Inspiring God’s people to seek truth and wisdom.
The Bible speaks of God from the beginning to the end. This applies to the Hebrew canon as well as the Christian Bible. God, however, is not a “topic” of the Bible. He is the ground that enables the Bible to be written. Furthermore, the Bible does not speak of God “per se”, but of what God says, how God acts and how God is experienced. The concern of the biblical traditions is always with God in his relationship to the world and to humanity and quite especially to Israel. How to grasp the fragility and the resilience of these relations? No one can know what God is really like. People can experience God in different ways, and they bring these experiences to expression. God’s action is experienced by people in a wide range of ways. The texts of the OT speak of this. They bring these experiences to expression in their variety and also in their contradictoriness. So, talking of God in the biblical texts is anything but uniform. The OT could in fact be regarded as an invitation to reimagine our life and our faith as an on-going dialogue in which all parties are variously summoned to risk and change.
Three Week Courses
June 11-29, 2018
M-T-TH-F
*Wednesday is a study/reading rest day

Laszlo Simon, OSB
3 CREDITS • SSNT 468 / SSOT 468
8:00-11:15AM

‘Wisdom Literature’ is a term applied to the OT books of Job, Proverbs, and Ecclesiastes, and sometimes to the Song of Songs. In the Catholic tradition, it also includes the books of Sirach and the Wisdom of Solomon. The practice of referring to this heterogeneous collection as ‘wisdom writings’ calls for an explanation. Very few of these compositions can be called sapiential in the sense of imparting instruction or addressing themselves to broad issues of a philosophical or theological nature. What is the elusive quality called ‘wisdom’? What, following these biblical texts, does it mean to be wise?

Integrating Spiritual Direction
Eileen Flanagan
3 CREDITS • PTHM 428
8:00-11:15AM
Capstone course for the Certificate in Spiritual Direction. Emphasis will be on integrating a theological understanding of spiritual direction with the experiences of practicum. This course will go more deeply into topics already introduced in the pre-practicum course, in addition to covering more advanced issues in spiritual direction. An exploration of Benedictine stability will support the on-going development of contemplative presence.

Prerequisites:
Completion of the “Practicum for Spiritual Direction” and recommendation from Director of Certification in Spiritual Direction

Dynamics of Spiritual Direction
Becky Van Ness
3 CREDITS • PTHM 418
8:00-11:15AM
The study of spiritual direction allows students to develop skills in guiding others to identify and articulate their relationship with God through the life of faith, religious experience, discernment, and prayer. Students learn various models of spiritual direction and the purpose and dynamics of peer and individual supervision.

Prerequisites:
SPR 437 The Practice of Discernment in Prayer

Nature and Grace Controversies
Kristin Colberg and Shawn Colberg
3 CREDITS • PTHM 418
8:00-11:15AM
The dynamic which exists between created nature and divine action has been expressed in diverse ways throughout the history of Christian thought, often as a central point of controversy and potential division in the Christian community. This course will work through Patristic, medieval, Reformation, modern, and post-modern sources to explore the variety of ways in which Christian thinkers have expressed the relationship between “nature” and “grace,” focusing on the way that specific constructions of the dynamic impact views of salvation, sacraments, the nature of the church, and the shape of Christian discipleship.

Short Courses Continued

Passions and Prayer: Early Monastic Insights into Human Psychology and Spiritual Practices
Columbia Stewart, OSB
1 CREDIT • MONS 468
June 25-29, 2018 | Class meeting time TBA

Modern Christians are astonished to find a wealth of psychological insight and spiritual wisdom in the writings of early Christian desert monks. This course will illuminate their teaching on the eight “thoughts” or “passions.” The original system, diagnostic and non-judgmental, was a synthesis of ancient philosophy and the practical experience of those famous as “readers of hearts.” Their attention to the passions was designed to cultivate insight for sacred reading and freedom for prayer. We will follow this same trajectory, exploring the link between passions and prayer, and the way that monastic prayer has always grown from a close reading of Scripture.

2018 Summer
On-Campus Courses
The classes listed below will be structured as hybrid classes, with starting components online, a one-week intensive session on the Saint John’s campus, and final work again online. Plan to come to Collegeville for an amazing week of learning, community events, prayer, and the beautiful Minnesota summer experience!

Liturgical and Justice
Benjamin Dohmen

3 CREDITS + STM2 408
WEEK 3 | June 25-29, 2018

This course assesses the coexistence of practices of liturgy and justice. The course will draw both from classical sources (such as Augustine, John Chrysostom, and Cyril of Jerusalem) and from contemporary sources. The course aims to prepare students to articulate and critique theories that connect (or disconnect) liturgy and justice, as well as to connect liturgy and justice in a parish setting.

History of Christianity I
Kevin Mongrain

3 CREDITS + HCHR 402
WEEK 2 | June 11-15, 2018

This course will examine the development of the Christian tradition, including the exposition of seminal doctrines within the Christian church, from its origins to the eleventh century. The course will explore the main trends in the development of the institution and primary figures within the church, including the early philosophers, social, and political currents of the first millennium, paying attention to the ways in which the lived experience of Christian people informs and shapes its thinking.

The New Evangelization in a Secular Age
Jeffrey Kaster

3 CREDITS + PTHM 401
WEEK 3 | June 18-22, 2018

The church is calling for a “new evangelization” as many baptized Christians have lost a living sense of the faith. This course examines contemporary theologies and principles of the evangelization and catechesis; the current ideological context; theories of human and faith development; and effective strategies for evangelization and catechesis. Particular attention will be given to advancing skills in the “new evangelization.”

2018 Summer Field Education & Liturgical Music

Clinical Pastoral Education
Barbara Sutton

3 CREDITS + PTHM 412 01A
Students participate in a basic unit of an accredited Clinical Pastoral Education program.

Liturgical Music

Applied Piano
Barbara Sutton

1 CREDIT • LMTS 406 01A
TIME: Scheduled with instructor
Students will develop technical skills and knowledge of performance practices at the graduate level, including the ability to play a large variety of repertoires fluently and with understanding. Secondary organ students will develop sufficient technique and familiarity with the instrument to play knowledgeably.

Applied Organ
Kim Kasling

1 CREDIT • LMTS 407 01A
TIME: Scheduled with instructor
Students will develop technical skills and knowledge of performance practices at the graduate level, including the ability to play a large variety of repertoires fluently and with understanding. Major students will study and perform significant bodies of repertoire in various contexts. Students should normally have a bachelor’s degree in music or equivalent training and have significant experience in music composition. Prerequisite: permission of the instructor and the liturgical music program director.

Applied Composition
Brian Campbell

1 CREDIT • LMTS 409 01A
TIME: Scheduled with instructor
Individualized study in advanced composition of sacred music and music appropriate for liturgical performance. Work in various forms and styles is possible, depending on the needs and interests of individual students. Students should normally have a bachelor’s degree in music or equivalent training and have significant experience in music composition. Prerequisite: permission of the instructor and the liturgical music program director.

Practicum/Theological Reflection
Barbara Sutton

5 CREDITS + PTHM 402 01A
Students in this course will work with an organization, project, or parish in the area of their ministerial interest. Students will reflect on articulating the Christian faith and in fostering the development of faith with others. Students will reflect on their experience of Christian people informing and shaping its thinking.

FOCUS AREAS

• O1A General Parish
• O2A Religious Education
• O3A Social Ministry
• O4A Liturgy
• O5A Pastoral Care
• O6A Campus Ministry and Young Adult Ministry
• O7A Ministry on the Margins

03A Social Ministry
02A Religious Education
01A General Parish
04A Liturgy
06A Pastoral Care
05A Campus Ministry and Young Adult Ministry
07A Ministry on the Margins

09A Ministry on the Margins
07A Campus Ministry and Young Adult Ministry
06A Pastoral Care
05A Pastoral Care
04A Liturgy
03A Social Ministry
02A Religious Education
01A General Parish

Applied Voice
Carolyn Frey/ Patricia Kent

1 CREDIT • LMTS 408 01A
TIME: Scheduled with instructor
This course covers the fundamentals of singing and vocal pedagogy (breathing, efficient use of voice, diction, etc.) and addresses differing music settings and harmonies. This course aims to interpret the music based on the performance practices of given periods in music history. Voice majors will study and perform significant bodies of repertoire in various contexts. Students should normally have a bachelor’s degree in music or equivalent training and have significant experience in music composition. Prerequisite: permission of the instructor and the liturgical music program director.

Applied Voice

Majors and secondary voice students will develop sufficient technique and familiarity with the instrument to play knowledgeably.
Who We Are

Saint John’s School of Theology and Seminary—grounded in the practical wisdom of the Benedictine tradition and in light of its Catholic mission—educates and forms students in a contemplative environment for life, ministry, and service by integrating rigorous academics, Benedictine practices, and a dynamic spiritual community in Collegeville, Minnesota.

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. The seminary formation program was brought together with the academic program to form what is now known as the School of Theology and Seminary.

What We Do

Master of Theological Studies (48 credits)
Master of Divinity - Lay Ministry (78 credits)
Master of Divinity - Priesthood Studies (109 credits)
Master of Arts in Ministry (36 credits)
Master of Arts in Liturgical Music (42 credits)
Master of Theology (24 credits)
Certificate of Spiritual Direction (22 credits)