Academic Catalog
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I. INTRODUCTION

History
Since its founding in 1857, Saint John’s has faithfully responded to the emerging needs of the Church and society. Originally established to educate young men for the priesthood, Saint John’s Seminary was the first Catholic institution of higher education in Minnesota. From the beginning Saint John’s has educated men for the monastic priesthood while also welcoming diocesan seminarians and members of other religious communities.

The establishment of the Benedictine Institute of Sacred Theology in 1958 by Saint Benedict’s Monastery led to a cooperative arrangement whereby Saint John’s Seminary became the first Roman Catholic theologate to offer graduate degrees to women. From this evolved a dynamic model of education for collaborative ministry at Saint John’s. In 1979, the academic program for seminarians, known as the School of Divinity, and the graduate program in theology were merged to form the School of Theology. In 1988, the seminary formation program was brought together with the academic program to form what is now known as the School of Theology-Seminary. Today, the school remains committed to the education and formation of monastic priesthood candidates, diocesan seminarians, religious sisters and brothers, and laypersons.

Saint John’s School of Theology-Seminary is currently one of only four Catholic theological schools in the upper Midwest. The distinctive essence of the school is shaped by the Roman Catholic and Benedictine traditions and the liturgical and ecumenical heritage of Saint John’s Abbey. Students come from all walks of life and all corners of the world.

The school’s vibrant community is enriched by the presence of Saint John’s Abbey, Saint Benedict’s Monastery, the Collegeville Institute for Ecumenical and Cultural Research, the Hill Museum and Manuscript Library, the Saint John’s Bible, the Episcopal House of Prayer, and the Liturgical Press, as well as the undergraduate programs at the College of Saint Benedict and Saint John’s University. It is also enriched by the school’s membership in the Minnesota Consortium of Theological Schools.

Mission
Saint John’s School of Theology-Seminary, rooted in the Roman Catholic and Benedictine traditions and the ecumenical and liturgical heritage of Saint John’s Abbey, fosters study and prayer in a community of learners.

As a community of faith and hope, we, the faculty, staff, and students of Saint John’s School of Theology and Seminary, worship God and celebrate the life, death, and resurrection of our Lord Jesus Christ through the power of the Holy Spirit.

As an academic community relying on the wisdom of the same Holy Spirit, we root ourselves in the Christian tradition, and interpret that legacy in light of the Roman Catholic and Benedictine heritage passed on to us by Saint John’s Abbey with its rich theological, liturgical and ecumenical history.

We commit ourselves to academic, spiritual, pastoral, and professional formation so we might serve the Church in lay and ordained ministry and thus use our diverse gifts for the transformation of our world.

We dedicate ourselves to a life-long pursuit of wisdom so we might progress in Christian faith and “run on the paths of God’s commandments, our hearts expanding with the inexpressible delight of love” (Prologue, RB).
Vision

Saint John’s School of Theology-Seminary operates out of the conviction that the soul of effective ministry is sound theology. Saint John’s is known for quality theological education, cultivating particular strengths in liturgy, monastic studies, ecumenism, and Christian community. Enlivened by the monastic practices of prayer and lectio, the School is a center of theological vitality for the Church, nurturing generations of Church leaders, enlivening ministerial vocations, and offering members of faith communities opportunities for theological reflection.

As a graduate school of theology, we do this by preparing priests, deacons, religious, and lay men and women for ministry in the Church and by contributing to the Church’s theological reflection through our scholarship. As an apostolate of Saint John’s Abbey, we have a particular commitment to monastic studies, monastic formation, and ministry in the rural parishes of the upper Midwest. Consistent with our monastic character, we seek to pursue rigorous theological study in the context of prayer and community. As part of Saint John’s University and heirs to 150 years of theological education in this place, we are committed to understanding and living out of the history and tradition of the Church while bringing it into dialogue with the world in which we heed the call to discipleship. Our vision for the future builds on this heritage and keeps that tradition in dialogue with the changing circumstances of the Church in the years to come and across the globe.

In 2006, the Board of Overseers of the School of Theology-Seminary, in collaboration with the faculty, staff, and students of the School affirmed Vision 2010, outlining the vision and goals of the School of Theology-Seminary.
from *Vision 2010*

Saint John’s School of Theology-Seminary is a leader in forming ecclesial leaders and developing vital faith communities. It delivers high quality theological education and is respected for its role in the professional preparation of leaders in the Church and academy. The Church will continue to look to the School and its graduates as a rich source of historical, monastic, theological and pastoral knowledge and innovation, which shape the mission and strategies of the School. The School of Theology-Seminary is known for convening regular conferences and symposia promoting collaborative research among theologians, ministers and the faithful addressing issues faced by the Church and society today.

**Benedictine Character:** Saint John’s School of Theology-Seminary is shaped by the monastic practices of community, prayer, reflection, hospitality, and life-long conversion. It contributes in a particular way to the vitality of monastic life around the world while drawing on the wisdom of monasticism as a resource for theological study and pastoral practice, helping its graduates translate monastic wisdom to their diverse locations of service in the Church.

**Education of Ecclesial Leaders:** The School of Theology-Seminary is nationally recognized for developing leaders in service to today's Church. Pastoral leaders serve the church in a variety of roles: ordained ministry, religious life, lay ecclesial ministry, and in a variety of ministries: teaching, scholarship, pastoral care, worship, faith formation, and social service. The School of Theology-Seminary faculty includes authors and speakers whose views are sought out in the Church and academy. The student body reflects the church catholic with an ecumenical character and a healthy diversity of laity, religious, monastics, and ordination candidates; residents and commuters; local, regional, national and international students.

**Finance:** The School of Theology-Seminary possesses financial stability such that strategies are influenced principally by academic opportunity rather than financial need.

**Governance:** The leadership and management of the School of Theology-Seminary, the University, and the Abbey are linked by effective processes and communication channels that support creative, timely decisions.
**Location and Maps**

Saint John’s School of Theology-Seminary is located on the campus of Saint John’s University in Collegeville, Minnesota. Saint John’s University is located on the grounds of Saint John’s Abbey, the world’s largest Benedictine abbey. Guests are invited to join the monastic community for daily prayer and to enjoy the 2,400 acres of prairie, woodlands, and lakes surrounding the campus. The campus is accessible by several means of transportation:

**By car:** Take Interstate 94 to Exit 156 (St. John’s University). Exit 156 is approximately 70 miles northwest of Minneapolis/St. Paul and 10 miles west of St. Cloud. After exiting the interstate, follow Stearns County Route 159 to campus.

**By train:** Take Amtrak to St. Cloud. Taxi service is available between the Amtrak station and campus.

**By bus:** Take Greyhound to St. Cloud. Taxi service is available between the Greyhound station and campus.

**By airplane:** Flight arrangements can be made to the Saint Cloud Regional Airport (STC) or to the Minneapolis/St. Paul International Airport (MSP).
- STC: Car rental and taxi service to campus are available.
- MSP: Car rental is available. The privately-operated Executive Express ([http://www.executiveexpress.biz](http://www.executiveexpress.biz)) also offers bus or minibus transportation from MSP to campus.

To arrange a campus visit, contact our Admission Office at (320) 363-2102 or 1-800-361-8318.
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Prayer for discernment

God of wisdom and goodness, you have formed me from my mother’s womb with such great care and love. I believe that you have guided my life every step of the way, and I seek your guidance for the next set of steps. Direct my thoughts and my heart to the pathway you have in mind for me so that I may serve you and the people to whom you send me. May the time of preparation for this journey be one of discovery, hope, and joy. With a grateful and trusting heart, I entrust the discernment of my vocation into your loving design and desires for me. Amen.
II. DEGREE PROGRAMS

Five graduate degree programs are available in the School of Theology-Seminary:

- Master of Arts (Theology)
- Master of Arts (Litururgical Studies)
- Master of Divinity (for priesthood candidates, for lay ministry candidates)
- Master of Arts (Liturgal Music)
- Master of Arts (Pastoral Ministry)

Students may also participate in special programs which include graduate certificate, study abroad, sabbatical, distance learning, and lifelong learning programs. For more information about those programs, see section III of this catalog.
Degrees Oriented Toward General Theological Studies

The degrees oriented toward general theological studies are the Master of Arts (Theology) and the Master of Arts (Liturgical Studies).

Master of Arts (Theology)

The Master of Arts (Theology) enables students to study the sources and methods of theological investigation through an examination of the contributions of both the tradition and contemporary scholarship. In doing so, students develop a critical, historically-rooted approach to theology.

A student pursuing a Master of Arts (Theology) chooses one of six areas of concentration: Church History, Liturgy, Monastic Studies, Scripture, Spirituality, or Systematic Theology. The degree prepares students for careers in teaching at the secondary level and in adult education, for service in religious communities, for particular ministries, and for doctoral studies.

Program Outcomes

1. Students will gain a general knowledge of the Christian theological tradition and of contemporary scholarship.
   - Students will understand and be able to use theological vocabulary and concepts in theological and ministerial discussions.
   - Students will be able to engage in research, writing, and oral exposition.
   - Students will demonstrate their grasp of an area of concentration and a second minor area through a comprehensive examination.
   - Students will develop an understanding of the global context of the Christian tradition, the ecumenical character of the Christian tradition, and the multicultural realities of contemporary society.

2. Students will develop a critical, historically-rooted approach to theology.
   - Students will know how to read primary texts in the context of historical periods.
   - Students will be able to assess theological texts and materials critically.
   - Students will be aware of the social, cultural, and personal lens through which they interpret the tradition.

3. Students will understand how theological study serves the ongoing life of the Church.

Degree Requirements

1. A total of 30 graduate credits.
   - A minimum of twelve credits in one of the areas of concentration. Courses with the “THY” designation cannot be counted toward any area of concentration.
   - A maximum of three credits earned from courses in Pastoral Theology and Ministry (PTHM) can be counted toward the degree.
   - A maximum of nine credits earned in web-based courses may be applied to the degree.
   - Students have the option to earn six of the thirty credits by writing a master’s thesis.
   - Courses in Latin and modern languages cannot be counted toward the degree, but courses in Greek and Hebrew can be counted.

2. A minimum cumulative grade point average (GPA) of 3.00 (B average) on a 4.0 scale.
3. Required courses:
   - Introduction to the Christian Tradition (3 credits)
   - Christology (3 credits)
   - New Testament elective (3 credits)
   Recommended courses for the liturgy concentration:
   - History and Sources of the Liturgy (3 credits)
   - Rites of Christian Initiation (3 credits)
   - Eucharistic Liturgy and Theology (3 credits)

4. Reading proficiency in a foreign language to be demonstrated early in the student’s program of studies.

5. Submission of two graduate papers OR submission and defense of the master’s thesis.

6. Successful completion of the comprehensive examination after the completion of all other degree requirements.

The Student Handbook lists the current procedures for demonstrating reading proficiency in the foreign language, for graduate papers, for the thesis, and for comprehensive examinations.
Master of Arts (Liturgical Studies)

The Master of Arts (Liturgical Studies) introduces students to the historical, theological, and pastoral dimensions of the Church’s liturgical traditions, the nature of the ritual process, and the relationship between culture and liturgy. Designed to prepare women and men, both lay and ordained, for work in liturgical formation, liturgical ministries, positions of liturgical leadership, and for further study on the doctoral level, the program offers a serious and reflective academic investigation of the liturgical tradition in its central role as “source and summit” of the Church’s life.

The Master of Arts (Liturgical Studies) is specialized in nature and presumes a solid background in theology and scripture on the part of the student who seeks admission. Those with less background in the theological disciplines are alerted to the Master of Arts (Theology) with a concentration in liturgy, which places the study of liturgy within the context of a general study of theology.

Program Outcomes

1. Students, in the context of a praying community, will gain a general knowledge of the historical, theological, and pastoral dimensions of the Church’s liturgical traditions, the nature of the ritual process, and the relationship between culture and liturgy.
   - Students will understand and be able to use theological and liturgical vocabulary and concepts in liturgical, theological and ministerial discussions.
   - Students will be able to engage in research, writing, and oral exposition of liturgy-related topics.
   - Students will demonstrate their grasp of liturgical studies through a comprehensive examination.
   - Students will develop their understanding of the global context of the Christian tradition, the ecumenical character of the Christian tradition, and the multicultural realities of contemporary society.

2. Students will develop a critical, historically rooted approach to liturgical studies within the larger theological context.
   - Students will know how to read primary texts in the context of historical periods and in differing cultural contexts.
   - Students will be able to assess liturgical and other theological texts and materials critically.
   - Students will be aware of the social, cultural, and personal lens through which they interpret the tradition, especially the tradition of worship.

Degree Requirements

1. A total of 30 graduate credits.
   - Pastoral Liturgy I (PTHM 425) and Pastoral Liturgy II (PTHM 427) may be applied to the degree. In addition, students may apply up to three additional credits from any other PTHM course to the degree.
   - Psalmody and Hymnody (LMUS 421) and Seminar in Liturgical Music (LMUS 501) may be applied to the degree.
   - A maximum of nine credits earned in web-based courses may be applied to the degree.
   - Students have the option to earn six of the thirty credits by writing a master’s thesis.
   - Courses in Latin and modern languages cannot be counted toward the degree, but courses in Greek and Hebrew can be counted.

2. A minimum cumulative grade point average (GPA) of 3.00 (B average) on a 4.0 scale.
3. Required courses:
   - History and Sources of the Liturgy (3 credits)
   - Theology of Sacraments and Worship (3 credits)
   - Rites of Christian Initiation (3 credits)
   - Eucharistic Liturgy and Theology (3 credits)

Twelve additional credits from the following list of courses or from topics courses in
liturgy (nine additional credits if the student earns six credits in Pastoral Liturgy I
and II):
   - Rites of Reconciliation (2 credits)
   - Rites of Christian Burial (1 credit)
   - Rites of Ordination (1 credit)
   - Rites of Christian Marriage (1 credit)
   - Rites for the Sick (2 credits)
   - Liturgy of the Hours (3 credits)
   - Liturgical Year (3 credits)

4. Reading proficiency in a foreign language to be demonstrated early in the student’s
   program of studies.

5. Submission of two graduate papers OR submission and defense of the master’s
   thesis.

6. Successful completion of the comprehensive examination after the completion of all
   other degree requirements.

The Student Handbook lists the current procedures for demonstrating reading
proficiency in the foreign language, for graduate papers or the thesis, and for
comprehensive examinations.
Degrees Oriented Toward Ministerial Leadership
The degrees oriented toward ministerial leadership are the Master of Divinity, the Master of Arts (Pastoral Ministry), and the Master of Arts (Liturgical Music). In addition to the courses offered in the classroom setting, students are required to complete a series of practica and/or internships in ministerial settings with ongoing theological reflection.

Master of Divinity
The Master of Divinity program seeks to prepare men and women for pastoral leadership in the Roman Catholic Church as ordained and lay ministers. Solid understanding of the theological tradition and the integration of intellectual, spiritual, human, and pastoral dimensions of the minister’s life lie at the heart of this degree.

MDiv for Priesthood Candidates
Distinctiveness of Priestly Identity
The seminary community at Saint John’s seeks to promote in men studying for the Roman Catholic priesthood a love and understanding of the distinctive mission and ministry of the priest. Through ordination, priests have a special responsibility to teach, sanctify, and lead (The Program for Priestly Formation). This challenging yet fulfilling way of life originates in and is sustained by the call of Christ to go forth and proclaim the good news of the Kingdom of God. Because the effectiveness of such proclamation depends upon the authenticity and depth of commitment to Christ, the formation for priestly ministry addresses the development of spiritual and personal gifts and intellectual and pastoral skills.

Ordination is an event which signals the coming together of the desire for conversion and the outpouring of the Spirit who commissions and strengthens one for this ministry. This sets the context to understand the distinctive role of priest within the Christian community: a role closely related to the priesthood of all the baptized, but one that differs from that priesthood essentially and not only in degree (The Program for Priestly Formation). The years of seminary formation are designed to assist seminarians to discern their gifts and to prepare for a ministry of service to the people of God in union with bishops and other pastoral leaders.

Program Outcomes
1. Students will demonstrate a knowledge of:
   - the history, development, major themes, and texts of the Bible;
   - the major Christian doctrines, their historical development, and how these are understood in contemporary theology;
   - the Church’s sacramental theology and liturgical practice;
   - the theology of ministry;
   - the central tasks of ministry: catechetics, pastoral care, social justice, administration, preaching, and liturgy;
   - social and cultural dynamics as they relate to theology, faith, and ministry.

2. Students will demonstrate the capacity to:
   - critically read primary theological texts within their historical context;
   - foster community prayer and worship;
   - teach and transmit the Christian faith to God’s people;
   - interpret and preach the Bible in relationship to contemporary life;
   - care and guide Christian people and communities in the life of Christ;
   - administer organizations and their resources with a sense of Christian stewardship;
   - lead communities of faith in just responses to social issues;
   - live celibacy as both a gift and a discipline, with awareness of its theological, personal, and pastoral meaning.
3. Students must demonstrate a commitment to maturity in Christian ministry through:
   - personal prayer and spiritual counsel;
   - participation in the communal and liturgical life of the Church;
   - Christian dignity and witness, especially in regards to ministerial ethics;
   - respect for people from a variety of religious faiths, lifestyles, and cultures;
   - continued development of professional and ministerial skills;
   - lifelong learning about the Christian faith.

**Degree Requirements**

1. A total of 102 graduate credits.
   - A maximum of **twelve** credits earned in web-based courses may be applied to the degree.
2. A grade point average (GPA) of 2.50 (C+ average) on a 4.0 scale.
3. Required courses:
   - Introduction to the Christian Tradition (3 credits)
   - Pentateuch (3 credits)
   - Prophetic Tradition (3 credits)
   - Synoptic Gospels (3 credits)
   - Pauline Letters (3 credits)
   - Christology (3 credits)
   - Trinity, Faith, Revelation (3 credits)
   - Ecclesiology (3 credits)
   - Theology of Sacraments and Worship (3 credits)
   - Theology of Lay and Ordained Ministry (3 credits)
   - Fundamental Moral Theology (3 credits)
   - Christian Social Ethics (3 credits)
   - Special Topics in Moral Theology (3 credits)
   - Eucharistic Liturgy and Theology (3 credits)
   - Evangelization and Catechesis (3 credits)
   - Introduction to Pastoral Care (3 credits)
   - Homiletics (3 credits)
   - Pastoral Liturgy I (3 credits)
   - Pastoral Liturgy II (3 credits)
   - Introduction to Ecclesial Law (3 credits)
   - Parish Administration (3 credits)
   - Integration Seminar (3 credits)
   - CPE (Clinical Pastoral Education) (4 credits)
   - Field Education (8 credits)
4. Constrained electives:
   - Systematics (3 credits)
   - Church History (9 credits): 3 credits in each time period (0-1200, 1200-1600, 1600-present)
   - Spirituality (3 credits)
   - Social Ministry or Rural Social Issues (3 credits)
5. General electives (6 credits)
6. Participation in the formation program.

MDiv students who are priesthood candidates may also earn a MA degree, either simultaneously with or after their MDiv coursework. The requirements are successful completion of fifteen more credits (for a total of 117 credits), two graduate papers or a thesis, the language proficiency exam, and comprehensive exams.
MDiv for Lay Ministry Candidates
Excellence in ministry is formed through the integration of pastoral knowledge, capacity, and commitment. The MDiv degree program provides lay students with the opportunity to engage in theological study while simultaneously participating in the formation program. In doing so, it effectively prepares them for their own ministries in the Church.

Program Outcomes
1. Students must demonstrate a knowledge of:
   - the history, development, major themes, and texts of the Bible;
   - the major Christian doctrines, their historical development, and how these are understood in contemporary theology;
   - the Church’s sacramental theology and liturgical practice;
   - the theology of ministry;
   - the central tasks of ministry: catechetics, pastoral care, social justice, administration, preaching, and liturgy;
   - social and cultural dynamics as they relate to theology, faith, and ministry.
2. Students must demonstrate the capacity to:
   - critically read primary theological texts within their historical context;
   - foster community prayer and worship;
   - teach and transmit the Christian faith to God’s people;
   - interpret and preach the Bible in relationship to contemporary life;
   - care and guide Christian people and communities in the life of Christ;
   - administer organizations and their resources with a sense of Christian stewardship;
   - lead communities of faith in just responses to social issues.
3. Students must demonstrate a commitment to maturity in Christian ministry through:
   - personal prayer and spiritual counsel;
   - participation in the communal and liturgical life of the Church;
   - Christian dignity and witness, especially in regards to ministerial ethics;
   - respect for people from a variety of religious faiths, lifestyles, and cultures;
   - continued development of professional and ministerial skills;
   - lifelong learning about the Christian faith.

Degree Requirements
1. A total of 78 graduate credits.
   - A maximum of twelve credits earned in web-based courses may be applied to the degree.
2. A grade point average (GPA) of 2.50 (C+ average) on a 4.0 scale.
3. Required courses:
   - Introduction to the Christian Tradition (3 credits)
   - Pentateuch (3 credits)
   - Prophetic Tradition (3 credits)
   - Synoptic Gospels (3 credits)
   - Pauline Letters (3 credits)
   - Christology (3 credits)
   - Ecclesiology (3 credits)
   - Theology of Sacraments and Worship (3 credits)
   - Fundamental Moral Theology (3 credits)
   - Christian Social Ethics (3 credits)
   - Evangelization and Catechesis (3 credits)
   - Introduction to Pastoral Care (3 credits)
   - Homiletics (3 credits)
   - Integration Seminar (3 credits)
   - CPE (Clinical Pastoral Education) (4 credits)
   - Field Education (5 credits)
4. Constrained electives:
   - Introduction to Pastoral Ministry (3 credits) OR Theology of Lay and Ordained Ministry (3 credits)
   - Pastoral Liturgy I OR Pastoral Liturgy II (3 credits)
   - Social Ministry OR Rural Social Issues (3 credits)
   - Introduction to Ecclesial Law OR Parish Administration (3 credits)
   - Systematics (3 credits)
   - Church History (6 credits); 3 credits are required in two of the following time periods: 0-1200, 1200-1600, 1600-present
   - Spirituality (3 credits)
5. General electives (3 credits)
6. Participation in the formation program.

MDiv students who are lay ministry candidates may also earn an MA degree, either simultaneously with or after their MDiv studies. The requirements are successful completion of fifteen more credits (for a total of 93 credits), two graduate papers or a thesis, the language proficiency exam, and comprehensive exams.

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Prayer for discernment

Jesus, shepherd of wandering souls, you always come after the lost and unsure with your gentle presence of assurance and guidance. At this time in my life, I am wondering how best to serve you and where it is you want my gifts to be exchanged with the gifts of others. Place in my heart your own desire, and help me to discern the direction that you would have me go. May I be supported in that direction through the people, conversations, and advice that will come my way in the days ahead. Trusting in your constant care for all who turn to you, I pray in your name, Jesus Christ. Amen.
**Master of Arts (Pastoral Ministry)**

The Master of Arts (Pastoral Ministry) is designed to prepare men and women for pastoral service in parish and social ministries. The degree grounds the student in the essential aspects of the theological tradition and requires the student to develop those skills and capacities essential to an area of ministerial interest.

**Program Outcomes**

1. Students will demonstrate a knowledge of:
   - the history, development, major themes, and texts of the Bible;
   - the major Christian doctrines, their historical development, and how these are understood in contemporary theology;
   - the Church's sacramental theology and liturgical practice;
   - the theology of ministry;
   - the central tasks of ministry: catechetics, pastoral care, social justice, administration, preaching, and liturgy;
   - social and cultural dynamics as they relate to theology, faith, and ministry.

2. Students will demonstrate the capacity to:
   - critically read primary theological texts within their historical context;
   - foster community prayer and worship;
   - teach and transmit the Christian faith to God’s people;
   - interpret and preach the Bible in relationship to contemporary life;
   - care and guide Christian people and communities in the life of Christ;
   - administer organizations and their resources with a sense of Christian stewardship;
   - lead communities of faith in just responses to social issues.

3. Students will demonstrate a commitment to maturity in Christian ministry through:
   - personal prayer and spiritual counsel;
   - participation in the communal and liturgical life of the Church;
   - Christian dignity and witness, especially in regards to ministerial ethics;
   - respect for people from a variety of religious faiths, lifestyles, and cultures;
   - continued development of professional and ministerial skills;
   - lifelong learning about the Christian faith.

**Degree Requirements**

1. A total of 48 graduate credits.
   - A maximum of twelve credits earned in web-based courses may be applied to the degree.

2. A grade point average (GPA) of at least 2.50 (C+ average) on a 4.0 scale.

3. Required courses:
   - Introduction to the Christian Tradition (3 credits)
   - Christology (3 credits)
   - Ecclesiology (3 credits)
   - Fundamental Moral Theology (3 credits)
   - Introduction to Pastoral Ministry (3 credits) OR Theology of Lay and Ordained Ministry (3 credits)
   - Pastoral Liturgy I (3 credits)
   - Pastoral Liturgy II (3 credits)
   - Evangelization and Catechesis (3 credits)
   - Integration Seminar (3 credits)

4. Constrained scripture electives: (select 6 credits)
   - Old Testament: choose ONE of the following courses:
     - Reading the Old Testament (3 credits)
     - Pentateuch (3 credits)
     - Prophetic Tradition (3 credits)
New Testament: choose ONE of the following courses:

- Reading the New Testament (3 credits)
- Gospel of Mark (3 credits)
- Gospel of Matthew (3 credits)
- Gospel of Luke (3 credits)
- The Johannine Tradition (3 credits)
- Synoptic Gospels (3 credits)
- Pauline Letters (3 credits)

5. Constrained ministry electives: (select 6 credits)

- Youth Ministry (3 credits)
- Sacramental Catechesis (3 credits)
- Introduction to Pastoral Care (3 credits)
- Dynamics of Spiritual Direction (3 credits)
- Introduction to Ecclesial Law (3 credits)
- Homiletics (3 credits)
- Parish Administration (3 credits)
- Rural Social Issues (3 credits)
- Congregational Ministry (3 credits)
- Leadership in the Christian Community (3 credits)

6. Practicum in Pastoral Ministry: (6 credits in any combination of the following areas)

- Catechetics
- Rural Ministry
- Liturgy
- General Parish Ministry
- Social Ministry
- Homiletics
- Pastoral Care

7. General Electives (3 credits)

8. Participation in the formation program.

The Student Handbook outlines the requirements for the formation program and the practicum.
Master of Arts (Liturgical Music)
The Master of Arts (Liturgical Music) prepares students for pastoral leadership in the musical dimensions of worship. The program brings together foundational study of the liturgy, thorough study of music’s role in ritual, training in musical performance skills at a high level of competence, and development of pastoral leadership necessary for parish liturgical musicians. Two consecutive summers and one academic semester are required as part of the program of study.

Program Outcomes
1. Students will gain a basic knowledge of the liturgy in order to understand the role of music in worship.
   - Students will understand and be able to use theological and liturgical vocabulary and concepts in liturgical, theological and ministerial discussions.
   - Students will be able to engage in research, writing, and oral expression of liturgy-related topics.
2. Students will demonstrate musical excellence in a major and a secondary area through auditions, coursework, and juries.
3. Students will integrate liturgical awareness with musical excellence and pastoral sensitivity.

Degree Requirements
1. A total of 36 graduate credits.
   - A maximum of nine credits earned in web-based courses may be applied to the degree.
2. A grade point average (GPA) of 3.0 (B average) on a 4.0 scale.
3. Required courses in liturgy and theology:
   - Theology of Sacraments and Worship (3 credits)
   - Eucharistic Liturgy and Theology (3 credits)
   - Liturgical Year (3 credits)
   Three additional credits from the following:
   - Rites of Christian Initiation (3 credits)
   - Liturgy of the Hours (3 credits)
   - Rites of Christian Burial (1 credit)
   - Rites for the Sick (2 credits)
   - Rites of Christian Marriage (1 credit)
   - Rites of Reconciliation (2 credits)
4. General Electives:
   - Liturgy, theology, liturgical music (2-5 credits)
5. Required music courses in a liturgical context:
   - Psalmody and Hymnody (3 credits)
   - Seminar in Liturgical Music (3 credits)
6. Required credits in applied music:
   - Primary applied area (6 credits)
   - Secondary applied area (2 credits)
   - Service Playing or Service Leadership (0-1 credit)
   - Advanced Conducting (3 credits)
7. Requirements in applied liturgy and music:
   - Practicum (1-2 credits)
   - Final Project (1-2 credits)
8. Proficiency in music theory and music history.

The Student Handbook outlines the proficiency requirements needed to complete the degree.
Prayer for discernment

Holy Spirit, you revealed in the words of the letter to the Ephesians that God can do infinitely more than any of us can ask or imagine. Right now, I am trying to imagine what you have in mind for me as I ponder the direction of my life and the kinds of learning that I need to serve God’s people. I trust that you have bestowed on me the gifts that I need to discern that direction. Help me to hear the whisperings of your voice in my heart and guide me to the people and places that can help me discern the direction of my life. Amen.
III. SPECIAL PROGRAMS

Graduate Certificate Program
The Graduate Certificate Program is ideal for persons who wish to participate in a year of renewal or sabbatical or who find themselves in transition from one form of ministry to another. The certificate recognizes the completion of a cohesive program of graduate level study in consultation with a faculty adviser and is awarded after eighteen graduate credits of coursework with a minimum of nine credits in the focus area. A minimum grade point average of 2.50 (C+ average) is required.

Students in the Graduate Certificate Program apply as non-degree students in one of the following focus areas: Liturgical Studies, Systematic Theology, Church History, Scripture, Spirituality, or Monastic Studies. The planned program of study is approved by the student’s adviser and the Dean/Associate Dean and a copy of the program is placed in the student’s file. Upon approval of the Dean/Associate Dean, three graduate credits in theology may be transferred from another accredited institution or up to six credits may be transferred from member schools of the Minnesota Consortium of Theological Schools. Nine credits of distance learning (web-based classes) may be counted toward a graduate certificate. Although no record of the certificate is retained in the Registrar’s office at Saint John’s University, an official transcript of credits earned is available.

A student seeking admission to a degree program during or after completion of a certificate program must fulfill all admission requirements of the degree program. Previous credits earned in the certificate program are applicable to the degree program according to the requirements specified for the respective degree.

Students initially approved for a degree program who are unable to complete the degree requirements may apply for a Graduate Certificate. Approval is contingent upon the required grade point average and review of a cohesive program of study by the faculty advisor and the Dean/Associate Dean.

Study Abroad Programs
The School of Theology-Seminary offers two study abroad programs. Participants in the study abroad programs register for the course for either credit or audit.

Holy Land (JRSM 406)
Since 1974, Saint John’s has offered an integrated program in the Holy Land in which participants journey through the land of the Bible. While studying the sacred texts in the Holy Land, participants gain a profound understanding and experience of the message of Sacred Scripture. Through encounters with the culture, geography and people, participants come to appreciate the historic and contemporary diversity of Judaism, Islam and Christianity.

Early Christian World (THY 406)
Added in 2002, the Early Christian World program is centered in Rome as the geographical and theological base of Western Christianity. Participants walk in the footsteps of Saint Paul as they study Sacred Scripture and the development of early Christianity along with the early Christian art, architecture, and worship in Italy, Greece, and Turkey.
Sabbatical Programs
Saint John’s provides a reflective, stimulating environment for spiritual and theological renewal. Sabbaticals are designed to meet the personal and ministerial needs of the individual. Students may select from a substantial yet varied array of theological courses. They are invited to attend conferences, lectures, and other enrichment programs on campus. Sabbatical students may enroll in courses as auditors or to register for credit. Spiritual directors are available and directed retreats are arranged upon request. Special tuition rates are available. The brochure entitled *Sabbatical: A Special Time Apart* is available upon request from the Director of Admission.

Non-degree Study
Students may register for courses for personal or professional enrichment as non-degree students. A non-degree student may begin graduate study before applying for a degree program or may be on sabbatical. Students may register for courses for credit or as auditors. Credits earned by a non-degree student are applicable to a degree program according to the requirements outlined for the respective degrees if that student is later approved for a degree program.

Distance Learning Program
Web-based courses are designed primarily for nontraditional graduate students. Occasionally, students are required to come to campus for two intensive sessions, usually at the beginning and end of each course. Instruction between the two sessions is through computer technology and involves interaction on the web among students and with the instructor.

Lifelong Learning Program
The Lifelong Learning Program, guided by a vision of transformative leadership, provides a series of seminars and workshops on topics of collaborative ministry and spiritual leadership. Offerings are available both on and off campus.
IV. ADMISSION AND FINANCIAL AID

Admission Procedures

1. Applicants to graduate programs should send all required documents to the Director of Admission, School of Theology-Seminary, Box 7288, Saint John’s University, Collegeville, MN 56321. The application fee should accompany the application form.
2. The Admission Committee will review an application when all required documents have been received. The applicant will be notified of the Committee’s decision in writing.
3. Saint John’s has a rolling admission policy. Early application is encouraged to ensure enrollment in the program of choice and to maximize the opportunity for financial aid.

Admission Requirements

Degree Applicants

1. A completed application with a nonrefundable application fee of $25.
2. A bachelor’s degree from an accredited college or the equivalent.
   - Applicants for the Master of Arts (Liturgical Music): A bachelor's degree in music or the equivalent from an accredited institution.
3. Official transcripts of post-secondary coursework sent directly from the Registrar’s Office to the Director of Admission for the School of Theology-Seminary.
4. Three letters of recommendation from educational or professional contacts who can attest to the academic ability, leadership qualities, communication skills, and overall readiness of the applicant for graduate theological study. The letters should be on the recommender's letterhead and sent directly to the Director of Admission for the School of Theology-Seminary.
   - Lay applicants for the Master of Divinity: One of the three letters must come from an employer who can speak to the applicant's potential for ministry.
   - Applicants for the Master of Arts (Liturgical Music): Two of the three letters must come from music instructors.
   - Applicants from religious communities: One of the three letters must come from a major superior.
5. Results of the Miller Analogy Test (MAT) or the Graduate Record Exam (GRE) sent directly to the Director of Admission for the School of Theology-Seminary (Institutional Code: 6624; Department Code: 4902).
   - Applicants who already have a Master's degree or PhD: The MAT/GRE requirement is waived.
   - International students: Instead of the MAT or GRE, the results of the TOEFL (Test of English as a Foreign Language) or MELAB (Michigan English Language Assessment Battery) should be sent directly to the Director of Admission for the School of Theology-Seminary.
6. Typewritten narrative of 1250 to 1500 words:
   - Describe the life experiences that have had a significant impact on your personal growth and development with particular attention to the ways these experiences have revealed both your strengths and areas for improvement. Describe your view of the Church in the next decade and the role you might have in the ministry of the Church. Outline the desired goals you wish to achieve at Saint John’s and how Saint John’s can assist in the fulfillment of your personal, professional, and educational goals.
7. Résumé outlining personal, educational and professional backgrounds.
8. List of books and articles read in the previous three years.
9. Applicants for the Master of Arts (Liturgical Music): An audition and interview with the music faculty is required.
**Priesthood Candidates**
Admissions requirements for degree applicants, outlined above, also apply to priesthood candidates. In addition, the following documents are required:
1. One of the three recommendations must come from the bishop, vocation director, or religious superior.
2. An autobiography of 7-10 pages. (This autobiography replaces the narrative outlined in the general admission requirements).
3. Certificates of Baptism and Confirmation.
4. A statement from a physician indicating the results of a recent physical examination.
5. *Diocesan seminarians*: A psychological profile sent directly to the Rector of Saint John’s Seminary and an interview with a seminary staff member.

**Study Abroad Programs**
1. A completed application with a deposit of $200 ($100 refundable if the individual cancels).
2. A one-page essay describing the applicant’s physical and emotional status.
3. Two letters of recommendation from educational or professional contacts.
   - *Applicants from religious communities*: One of the two recommendations must come from a major superior with a statement of sponsorship.
   - *Clergy applicants*: One of the two recommendations must come from the bishop of the diocese.
4. *Applicants seeking credit*: Official transcripts of college and graduate level work sent directly to the Director of Admission for the School of Theology-Seminary.

**Graduate Certificate Program/Sabbatical Program**
1. A completed application form with a nonrefundable application fee of $15.
2. Two letters of recommendation from educational or professional contacts.
   - *Applicants from religious communities*: One of the two recommendations must come from a major superior with a statement of sponsorship.
   - *Clergy applicants*: One of the two recommendations must come from the bishop of the diocese.

**Non-degree Study**
Contact the Director of Admission for further information.

**Enrollment under ATS Clause**
Guidelines established by the Association of Theological Schools (ATS) provide a clause that permits a small percentage of the student body to be admitted to professional degree programs without having completed a bachelor’s degree.

Those who apply for admission to St. John’s under the ATS clause must:
1. Have earned at least 60 semester credits of college coursework;
2. Complete all of the standard admission requirements;
3. Be applying for one of the following professional degrees: the Master of Divinity, the Master of Arts (Pastoral Ministry), or the Master of Arts (Liturgical Music).
Financial Aid and Scholarships

Financial aid is available to students in the form of scholarships, student loans, and student employment. Scholarships ranging from 25% to 100% of the tuition are available to qualified applicants. The awards are renewable to students who continue to meet the criteria. Preference for financial assistance is generally given to full time, degree-seeking students; however, in nearly all circumstances, a financial aid package can be worked out to enable a student to study at Saint John’s.

Scholarships for Full-Time Students
1. Awards range from 50% to 100% of the tuition.
2. Available to full-time (at least 9 credits), degree-seeking students during the academic year.
3. Scholarships are offered on behalf of the School of Theology-Seminary at time of application.
4. Scholarship recipients must demonstrate satisfactory progress towards their approved degree program.

Scholarships for Part-Time Students
1. Awards range from 25% to 40% of the tuition.
2. Available to part-time (less than 9 credits), degree-seeking students during the academic year.
3. Scholarships are offered on behalf of the School of Theology-Seminary on a semester by semester basis.
4. Scholarship recipients must demonstrate satisfactory progress towards their approved degree program.

General Scholarships: Summer Session
1. 25% tuition scholarships are available to full time (at least 6 credits), degree-seeking students during the summer term.
2. Petition for summer scholarships must be directed to the Director of Admission in writing or by email before the start of the summer session.

Other Scholarships
1. Special scholarships are available to members of the Youth in Theology & Ministry (YTM) Cohort.
2. A donor-designated fund provides scholarships for monastic seminarians which reduces the cost of tuition by 60%.

Student Loans
Student loans are available to degree seeking students who are enrolled at least half-time. Students must file the "Free Application for Federal Student Aid" (FAFSA) to be considered for loans. The FAFSA can be filed online at http://www.fafsa.ed.gov. Please contact the Office of Financial Aid for questions regarding student loans. Phone: 320-363-3664.

Student Employment
Part-time jobs are available on campus. General work awards range from $1,800 to $2,100 per year for up to 10-12 hours of work per week. Wages for student employment are paid from federal work-study, institutional or State of Minnesota funds and may be used to pay for tuition, room and board costs or for personal expenses. Please contact the Student Employment office for questions involving student employment. Phone: 320-363-2186.
Graduate Student Housing

Graduate student housing is available on campus in Emmaus Hall and, for male monastic students, in Saint John’s Abbey.

Emmaus Hall has a variety of single rooms, suites with private bath, and one-bedroom apartments, as well as attractive common areas. Residences are furnished and rent includes local phone service with voicemail, TV and internet connection, and free-use laundry facilities.

Current rates are listed on the Rate Card, which is available from the School of Theology-Seminary Admission Office. A non-refundable $100 housing deposit ensures housing accommodations on campus.

Visiting monks should arrange housing through their abbot with the Saint John’s Abbey Guestmaster.
V. COURSE DESCRIPTIONS

The School of Theology·Seminary reserves the right to cancel any course for which there is insufficient registration and the right to withdraw any courses described in this catalog.

Interdisciplinary and General Areas

THY 402  Introduction to the Christian Tradition (3 credits)
An introductory survey of theology employing representative texts from major theological figures (e.g. Augustine, Luther) that address major theological questions (e.g. nature and grace, faith and works). Figures and issues selected from various historical periods. Offered fall and summer terms.

JRSM 406  Biblical History and Sites (3)
Survey of Israel’s history in the context of the geography and archaeology of the Holy Land. Field trips give thorough acquaintance with the land from Dan to Beersheba. Offered in the Holy Land.

THY 406  Early Christian World (3)
A study of the artistic, cultural, and social foundations of Christianity mentioned in the Pauline writings and the Book of Revelation as well as other early Christian and monastic sites. Exploration of how one historical age influences another and the importance that art and archaeology play in theology and religion. Offered in various locales in Italy, Greece, and Turkey.

THY 467  Consortium (0)
ONLY for students from Bethel, St. Thomas, Luther, or United Theological Seminary who are taking classes at Saint John's.

THY 468  Consortium (3)
ONLY for students from Saint John’s who are taking classes at Bethel, St. Thomas, Luther, or United Theological Seminary. For more information, see the Student Handbook.

THY 580  Thesis (6)

THY 599  Comprehensive Examination (0)

History and Historical Theology

HHTH 400  Patristics (3)
Survey of church history from the apostolic age to the Council of Chalcedon in 451, with special emphasis on the Apostolic Fathers, the Christianization of the Roman Empire, and the formation of Christian doctrine.

HHTH 403  Medieval Church History (3)
Survey of church history from the age of Benedict to the eve of the Reformation. Topics will include the Christianization of northern and western Europe, the development of monastic and mendicant religious orders, scholastic theology, medieval heresy, spirituality and mysticism, the Christian art and literature of the Middle Ages, and the role of the papacy in creating a united “Christendom.”
HHTH 408  Being Christian in America (3)
Historical and cultural survey of Christianity in America. This course will offer students a deeper understanding of the religious dynamics of American culture, allowing them both to recognize the seeds of the gospel in America and to offer prophetic critiques of American culture.

HHTH 412  Reformation, Modernity, and the Global Church (3)
Survey of church history from the age of Luther to the present. This course will introduce students to the historical dynamics that transformed the united “Christendom” of the Middle Ages into a diverse and truly global twenty-first century church.

HHTH 413  Monastic History I: Pre-Benedict (3)
The rise of monasticism within the early Church of East and West to the time of Benedict. Cross-listed with MONS 402.

HHTH 415  Monastic History II: Benedict to the Reformation (3)
The development of Western monastic life and reform movements from the early middle ages through the fifteenth century. Cross-listed with MONS 404.

HHTH 417  Monastic History III: Reformation to the Present (3)
The decline of Western monasticism in the sixteenth century through its revival in the nineteenth and twentieth centuries. Cross-listed with MONS 406.

HHTH 424  The History of Christian Spirituality I (3)
An exploration of the formative elements, experiences and writers of Christian spirituality in its first seven hundred years. Cross-listed with SPIR 424.

HHTH 425  History of Christian Spirituality II (3)
This section of the History of Spirituality treats of the Middle Ages, especially from the end of the seventh-century through the end of the fourteenth-century. Special attention will be given to notable figures, writings, events, institutions and movements that shaped the expression of Christian convictions and practice, up to the dawn of the “modern” period. Cross-listed with SPIR 425.

HHTH 426  The History of Judaism (3)
Significant persons and movements in the development of Judaism.

HHTH 428  History of Christian Spirituality III (3)
The development of Christian spirituality from the Protestant and Catholic Reformations to the present. Cross-listed with SPIR 426.

HHTH 468  Topics in Church History (1-3)

HHTH 469  Topics in the History of Doctrine (1-3)

HHTH 470  Independent Study (1-3)
Liturgical Studies

LTGY 400 History and Sources of the Liturgy (3)
Survey of Christian liturgical history with regard to both Eastern and Western rites, from antiquity to the present. Fundamental liturgical sources. Basic introduction to the methodology and auxiliary sciences of liturgy.

LTGY 404 Rites of Christian Initiation (3)
Historical development and theology in the East and West of the catechumenate and the rites of baptism, the Spirit-gift and first eucharist. Contemporary reforms in the churches, with special emphasis on the Rite of Christian Initiation of Adults.

LTGY 406 Eucharistic Liturgy and Theology (3)
The origins of the eucharistic liturgy and its historical development in both the East and West. Doctrinal perspectives. An evaluation of contemporary reformed rites, particularly the new Roman Missal. Current ecumenical dialogue and pastoral practice.

LTGY 411 Rites of Reconciliation (2)
The multiple modes of reconciliation in the Christian Church. Development of the process and rituals of reconciliation and of the sacrament of penance and their relation to the eucharist. Contemporary rites of reconciliation in the Roman Catholic and other churches.

LTGY 413 Rites for the Sick (2)
Christian theology of illness and the pastoral care of the sick with primary emphasis on the evolution of the sacrament of anointing and praying for the sick. Today’s rites for the sick in the Roman rite and in other traditions.

LTGY 415 Rites of Christian Burial (1)
Changing Christian customs in aid of the dying and the bereaved. The development of liturgies of burial chiefly in the West. Ritual patterns of burial in today’s churches and the modern funeral industry.

LTGY 417 Rites of Ordination (1)
The liturgical tradition of ordained ministry in the early Church and later Western Church. Ordination rites today in relation to non-ordained ministries whether recognized or emerging.

LTGY 419 Rites of Christian Marriage (1)
The appearance of Christian customs and rites within social patterns of betrothal and marriage. The Roman rite and shifting theology of marriage as sacrament. Tensions between rite, sacrament and the popular culture of weddings.

LTGY 421 Liturgical Year (3)
The dynamics of time, story and history in the liturgical shaping of time. Theology of Sunday, festivals and seasons reflected in the evolution of the liturgical year and in the liturgical books and calendars of the churches today. Liturgical time and the rhythms of modern life.

LTGY 423 Liturgy of the Hours (3)
The cathedral and monastic traditions of the Liturgy of the Hours historically and theologically considered. An analysis of their respective origins and evolution in the patristic
and medieval periods. Study of the reformed Roman Liturgy of the Hours and of daily prayer in other churches.

**LTGY 424  Theology of Sacraments and Worship (3)**
The roots of Christian worship in human myth, symbol, ritual and celebration. The historical development of sacramental life in the Church and theological reflection upon it. Contemporary approaches to a theology of sacrament especially in relation to Christology and ecclesiology. Cross-listed with DOCT 424.

**LTGY 467  Topics in Jewish Worship (1-3)**

**LTGY 468  Topics in Liturgical Studies (1-3)**

**LTGY 470  Independent Study (1-3)**

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**Liturgical Music**

**LMUS 407  Applied Organ (0-2)**
The development of technical skills and knowledge of performance practices at the graduate level. Ability to play a large variety of repertoire fluently and with understanding will be stressed. Major works of significant periods and schools of organ literature will be studied and performed. Secondary organ students will develop sufficient techniques and familiarity with the instrument to play knowledgeably and/or coach others in parish settings.

**LMUS 408  Applied Voice (0-2)**
The fundamentals of singing and vocal pedagogy: breathing, efficient use of voice, diction, etc. Differing musical styles and the need to interpret the music based on the performance practices of given periods in music history. Voice majors will study and perform significant bodies of solo repertoire. Majors and secondary voice students will emphasize technique and pedagogical skills appropriate to roles as choral directors, section leaders and coaches for cantors/song leaders in parishes.

**LMUS 410  Gregorian Chant I (1)**
Introduction to Gregorian chant: historical development, notation, rhythm, accompaniment, Latin pronunciation, use in the modern liturgy. Some knowledge of the basics of music theory is expected.

**LMUS 411  Gregorian Chant II (1)**
A practical seminar on singing Gregorian chant well. Advanced study of early notation (St. Gall and Metz schools) as found in the Graduale Triplex, for the purpose of semiological rhythmic nuance. Discussion of practical issues of chant performance in the liturgy, such as selection of chants, rehearsal techniques, vocal techniques, and other information.

**LMUS 421  Psalmody/Hymnody (3)**
Psalmody – text, music, poetic expression – as its forms have evolved from ancient Jewish tradition. An examination of the forms, origins, numbering, translations and sources as they pertain to musical use. A survey of historical development of mainline Christian hymnody, authors, composers, styles, liturgical use. Current hymnals, styles of text, music and appropriateness for liturgical use will be scrutinized.
LMUS 431  Advanced Choral Conducting (3)
Review of basic techniques. Application of advanced vocal and conducting techniques through studies of standard choral literature, representing various styles and forms. Special attention given to application of vocal techniques in the choral setting, gestures and their effects on singing. Curriculum will include score preparation, analysis of major choral works, and special rehearsal techniques.

LMUS 433  Service Playing (0-1)
The qualified church organist as leader and enabler of the assembly’s singing. The course will require high proficiency levels of corporate accompaniment (hymns, masses, psalm forms) as well as vocal and choral accompaniment. Students will also develop abilities at sight-reading, modulation, transposing and extemporization.

LMUS 435  Service Leadership for Cantor/Song Leader (0-1)
Historic role of cantor in Jewish and Christian liturgy. Applied techniques include: teaching of antiphonal music to the assembly, appropriate directing skills, the cantor’s ritual moments, cantorial music resources. The role of congregational song leader as distinguished from that of cantor and choir director. Developing good song leading style, i.e., teaching new music to a congregation, learning appropriate directing techniques for congregational leadership. Sharpening vocal and musical styles for both ministries will be emphasized.

LMUS 439  Practicum (1-2)
Direct involvement in actual liturgical music planning, rehearsing and implementing in a variety of liturgical forms. This is to be done in area churches and/or on-campus liturgies under supervision of the advisor and other faculty with the aim of developing skills and the ability to integrate practice with musical and liturgical knowledge.

LMUS 468  Topics in Liturgical Music (1-3)

LMUS 468-06A  Final Project (1-2)
The final project is developed in consultation with a student's faculty advisor. The project might be a lecture-recital or a research paper and public defense or a hymn festival.

LMUS 501  Seminar in Liturgical Music Techniques and Literature (3)
Interpretation of music and liturgical theology. History of liturgical music; official documents; issues, problems, and positions in liturgical music practice; worship aid evaluation; presentation of music/liturgy plans.

Monastic Studies
MONS 402  Monastic History I: Pre-Benedict (3)
The rise of monasticism within the early Church of East and West to the time of Benedict. Cross-listed with HHTH 413.

MONS 404  Monastic History II: Benedict to the Reformation (3)
The development of Western monastic life and reform movements from the early Middle Ages through the fifteenth century. Cross-listed with HHTH 415.

MONS 406  Monastic History III: Reformation to the Present (3)
The decline of Western monasticism in the sixteenth century through its revival in the nineteenth and twentieth centuries. Cross-listed with HHTH 417.
MONS 410  Rule of Benedict (3)
The Rule and its sources; exegesis of the text; issues of interpretation.

MONS 412  Monastic Structures (1)
The history of Benedictine monastic structures of governance, including individual
monasteries and congregations. The present laws governing monasteries. The rights and
obligations of monastics. Visions for the future.

MONS 421  Monastic Liturgy (3)
The origins of the Liturgy of the Hours and its development in the monastic tradition. The
liturgical codes of the Rules of the Master and Benedict. Contemporary forms of the
monastic office. Eucharistic and communion rites in monastic settings. Liturgies of
profession, reconciliation and burial.

MONS 423  Monastic Formation (3)
The formation of the Christian in the context of the faith-giving community. Conversatio,
stability and obedience. Conveying and supporting faith in the monastic context through
eagerness for the work of God, for obedience, and for humble service. Special emphasis on
lectio divina. Examination of the ways monasticism has traditionally realized community:
common prayer, common meals, common decision-making, and common support of work.

MONS 434  Monastic Spiritual Theology (3)
The Christian monastic tradition from the perspective of monastic classics. Cross-listed with
SPIR 434.

MONS 435  Christian Asceticism (3)
Christian asceticism is centered upon a discernment of motivations, influences, and goals
conducted within a relationship of spiritual accompaniment by an experienced guide. The
psychological and spiritual insights of many early Christian writers, especially monastic
ones, are a valuable but rarely used resource for spiritual directors, pastors, counselors, and
persons seeking spiritual guidance. This course will be a study of Classical, early Christian
and relevant later texts which bear on issues of spiritual growth and pastoral guidance.
Cross-listed with SPIR 435.

MONS 436  Bible and Prayer (3)
Early Christian and monastic attitudes toward the biblical text and the interplay between the
Bible and forms of prayer. Topics will include: methods of interpreting the Bible; ways of
encountering the Bible (reading, memorization, meditation), kinds of early monastic prayer
and their biblical basis. There will also be some attention to the subsequent history of those
traditions and a consideration of present-day implications. Cross-listed with SPIR 436.

MONS 437  Desert Ammas (3)
Fourth century Christianity gave birth to a spirituality which called women out of
conventional understandings of wife, courtesan and/or mother into lives of prayer, service
and the founding of communal households and monasteries. An exploration of writings by
and about such foremothers of the monastic movement as Macrina, Melania, Paula,
Eustochium, Marcella, Synclertica, Mary of Egypt and Egeria, their social and historical
realities, and their influence then and now.

MONS 468  Topics in Monastic Studies (1-3)

MONS 470  Independent Study (1-3)
Pastoral Theology and Ministry

PTHM 401  Evangelization and Catechesis (3)
Contemporary theology and the principles of evangelization and catechesis; understandings of human and faith development; and various models and methods of parish catechesis.

PTHM 402  Youth Ministry (3)
The vision and practice of youth ministry and assess the implications of youth culture and developmental theory on ministry with adolescents. A variety of youth ministry curricular models and methods will be explored.

PTHM 405  Introduction to Pastoral Ministry (3)
Fundamental concepts in the theology of ministry, including historical and contemporary theologies of ordained and lay ministry. Students will explore basic methods in the practice and study of ministry in relationship to the five areas of ministry—teaching, preaching, pastoral care, administration, and worship.

PTHM 408  Introduction to Pastoral Care (3)
Basic theological approaches to the “care of souls,” theories of pastoral care that incorporate the social sciences, and theologies of suffering, grief, loss, and death. The course will help students develop skills in interpersonal dynamics of listening, empathy, systems assessment, professional judgment, and prayer and liturgical response in relationship to pastoral care of persons and communities.

PTHM 411  Leadership in the Christian Community (3)
Contemporary theories of leadership and how they relate to effective styles of pastoral leadership in a variety of ministry contexts.

PTHM 412  Clinical Pastoral Education (4)
Clinical Pastoral Education at an accredited center. Theology of pastoral care that includes Christian understandings of sin, suffering, loss, and death as well as develop skills of pastoral care, appropriate sacramental ministry, and spiritual guidance for persons, families, and communities.

PTHM 413  Theology of Lay and Ordained Ministry (3)
A study of the biblical foundations, historical development, systematic theology, and canonical structures of lay and ordained ministry in the Church. Cross-listed with DOCT 413.

PTHM 415  Celibacy and Sexuality (3)
An examination of the understanding of sexuality and celibacy in the Christian tradition and in literature and art and of the spiritual dimensions of sexuality and celibacy through prayer and spiritual and personal development. Cross-listed with SPIR 415.

PTHM 417  Homiletics (3)
Development of speaking, reading, and preaching skills at the Eucharist and in other liturgical contexts. Emphasis will be placed on the form and function of preaching as a theological and liturgical act of communication within a Christian community.

PTHM 418  Dynamics of Spiritual Direction (3)
Development of skills in guiding others to recognize, identify, and articulate their relationship with God through the primary dimensions of a spiritual direction relationship: the life of faith, religious experience, spirituality, discernment, and prayer. Various models of spiritual direction and the purpose and dynamics of peer and individual supervision.
PTHM 419  Advanced Spiritual Direction (1-3)

PTHM 420  Introduction to Ecclesial Law (3)
Theology, history, and general principles of church law. Students will build capacity to effectively analyze and solve canonical cases.

PTHM 422  Matrimonial Jurisprudence (2-3)
Specialized training in modern tribunal and administrative determinations of civilly dissolved marriages. Examination of modern annulment grounds and possible in-service training with local diocese.

PTHM 425  Pastoral Liturgy I (3)
History, theology and pastoral use of the liturgical year and calendar. The Order of Mass and parish Sunday worship without a priest. The development and theology of Christian Initiation and the modern Rite of Christian Initiation of Adults and the Rite for the Baptism of infants and the Rite of Confirmation. Practica with videotaping for the development of ministerial skills, especially liturgical presidency.

PTHM 427  Pastoral Liturgy II (3)
History, theology and pastoral celebration of the rites of Christian Marriage, Reconciliation (communal and individual), Anointing of the Sick, and Christian funerals. The Liturgy of the Hours in parishes. Practica as in Pastoral Liturgy I.

PTHM 450  Parish Administration (3)
Parish governance structures, human resources, financial systems, facility management, office services, technology management, and conflict management. Contemporary theories of leadership as applied to church ministry.

PTHM 455  Congregational Ministry (3)
The history of the development of the Catholic parish in the U.S. and theologies of the local church and parish. Skill development in theological and social interpretation of congregations as well identifying and assessing resources for parish ministry.

PTHM 456  Rural Social Issues (3)
Major social issues affecting rural America, the social justice dimensions of these issues, and their implications for ministry in the Church. Cross-listed with MORL 456.

PTHM 457  Sacramental Catechesis (3)
Methods in catechesis for baptism, eucharist, reconciliation, marriage and the RCIA. Curriculum planning and assessment skills for sacramental catechesis programs in parish settings.

PTHM 458  Social Ministry (3)
The course examines how ministers and local parishes implement and support social outreach programs, which include direct service ministries such as homeless shelters, prison ministry, food pantries, as well as social justice initiatives that address systemic change in social, political, and economic areas like housing, poverty, employment, public education and health care. Students will understand how the Catholic social teaching traditions support and inform a broad range of ministries at the parish, diocesan, and national levels.
PTHM 459 Practicum in Pastoral Ministry (1-6)
Students work with an organization, project, or parish in the area of their ministerial interest. The supervised experience requires the students to integrate theological knowledge with ministerial practice and to develop professional skills by participating in theological reflection sessions.

PTHM 462 Internship (1-6)
A supervised ministry experience in an appropriate setting.

PTHM 465 Integration Seminar (3)
Culmination of the student’s preparation for ministry. Students will demonstrate the ability to analyze and construct a response to pastoral situations utilizing biblical, theological, historical, and social scientific resources. Students will develop goals for ongoing theological education and spiritual formation.

PTHM 468 Topics in Pastoral Theology (1-3)

PTHM 470 Independent Study (1-3)

**Scripture**

*Old Testament*

**SSOT 400 Reading the Old Testament (3)**
The Israelites forged their identity as a people and sustained their common bonds through interaction and communication with YHWH. This course will examine the testimony of the Old Testament to this relational dynamic between YHWH, the people, and their leaders through the exegesis of representative texts from the Pentateuch, the Prophets, and the Writings.

**SSOT 401 Biblical Hebrew (3)**
The elements of Biblical Hebrew: alphabet, number and construct, state of nouns, conjugation of verbs, syntax. Reading comprehension of selected biblical texts.

**SSOT 410 Pentateuch (3)**
Survey of the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy in the Hebrew Bible, introducing the student to their content, the traditions of interpretation and the methods employed in their exegesis.

**SSOT 412 Prophetic Tradition (3)**
Phenomenon of prophecy, introductory problems relating to the composition and literary genre of selected Old Testament prophetic books. Exegetical treatment of significant units.

**SSOT 414 Wisdom Tradition (3)**
Introduction to the wisdom material of the Old Testament (especially Proverbs, Job, Qoheleth, Sirach, and Wisdom) with special attention given to exegesis of representative and difficult passages.
SSOT 416  Psalms (3)
Literary genres, cultic use and theological content of the Psalms. Exegesis of selected Psalms. May be repeated when specific content varies.

SSOT 468  Topics in Old Testament Literature (1-3)

SSOT 469  Topics in Jewish Biblical Theology (3)

SSOT 470  Independent Study (1-3)

New Testament

SSNT 400  Reading the New Testament (3)
A general introduction to the history, literature and theology of the New Testament with special emphasis on reading strategies appropriate to both pastoral work and further academic study. Particular attention is paid to the Gospels and Pauline Letters.

SSNT 401  New Testament Greek (3)
The elements of New Testament Greek, with emphasis on reading comprehension with the aid of a dictionary. The study of grammar and its practical application in reading New Testament texts.

SSNT 404  Biblical Theology (3)
A study of the content and basic theologies of the Gospels and Letters with a sustained emphasis upon the Old Testament background for these New Testament writings.

SSNT 417  Gospel of Matthew (3)
An exegetical study of the first gospel, using the methods of form and redaction criticism to determine the controlling interests and perspectives of this literary version of the Jesus-tradition.

SSNT 418  Gospel of Mark (3)
A theological, historical and literary analysis of the second gospel. Special emphasis is placed on the narrative quality of Mark and its relationship to the early Christian community.

SSNT 419  Gospel of Luke (3)
A study of the major themes of the Lucan corpus through an historical critical examination of selected passages. Special attention will be given to Luke's soteriology.

SSNT 420  Synoptic Gospels (3)
Study of the history and theology of the synoptic tradition.

SSNT 422  Pauline Letters (3)
A theological, historical and literary analysis of the Pauline letters. Topics may include the conversion and mission of Paul, the historical situation of the Pauline communities, the literary and rhetorical quality of the letters and major theological themes.

SSNT 424  The Johannine Tradition (3)
Extensive investigation of the Gospel of John within its theological, social and historical context.
SSNT 468  Topics in New Testament Literature (1-3)

SSNT 470  Independent Study (1-3)

**Spiritual Theology**

**SPIR 415  Celibacy and Sexuality (3)**
An examination of the understanding of sexuality and celibacy in the Christian tradition and in literature and art and of the spiritual dimensions of sexuality and celibacy through prayer and spiritual and personal development. Cross-listed with PTHM 415.

**SPIR 424  History of Christian Spirituality I (3)**
An exploration of the formative elements, experiences and writers of Christian spirituality in its first 700 years. Cross-listed with HHTH 424.

**SPIR 425  History of Christian Spirituality II (3)**
This section of the History of Spirituality treats of the Middle Ages, especially from the end of the seventh-century through the end of the fourteenth-century. Special attention will be given to notable figures, writings, events, institutions and movements that shaped the expression of Christian convictions and practice, up to the dawn of the “modern” period. Cross-listed with HHTH 425.

**SPIR 426  History of Christian Spirituality III (3)**
The development of Christian spirituality from the Protestant and Catholic Reformations to the present. Cross-listed with HHTH 428.

**SPIR 430  Theology and Spirituality (3)**

**SPIR 431  Christian Prayer (3)**
A discussion of the place of prayer in Christian life, with special emphasis on the Our Father, using various classical commentaries as a case in point. Theological problems and considerations related to doctrine of prayer are studied, e.g. discernment in prayer, content of prayer, polarities in prayer (such as its apophatic and mystical, individual and communitarian, sacramental and liturgical aspects), and laws of the spiritual life emanating from teachings on prayer.

**SPIR 432  Spirituality and Mysticism (3)**
The mystical dimension of Christianity as exemplified in ancient and modern mystics.

**SPIR 434  Monastic Spiritual Theology (3)**
The Christian monastic tradition from the perspective of monastic classics. Cross-listed with MONS 434.

**SPIR 435  Christian Asceticism (3)**
Christian asceticism is centered upon a discernment of motivations, influences, and goals conducted within a relationship of spiritual accompaniment by an experienced guide. The
psychological and spiritual insights of many early Christian writers, especially monastic ones, are a valuable but rarely used resource for spiritual directors, pastors, counselors, and persons seeking spiritual guidance. This course will be a study of Classical, early Christian and relevant later texts which bear on issues of spiritual growth and pastoral guidance. Cross-listed with MONS 435.

SPIR 436 Bible and Prayer (3)
Early Christian and monastic attitudes toward the biblical text and the interplay between the Bible and forms of prayer. Methods of interpreting the Bible; ways of encountering the Bible (reading, memorization, meditation), kinds of early monastic prayer and their biblical basis. Some attention to the subsequent history of those traditions and a consideration of present-day implications. Cross-listed with MONS 436.

SPIR 467 Topics in Jewish Spirituality (3)

SPIR 468 Topics in Spirituality (1-3)

SPIR 470 Independent Study (1-3)

Systematics

Doctrinal Theology

DOCT 406 Christology (3)
Understandings of the person, presence and mission of Christ in scripture, in doctrine and dogma, and in contemporary theology.

DOCT 407 Trinity, Faith and Revelation (3)
An investigation of the historical development and the systematic import of the doctrine of the Trinity. Faith and revelation examined from the viewpoint of the Christian confession of God as Father, Son, and Holy Spirit.

DOCT 408 Ecclesiology (3)
Nature and structure of the Roman Catholic Church, apostolic origins, Church as communion and sacrament, magisterium and authority, local and universal Church, evangelization, ministry, and mission.

DOCT 411 Christian Anthropology (3)
An investigation of the Christian doctrine of the human person: creation and fall, sin and grace, justification and sanctification, eschatological fulfillment.

DOCT 413 Theology of Lay and Ordained Ministry (3)
A study of the biblical foundations, historical development, systematic theology, and canonical structures of lay and ordained ministry in the Church. Cross-listed with PTHM 413.

DOCT 414 Eschatology (3)
Eschatological dimensions of the Christian experience.
DOCT 419  Mariology (3)
Scriptural, Christological and ecclesiological bases of the Church’s view of Mary. The development of Marian devotions and their place in the history of spirituality and in contemporary spiritual life.

DOCT 424  Theology of Sacraments and Worship (3)
The roots of Christian worship in human myth, symbol, ritual and celebration. The historical development of sacramental life in the Church and theological reflection upon it. Contemporary approaches to a theology of sacrament especially in relation to Christology and ecclesiology. Cross-listed with LTGY 424.

DOCT 468  Topics in Doctrinal Theology (1-3)

DOCT 470  Independent Study (1-3)

Moral Theology
MORL 421  Fundamental Moral Theology (3)
Study of the foundations of the Christian moral life, including freedom and moral agency, moral norms and moral reasoning, the place of scripture, tradition, and authority in moral decisions.

MORL 422  Christian Social Ethics (3)
The implications of Christian faith and theological reflection for contemporary society. The social dimensions of biblical ethics and the social teachings of the Catholic Church.

MORL 428  Special Topics in Moral Theology (3)
Examination of the application of fundamental moral theology to particular issues of Christian morality: life/death, sexuality, biomedical issues, truth telling, Church/state issues.

MORL 456  Rural Social Issues (3)
An examination of major social issues affecting rural America, the social justice dimensions of these issues, and their implications for ministry in the Church. Cross-listed with PTHM 456.

MORL 468  Topics in Moral Theology (1-3)

MORL 470  Independent Study (1-3)
Languages

The following eight courses are designed to assist students in preparing for the language proficiency exam through an overview of the grammatical structure of the language and practice in reading short paragraphs. The courses are graded pass/fail. Credit is not applicable to a graduate degree, but it is included when determining a student’s registration status (e.g. full-time, part-time). Offerings are based on sufficient enrollment and availability of an instructor.

LANG 401  Reading Latin in the Humanities I (3)
LANG 402  Reading Latin in the Humanities II (3)
LANG 403  Reading French in the Humanities I (3)
LANG 404  Reading French in the Humanities II (3)
LANG 405  Reading German in the Humanities I (3)
LANG 406  Reading German in the Humanities II (3)
LANG 407  Reading Spanish in the Humanities I (3)
LANG 408  Reading Spanish in the Humanities II (3)

Biblical Hebrew (SSOT 401) and New Testament Greek (SSNT 401) courses are offered for credit and are applicable to a graduate degree. See the Scripture section of the course descriptions for summaries of those courses.
VI. RESOURCES

Alcuin Library/Clemens Library/BAC Music Library
http://www.csbsju.edu/libraries
Alcuin Library at Saint John’s University and Clemens Library at the College of Saint Benedict together hold more than 607,000 volumes (approximately 40% of which are theological; 15,000 periodicals (most of which are available electronically); close to 118,000 microforms, and an impressive array of electronic databases and other research aids. The Benedicta Arts Center Music Library at the College of Saint Benedict holds a variety of musical resources, including scores, books, sound recordings, and materials for music educators.

The Libraries are truly outstanding resources for theological study and research. Trained reference librarians are available to explain the use of the many available bibliographical resources, including access to the theological holdings in the Twin Cities and at other libraries around the nation.

Arca Artium
http://www.hmml.org/arca/arca.htm
The Arca Artium began as the working collection of Br. Frank Kacmarcik, OblSB, a well-known teacher, liturgical designer, graphic artist, typographer, and calligrapher. Its extensive collection contains more than 4,000 items, including rare books, fine art prints, art objects, and musical recordings. The Arca Artium also holds more than 30,000 reference volumes, many of which focus on liturgical arts, architecture, and the art of the book.

Collegeville Institute for Ecumenical and Cultural Research
http://www.collegevilleinstitute.org
Founded by the monks of Saint John’s in 1967, the Collegeville Institute for Ecumenical and Cultural Research is an autonomous residential center to which men and women from many religious traditions come to study, research, write, and live together for several weeks, a semester, or several semesters. In the summer, it also offers reading and writing workshops through the Ecclesial Literature Project, a program designed to promote the growth of theological literacy. The Institute is committed to encouraging dialogue rooted in lived faith experience and meaningful articulation of the relationship between faith and contemporary social issues.

Episcopal House of Prayer
http://www.ehouseofprayer.org
The Episcopal House of Prayer is built on five acres of land leased to the Episcopal Diocese of Minnesota by the monks of Saint John’s Abbey. With an oratory, a prayer room, guest rooms, a dining room, and a small library, the House of Prayer hosts retreats for both groups and individuals. It also sponsors a variety of programs and seminars dealing with different forms of contemplative prayer.

Godfrey Diekmann Center for Early Christian and Liturgical Studies
The Godfrey Diekmann Center for Early Christian and Liturgical Studies was established in 1997 to promote the study and teaching of theology, liturgy, and spirituality of the first seven centuries. The Center promotes a model of theological learning that engages both the mind and the heart of the Christian and expands the contemporary understandings of the patristic vision of the Christian life through research, presentations, and public lectures. It also fosters dialogue with partners ranging from local parishes and religious communities to international gatherings of religious leaders and schools of various faith traditions.
Hill Museum and Manuscript Library
http://www.hmml.org
The Hill Museum and Manuscript Library (HMML) houses the world’s largest collection of digitized and microfilmed medieval manuscripts. HMML has the dual purpose of preserving handwritten manuscript treasures and making them available to scholars. Since the library was established as a sponsored program of the University in 1964, it has systematically microfilmed, photographed, and digitized complete collections of manuscripts in libraries and archives throughout Europe and Africa. The manuscripts were largely written by hand. Through the production of catalogues that include an online manuscript catalogue, HMML has become a national resource for the study of the historical periods represented by the manuscripts. This “collection of collections” at Saint John’s contains more than 25,000,000 pages of documentation.

HMML is also the on-campus home of the Saint John’s Bible (see next page).

Jay Phillips Center for Jewish-Christian Learning
http://www.stthomas.edu/jpc
The Jay Phillips Center for Jewish-Christian Learning is a partnership that joins the Center for Jewish-Christian Learning at the University of Saint Thomas and the Jay Phillips Chair in Jewish studies at Saint John’s. Named for the late Minneapolis philanthropist Jay Phillips, the Center’s name honors the 1969 of the first academic chair in Jewish studies at an American Christian college. In addition to the regular course offerings that explore the religious and cultural history of Judaism, the Center sponsors lectures, workshops, publishing, and other outreach activities.

The Liturgical Press
http://www.litpress.org
Since its founding in 1926, The Liturgical Press has been a leader in publishing pastoral resources in the areas of scripture, liturgy, sacraments and family life. In addition to a variety of scholarly titles and pastoral resources, it publishes nationally and internationally known periodicals such as Worship and The Bible Today. The Liturgical Press also holds the rights to the religious titles of Michael Glazier, Inc., and Pueblo Books, publishers of academic titles in scripture, theology, and liturgy. Through its work, the Press lives out its mission “to nourish, support, and inspire the pilgrim People of God in their quest for the freeing message of God’s love.”

Minnesota Consortium of Theological Schools
http://www.mncts.net
Saint John’s School of Theology-Seminary is a member of the Minnesota Consortium of Theological Schools, which also includes Bethel Theological Seminary (Baptist), Luther Seminary (Lutheran), The Saint Paul Seminary School of Divinity of the University of Saint Thomas (Roman Catholic), and United Theological Seminary of the Twin Cities (United Church of Christ).

The Consortium exists to make the resources of the participating faculties and their institutions more readily available to students of each school and to advance ecumenical understanding. Together, the five theological libraries hold 500,000 volumes representing 250,000 unique titles. These holdings constitute the most significant resource in religious studies in the area between Chicago and the Pacific Coast.
Minnesota Public Radio
http://minnesota.publicradio.org
Minnesota Public Radio, founded at Saint John’s in 1967 with KSJR (90.1 FM), has grown to be the largest and most successful public radio system in the United States. During the early years of KSJR, Garrison Keillor started to develop the characters of what eventually became A Prairie Home Companion. Today’s 37-station network serves all of Minnesota and parts of five adjacent states with classical music as well as news and information programming. It has been described by the president of the Corporation for Public Broadcasting as “the model for public radio...clearly the nation’s best.” Currently, two MPR stations are based in Collegeville: KNSR 88.9 FM (news) and KSJR 90.1 FM (classical music).

National Catholic Youth Choir
http://www.catholicyouthchoir.org/
Founded in 2000 by Fr. Anthony Ruff, OSB, the National Catholic Youth Choir (NCYC) is an annual summertime gathering of talented high school musicians from across the country. During their several weeks on campus, students sing liturgical music ranging from medieval chant to twentieth-century compositions, take classes in religion and music, and participate in communal worship and recreation. Through their programs and concert tours, the NCYC seeks to spread the Catholic faith through the performance of great music.

Pottery Studio
http://www.csbsju.edu/pottery/
Since its founding in 1980, the Saint John’s Pottery Studio has been directed by Richard Bresnahan. The Pottery Studio seeks to educate students and artists in the philosophy and practices of sustainable resource development, to involve them in a totally indigenous artistic environment in an academic setting, and to assist local communities with the sustainable development of indigenous resources. It offers an apprenticeship program for undergraduate and post-graduate art students, a visiting artist program for emerging artists, and research and consulting services for local communities. All of the primary materials used in the studio -- clay, glazes and fuel -- come from local sources, and created works of art are fired on campus in the largest wood-burning kiln in the United States.

Saint John’s Bible
http://www.saintjohnsbible.org/
The Saint John’s Bible is the first completely handwritten, illuminated Bible to be commissioned since the invention of the printing press. Under the leadership of artistic director Donald Jackson, scribes are incorporating traditional materials (vellum, quills, natural inks and pigments) with modern techniques (computer layouts, contemporary scripts) to produce this monumental, seven-volume masterpiece. In doing so, they are seeking to illuminate the Word of God in a way that captures the spiritual imagination of believers around the world. The on-campus home of the Saint John’s Bible is the Hill Museum and Manuscript Library (see previous page).

Saint John’s University and the College of Saint Benedict
http://www.csbsju.edu
Saint John’s University encompasses both the School of Theology-Seminary and an undergraduate liberal arts school for men. The College of Saint Benedict is an academic community for undergraduate women, located four miles from Saint John’s University in Saint Joseph, Minnesota. Together, the campuses of CSB/SJU offer a variety of resources to graduate students at the School of Theology-Seminary. These resources include a health center, dining facilities, a post office, workout facilities, a pool, bookstores, art museums, recreational trails, several lakes, and a wide array of cultural activities and sporting events.
Virgil Michel Ecumenical Chair in Rural Social Ministries
The Virgil Michel Ecumenical Chair in Rural Social Ministries was established at Saint John’s in 1981 to promote the understanding of and ministerial response to the important social issues facing rural America. The Chair is designed to foster theological reflection and pastoral action on the part of students and organizations. Its purview extends from the immediate crises faced by family farmers and rural communities to the long-term environmental problems on a global scale. The Chair is the basis of a program of special significance for students who feel a particular calling to prepare for rural ministry.

Youth in Theology & Ministry (YTM)
http://www.ytm-sju.org
Youth in Theology & Ministry is a program designed to cultivate the practices of theological reflection, service, and prayer among two groups: high school students and their youth ministers, religious education coordinators, or Catholic school teachers. During their year-long program, students take a course from a School of Theology-Seminary professor, learn about different forms of prayer, and develop their own service projects with the assistance of their adult mentors. The adults also participate in a special four-year Master of Arts (Pastoral Ministry) degree program. As members of a learning cohort, they periodically come to campus for intensive courses. YTM invites students and adults to acquire a more profound understanding of their faith, to live that faith actively, and to consider their own vocations in Christian ministry.
VII. FACULTY

**Charles Bobertz**, Professor of Theology, 1993--; BA, St. John's University, 1980; MTS, Harvard Divinity School, 1983; MA, MPhil, PhD, Yale University, 1988.

**Allan R. Bouley, OSB**, Professor of Theology, 1969--; Associate Dean for Academic Affairs, School of Theology, 1982-1984; BA, Saint John's University, 1959; STL, Pontifical International Institute of Saint Anselm, Rome, 1966; STD, 1973.

**Kathleen A. Cahalan**, Associate Professor of Theology, 2000--; BA Mundelein College, 1983; MA, University of Chicago Divinity School, 1985; PhD, University of Chicago Divinity School, 1998.

**William J. Cahoy**, Dean, School of Theology, 1999--; Associate Professor of Theology, 1990--; Chair of Department of Theology, 1994-1999; BA, Saint John's University, 1973; MAR, Yale Divinity School, 1976; MPhil, PhD, Yale University, 1989.

**Martin F. Connell**, Associate Professor of Theology, 1998--; BA, Saint Charles Seminary, 1983; MA, Villanova University, 1988; MA, University of Notre Dame, 1990; PhD, 1995.

**Kathryn Lilla Cox**, Assistant Professor of Moral Theology, 2007--; BS, University of Detroit, 1989; MA, Fordham University, 1999; MPhil, Fordham University, 2000; PhD, Fordham University, 2007.

**Miguel Diaz**, Associate Professor of Theology, 2004--; BA, St. Thomas University, 1988; MA, University of Notre Dame, 1992; PhD, 2000.
Bernard Evans, Virgil Michel Ecumenical Chair in Rural Social Ministries, Associate Professor of Theology, 1981-; BA, Saint John's University, 1965; MA, 1971; PhD, The Catholic University of America, 1986.

Carolyn Finley, Professor of Music, 1988-; BM, North Texas State University, 1977; MMus, 1981; DMA, University of Minnesota, 1989.

Daniel Rush Finn, Clemens Professor of Economics and the Liberal Arts, 1989-; Dean, School of Theology, 1984-89; Professor of Economics and Theology, 1977-; BS, Saint John Fisher College, 1968; MA, University of Chicago, 1975; PhD, 1977.

Mary Forman, OSB, Associate Professor of Theology, 2000-; Associate Dean, 2005-2007; BS, Idaho State University, 1970; MA, Saint John’s University, 1982; MA, Centre for Medieval Studies, University of Toronto, 1988; PhD, 1995.


Patricia Kent, Lecturer in Music, 1982-; BA, College of Saint Benedict, 1973; MA, Queen's College-City University of New York, 1976.

Daniel McKanan, Associate Professor of Theology, 1998-; Chair, Department of Theology, 2006-; AB, Harvard College, 1989; MDiv, Vanderbilt University, 1993; PhD, University of Chicago, 1998.

Irene Nowell, OSB, Adjunct Professor of Theology, 1983-; Professor, Benedictine College, Atchison, KS; BA, Mt. St. Scholastica College, Kansas; 1961; MA, The Catholic University of America, 1964; MA, St. John’s University, 1979; PhD, The Catholic University of America, 1983.


Helen Rolfson, OSF, Associate Professor of Theology, 1981-; BA, College of Saint Teresa, 1962; MA, University of Notre Dame, 1967; Dr ès Sc Rel, Université de Strasbourg, 1972.

Anthony Ruff, OSB, Associate Professor of Theology, 1998-; BA, Saint John’s University, 1986; MDiv, 1993; STM, Yale Divinity School, 1994; ThD, University of Graz, Austria, 1998.


William Skudlarek, OSB, Director of Priestly Formation, Saint John’s Seminary, 2002-2007; Associate Professor of Theology, 1964-85, 1990-; Dean, School of Theology, 1980-84; BA, Saint John’s University, 1960; STL, Gregorian University, 1968; PhD, Princeton Theological Seminary, 1976.

Axel Theimer, Professor of Music, 1969-; Academy for Music and Performing Arts, Vienna; BA, Saint John’s University, 1971; MFA, University of Minnesota, 1974; DMA, 1984.

Visiting Faculty


Patricia Hughes Baumer, Summer Sessions, 2002-; BA, Ursuline College, 1969; MDiv, Jesuit School of Theology in Chicago, 1977.

John Burkhard, OFM Conv, Summer Sessions, 1992-; BA, St. Hyacinth College and Seminary, 1963; STL, Collegium Canisianum, 1967; Dr ès Sc Rel, Université des Sciences Humaines, 1972.


Maxwell Johnson, Summer Sessions, 2000-; BA, Augustana College, 1974; MDiv, Wartburg Theological Seminary, 1978; MA, Saint John’s University, 1982; MA, University of Notre Dame, 1989; PhD, 1992.

Christian McConnell, Summer Sessions, 2003-; BA, Carleton University, 1990; BTh, St. Paul University, 1994; MA, St. John’s University, 1996; PhD, University of Notre Dame, 2003.

Gary Reierson, 2007-; BA, University of Minnesota, 1977; MDiv, United Theological Seminary, 1978; DMin, United Theological Seminary, 1986.


Gerald Roth, 2001-; BS, Iowa State University, 1971; MBA, University of St. Thomas, 1995.

Don E. Saliers, Summer Sessions, 1987-; BA, Ohio Wesleyan University, 1959; BD, Yale Divinity School; PhD, Yale University, 1966.
VIII. GOVERNANCE, ADMINISTRATION, STAFF

Accreditation
Association of Theological Schools in the United States and Canada
10 Summit Park Drive, Pittsburgh, PA 15275-1103; Phone: 410-788-6505
The Higher Learning Commission: a commission of the North Central Association

Associations
Midwest Association of Theological Schools
Minnesota Consortium of Theological Schools
National Federation of Spiritual Directors
Catholic Association of Theological Field Education
National Catholic Educational Association
Association of Graduate Programs in Ministry
National Association for Lay Ministry
In Trust Patron School

Board of Overseers
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