiving Day — No Classes at Institute
November 28: Monday ..........................................................Classes Resume
November 30: Wednesday ..........................................................Registration for Second Semester Begins
December 8: Thursday ..................................................Feast of the Immaculate Conception — No Classes at Seminary
December 16: Friday ..........................................................Last Class Day for First Semester
December 17: Saturday ..........................................................................................Reading Day
December 19–21: Monday–Wednesday .................................................Semester Examinations
December 21: Wednesday ..................................................Christmas Recess Begins after Mass or Examination

2017 — Second Semester

January 8–13: Sunday–Friday ...............................................................................Retreat
January 16: Monday ..................Martin Luther King, Jr. Day — No Classes at SJS (Seminary and Institute)
January 17: Tuesday ..................................................Second Semester Classes Begin
January 26–27: Thursday–Friday ........................................March for Life, Washington, D.C. — No Classes at Seminary
January 30: Monday ..........................................................Last Day for Course Changes
February 20: Monday ..........................................................President’s Day — No Classes at SJS (Seminary and Institute)
March 1: Wednesday ..........................................................Ash Wednesday — No Classes at Seminary
March 3: Friday ..................................................Mid-Semester Vacation Begins after Last Class or Pastoral Formation at SJS
March 13: Monday ..........................................................Classes Resume
April 11: Tuesday ..........................................................Blessing of Holy Chrism — No Classes at Seminary
April 13: Thursday ..................................................Classes End at Noon for Easter Triduum and Easter Recess at SJS
April 18: Tuesday ..........................................................Classes Resume at Institute
April 19: Wednesday ..........................................................Classes Resume at Seminary
April 20: Thursday ..........................................................Last Day for Submission of M.A. Thesis
May 1: Monday ..........................................................Registration for the Fall Semester Begins
May 12: Friday ..........................................................Last Day of Class for Second Semester
May 13: Saturday ..........................................................Reading Day
May 15–18: Monday–Thursday ..........................................................Semester Examinations
I. PROGRAMS

A. Bachelor of Arts in Philosophy

The Pre-theology program offers the Bachelor of Arts in Philosophy (B.A. (Phil.)) to seminarians who have completed two years of college-level courses at another institution, the two years of the Saint John’s Seminary Pre-theology program, and meet the following requirements:

1. A minimum of 120 semester hours in credited courses
2. A full course load (at least 12 credits) every semester
3. Thirty-two credit hours of Philosophy courses
4. At least 18 credits in one other field of study
5. A minimum of 60 credit hours earned at Saint John’s Seminary
6. Fulfillment of the following requirements, either by transfer or at Saint John’s:
   a. English: 12 credits
   b. Latin: 6 credits
   c. Modern Language: 6 credits (Students whose primary language is other than English may be exempted from this requirement.)
   d. History: 12 credits
   e. Social Science: 9 credits, including one course in Sociology, one in Psychology and one in Economics or Political Science
   f. Theology: 15 credits
      i. Introduction to Christian Life
      ii. Introduction to Christian Teaching
      iii. Introduction to Christian Formation
      iv. Introduction to Christian Prayer
      v. Chastity in the Christian Life
   g. Science: 6 credits, preferably Biology
   h. Fine Arts: 3 credits
   i. Oral Communication: 3 credits
   j. Electives as necessary to fulfill the requirements above (120 credits, 18 hour minor)

B. Bachelor of Philosophy

The Pre-theology program offers the Bachelor of Philosophy (B. Phil.) degree to students who already have completed a bachelor degree in another field of study at an accredited institution. The program includes a concentration in Philosophy (32 credit hours), 15 credits of undergraduate Theology, and related liberal arts electives for a total of at least 60 credits.

C. Master of Divinity Degree

The Seminary Theology program consists of four years, comprising eight academic semesters, which provide the basic professional degree program leading to the degree of Master of Divinity (M.Div.). To obtain the degree, students must successfully complete at least four semesters of study at Saint John’s. The residence requirement for the degree is at least two academic years at Saint John’s Seminary or at another canonically established house of formation. Any subsequent internship requirements remain the responsibilities of each student’s sponsor and are not reckoned among the requirements for the Master of Divinity degree.

In general, to obtain the degree, a student must satisfactorily complete the academic courses and pastoral formation program specified by the Seminary for each year. Certain modifications of these requirements may be made for those students who enter Saint John’s after the first year of Theology study. Transfer credit toward the Master of Divinity degree will be allowed only for those courses in which a grade of B or above has been achieved.

During these eight semesters, students must successfully complete 37 academic courses: 30 required courses and seven elective courses. These courses represent 111 academic credits. Of the seven electives, one each must
be from the area of Systematic Theology, Moral Theology, and Biblical Studies, while the remaining four electives can be from areas of the student's choice.

For each semester's study of a language, at the undergraduate level, in either modern or ancient, 1.5 credits are given for graduate degree students.

Students are also required to obtain Pastoral Formation credits associated with four field education programs. These programs represent 24 Pastoral Formation credits and are supervised and approved by the Director of Pastoral Formation.

**D. Master of Arts (Theology) Degree**

The Master of Arts (Theology) (M.A.(T.)) Program is designed to provide an opportunity for qualified student seminarians and student priests to pursue in depth a specific aspect of their theological studies.

Student seminarians and student priests applying for this program must have completed the first four semesters of the Master of Divinity program (or its equivalent) and have maintained at least a B average. Scores from the Graduate Record Examination or a comparable graduate level examination to manifest the applicant's capacity for philosophical or speculative reasoning may be considered in the admission of a student to the M.A.(T.) Program.

Each candidate must have adequate ability in at least one foreign language, modern or ancient, other than English. Students must demonstrate competence in a language related to the kinds of questions and research work central to their M.A.(T.) proposal. Competency may be demonstrated either by successfully completing a language course at an intermediate level or by passing an exam of reading facility arranged for by the Dean of Faculty's office.

To obtain the degree, a student must complete a total of 42 credits, of which 24 credits may represent core courses in the Master of Divinity curriculum of the third and fourth year of Theology, or an equivalent program. A grade of B or above in every course is necessary to obtain credit toward the degree.

Twelve credits are to be drawn from the elective courses which are in the candidate's area of concentration. Six credits are given for the presentation and successful defense of a thesis. The defense of a thesis may result in two outcomes: (1) a successful passing with no revisions recommended or (2) passing with revisions to be completed.

Admission to the M.A.(T.) Program is based on the recommendation of the candidate's advisor and approval of the Dean of Faculty. Formal admission to the program will be considered by the Admissions Board, the members of which will be the Dean of Faculty and two other full-time faculty members. Candidates will be asked to submit a research writing sample, a statement of general goals and objectives relating to their interest for the M.A.(T.), including a proposed area of concentration, a preliminary proposal or outline of the thesis topic, and a bibliography. The Dean of Faculty will designate a faculty member who will serve as the candidate's mentor to assist the candidate in the selection of courses, and in the preparation of the thesis.

The Seminary curriculum, at the present time, provides for Master of Arts concentration in three areas: Biblical Studies, Historical Studies and Theology.

All requirements must be completed within four years of admission to the M.A.(Theology) Program.

**E. Master of Arts in Ministry Degree**

The Master of Arts in Ministry degree (M.A.M.) was established for lay students who are working or intend to work for the Church or who are interested in their own personal formation in the Catholic faith. The program consists of at least two years of full time study or the equivalent, comprising four academic semesters of academic courses combined with field education and human and spiritual formation.
The curriculum includes a minimum of 53 credits. Eleven core courses span the disciplines of Philosophy, Systematic Theology, Scripture, Church History, Sacramental Theology, and Moral Theology. Four electives of at least two credits each are to include one in Spirituality and three in areas of specialization such as Spirituality, Scripture, Catechetics, Liturgy, or care of the sick.

Transfer credit toward the Master of Arts in Ministry degree is subject to the approval of the Educational Affairs Committee. Only courses in which a grade of B or above has been achieved will be considered. Core course requirements must be fulfilled at the Theological Institute.

Students are required to obtain 12 Field Education credits associated with four semesters of Field Education placements. The Field Education placements are supervised and approved by the Director of Pastoral Formation.

Field Education credits may not be fulfilled by transfer from another institution or retroactively for field work completed prior to enrollment in the Program.

**F. Master of Theological Studies (New Evangelization) Degree**

In response to the calls of recent popes to engage in the work of the 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 of proclaiming the gospel to an increasingly secularized world and outreach to baptized Catholics who have fallen away from the faith.

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 Friday 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.

**II. SATISFACTORY RECORD FOR ALL DEGREE PROGRAMS**

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. During academic probation of a seminarian, the student’s participation in extra-curricular activities will be subject to review by the Dean of Faculty in consultation with the student’s Formation Advisor.
III. COURSE REGISTRATION

A. Required courses
Seminarians in the Pre-theology and the Master of Divinity programs must register for the courses required for their particular academic year. Students who must rearrange their programs or who wish to be exempt from certain required courses must receive the approval of the Dean of Faculty and their Academic/Formation Advisor before the first day of class. Pre-theology students must do so in consultation with the Director of Pre-Theology.

M.A.M. and M.T.S. 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.

B. 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. Seminarians must have the approval of their Academic/Formation Advisor to enroll in an independent study. The approval for these courses must be secured before the first day of the semester.

C. Change of course or credit status
Both seminarians and students of the Theological Institute 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. Seminarians 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.

D. 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.

E. Course load
Seminarians may take extra courses with the approval of their Academic/Formation Advisor and the Dean of Faculty, but must always fulfill the minimum number of courses first in their prescribed program.
IV. ACADEMIC WORK OUTSIDE THE SEMINARY

A. Registration through the Boston Theological Institute
The opportunity to register for courses in the ten schools of the Boston Theological Institute (B.T.I.) is available to Saint John’s graduate students in good academic standing. Those who wish to avail themselves of this opportunity should consult with their Academic/Formation Advisors.

Cross-registration with the B.T.I. may be used only for elective courses. Students must achieve a minimum average grade of C+ in the preceding semesters to be eligible to participate in the B.T.I. program.

The following procedure is to be used for cross-registration in the B.T.I.:
1. The student must obtain the approval of his Academic/Formation Advisor, or, for lay students, the Academic Advisor for the Theological Institute.
2. The student must submit the B.T.I. registration form to the Director of Admissions and Records, or, for students in the lay formation program, to their Program Director, for approval to register in another institution.
3. The student brings the signed registration form to the Registrar of the institution which offers the course, and follows the procedures required at that school to register for the course.
4. Every effort should be made to observe the registration deadline of the registering institution.
5. Any change in course or status must be made known to the Saint John’s Director of Admissions and Records and the Registrar of the other institution. The Seminary reserves the right to refuse recognition of credit for courses which have not been previously approved by the Dean of Faculty or have been taken as pass/fail courses. Credit will not be given for auditing of courses.
6. The B.T.I. agreement applies only to courses listed in the B.T.I. catalogue and not to other courses offered by the member institutions. No more than one B.T.I. course may be taken in any one semester without approval by the Dean of Faculty.
7. Courses at Blessed John XXIII National Seminary are considered to be the same as B.T.I. courses, and a similar registration process should be followed.
8. No more than three electives may be taken outside of Saint John’s Seminary in any degree program.

B. Other Academic Work Outside the Seminary
Outside of the B.T.I. courses mentioned in Section A, the academic and pastoral responsibilities of the Seminary program in general preclude registration in courses in any other academic institution. In certain cases, however, students who wish to take an extra course at an outside institution may do so provided that they have met the established qualifications and have received permission from the Dean of Faculty and their Academic/Formation Advisor. Credit from such courses will not be applied to any Seminary program. No student may register for a degree program which will be held in another institution during the Seminary academic session.

V. 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 30 transfer credits may be applied to the Bachelor of Philosophy degree. No more than 54 credits may be applied to the Master of Divinity degree, and no more than nine credits to the Master of Arts degrees.
VI. 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.

VII. 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.

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

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.
VIII. STUDENTS NOT IN DEGREE PROGRAMS

A. Auditors
Priests who are active in pastoral ministry may register with the audit fee for one course per semester, provided that permission has been obtained from the Dean of Faculty. Arrangements may be made through the Dean of Faculty.

Religious who are involved in the apostolate of their religious institute in the Boston area, may audit one course a semester. It is necessary that the applicant have an appropriate background in college Philosophy and Theology.

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

B. Special Students
1. Priests — Any priest who, with a letter of introduction from his bishop or religious superior, requests registration in one or more courses for credit in service to his own continuing education may enroll as a Special Student with the approval of the Dean of Faculty.

2. Seminarians — Any seminarian for whom his bishop or religious superior requests registration, not in any program leading to a degree, but in courses for credit required by his bishop or religious superior in order that he may qualify more readily for ordination to priesthood may enroll as a Special Student with the approval of the Dean of Faculty.

3. Lay Students — Lay 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.

IX. 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.

X. RETROACTIVE GRANT OF MASTER OF DIVINITY DEGREE

Alumni may obtain the Master of Divinity degree retroactively under the following conditions:

A. Any courses lacking from the four-year course of study in Theological Education at Saint John’s Seminary must be made up at Saint John’s Seminary or another Catholic graduate institution within the five years preceding the granting of this degree.
B. Six additional semester credits in graduate Theological Education must be earned within the five years preceding the granting of this degree. At least one of the courses must be in the area of Catholic Pastoral Theology.
C. If field education credits were not completed, a three-credit course in Catholic Pastoral Counseling must be completed.
D. Official transcripts of the courses being used to fulfill these requirements must be sent directly to Saint John’s Seminary from the institution in which they are taken.
E. Courses used to obtain another degree may not be used.

XI. 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.

XII. INTERNATIONAL APPLICANT REQUIREMENTS

Saint John’s Seminary is certified by the federal Student and Exchange Visitor Program (SEVIS) to admit non-permanent immigrant students presenting or transferring an F-1 visa. Once admitted, it is the responsibility of the student to maintain his visa status.

In keeping with the norms of the Program of Priestly Formation, Saint John’s definitively requires proficiency in English. Seminarians whose native language is not English may be provided the opportunity to attain proficiency in English in an approved program for up to 12 months. The TOEFL minimum criterion for full-time study in the Pre-Theology Program or in the Theology Program is a total score of 550 (paper-based test) or 79 (internet-based test).

For assistance with documentation pertaining to F-1 visas, visa transfers, and the English Language program, please contact the Registrar at 617.779.4369.
ACCREDITATION

Saint John’s Seminary, an independent, non-profit institution, is accredited by the Association of Theological Schools in the United States and Canada (ATS) and by the New England Association of Schools and Colleges, Inc. (NEASC) through its Commission on Institutions of Higher Education.

ATS
Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275-1103
Tel: 412.788.6505

NEASC
Commission on Institutions of Higher Education
New England Association of Schools and Colleges
3 Burlington Woods Drive, Suite 100
Bedford, MA 01730-1433
Tel: 781.425.7700
www.neasc.org

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 ten years, the seminary has increased enrollment by 193% and has ordained over 138 men to the priesthood.

In September 2016, Saint John’s Seminary expects to see enrollment increase once again, as we welcome 126 students from 16 dioceses, 7 religious orders and one ecclesial movement.

Pre-Theology
The Pre-Theology Program, leading to the degree of Bachelor of Philosophy (B.Phil.) or Bachelor of Arts in Philosophy, 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. Since 2005, 60% of those entering the B. Phil. or B.A. Phil. program have completed the degree, and 72% went 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 2010, the Association of Theological Schools affirmed its accreditation status as well. In the past ten years, 48% of those entering the Master of Divinity degree program at Saint John’s Seminary completed the degree. It is important to note that the graduation rate is an indication of academic success as well as the human, spiritual, and pastoral formation pillars combined with, lastly, but perhaps most importantly, the thorough discernment process by the student. 8% of seminarians in the M.Div. program concurrently completed the Master of Arts in Theology degree.

The Theological Institute for the New Evangelization
The Master of Arts in Ministry completed its sixteenth year in May 2016, and has graduated over 175 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. Of the 2015 class, over 75% of those who graduated 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 an enrollment of 30 students. Eight students have successfully graduated from the M.T.S. program.
"I will give you shepherds after my own heart" (Jer. 3:15).

“And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons” (Mk. 3:13–15).

“The seminary can be seen as a place and a period in life. But it is above all an educational community in progress: It is a community established by the bishop to offer those called by the Lord to serve as apostles the possibility of re-living the experience of formation which our Lord provided for the Twelve. In its deepest identity the seminary is called to be, in its own way, a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission. Such an identity constitutes the normative ideal which stimulates the seminary in the many diverse forms and varied aspects which it assumes historically as a human institution, to find a concrete realization, faithful to the Gospel values from which it takes its inspiration and able to respond to the situations and needs of the times” (Pastores Dabo Vobis, nos. 1, 60).

**Formation Faculty**

**Rev. Msgr. James Moroney, Rector**  
College of the Holy Cross, B.A., 1976  
Pontifical Gregorian University, S.T.B., 1979  
Catholic University of America, S.T.L., 1991

**Rev. Christopher O’Connor, Vice-Rector**  
Saint John’s Seminary, A.B., 1994; M.Div., 1998  
Catholic University of America, Ph.L., 2004  
Boston College School of Theology and Ministry, S.T.L., 2010

**Rev. Joseph Briody**  
National University of Ireland, Maynooth, B.A., 1991  
Pontifical University, Maynooth, B.Ph., 1991; B.D., 1994; S.T.L., 1996  
Pontifical Biblical Institute, Rome, L.S.S., 2000

**Rev. Msgr. Marc Caron**  
Bowdoin College, A.B., 1985  

**Rev. Romanus Cessario, O.P.**  
Université de Fribourg, S.T.D., 1980

**Rev. James J. Conn, S.J.**  
Fordham University, A.B., M.A., J.D.  
Woodstock College, M.Div.  
University of Pennsylvania, A.M.  
Pontifical Gregorian University, J.C.L., J.C.D.

**Rev. Ryan W. Connors**  
Boston College, B.A., 2005  
Pontifical Gregorian University, S.T.B., 2011  
Pontifical University of St. Thomas Aquinas, S.T.L., 2013  
Pontifical University of St. Thomas Aquinas, S.T.D. (Candidate)
Rev. Msgr. Cornelius McRae  
Saint John’s Seminary, A.B., 1957  
University of San Francisco, M.A., 1972

Rev. Mark O’Connell  
Boston College, B.A.  
Saint John’s Seminary, M.Div.  
University of the Holy Cross, Italy, J.C.L., J.C.D.

Rev. David A. Pignato  
College of the Holy Cross, B.A., 1992  
Harvard Law School, J.D., 1995  
Angelicum University, S.T.B., 2000; S.T.L., 2002; S.T.D., 2010

Rev. Edward Riley  
Boston College, B.S., 1984  
Saint John’s Seminary, A.B., 1996; M.Div., 2000

Rev. Stephen E. Salocks  
Rensselaer Polytechnic Institute, B.S., 1972  
Saint John’s Seminary, M.Div., 1979  
Pontifical Biblical Institute, S.S.L., 1987

Rev. Raymond Van De Moortell  
Saint Louis University, A.B., 1970  
Jesuit School of Theology, Berkeley, CA, Th.M., 1976; M.Div., 1976  
Stanford University, Ph.D., 1982  
University of California, Berkeley, M.L.I.S., 1988

Spiritual Direction Faculty

Rev. Msgr. John R. McLaughlin, *Director of Spiritual Formation*  
Boston College, B.A., 1980  
Saint John’s Seminary, M.Div., 1995

Rev. Michael MacInnis, O.F.M., *Spiritual Director*  
Saint John Seminary, B.A., 1996  
Weston Jesuit School of Theology, M.Div., 1999  
Weston Jesuit School of Theology, Th.M., 2001

Rev. Msgr. Cornelius McRae, *Spiritual Director*  
Saint John’s Seminary, A.B., 1957  
University of San Francisco, M.A., 1972

Rev. Joseph F. Scorzello, *Spiritual Director*  
Saint John’s Seminary, B.A., 1966  
Pontifical Gregorian University, S.T.B., 1968; S.T.L., 1970  

Adjunct Spiritual Directors

Rev. David Barnes  
Rev. John Grimes  
Rev. Jose Ruisanchez  
Rev. John Tokaz, O.F.M., Cap.

Rev. Casey Beaumier, S.J.  
Rev. James Mattaliano  
Rev. Michael Simone, S.J.  
Rev. Huy Nguyen

Rev. David Cavanagh  
Rev. Paul McNellis, S.J.  
Rev. Ronald K. Tacelli, S.J.

Rev. Joseph F. Scorzello, Spiritual Director  
Saint John’s Seminary, B.A., 1966  
Pontifical Gregorian University, S.T.B., 1968; S.T.L., 1970  

Adjunct Spiritual Directors

Rev. David Barnes  
Rev. John Grimes  
Rev. Jose Ruisanchez  
Rev. John Tokaz, O.F.M., Cap.

Rev. Casey Beaumier, S.J.  
Rev. James Mattaliano  
Rev. Michael Simone, S.J.  
Rev. Huy Nguyen

Rev. David Cavanagh  
Rev. Paul McNellis, S.J.  
Rev. Ronald K. Tacelli, S.J.
Teaching Faculty

Rev. Dennis McManus  
Saint Mary’s College, A.B., 1975  
Georgetown University, M.A., 1992  
Drew University, D. Litt (Theo), 2003

Sacred Liturgy

Prof. Janet Benestad  
Marymount College, B.A., 1969  
Boston College, M.A., 1971

Philosophy

Dr. Stephen Fahrig  
Southern Illinois University, Edwardsville, B.S., 1996  
Weston Jesuit School of Theology, S.T.L., 2008  
Boston College School of Theology and Ministry, S.T.D., 2013

Sacred Scripture

Dr. Janet Hunt, FAGO, Director of Sacred Music  
Oberlin College Conservatory of Music, B.Mus., 1976  
Southern Methodist University, M.M., 1978  
University of North Texas, D.M.A., 1995

Sacred Music

Prof. Paul Metilly  
Franciscan University of Steubenville, B.A., 1993  
International Theological Institute, Austria, S.T.M., 1999  
Catholic University of America, Ph.L., 2009, Ph.D. (Candidate)

Philosophy

Lay Faculty

Adjunct Faculty

Dr. Angelica Avcikurt  
University of Chicago, B.A.  
Georgetown University, M.A.T.  
Hacettepe University, Turkey, Ph.D.  
Ohio State University, M.A., Ph.D.

Spanish Language

Dr. Philip Crotty  
College of the Holy Cross, A.B.  
Harvard University, A.M.  
Boston University, M.B.A., Ed.D.  
Oxford University, England, M.Sc.  
Northeastern University, D.B.A., (Honorary)

Classical Languages

Dr. Angela Franks  
University of Dallas, B.A.  
Catholic University of America, M.A.  
Boston College, Ph.D.

Theology

Rev. John J. Grimes  
Saint John’s Seminary, A.B.; M.Div.  
Andover Newton Theological School, D.Min.  
Boston University, S.T.M.; Ph.D.

Pastoral Counseling

Rev. Peter W. Grover, O.M.V.  
Thomas Aquinas College, B.A.  
Boston College, M.A., Ph.D.

Classical Languages
Rev. Msgr. Robert Johnson  
Saint John's Seminary College, A.B.  
Saint Mary's Seminary and University, M.Div., S.T.B.  
University of Notre Dame, M.A.  

Rev. Mark Mahoney  
Saint John's Seminary, B.A., M.Div.  
Catholic University of America, J.C.L.  

Dr. Leonard Maluf  
Magdalene College, B.A.  
Latin Pontifical Biblical Institute S.S.L.  
Pontifical Gregorian University, S.T.D.  

Rev. Mark W. Murphy  
Saint Charles Borromeo Seminary, B.A.  
Saint John's Seminary, M.Div., M.A.(T.)  

Dr. Ann Orlando  
University of New Orleans, B.S.E.S.  
Stanford University, M.S.E.E.  
Saint John's Seminary, M.A.  
Weston Jesuit School of Theology, S.T.L.; S.T.D.  

Rev. Michael Seewald  
University of Tubingen, M.A., S.T.L.  
University of Munich, S.T.D.  

Dr. Richard A. Spinello  
Boston College, A.B., M.B.A.  
Fordham University, M.A., Ph.D.  

Rev. Anthony Ward, S.M.  
Heythrop College, University of London, B.D.  
Downing College, University of Cambridge, B.A., M.A.  
University of Loughborough, Ph.D.  

Sacred Liturgy  
Canon Law  
Sacred Scripture  
Theology  
Church History  
Theology  
Philosophy  
Sacred Liturgy
As a Catholic seminary, Saint John’s is open to students without regard to race or national origin who are sponsored for the Roman Catholic priesthood by a diocese or a religious institute. Candidates for the priesthood for the Archdiocese of Boston should contact the Vocations Office of the Archdiocese (telephone 617-746-5949). Other candidates must provide a letter of sponsorship from their bishop or religious superior. Prospective students may visit the Seminary by making arrangements in advance with the Rector. The visit could include meeting faculty members, attendance at classes, participation in the liturgy, and/or informal discussions with seminarians. Preliminary visits such as these are not considered part of the admissions procedure for the Seminary, but they may prove helpful to the applicant.

Application forms and a list of documentation required may be obtained through the vocations office of the applicant’s sponsoring diocese or religious institute or from the Office of Admissions and Records. An official transcript should be sent directly to the Seminary from each college or university attended. Students whose first language is not English must also submit the results of the TOEFL examination.

Candidates for the diocesan priesthood are required to be interviewed by the Admissions Board. This interview will be arranged after the application and the accompanying documentation have been forwarded to Saint John’s Seminary by the candidate’s Vocation Director.

Saint John’s Seminary intends to comply fully with the Family Education Rights and Privacy Act of 1974. Copies of this act will be found on file in the Office of Admissions and Records. The Office of Admissions and Records makes available mail-in affidavits of registration to Massachusetts students who desire to vote. Students from a state other than Massachusetts must contact the appropriate state election official to receive an absentee ballot.

MINISTER-IN-THE-VICINITY PROGRAM

Saint John’s Seminary makes available and administers a Minister-in-the-Vicinity Program for priests. It offers the opportunity to audit both elective and core courses with payment of the audit fee ($350.00).
TUITION AND FEES

Tuition per semester $11,325.00
Residence per semester $ 4,875.00
Tuition per credit hour $   950.00
Audit Fee $   350.00
Continuation for Master’s Thesis Direction per semester $   500.00

All fees are payable upon receipt of the semester invoice. The Seminary reserves the right to withhold grade reports and transcripts when accounts are in arrears. Tuition and residence charges are subject to change by the Board of Trustees. While no security deposit for the use of rooms is required, charges will be made for the cost of damage to property.

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%

Saint John’s Seminary offers optional Students’ Accident and Sickness Medical Expense Insurance. Information is available through the Business Office.

FINANCIAL AID

Saint John’s Seminary participates in federal and state programs of student financial aid. In order to have an objective criterion for determining eligibility, the standard Free Application for Federal Student Aid (FAFSA) form should be filed by anyone wishing to participate in these programs. Please note that Seminary students dependent on a diocese or religious order for support may not be eligible for federal or state financial aid. Students for the Archdiocese of Boston are eligible for available Seminary scholarship funds. The Seminary will make every effort to help the student obtain financial assistance.
FOUR AREAS OF FORMATION

Priestly formation involves the integration of four areas (academic, pastoral, spiritual and human formation), all directed towards the unique vocation of configuration to Christ to act in his person as head and pastor of the Church and in the name of the whole people of God as conferred in the Sacrament of Orders. Thus all formation is preparation to proclaim the Gospel to the world and to build up the Church in the name and person of Christ the head and shepherd (Pastores Dabo Vobis, 15).

Academic formation promotes serious intellectual inquiry into and mastery of essential aspects of the Catholic religious tradition and its history. The goal of this doctrinal instruction is that students acquire, along with a general culture in accord with the needs of contemporary society, extensive and solid learning in the sacred disciplines. After they have been grounded and nourished in their own faith, they are prepared to proclaim the Gospel to those they have been assigned to serve. In philosophical studies, students examine the heritage of philosophy which prepares them to understand theology by perfecting their human development and sharpening their minds. Theological studies, imparted in the light of faith and under the guidance of the Magisterium, lead students into a solid understanding of Catholic doctrine based on divine revelation (cf. can. 248, 251, and 252).

Spiritual Formation exists to be an integrative force within the entire formation experience. In the context of daily Mass and communal prayer, through availability of the sacraments and individual spiritual direction, and during scheduled days of reflection and retreats, seminarians are assisted in developing a sound spiritual life including awareness of the human need for redemption, prayerful communion with God (ways of prayer, rule of life, spiritual reading), growing conversion, love of others, love for the Church (integration of beliefs and actions so that personal beliefs are consonant with public behavior), vocational discernment, mature celibate love for others, simplicity of life, the spirit of obedience, ecclesial prayer, concern for justice, and pastoral care. It further serves to foster an enduring spirituality which will deepen after one leaves the Seminary.

Pastoral formation provides for the personal engagement of seminarians in Church ministry under the guidance of supervisors. It assists seminarians in their development of ministerial skills (e.g., pastoral counseling, preaching, organizing, and catechizing) so as to prepare them to serve effectively in advancing the mission of the Church. In the parish setting, present-day social, political, environmental, moral, and ecclesial issues are confronted in their relation to the Christian faith. At the same time, the parish experience prompts reflection on the ecclesial context of pastoral ministry, including the specific responsibilities of the priest, skills of collaborative leadership, and promotion of the gifts and charismata of others in the Church community.

Human Formation seeks to promote in the candidate for diocesan priesthood a level of affective maturity with which a man can commit himself to Christ, to the Church, and to priestly life and ministry with true self-knowledge and acceptance, inner freedom, emotional balance, and a generous capacity for self-giving. Such development occurs through daily interactions within the Seminary community and, more specifically, in the life and activities of one’s class and corridor through regular participation in the days and evenings of human spiritual formation and through open and self-disclosing conversations with one’s spiritual director and faculty adviser.
THE GOALS AND OBJECTIVES OF THE ACADEMIC PROGRAM

Institutional Goal:
Toward the fulfillment of elements of the Mission Statement, an academic program has been designed in conformity with the Ratio Fundamentalis Institutionis Sacerdotalis of the Congregation for Catholic Education, The Program of Priestly Formation of the United States Conference of Catholic Bishops, and Pope John Paul II’s Apostolic Exhortation Pastores Dabo Vobis. (1)

The institutional goal of this academic program is to promote serious intellectual inquiry into and mastery of essential aspects of the Catholic religious tradition and of ways of living the Catholic faith in daily life.

Goal 1: that students understand and assimilate the Catholic faith as proposed and safeguarded by the Magisterium of the Church and that students understand and appreciate the task of theology by identifying the Catholic synthesis of faith and reason as the presupposition of the study of theology.

Objectives:
- through the prerequisite study of philosophy and humanities;
- through the work of pre-theology;
- through the work of Fundamental Theology (TH501) as introducing students to this synthesis which is presupposed throughout the curriculum of theological courses.

Goal 2: that the students as Catholic believers acquire a basic competence with regard to the history of the Catholic Church and the content of its religious tradition.

Objective: through the design of the Master of Divinity curriculum with its substantial core requirements.

Goal 3: that the students acquire a basic knowledge of the methodologies appropriate to the various disciplines.

Objective: through the presentation of these methodologies — exegesis, historical criticism, systematic analysis, and applied learning — in the courses of the core curriculum.

Goal 4: that the students practice the methodologies presented.

Objectives:
- through the core curriculum;
- through required electives in certain areas (Biblical, Systematic, Moral);
- through the Master of Arts (Theology) program when elected by qualified students.

Goal 5: that the students acquire the Catholic understanding of the Christian meaning of human existence as an essential element in their vocational discernment and as an important element in their preparation for the ministry of word, sacrament, and pastoral care.

Objectives:
- by recognizing the pastoral dimension of theology, especially through theology’s engagement with the concerns of human existence;
- by experiencing contemporary people’s lives in Pastoral Formation programs and in summer programs;
- by discovering the connection between life and theology since theology interprets what occurs in life;
- by taking into consideration their own experience, interests, and needs as persons;
- by appreciating present-day social, political, environmental, moral, and ecclesial issues in their relation to the Christian faith.

Goal 6: that the students recognize that the question of the Christian meaning of human existence should continue to occupy them for a lifetime.

Objectives:
- by understanding that the question of that Christian meaning should stimulate their study;
- by understanding that the question of that Christian meaning should sustain their prayer;
- by understanding that the question of that Christian meaning should guide their pastoral work.
Goal 7: that the students appreciate the ecumenical and interreligious dimensions of theology and pastoral ministry.

Objectives:
   a. by becoming acquainted with the history and teachings of the Christian communities, the history of ecumenism, and the theological principles which serve as a foundation of ecumenism;
   b. by understanding the relationship of the Church to other Christian religions, as well as to Judaism;
   c. by participating in programs and courses of the Boston Theological Institute.

Goal 8: that the students acquire the skills and knowledge which are required to communicate the Catholic message effectively in their preaching and teaching.

Objectives:
   a. by taking courses in homiletics and by preaching publicly;
   b. by offering catechetical instruction;
   c. by electing opportunities for the study of Spanish as a language in pastoral ministry;
   d. by developing the lifetime habit of study, non-theological as well as theological.

Endnotes:
(2) The expression “the Catholic understanding of the Christian meaning of human existence” indicates that the contents of the Catholic faith and the common interpretation of it provide the interpretation of one’s own and others’ existence.
THE GOALS AND OBJECTIVES
OF THE PASTORAL FORMATION PROGRAM

Institutional Goal:

Founded on the Mission Statement, the institutional goal of theological pastoral formation is to provide for the personal engagement of seminarians in church ministry under the guidance of supervisors and to provide opportunities for theological learning and ministerial experience so as to prepare future priests to serve effectively in advancing the mission of the Church.

Goal 1: to acquaint seminarians with the work of the Church as it affects priestly ministry and to assist them in their recognition and development of ministerial skills (e.g., pastoral counseling, preaching, organizing, and catechizing).

Objectives:

a. to provide opportunities for observation and reflection upon priestly ministry which will promote the awareness of skills necessary for such a ministry;
b. to provide opportunities for seminarians’ own discovery and enhancement of ministerial skills;
c. to provide supervisory sessions which promote the learning of these skills as the seminarians experience both successes and failures in ministry.

Goal 2: to plan programs wherein seminarians are helped through a process of “experiential learning” to live a life of evangelical witness which is appropriate to the Catholic priest in contemporary society.

Objectives:

a. to select sites for the programs;
b. to develop criteria and a process for establishing and evaluating sites and programs in consultation with supervisors, faculty, and students;
c. to select supervisors who will exemplify good ministry and assist seminarians in the exercise of ministry;
d. to develop criteria and a process for selecting and evaluating supervisors in consultation with supervisors, faculty, and students.

Goal 3: to structure ministerial programs in such a way that seminarians are given the opportunity to assume responsibility and to be accountable.

Objectives:

a. to help supervisors structure programs in which the acceptance of such responsibility and accountability becomes the priority and which allow students latitude to exercise initiative and to be creatively engaged;
b. to assist the students to develop an ability to plan and manage time.

Goal 4: to provide one of the means that may assist seminarians in the discernment of their vocation and aid faculty in their task of recommendation.

Objective: to provide continuing education for supervisors in order that they may be able to assist seminarians in the discernment of that call and serve as a resource to faculty in making a recommendation.
Goal 5: to support the development and continuing integration of ecclesial faith, priestly charity, and personal maturity.

Objectives:

a. to provide continuing education in theological reflection for theological resource persons, supervisors, and seminarians in order to support the development and continuing integration of ecclesial faith, priestly charity, and personal maturity;

b. to have seminarians engage in theological reflection;

c. to promote reflection on the ecclesial context of pastoral ministry, including the specific responsibilities of the priest, skills of collaborative leadership, and promotion of the gifts and charismata of others in the Church community.
Institutional Goal:
The spiritual formation program exists to be an integrative force within the entire formation experience. The spiritual formation program aims to aid the student’s ordered spiritual life in the Seminary and also to foster an enduring spirituality which will deepen after one leaves the Seminary. Core areas of concern, running through all of the goals of the program, include the following: awareness of human need for redemption, prayerful communion with God (ways of prayer, rule of life, spiritual reading), growing conversion, love of others, love for the Church (integration of beliefs and actions so that personal beliefs are consonant with public behavior), vocational discernment, celibate love, simplicity of life, spirit of obedience, ecclesial prayer, concern for justice, and pastoral care.

Goal 1: that students receive individual spiritual direction and thus be individually assisted in developing a sound spiritual life in company with personal maturation, and in coming to closer union with Christ, knowledge and acceptance of self, mature love for others and for the Church, and discernment of vocation.

Objectives:
- through the requirement that each student choose a spiritual director each year from among the priests specially designated and prepared for this work;
- through regular meetings between a student and his spiritual director;
- through referrals made, in particular cases, to one of a number of designated professional psychological counselors;

Goal 2: that students experience periods of sustained prayer and reflection to promote their listening attentively and their responding wholeheartedly to the invitation to deeper communion with God, growing self-knowledge and self-acceptance, and mature love for others.

Objectives:
- through encouragement, especially within individual spiritual direction, of each student’s own efforts to maintain a daily rhythm of life which incorporates times for prayer and reflection;
- through Seminary-sponsored retreats scheduled twice a year (three days in the fall semester; five days between the semesters);
- through a half-day of recollection in the fall semester as well as a day of recollection which introduces the Lenten season.

Goal 3: that students be provided with time, place, and leadership for common instruction which publicly expresses Catholic spiritual teaching, allows for some corporate reflection on that teaching, supports individual efforts toward spiritual growth, and suggests areas for a student’s more personal dialogue in individual spiritual direction.

Objectives:
- through a program of planned topics, treated in six meetings for each class during each year;
- through the work of Catechism of the Catholic Church, as introducing students to the foundational realities to be faced in living a Christian spiritual life.

Goal 4: that students have the opportunity for sustained study of the Catholic spiritual tradition and its influence on life in Church and world.

Objective: through course offerings in spirituality which focus on particular aspects of the spiritual tradition and of contemporary spiritual life.
**Goal 5:** that students be encouraged and assisted in approaching God with prayerful personal repentance in the Sacrament of Reconciliation.

**Objectives:**
- a. through the availability of the Sacrament of Reconciliation within individual spiritual direction sessions;
- b. through the weekly availability of that Sacrament;
- c. through seasonal reconciliation services planned in conjunction with the Liturgical Coordinator in the School of Theology.

**Goal 6:** that members of the team of spiritual directors be involved in ongoing enrichment in their areas of expertise.

**Objectives:**
- a. through regularly scheduled department meetings which provide opportunities for ongoing group supervision and for the discussion of central issues relevant to Seminary formation;
- b. through membership of the Seminary and the individual spiritual directors in the National Federation of Seminary Spiritual Directors, as well as regular participation in the annual conference of this group.
THE GOALS AND OBJECTIVES OF THE HUMAN FORMATION PROGRAM

Institutional Goal:
The human formation program seeks to promote in the candidate for diocesan priesthood a level of affective maturity with which a man can commit himself to Christ, to the Church, and to priestly life and ministry with true self-knowledge and acceptance, inner freedom, emotional balance, and a generous capacity for self-donation.

Self-knowledge and acceptance. With regard to self-knowledge and acceptance, the candidate should know realistically who he is: his talents and limitations, his strengths and weaknesses. He should understand clearly the influences which have shaped his personal and psychosexual development, including his family origin, significant friendships, and working relationships. He should give evidence of honesty, security, and a genuine humility in the way he presents himself and sees himself in relation to his peers, his elders, and those younger than himself.

Inner freedom. With regard to inner freedom, the candidate should display an appropriate level of self-control and discipline in the way he manages his time, his needs and desires, and in the way he responds to the demands which others make upon him in the many roles he will exercise in ministry. He should recognize the many motives and impulses that might shape his thoughts, speech, and actions, and be able to choose consistently the highest good as the principal motivation for his decisions.

Emotional balance. With regard to emotional balance, the candidate should have achieved an overall calm, self-possessed demeanor through a variety of situations in which he finds himself. He should be able to deal patiently and prudently with all the human feelings he meets in himself and in others; for instance, anger, sadness, and sexual desire. He should exhibit joy and good humor, empathy, and sensitivity to the feelings of others. He should have found an appropriate, regular place in his life for rest, relaxation, and recreation. He should deal well with the ambiguities and complexities of life, without compromising his beliefs and moral values.

Self-donation. With regard to self-donation, the candidate should show that he can give himself fully and consistently to the work he is called to do, to both the areas of ministry he enjoys and welcomes and those which he finds difficult and tedious. He should give evidence of being a man for others, a person who can sacrifice his own personal likes and dislikes for the sake of the Gospel and for the good of the individual or the community he is serving. He should be able to sustain good, close friendships with men and women that support both his vocational commitment and theirs.

Objectives:

a. through regular participation in the days and evenings of human spiritual formation as scheduled in the comprehensive calendar;
b. through open and self-disclosing conversations with one’s spiritual director and faculty adviser;
c. through the required courses in pastoral theology, which provide the occasion for seminarians to develop self-understanding and pastoral and relational skills;
d. through participation in the various dimensions of theological Pastoral Formation.
e. through presence and involvement in the Seminary community and, more specifically, in the life and activities of one’s class and corridor.
PROGRAMS OF STUDY

PRE-THEOLOGY PROGRAM

Saint John’s Seminary offers a two-year program of initial formation for those candidates who have no prior experience of formal preparation for the sacrament of Holy Orders. The purpose of the program is to introduce candidates to priestly formation in such a way as to enable them to participate fruitfully in subsequent years of formation at the theologate level. The candidates live and work in a community in which vocational discernment is pursued in the context of an integrated process of human maturation, spiritual development, academic learning (particularly in philosophy, catechesis, and the humanities), and pastoral service. In this first period of formation, the Seminary seeks to assist candidates in strengthening their commitment to respond generously to the Lord’s call, thus preparing them to engage successfully in the priestly formation program at a school of theology.

This program fosters the human, spiritual, and academic formation of candidates to the ministerial priesthood of the Roman Catholic Church. Those completing the program should evidence an appropriate sense of self, the ability to exercise a healthy degree of self-control, and a pattern of self-giving for the good of others. Spiritually, they should demonstrate a deep appreciation of and commitment to their own baptismal call and an initial grasp of the spirituality of the diocesan priesthood, a participation in and mature love for the Church and its sacraments, a commitment to personal prayer, a basic knowledge of the tradition of Catholic spirituality, and an understanding of ways of praying with the Bible. Academically, they should demonstrate the historical and thematic understanding of the western philosophical tradition and its relation to the Catholic faith.

Those desiring a detailed account of the Pre-Theology Program of Saint John’s Seminary may request information from the Director of the Pre-Theology Program, Saint John’s Seminary, 127 Lake Street, Brighton, MA 02135-3898.

The Pre-Theology program of Saint John’s Seminary offers the Bachelor of Philosophy (B.Phil.) degree to those students who already have completed a bachelor degree at an accredited institution. It also offers the Bachelor of Arts, majoring in Philosophy, to students who have completed at least two years of post-secondary education at an accredited institution and who meet the other requirements of the B.A. program. Consult the Academic Regulations on page 10 for additional information on the Pre-Theology degree programs.

A typical 60-credit program would be as follows:

**Year One**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>PH411 Intro to Philosophy (3)</td>
<td>PH103 Philosophy of Nature (3)</td>
</tr>
<tr>
<td>PH101 Ancient Philosophy (3)</td>
<td>PH302 Medieval Philosophy (3)</td>
</tr>
<tr>
<td>PH203 Logic (3)</td>
<td>NT401 Intro to New Testament (3)</td>
</tr>
<tr>
<td>OT401 Intro to Old Testament (3)</td>
<td>LT401 Elementary Latin I (3)</td>
</tr>
<tr>
<td>TH207 History of Christian Spirituality (3)</td>
<td>TH205 <em>Catechism</em> Parts I &amp; II (3)</td>
</tr>
</tbody>
</table>

**Year Two**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>PH204 Metaphysics (3)</td>
<td>PH102 Faith and Reason (3)</td>
</tr>
<tr>
<td>PH306 Ethics (3)</td>
<td>PH307 Modern Philosophy (3)</td>
</tr>
<tr>
<td>PH407 Contemporary Philosophy (3)</td>
<td>PH409 Philosophical Anthropology (3)</td>
</tr>
<tr>
<td>TH206 <em>Catechism</em> Parts III &amp; IV</td>
<td>PH408 Epistemology (3)</td>
</tr>
<tr>
<td>LT402 Elementary Latin II</td>
<td>LT406 Latin Reading</td>
</tr>
<tr>
<td>Elective</td>
<td>Elective</td>
</tr>
</tbody>
</table>
Master of Divinity

The Seminary’s Theology program consists of four years, comprising eight academic semesters, which lead to the Master of Divinity degree. The residence requirement for the degree is at least two academic years. The total number of credits for the degree is 135, of which 111 are academic credits and 24 Pastoral Formation credits.

Over the course of the program, students must successfully complete thirty-seven academic courses: thirty required courses and seven elective courses. Of the electives, one must be in Systematic Theology, one in Moral Theology, and one in Biblical Studies. Students are also required to obtain twenty-four Pastoral Formation credits associated with four programs or placements: a catechetical placement with an introduction to pastoral ministry, a supervised institutional placement, and a two-year parish placement. These placements are supervised and approved by the Director of Pastoral Formation.

The typical schedule of courses for the Theology program is as follows:

**THEOLOGY I**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>OT502 Narrative Books of the O.T. (3)</td>
<td>OT501 Prophets, Psalms &amp; Wisdom (3)</td>
</tr>
<tr>
<td>NT501 The Synoptic Gospels (3)</td>
<td>NT502 The Letters of Saint Paul (3)</td>
</tr>
<tr>
<td>HT501 Patristics (3)</td>
<td>TH505 God: One and Three (3)</td>
</tr>
<tr>
<td>TH501 Fundamental Theology (3)</td>
<td>ST501 Intro to Sacred Liturgy (3)</td>
</tr>
<tr>
<td></td>
<td>PSS04 Intro to Communication and Evangelization (2)</td>
</tr>
</tbody>
</table>

*Pastoral Formation:* Catechetical Placement with Introduction to Pastoral Ministry (3 credits each semester)

NOTE: Only ONE elective may be taken during the Fall term of First Theology, with the approval of the Dean of Faculty and a minimum GPA of 3.5.

**THEOLOGY II**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>NT503 Gospel According to John (3)</td>
<td>CH502 Modern Church History (3)</td>
</tr>
<tr>
<td>TH502 Christology (3)</td>
<td>MTS01 Moral Theology (4)</td>
</tr>
<tr>
<td>CH501 Medieval Church History (3)</td>
<td>TH503 Ecclesiology (3)</td>
</tr>
<tr>
<td>PT501 Pastoral Theology (3)</td>
<td>SP500 Certificate Program in Spanish Ministry (1)</td>
</tr>
<tr>
<td>SP500 Certificate Program in Spanish Ministry (1)</td>
<td></td>
</tr>
</tbody>
</table>

Two electives

*Pastoral Formation:* Supervised Placement including Theological Reflection (3 credits each semester)

**THEOLOGY III**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>MMS02 Survey of Canon Law (3)</td>
<td>PT502 The Counseling Pastor (3)</td>
</tr>
<tr>
<td>PS502 Sources, Structure of Homily (3)</td>
<td>ST502 Marriage and Family (3)</td>
</tr>
<tr>
<td>TH504 Theological Anthropology (3)</td>
<td>MTS02 Catholic Social Doctrine (3)</td>
</tr>
<tr>
<td>TH506 Sacramental Theology (3)</td>
<td>SP500 Certificate Program in Spanish Ministry (1)</td>
</tr>
<tr>
<td>SP500 Certificate Program in Spanish Ministry (1)</td>
<td></td>
</tr>
</tbody>
</table>

Three electives

*Pastoral Formation:* Parish Placement including Theological Reflection (3 credits each semester)
## THEOLOGY IV

### Fall Semester
- MT503 Pastoral-Moral Issues I (3)
- PS503 Homiletics II (3)
- MM600 Temporal Goods of the Church (3)
- ST507 Eucharist & Holy Orders (3)

### Spring Semester
- MT505 Bioethics in the Catholic Tradition (3)
- ST503 Practicum in Ars Celebrandi (3)
- ST504 Sacraments of Healing (3)

Two electives

*Pastoral Formation*: Parish Placement including Theological Reflection (3 credits each semester)

### Fall 2016 Electives
- GK401 Elementary Greek I (1.5)
- LT402 Elementary Latin II (1.5)
- HB401 Biblical Hebrew I (1.5)
- THMT206 Aquinas on Creation, Providence, And Sin (3)
- BL613 The Book of Isaiah (3)
- NT623 The Beatitudes in St. Matthew (3)
- MU510 Monuments of Sacred Music (3)
- MU501 Schola (1)

### Spring 2017 Electives
- GK402 Elementary Greek II (1.5)
- LT401 Elementary Latin I (1.5)
- HB402 Biblical Hebrew II (1.5)
- THMT207 Aquinas on the New Law of Grace (3)
- NT625 New Covenant in the New Testament (3)
- ST615 The Fathers on Priesthood (3)
- MU511 Singing The Liturgy (3)
- MU501 Schola (1)

### Master of Arts (Theology)

The Master of Arts (Theology) program is designed for qualified students to pursue in depth a specific aspect of their theological studies. Candidates for this program must have completed the first four semesters of the Master of Divinity program (or its equivalent) and have maintained at least a B average.

Each candidate must have adequate ability in at least one modern or ancient language. A student who intends to concentrate in a particular area of historical or biblical studies must be competent in the languages necessary for such work. Competence for this language ability can be fulfilled either by successful completion of coursework at the intermediate level or by examination.

To obtain the M.A.(T.) degree, a student must complete a total of forty-two credits, of which twenty-four credits may represent core courses in the Master of Divinity curriculum of Third and Fourth Theology. A grade of B in every course is necessary to obtain credit toward the degree. Twelve credits are to be drawn from elective courses which are in the candidate’s area of concentration. Six credits are given for the presentation and successful defense of a thesis.

All requirements must be completed within four years of admission to the Master of Arts (Theology) Program.
PART III: COURSES OF STUDY
PRE-THEOLOGY PROGRAM

A. Philosophy

PH101 ANCIENT PHILOSOPHY
This course is a survey of the history of ancient Greek philosophy from the Pre-Socratic thinkers through Aristotle (from the 6th century B.C. through the Hellenistic age). The course will focus on ancient Greek views of nature and our knowledge of nature. It will trace the development of philosophical themes among the Pre-Socratics and proceed to their development in the thought of Plato and Aristotle. The philosophical insights of some Roman thinkers will also be considered. The emphasis throughout will be on understanding, analyzing, and evaluating the arguments of the philosophers.
Fr. Van De Moortell  TuTh 9:00–10:15AM  FALL

PH102 FAITH AND REASON
This course examines the relationship between faith and reason, according to the themes presented in the encyclical Fides et Ratio, by Pope St. John Paul II. Particular focus is given to the range of unaided reason and the importance of metaphysics and the natural law, the nature and intelligibility of revealed truths, the roles of the intellect and the will in the act of faith, the relationship between faith and science, and the implications of these principles for the Church's relation with the temporal power.
Fr. Pignato  MWF 10:00–10:50AM  SPRING

PH203 LOGIC
This course aims to develop students' practical ability for critical analysis of arguments and for precise argumentation in their own speech and writing. The course will introduce the student to the basic elements of informal logic (critical thinking/informal fallacies), classical logic (syllogisms) and modern symbolic logic.
Prof. Metilly  TuF 10:30–11:45AM  FALL

PH204 METAPHYSICS
This course will provide an introduction to the study of Being in its most universal aspects. The structure and principles of Being, the First Cause, will be investigated. The course will also examine Being as present in the multiplicity of finite beings encountered in everyday experience. The notions of act and potency, the doctrine of participation, and the doctrine of composition of essence with act of Being, will be explored. While the predominant emphasis of the course will be on the metaphysics of Saint Thomas Aquinas, consideration will also be given to the most important philosophers of metaphysics from ancient Greece to the present.
Fr. Scorzello  MWF 9:00–9:50AM  FALL

PH302 MEDIEVAL PHILOSOPHY
The course will cover the history of Western philosophy from neo-Platonism to the late Middle Ages. There will be an investigation of the encounter of Greek philosophical theories with Christianity, taking into consideration the influence of Jewish and Islamic thinkers' interpretations of Greek philosophy. Particular emphasis will be placed on Pseudo-Dionysius, Saint Augustine, Boethius, the Problem of Universals, Saint Anselm, Saint Thomas Aquinas, Saint Bonaventure, and Duns Scotus.
Fr. Scorzello  MWF 9:00–9:50AM  SPRING

PH306 ETHICS
This course is designed to introduce the most influential moral theories in the history of philosophy. It begins by examining the moral realism of Plato, and proceeds to consider the ethical theories of Aristotle, Aquinas, Kant, Mill and Scheler. Particular emphasis will be given to Aquinas’ natural law philosophy and to the themes of virtue, freedom, and happiness. The course will culminate in a treatment of the personalist approach to ethics developed by contemporary philosophers such as Karol Wojtyla.
Dr. Spinello  M 1:45–4:25PM  FALL
PH307 MODERN PHILOSOPHY
This course will focus on the revolution in Western thought, begun by Machiavelli, that rejected the Medieval synthesis of Christian and Pagan thought. It will be taught as a survey. The first text studied will be Machiavelli’s The Prince. The course will culminate in a "debate" between Sigmund Freud and C.S. Lewis.
Fr. Tacelli, S.J. TBD SPRING

PH 103 PHILOSOPHY OF NATURE
This course offers a study of nature, motion, quantity, time and place and their causes.
Prof. Metilly W 1:15–2:30PM; F 10:30–11:45AM SPRING

PH407 CONTEMPORARY PHILOSOPHY
This course will introduce students to several of the major philosophers and ideas from the past two centuries of Western philosophy. These will include German idealism, phenomenology, existentialism, Neo-Thomism, linguistic analysis, hermeneutics, and neopragmatism.
Prof. Benestad TuTh 10:30–11:45AM FALL

PH408 EPISTEMOLOGY
There will be an in-depth examination of the theory of knowledge. Topics to be studied are sense cognition, intellectual cognition, and organized knowledge.
Prof. Metilly TuTh 9:00–10:15AM SPRING

PH409 PHILOSOPHICAL ANTHROPOLOGY
The topics that will be surveyed are: the role of teacher and student in the academic enterprise, soul as principle of living activities, knowledge in general, sensation, internal senses, appetite, intellectual knowledge, the will, free choice, characteristics of spirituality and immortality of the human soul. There will be a reading of Saint Thomas’ De unitate intellectus.
Fr. Scorzello MWF 11:00–11:50AM SPRING

PH411 INTRODUCTION TO PHILOSOPHY
This course aims to lead students to a general understanding of the nature of philosophy. The name ‘philosophy’ is derived from Greek, meaning ‘love of wisdom.’ Philosophy, when taken to mean a kind of knowledge, is the knowledge possessed by those who love wisdom. The task of this course, then, is to unfold in a general way what human wisdom is, and what is needed to obtain it. The first half of the course will examine speculative or ‘looking’ philosophy, while the second half will consider practical or ‘doing’ philosophy. The role of philosophy as the ‘handmaid’ of theology is introduced in this class. This course prepares students for the remainder of their studies in the Program by establishing a general framework for more specific studies.
Prof. Metilly MW 9:00–10:15AM FALL

PH412 AMERICAN CONSTITUTIONAL ORDER
This course examines the American Constitution as an experiment in ordered liberty. It considers the history of the Constitution, the political philosophy that influenced and lies behind the text, and key concepts of its design and model of governance. The course also examines select decisions of the United States Supreme Court, which highlight how the Constitution has been interpreted, with special attention given to cases dealing with the religion clauses and individual rights.
Fr. Pignato W 2:40–4:40PM FALL

B. Theology

OT401 INTRODUCTION TO THE OLD TESTAMENT
This course will provide a survey of significant texts, historical events and theological themes in the narrative, prophetic, and wisdom writings of the Old Testament. Additionally, students will be introduced to the principles of Catholic biblical interpretation as articulated in the ecclesial documents Dei Verbum and the The Interpretation of the Bible in the Church.
Dr. Fahrig W 1:15–2:30PM; Th 10:30–11:45AM FALL
**NT401 INTRODUCTION TO THE NEW TESTAMENT**
This course will present a survey of the 27 books of the New Testament, taking into account the literary, historical and theological significance of these texts. The course will also 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.

**Dr. Fahrig**
**M 2:30–3:45PM; Th 10:30–11:45AM**
**SPRING**

**NT423 THE BEATITUDES IN SAINT MATTHEW**
This course attempts to unravel the theological and spiritual riches of the Beatitudes in the Gospel of Matthew. These sayings of Jesus are in the form of bullet points, discrete nuggets of wisdom that highlight typical characteristics and behaviors of Kingdom disciples. For this reason, there is often little in the immediate context that helps to clarify the pregnant expressions employed. The course will study some more remote biblical contexts for the Beatitudes which illuminate their quasi-technical language: Old Testament sources and precedents (esp. in Psalms and Isaiah), as well as New Testament parallels (esp. in Luke-Acts, the Apostolic letters, and Revelation). Above all, light will be sought for interpreting the Beatitudes from larger contexts within the Gospel of Matthew itself: the Sermon on the Mount in Matt 5–7, the five discourses of Jesus, the Gospel narrative as a whole.

**Dr. L. Maluf**
**Th 2:45–4:45PM**
**FALL**

**NT425 THE NEW COVENANT IN THE NEW TESTAMENT**
This course studies the use of vocabulary and motifs associated with “new covenant” thinking in the New Testament. After a survey of the Old Testament background of covenant language, where in LXX usage the term *diathēkē* regularly translates Hebrew *berīth*, the course will examine the famous new-covenant prophecy in Jeremiah 31 (38 LXX), together with its sources and/or echoes in related prophetic texts (esp. in Isaiah and Ezekiel). Moving to the New Testament, the course will investigate new-covenant teaching in Paul, in Luke-Acts, in the Johannine writings, and especially in the Epistle to the Hebrews, which explicitly cites Jer. 31 and asserts its fulfillment in the Christ event. It is widely recognized that much of OT theology can be subsumed under the rubric of covenant (*berith*). But the concept of “new covenant/testament” also has the capacity to integrate and illuminate the most profound aspects of Christian doctrine and spirituality.

**Dr. L. Maluf**
**Tu 1:15–3:15PM**
**SPRING**

**TH205 CATECHISM OF THE CATHOLIC CHURCH I & II (Spring)**
**TH206 CATECHISM OF THE CATHOLIC CHURCH III & IV (Fall)**
TH205 introduces the student to the basic truths of the Catholic faith as presented in Part I and II of the Catechism of the Catholic Church. Using the Catechism as a foundation, the student will be trained in the principles of Christian living and will learn ways to explain and apply the truths of the Catholic faith to the work of catechesis and evangelization. TH206 will do the same for Parts III and IV of the Catechism.

**Fr. M. Murphy**
**MW 10:30–11:45AM**
**FALL**

**TH207 HISTORY OF CHRISTIAN SPIRITUALITY**
This course will study the sources of the Christian spiritual tradition in order to form a firm foundation for contemporary life and practice. Primary sources: the writings of the great saints and mystics, founders and foundresses, writers and preachers, will be studied and evaluated as well as the historical context in which these great men and women lived. The central themes of the spiritual life: conversion and discipleship, penance and renunciation, prayer and worship, the active and contemplative life — will be traced through the ages in the writings of these great models of Christian wisdom.

**Fr. Van De Moortell**
**MW 10:30–11:45AM**
**FALL**
C. Languages

GK401 INTRODUCTION TO NEW TESTAMENT GREEK I
GK402 INTRODUCTION TO NEW TESTAMENT GREEK II
This course is intended to give the student the ability to read New Testament Greek in two semesters. This valuable tool not only will help with biblical and theological studies but will also be a great source for preaching, prayer and personal inspiration that will accompany the student far beyond the academic years. The building blocks of the language: vocabulary, grammar and syntax come easier when various mnemonic devices and instant feedback to exercises and drills are applied. Class work will be the key to success for this course. The second semester will begin with a review of vocabulary and grammar. After initial goals have been achieved, we will start translating the New Testament applying a grader reader approach.
Fr. Grover, O.M.V. TuTh 3:20–4:35PM FALL & SPRING

LT401 ELEMENTARY LATIN I (Spring)
LT402 ELEMENTARY LATIN II (Fall)
It is assumed that the student has had no formal instruction in Latin or has had only one or two years of high school Latin. The course will introduce students to Latin grammar and vocabulary, as well as begin learning pronunciation.
Dr. Crotty TuTh 1:15–2:30PM FALL & SPRING

LT406 LATIN READING
The purpose of this course is to develop a proficiency in reading Ecclesiastical Latin at an intermediate level. Elementary Latin I & II (LT401-402) are prerequisites for enrollment in this course.
Fr. Conn, S.J. Th 1:15–3:45PM SPRING

HB401 BIBLICAL HEBREW I
HB402 BIBLICAL HEBREW II
This course is a basic introduction to the Hebrew language as used in the writings of the Old Testament. In two semesters, the course will cover the most basic elements of Hebrew writing and pronunciation, the inflexion of Hebrew verbs and nouns, and the forms that result when nouns and verbs are combined with prefixed and suffixed elements (pronouns, prepositions, etc.). The course will also provide ongoing exposure to texts from the Hebrew Scriptures. Beginning with isolated words or phrases, the student will eventually be able to read whole sentences and to translate most biblical narratives, as well as some Hebrew poetry, especially that of the late psalms and wisdom texts.
Dr. L. Maluf W 2:45–4:00PM; Th 1:15–2:30PM FALL
TuTh 3:30–4:45PM SPRING
A. Biblical Studies

1. Old Testament

OT501 PROPHETS, PSALMS, AND WISDOM
This course builds upon undergraduate introductions to the Christian Bible and acquaints students with various approaches to the Sacred Scripture as described in the Pontifical Biblical Commission’s document “The Interpretation of the Bible in the Church.” The course investigates the nature of Hebrew poetry. The literary, historical, and theological dimensions of the Old Testament will be disclosed through an exegetical study of selected texts from the prophetic and sapiential literature. There is a special emphasis placed upon the theological message of these texts.

Fr. Briody  TuTh 9:00–10:15AM  SPRING  THEOLOGY I

OT502 THE NARRATIVE BOOKS OF THE OLD TESTAMENT: GENESIS–KINGS
This course investigates the history of the period as well as Israel’s religious institutions. The literary, historical, and theological dimensions of the Old Testament will be disclosed through an exegetical study of selected texts from the Pentateuch and the Deuteronomistic History (Deuteronomy–Kings). There is a special emphasis placed upon the theological message of these texts.

Fr. Briody  TuTh 9:00–10:15AM  FALL  THEOLOGY I

BL613 THE BOOK OF ISAIAH: FOUNDATIONS FOR PREACHING AND PRAYING
This course will provide an in-depth examination of the Book of Isaiah from the dual perspectives of its original historical context and its Christological interpretation in the New Testament and beyond. Particular attention will be given to passages of Isaiah that are found in the Lectionary for Mass and the Liturgy of the Hours in order to provide students with greater insights into preaching on these texts in the Eucharistic liturgy and meditating on them as they occur in the cycle of readings in the Divine Office.

Dr. Fahrig  M 2:45–4:45PM  FALL  ELECTIVE

2. New Testament

NT501 THE SYNOPSIS GOSPELS
This is an introduction to the methods and problems of contemporary Gospel research. The course investigates the areas of New Testament history and environment, the development of the synoptic tradition, the methods of form, redaction, and literary criticism; and the search for the historical Jesus. Special emphasis is placed upon the theology of Matthew, Mark, and Luke.

Fr. Salocks  MWF 9:00–9:50AM  FALL  THEOLOGY I

NT502 THE LETTERS OF SAINT PAUL
The course is an introduction to the thirteen letters attributed to Saint Paul. It investigates the following areas: the portraits of Paul found in the Acts of the Apostles and Paul’s own letters, the call of Paul, and the nature of Paul’s correspondence. The course investigates the occasion, structure, and theology of all the letters attributed to Paul.

Fr. Salocks  MWF 10:00–10:50AM  SPRING  THEOLOGY I

NT503 THE GOSPEL ACCORDING TO JOHN
This course provides a detailed study of the Fourth Gospel. Special emphasis is placed upon the method of exegesis, the theology of the Fourth Evangelist, the nature of the Johannine community, and the relationship of the Johannine letters to the Gospel. Students are required to write exegetical papers.

Fr. Salocks  MWF 11:00–11:50AM  FALL  THEOLOGY II

NT623 THE BEATITUDES IN SAINT MATTHEW
This course attempts to unravel the theological and spiritual riches of the Beatitudes in the Gospel of Matthew. These sayings of Jesus are in the form of bullet points, discrete nuggets of wisdom that highlight typical characteristics and behaviors of Kingdom disciples. For this reason, there is often little in the immediate context that helps to clarify the pregnant expressions employed. The course will study some more remote biblical contexts for the Beatitudes which illuminate their quasi-technical language: Old Testament sources and precedents (esp. in Psalms and Isaiah), as well as New Testament parallels (esp. in Luke-Acts, the Apostolic letters, and Revelation). Above all, light will be sought for interpreting the Beatitudes from larger contexts within the Gospel of Matthew itself: the Sermon on the Mount in Matt 5—7, the five discourses of Jesus, the Gospel narrative as a whole.

Dr. L. Maluf  Th 2:45–4:45PM  FALL  ELECTIVE
NT425 THE NEW COVENANT IN THE NEW TESTAMENT
This course studies the use of vocabulary and motifs associated with “new covenant” thinking in the New Testament. After a survey of the Old Testament background of covenant language, where in LXX usage the term διαθήκη regularly translates Hebrew berīth, the course will examine the famous new-covenant prophecy in Jeremiah 31 (38 LXX), together with its sources and/or echoes in related prophetic texts (esp. in Isaiah and Ezekiel). Moving to the New Testament, the course will investigate new-covenant teaching in Paul, in Luke-Acts, in the Johannine writings, and especially in the Epistle to the Hebrews, which explicitly cites Jer. 31 and asserts its fulfillment in the Christ event. It is widely recognized that much of OT theology can be subsumed under the rubric of covenant (berīth). But the concept of “new covenant/testament” also has the capacity to integrate and illuminate the most profound aspects of Christian doctrine and spirituality.

Dr. L. Maluf
Tu 1:15–3:15PM
SPRING
ELECTIVE

NT626 GOSPEL OF SAINT MATTHEW
This course will study the Gospel of Matthew with regard to the historical and social setting of the Matthean community, the use and arrangement of sources, literary structure, and theological themes. Pre-requisite NT 501 The Synoptic Gospels or equivalent.

Fr. Salocks
M 2:45–4:45pm
SPRING
ELECTIVE

B. Historical Studies

1. Historical Theology

HT501 PATRISTICS
This course is a survey of the development of doctrine in the early Church from the first century through the seventh century. The readings, lectures, and class discussion introduce the student to the theologies, teaching, and personalities of the early Christian period.

Dr. Orlando
TuTh 10:30–11:45AM
FALL
THEOLOGY I

2. Church History

CH501 MEDIEVAL CHURCH HISTORY, 500–1500AD
This course studies the history of the Church from 500 to ca. 1500. It addresses theological literature, popular religion, doctrinal developments, the role of the papacy, and the interaction between Christianity and culture. Selected primary works are studied along with significant modern scholarly commentary. Particular attention is paid to current revisions of distorted interpretations of the nature of the early church, the crusades, the inquisition and the so-called “dark ages” and “middle ages”.

Dr. Orlando
TuTh 1:15–2:30PM
FALL
THEOLOGY II

CH502 MODERN CHURCH HISTORY, 1500–1965
This course studies the history of the Church from ca. 1500 until 1965. It addresses theological literature, popular religion, doctrinal developments, the role of the papacy, and the interaction between Christianity and culture. Selected primary works are studied along with significant modern scholarly commentary. Particular attention is paid to current revisions of distorted interpretations of the Renaissance papacy, the Reformation, the Galileo case, the Church and science, Modernism, Liberalism, and Vatican II.

Dr. Orlando
W 10:00–11:40AM, F 10:00–10:50AM
SPRING
THEOLOGY II

3. Languages

GK401 INTRODUCTION TO NEW TESTAMENT GREEK I
GK402 INTRODUCTION TO NEW TESTAMENT GREEK II
This course is intended to give the student the ability to read New Testament Greek in two semesters. This valuable tool not only will help with biblical and theological studies but will also be a great source for preaching, prayer and personal inspiration that will accompany the student far beyond the academic years. The building blocks of the language: vocabulary, grammar and syntax come easier when various mnemonic devices and instant feedback to exercises and drills are applied. Class work will be the key to success for this course. The second semester will begin with a review of vocabulary and grammar. After initial goals have been achieved, we will start translating the New Testament applying a grader reader approach.

Fr. Grover, O.M.V.
TuTh 3:20–4:35PM
FALL & SPRING

LT401 ELEMENTARY LATIN I (Spring)
LT402 ELEMENTARY LATIN II (Fall)
It is assumed that the student has had no formal instruction in Latin or has had only one or two years of high school Latin. The course will introduce students to Latin grammar and vocabulary, as well as begin learning pronunciation.

Dr. Crotty
TuTh 1:15–2:30PM
SPRING
LT406 LATIN READING
The purpose of this course is to develop a proficiency in reading Ecclesiastical Latin at an intermediate level. Elementary Latin I & II (LT401-402) are prerequisites for enrollment in this course. (1.5 credits are awarded at the graduate level)
Fr. Conn, S.J. Th 1:15–3:45 PM SPRING

HB401 BIBLICAL HEBREW I
This course is a basic introduction to the Hebrew language as used in the writings of the Old Testament. In two semesters, the course will cover the most basic elements of Hebrew writing and pronunciation, the inflexion of Hebrew verbs and nouns, and the forms that result when nouns and verbs are combined with prefixed and suffixed elements (prouns, prepositions, etc.). The course will also provide ongoing exposure to texts from the Hebrew Scriptures. Beginning with isolated words or phrases, the student will eventually be able to read whole sentences and to trans late late most biblical narratives, as well as some Hebrew poetry, especially that of the late psalms and wisdom texts.
Dr. L. Maluf W 2:45–4:00PM, Th 1:15–2:30 PM FALL
TuTh 3:30–4:45 PM SPRING

SP500 CERTIFICATE PROGRAM FOR SPANISH MINISTRY — Beginner
SP502 CERTIFICATE PROGRAM FOR SPANISH MINISTRY — Advanced
The goal of this program is to provide students with the language skills they require for effective ministry, timed so as to enhance their ability to practice the language in pastoral settings through their Pastoral Formation assignments. The course will include more opportunity for conversation as well as reciting the liturgical rites in the Spanish language. Pastoral placements where Spanish ministry represents a significant segment will be recommended. This fusion of both classroom and practical usage will provide a more meaningful and beneficial experience to seminarians, as they prepare to serve the Church following Ordination. This course earns 1 credit per semester.
Dr. Avcikurt MW 1:15–1:50 PM Beginner FALL THEOLOGY II & III
MW 1:55–2:30 PM Advanced
MW 1:05–1:45 PM Beginner SPRING THEOLOGY II & III
MW 1:50–2:30 PM Advanced

C. Theology
1. Systematic Theology
TH501 FUNDAMENTAL THEOLOGY
This is a systematic study of the nature, transmission and credibility of Divine Revelation, and the nature of the assent to that Revelation in the act of faith. Particular topics include the canonicity, inspiration and inerrancy of Sacred Scripture, the preservation of Revelation in Church Tradition, the importance of motives of credibility, and the nature and mission of theology.
Fr. Pignato MWF 11:00–11:50 AM FALL THEOLOGY I

TH502 CHRISTOLOGY
An introduction to the basic elements in the study of the identity and saving work of Jesus Christ, as developed throughout the Catholic Tradition, with particular attention to the contribution of St. Thomas Aquinas. The course proceeds from an examination of the data of Revelation in both the Old and New Testaments, to a detailed study of the Christological formulas articulated by the Church through the Third Council of Constantinople (680–81), to a systematic treatment of topics rooted in the two natures and one Person of Jesus Christ, including the knowledge, holiness and mediation of Christ. The course concludes with an examination of the basic principles of soteriology.
Fr. Pignato MWF 10:00–10:50 AM FALL THEOLOGY II

TH503 ECCLESIOLOGY
This course is a systematic study of the foundation, nature, structure and mission of the Church. The course follows the treatment of themes found in the Vatican II Constitution Lumen Gentium, and gives particular emphasis to the revealed doctrine of the necessity of the Church, the holiness of the Church, and the relation of the Church to other faiths and to the temporal order.
Fr. Pignato MWF 9:00–9:50 AM SPRING THEOLOGY II
TH504 THEOLOGICAL ANTHROPOLOGY

The Second Vatican Council teaches that a critical, evangelical engagement with modernity requires a renewed appreciation of the human person as created in the image of God, an image only fulfilled in the sincere gift of self. In embodying the Trinitarian mystery of love, Jesus Christ fully reveals man to himself. This is the starting point for John Paul II’s theology of the body, which demystifies the Cartesian body-soul dualism still holding sway in the age of globalization. The leitmotif of the course will be the natural and supernatural dignity of the embodied human person, called to communion. Grounded in the thought of Saint Thomas Aquinas, this exploration of human nature in history begins with an overview of philosophical anthropology and covers creation, sin, grace, merit, and eschatology.

Dr. Franks

M 9:00-11:45 AM

SPRING

THEOLOGY III

TH505 GOD: ONE AND THREE

The central mystery of Christian faith and life is the revelation that God is Father, Son, and Holy Spirit. Seeking to understand the Trinitarian faith, definitively expressed in the Ecumenical Councils, requires a consideration both of what is common to the Three Persons, as well as of what is proper to each. The harmony of faith and reason will be a constant theme. Saint Thomas Aquinas’s treatment of the mystery of God in the *Summa theologiae* will serve as the key text for this course. We will pay special attention to the spiritual analogy for the processions in God, while also exploring the complementary path to unfolding the *imago Trinitatis* in terms of the communion of persons. We will end with a consideration of several contemporary authors.

Fr. Cessario, O.P.

MWF 9:00-9:50 AM

SPRING

THEOLOGY I

TH506 SACRAMENTAL THEOLOGY

A general theory of the sacraments based on the principles of Catholic sacramental realism. The course examines the major moments in the history of sacramental theology with the aim of achieving a measure of systematic understanding concerning what a sacrament is and what it does. *The Catechism of the Catholic Church* and other documents of faith, such as liturgical and conciliar texts, supply the principles for this theological inquiry, which also includes particular treatment of the sacraments of Baptism and Confirmation.

Fr. Cessario, O.P.

MWF 11:00-11:50 AM

FALL

THEOLOGY III

THMT606 AQVINAS ON CREATION, PROVIDENCE, AND SIN

This course examines the themes of creation, providence, and sin, with a special reference to the teachings of Aquinas. It includes discussion of creation, variety, and evil; angels, the world and the human creature; divine causality and government and sin, both original and actual. Applications to present discussion in theology will also be made.

Fr. Cessario, O.P.

W 3:30-5:30 PM

FALL

ELECTIVE

THMT607 AQVINAS ON THE NEW LAW OF GRACE

A study of the Catholic doctrine of grace, the course lectures will include a survey of the principle texts in the New Testament that treat the uplifted life of divine grace as it energizes the believer toward a life of the Beatitudes, a close reading of questions 106-114 in Aquinas’ *Prima secundae*, and applications of these important topics in the Christian life and for pastoral care.

Fr. Cessario, O.P.

W 3:30-5:30 PM

SPRING

ELECTIVE

TH633 THE CONCEPT OF REVELATION IN 19th and 20th CENTURY THEOLOGY

The concept of revelation is central to Christian faith: God makes himself known in history. The act of revelation originating from God requires, as both the First and the Second Vatican Council state, an act of faith and obedience on the part of those who are “hearers of the word” and potential recipients of divine revelation. Prior to the act of faith that human beings owe to God, is an act of understanding that humans also owe to him: Before we believe, we must understand what we believe, and before we trust in revelation, we must grasp what revelation actually means. These acts of inquiring and understanding can be performed implicitly, as most believers do, or explicitly, which is the task of the theologians. The past 200 years, starting with the critique of the Enlightenment period and ending with the meta-narratives of postmodernism, are full of controversies on the concept of revelation. The course intends to analyze those of major significance, to name current challenges of a theory of revelation and to sketch criteria for the intellectual and pastoral mediation of the meaning of revelation.

Fr. Michael Seewald, Ph.D.

Special Six Week Program, Sept. 7-Oct. 17

MWF 9:00-9:50 AM; F 1:15-4:05 PM

ELECTIVE
2. Moral Theology

MT501 MORAL THEOLOGY
The course introduces the student to the discipline of moral theology. It pays special attention to the major themes of the encyclical *Veritatis splendor*: teleology, the doctrine of the imago Dei, natural law, the action theory implicit in the analysis of “object, end, and circumstances,” and the Beatitudes. The course treats the sources of moral theology and provides a short history of the discipline from the period of the Fathers to Vatican Council II.

Fr. Cessario, O.P.  
TuTh 9:00–11:00 AM  SPRING  THEOLOGY II

MT502 CATHOLIC SOCIAL DOCTRINE
Vatican II’s central teaching, the universal call to holiness, provides the key to the evangelization of the modern world, darkened by a globalized culture of death. The Church’s integral and solidary humanism insists on the preferential option for the most powerless members of the human species. Ultimately, social justice can only come from the justification of Jesus Christ, instilling in human hearts supernatural love and thus empowering the baptized to cooperate in advancing the Kingdom of God’s love in every human heart. We will attend to the Thomist natural law tradition that underlies social doctrine and to *Gaudium et spes* as it dramatizes this tradition with regard to the dialectic of modernity. We will explore the centrality of marriage and family, the right to life, and sexual differentiation and complementarity for social justice.

Prof. Benestad  
Th 1:15–3:55 PM  SPRING  THEOLOGY III

MT503 PASTORAL-MORAL ISSUES-I
The course aims to prepare the student to learn about the specific areas of the moral life. The lectures and discussions focus on the moral teaching of the Ten Commandments as these inform the life and choices of each Christian believer. Special attention is given to those areas of the Christian life that require special pastoral guidance, such as the Sunday Mass obligation, the ethics of marriage and family, issues related to commutative and distributive justice, and interior acts.

Fr. Cessario, O.P.  
MWF 9:00–9:50 AM  FALL  THEOLOGY IV

MT505 BIOETHICS IN THE CATHOLIC TRADITION
Eminent ethicists of the National Catholic Bioethics Center (Philadelphia) provide an introduction to the Catholic moral tradition and its teachings in the area of medicine and the life sciences. There is no moral tradition that has dealt with these questions as long, as consistently, coherently, and expansively as that of the Catholic Church. The largest provider of non-profit health care in the United States, the Catholic Church has been at the cutting edge of moral reflection on developments in medicine and the life sciences in order to minister more effectively to those who turn to her for assistance.

NCBC  
Th 1:15–3:15 PM  SPRING  THEOLOGY IV

3. Sacramental and Liturgical Theology

ST501 AN INTRODUCTION TO THE SACRED LITURGY
This course serves as an introduction to the scriptural, doctrinal, canonical, and historical dimensions of Roman Catholic liturgical praxis. The course is structured around a study of *Sacrosanctum concilium*, the Order of Mass, and the major Roman Catholic liturgical books.

Fr. McManus  
Tu 10:30–11:50 AM; 1:15–2:25 PM  SPRING  THEOLOGY I

ST502 MARRIAGE AND FAMILY
A study of the 1983 Code of Canon Law marriage canons in their historical and doctrinal context with special consideration given to consent, covenant, and sacrament, as well as mixed and interfaith marriages and pastoral preparation and care for persons marrying.

Fr. O’Connell  
W 9:00–11:40 AM  SPRING  THEOLOGY III

ST503 PRACTICUM IN ARS CELEBRANDI
This course is designed to develop a practical familiarity with the skills required for effective priestly celebration of the Sacred Liturgy. The course is based on a study of the rubrics and euchology of the Roman Rite with particular attention to the principles and practices of the Roman Missal. *Limited to students in Fourth Theology.*

Msgr. Johnson  
Tu 1:15–3:55 PM  SPRING  THEOLOGY IV

ST504 THE SACRAMENTS OF HEALING
In this course, the sacraments of Penance and the Anointing of the Sick are each examined in their historical, theological, and canonical dimensions. Attention is also given to the liturgical dimension and pastoral application of both of these sacraments in the life of the Roman Catholic Church. The course is designed for those preparing for ordination to the Roman Catholic priesthood and
so includes a practicum in the celebration of these sacraments. Successful completion of all courses leading up to the Fourth Theology year of seminary formation is a prerequisite for enrollment in this course.

ST507 THE EUCHARIST AND HOLY ORDERS

In this course, the sacraments of the Eucharist and Holy Order are each examined in their historical, theological, canonical and pastoral dimensions. Special emphasis will be given to the Eucharist as sacramental sacrifice and Real Presence, with attention paid to the Eucharistic realities of transubstantiation and communion. The treatment of Holy Order will include the identity of the priest with particular attention to conciliar and post-conciliar texts such as Blessed John Paul II’s Pastores Dabo Vobis. Successful completion of all courses leading up to the Fourth Theology year of seminary formation is a prerequisite for enrollment in this course.

ST612 SOURCES OF THE LITURGY

The course aims at understanding the continuity between the ancient liturgical prayers created especially by the Popes in the early days of Latin-speaking Christianity and the liturgical books of our own day, used by us mostly in English and Spanish. Topics will include the activity of great liturgist popes like St. Leo the Great and St. Gregory the Great, and the main Rome-related ancient Latin liturgical manuscripts such as the Leonine or Verona Sacramentary, the Gelasian family of Sacramentaries and the Gregorian Sacramentary. We will examine how liturgical prayers were drawn up, often in times of great difficulty for the Church, then trace them down the centuries, as they become the core of our liturgical books thanks to decisions of the Council of Trent and the Second Vatican Council, and Popes St. Pius V and Bl. Paul VI. Using a wide range of samples of beautiful and moving ancient and modern prayers, we will see their background, including their biblical underpinning. Detailed attention will be paid to important texts, such as the central ordination prayers, the nuptial blessing, the Glory to God in the highest, and the Mass prayers of the days just before Christmas and of the Easter Octave. We will also discover some remarkable and holy pastoral bishops who have contributed to this store of treasure. The aim is not to memorize dry historical facts but to gain a pastorally useful understanding of where those texts come from which we encounter daily in the celebration especially of the Sacraments. In that way, we can hopefully equip ourselves to use them more effectively and with greater spiritual benefit for ourselves and for Christ’s faithful and so grow closer to God together. Examination requirements will concentrate on essential insights gained. Some knowledge of Latin will be helpful, but is not essential.

4. Pastoral Theology

PT501 PASTORAL THEOLOGY

This course is intended to aid priestly formation for pastoral ministry in parish settings. The course will help equip Catholic seminarians with theological understandings of ministry and pastoral approaches to the New Evangelization. As pastoral leadership requires the priest to be a “man of communion”, consideration will be given to the kinds of collaboration needed with lay leaders in one or multiple parishes. Particular attention will be given to the seminarian’s becoming a spiritual father to his parishioners and to the process of forming disciples in his parish. This course seeks to foster the integration of the course content with the personal development, pastoral formation and spiritual identity of seminarians as future priests.

PT502 THE COUNSELING PASTOR

This course will develop biblical, theological, historical and psychological perspectives on pastoral care and counseling. The aim of this course is to support the developing pastoral identity of the future Catholic priest as a spiritual physician and shepherd of souls. Basic helping skills for crisis intervention and brief pastoral counseling that are applicable in a variety of pastoral situations in parish ministry will be taught. The course seeks to strengthen the spiritual and emotional maturity of the celibate minister and to promote clear understanding of boundary issues in professional ministerial relationships. Attention will be given throughout to the ethical dimensions of pastoral care and counseling.
D. Church and World

1. Canon Law

MM502 SURVEY OF CANON LAW
An introduction to key terms and concepts in canon law through a textual analysis of several topics treated in the 1983 Code of Canon Law including ecclesial structures, the sacraments of initiation and healing, teaching authority, and penal law.
Fr. Conn, S.J. Th 9:00am–12:00pm FALL THEOLOGY III

MM600 THE TEMPORAL GOODS OF THE CHURCH
This course will study the canon law of the Church on temporal goods relative to their acquisition, administration, and alienation, with emphasis on the parish situation. Prerequisite: MM502 or its equivalent.
Fr. Mahoney F 1:00–3:30PM FALL THEOLOGY IV

2. Preaching and Communication

PS502 SOURCES AND STRUCTURE OF THE HOMILY
This course provides an understanding of the nature and purpose of the homily as a necessary source of nourishment for the parish community. The sources of homiletic reflection (euchology, scripture, and tradition) are explored with particular emphasis on their hermeneutical interdependence. The skills required for effective proclamation of the Catholic Tradition within the context of the lives of the faithful will also be examined through a study of classic homilies from various ages. Limited to students in Third and Fourth Theology. Prerequisite: PS504 or equivalent.
Fr. McManus M 10:00–10:50AM, 2:45-4:20PM FALL THEOLOGY III

PS503 HOMILETICS II
This course focuses on the nature, preparation, and delivery of the homily in a Roman Catholic context. Special emphasis will be placed on effectively delivering the homily in the context of a parish Mass — Sunday, weekday, youth, weddings, and funerals. Enrollment in this course is for those who anticipate ordination into the Roman Catholic Priesthood within the year. Prerequisite: PS504 or equivalent.
Msgr. Johnson Tu 1:15–3:15PM FALL THEOLOGY IV

PS504 INTRODUCTION TO COMMUNICATION AND EVANGELIZATION
Using the Gospel as a guide and Jesus, the Perfect Communicator, as a model, this course is designed to provide students with foundational skills for effective communication for the purpose of Evangelization. It treats diverse ways of communicating in a pastoral setting, beginning with effective and clear written communication, proceeding through clear and convincing oral proclamation, finishing with traditional and new media as well as public relations. (2 credits)
Dr. Fahrig TBD SPRING THEOLOGY I

3. Music

MU501 SCHOLA
In addition to weekly practices, the schola performs at various community liturgies. Participation in December’s Lessons & Carols concerts is expected. New members must audition. This course earns one (1) credit.
Dr. Hunt Tu 2:35–4:05PM FALL ELECTIVE
Tu 3:20–4:50PM SPRING

MU510 MONUMENTS OF SACRED MUSIC
The course presents an introduction to masterpieces of sacred music from the 12th century to the present. Discussions include a work’s historical and musical significance, as well as the circumstances under which it came to be. This course is not a history of church music, but rather a survey of great works of sacred music (some intended for church, some intended for concert hall) meant to familiarize students with important masterworks and to deepen their appreciation for music’s enhancement of one’s spiritual life.
Dr. Hunt Th 1:15–3:15PM FALL ELECTIVE

MU511 SINGING THE LITURGY
The course prepares seminarians for singing various liturgies of the Church. Students will learn basic concepts of vocal techniques. Using solfège, students will learn how to read plainchant notation as well as how to read modern music notation as found in the Roman Missal, from which weekly singing homework assignments will be drawn. Also covered will be an examination of the church’s documents relating to sacred music and its role in the liturgy, how to evaluate texts and music for their suitability in Catholic worship, where to find music resources on-line and in print, and how to hire and work with a music director.
Dr. Hunt M 2:45–4:45PM SPRING ELECTIVE
PART IV:
FORMATION FOR LAITY, DEACONS AND RELIGIOUS

“I want a laity who knows their religion,
who enter into it, who know just where they stand,
who know what they hold and what they do not,
who know their creed so well that they can give an account of it,
who know so much of the history that they can defend it.
I want an intelligent, well-instructed laity.
I wish you to enlarge your knowledge, to cultivate your reason,
to get an insight into the relation of truth to truth,
to learn things as they are.”

Blessed John Henry Cardinal Newman

THE THEOLOGICAL INSTITUTE
FOR THE NEW EVANGELIZATION

The Theological Institute at Saint John’s Seminary provides whole-person formation for the mission of Christ. The Institute serves the laity, deacons, and professed religious. Through The Theological Institute, the Seminary is making its theological and formational expertise in training seminarians even more widely available, building on the solid foundation of more than fifteen years of experience with the Master of Arts in Ministry program, the Seminary’s breakthrough initiative in lay outreach. In 2011 the Master of Theological Studies program was added, offering students a degree designed to expose them to the broad parameters of Catholic theology to evangelize the fields of culture, work, politics, and family. Both degrees are under the umbrella of The Theological Institute.

Master of Arts in Ministry

The Master of Arts in Ministry (M.A.M.) Program is an accredited graduate degree that promotes an integrated formation, assists participants in living out their baptismal dignity, and equips them for service in the public work of the Church. The program is ideal for those preparing for ministerial positions open to the laity, deacons, and religious in various Catholic settings. Most of our graduates minister in parishes, on high school and college campuses, in hospitals and prisons, or teach in Catholic schools. Others have completed the program for personal enrichment. The M.A.M. degree relies on the same four pillars of formation—academic, human, spiritual, and pastoral — articulated by Pope Saint John Paul II in Christifideles Laici that Saint John’s Seminary utilizes to train seminarians, adapting them to the needs of the laity, deacons, and religious.

Master of Theological Studies for the New Evangelization

The Master of Theological Studies (M.T.S.) Program is an accredited graduate 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 program 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 relies on the same four pillars of formation—academic, human, spiritual, and pastoral — articulated by Pope Saint John Paul II in Christifideles Laici that Saint John’s Seminary utilizes to train seminarians, adapting them to the needs of the laity, deacons, and religious.
THE THEOLOGICAL INSTITUTE
FOR THE NEW EVANGELIZATION

ADMINISTRATION

Rev. Msgr. James Moroney, Rector
College of the Holy Cross, B.A., 1976
Pontifical Gregorian University, S.T.B., 1979
Catholic University of America, S.T.L., 1991

Rev. Christopher O’Connor
President and Director of the Certificate Program
Saint John’s Seminary, A.B., 1994; M.Div., 1998
Catholic University of America, Ph.L., 2004
Boston College School of Theology and Ministry, S.T.L., 2010

Ellen Therese Oesterle
Administrative Assistant, Master of Arts in Ministry Program
University of Vermont, B.S., 1983
Johns Hopkins University, M.S., 1993
Saint John’s Seminary, M.A., 2009

Dr. Aldona Lingertat
Vice President for Administration, Director,
Master of Arts in Ministry Program
Boston University, B.A., 1972
Tufts University, M.A., 1975
Boston College, M.A., 1993; Ph.D., 2007

Anne Rennie
Administrative Assistant,
Master of Theological Studies Program and Certificate Program
Magdalen College, B.A., 2007

Dr. Stephen Fahrig
Director, Master of Theological Studies,
Special Assistant to the President, Associate Dean
Southern Illinois University, Edwardsville, B.S., 1996
Weston Jesuit School of Theology, S.T.L., 2008
Boston College School of Theology and Ministry, S.T.D., 2013

Joseph Stevens, Special Projects Manager
University of Scranton, B.A., 1984
Saint John’s Seminary, M.A., 2016

Ms. Maryellen Lenihan, Office Manager
Cardinal Cushing College, Associate Degree
Bentley College, Instructional Design Program

Margaret Adams, Librarian
University of Wisconsin, Madison, B.A., 1988
Indiana University, Bloomington, M.A., 1992
Simmons College, Boston, M.L.S., 2008

Dr. Aldona Lingertat
Vice President for Administration, Director,
Master of Arts in Ministry Program
Boston University, B.A., 1972
Tufts University, M.A., 1975
Boston College, M.A., 1993; Ph.D., 2007

Victor Rios, Maintenance and Security

Boston College School of Theology and Ministry, S.T.D., 2013
Rev. Wayne L. Belschner  
*Church History*

Rev. Eric Bennett  
*Theology*
Boston University, B.S., 2002, MSPT, 2003  
Pontifical Gregorian University, S.T.B., 2011  
Pontifical University of St. Thomas Aquinas, S.T.L. 2013

Rev. Terence P. Curley  
*Pastoral Ministry*
Saint John’s Seminary, A.B., 1966, M.Div., 1972  
Boston University, D.Min., 1990

Prof. Jane Devlin  
*Canon Law*
Michigan State University, B.A., 1969  
Suffolk University Law School, J.D., 1980  
Catholic University of America, J.C.L., 2008

Rev. George Evans  
*Spirituality*
Boston College, A.B., 1973  
Saint John’s Seminary, M.Div., 1977  

Dr. Stephen Fahrig  
*Sacred Scripture*
Southern Illinois University, Edwardsville, B.S., 1996  
Weston Jesuit School of Theology, S.T.L., 2008  
Boston College School of Theology and Ministry, S.T.D., 2013

Dr. Angela Franks  
*Theology*
University of Dallas, B.A., 1995  
Catholic University of America, M.A., 1997  
Boston College, Ph.D., 2006

Prof. Susan Kay  
*Religious Education*
Catholic University of America, B.A., 1967  
Boston College, IREPM, M.Ed., 2001

Rev. James Laughlin  
*Marriage and Canon Law*
Dartmouth College, A.B., 1985  
Saint John’s Seminary, M.Div., 1991,  
Pontifical Gregorian University, J.C.L., 2001

Dr. Aldona Lingertat  
*Religious Education*
Boston University, B.A., 1972  
Tufts University, M.A., 1975  
Boston College, M.A., 1993; Ph.D., 2007

Rev. Brian Mahoney  
*Liturgy and Sacraments*
Boston College, A.B., 1985  
Saint John’s Seminary, M.Div., 1995  
Catholic University of America, S.T.L., 2003

Mary Ann McLaughlin  
*Spiritual Formation*
Boston College, B.A., 1964  
Creighton University, M.A., 1990

Mr. Ken Meltz  
*Liturgical Consultant*
Saint Paul’s College, A.B., 1969; M.A., 1971

Rev. Thomas F. Nestor  
*Human Formation*
Harvard College, A.B., 1976  
Saint John’s Seminary, M.Div., 1980  
Loyola University of Chicago, Ph.D., 1992

Rev. Christopher O’Connor  
*Ecclesiology*
Saint John’s Seminary, A.B., 1994; M.Div., 1998  
Catholic University of America, Ph.L., 2004  
Boston College School of Theology and Ministry, S.T.L., 2010

Rev. Edward Riley  
*Pastoral Formation*
Boston College, B.S., 1984  
Saint John’s Seminary, A.B., 1996; M.Div., 2000

Rev. Paul E. Ritt  
*Theology*
Providence College, A.B., 1975  
Saint John’s Seminary, M.Div., 1980  

Rev. John Edward Sassani  
*Spiritual Formation*
Saint John’s Seminary, A.B., 1976, M.Div., 1979

Prof. Celia M. Sirois  
*Scripture*
Boston College, B.A., 1972  
Providence College, M.A., 1981

Dr. Monika Verploegen  
*Formation*
Carroll Collage, B.A., 1978  
Gonzaga University, M.A., 1983  
Duquesne University, M.A., 1990, Ph.D., 1995
BOOKSTORE

Students taking courses at The Theological Institute may find course books available online at http://astore.amazon.com/saijohssem-20?_encoding=UTF8&node=5

ACCREDITATION

In 2006, the Association of Theological Schools (ATS) Commission on Accrediting granted ongoing approval to the Master of Arts in Ministry (M.A.M.) degree program. In 2010, ATS approved the addition of the Master of Theological Studies for the New Evangelization degree to the Seminary’s offerings for non-seminarians. See page 18 for further information on accreditation.

TUITION AND FEES

Application fee for M.A.M. or M.T.S. degree students $ 75.00
Enrollment fee $ 250.00
Formation fee per year (M.A.M. 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%
FINANCIAL AID

Scholarship money is available from Saint John’s Seminary for students of The Theological Institute based on need. Students should contact the Office Manager for the M.A.M. program or the Administrative Assistant for the M.T.S. program at the institute office to apply for scholarships or to inquire about educational loans.

The Seminary also participates in federal student financial aid programs. In order to have an objective criterion for determining eligibility, the standard Free Application for Federal Student Aid (FAFSA) form should be filed by anyone wishing to participate in these programs. Students are encouraged to apply for financial aid a month before tuition bills are issued at the beginning of each semester.

In addition to The Theological Institute’s own scholarship funds, the Archdiocese has established, on behalf of Saint John’s Seminary, the Promise for Tomorrow Scholarship Fund for those serving the Church in the Archdiocese of Boston. Students from other dioceses may also be considered for financial aid. These scholarships assist needy students, both in the degree and Certificate programs. In addition to need-based aid, the Promise for Tomorrow Scholarship Fund offers two merit-based scholarships, generally awarded in May: the “Outstanding Parish Service Scholarship” for the M.A.M. degree, and the “New Evangelization Scholarship” for the M.T.S. degree. More information is available at www.theologicalinstitute.org

ADMISSION REQUIREMENTS

The degree programs of The Theological Institute, the Master of Arts in Ministry (M.A.M.) and the Master of Theological Studies for the New Evangelization (M.T.S.), 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 M.A.M. degree, an additional interview is required, as is confidential psychological testing, which will be arranged by the M.A.M. 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 M.A.M.). 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, sjs.edu. Forms may also be obtained at the Institute office or by calling 617.779.4104.
THE THEOLOGICAL INSTITUTE ACADEMIC CALENDAR

2016 — Fall Semester

**August 26:** Friday .......................... Opening Retreat for First Year Formation students, 7:00–9:00 PM

**August 27:** Saturday .......................... Retreat for MAM First and Second Year Formation Students and MTS students, 9:00 AM–3:30 PM

**September 6:** Tuesday .......................... Fall Semester Classes Begin

**September 12:** Monday .......................... MTS Colloquium, 5:00–8:30 PM  
MAM Formation Evening, 5:00 PM

**September 19:** Monday .......................... Last Day for Course Changes

**October 3:** Monday .......................... MTS Colloquium, 5:00–8:30 PM  
MAM Formation Evening, 5:00 PM

**October 5:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**October 12:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**October 19:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**October 26:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**November 2:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**November 7:** Monday .......................... MTS Colloquium, 5:00–8:30 PM  
MAM Formation Evening, 5:00 PM

**November 9:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**November 16:** Wednesday .......................... Academic Writing Workshop, 6:00–7:00 PM

**November 26:** Thursday .......................... Thanksgiving — No Classes

**December 5:** Monday .......................... MTS Colloquium 5:00–8:30 PM  
MAM Formation Evening, 5:00 PM

**December 8:** Thursday .......................... Feast of the Immaculate Conception — Classes will be held

**December 15:** Thursday .......................... Last class day for Fall semester

**December 20–22:** Tuesday–Thursday .......................... Fall Semester Final Examinations
2017 — Spring Semester

**January 16:** Monday ........................................................................................................... MTS Colloquium 5:00–8:30 PM
MAM Formation Evening, 5:00 PM

**January 17:** Tuesday ........................................................................................................... Spring Semester Classes Begin

**January 30:** Monday ............................................................................................................. Last Day for Course Changes

**February 6:** Monday ............................................................................................................. MTS Colloquium 5:00–8:30 PM
MAM Formation Evening, 5:00 PM

**March 1:** Wednesday ............................................................................................................ Ash Wednesday — Classes will be held

**March 6–10:** Monday–Friday ............................................................................................... Spring Semester Recess

**March 13:** Monday ................................................................................................................ MTS Colloquium 5:00–8:30 PM
MAM Formation Evening, 5:00 PM

**April 3:** Monday ..................................................................................................................... MTS Colloquium 5:00–8:30 PM
MAM Formation Evening, 5:00 PM

**April 13:** Thursday ................................................................................................................ Holy Thursday – No Classes

**April 20:** Thursday .............................................................................................................. Last day for submission of MTS Thesis

**May 1:** Monday ....................................................................................................................... MTS Colloquium 5:00–8:30 PM
MAM Formation Evening, 5:00 PM

**May 11:** Thursday .................................................................................................................. Last day of class for Spring semester

**May 16–18:** Tuesday–Thursday ............................................................................................ Spring Semester Final Examinations

**May 23:** Tuesday ...................................................................................................................... Graduation, 4:00 PM

**May 30:** Tuesday ...................................................................................................................... Summer Classes Begin
ACADEMIC POLICIES

The general academic policies maintained by Saint John’s Seminary, including those regarding the transfer of credits from other institutions (see page 14), also relate to the academic policies of the Master of Arts in Ministry and Master of Theological Studies for the New Evangelization degrees.

For the Master of Arts in Ministry degree (M.A.M.), 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 (M.T.S.), 50 credit hours, comprised of fourteen core courses of three credits each, plus two electives, and four semesters of Friday Formation Colloquium, are required. A minimum grade average of B must be maintained for the M.T.S. 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 M.T.S. 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 Dean of Faculty 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.

Independent study can be arranged after consultation with the Associate Dean and approval of the Dean of Faculty. Once approved, a final plan of study should be submitted to both the Dean of Faculty and the Registrar’s Office. Independent study is billed at the regular tuition rate.

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.
“The same God who called Prisca and Aquila to work with Paul in the first century calls thousands of men and women to minister in our Church in this twenty-first century. This call is a cause for rejoicing.” (Co-Workers in the Vineyard, p. 66)

WHOLE PERSON FORMATION

The Master of Arts in Ministry Program encompasses the vision and four aspects of lay formation as articulated by Pope John Paul II in Christifidelis Laici and the US Bishops in Co-Workers in the Vineyard.

The four pillars of formation are integrated into the life of the learning community. Along with an extensive academic program, the MAM program strives to promote a strong faith-community experience which hopes to enhance personal growth as well as ministry skills in leadership of and facilitation of faith communities. During the first and second year of study students participate in the monthly Monday night Evenings of Formation. These evenings begin with Evening Prayer in the chapel, followed by dinner, networking and two workshops: one in human formation and one in spiritual formation. Night prayer concludes the evening. Trained specialists present on human and spiritual formation inviting students to reflect on their own growth in these fields.

• Academic Program: a core curriculum of eleven courses and four electives
• Spiritual Formation: spiritual direction, retreats, Evening Prayer, Mass, Sacrament of Reconciliation
• Human Formation: workshops, faculty advising, psychological testing reports
• Apostolic Field Education: supervised field placements

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)

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, systematic 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)
TH500 Fundamental Theology (3)
OT500 Old Testament (3)

Spring Semester
CH500 Church History (3)
NTS00 New Testament (3)
THS11 Basic Truths of the Catholic Faith (3)
THS500 Christology (3)

YEAR 2

Fall Semester
MTS00 Moral Theology (3)
MM500 Canon Law (3)

Spring Semester
ST500 Liturgy and the Sacraments (3)**
THS51 Ecclesiology (3)**

**pre requisite courses in Fundamental Theology and Christology

Four electives over the course of the M.A.M. program
SUMMER SESSION 2016

Core: May 30–August 2
TH511 Basic Truths of the Catholic Faith (3)

Electives: begin May 30
BL615 Paul: The Contested Letters
PC550 Spirituality for Ministry
PC608 Grief Ministry: Spirituality & New Pastoral Psychology
RE601 Religious Education and the Impact of the Second Vatican Council
TH637 Redemption as Drama in Balthasar

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 it, 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 evaluating 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.
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 the 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 faculty formation adviser, 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.

The faculty formation adviser, in consultation with the student, will periodically make a formal assessment of the progress of the student in personal development and academic growth.

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.

STUDENT ASSESSMENT

Periodically, a written formation advising form, reflecting on the progress of the student, must be filled out and signed by the formation advisor. These forms should then be submitted to the Administrative Assistant of the M.A.M. Program. In the two years of apostolic formation, the field education supervisor, following consultation with the student, is also required to submit evaluations to the Director of Field Education.
“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.” 

1 Peter 3:15–16

THE 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 have 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 concentration 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 is ideal for men and women working in other professions who seek to augment their primary skill set with a grounding in theology so as to more effectively evangelize the fields of culture, work, politics and family. It might also serve as a stepping stone to doctoral studies, or as a means of preparation for persons interested in working in Catholic educational institutions, diocesan offices or non-profit organizations.

The M.T.S., unlike the M.A.M. degree, does not prepare men and women 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 is set forth in 1 Peter 3:15–16: “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 Friday Formation Colloquium. The multifaceted 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 Friday Formation Colloquium meets nine times each year for two years. Students interested in the Friday 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 Master of Theological Studies for the New Evangelization provides a comprehensive exploration of the truths of the Catholic faith. In addition to the Friday 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, one of the Foundational Certificates (either the Catechetical or Catholicism Certificate), which Saint John’s Seminary offers. Both of these foundational certificates center 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 full-time M.T.S. schedule would appear as follows:

**YEAR ONE**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>TH500 Fundamental Theology</td>
<td>NT500 New Testament</td>
</tr>
<tr>
<td>OT500 Old Testament</td>
<td>CH500 Church History</td>
</tr>
<tr>
<td>TH515 God: One and Three</td>
<td>TH550 Christology</td>
</tr>
<tr>
<td>PH500 Faith and Reason</td>
<td>FC200 Formation Colloquium</td>
</tr>
<tr>
<td>FC100 Formation Colloquium</td>
<td>Elective</td>
</tr>
</tbody>
</table>

**YEAR TWO**

<table>
<thead>
<tr>
<th>Fall Semester</th>
<th>Spring Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>MT500 Moral Theology</td>
<td>ST500 Liturgy and Sacraments</td>
</tr>
<tr>
<td>TH513 New Evangelization</td>
<td>TH514 Theological Anthropology</td>
</tr>
<tr>
<td>MT506 Catholic Social Doctrine</td>
<td>MT551 Theology of the Body</td>
</tr>
<tr>
<td>FC300 Formation Colloquium</td>
<td>TH551 Ecclesiology</td>
</tr>
<tr>
<td>Elective</td>
<td>FC400 Formation Colloquium</td>
</tr>
</tbody>
</table>
PART V: COURSES FOR THE THEOLOGICAL INSTITUTE

CORE COURSES

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 Tu 7:30–9:30 PM 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 7:30–9:30 PM 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 7:30–9:30 PM SPRING

C. Historical Studies

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.
Fr. Belschner Tu 7:30–9:30 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.
Fr. Ritt Th 5:00–7:00 PM 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.
Fr. Ritt Tu 5:00–7:00 PM FALL
W 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. 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 with deal with medieval and modern authors as well as the texts of the recent papal Magisterium.
Fr. 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. 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. 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. Church and World

MM500 CANON LAW (MAM core)
Canon law is the system of rules that govern Church order and discipline. This course will present an over view 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. Devlin Tu 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.

Fr. Cadin Th 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 W 5:00–7:00PM SPRING

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.

Fr. Bennett Tu 5:00–7:00PM FALL

F. Spirituality and Formation

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.

Fr. Mahoney Tu 7:30–9:30PM SPRING

FC100 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 5:00–8:30PM FALL & SPRING
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.

**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

**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. Sirois  Th 5:00–7:00PM  SPRING

**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  Tu 6:00–9:00PM  SUMMER

**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.

Fr. Laughlin  Tu 5:00–7:00PM  SPRING

**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.

Fr. Evans  W 6:00–9:00PM  SUMMER

**PC608 GRIEF MINISTRY: SPIRITUALITY & NEW PASTORAL PSYCHOLOGY**
Our understanding about how people go through grief has noticeably changed. New models or paradigms bring change and meaning for ministry. There are new aspects which greatly enhance the minister’s response. This is especially evident in critical situations of separation and loss. Up to date mental health and ministry complement ways to develop meaningful spirituality for ourselves and those to whom we minister. Particular emphasis is placed on the Psalms and contexts for expressing our beliefs and hope. Participants will develop a “ministry tool box” which will be utilized in the ministry of consolation and many other ways assist us to better serve God’s Holy People.

Fr. Curley  Th 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          Tu 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. Lingertat          Tu 5:00–7:00PM          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              Tu 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 a 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. Franks             Wed 6:00–9:00PM          SUMMER
PART VI: OTHER INFORMATION

DEGREES AWARDED 2016

MASTER OF DIVINITY

Christopher Bae  Patrick Fiorillo  Curtis Miller
Matthew Conley  J. Thomas Gignac  Huan Dinh Ngo
Chan Minh Do  Stephen LeBlanc  Thomas Sullivan

MASTER OF ARTS (THEOLOGY)

Curtis Miller

MASTER OF ARTS IN MINISTRY

Kathleen Bird  Sue Foelix  Rosemary Maffei  Kathryn Reilly
Deacon Michael Curren  Marianne Guerard-Geary  Deacon Kevin Martin, Jr.  Robert Sommer
Carol Galante-Dias  Janet Hutchison  Deacon William Proulx  Joseph Stevens

MASTER OF THEOLOGICAL STUDIES

Br. Ryan Carlsen, A.A.
MaryEllen McLaughlin

BACHELOR OF PHILOSOPHY

Michael Ciolek  Br. Paul Kallal, O.M.V.  Jonas Verdeflor, O.M.V.
Thomas Eckert  Denis Nakkeeran  Nathaniel Whipple
Joseph Hubbard  Leland Thorpe, O.M.V.

BACHELOR OF ARTS (PHILOSOPHY)

Leonardo Moreira
Kevin Pleitez

ENROLLMENT AT THE SCHOOL OF THEOLOGY

In 2015–2016, there were 134 seminarians enrolled in Priestly Formation at the School of Theology, 56 of whom were in the Pre-Theology Program. Our students were from fifteen dioceses and six institutes of religious life, as well as an ecclesial movement. Students came from Brazil, Colombia, the Dominican Republic, El Salvador, Haiti, Honduras, India, Italy, Mexico, Nicaragua, Poland, Spain, Uganda, Venezuela, and Viêt Nam.
The following Archdioceses, dioceses and religious orders were represented in the student body:

**Archdioceses and Dioceses**

- Boston, MA
- Fall River, MA
- Springfield, MA
- Worcester, MA
- Hartford, CT
- Manchester, NH
- Portland, ME
- Providence, RI
- Burlington, VT
- Rochester, NY
- Đà Lạt, Việt Nam
- Hà Nội, Việt Nam
- Hung Hóa, Việt Nam
- Thanh Hoa, Việt Nam
- Apostolate Vicariate of Southern Arabia

**Religious Institutes and Ecclesial Movements**

- Augustinian Religious Orders
- Congregation of the Most Holy Redeemer
- Franciscan Primitive Order
- Oblates of the Virgin Mary
- Order of Friars Minor
- Order of Friars Minor Capuchin
- Order of Saint Benedict
- Neo-Catechumenal Way

In 2015–2016, there were 158 students enrolled in the Theological Institute. The Master of Arts in Ministry Program had 73 degree students, while 23 students were enrolled in the Master of Theological Studies program. There were 26 additional students taking courses for credit, as well as 36 students auditing courses. In addition to the students who reside and work in the Archdiocese of Boston, there were students enrolled in the Theological Institute from the dioceses of Fall River and Worcester.

**CHANGES IN SEMINARY REGULATIONS**

The Board of Trustees of the Seminary reserves the right to amend the requirements for admission, graduation, and degrees, as well as to change courses, tuition, fees, and regulations affecting the student body. Such changes will apply to all students and will go into effect on the date determined by the Seminary.

**WEBSITE**

For further updates, changes, or corrections to this catalogue, please refer to the Saint John's Seminary website:

sjs.edu
TRAVEL INFORMATION

Public Transportation:
Take the "Boston College-Commonwealth Avenue" (Green Line B) Trolley to the end of the line. Walk back in the direction of the trolley about 100 yards to Lake Street. Turn left onto Lake Street for about ¼ of a mile to the second driveway on the right. The front entrance to Saint John's Hall is on the left side of the building.

Automobile:
From east or downtown Boston:
Take Massachusetts Turnpike west (I-90)
Take exit 18, Allston/Cambridge. Follow the signs to Allston/Brighton and proceed down Washington Street.
Pass Saint Elizabeth's Hospital and Brighton Center.
Turn left onto Foster Street.
Go to the end of Foster Street and turn right onto Commonwealth Avenue.
Take a right turn at Lake Street (the second set of traffic lights). Proceed to the second driveway on the right.
The main entrance to Saint John's Hall is on the left (north) side of the building.

From west:
Take Massachusetts Turnpike east to Exit 17. Follow Brighton signs to Washington Street and proceed to Foster Street.
Turn right onto Foster Street. Go to the end of Foster Street and turn right onto Commonwealth Ave.
Turn right onto Lake Street and proceed down Lake Street to the second driveway on the right, about ¼ of a mile. The main entrance to Saint John's is on the left (north) side of the building.

Commonwealth Avenue (Route 30):
Saint John's Seminary is located across Commonwealth Avenue from Boston College.
Turn north onto Lake Street, then right at the second driveway. The main entrance is on the left (north) side of the building.