

SAINT JOHN'S SEMINARY
LAY FORMATION PROGRAMS



MASTER OF ARTS IN MINISTRY
MASTER OF THEOLOGICAL STUDIES
STUDENT HANDBOOK
2022-2023

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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 Master of Arts in Ministry and Master of Theological Studies degree programs provide formation for laypersons, permanent deacons, and religious. The Seminary offers opportunities for ongoing formation of clergy as well.

The M.A.M. and M.T.S. Degree Programs of Saint John’s Seminary
Academic Calendar
2022-2023

2022 – First Semester

September 6: Tuesday	First Semester Classes Begin
September 19: Monday	Last Day for Course Change
October 22: Saturday	M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)
November 16: Wednesday	Last Day for Submission of M.T.S. Thesis
November 24: Thursday	Thanksgiving Day – No Class

15 Week Hybrid Semester for Tuesday & Thursday Class, 5:00-7:00 p.m. & 7:30-9:30 p.m.:

September 6 & 8 –	Class In-Person
September 13 & 15 –	Class In-Person
September 20 & 22 –	Class Online
September 27 & 29 –	Class In-Person
October 4 & 6 -	Class Online
October 11 & 13 -	Class In-Person
October 18 & 20 -	Class Online
October 25 & 27 -	Class In-Person
November 1 & 3 -	Class Online
November 8 & 10 -	Class In-Person
November 15 & 17-	Class Online
November 22 (24 no classes)	Class Online
Nov. 29 & Dec. 1 -	Class In-Person
December 6 & 8 -	Class In-Person
December 13 & 15 -	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 10 -	Class In-Person
September 24 -	Class In-Person
October 1 -	Class In-Person
October 15 -	Class In-Person
October 29 -	Class In-Person
November 12 -	Class In-Person
December 3 -	Class In-Person
December 17 -	Class In-Person

2023 – Second Semester

January 17: Tuesday	Second Semester Class Begin
January 30: Monday	Last Day for Course Changes
March 6-10: Monday-Friday	Mid-Semester Vacation
April 6: Thursday	Holy Thursday
April 19: Wednesday	Last Day for Submission of M.T.S. Thesis
April 22: Saturday	M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)

15 Week Hybrid Semester for Tuesday and Thursday Classes, 5:00-7:00 p.m. & 7:30-9:30 p.m.:

January 17 & 19	Class In-Person
January 24 & 26 -	Class In-Person
January 31 & February 2-	Class Online
February 7 & 9 -	Class Online
February 14 & 16 -	Class In-Person
February 21 & 23 -	Class Online
February 28 & March 2 -	Class In-Person
March 7 & 9 -	No Class
March 14 & 16 -	Class In-Person
March 21 & 23 -	Class Online
March 28 & 30 -	Class In-Person
April 4- (6 No Class) -	Class Online
April (11 No Class)- 13 -	Class Online
April 18 & 20	Class Online
April 25 & 27	Class In-Person
May 2 & 4 -	Class In-Person
May 9 & 11 -	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.):

January 21 -	Class In-Person
February 11 -	Class In-Person
February 25 -	Class In-Person
March 11 -	Class In-Person
March 25 -	Class In-Person
April 15 -	Class In-Person
April 29 -	Class In-Person
May 13 -	Class In-Person

2022-2023 M.A.M./M.T.S. Formation Dates

Fall 2022

Saturday mornings 8:30 a.m. - 12:30 p.m. at Our Lady Help of Christians, Newton, MA

General Schedule for Saturday mornings:

- MAM/MTS Mass at 8:30 a.m.
- Human Formation Session – Rev. Mike MacInnis
- Spiritual Formation Session - Mary Ann McLaughlin
- Closing Prayer - Daytime Liturgy of the Hours - 12:30 p.m. (both MAM and MTS)

- Saturday, September 17-8:30 a.m.-12:30 p.m. (8:30 a.m.-Mass)
- Saturday, October 22-8:30 a.m.-12:30 p.m. (8:30 a.m.-Mass)
- Saturday, November 19-8:30 a.m.-12:30 p.m. (8:30 a.m.-Mass)
- Saturday, December 10-8:30 a.m.-12:30 p.m. (8:30 a.m.-Mass)

Spring 2023

Saturday mornings 8:30 - 12:30 at Our Lady Help of Christians, Newton, MA;

except for Monday evenings 1/16 and 5/1 at Saint John's Seminary, Brighton

- Monday, January 16th (both MAM and MTS) at SJS Brighton-MAM Formation with Apostolic Formation Supervisors.
 - 5:00 p.m. Rev. Richard Fitzgerald presides at Mass.
 - 6:00 p.m. Dinner.
 - 7:00 p.m.-8:30 p.m. MAM Theological Reflections – Medeiros and Cushing Classrooms.
 - 8:30 p.m. Night Prayer in the Chapel. Conclusion at 9:00 p.m.
- Saturday, February 4th-8:30 a.m.-12:30 p.m. (8:30 a.m.-Mass)
- Saturday, March 18th-8:30 a.m.-12:30 p.m. (8:30 a.m.- Mass)
- Saturday, April 22nd-8:30 a.m.-12:30 p.m. (8:30 a.m. Mass)
 - MTS - Evangelizing the Culture Project Presentations
- Monday, May 1st at SJS, Brighton-MAM Formation with Apostolic Formation Supervisors-
 - MTS students invited to Holy Hour and dinner.
 - 5:00 p.m. Holy Hour with Seminarians.
 - 6:00 p.m. Dinner.
 - 7:00 p.m.-8:30 p.m. MAM Theological Reflections-Medeiros and Cushing Classrooms.
 - 8:30 p.m.- Night Prayer in the Chapel. Conclusion at 9:00 p.m.

2022-2023 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. 2022-2023 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)

Beginning with Fall 2022, workshops will be offered in person and also via Zoom. Workshops over Zoom will be recorded, so students can choose whether to participate synchronously or asynchronously. The research librarian also welcomes suggestions from students for other workshop topics.

Visit here to register for Fall 2022 TML Workshops:

<https://forms.gle/FrmHgujjKCCyVGca6>

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

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

M.A.M. and M.T.S. 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 *M.A.M. and M.T.S. Degree Programs 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 Dr. Coleman, the Director of the MAM and MTS Degree Programs: Anthony.Coleman@sjs.edu. Likewise, students should inform Dr. Coleman 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.

M.A.M. and M.T.S. Degree Programs 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 Director of the M.A.M. and M.T.S. Degree Programs 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 workshops: 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 two 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 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 at least thirty-seven academic credits. Eleven core courses cover the disciplines of philosophy, systematic theology, Scripture, Church history, sacramental theology, moral theology, and Canon Law. In addition, two electives, usually including one in spirituality, and another in an area supportive of future ministry, complete 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)

Year B Formation

Two electives are required over the course of the M.A.M. program.

Spiritual Formation

Spiritual formation, conducted on a regular 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. 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 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 Assistant to the Director of the M.A.M. and M.T.S. degree programs. The student will then be provided with a list of former and 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. 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. 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
- 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.

Pastoral or 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 Assistant to the Director of the M.A.M. and M.T.S Degree Programs. 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.

[2022-2023 SJS CATALOGUE](#)

Saint John's Seminary
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*

TWO ELECTIVE REQUIREMENTS FOR DEGREE (Either 2 or 3 credits per course)

Name of Elective

Semester/Year of Course Completion

1. _____

2. _____

*prerequisite course 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 Psychological Testing Results
9. Field Education with Supervisors

SPIRITUAL FORMATION:

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

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 2022-2023 Potential MAM Field Education Ministry Opportunities

1. Ken Meltz, Pastoral Associate, St. Mary of the Annunciation Parish,
24 Conant Street, Danvers, MA 01923
Willing to supervise in the areas of: Pastoral Ministry, Nursing Homes, RCIA, and Liturgical Music
978.774.0340
kmeltz@stmarydanvers.org
2. Fr. David Frederici, Pastor, St. Mary's Parish,
789 Dartmouth Street, Dartmouth, MA 02748
508-992-7505
frdavid@stmarysdartmouth.org
Stmarysdartmouth.org
&

Chaplain UMass Dartmouth Newman Catholic Ministry,
Campus Center,
285 Old Westport Road, Dartmouth, MA 02747
508-999-8872
Umassdcatholics.com
3. Chris Carmody, Director of Ministries, St. Mary of the Sacred Heart Parish,
8 South Common Street, Lynn, MA 01902
(cell) 978.996.9455
ccarmody@lynnecatholic.org
4. Sr. Maureen Clark, CSJ, Massachusetts Correctional Institutional Facility for Women (MCI),
99 Loring Drive, Framingham, MA 01701
508.532.5100 ext. 131
mlccsj@aol.com
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. Linda Thayer, Respect for Life Education,
14 Brunswick Street, Marshfield, MA 02050
781.834.9855
lthayerm@aol.com

Visit several parishes a month to present to Confirmation candidates. Work with Linda to develop a program, integrating Church teaching with various educational strategies including Scripture, the use of technology, a presentation on prenatal development, and increasing awareness of Church ministries, such as Pregnancy Help and Project Rachel. Balance fidelity to the message with a pastoral tone. Among the materials to be studied: The Gospel of Life, The Vocation of the Laity, Catechism of the Catholic Church and The Domestic Church.

7. Deacon Tom Anthony, Massachusetts Correctional Institution for Men (MCI),
965 Elm Street, P.O. Box 9106, Concord, MA 01742
(cell) 978.973.0437
thomas.anthony@state.ma.us

8. Leah Ramsdell, DRE, St. Catherine of Siena Parish,
547 Washington Street, Norwood, MA. 02062
MAM student considering a future in Youth Ministry or DRE/Faith Formation.
617.733.7889
ymindirector@gmail.com

9. Adrienne Cullen, Director of Mission & Spiritual Care, Mary Immaculate Health/Care Services,
172 Lawrence Street Lawrence, MA 01841
978.620.1415 (direct line)
acullen@covh.org

10. Janet Hutchison, Director of Mission and Spiritual Care, Board Certified Chaplain NACC,
Maristhill Nursing & Rehabilitation Center,
66 Newton Street, Waltham, MA 02453
Field Education as Chaplain in training – or Pastoral Care Associate. Help is needed to help with our Mass
or Eucharistic Prayer Services and SPIRITUAL CARE visits to our residents and patients. I am a Board-
Certified Chaplain with the NACC - National Association of Catholic Chaplains. Willing to supervise 1-2
students.
(work) 781.487.1154; (personal cell and BEST contact) 617.462.9235
(work) jhutchison@covh.org / (BEST email) hutchison.janet@gmail.com

11. Donna Martyniak, Director Religious Education and RCIA Program, St. Joseph Parish,
153 South Franklin Street, Holbrook, MA 02343
508.951.5932
stjoesreligious@gmail.com

12. Elizabeth (Elli) Goeke, Director of Spiritual Care, St. Elizabeth's Medical Center,
736 Cambridge Street, Brighton, MA 02135
Willing to take up to (2) MAM students. Any students who want to talk about what it means to do a
hospital ministry before moving forward are welcome to reach out.
617.789.2093
Elizabeth.goeke@steward.org

13. Sue Gormley, Pastoral Associate, Blessed Trinity Parish, St. Anne (Littleton) &
St. Catherine (Westford) Churches, Office address –
2 West Street, Westford, MA 01886 978-320-4210 office, 508.574.4333 cell
SueG@BlessedTrinityCatholic.org
Some potential areas of interest that could be offered are:
 - a) Pastoral Associate - What is the role of a Pastoral Associate in a suburban, two church, phase II
collaborative? Participate in day-to-day activities, help coordinate liturgical minister training programs and
events.
 - b) Living With Loss (Grief Support Ministry) – Help to plan, publicize and lead monthly grief support
meetings and annual fall retreat for parishioners who have experienced the loss of a loved one.
 - c) Alpha Ministry (Evangelization Program) – Be a part of the team that plans and runs the Alpha program at
Blessed Trinity parish, including: publicity, recruiting and training of team to run program (15-20 people),

recruiting of guests/attendees, set up for weekly meetings, host small group discussions, organize hospitality (food service) team.

- d) Nursing Home Rosary Ministry - Lead a weekly rosary prayer service & song ministry, at three nursing homes, including once a month Mass or Communion Service
- e) Nursing Home Eucharistic Ministers - Lead Communion services and bring Communion to nursing home residents in their rooms, coordinate scheduling of ministers and offer periodic development meetings
- f) Ministry of Hope (Funeral Ministry) - Meet with families to plan a funeral liturgy, lead the prayer service at the wake, assist during the funeral, lead the prayer service at the burial, train new Ministers of Hope, and coordinate Mass of Remembrance in early November
- g) Art & Environment Ministry - Assist in leading an Art & Environment Ministry. Plan materials to be used and schedule ministry members then lead participants in preparing the Liturgical Environment for the various Liturgical Seasons and Sacraments.

14. Rev. Adam Reid, Pastor, Sacred Heart of Jesus Parish, (or: All Saints Academy, Webster),
18 East Main Street, Webster, MA 01570
508.943.3140
father.adam@sacredheartwebster.org

15. Erich E. Miller, President, My Brother's Keeper,
PO Box 338, Easton, MA 02356-0338
508-238-7512
emiller@mybrotherskeeper.org
www.MyBrothersKeeper.org

16. Diane Jarvis, Director, Cor Unum Meal Center,
118 South Broadway, Lawrence, MA 01843
508.451.2663
corunum2@comcast.net

17. Linda DeCristoforo, Pastoral Associate, Blessed Mother of the Morning Star Parish,
670 Washington Avenue, Revere, MA 02151
Work - 781-284-5252
Cell- 857-205-1080
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18. Darlene Howard, Executive Director, Abundant Hope Pregnancy Resource Center,
152 Emory Street, Unit 4, Attleboro, MA 02703
508-455-0425
Director@ahprc.org

19. Mary Alice Rock, Director of Pastoral Ministries, St. Michael Parish,
196 Main Street, North Andover, MA 01845
Oversees Faith Formation, Pastoral Care, Parish Administration, Liturgy, RCIA
978-686-4050
Mary_alice_rock@saintmichael.com

20. Joan Bailey, Director, Friends of the Unborn Maternity Home,
38 Edgemere Road, Quincy, MA 02169
Telephone: 617-786-7903
joanb@friendsoftheunborn.org

21. Almarie Silverman, Director of Advocacy, Lazarus House Inc.,
412 Hampshire Street, Lawrence, MA 01841
(978)269-5225
Almarie@lazarushouse.org
22. Judy Riopelle, MAM, Director of Mission Integration, Penacook Place,
150 Water Street, Haverhill, MA 01830
For interest in the areas of spiritual care/chaplain. Looking for someone to help pray the rosary, helping with the monthly Mass, and visiting the residents etc.
978.374.0707 x 118
jriopelle@covh.org
23. Fr. Matthew Conley/Fr. Anthony Cusack, St. Mary of the Nativity,
1 Kent Street, Scituate, MA 02066
781-545-3335
Pastors@stmaryscituate.org
24. Julie Basque, Pastoral Associate, St. Luke's Catholic Church,
70 West Main Street, Westborough, MA 01581
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Pastoralassociate@stlukes-parish.org
25. Sr. Mary Brigid Riley, O.Carm., Chaplain, Pastoral Ministry, St. Patrick's Manor,
863 Central Street, Framingham, MA 01701
508.879.8000
26. Rev. Joe White, Pastor, AARPSS (The Archdiocesan Addiction Recovery Pastoral Support Services) and St. Joseph Parish,
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frjoewhite@gmail.com
27. Maria Benoit, Chaplain, Beth Israel Deaconess Hospital,
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28. Tara Deonauth, Spiritual Care Coordinator, Patient Experience, Brigham & Women's Faulkner Hospital,
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29. Jason Deramo, Director of Campus Ministry, Student Government Advisor and Mock Trial Coach,
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Master of Theological Studies for the New Evangelization Overview

“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 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, 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, 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.

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 eight times for 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 thirteen courses — comprised of eleven core courses and two 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 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 Academic Dean 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
TH514 Theological Anthropology
Year B Formation Colloquium

Spring Semester

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

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

[2022-2023 SJS CATALOGUE](#)

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

_____ FC100 Formation Colloquia (1)

Spring Semester

_____ ST500 Liturgy and Sacraments*

_____ TH514 Theological Anthropology

_____ TH551 Ecclesiology*

_____ FC200 Formation Colloquia (1)

TWO ELECTIVE REQUIREMENTS FOR DEGREE (Either 2 or 3 credits per course)

Name of Elective

Semester/Year of Course Completion

1. _____

2. _____

Evangelizing the Culture Project: _____

Thesis: _____ or

Comprehensive Examination: _____

*prerequisite course in Fundamental Theology and Trinity/Christology



SAINT JOHN'S SEMINARY

Master of Theological Studies Degree Program -- COMPREHENSIVE EXAMINATION 2022-2023

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 M.A.M./M.T.S. 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, 2022

October 22: Saturday M.T.S. Comprehensive Examinations (8:30 a.m.-1:30 p.m.)

Spring, 2023

April 22: 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 M.T.S. Director 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 M.T.S. Director of the intention to sit for the exam once the registration period is closed, upon notification by the candidate, the M.T.S. Director 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 M.T.S. 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 in history, it is extremely vital to be conscious of the events that led up to that moment and the aftermath. Below are several historical moments, please be able to summarize the central figures, issues, themes and developments from that one historical moment.

1. In the late fourth century, Christianity was declared the official religion of the Roman Empire. Discuss the roles of the emperors from Diocletian to Theodosius I, the imperial decrees, and the theological developments that occurred in this period in which intolerance and violence gave way to tolerance and the imperial blessing of Christianity.

2. The emperor of the western sphere of the Roman Empire, Romulus Augustus was deposed in 476. Although governance of the Empire in the West was in the hands of the emperor seated in the East, the Church took an active role in governing affairs in Italy and in particular Rome. Discuss the roles of Pope Leo the Great and Gregory the Great in the aftermath of the “fall” of the Empire in the West.

3. From the time of Constantine to the Second Vatican Council, the relationship between the Church and the State went through a series of challenges and developments. How would you trace the development that occurred in the relationship of the Church and State?

4. The Council of Trent was certainly not the first council that took up the issue of reform of the Church “in head and members.” Discuss those early councils that attempted to deal with the issue of reform, the key players involved, and the decrees of Trent that address the *cura animarum*.

5. On October 11, 1962, Pope John XXIII opened the Second Vatican Council with these words: “For with the opening of this Council a new day is dawning on the Church, bathing her in radiant splendor. It is yet the dawn, but the sun in its rising has already set our hearts aglow. All around is the fragrance of holiness and joy. Yet there are stars to be seen in this temple, enhancing its magnificence with their brightness. You are those stars . . . We see other dignitaries come to Rome from the five continents to represent their various nations. Their attitude is one of respect and warm-hearted expectation.” The Second Vatican Council brought together bishops from all over the world, which clearly manifested the image of a “world-Church” as coined by Karl Rahner. An often-overlooked decree of this council is the decree on Religious Freedom, *Dignitatis Humanae*. Please discuss the development of this decree and its life prior to the Council along with its major contributions to the Church and the world.

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.

MTS Thesis Proposal Template

For more information about the nature and process of writing a M.T.S. thesis, please consult the Saint John's Seminary 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 MTS Thesis Coordinator, at Janet.Benestad@sjs.edu.

Saint John's Seminary Catalogue 2022-2023 Link
[2022-2023 SJS CATALOGUE](#)

Forms

The following forms may be found on our website www.sjs.edu or by inquiring at the M.A.M./M.T.S. office.

1. Promise for Tomorrow Scholarship Principles Governing Awards
[PFT Principles Governing Awards](#)
2. Promise for Tomorrow Scholarship & Catholic School Teacher Scholarship Initial Application
[PFT Initial Application](#)
3. Promise for Tomorrow Scholarship Re-Application
[PFT Re-Application](#)
4. Promise for Tomorrow Scholarship Parish/Institution Recommendation
[MAM-Pastor-Recommendation](#)
[MTS-Pastor-Recommendation](#)
5. Transcript Request Form
[SJS Transcript Request Form](#)
6. Request for an "Incomplete" Grade Form
7. Change of Course (Add/Drop) Form
8. Course Withdrawal Request Form
9. BTI Course Registration- [Academic-Work-Outside-The-Seminary](#)
10. Spiritual Director Contact Information
11. M.A.M. Formation Advising Form
12. M.A.M. Field Education Components
(Frequently Asked Questions, Checklist, Learning Plan, Supervision Reflection Guide, Progress Report, Theological Reflection Guide, and Final Assessment.)
[2022-2023 MAM Field Education Forms](#)
13. Saint John's Seminary M.A./M.T.S. Thesis Handbook
[2022-2023 SJS Catalogue-M.T.S. for the New Evangelization p. 63](#)