



THE THEOLOGICAL
INSTITUTE
of SAINT JOHN'S SEMINARY

MASTER OF ARTS IN MINISTRY
MASTER OF THEOLOGICAL STUDIES
STUDENT HANDBOOK
2025-2026

127 Lake Street · Brighton, MA · 02135 · 617.779.4104 · www.sjs.edu

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MISSION STATEMENT

Saint John's Seminary prepares Roman Catholic seminarians for ordination to the Priesthood through programs of human, pastoral, spiritual and intellectual formation. It is governed by a Board of Trustees, chaired by the Archbishop of Boston. While in service to the Bishops of New England and beyond, Saint John's Seminary also enrolls seminarians from other (Arch)Dioceses, Institutes of Consecrated Life and Societies of Apostolic Life in its several degree programs. The Seminary's Theological Institute prepares laity, deacons and religious for ministry and service to the Dioceses of the region. The Seminary offers opportunities for ongoing formation of clergy as well.

The Theological Institute of Saint John's Seminary
Academic Calendar

2025-2026

2025 – First Semester

September 2: Tuesday.....	First Semester Class Begins
September 15: Monday.....	Last Day for Course Change
September 27: Saturday.....	M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)
November 11: Tuesday.....	Veterans Day – No Class
November 12: Wednesday.....	Last Day for Submission of M.T.S. Thesis
November 27: Thursday.....	Thanksgiving Day – No Class

15 Week Hybrid Semester for Tuesday and Thursday Classes, 5:00-7:00pm and 7:15-9:15pm

September 2 & 4.....	Class In-Person
September 9 & 11.....	Class In-Person
September 16 & 18.....	Class Online
September 23 & 25.....	Class In-Person
September 30 & October 2.....	Class Online
October 7 & 9.....	Class In-Person
October 14 & 16.....	Class Online
October 21 & 23.....	Class In-Person
October 28 & 30.....	Class Online
November 4 & 6.....	Class In-Person
November 11 (Veterans Day – No Class) & 13.....	Class Online
November 18 & 20.....	Class Online
November 25 & 27 (Thanksgiving Day – No Class).....	Class Online
December 2 & 4.....	Class In-Person
December 9 & 11.....	Class In-Person
December 16 & 18.....	Class In-Person

8 Week Semester for Saturday Class, 8:30 a.m.-12:30 p.m.

(All Classes Are Expected to Meet In Person.)

September 6.....	Class In-Person
September 20.....	Class In-Person
October 4.....	Class In-Person
October 18.....	Class In-Person
October 25.....	Class In-Person
November 8.....	Class In-Person
November 22.....	Class In-Person
December 6.....	Class In-Person

2026 – Second Semester

January 15: Thursday.....	Second Semester Class Begins
January 30: Friday.....	Last Day for Course Change
February 28 – March 7: Saturday-Saturday.....	Mid-Semester Vacation
April 2: Thursday.....	Holy Thursday – No Class
April 7: Tuesday.....	Easter Tuesday – No Class
April 13: Monday.....	Last Day for Submission of M.T.S. Thesis
April 18: Saturday.....	M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)

15 Week Hybrid Semester for Tuesday and Thursday Classes, 5:00-7:00pm & 7:15-9:15pm

January 13 (No Class) & 15.....	Class In-Person
January 20 & 22.....	Class In-Person
January 27 & 29.....	Class In-Person
February 3 & 5	Class Online
February 10 & 12.....	Class Online
February 17 & 19.....	Class In-Person
February 24 & 26.....	Class Online
March 10 & 12.....	Class In-Person
March 17 & 19.....	Class In-Person
March 24 & 26.....	Class Online
March 31 & April 2 (Holy Thursday – No Class).....	Class Online
April 7 (Easter Tuesday – No Class) & 9.....	Class Online
April 14 & 16.....	Class Online
April 21 & 23.....	Class In-Person
April 28 & 30.....	Class In-Person
May 5 & May 7.....	Class In-Person
May 12 & May 14 (No Class).....	Class In-Person

8 Week Semester for Saturday Class, 8:30am-12:30pm**(All Classes Are Expected to Meet In Person.)**

January 24.....	Class In-Person
February 7.....	Class In-Person
February 21.....	Class In-Person
March 14.....	Class In-Person
March 28.....	Class In-Person
April 11.....	Class In-Person
April 25.....	Class In-Person
May 9.....	Class In-Person

2026 — Summer Session**8 Week Semester for Saturday Class, 8:30am-12:30pm****(All Classes Are Expected to Meet In Person.)**

May 16.....	Class In-Person
May 23.....	Class In-Person
May 30.....	Class In-Person
June 6.....	Class In-Person
June 13.....	Class In-Person
June 20.....	Class In-Person
June 27.....	Class In-Person
July 11.....	Class In-Person

2025-2026 M.A.M. Formation & M.T.S. Colloquium and M.A.M. Field Education Evening Dates

Note: 2025-2026 M.A.M. Formation & M.T.S. Colloquium dates at OLHC Parish Center, Newton unless at SJS*

2025-2026 M.A.M. Field Education Evening & M.T.S. Colloquium dates where indicated (*) in 2026

Saturdays: 8:30 a.m. Mass at Our Lady Help of Christians Church, Newton then to: Our Lady Help of Christian's Parish Center-Fickett and Colella Classrooms to 12:30 p.m.

Fall 2025

1. Saturday, 9/13/25
2. Saturday, 10/11/25
3. Saturday, 11/15/25
4. Saturday, 12/13/25

Spring 2026

1. *Monday, 1/19/26 (MLK Holiday)-M.A.M. Formation Evening with M.A.M. Field Education Supervisors & M.T.S. Colloquium at SJS*-5:00 p.m.-9:00 p.m.

5:00-6:00 p.m. Mass
6:00-7:00 p.m. Dinner in the Refectory
7:00-8:30 p.m. M.A.M. Formation with Field Supervisors-Small Groups (Cushing and Medeiros) & M.T.S. Colloquium (Fitzpatrick)
8:30-9:00 p.m. Night Prayer (in the Chapel.)
2. Saturday, 2/14/26
3. Saturday, 3/21/26
4. *Monday, 5/4/26 M.A.M. Formation Evening with M.A.M. Field Education Supervisors & M.T.S. Colloquium at SJS* 5:00 p.m.-9:00 p.m.

5:00-6:00 p.m. Holy Hour with seminarians
6:00-7:00 p.m. Dinner in the Refectory
7:00-8:30 p.m. M.A.M. Formation with Field Supervisors-Small Groups (Cushing and Medeiros) & M.T.S. Colloquium (Fitzpatrick)
8:30-9:00 p.m. Night Prayer (in the Chapel)

2025-2026 Library Services

Boston College Theology and Ministry Library (TML)-

1. Student services available through the TML to MAM/MTS students and seminarians:

Students are able to use and borrow from the collections of the many Boston College Libraries, including the Theology and Ministry Library. As part of their privileges, they have access to the libraries' electronic holdings, including e-books and databases, and to Interlibrary Loan (ILL) services. To help them make maximal use of these resources, the TML offers these services:

- **Research and citation help:** the research librarian offers in-person and virtual assistance on both a drop-in and appointment basis. Students can contact her at jennifer.moran@bc.edu /617-552-6540 for help with locating resources for use in assignments and citing references.
- **Obtaining resources from libraries outside of BC:** any staff member at the TML can help students make ILL requests to obtain resources from other libraries around the world.
- **Copy requests:** students can request digitized copies of book chapters and print articles from items in the BC Libraries' collections. TML staff can demonstrate how to submit these requests.
- **Study carrels:** students can reserve study carrels for private study by making arrangements with staff at the Circulation Desk.

2. To access the BC Library system one must be a registered user. To obtain BC credentials Sue Pedro, SJS Business Manager, must submit one's name, date of birth and expected year of graduation. The contact information is: Sue.pedro@sjs.edu (p) 617.746.5472. Upon the successful online registration of one's first course the Business Manager will submit one's information to BC. Credentials will then be emailed to the student with instructions on how to register and access the system. The credentials will include an expiration date for access to the system. At the expiration date students who are still actively enrolled in the MAM/MTS program will be automatically extended for an additional two years.

3. 2025-2026 Library Workshops available for MAM/MTS students:

Each semester, the research librarian offers workshops on the following topics:

- Using the BC library catalog effectively to find books
- Finding articles
- The principles of citation
- Zotero (a free software used for citation management)

The research librarian welcomes suggestions for other workshop topics and invites students to contact her if they would like assistance in accessing materials or learning how to use library resources.

You may access further information on the Boston College Theology and Ministry Library here:

<https://libguides.bc.edu/tml>

The Theological Institute of Saint John's Seminary In-Person/Online Courses

Since the 2021-22 academic year, the Master of Arts in Ministry (M.A.M.) and the Master of Theological Studies (M.T.S.) Degree Programs of Saint John's Seminary have adopted the use of a mixed or hybrid method for some courses. For these courses, the majority of class meetings throughout the semester are held in person, but for much of the semester, class sessions alternate each week between in-person and online sessions. When scheduled, the online classes usually consist of synchronous class sessions where faculty and students video conference as a whole class. Asynchronous video recordings are used for a few sessions in certain classes. For classes following this hybrid model, directives concerning the specific class meetings—i.e., whether a class will meet in-person or online on any one class meeting day throughout the semester—are to be found in *The Theological Institute of Saint John's Seminary Academic Calendar* (Please see above). All classes are expected to follow the in-person and online meeting schedule as indicated by the Calendar.

By design, the M.A.M. and M.T.S. programs substantially remain in-person degree programs. It is the judgement of Saint John's that the programs must continue chiefly in-person in order to provide the whole person formation intended by these degrees. By incorporating some online class sessions into a predominately in-person class semester, Saint John's wishes to ease the burden for students and faculty of commuting to weekly, evening, weekday classes in the Boston metropolitan region. The M.A.M. and M.T.S. faculty is continually developing and improving its use of the online technology to ensure educational quality and to make these degree programs more accessible to students.

Attendance Policy

Absences are excusable only for grave reasons—such as some personal crisis or serious illness. Saint John's Seminary expects that a student who enrolls in a course or degree program is aware of the serious effort required to participate in graduate education. Course work and class attendance must be prioritized. Failure to attend class or arrive to class on time without serious reason results in the reduction of a student's overall grade according to the specific course policies set out in the course syllabus. More than two absences in a semester for any course meeting during the weekdays, and more than one absence for any course meeting on alternating Saturdays, raises questions about a student's ability to commit to the course and program. A proportioned standard is applied to absences in other elements of the formation programs. Students should also avoid being tardy for class and formation events. Should a serious emergency arise which precludes a student from attending a scheduled class—be it an in-person or online class session, each student must (1) notify by email the instructor of the course and (2) copy Ellen Oesterle, Administrator of The Theological Institute of Saint John's Seminary, ellen.oesterle@sjs.edu. Likewise, students should inform Ellen if a serious emergency precludes attendance when enrolled for a scheduled formation event.

In the case of hybrid courses, each student must attend the respective in-person or online class as designated by the Calendar. When a class session is scheduled as an in-person session, there will be no option to follow the class online. Likewise, when the class session is scheduled online, there will not be an option to attend the class in person. Students must take care to attend accordingly.

Saint John's is truly grateful to its students for the efforts that students make to ensure that Saint John's remains an effective and united academic community.

The Theological Institute of Saint John's Seminary Grievance Policy

Redress of an academic grievance begins with the student's appeal to the appropriate faculty member and ideally is resolved in that forum. If a resolution is not satisfactorily reached, appeal may be made to the Administrator of The Theological Institute of Saint John's Seminary who will consult with the Academic Dean in reaching a decision.

If there is need for further redress, the relevant parties will present the grievance and its circumstances to the Educational Affairs Committee for a resolution. Final appeal may be made to the Rector.

In addition to the Academic Grievance Policy, students may access the Massachusetts Department of Higher Education to file a complaint by visiting the following webpage:

<http://www.mass.edu/forstufam/complaints/complaints.asp>

Master of Arts in Ministry Program Overview

“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 dimensions of formation are integrated into the life of the learning community. Along with an extensive academic program, which could serve as a steppingstone to doctoral studies in ministry (a D.Min. degree), the M.A.M 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 Formation Sessions. These sessions begin with prayer in the chapel, followed by networking and two formation sessions: one in human formation and one in spiritual formation. Prayer concludes the session. 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 one elective
- Spiritual Formation: spiritual direction, retreats, Evening Prayer, Mass, the Sacrament of Reconciliation
- Human Formation: formation sessions, faculty advising
- Apostolic Field Education: supervised field placements

The M.A.M. program seeks to foster, with these four dimensions 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).

Intellectual Formation

The academic program can be completed in a minimum of two years. It consists of a curriculum of thirty-six academic credits. Eleven core courses cover the disciplines of philosophy, systematic theology, Scripture, Church history, sacramental theology, moral theology, and Canon Law. In addition, one elective, usually in the student’s particular area of interest for future ministry completes the academic requirements. A typical sequence for a full-time M.A.M. degree student would be as follows:

YEAR ONE

Fall Semester

TH500 Fundamental Theology (3)
OT500 Old Testament (3)
Year A Formation

Spring Semester

PH500 Faith and Reason (3)
NT500 New Testament (3)
TH516 Trinity/Christology (3)
CH500 Church History (3)
Year A Formation

YEAR TWO

Fall Semester

MT500 Moral Theology (3)
MM500 Canon Law (3)
THPT500 New Evangelization/ Pastoral Theology (3)
Year B Formation

Spring Semester

TH551 Ecclesiology (3)
ST500 Liturgy and the Sacraments (3)
Elective (3)
Year B Formation

Spiritual Formation

Spiritual formation, conducted on a monthly basis 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 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, and monthly prayer and formation meetings.

The Master of Arts in Ministry student is encouraged to be assisted in his or her formation by an approved spiritual director. A student seeking a spiritual director and/or retreat opportunities is encouraged to contact the Administrator of The Theological Institute of Saint John’s Seminary. The student will then be provided with a current spiritual directors and retreat houses near to or in the Archdiocese of Boston. Monthly formation workshops provide opportunities to learn methods of prayer and to deepen attentiveness to the mystery of God’s presence and power.

Human Formation

The effort to create and build community life in an ongoing fashion is central to supporting growth in living a Christian life. Formation Sessions 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. During the course of the program, students have opportunities to develop:

- the capacity for self-acceptance and appropriate 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
- a commitment to further self-development and professional enrichment.

The Administrator of the Theological Institute, serving as a 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

Deleted: ¶

The goal of the apostolic 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: Ellen Oesterle, Administrator of The Theological Institute of Saint John's Seminary who will collaborate with the Coordinator of Pastoral Formation of Saint John's Seminary in the evaluation of the student's Apostolic Formation. Evaluation includes: 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. In the two years of apostolic formation, the field education supervisor, following consultation with the student, is also required to submit evaluations to the Administrator of The Theological Institute for distribution to the Coordinator of Pastoral Formation.

[2025-2026 SJS CATALOGUE](#)

Master of Arts in Ministry **Academic Course of Study Planning Sheet**

Student's

Name: _____

YEAR ONE- CORE COURSES (3 credits per course)

Fall Semester

_____ TH500 Fundamental Theology

_____ OT500 Old Testament

Spring Semester

_____ PH500 Faith and Reason

_____ CH500 Church History

_____ NT500 New Testament

_____ TH516 Trinity/Christology

YEAR TWO- CORE COURSES (3 credits per course)

Fall Semester

_____ MT500 Moral Theology

_____ MM500 Canon Law

_____ THPT500 New Evangelization/Pastoral Theology

Spring Semester

_____ ST500 Liturgy & Sacraments*

_____ TH551 Ecclesiology*

ONE ELECTIVE REQUIRED FOR DEGREE (3 credits per course)

Name of Elective

Semester/Year of Course Completion

1.

*prerequisite courses in Fundamental Theology and Trinity/Christology

M.A.M./M.T.S. Formation

Year A Sample Sequence

CONCEPT OF SELF

HUMAN FORMATION:

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

SPIRITUAL FORMATION:

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

M.A.M. Formation
Year B Sample Sequence

MINISTERIAL IDENTITY

- HUMAN FORMATION:**
1. Understanding of Self
 2. Identity with Church
 3. Authority
 4. Boundaries/What is being expected now with Pastoral Planning?
 5. Field Education Evening with Supervisors
 6. Ministerial Identity
 7. Penance Service
 8. Ministerial Identity continued
 9. Field Education Evening with Supervisors

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

The Master of Arts in Ministry Program of Saint John's Seminary
2025-2026 Potential M.A.M. Field Education Ministry Opportunities

1. *Rev. Matthew J. Conley*, Pastor
Saint Mary of the Nativity Parish
One Kent Street
Scituate, MA 02066
781.545.3335
frconley@stmaryscituate.org
2. *Elizabeth Reardon*, Director of Parish Ministries, Pastoral Associate, Spiritual Director
Resurrection & St. Paul
1057 Main St./ 147 North Street, Hingham, MA 02043
(cell) (617) 366-6137
ereardon@hinghamcatholic.org
Opportunities in areas of: planning and running collaborative events, pastoral visitation, communion services, liturgical ministry training and facilitating small group gatherings.
3. *Dominic Margaglione*, Pastoral Associate
St. Michael Parish
196 Main Street, North Andover, MA 01845
978.686.4050
dominic_margaglione@SaintMichael.com
4. *Elizabeth (Elli) Goeke*, MDIV, Director of Spiritual Care and Volunteer Services and Chair of Ethics Committee
Boston Medical Center-Brighton
736 Cambridge Street, Brighton, MA 02135
617.789.2093
Elizabeth.goeke@bmc.org
Willing to take up to (2) M.A.M. students. Any students who want to talk about what it means to do a hospital ministry before moving forward are welcome to reach out.
5. *Debbie Scionti*, Director, Mission and Values
D'Youville Life and Wellness Community
981 Varnum Avenue, Lowell, MA 01854
978.569.1000 ext. 2030
dscionti@dyouville.org
6. *Patrick Krisak*, Director, Faith Formation and Missionary Discipleship
Archdiocese of Boston Pastoral Center
66 Brooks Drive, Braintree, MA 02184
617.746.5753
pkrisak@rcab.org
Note: For a possible placement beginning Winter/Spring 2026.

The Master of Arts in Ministry Program of Saint John's Seminary
2025-2026 Potential M.A.M. Field Education Ministry Opportunities

For those interested in parish and diocesan experiences related to children's faith formation, youth and young adult ministry, adult faith formation, sacramental preparation, discipleship and evangelization, ethnic and cultural communities, pastoral planning and Divine Worship (liturgical and sacramental life).

7. *Diane McCarthy*, Pastoral Associate
Saint Patrick Parish
71 Central Street, Stoneham, MA 02180
781.438.0960
DianeMcCarthy@stpatrickstoneham.org
If any students would like to participate in any of these ministries, please contact Diane McCarthy.
8. *Patricia Marks*, Pastoral Care Coordinator
St. Michael's Parish
90 Concord Road, Bedford, MA 01730
781.275.6318
Pat@bedfordcatholic.org
She could offer pastoral ministry, some religious ed. experience, RCIA, bereavement support group, book club, and bible study, etc.
9. *Chad Puclowski*, DMIN, Director of Mission & Spiritual Care, Chaplain
Marist Hill Nursing Home & Rehabilitation Center
66 Newton Street
Waltham, MA 02453
781.755.2020 x1023
cpucowski@covh.org
10. *Deacon Colm McGarry*, Chaplain
Old Colony Correctional Center
1 Administration Rd., Bridgewater, MA 02324
Colm.F.McGarry@doc.state.ma.us
Supervision in areas of Pastoral Visitation, Communion Services and facilitating small group gatherings.
11. *Joan Bailey*, Director
Friends of the Unborn Maternity Home
38 Edgemere Road, Quincy, MA 02169
617.786.7903
joanb@friendsoftheunborn.org

The Master of Arts in Ministry Program of Saint John's Seminary
2025-2026 Potential M.A.M. Field Education Ministry Opportunities

12. *Joe Jorge*, Director of Campus Ministry
Anna Maria College
50 Sunset Lane, Paxton, MA 01612
508.849.3271
jjorge@annamaria.edu
annamaria.edu
13. *Sylvia Fernandez del Castillo*, Director
Pro-Life Office
66 Brooks Drive, Braintree MA 02184
(office) 617.746.5860 (cell) 617.633.9662
Sylvia_fernandez_del_castillo@rcab.org
14. *Deacon Tom Anthony*
Northeastern Correctional Center
Barretts Mill Road, P.O. Box 1069, West Concord, MA 01742
978.973.0437
thomas.anthony@doc.state.ma.us
15. *Maria Benoit*, Chaplain
Beth Israel Deaconess Hospital
199 Reedsdale Road, Milton, MA 02186
(office) 617.313.1755 (cell) 857.345.5386
maria_benoit@bidmilton.org
16. *Linda Thayer*
Respect for Life Education
14 Brunswick Street, Marshfield, MA 02050
781.834.9855
lthayerm@aol.com
Linda would like to prepare candidates to minister to Confirmation students by proclaiming the Church's message of Respect for New Life and teaching "The Vocation of Love" - God's plan for love and marriage.
17. *Kellie E. Tracz*, MDiv, BCC, Manager, Spiritual Care
South Shore Health
55 Fogg Road, South Weymouth, MA 02190
(781) 624-3479 – direct
ktracz@southshorehealth.org
www.SouthShoreHealth.org
18. *Rev. Adam Reid*, Pastor
St. Anne's Parish
130 Boston Turnpike, Shrewsbury, MA 01545
(508) 757-5154, ext. 11
fradam@stannesparish.org

The Master of Arts in Ministry Program of Saint John's Seminary
2025-2026 Potential M.A.M. Field Education Ministry Opportunities

19. *Erich E. Miller*, President
My Brother's Keeper
PO Box 338, Easton, MA 02356
508-238-7512
emiller@mybrotherskeeper.org
www.MyBrothersKeeper.org
20. *Donna Martyniak*, DRE, Adult Faith Formation
St. Joseph Parish
153 South Franklin Street, Holbrook, MA 02343
508.951.5932
stjoesreligious@gmail.com
21. *Erin Mahadeo*, BCC, Director of Pastoral Care
Elizabeth Seton Residence
125 Oakland Street, Wellesley Hills, MA 02481-5338
781-997-1119
emahadeo@schalifax.org
Website: Elizabethseton.org

THE MASTER OF THEOLOGICAL STUDIES FOR THE NEW EVANGELIZATION

“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

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 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 of 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 steppingstone 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 have as its chief aim the formation of men and women for lay 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 Seminary’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 communal prayer, and exposure to classic Catholic spirituality. Participation in the Evangelizing the Culture requirement, which is a capstone presentation in the M.T.S. Colloquium, 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.

A keystone of the M.T.S. formation program is two semesters of the monthly Formation Colloquium. The multi-faceted formation of the Colloquium seeks to integrate the four dimensions of formation and exposes students to a wide range of theological, philosophical, literary, artistic, psychological, and apostolic concepts through reading, discussion, and lecture. The Formation Colloquium meets nine times over one

year. Students must also participate in two semesters of monthly formation sessions in conjunction with the M.A.M. Degree Program in order to complete the degree requirements.

INTELLECTUAL 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 Formation Colloquium, the M.T.S. degree requires twelve courses — comprised of eleven core courses and one elective. Philosophy, Scripture, the Church Fathers, and St. 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 he or she attends full-time. A student may also fulfill the degree requirements over a longer period of time, attending courses part-time.

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 should confer with the Administrator of The Theological Institute 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

Fall Semester

TH500 Fundamental Theology (3)

OT500 Old Testament (3)

Year A Formation

Spring Semester

PH500 Faith and Reason (3)

NT500 New Testament (3)

TH516 Trinity/Christology (3)

CH500 Church History (3)

Year A Formation

YEAR TWO

Fall Semester

MT500 Moral Theology (3)

THPT500 New Evangelization/Pastoral Theology (3)

TH514 Theological Anthropology (3)

Year B Formation Colloquium (1)

Spring Semester

TH551 Ecclesiology (3)

ST500 Liturgy and the Sacraments (3)

Elective (3)

Year B Formation Colloquium (1)

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**Saint John's Seminary
Master of Theological Studies
Academic Course of Study Planning Sheet**

Student's Name: _____

YEAR ONE- CORE COURSES (3 credits per course)

Fall Semester

_____ TH500 Fundamental Theology

_____ OT500 Old Testament

_____ Formation

Spring Semester

_____ NT500 New Testament

_____ CH500 Church History

_____ PH500 Faith and Reason

_____ TH516 Trinity/Christology

_____ Formation

YEAR TWO- CORE COURSES (3 credits per course, unless otherwise noted)

Fall Semester

_____ MT500 Moral Theology

_____ THPT500 New Evangelization/Pastoral Theology

_____ TH514 Theological Anthropology

_____ FC100 Formation Colloquia (1)

Spring Semester

_____ ST500 Liturgy and Sacraments*

_____ TH551 Ecclesiology*

_____ FC200 Formation Colloquia (1)

ONE ELECTIVE REQUIRED FOR DEGREE (3 credits per course)

Name of Elective

Semester/Year of Course Completion

1. _____

Evangelizing the Culture Project: _____

Thesis: _____ or

Comprehensive Examination: _____

*prerequisite courses in Fundamental Theology and Trinity/Christology



SAINT JOHN'S SEMINARY
Master of Theological Studies Degree Program –
COMPREHENSIVE EXAMINATION
2025-2026

The Comprehensive Examination for the Master of Theological Studies (M.T.S.) degree program is usually offered once each fall and spring semester. The examination dates for the current academic year are indicated on the annual Theological Institute of Saint John's Seminary Academic Calendar. The Calendar may be found on the website at www.sjs.edu. The Calendar may also be found in the annual *SJS Academic Catalogue*. This year's dates are as follows:

Fall, 2025

September 27: Saturday M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)

Spring, 2026

April 18: Saturday M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)

A student matriculated in the M.T.S. degree program becomes an examination candidate after having completed all courses and the four semesters of formation in the M.T.S. curriculum. A candidate should notify the Administrator of The Theological Institute of his or her intention to sit for the comprehensive examination during the semester's course registration period for the semester in which the candidate intends to sit for the exam. If the candidate fails to notify the Administrator of The Theological Institute of the intention to sit for the exam once the registration period is closed, upon notification by the candidate, the Administrator of The Theological Institute will schedule the examination for the following semester.

The examination questions offered below are drawn from the content taught in the core courses of the M.T.S. degree program. Although the questions are rooted in those courses, the questions are also grounded in the Church's teaching, tradition and theology, such that an examinee should be able, with diligence and care, to appropriately answer each question without having taken each course from a specific instructor in the M.T.S. program. Students sitting for the comprehensive exams should be prepared to answer all of the questions below. The Director will select four questions on the day of the exam. (NB: Instructors for several of the courses represented below—e.g., Ecclesiology and Church History—have provided more than one exam question. An examinee should be able to answer all of them, but if a question from such a course is chosen for the actual exam, only one will be chosen from each course.)

The examination process lasts roughly four hours, with one hour allotted to each exam question. An examinee is provided a short break between questions. The examinee will answer each question in Microsoft Word on a laptop provided by the M.T.S. program, will save each question on a flash drive, also provided, and will bring the flash drive to the administrator of the exam prior to receiving the next question. A thorough response to each question should consist of *at least* 3-4 double-spaced pages of quality text.

Comprehensive Examination Questions

Old Testament:

1. Modern magisterial documents on the interpretation of Scripture, especially *Dei Verbum*, emphasize the importance of reading a text both in terms of its original historical and religious setting (historical-critical interpretation) and in terms of its place in the wider canon of Scripture (canonical interpretation). Select a passage from the Old Testament which has a rich tradition of Christian interpretation in light of Jesus Christ, but which is also interesting and important in terms of what the text would have meant to its original Jewish/Israelite audience. Discuss the passage's literal and historical meaning as well as its deeper meaning in light of Jesus Christ and the paschal mystery.

New Testament:

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

Fundamental Theology:

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

Trinity/Christology:

1. Summarize the presentation of God laid out in St. Thomas Aquinas's *Summa theologiae*, Prima pars, qq. 1-26. Be sure to address the existence of God (q. 2), His simplicity (q. 3), and the analogical way of speaking about Him (q. 13). Conclude by showing how this treatise prepares for the Treatise on the Trinity immediately following.

2. Outline the development of patristic Christological doctrine. Explain the following: Arianism, *homoousios*, Nestorianism, and Monophysitism. Summarize the definitive formulation of nature and person as it pertains to Christ from the Council of Chalcedon.

3. Contrast Martin Luther's soteriology with that of, first, Anselm and, second, Thomas Aquinas.

4. Summarize the challenge that religious pluralism posed to nineteenth-century Christology and how liberal-Protestant Christology responded. Conclude by assessing the liberal-Protestant proposals in light of Catholic magisterial teaching in the twentieth century.

5. Explain Hans Urs von Balthasar's mission-Christology and what its implications are for Christians.

Church History:

History never takes place in a vacuum. In understanding a certain moment or event in history, it is important to be aware of the broader context of events that led up to that moment and what followed after. Below are several historical moments in church history: please be able to summarize the central figures, issues, themes, and developments from that particular period and topic.

1. In the late fourth century, Christianity was declared the official religion of the Roman Empire. Discuss the roles of the emperors from Diocletian to Theodosius I, the imperial decrees, and the theological developments that occurred in this period in which intolerance and violence toward the Church gave way to tolerance and the imperial blessing of Christianity.
2. The emperor of the western sphere of the Roman Empire, Romulus Augustus was deposed in 476. Although governance of the Empire in the West was in the hands of the emperor seated in the East, the Church took an active role in governing affairs in Italy, and, in particular, Rome. Discuss the roles and contributions of Pope Leo the Great and Gregory the Great in the aftermath of the “fall” of the Empire in the West and the transition to the start of the Middle Ages.
3. From the time of Constantine to the Second Vatican Council, the relationship between the Church and the State went through a series of challenges and developments. How would you trace the development that occurred in the relationship of Church and State?
4. The Council of Trent in the sixteenth century was certainly not the first council that took up the issue of reform of the Church “in head and members.” Discuss those earlier councils and broader movements within the Church that attempted to deal with the issue of reform, the key players involved, and how the decrees of Trent addressed this goal.
5. On October 11, 1962, Pope John XXIII opened the Second Vatican Council with these words: “For with the opening of this Council a new day is dawning on the Church, bathing her in radiant splendor. It is yet the dawn, but the sun in its rising has already set our hearts aglow.” What, in your view, is the legacy of Vatican II? What were its major lasting achievements and which aspects are yet to develop fully for the renewal of the Church?

Theological Anthropology:

1. Outline the Judeo-Christian notion of creation, contrasting it with pantheism and deism. Be sure to explain what is unique about the Genesis accounts, in contrast to other religions’ creation stories.
2. The Second Vatican Council emphasizes, “Man, made up of body and soul, is a unity” (GS 14). Explain the Scriptural, philosophical, and theological aspects (including the theology of the body) of Christian teaching on the human being as both embodied and spiritual, and connect this teaching to contemporary moral issues.
3. Summarize the history and theology of the doctrine of grace, with particular attention to Pelagianism, Augustine, Thomas, Trent, and post-Tridentine disputes.

Moral Theology:

1. Based on *Veritatis Splendor* and the *Catechism of the Catholic Church*, provide an outline of Catholic anthropology. What is virtue (provide several definitions)? What are the cardinal virtues (list and define)? What are the theological virtues (list and define)? To what capacities or powers do the virtues correspond? What role do the passions play in the moral life? What is conscience?
2. According to the *Catechism of the Catholic Church*, what is the “anatomy of a moral act”? In other words, what are the sources of a moral act? Explain and describe them. What is included in each of these sources? The character of an act (i.e., whether or good or bad) depends on what?
3. Drawing from Aristotle’s *Nicomachean Ethics*, answer the following questions: What is virtue (provide several definitions)? Select a virtue and define it. How will the person who possesses this virtue act? What

are the excesses and defects of this virtue? Which comes more naturally to the human person, its excess or defect? Which is more contrary to this virtue, its excess or defect? How will the person who possesses the excess act? How will the person who possesses the defect act?

4. According to Aquinas, is the natural law self-evident? What is the first precept of the natural law? What others flow from this? How does the Decalogue relate to the natural law?

5. Drawing from the *Catechism of the Catholic Church*, compose an essay on moral theology as it relates to sexual ethics. Included in this essay should be the following information: How should one describe the differences between male and female? For what end do these differences exist? In what “state,” or “institution,” is this end fulfilled? What are the ends of marriage? Similarly, what are the ends of the marriage act? Define chastity. Under which of the cardinal virtues does chastity fall? Chastity relates to which aspect of the human person: the intellect, will, or passions? Are all Christians called to chastity? Given your answer to the previous question, is adultery *alone* – in the strict sense of having sexual intercourse with a person who is not one’s spouse – a violation of the 6th commandment?

Ecclesiology:

1. Explain the significance of the Second Vatican Council describing the Church as “the universal sacrament of salvation” (LG, 48).

2. Explain how describing the Church as the “People of God” serves to emphasize the continuity of salvation history.

3. Explain how the Last Supper reveals Christ’s intention to establish the Church.

4. Explain how it is true that the Church is “necessary for salvation” (LG, 14, & *Mystici Corporis*), even though salvation is possible for those who are not members of the visible Church.

5. Explain how it is true that the College of Bishops shares supreme power over the universal Church, and then explain how this power is balanced with the primacy of jurisdiction exercised by the Petrine Office.

6. Explain the specific vocation and mission of the lay members of the Church and how that mission is related to the overall salvific mission of the Church.

7. Explain how it is true that the Church is without sin, even though she is not without sinners.

Liturgy and Sacraments

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

relationship with God. As we experience *theologia prima* and contemplate its meaning through *theologia secunda*, that inevitably leads us to *theologia tertia*, which is *lex vivendi*, or law of life.

It is imperative in Christian life that once we understand the will of God, we must respond to it. The liturgy, by creating the space to experience God and give us the grounding to contemplate that meaning, leads us to hear God calling to us.

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

New Evangelization/Pastoral Theology

1. Based on Co-Workers in the Vineyard and *Christifideles laici* explain the theology of parish life, including the roles of the ordained, lay ecclesial ministers, other staff/volunteers, and congregation. In light of these insights what is the vision regarding the new evangelization? Be sure to define new evangelization and to include comments on evangelization in the parish and from the parish to the world. See Pope Paul VI's *Evangelii nuntiandi*, John Paul II's *Christifideles laici*, *Redemptoris missio* and *Salvifici doloris*, Pope Benedict XVI's, *Ubicumque et semper* and Pope Francis' *Evangelii gaudium*.

2. Pastoral care could be described as an art rather than a group of skills. In an end-of-life situation what are the primary issues that need attention should you be a Pastoral Associate in a parish or Hospital Spiritual Care staff member? Include an overview of Catholic church teaching and directives regarding end-of-life. Discuss pastoral issues that need to be addressed including professional boundaries. What are best practices in parishes and hospital spiritual care departments regarding outreach to the dying and their families? Include material from Ira Byock's "*Four Things that Matter Most*" and John Paul II's *Salvifici doloris*.

3. Define the New Evangelization according to the recent Magisterium, explaining especially its Trinitarian significance according to *Redemptoris Missio* and St. Thomas Aquinas, *Summa theologiae*, Prima pars, q. 43.

4. Analyze the contemporary mission field of the developed world. In your analysis, include modern secularization, "liquidity," technological challenges, and the particular situation of young adults.

**For more information about the nature and process of writing a M.T.S. thesis, please contact
The Theological Institute of Saint John's Seminary regarding the M.A./M.T.S. Thesis Handbook.**

**Proposed Thesis Title
Name of Author**

Introduction or Background to the Question or Problem that the Thesis Addresses:

- Articulate this introduction or background in a way that makes the intellectual difficulty or problem clear. Tie the knot, so to speak, that the thesis will attempt to untie.
- Frame the question by articulating where this question falls within theology.
- Provide a theological context and/or historical background for the question.
(One or two paragraphs in length.)

Statement of the Question or Problem that the Thesis Addresses:

- Articulate concisely the specific question or problem that the thesis is to address.
- Articulate concisely how this question or problem will be answered by the thesis (How will you untie the knot that you have tied for the reader above?).
(One long paragraph or two shorter paragraphs in length.)

Method and Structure:

- In greater detail, draw out how the question or problem will be answered by the thesis.
i.e.:
 - a. Articulate the theological method(s) employed to answer the question or problem.
 - b. State the textual division of the work—i.e., how many sections (and subsections) are intended in the theses, and what is the specific content of each section? Explain the reason for these textual divisions and indicate why they are placed in the order proposed.
(Approximately three to four paragraphs.)
- The text of the proposal must be at least one-and-a-half pages in length but cannot exceed two pages.
- A bibliography of at least one full page must be included with the proposal. Carefully follow the Turabian or Chicago Manual of Style *for a bibliography*.
- For both the text of the proposal and the bibliography, use either Garamond or Times New Roman, 11-point, one-inch margins.
- If these instructions are not followed carefully, the proposal will not be considered.
- You should work with your Thesis Director in devising this proposal.
- Please submit a copy of the proposal to Dr. Janet Benestad, the M.T.S. Thesis Coordinator, at Janet.Benestad@sjs.edu.

Saint John's Seminary Catalogue 2025-2026 Link
[2025-2026 SJS CATALOGUE](#)

Forms

The following forms may be found on our website www.sjs.edu or by inquiring at The Theological Institute of Saint John's Seminary office.

1. Promise for Tomorrow Scholarship Principles Governing Awards
[PFT Principles Governing Awards](#)
2. Promise for Tomorrow Scholarship & Catholic School Teacher Discount Initial Application
[PFT Initial Application](#)
3. Promise for Tomorrow Scholarship Re-Application
[PFT Re-Application](#)
4. Transcript Request Form
[SJS Transcript Request Form](#)
5. Request for an "Incomplete" Grade Form
6. Change of Course (Add/Drop) Form
7. Course Withdrawal Request Form
8. BTI Course Registration-
(See *SJS Catalogue*, Academic Policies, Section IV. Academic Work Outside the Seminary)
9. Spiritual Director Contact Information
10. M.A.M. Formation Advising Form
11. M.A.M. Field Education Components
(Frequently Asked Questions, Checklist, Learning Plan, Supervision Reflection Guide, Progress Report, Theological Reflection Guide, and Final Assessment.)
[2025-2026 M.A.M. Field Education Forms](#)
12. Saint John's Seminary M.A./M.T.S. Thesis Handbook