

2024/2025 ACADEMIC YEAR

BULLETIN

JESUIT SCHOOL OF THEOLOGY OF SANTA CLARA UNIVERSITY



Chapter 1: Mission and Vision

Our Identity: Who We Are

The Jesuit School of Theology of Santa Clara University is an international center of scholarly and ministerial formation, with a faculty and student body consisting of lay men and women, Jesuits, clergy, and members of other religious orders. We are rooted in the Catholic and Ignatian tradition and engage in ecumenical, interfaith, and intercultural dialogue through the Graduate Theological Union.

Our Mission: What We Do

The Jesuit School of Theology educates scholars and ministers to serve the Church and society by enlivening faith, promoting reconciliation, laboring for justice, and participating in God's mercy. We bring theology into dialogue with communities, with their particular histories and cultures, serving people and learning from them in a spirit of solidarity.

Our Vision: Where We Want to Go

The Jesuit School of Theology will offer an integrative, interdisciplinary theological education, blending intellectual and spiritual formation, to empower students and faculty to respond concretely to the hopes and needs of God's people.

Chapter 2: General Information

Chapter 2.1: Governance

The Jesuit School of Theology of Santa Clara University (JST-SCU) is both an Ecclesiastical Faculty of Theology under Statutes approved by the Holy See, and a California non-profit religious corporation. Its governance in both civil and canon law is set forth in its Bylaws and Statutes which conform to the requirements of academic institutions in the United States and ecclesiastical institutions of theological education. As a school of Santa Clara University, JST has its own faculty and administration under the supervision of the University's President and Board of Trustees. As an ecclesiastical faculty with its own Board of Directors, JST reports to the Congregation of Catholic Education through the Superior General of the Society of Jesus (Chancellor), the president of the U.S. Jesuit Conference (Vice-Chancellor), the University President, the Ecclesiastical Dean of the faculty, and the Academic Council.

Chapter 2.2: Accreditation and Membership

The Jesuit School of Theology of Santa Clara University has civil accreditation from the Western Association of Schools and Colleges (WASC), professional accreditation from the Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS) and direct ecclesiastical accreditation from the Vatican Congregation of Catholic Education. The School is a member of the National Catholic Education Association (Seminary Division), the Association of Jesuit Colleges and Universities, and the Midwest Association of Theological Schools.

The Commission contact information is:

Western Association of Schools and Colleges (WASC)

985 Atlantic Avenue, Suite 100

Alameda, CA 94501

Phone: 510/748-9001

Fax: 510/748-9797

Website: www.wascsenior.org

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada

10 Summit Park Drive

Pittsburgh, PA 15275

Telephone: 412-788-6505

Fax: 412-788-6510

Website: www.ats.edu

Vatican Congregation of Catholic Education

Piazza Pio XII, 3

00193 Rome

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Chapter 2.3: Location

The Jesuit School of Theology

1735 LeRoy Avenue

Berkeley,CA 94709

One of the graduate schools of Santa Clara University, the Jesuit School of Theology (JST) is located in sunny Berkeley, California, with proximity to the University of California, Berkeley campus, courses and resources. One of the twenty schools and centers that comprise the interreligious and ecumenical Graduate Theological Union (GTU), JST is part of a unique "Holy Hill" experience. The school is situated in a residential neighborhood two blocks north of the University of California at Berkeley. The offices of the Graduate Theological Union and the Flora Lamson Hewlett Common Library are located two blocks west of the Jesuit School.

Chapter 2.4: History

The Jesuit School was established in 1934 as Alma College. Located in Los Gatos, California, it was founded to serve the needs of two Jesuit provinces, California and Oregon.

In February 1969, the school relocated to Berkeley to become one of the member schools of the Graduate Theological Union, placing it in close proximity to the University of California. The Board of Trustees voted to change the name of Alma College to the Jesuit School of Theology at Berkeley (JSTB) in June of 1969. In 2009, JSTB became integrated as a graduate school of Santa Clara University. Under this arrangement, JST remains in Berkeley and is known as the Jesuit School of Theology of Santa Clara University (JST-SCU, or JST).

Chapter 2.5: International Center for Theology and Ministry

The Jesuit School of Theology, responding to the spirit of the Thirty-Fourth and Thirty-Fifth General Congregations of the Society of Jesus, and aware of its own unique geographic and demographic location, is an international center for the culturally contextualized study of theology and ministry. It does this by admitting students from all over the world (more than half of our students are international), and by claiming culture as the lens through which it pursues the study of all areas of theology and ministry.

The Jesuit School of Theology's diverse student body, allows it to experience with particular clarity the diversity of cultures and religions in the global church. Through the Global Theology Initiative (GTI) networks are being developed with Jesuit theology centers in Africa, India, Canada, and the Philippines to facilitate mutual learning through an exchange of perspectives, scholars, students, and programs. The Jesuit School is sensitive to the cultural context of theology and ministry in the local church as well. The rich cultural diversity of the Diocese of Oakland, in which the school is located, is a microcosm of the urban realities that challenge ministry in the U.S. church for the future. Our Latino/a Theology and Ministry Leadership Network Initiative commits us to serving Hispanic Catholics in our region and preparing our students to service Hispanic communities after graduation. Through our Instituto Hispano, we offer courses and programs that will help students develop multicultural ministry skills, and offer pastoral programming to parishioners and their neighbors.

Chapter 2.6: Santa Clara University

The Jesuit School of Theology is a graduate school of Santa Clara University (SCU), a Jesuit university located in Santa Clara, California, south of the Jesuit School in Silicon Valley. JST students have access to the breadth of Santa Clara's resources in religious studies and other disciplines, and SCU faculty benefit from a relationship with theologians at JST.

Chapter 2.7: Graduate Theological Union

The GTU is the most comprehensive center for the graduate study of religion in North America. With a focus on interreligious and interdisciplinary perspectives, GTU faculty and students engage the world's great religions and wisdom traditions in contemporary contexts. The GTU educates innovative leaders for the academy, religious organizations, and the nonprofit sector, equipping scholars to embody the critical thinking, ethical frameworks, compassionate values, and spiritual foundations essential to building a more just, peaceful, and sustainable world.

More than a school of theology, the GTU is a union of schools and programs that, together, represent the world's major religions in collaboration. The GTU is an enterprise that cultivates the highest scholarly standards and provides opportunities to translate scholarship into solutions with impact. The GTU provides a unique community where scholars and practitioners from across the world's great religions gather for academic study of their own and of other traditions and disciplines. It is comprised of eight seminary schools, and many centers and programs that extend the GTU's inter-religious community and curriculum.

The Jesuit School of Theology has been a fully participating school of the GTU since January 1966 and shares the library and a common registrar. Each seminary admits its own students, designs its own educational programs, and grants its own professional degrees; but course offerings, use of classrooms, days and hours of classes, and registration are coordinated through the Dean's Office of the GTU. Cooperative programs among seminaries are developed and carried out through the Union. Through this cooperative arrangement, a Jesuit School student is eligible to register in all courses offered by the GTU's participating schools and institutes. The faculties of the various member schools constitute the faculty of the Union. The member schools of the GTU offer a common M.A. program in cooperation with the GTU.

MEMBER SCHOOLS

Berkeley School of Theology (American Baptist)

Church Divinity School of the Pacific (Episcopal)

Dominican School of Philosophy and Theology (Catholic)

Institute for Buddhist Studies (Buddhist)

Jesuit School of Theology of Santa Clara University (Catholic)

Pacific Lutheran Theological Seminary of California Lutheran University (Lutheran)

Pacific School of Religion (Multi-denominational)

San Francisco Theological Seminary (part of the Graduate School of Theology at the University of Redlands) (Presbyterian)

Chapter 2.8: Library Resources

JST students have access to the Flora Lamson Hewlett Library, which is among the largest theological libraries in the West, as well as to the libraries of Santa Clara University, and the University of California at Berkeley system, the third largest academic library in the United States.

[The Flora Lamson Hewlett Library:](#) The Flora Lamson Hewlett Library of the Graduate Theological Union (GTU) is one of the most comprehensive theological libraries in the country, Its mission is to develop and maintain resources of superior quality for teaching, learning and research in the disciplines of religion and theology for both professional and academic degree programs. At the crossroads of interdisciplinary scholarship, the library is the geographic and spiritual heart of the GTU. Founded in 1969 from historical original collections brought together from member schools, the library reflects the ecumenical and interreligious collaboration that takes place at the GTU. The collection has not only the breadth to support a full range of theological education programs, but also considerable depth in many areas of religion and theological inquiry.

[The University of California, Berkeley Libraries:](#) In addition to utilizing the resources that the GTU provides, faculty and students of all GTU-affiliated schools and programs are granted borrowing privileges at the University of California, Berkeley libraries. The UC Berkeley library collection includes extensive holdings in theological and philosophical literature, and four million books and countless other research materials make it the third largest academic library in the United States.

[The Santa Clara University Library:](#) The Santa Clara University Library offers students a full collection of digital and print media on the main campus of Santa Clara University. This 194,000-square-foot state-of-the-art facility contains more than 800,000 volumes, 4500 serial subscriptions, 820,000 microform documents, and the [Archives & Special Collections](#), featuring a beautiful fine art reproduction of the Saint John's Bible.

Chapter 2.9: University of California at Berkeley

The physical proximity of the University of California at Berkeley provides access to the UCB resources available on an open exchange basis to students and faculty of the GTU schools. In addition to the considerable variety of cultural events offered weekly through this distinguished university, library privileges are extended to students at the Jesuit School and the other member seminaries. UCB professors often serve on thesis or dissertation committees of advanced students at JST. Furthermore, all full-time degree students may cross-register into courses in the Graduate Division and in the College of Letters and Sciences of the University at the normal tuition rate of the Jesuit School. Such courses, while they appear on the JST transcript with the regular UCB denotation, do not automatically fulfill unit requirements for Jesuit School degrees. Inquire at the Associate Dean's Office for authorization and procedural details.

Chapter 3: Academic Information and Related Policies

You can access a full copy of the [Academic Policies for 2024-2025 here](#). You can also access academic policies and handbook information by going to <https://www.scu.edu/media/jst/academics/registrar/handbooks>

Veterans and Veterans' Dependents Assistance

Santa Clara University has been certified by the Department of Veterans Affairs as qualified to enroll students under applicable federal legislation and regulations, including Chapter 35 (child of a deceased or 100 percent disabled veteran, widow of any person who died in the service or died of a service-connected disability, or wife of a veteran with a 100 percent service-connected disability), Chapter 31 (rehabilitation), Chapter 30/1606 (active duty Montgomery G.I. Bill®), Chapter 33 (Post 9/11 GI Bill®), and Yellow Ribbon. Individuals interested in attending under any of the veteran assistance programs should contact the Veterans Administration and the University Office of the Registrar.

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government Web site at <http://www.benefits.va.gov/gibill>.

Chapter 4: Admission to the Jesuit School of Theology

The Jesuit School of Theology of Santa Clara University appreciates your interest in our programs, and we warmly invite you to apply for admission to our school. Below is a description of the admissions prerequisites and application process for the various programs we offer. Please do not hesitate to contact us for additional information at JSTAdmissions@scu.edu.

Master of Divinity (M.Div.) Admission Requirements & Checklist

Prerequisites

To apply for the M.Div. program, you'll need:

- ❑ Completion of a bachelor's degree. (Occasionally, an individual may be admitted with the academic equivalent of a bachelor's degree, subject to the discretion of the faculty.)
- ❑ 9 semester hours or 12 quarter hours of philosophy. Typically, this prerequisite is satisfied by courses in the areas of history of philosophy, ethics, or systematic philosophy. Students preparing for ordination are required to have completed 24 semester units or 36 quarter hours of philosophy. At the discretion of the faculty, applicants with fewer than the required number of philosophy units may still be considered for admission, particularly if they have completed other relevant courses and have significant ministerial experience. However, these applicants may be required to complete additional philosophy coursework either prior to or upon enrollment in the M.Div. program.
- ❑ The personal maturity and faith commitment commensurate with preparation for full-time ministry. To this end, preference is given to applicants with significant service or ministerial experience.

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Master of Theological Studies (M.T.S.) Admission Requirements & Checklist

Prerequisites

To apply for the M.T.S. program, you'll need:

- ❑ Completion of a bachelor's degree. (In some circumstances, an individual may be admitted with the academic equivalent of a bachelor's degree, subject to the discretion of the faculty.)

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Master of Arts (M.A.) Admissions

The Jesuit School of Theology offers the [Masters of Arts \(M.A.\) degree in cooperation with the Graduate Theological Union \(GTU\)](#). The Master of Arts (Common M.A.) is a two-year program leading to an academic degree in theology. The program provides ecumenical and interreligious learning opportunities, and students have access to courses offered throughout the consortium, as well as many courses at UC Berkeley. The GTU M.A. student is required to affiliate with a member school. Students select a specific academic field or Area of Study as the focus of their M.A. work.

The primary academic base for the M.A. student is the school of affiliation, chosen according to the applicants study interests and/or denominational ties. The Common M.A. student affiliates with JST and chooses a JST faculty advisor appropriate for their intended program of study. The Common M.A. is an exciting opportunity to explore theology and religion in response to the challenges posed by contemporary cultures. Our students seek to understand the issues and hope to make a difference with their pursuits.

Degree Objective

Students who complete the MA program will be able to demonstrate focused knowledge in the field of study represented by a chosen concentration; demonstrate general knowledge of several different approaches to theological and religious studies; engage in respectful dialogue with practitioners of another religious tradition; and produce research projects, each with a clearly formulated thesis statement that is supported by appropriate evidence from primary and secondary sources and communicated in an effective scholarly presentation.

Admissions Requirements

Unlike with other JST programs, when applicants apply to the Common M.A. program they apply to the Graduate Theological Union for admission. Please navigate to the [Master of Arts \(M.A.\) admissions page](#) on the GTU website for more details about applying to this program.

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Degree Requirements

1. Course work. The Common M.A. is a two-year degree program requiring a total of fourteen 3-unit academic courses plus six units of thesis work.
2. Language Requirement. All M.A. students are required to demonstrate proficiency in at least one modern foreign language early in the second year of residence. Non-native speakers of English may, with permission, certify English as their second language.
3. Capstone Requirement. The capstone must be in the student's chosen concentration. The three-unit capstone is a 30–40 page paper, and the six-unit capstone is a 75–90 page thesis. Students should consult their advisor when choosing which capstone option they want to pursue.

Master of Theology (Th.M.) Admission Requirements & Checklist

Prerequisites

1. The Bachelor of Arts degree or its equivalent.
2. The Master of Divinity or its academic equivalent must have been completed, with an overall 3.0 (B) average, within the previous five years at the Jesuit School of Theology or at a comparable theological center. Requests for exceptions will be considered by the Admissions Committee and the Academic Dean.

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Bachelor of Sacred Theology (S.T.B.) Admission Requirements & Checklist

Prerequisites

1. The degree of Bachelor of Arts or its equivalent with at least 24 semester hours or 32 quarter hours of philosophy.
2. A "suitable knowledge of the Latin language" is required. This is understood to be a working reading knowledge sufficient to use ecclesiastical documents in Latin. This requirement can be met either by course work, generally two semesters, or by an examination.
3. The applicant should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. To this end, preference is given to applicants who have at least one year of post-college work experience, and at least part-time, direct ministerial experience.

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Licentiate in Sacred Theology (S.T.L.) Admission Requirements & Checklist

Prerequisites

1. The Master of Divinity, Bachelor of Sacred Theology, or their academic equivalent must have been completed with an overall 3.0 (B) average, within the previous five years at the Jesuit School of Theology or at a comparable theological center. Requests for exceptions will be considered by the Admissions Committee and the Academic Dean.
2. A "suitable knowledge of the Latin language" is required. This is understood to be a working reading knowledge sufficient to use ecclesiastical documents in Latin. This requirement can be met either by coursework, generally two semesters, or by an examination.*
3. The completion of 24 hours of philosophy.

*To fulfill the Latin language pre-requisite for the S.T.L. program, language proficiency may be demonstrated by the following means:

1. Successful completion of two semester-long, 3-unit courses, in the Latin language while in studies at JST.
2. Four semesters of undergraduate language study with the equivalent of a B grade in the fourth semester.
3. A written examination by a Latin instructor who is approved by the JST Academic Dean.
4. Evidence of the completion of this language requirement at another school (transcript notation is acceptable).

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Licentiate in Sacred Theology (S.T.L.) Admission Requirements & Checklist

Prerequisites

1. A completed Licentiate in Sacred Theology (STL) or Licentiate in Sacred Scripture (SSL) with a minimum grade point average of 3.7.
2. Proficiency in one modern language suitable for theological research other than the applicant's native tongue. In addition, candidates who intend to specialize in Biblical Studies must show proficiency in one Biblical language.
3. A major research paper from the STL or SSL program, which demonstrates your research and writing abilities.

For a full application checklist list, please visit:

<https://www.scu.edu/jst/admissions/application-checklists/>

Chapter 5: Financial Aid

At JST, we are committed to helping you make graduate study in theology and ministry a financial reality.

JST provides both partial-tuition and full-tuition scholarships, and participates in the federal loan program.

Questions about scholarships should be directed to:

Jesuit School of Theology Admissions Office
1-800-824-0122

jstadmissions@scu.edu

Mailing Address:

Jesuit School of Theology Admissions Office
1735 LeRoy Avenue
Berkeley, CA, 94709, USA

Priority Deadlines:

To ensure the timely processing of your application and to ensure the best possible award, please apply by the priority deadline.

Fall - Apply by February 1 to receive a decision by March 15.

Spring - Apply by September 1 to receive a decision by November 1.

Applications will be accepted after the priority deadline and we encourage all interested applicants to apply for scholarship, regardless of the date of application.

Chapter 6: Academic and Administrative Calendar 2024-2025

JESUIT SCHOOL OF THEOLOGY OF SANTA CLARA UNIVERSITY Academic Calendar 2024-2025

FALL SEMESTER 2024

Apr 8-19	M-F	Registration for Fall Semester 2024
Aug 19-30	M-F	Late Registration for Fall Semester 2024
Aug 21	W	Payment deadline for Fall 2024 tuition
Aug 26-30	M-F	Orientation Week
Sep 2	M	Labor Day: Administrative holiday*/Library closed
Sep 3	Tu	Instruction begins for Fall Semester 2024
Sep 3-13	Tu-F	Course Add/Drop period for fall semester
Sep 6	F	Deadline to submit SRC 8888 and 9999 forms, and UCB cross-reg forms
Sep 13	F	Add/Drop period ends/Last day for 100% tuition refund/Deadline to make changes in enrollment/Deadline to defend and file thesis or dissertation without need to be registered in the fall semester
Oct 4	F	Last day for a 50% tuition refund/No refund of tuition after this date
Oct 21-25	M-F	Reading Week
Nov 4-15	M-F	Registration for Intersession 2025 & Spring Semester 2025
Nov 28-29	Th-F	Thanksgiving: Academic and Administrative holiday/Library closed
Dec 13	F	Fall Semester 2024 ends/ Deadline to request an Incomplete for fall courses, course withdrawal, and requesting a change of grading basis
Dec 25	W	Christmas: Administrative holiday*/Library closed
Dec 25–Jan 1	W-W	GTU Administrative holiday*/Library closed
Jan 1	W	New Year's: Administrative holiday*/Library closed
Jan 3	F	Fall Semester 2024 grades due in Moodle (faculty)
Jan 3	F	Deadline to make up an Incomplete for Fall Semester 2024 courses

WINTER INTERSESSION 2025

Nov 4-Jan 3	M-F	Registration for Intersession 2025
Dec 21	S	Payment deadline for Intersession 2025 tuition
Jan 6-31	M-F	Intersession 2025
Jan 6	M	Instruction begins for Intersession 2025; Add/Drop period begins
Jan 7	T	Last day of Add/Drop period/Last day for 100% tuition refund
Jan 10	F	Last day for a 50% tuition refund/No refunds after this date
Jan 20	M	Martin Luther King, Jr. Day: Academic and Administrative holiday*/Library closed
Jan 31	F	Intersession 2025 ends/Deadline to request an Incomplete for Intersession courses, course withdrawal, and requesting a change of grading basis
Feb 21	F	Intersession 2025 grades due in Moodle (faculty)
Feb 21	F	Deadline to make up an Incomplete for Intersession 2025 courses

SPRING SEMESTER 2025

Nov 4-15 M-F Registration for Spring Semester 2025

Nov 4-15	M-F	Registration for Spring Semester 2025
Jan 20-31	M-F	Late Registration for Spring Semester 2025
Jan 21	T	Payment deadline for Spring 2025
Jan 27-31	M-F	Orientation Week

Feb 3	M	Instruction begins for Spring Semester 2025
Feb 3-14	M-F	Add/Drop period for spring semester
Feb 7	F	Deadline to submit SRC 8888 and 9999 forms, and UCB cross-reg forms
Feb 14	F	Add/Drop period ends/Last day for 100% tuition refund/Deadline to make changes in enrollment without fee
Feb 17	M	Presidents' Day: Academic and Administrative holiday*/Library closed
Mar 7	F	Last day for a 50% tuition refund/No refunds after this date
Mar 24-28	M-F	Spring recess
Apr 7-18	M-F	Registration for Summer Session 2025 and Fall Semester 2025
Apr 18	F	Good Friday: Academic and Administrative holiday*/Library closed
Apr 20	Su	Easter: Library closed
Apr 24-25	Th-F	MDiv Written Comprehensives
May 5	M	Filing Deadline for STD, STL, ThM theses/projects & MTS papers for those graduating this semester
May 7	W	MDiv Oral Comprehensives
May 23	F	Spring Semester 2025 ends/ Deadline to request an Incomplete for Spring courses, course withdrawal, and requesting a change of grading basis
May 23	F	JST-SCU Commencement Mass
May 24	Sa	JST-SCU Graduation/Commencement Ceremony
May 26	M	Memorial Day: Administrative holiday*/Library closed
Jun 13	F	Spring 2025 grades due in Moodle (faculty)
Jun 13	F	Deadline to make up an Incomplete for Spring 2025 courses

SUMMER SESSION 2025

Apr 7-May 30	M-F	Registration for Summer Session 2025
May 21	W	Payment deadline for Summer Semester 2025
Jun 9	M	Instruction begins for Summer Session 2025; Add/Drop period begins
Jun 10	T	Last day of Add/Drop period/Last day for 100% tuition refund
Jun 13	F	Last day for 50% tuition refund/No refunds after this date
Jun 19	Th	Juneteenth observed: Administrative holiday*/Library closed
Jul 4	F	Independence Day observed: Administrative holiday*/Library closed
Jul 18	F	Summer Session 2025 ends
Aug 8	F	Summer 2025 grades due in Moodle (faculty)
Aug 8	F	Deadline to make up an Incomplete for Summer Session 2025 courses

*On administrative holidays, JST is closed.

Chapter 7: Tuition and Fees

During the Add/Drop period each semester (two weeks) students may drop courses without penalty. Students will receive a 100% tuition refund for any dropped course during that time period. During the third to fifth weeks of the semester, students will receive only a 50% tuition refund for any dropped course. After the fifth week, a student may withdraw from a course, but no tuition refund will be given.

For the Winter Intersession and Summer sessions, the term and add/drop period are much shorter. After the second day of the term, a student will receive only a 50% tuition refund. No tuition refund will be given after the fifth day of the term. Please see the academic calendar for the specific dates each term.

Chapter 3.1: 2024-2025 Tuition and Fees

**SANTA CLARA UNIVERSITY
TUITION AND STUDENT FEES
JESUIT SCHOOL OF THEOLOGY
2024-25 ACADEMIC YEAR
2024 SUMMER SESSIONS**

JESUIT SCHOOL OF THEOLOGY - TUITION

	TUITION PER TERM	TUITION PER UNIT
2024-25 ACADEMIC YEAR		
Master of Divinity Program		\$930
Master of Theological Studies Program		\$930
Master of Theology		\$1,141
Bachelor of Sacred Theology		\$930
Licentiate in Sacred Theology		\$1,141
Doctor of Sacred Theology		\$1,141
Master of Arts Program		TBD
Non-Degree Students (for credit or audit) ¹		\$930
JST Renewal Program	\$7,000	
2024 SUMMER SESSION		
Master of Divinity Program		\$894
Master of Theological Studies Program		\$894
Bachelor of Sacred Theology		\$894
Licentiate in Sacred Theology		\$1,097
Doctor of Sacred Theology		\$1,097

JESUIT SCHOOL OF THEOLOGY - STUDENT FEES

GENERAL FEES		
Application Processing Fee		\$50
Late Registration Fee		\$100
Graduation and Diploma Fee		\$100
Second Diploma Fee		\$75
M.A./MABL JST Graduation Participation Fee		\$45
Thesis Binding Fee		\$60
COURSE AND LABORATORY FEES		
Immersion Trip Fees		TBD
STUDENT HEALTH CENTER FEES		
Student Health Insurance (annual) ²		TBD
OTHER FEES		
International Student Fee		\$125

JESUIT SCHOOL OF THEOLOGY - CONTINUING EDUCATION FEES

2024 SUMMER SESSION	FULL PROGRAM (CEUs)
Instituto Hispano - Application Fee	\$25
Instituto Hispano - Registration	\$700

JESUIT SCHOOL OF THEOLOGY - HOUSING RATE

2024-25 ACADEMIC YEAR	DAILY RATE	MONTHLY RATE ³	SEMESTER RATE ⁴
Studio Apartment		\$1,347	\$6,064
1 Bedroom Apartment		\$1,566	\$7,049
2 Bedroom Apartment (per room)		\$1,204	\$5,418
2 Bedroom Apartment as a Single		\$1,734	\$7,803
Room in Community Suite - 2600 Virginia		\$868	\$3,910
Visitor Studio - 2600 Virginia (per night)	\$140		

¹ Audit up to two courses.

² Health insurance rates must be approved by the California Department of Insurance. This rate is currently pending approval and is subject to change.

³ Monthly rate is only used during summer session (June 1 - August 15)

** Semester rate is based on two terms of 4.5 months each*

The University reserves the right to change tuition and fees at any time and without prior notice.

TUITION REFUND POLICY

During the Add/Drop period each semester (two weeks) students may drop courses without penalty. Students will receive a 100% tuition refund for any dropped course during that time period. During the third to fifth weeks of the semester, students will receive only a 50% tuition refund for any dropped course. After the fifth week, a student may withdraw from a course, but no tuition refund will be given. For the Winter Intersession and Summer sessions, the term and add/drop period are much shorter. After the second day of the term, a student will receive only a 50% tuition refund. No tuition refund will be given after the fifth day of the term. Please see the academic calendar for the specific dates each term.

Chapter 8: Co-Curricular Life

Co-Curricular Life

Here at the Jesuit School of Theology, you will study and grow in an international community engaged in theological inquiry, pastoral formation, and professional and spiritual renewal. We are women and men; lay and religious; Roman Catholics and persons of other religious traditions. Diverse in charism and cultural identity, we are united in our shared commitment to honor and learn from each other. As members of the Graduate Theological Union, we strive for ecumenical and interfaith understanding along with our fellow schools in the consortium. As a graduate school of Santa Clara University, we explore the intersection of theology with other disciplines and participate fully in the life of the University.

Your academic pursuits at Jesuit School of Theology of Santa Clara University will be accompanied by a diversely rich offering of co-curricular formation in which you are invited to engage. As well, the JST provides student services that enhance your lived experience and support your well being.

Student and Community Life Office

The JST Student and Community Life Office is a hub for co-curricular activity in support of student learning and school-wide community building. Our efforts focus on supporting the full student experience, fostering a vital, stimulating environment of care and respect in which all our students may deepen their formation through encounter and relationship with others.

The Student Life Office attends to student welfare, providing “cura personalis” to students and ensuring delivery of student support services that enhance physical/mental health and well-being. Through active coordination and engagement with SCU south campus offices and departments, Student Life provides access to resources for our JST community. Student Life partners with other member schools of the GTU consortium in striving for ecumenical and interfaith understanding and engagement.

Student Support Services

The Student Life office is the liaison with numerous SCU offices and departments that provide student services, including: Bursar/Financial Services, International Students and Scholars (supports international students), Office of Accessible Education, Cowell Health and Counseling Center (including student health insurance and CAPS-counseling & psychological services), the Title IX office, SCU Student Life, Campus Ministry, SCU Career Services and the ACCESS office (issues SCU Student ID cards). Student Housing is managed by the JST Housing Office (see below).

JST Community Life

The Student and Community Life Office collaborates across our JST community to organize special celebrations throughout the year, such as Orientation Brunch, Welcome BBQ, Guadalupe Fiesta, Lunar New Year Dinner and our Annual Talent Show. Weekly Community Nights are hosted by this office and are times when our entire community comes together to pray, share a meal and enjoy uniquely diverse programming. All of these shared moments provide a backdrop upon which our students, staff and faculty develop collegial friendships that connect our widely diverse and cross-cultural JST family. Co-curricular presentations, lectures, and panel discussions complement classroom learning. In the JST Manresa Lounge, students are welcome to hold informal gatherings, meet for coffee and conversation, and read current magazines and periodicals.

Student Life publishes the MAGIS, a weekly digital e-newsletter that provides information about events within JST, the GTU, SCU, and the wider community. Other items of interest are posted on school bulletin boards. Every fall, a JST Directory is distributed that contains addresses, phone numbers, and emails of all students, faculty, and staff to facilitate communication.

Student Leadership and Student Groups

Opportunities for student leadership at JST provide a venue for student voices and perspectives.

- ❑ Academic Council - serving as the student representative for one's degree program on this council that focuses particularly on academic and curricular issues as well as the overall life of the school;
- ❑ JST-SCU Board of Directors - serving as a student representative on one of the sub-committees of the Board;
- ❑ New Horizons: JST Student Theological Journal -serving as the editorial board or as an author of this well regarded journal of thought;
- ❑ Liturgy Committee - serving on the committee to plan and assess the liturgical life of the school
- ❑ Student Affinity Groups - Students often form and organize according to interest and affiliation. Such as the Women's Faith Sharing Group, "ThursDei," Contemplative Walks Group and others.....

Housing

The JST Housing Office oversees three university owned and operated apartment style residence halls including the Jean Donovan Lay Intentional Community. Our residence halls are located at 2600 Virginia Street, 2564 Virginia Street, and 2466 Virginia Street. Each individual apartment comes fully furnished and our rental prices include utilities. Onsite parking is not available to our residents, but a residential parking permit can be purchased for on street parking from the City of Berkeley or a monthly parking permit can be purchased for the Pacific School of Religion's parking lot which is open to all GTU member schools.

Each residence hall has a live-in student staff member, Building Resident Manager (BRM), who contributes to the hospitality, safety and security of each building. The BRMs serve on an on-call duty rotation during evenings, weekends and breaks throughout the academic year. The BRMs report to the Manager of Housing and Building Operations.

To apply for housing with the Jesuit School of Theology, you can submit a JST Housing application through eCampus. Applications are accepted on a rolling basis and housing assignments are made if space is available at the time of the application. A \$500 prepayment deposit. More information can be found on the [JST Housing's website](#) or you can contact JST Housing at (510) 549-5050.

Chapter 8.1: Housing

Housing Rates for the 2024-2025 Academic Year

JST Housing Rates

Apartment	Summer Rate	Semester Rate
Studio	\$1347	\$6064
One Bedroom	\$1566	\$7049
Two Bedroom (shared)	\$1204	\$5418
Two Bedroom (single)	\$1734	\$7803
Lay Community (JDC)	\$868	\$3910

GTU Housing Rates

GTU	Summer Rate	Semester Rate
Studio	\$1405	\$6325
One Bedroom	\$1634	\$7353
Two Bedroom (shared)	\$1256	\$5661
Two Bedroom (single)	\$1809	\$8139
Lay Community (JDC)	\$906	\$4078

Chapter 8.2: Spiritual Formation

Overview: Through the richness of Jesuit and Catholic tradition, formation reflects our mission of educating “scholars and ministers to serve the Church and society by enlivening faith, promoting reconciliation, laboring for justice, and participating in God’s mercy.” (see [JST Mission Statement](#)). We envision formation as a process of growing in relationship with one’s true self, one’s companions on the way, our local communities, our global context, and with God, so as to serve in the Church and the world.

We regard God as the primary agent of formation and we trust that God encourages and empowers students to initiate and engage actively in their formation. In collaboration with God’s promptings, JST offers an array of formation resources and opportunities, with some optional elements and others required by the degree program. We view the school community as a primary locus for formation, where relationships and participation in a diverse academic community provide fertile terrain for learning and for encountering God in and alongside others.

Resources: JST provides the following resources to support all students in their formation:

- ❑ Spiritual Direction - A pool of spiritual directors serve the JST community, so as to ensure that students can benefit from this important spiritual practice. The Director of Spiritual Formation hosts an introduction to this ministry in partnership with Student Life and several of the directors.
- ❑ Liturgy - The school community celebrates liturgy on Tuesday through Friday evening. The Liturgy Committee, on which students are encouraged to serve, sustains the liturgical life of the school by reflecting on our current practice and ways we can support participation, preparation, and ministry. We prioritize and seek to grow in our ability to promote lay and ordained collaboration, ministerial formation, interculturality, and care of creation, to allow for what is most fundamentally a moment of communal prayer in response to the gift of God’s action in the world. Students are encouraged to join a local parish for Sunday liturgies.

- ❑ Prayer - In addition to the liturgical calendar, there are a variety of occasions organized for prayer and spaces dedicated to supporting the prayer life of JST students. Graduate Assistants for Spiritual Formation, faculty, staff, and students help to identify programmatic forms of prayer that reflect our mission. Depending on the year and engagement of the community, examples might include contemplative walks and hikes, Advent and Lenten days of prayer, a Faith and Film screening series, and periods of meditation and adoration. Students may also form ongoing prayer and faith-sharing groups or join an online group coordinated by graduates of the school.
- ❑ Retreats: Students have opportunities to make retreats during their time at JST. The Spiritual Exercises are offered in different formats within daily life. Contact Stephen Szolosi for more information. The lay student community has the opportunity to make a retreat together at the conclusion of the January intercession. Other opportunities exist and can be formulated in conversation with the Director of Spiritual Formation.

Complementary Elements of Formation: Formation for Jesuit students, for religious men and women of other congregations, for diocesan clergy and clergy of various denominations, and for lay persons will vary according to the individual's charism. Formation elements will also vary according to the program of study. For example, M.Div. students engage in formative field education experiences at various locations in the Bay Area.

Finally, all students experience spiritual formation through:

- ❑ a curriculum oriented toward faith in action with a preferential option for the poor;
- ❑ a focus on contextual theology, bringing "theology into dialogue with communities, within their particular histories and cultures;" (See [JST Mission Statement](#));
- ❑ a vibrant liturgical and community life;
- ❑ Ignatian spirituality;
- ❑ the dynamic interreligious, ecumenical, and intercultural contexts of the Graduate Theological Union (GTU) situated in Berkeley and the San Francisco Bay Area;
- ❑ resources of Santa Clara University (SCU), including lectures, presentations, and other activities.

Conclusion: We invite students to engage fully in their own formation process, each according to their charism and vocation, and in collaboration with God's prompting. We welcome and encourage students to collaborate with one another, with the faculty and staff, and with other

potential partners during their time at the Jesuit School of Theology.

Chapter 8.3: Student Handbook

For more information on community standards, policies, and procedures please consult [the Student Handbook](#).

Chapter 9: Degree Programs

Chapter 9.1: Master of Divinity (M.Div.)

Program Guidelines

Introduction

The Master of Divinity is a three-year academic and professional degree that meets the needs for both academic training and pastoral experience of those preparing for pastoral ministry in the Roman Catholic Church in the U.S. To accomplish this purpose, the Jesuit School of Theology provides courses of instruction in theology and related disciplines, introduces students to the use of source materials and the practice of scholarly work and investigation, and provides opportunities for supervised experience in pastoral ministry. The M.Div. degree is the ordinary course of theological education and training for those preparing for ordination to presbyteral ministry.

Rationale for the Program Curriculum

As a school we are committed to two major ideals: First, the reverent and critical service of faith that does justice. "Critical" here denotes informed, thoughtful respect of the tradition. Secondly, as a means to carrying out that first ideal, we are also committed to the contextualized study of theology and ministry. This curriculum incorporates a contextual learning approach to theological study. As a professional degree, the M.Div. emphasizes this praxis component. The curriculum employs four categories of coursework: Foundational, Distribution, Praxis and Elective. Foundational courses are taken in the first year and provide a foundation for subsequent coursework in each area. In the second and third years students satisfy the Distribution requirements by selecting courses in the areas of 1) Bible 2) Theology and History and 3) Ministry, Ethics, and Society. Praxis courses, which may be taken throughout the program, develop the ability to integrate maturing theological reflection with insight into the context of the pastoral situation. Elective courses may be taken at any time from any of the course offerings, as indicated on the worksheet. The nature and content of all these kinds of courses, together with the electives, are guided by the Program for Priestly

Formation of the United States Conference of Catholic Bishops, as well as by the governing documents of the Society of Jesus, and by the United States Conference of Catholic Bishops document "Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry."

Goals /Objectives

Institutional Learning Goals

1. Students will gain a broad foundation in Christian theology, with a focus on the Roman Catholic tradition.
2. Students will demonstrate a critically-informed approach to faith that promotes social justice for the common good, especially for the benefit of those in greatest need.
3. Students will recognize the interplay between faith and culture in addressing issues that emerge in diverse cultural contexts.

MDiv Program Student Learning Outcomes

A three-year academic and professional degree for those preparing for pastoral ministry in the Roman Catholic Church. MDiv graduates will...

1. demonstrate an understanding of theological competencies in areas, including: Biblical Studies, Systematic Theology, Theological Ethics, Religion and Culture, and Pastoral Studies.
2. apply knowledge of theology to their preaching, teaching, liturgical presiding, celebrating sacramental rites, and pastoral situations.
3. appraise theological and pastoral issues in the cultural, social, and global contexts in which they emerge.
4. develop practices of prayer and discernment appropriate to their circumstances, with a particular grounding in Ignatian principles and spirituality.
5. demonstrate strong professional/ministerial ethics, including collaborative leadership, self-care, and clear ministerial boundaries.
6. articulate a deepening sense of their ministerial identity that emerges in their prayer and theological reflection on pastoral experience.

Prerequisites

1. Completion of a bachelor's degree. Occasionally, an individual may be admitted with the academic equivalent of a bachelor's degree, subject to the discretion of the faculty.
2. Nine semester hours or 12 quarter hours of philosophy. Typically, this prerequisite is satisfied by courses in the areas of history of philosophy, ethics, and systematic philosophy. Students preparing for ordination are required to have completed 24 semester units or 36 quarter hours of philosophy. At the discretion of the faculty, applicants with fewer than the required number of philosophy units may still be considered for admission.
3. The applicant should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. Preference is given to applicants with significant service or ministerial experience.

Advanced Standing

A student who has taken graduate courses in theology no longer than six years prior to registration at the Jesuit School may petition the Associate Dean for advanced standing in the Master of Divinity program. This petition may be included with the Application for Admission or it may be submitted at the beginning of the first semester of study. Ordinarily, the maximum

amount of advanced standing that is granted is twenty-four semester hours (two semesters of full-time study). Petition forms are available online at

<http://www.scu.edu/jst/academics/registrar>

A student may not transfer units which have already been counted toward another degree, with the exception of units earned toward completion of the combined Master of Arts/Master of Divinity (M.A. /M.Div.) program. Only units from regionally accredited institutions of higher learning and those taken at a graduate level can be transferred.

Degree Requirements

The Master of Divinity degree requires the completion of 81 semester units of course work, including nine units of Field Education. Students may take up to six (6) three-credit courses, or 18 credits, on a pass/no pass basis while in residence at JST. Credits for the Integration Seminars and Field Education Practicum (FE 1152, FE 2151, FE 2152, FE 2155 and M.Div. 4401) are not counted in the 18 pass/no pass credits allowed. A student may expect to complete the Master of Divinity degree in three academic years, and must complete the program within six calendar years from the date of initial registration in the program. The normal full-time course load is 9-12 units per semester.

The Jesuit School provides a spectrum of course offerings that enable the student to develop a solid theological foundation for future ministry. The academic advisor assists the student in the selection of courses. Together, they develop an academic plan that addresses the student's specific needs and provides the diverse knowledge and awareness necessary for ministry in today's Church.

The Master of Divinity curriculum is constructed around three theological syntheses. The first is comprised of foundations in Scripture, the history of Christianity, systematic theology and Christian ethics. The second emphasizes the application of theories and methods of theology for ministry. The third involves the integration of this material so that students are able to articulate theologically informed and pastorally appropriate responses to varied ministerial situations.

Modern Language Study

Academic credit for basic modern language study is not applicable to the Jesuit School degree programs. However, students are encouraged to take advanced, ministerial language course while they are in the Master of the Divinity program. Proficiency in Spanish is recommended for all Master of Divinity students.

Credit Distribution for Course Work and Grade Point Average

Eighty-one hours of credit must be completed according to the course distribution outlined below. M.Div. students also participate in a three-year cycle of field education seminars, which incorporate their ministerial formation into their academic program of study. This three-year cycle is outlined below in the Ministerial Formation section. Students must maintain a 3.0 Cumulative Grade Point Average (CGPA) to graduate. A grade of B- or better is necessary in all courses used to satisfy a requirement for the M.Div. program.

Foundational Courses: (27 credits total)

Systematic Theology, ST2003 (3)	History (6)
Christian Ethics (6)	Systematics Core Courses (6)
Bible (6)	

Systematics core courses include (a) Trinity or Christology, (b) Ecclesiology or Vatican II; (c) Anthropology and (d) Liturgical/Sacramental Theology.

Students are encouraged to take these Foundational Courses in their first year. Please see the M.Div. 1 Advising Addendum on page 20. **Note that some Foundational Courses, particularly those in Scripture, are prerequisites for more advanced courses. Details will be provided in the Program Orientation and advising sessions.**

M.Div. 1 Field Education Orientation Seminar (1 credit):

JST utilizes a Field Education Integrated Learning Model. During their first semester, incoming M.Div. 1 students will participate in an Orientation Seminar. Students will then proceed to engage in supervised field education placements connected to courses across the curriculum. Students will accrue nine credits of field education. Please see below.

Distribution Courses (30 credits total)

Students will be required to directly observe and/or draw upon various social contexts as part of their coursework. Goal III.A. (See page 5) specifies that students will incorporate skillful socio-cultural analysis into their reflection on theological and pastoral issues. Accordingly, students will take RS 2092: Culture, Context, and Lived Religion, or some other course that teaches the same content as approved by the Program Director, as part of the Distribution Courses below.

RS 2092: Culture, Context, and Lived Religion or equivalent (3)	Electives (9)
Systematics and/or History and/or Christian Ethics and/or Religion & Society (6)	Bible (9)
Inter-Religious Dialogue or Ecumenism (3)	

Pastoral Courses (12 credits total)

Students will take 12 credits of courses in preparation for pastoral and liturgical work.

Requirements for candidates seeking ordination:	Requirements for candidates not seeking ordination:
Canon Law (3)	Canon Law (3)
Preaching (3)	Preaching or Lay Presiding (3)
Celebrational Rites (3)	Pastoral Counseling or Spiritual Direction (3)
Confessional Counseling (3)	A pastoral elective (3)

Please note: Candidates seeking ordination are required to take a course in Liturgical or Sacramental Theology prior to taking Celebrational Rites.

Incoming M.Div. 1 Field Education Requirements

Incoming M.Div. 1 students will participate in the Field Education Integrated Learning model. In the fall semester, students will take a one-credit M.Div. Field Education Orientation Seminar (FE- 1152).

Starting with the Spring 2024 semester through the fall semester of their third year, M.Div. 1 students will engage in supervised field education placements in concert with three-credit Integrated Learning courses offered by JST faculty. M.Div. students will work toward completing six Field Education credits. Students will register for a one-credit Field Education Practicum (FE- 2151) in connection with each Integrated Learning course. Students will develop leadership and ministry skills through practical experiences in professional settings. Please see the JST Field Education Handbook for further details.

Second and Third Year Seminar Requirements

Second and Third-Year Field Education

Second-year M.Div. students will continue with Field Education Integrated Learning courses and the Field Education Practicum, undertaking a field education placement for the fall and spring semesters. 9 During the fall semester of their third year, M.Div. students will undertake a two-credit FE-2155 M.Div. Capstone Seminar. The Seminar will support students as they integrate their field education Practicum experiences with their theological studies and evolving ministerial identities.

Third Year Integration Seminar (3 credits)

The M.Div. Program Director coordinates the Third Year Integration Seminar in the spring of the cohort's third year. Its focus is to help students integrate their theological, pastoral and spiritual

learning and to prepare for comprehensive exams.

Categories of Course Work

Foundational and Distribution Courses

BIBLE: The two foundational courses are survey courses intended to build socio-historical, literary, and theological- spiritual competence in reading and interpreting biblical texts. The distribution courses are text-based studies with either a field component or a contextual project that focuses particular and sustained attention upon the appropriation and/or relation of biblical texts to ministerial settings.

SYSTEMATIC THEOLOGY AND HISTORY: The systematics requirement addresses basic theological themes and includes both Foundations of Theology and additional coursework focused on particular doctrinal areas (Trinity/Christology, Ecclesiology/Vatican II, Theological Anthropology, and Liturgical/Sacramental Theology). This requirement is intended to expose students to the methodology and resources available for the study of theology. In addition, all students are required to take two semesters of church history.

ETHICS, RELIGION AND SOCIETY: The two foundational courses in Christian ethics introduce students to the principles of Moral Theology and Catholic Social Teaching and provide a foundation for any further elective ethics courses they may choose to take.

The Culture, Context, and Lived Religion course, or its approved equivalent, introduces the concept of culture and its implications for theological study and pastoral ministry today. Students will be expected to focus on some aspect of cultural analysis and draw upon specific cultural contexts as part of their coursework.

Pastoral Courses

The pastoral course requirements differ with respect to whether the student is seeking ordination, with ordination candidates being required to take courses on confessional counseling and celebration of liturgical rites. In conjunction with the formation program (see page 12), students will hone their pastoral skills and reflect on their experiences as they

prepare for ministry in a multicultural Church.

Third Year Capstone: Comprehensive Examination

One of the capstone experiences for the M.Div. program, the Comprehensive Exam, is held at the end of the third year and tests for both theological and pastoral competence. At the conclusion of their program, students will be required to successfully complete a comprehensive examination 10 comprising both written and oral components. It will employ the same case method as developed in the Integration Seminar (see below) where students will be expected to bring their academic and pastoral knowledge to bear in thinking through hypothetical ministerial situations. The examination questions prepared by the examination board will integrate all aspects of the theological program.

Students' performance on the comprehensive exam, consisting of written and oral components evaluated by their Examination Boards must demonstrate a competency in historical and contemporary knowledge in biblical studies, systematic theology in its various subdisciplines, theological ethics, and pastoral applications. A passing grade, awarded after the oral exam, indicates that the student was able to answer questions in both the written and oral exams satisfactorily.

Integration Seminar

Third Year preparation for the comprehensive examination by means of the M.Div 3 Integration Seminar intends to provide the student with an opportunity to synthesize the various theological disciplines and to delineate their pastoral applications.

Seminar and Examination Registration

Students must register for the 3-unit Integration Seminar course during the semester in which they take the comprehensive examination. The school administers M.Div. comprehensive examinations only at the end of the spring semester. If a student cannot take comps during the semester of final registration, s/he must request a leave of absence from the Associate Dean.

Worksheet for the M.Div. Program

Each student should, in conjunction with his/her advisor, keep track of progress toward the degree. The worksheet is [available online here](#).

Formation Guidelines

Formation

The formation component of the Master of Divinity program is comprised of various components. Incoming first-year M.Div. students will participate in the FE-1152 M.Div. 1 Orientation Seminar. The seminar will orient students to the Field Education Modular Learning Model. First-year M.Div. students will commence field education in the spring 2023 semester. Second-year M.Div. students will continue with Field Education Modular Learning, undertaking a field education placement for the fall and spring semesters. Students also participate in spiritual and community formation opportunities at the Jesuit School of Theology and/or the student's religious community, which include spiritual direction, regular faith-sharing in a small group, days of prayer, participation in liturgy and an annual retreat. Students are also invited to attend personal development or skills-based ministry workshops on various topics. [See here for more general information about formation at JST. Please see here for the JST field education handbook.](#)

Formation Goals

The M.Div. degree is guided by three interrelated formation goals, as follows:

- ❑ Ministerial Identity: Focus on students' respective ministerial identities as lay ecclesial ministers, Jesuits, and other religious.
- ❑ Ministerial Praxis: Focus on pastoral praxis, supervision, and mentoring.
- ❑ Ministerial Integration: Focus on the integration of theology with ministerial and pastoral experiences.

Ministerial Assessment

In addition to assessment of students' supervised field education experiences, students will be assessed on ministerial competency. This assessment will be done for students in religious communities by the appropriate formation authority in the community (i.e. Superior, Rector, or Formation Director). During the spring semester of the second year of the M.Div. degree lay students will be assessed through the "Interim Review" process. This will include an interview with the Director of Ministerial Formation (DMF) and assessment based upon other relevant input brought to the attention of the DMF by faculty and administration. Students are assessed on their ministerial formation particularly, but not exclusively, in the following areas:

- ▣ Capacity for collaborative leadership
- ▣ Integration of service and learning, and of faith and justice
- ▣ Knowledge of and commitment to professional ministerial ethics.

Ministry Opportunities

The San Francisco Bay Area is home to many diverse cultures and pastoral needs. Students are invited to find ministry opportunities where they can hone their skills as well as grow. Examples of these Field placements include parishes, high schools, university ministry, health-care settings, social justice agencies, and prisons at the local, state, and federal levels. Students develop skills in ministerial leadership and presence, spiritual direction, education, parish management, pastoral counseling and outreach to the sick, dying, and homeless, and working with migrants. The Jesuit 12 School of Theology also collaborates with San Quentin State prison, with students undertaking field education at the prison. For further information regarding the M.Div. Field Education requirements please see the JST Field Education Handbook.

Spiritual Preparation

In pursuit of its mission to help candidates prepare for ordained and non-ordained ministry in the Church, it is a goal of the school to facilitate students' development for building up the

Church as a community of faith, worship, justice, and love. In light of that goal, the school considers the individual student's spiritual formation integral to preparation for ministry. The student should expect to grow and deepen his/her relationship with God throughout the course of studies leading to the Master of Divinity degree. The Ministerial Formation element of the M.Div. program supports students in their growth in faith.

The attainment of this goal means that students are:

- ❑ Men and women of faith, familiar with the Word of God in Scripture and with the Catholic tradition in interpreting and understanding that Word; contemplative in their personal assimilation of this faith in a life of prayer.
- ❑ Prepared to exercise leadership in Christian worship, through planning liturgies, preaching, administering sacraments, and presiding at Eucharist and other community liturgical celebrations, according to the gifts each has received.
- ❑ Prepared to counsel, guide, encourage and instruct in the Christian way of life, with special attention to issues of justice and human dignity, to lead in the formation of the just society and to exercise ministries of reconciliation, according to their gifts.

An important dimension of preparation for pastoral ministry consists of theological reflection upon contemporary human concerns, a contemplative reflection requiring time, disciplined training, communal experience, study, dialogue, and prayer. The Ministerial Formation component of the Master of Divinity program provides opportunities for growth in this process.

M.Div. students are expected to be in spiritual direction and to make a retreat each year; and students are also encouraged to participate in a small faith sharing group that meets regularly. Jesuits and other students who are members of a religious community fulfill these requirements of the program through their own religious community. These aspects of the program are available to lay students through the school's Office of the Assistant Dean of Students. Participation in the liturgical life of the school is another way that students' spiritual life is nourished.

In addition, all students in the M.Div. Program must attend an annual afternoon of reflection with their cohort. The purpose of the reflection time is for the students to focus on their common call to ministry and their efforts to respond faithfully to that call.

Priestly Formation

The Program for Priestly Formation of the National Conference of Catholic bishops requires that all candidates for ordained ministry complete four full years of theological study. This normally entails one year of study beyond completion of the Master of Divinity degree. For Jesuits of the United States, the Jesuit Conference stipulates that this fourth year will generally include the completion of eight semester-long courses in theological study at the graduate level, the completion of an Advanced Master's degree, or the Licentiate in Sacred Theology (S.T.L.).

Special Requirements for those to be Ordained

Since canonical faculties for preaching and celebration of the Sacraments are granted by the ordained's religious and ecclesiastical superiors, ultimate responsibility for the certification of the individual's readiness in these areas lies with the relevant superiors. As an aid in this aspect of ministerial preparation, however, regular courses designed to prepare students for the priesthood and for the pastoral administration of the Sacraments, are offered both at the Jesuit School and other schools in the Graduate Theological Union. The normal means by which competency is certified in the pastoral administration of the sacraments will be through successful completion of courses which focus on preaching, the celebration of the rites of the Church, and confessional counseling.

Ordination track students fulfill their ordination requirements by taking the following pastoral courses offered at JST or at the Dominican School of Theology and Philosophy:

- ❑ Canon Law – FTST 2336 – Canon Law: Introduction & Marriage
- ❑ Preaching – HM 1073 – Foundations of Preaching
- ❑ Celebration of the Sacraments – FTLS 4725 Celebrational Rites
- ❑ Sacrament of Reconciliation – CEFT 2107 Confessional Rites & Practices

Some of these courses have prerequisites (e.g. Celebrational Rites requires the course in either liturgical theology or sacramental theology, and Confessional Rites and Practices requires Canon Law). Students together with their advisors should plan their schedules in such a way that they have met the prerequisites prior to taking the course.

In addition to the courses listed above, 2nd and 3rd -year ordination track students must take Theology and Spirituality of Priesthood (STSP 2600) when it is offered every other year. This course is also open to non-ordination track students. Special Examinations for those to be Ordained The normal means by which competency is certified in the pastoral administration of the sacraments will be through successful completion of courses which focus on preaching, celebrational style, and confessional counseling. For exceptional circumstances, in which the student for some good reason has not taken the relevant course(s) outlined above, and is asked by the student's competent religious superior to certify a student's pastoral readiness in the given area(s), faculty in the area of Ministry, Ethics, and Society are delegated by JST to administer the special ordination examinations which certify the individual's competence in preaching and the administration of the Sacraments.

Combined Master of Arts/Master of Divinity (M.A./M.Div.)

Students may elect to do a combined Master of Arts/Master of Divinity program. Students must formally apply to each program separately, indicating the intent to pursue a Combined M.A./M.Div. Program. A student should apply to the JST Master of Divinity program through the JST Office of Admissions. The student must also apply to the Graduate Theological Union Master of Arts program through the Admissions Office of the GTU. The Master of Arts applicant should request affiliation with JST during the period of studies.

The demands of the two degree programs combined will determine the total time required to complete the concurrent M.A. /M.Div. program. In accordance with the Association of Theological Schools standards, the time will in no case be less than a total of four academic years. The student may transfer no more than half of the credits required for one degree into the other; and no more than half of the credits required may be granted based on transfer credit. This means that the JST/GTU Combined Master of Arts/Master of Divinity program allows a student to count up to 24 units total toward both degree programs.

Subject Area Competencies Addendum

BIBLE COMPETENCIES

BIBLE COMPETENCES

1. To have a working knowledge of the literary, historical, and theological grounding of at least two of these areas of the Old Testament canon: Pentateuch-Histories, Prophets, and Wisdom/Deutero-canonical Writings.
2. To have a working knowledge of the socio-historical setting, sources, literary features, theologies, and Christologies of at least two of the following: Synoptics, Johannine corpus, and Pauline writings.
3. To be able to negotiate the various representations of God (Creator, Redeemer, Liberator, Savior, the Christ, etc.) across the testaments with good theological understanding.
4. To be able to enunciate the unique revelation of each of the testaments as sources of faith and to be able to identify the various levels of the relationship between the Old Testament and the New Testament.
5. To be able to appropriately enlist Scripture in the explication of the nature and practice of prayer in the Catholic tradition.
6. To be conversant on the following topics: Biblical notions of justice, dealing with violence in the Bible, sin, narratives on the miraculous, and fundamentalism.
7. To explain the following notions in conjunction with the Pauline teaching on these topics — Baptism, Salvation, Eucharist, Church, Life of Faith, Reconciliation, and Grace.
8. To be able to address the developments of these topics across the canon — Creation, Covenant, Salvation, Christology, Apocalypticism, and Eschatology.

SYSTEMATIC THEOLOGY COMPETENCES

1. To apply critical methodologies to the interpretation of magisterial texts.
2. To give a critical account of major developments in the history of the Church from its beginning until the present.
3. To bring appropriate support from the history of the Church to the interpretation of the major theological themes both in various pastoral settings and in relation to the student's ministerial role.
4. To correlate biblical, historical, and theological developments on the doctrinal themes of God, Christ, creation and eschatology, the Human Person, Sin and Grace, Church, and Sacraments.
5. To apply the principles of ecumenical and inter-religious dialogue to communicating Christian doctrine in a particular cultural and social context. 16
6. To integrate responsibly and critically the topics and practices of Christian spirituality into the analysis of biblical, theological, historical, and pastoral theology contexts.

MINISTRY AND PASTORAL STUDIES COMPETENCES

1. To be able to lead a church community in prayer through the rites of the Roman Catholic Church.
2. To communicate effectively in preaching, teaching, presiding, celebrating, listening, and counseling.
3. To be able to organize and work with liturgical ministers – ordained and lay – in preparing worship services.
4. To be able to use the pastoral circle for theological reflection and pastoral planning.
5. To hone a competency in group facilitation and Christian discernment, especially in an environment characterized by racial and ethnic diversity.
6. To be able to explain pastoral practices in a manner that relies upon important ideas within the Catholic theological tradition.
7. To bring Gospel values to bear in attending to issues concerning power and privilege.
8. To integrate spirituality as both a personal characteristic and a pastoral resource.
9. To integrate service and learning in solidarity with the poor and marginalized.
10. To apply norms of ministerial ethics to cases.

THEOLOGICAL ETHICS COMPETENCES

1. To integrate the following sources of ethical deliberation in personal and social moral discernment: Scripture, Tradition, reason, and experience.
2. To be able to explain natural law, theological anthropology, moral norms, freedom, agency, the fundamental option, and double effect.
3. To understand the relationship among the individual's formation of character, conscience, moral discernment, and magisterial authority.
4. To be able to explain the connection between ethics, grace and sin, conversion, and reconciliation at both the individual and social levels; to understand frameworks for assessing social sin, such as cooperation with evil, complicity, and corporate vice.
5. To have a working knowledge of the following themes in Catholic social teaching: human dignity, solidarity, subsidiarity, common good, preferential option for the poor, stewardship of creation, participation, the dignity of labor, the role of government, rights and responsibilities, and religious freedom.
6. To explain and assess the various contributions of ecumenical, interreligious, feminist/womanist/mujerista, liberationist, Black, Latino/a, Asian, decolonial, and other enculturated ethics.
7. To have a theoretical and practical knowledge of the following ethical methods: deontology, relationality/responsibility ethics, consequentialism, proportionalism, teleology, and virtue ethics.
8. To be able to marshal the sources and methods from Catholic theological ethics in addressing some of the following topics: integral ecology, sexuality; marriage and the family; health care ethics; economics, war and peace; oppression (e.g., sex/gender, race, ethnicity, class), migration, incarceration.

RELIGION AND CULTURE COMPETENCES

1. To be able to articulate a basic understanding of culture as well as how it shapes meaning-making, consolidates identities, and steers human behavior.
2. To interpret how culture both shapes, and is shaped by, Christian scripture and tradition.
3. To be able to explain the meaning of secularization and how it affects religious commitment and worldviews.
4. To give an account of the ways and extent to which religion influences social solidarity, conflict, change, and political engagement.
5. To gain an appreciation for the extent to which religious ideas, institutions, and publics attend to pressing societal issues within various historical contexts.
6. To understand the difference and mutual relationship between "official" and "nonofficial" (or popular) religion and its ramifications for theology, ministry, and the sacred arts.
7. To be able to track the ways in which religious traditions inform one another just as they are themselves influenced by broader socio-cultural trends.
8. Be able to interpret and discuss images, objects, built environments, buildings, spaces, performances, and sounds that have emerged from religious traditions using appropriate methodological approaches.

M.Div. 1 Advising Addendum

First-Year Coursework

All M.Div. students are strongly encouraged to complete as many of the Foundational Courses (24 credits total) as possible during their first year of residence. (See pages 8, 10, and the M.Div. Worksheet for details on Foundational Course requirements.) This will avoid difficulties with course sequencing in later semesters, and ensure that students are adequately prepared for more advanced coursework in their second and third years. The foundational courses in Old Testament and New Testament are particularly important to take in the first year, as they provide instruction in biblical exegesis that is a prerequisite for all upper-level Scripture courses at JST.

Course Sequencing

Below is one possible (very rudimentary) outline of the sequence in which M.Div. students might take the required Foundational Courses in order to ensure timely completion of their degree. All students should consult with their faculty advisor on course selection, particularly if they are proposing to transfer coursework from other institutions to meet Foundational Course requirements.

Year 1	Fall	Spring
	ST 2003: Systematic Theology (3)	Systematics Core Course (3) (E.g. Christology, Ecclesiology, Theological Anthropology, Sacramental Theology, etc.)
	OT 2095: Pentateuch, Histories: Methods (3)	NT 2530: Methods: Study of the Synoptic (3)
	CE 2056: Fundamental Moral Theology (3)	RSCE 3230: Christian Social Ethics (3)
	HS 1196: Church History I (offered at Dominican School of Philosophy and Theology) (3)	HS 2196: Church History II (offered at DSPT) (3)
	FE 1152 M.Div. 1 Orientation Seminar (1)	FE 2151 Field Education Practicum (1) (Students begin a sequence of six one-credit Practicums in concert with Integrated Learning Courses. For example, students may elect to undertake two Practicums per semester.)
	RS 2092: Culture, Context, & Lived	

Year 2

Religion or
equivalent (3)

Chapter 9.1 b: Master of Divinity Field Education Handbook

Master of Divinity FIELD EDUCATION HANDBOOK 2024-2025

Welcome

Dear Student,

Field Education is an exciting and dynamic part of the Jesuit School of Theology Master of Divinity degree program and your ministerial formation. It is my pleasure to direct the Field Education program at the Jesuit School of Theology in Berkeley and to work with you during your time at JST.

During the second year of your degree, field education provides you with the opportunity to engage in supervised ministry at a location of your choice in the San Francisco Bay Area. JST's mission to exercise a "faith that does justice" is concretely expressed through M.Div. students' ministerial service in the local community.

This handbook provides information on Field Education at JST, especially the second-year supervised Field Education program. You will find Field Education guidelines, requirements and policies for students. The handbook also describes the M.Div. Integration seminars. Students are encouraged to read the section on "Supervision" and discuss this with prospective and current on-site supervisors.

I look forward to working with you during your course of studies at JST. Throughout your time at JST, please contact me with any questions or concerns you might have.

Thank you.

Best wishes,

Deborah Ross, PhD Lecturer and Director of Ministerial Formation

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Field Education Overview

Field education forms an essential component of ministerial formation at JST. Deborah Ross, Director of Ministerial Formation (DMF), directs the M.Div. field education program.

M.Div. students participate in the "Integration Seminar" during each year of their degree. The seminar is guided by three formation goals for each year of the M.Div. degree: identity, praxis, and integration, as follows:

- YEAR ONE-Ministerial Identity: Focus on students' ministerial identity, former ministerial experience, and the development of formation plans.
- YEAR TWO-Ministerial Praxis: Focus on pastoral praxis, supervision, and mentoring.
- YEAR THREE-Ministerial Integration: Focus on the integration of theology with ministerial and pastoral experiences.

Deborah Ross teaches both FE-1152 (Ministerial Identity and Skills) and FE-2152 (Ministerial Praxis). Both seminars are described below. The third-year spring MDV 4401 (Ministerial Integration) is taught by the M.Div. Program Director, a responsibility that rotates among the full time JST faculty members. This seminar focuses on preparation for M.Div. comprehensive examinations.

JST is committed to the culturally contextualized study of theology. During their second year, and in connection with FE-2152 (Ministerial Praxis), M.Div. students undertake a supervised field education placement locally in the Bay Area. Field education provides the opportunity for contextual ministry, that is ministry directly in service of the people of God, whether that context is a prison, school, parish, hospital or other location.

M.Div. students participate in a yearly retreat day or afternoon with their cohort, usually held at a local retreat house or center. The purpose of the day of reflection is to focus attention on students' common call to ministry and their efforts to live in faithfulness to that call. The retreat theme is tailored to each cohort group.

The Ministerial Formation Office organizes a series of skills-based workshops on topics relating to personal growth and development and the enhancement of ministerial skills. Recent workshops have included the following:

- Ignatian Spirituality
- Personal development workshops on Myers Briggs, Enneagram, and StrengthsFinder
- "Suicide Prevention for Faith Leaders"
- "Teaching in a Catholic High School"
- "The Gift of Grief and the Art of Grieving"
- "The Rise of the 'Nones': Exploring the Realities of Young People and Their Relationships with the Church."

M.Div. students are invited to participate in at least two workshops per academic year.⁵

FE-1152 M.Div. 1 Integration Seminar (Ministerial Identity and Skills)

M.Div. students participate in FE-1152 (Ministerial Identity and Skills), which provides the opportunity for joint formation for Jesuit scholastics, other religious, and lay students, and includes theological reflection, communal experience, study, dialogue, and prayer.

The first year M.Div. Integration Seminar is a three-credit course meeting in the fall and spring semesters. Students receive 1.5 credits for attendance each semester. In the first year of the M.Div. program the seminar focuses on the theme of "Ministerial Identity." To this end, the fall semester seminar explores the themes of vocational and ministerial calling, professional ministerial identity and collaborative leadership. The seminar also integrates aspects of Ignatian spirituality. The seminar provides the opportunity for students in the M.Div. class to

support each other's vocations, work together collaboratively, and build a cohort community. The emphasis on ministerial identity, collaboration and Ignatian spirituality derives from Goals IV and V of the M.Div. degree, as listed on the class syllabus:

- Goal IV: Students will develop a professional ministerial identity, which values collaborative leadership and shows commitment to ministerial ethics.
- Goal V: Students will grow and deepen in their relationship with God and in community, cultivating a spirituality that will sustain them in professional ministry.

The spring Integration Seminar focuses on themes relating to the development of various ministerial competencies and skills in ministry including boundaries in ministry, conflict in ministry, self-care in ministry, and includes preparation for second year field education placements.

In April 2018, Deborah Ross authored a Report on Lay Ecclesial Formation at the Jesuit School of Theology of Santa Clara University (found [here](#)). The Report explored the character of lay ecclesial ministry and opportunities to enhance lay formation at the School. The importance of cultivating a theology of friendship at JST and fostering collaboration between lay, Jesuit, and religious students was a theme of the Report:

"Theologian Bernard Cooke describes human friendship as the basic sacrament. Friendship, with its sacramental and hence revelatory dimension, that is expressive of God's love, is a paradigm that JST students can be encouraged to live into as students both lay and Jesuit, minister to one another and support each other's vocational call.the call to collaboration and dialogue between lay and those who will be ordained stems from shared liturgical life at the School and the shared life of the assembly. A theology of collaboration between lay and religious at the School, rooted in the celebration of the liturgy, may be expressed through a lived theology of friendship."

(See Ross, Research Report on Lay Ecclesial Formation, 47, <https://www.scu.edu/jst/current-students/formation-at-the-jesuit-school-of-theology/research-report-on-lay-ecclesial-formation-at-jst/>)

The Integration Seminars assist with developing a theology of friendship among M.Div. cohort

students.

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FE-1152 M.Div. 1

Selecting a Field Education Site

During the spring 2020 semester, first year M.Div. students select their field education placements for the following academic year.

The goal of the Field Education Placement is the ministerial formation of the student. This includes:

- Experiencing oneself as a public minister of the Church and growing in that role and identity.
- Addressing challenges that surface in the process.
- Cultivating and deepening ministerial skills and attitudes.
- Continuing to discern God's call, especially as mediated by the People of God.

Students are requested to consider the following criteria when selecting a future field education placement. Students are:

- Asked to choose one ministry placement.
- Required to spend eight hours per week at their ministry placements. This includes preparation time but does not include travel time.
- Requested to choose a placement within a thirty-minute travel time from JST (and within a maximum twenty-mile radius of JST). Exceptions to this are placements on the main SCU campus. Regrettably, travel expenses are not provided.

- Invited to consider: whether they are seeking to develop new skills at their placement, or if they would prefer to hone and enhance an existing skill set; if they feel called to work in a new or unfamiliar environment, or one they may not have the opportunity to work at in the future; and the ministerial context in which they elect to engage: for example, an intercultural setting, prison, school, or other environment.
- Advised to select an on-site supervisor who is a skilled practitioner and a mentor from whom they can learn.
- Encouraged to pray about their choice of placement and to discern possibilities with their spiritual director. Reflection time is also provided in the Integration Seminar.
- Invited to team up with another student from the cohort to exercise shared collaborative ministry and leadership (including lay-Jesuit collaboration).

Lay students may undertake an approved field placement that is also their paid employment.

Students engaging in prison ministry are strongly encouraged to take the prison ministry course taught by George Williams, SJ, when it is scheduled at JST.

As part of a panel, JST students share their field education experiences with M.Div. 1 students during the Integration Seminar. In addition, students are encouraged to speak with second year and third year M.Div. students about their experiences. 7

FE-1152 M.Div. 1

Spring 2020 Semester Requirements and Timeline

The establishing of Field Education placements consists of a three-way process between the student, the School and the ministry site. To ensure a smooth and timely initial phase, students are asked kindly to observe the following requirements and deadlines.

Each student is required to complete a Field Education Learning Agreement. The Learning Agreement is developed in collaboration with the student, the site supervisor and the DMF. Each party has a vested interest in the success of this three-way relationship, just as each party has responsibilities to achieve its fulfillment. This Learning Agreement is intended to be

completed by the student in consultation with the placement site supervisor. The Agreement provides a vehicle to clarify a student's tasks and responsibilities and elements central to the supervisory relationship. In addition, the DMF must have a JST-SCU Community Engagement Agreement in place before a student may start their field education placement.

The following are student requirements:

- Students must visit a minimum of three potential ministry sites and complete a "Ministry Site Report" form for each visit, as a spring semester FE-1152 2020 course requirement.
- The DMF and, if applicable, the JST Rector or religious superior must approve students' choice of Field Education site.
- Students must complete a Field Education Learning Agreement as a spring FE-1152 2020 course requirement.
- The Field Education Learning Agreement must be signed by the student, the DMF, and religious superior (if applicable).
- The completed Field Education Learning Agreement must be sent to Deborah Ross by Wednesday, May 20, 2020. The Learning Agreement will be shared with the JST Field Education Supervisor.
- Students must demonstrate readiness for ministry. Please see the JST "Readiness for Ministry" policy below.
- Students will be asked to complete a checklist to ensure they have completed FE-1152 requirements.
- Students hoping to engage in a field education placement in a non-traditional or secular setting need to submit a two-page short paper before the placement is approved. The paper should address the following questions:
 - What makes this placement ministerial?
 - What standards or criteria should be used to assess this ministerial placement?

- What new skills do you foresee yourself learning?
- Who will potentially be supervising you, and how might they help you to reflect theologically upon your placement?
- If a student does not have the desired one year of ministry experience prior to beginning their M.Div. studies at JST, he or she must choose a placement with a supervisor that is known to JST and has supervised a JST student before. 8

Spring 2020 Semester Requirements and Timeline (cont'd)

- Please be in communication with Deborah Ross by mid-April 2020 if your potential site supervisor has not supervised a JST student before.
- Students engaging in prison ministry at FCI Dublin need their clearances processed before the fall 2020 semester. Students should also contact the prison chaplain well in advance of starting their field education placement to inquire about the timing of mandatory training sessions.
- Students engaging in prison ministry at San Quentin need their clearances processed before the fall 2020 semester.
- International students will need to complete Curricular Practical Training paperwork and submit this to the SCU Office of Global Engagement ahead of starting their second-year field education placement.
- During the 2019-2020 academic year students report to their on-site supervisor, the JST Field Education supervisor, and the DMF.
- JST may terminate a Field Education placement. In these circumstances a student will need to secure another field education placement.

The Ministry Site Report form and Field Education Learning Agreement will be distributed in class and via the course Moodle site.

Suggested Field Education Sites

The following is a list of recent field education sites.

Healthcare Ministry:

- Crisis Support Services, Alameda County, <http://www.crisissupport.org/>
- Sojourn Chaplaincy, Zuckerberg San Francisco General Hospital, <http://sojournchaplaincy.org/>
- UCSF Benioff, Children's Hospital, Oakland (prior health care or related experience required), <https://www.childrenshospitaloakland.org/main/home.aspx>

Ministry to the Homeless and Marginalized:

- East Bay Sanctuary Covenant, Berkeley (Spanish speaking skills usually required), <https://eastbaysanctuary.org/>
- Catholic Worker Berkeley
- Catholic Worker Oakland, <http://www.oaklandcatholicworker.org/>,
- The Gubbio Project, San Francisco, <https://www.thegubbioproject.org/>
- The Healing WELL, San Francisco (with health care focus), <http://www.healingwellsf.org/>

Parish and Archdiocesan Ministry:

- Newman-Hall Holy Spirit Parish, Berkeley, <http://calnewman.org/>
- Christ the Light Cathedral, Oakland, <http://www.ctlcathedral.org/>
- Our Lady of Lourdes, Oakland, <http://www.lourdesoakland.com/>
- St. Columba, Oakland, <https://stcolumba-oak.com/>

- St. Jarlath, Oakland, <https://saintjarlath.org/>
- St. Patrick, west Oakland, <http://www.oakdiocese.org/diocese/parish-directory/st.-patrick-parish>
- St. Joseph, Pinole, <https://www.sjcpinole.church/>
- St. Mark, Richmond, <http://www.oakdiocese.org/diocese/parish-directory/st.-mark-parish>
- St. Mary Magdalene, Berkeley, <http://www.marymagdalen.org/>
- St. Theresa, Oakland, <http://www.sttheresaoakland.org/>
- St. Agnes, San Francisco, <http://www.saintagnessf.com/>
- St. Ignatius, San Francisco, <http://www.stignatiussf.org/>
- San Francisco Archdiocese Tribunal, <https://sfarchdiocese.org/tribunal>

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Suggested Field Education Sites (cont'd)

Prison Ministry:

- Federal Correctional Institution, Dublin, <https://www.bop.gov/locations/institutions/dub/>
- San Quentin State Prison, http://www.cdcr.ca.gov/Facilities_Locator/SQ.html
- Juvenile prison ministry, San Bruno and San Francisco

School and Teaching Ministry:

- Bishop O'Dowd High School, Oakland, <http://www.bishopodowd.org/>
- Cristo Rey De La Salle East Bay High School, Oakland, <https://cristoreydelasalle.org/>

- St. Mary's College High School, Berkeley, <http://www.saintmaryschs.org/>
- Holy Names High School, Oakland, <http://www.hnhsoakland.org/>
- Immaculate Conception Academy, San Francisco, <https://www.icacademy.org/>
- St. Ignatius College Preparatory, San Francisco (has included spiritual direction ministry), <http://www.siprep.org/>
- St. Ignatius Institute, University of San Francisco, <https://www.usfca.edu/st-ignatius>

Ministry to Seafarers:

- Apostleship of the Sea, Oakland (part-time) (See Apostleship of the Seas: Jesuit Reflects on Chaplaincy to Seafarers, <http://jesuits.org/news-detail?TN=NEWS-20150614095048>)

Spiritual Direction:

- The Pierre Favre program, El Retiro, www.jrclosaltos.org/pierrefavre/
- JST summer Spiritual Direction program

University Ministry:

- University Ministry at Santa Clara University, <https://www.scu.edu/cm/>
- The Ignatian Center at Santa Clara University, <https://www.scu.edu/ic/>
- University of San Francisco, <https://www.usfca.edu/university-ministry>

Policy for Determining Readiness for Ministry

The Jesuit School of Theology three-year Master of Divinity degree is an academic and professional degree. The degree meets the needs for both the academic training and pastoral

formation of students preparing for ministry in the Roman Catholic Church in the United States. JST M.Div. students should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. The School admits students to the M.Div. program who have demonstrated prior experience of ministry, having completed at least one-year of post-College ministry experience. Some M.Div. degree students will have less prior ministry experience than others.

Throughout their studies, students are expected to display professional behavior in the classroom, and at the School, demonstrating collaboration with others and awareness of personal boundaries. Additionally, as part of the degree, students are provided with the opportunity for supervised experience in pastoral ministry. M.Div. students will work and collaborate with the Director of Ministerial Formation. The School will assess students' readiness for beginning field education placements during the first year of the M.Div. degree. The DMF, together with the Associate Dean, will determine students' readiness to proceed to the second-year field education placement.

Given the School's dedication to preparing future ministers for the church, we take seriously students' readiness for ministry. Prior to commencing second year field education placements, students' readiness for ministry will be assessed as follows. Students will:

- Demonstrate personal maturity and interpersonal behavior in the classroom and in conduct at the School;
- Complete the FE-1152 fall semester course requirements, creating a Ministerial Formation Plan which includes a written reflection on prior ministerial experience and identification of personal preparedness and goals for future ministry;
- Complete the FE-1152 spring semester course requirements, including requirements related to second year field education placements;
- Participate in an interview with the DMF in the spring semester of the first year (lay students will also meet with the DMF in the fall semester); and
- Provide evidence of personal development training including the completion of at least one workshop, for example, on Myers Briggs or Strengths Finder.

Policy for Determining Readiness for Ministry (cont'd)

These prerequisites must be completed before a student's enrolment in a supervised ministerial placement is approved. If needed, the DMF may also consult with a student's course instructors about whether the student's maturity, faith commitment, and professional behaviors are suitable for full-time ministry. If the DMF is provided with information indicating a student's lack of readiness for participating in a field education placement, including failure to complete any of the above requirements, a student may be denied, or may be required to delay, enrollment in the second-year field education placement. In these circumstances the student will be advised on an appropriate course of action. A student may be required to seek opportunities for further professional and personal growth, to apply for a field education placement at a later stage, and/or to consider transferring to another degree program.

If a student disagrees with any additional JST requirements he or she may request a review by Mr. Edward Stewart, Senior Director of Academic Administration. The Senior Director of Academic Administration will review the information presented and consult with the student, the DMF, the Assistant Dean of Students, and professionals in the SCU Office of Student life.

FE-2152 M.Div. 2 Integration Seminar (Ministerial Praxis)

Second year M.Div. degree students engage in a supervised field education experience. M.Div. students participate in field education at local parishes, schools and universities, prisons and hospitals, and other agencies in the Bay Area. JST has special relationships with St. Patrick parish, west Oakland, and San Quentin State Prison, with students regularly undertaking field education at both locations.

JST M.Div. 2 students participate in the FE-2152 Integration Seminar classes, supervised field education placements, and weekly facilitated theological reflection groups. Through this tripartite course design students are encouraged to integrate their ministerial experience and growth in ministerial identity with their theological studies. The classes assist with development of theological reflection skills and provide time for prayer and group discussion. Please see

below for a description of the theological reflection models used in students' weekly theological reflection groups.

The second year M.Div. Integration Seminar is guided by the theme of praxis, and students are encouraged to recognize the ways in which their field education may be illuminated by their theological studies and how their ministerial experience may shape their theological understanding. As students engage in theological reflection, they are also invited to reflect on their ministerial experiences through the lens of Ignatian spirituality and to consider the ways in which God is working within them personally as ministers and in their ministry. Students continue to reflect on ministerial issues such as growth in ministerial identity, working collaboratively, observing ministerial boundaries and exercising self-care. Students are encouraged to continue to grow in community, as they participate in theological reflection groups, and support one another.

During each semester the JST Field Education Supervisor, Dr. Carrie Rehak, will visit all students at their field education sites and meet with students and their supervisors. The JST Field Education Supervisor will observe a student where possible, for example, teaching a class or facilitating a group. Please see below for a description of the supervisory relationship between the on-site supervisor and the JST student.

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FE-2152 M.Div. 2 Integration Seminar (Ministerial Praxis) (Cont'd)

The FE-2152 course includes the following student requirements:

- Students will attend Integration Seminar classes;
- Students will spend 8 hours per week engaging in field education (the 8 hours includes time at the ministry site and preparation time, but not travel time);
- Students will log between 104-112 hours per semester on their ministry log form (except for students engaging in prison ministry who may record fewer hours subject to the approval of the DMF);

- Students will arrange to receive 30 minutes of supervision from their on-site supervisor for every 8 hours of ministry;
- Students will participate in weekly theological reflection groups;
- Students will present two theological reflection papers to their group, per semester, based on their field education experience;
- Students will be encouraged to demonstrate integration of theology and ministerial experience in their written theological reflection papers;
- Alongside presentation of papers, students will lead their theological reflection group in prayer and prepare for this ahead of the theological reflection meeting;
- Students will circulate theological reflection papers to their group, Carrie Rehak, and Deborah Ross at least 48 hours before the meeting;
- Students will plan one supervised ministry visit per semester with the JST supervisor and their field education site supervisor; and
- At the end of the fall semester, students will timely submit a paper narrating their ministerial growth over the semester. If the paper is not of a satisfactory standard, a student will be asked to re-write and submit a paper in satisfactory form. At the end of the spring semester students are required to complete a self-assessment exercise.

Please also see the FE-2152 course syllabus for a list of course requirements.

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FE-2152 M.Div. 2 Integration Seminar (Ministerial Praxis) (Cont'd)

Ministerial Assessment

As referenced in the Master of Divinity Degree Program Guidelines 2019-2020, "in addition to assessment of students' supervised field education experiences, students will be assessed on ministerial competency. This assessment will be done for students in religious communities by

the appropriate formation authority in the community (i.e. Superior, Rector, or Formation Director). During the second year of the M.Div. degree lay students will be assessed through the "Interim Review" process. This will include an interview with the DMF, and assessment based on other relevant input brought to the attention of the DMF by faculty and administration. Students are assessed on their ministerial formation particularly, but not exclusively, in the following areas:

- Capacity for collaborative leadership
- Integration of service and learning, and of faith and justice
- Knowledge of and commitment to professional ministerial ethics
- Lay students will receive ministerial assessment feedback from the DMF

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Theological Reflection

Theological reflection is a method to help people learn from their meaningful experiences. It is action-oriented and also change-oriented. It implies a group. Theological reflection helps a person to look at experience in light of their religious beliefs and understanding of their beliefs. It tries to help a person and group to discover God's presence in experience. As this happens, theological reflection asks the person and/or group to consider what difference God's presence makes and what God expects as a result. This integration of action and experience is what ultimately makes theological reflection theological. To have its full effect, it is a skill that must be practiced regularly.

Let Ministry Teach: A Guide to Theological Reflection, Robert L. Kinast

During the second year of the M.Div. degree students meet in weekly facilitated theological reflection groups. Theological reflection groups will be facilitated by Deborah Ross or Carrie Rehak during the 2019-2020 academic year.

Two models of theological reflection, as listed below, are employed during the academic year. Each model emphasizes reflection on personal experience and bringing the Christian tradition

to bear upon the event or situation being presented. Themes from Ignatian spirituality, such as consolation and desolation, and the discernment of spirits, are employed in the theological reflection process. During the semester, each student will write two theological reflection papers. The papers are shared with the student's theological reflection group, group facilitator, and the DMF. Students are encouraged to also share their theological reflection papers with their on-site supervisors.

Theological Reflection Model 1

In the fall semester, second year M.Div. students employ the Pastoral Circle model to reflect on their ministerial experience in their weekly theological reflection groups. Students will structure their theological reflection papers according to the four stages of the Pastoral Circle (please see below). This model is distinctive in that it emphasizes the "social analysis" stage of reflection and encourages students to explore the cultural, religious, social, and economic influences and structures operating at their site. The model is based on the work of Joe Holland and Peter Henriot, SJ. See Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice* (Maryknoll NY: Orbis, 1984). Please see Appendix 2 for an outline of this model.

The Pastoral Circle model of theological reflection has been the signature model used in JST field education for several years. This model complements the culturally contextualized study of theology, an operant way of doing theology at JST.

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Theological Reflection(Cont'd)

Theological Reflection Model 2

In the spring semester, second year M.Div. students utilize the "Shared Wisdom" model of theological reflection in their theological reflection groups. This model is outlined in Jeffrey H. Mahan, Barbara B. Troxell, and Carol J. Allen, *Shared Wisdom: A Guide to Case Study Reflection in Ministry*, 2nd ed. (Nashville, TN: Abingdon Press, 1993).

Each student is invited to present a written case study to his or her theological reflection group based on a recent event or encounter at their field education site. The model creates a unique

group dynamic as the student presenter, after presenting his or her case, remains silent and listens for most of the shared reflection. Other students in the group bring their own personal wisdom and theological reflection insights to the case study and ensuing conversation. The presenting student rejoins the conversation toward the end of the session and shares new insights. Please see Appendix 3 for an outline of this model.

The theological reflection groups are safe spaces for students to establish peer support and to engage in shared theological reflection. It is anticipated that M.Div. students will enhance their theological reflection skills during their second year of studies, bringing their ministerial experiences into conversation with their academic theological learning. It is also anticipated that students will carry forth their training in theological reflection skills into their future ministerial careers.

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Supervision

Pastoral supervision is a method of doing and reflecting on ministry in which a supervisor (teacher) and one or more supervisees (learners) covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competency, theological understanding, and Christian commitment.

Transforming the Rough Places: The Ministry of Supervision, Kenneth Pohly, 107-108

Supervision is an essential component of the field education experience. It is expected that on-site supervisors will model good practice, accompany JST students as they enhance their ministerial skills, exercise guidance and collaboration, and provide sensitive and insightful feedback. JST expects on-site supervisors to maintain timely communication with the DMF and JST Field Education supervisor.

Site supervisors may be seasoned supervisors with many years of experience or may be new to the role. Each supervisor will bring his or her own distinct way of supervising to the relationship. There are several supervisory models in existence. Five aspects of supervision, as highlighted by Kenneth Pohly, are briefly described below. Students and supervisors are encouraged to reflect on these and to discuss how the aspects might orient the supervisory

relationship.

Supervision is Pastoral

- Supervision is a pastoral function and a ministry of shepherding and care-giving
- Both supervisor and supervisee engage in this pastoral function
- "The giving and receiving of care is something in which all supervisory participants engage"

Supervision is a Way of Doing Ministry

- Supervision is a ministry – a style, and a method
- Supervision provides participants the opportunity to engage as colleagues and coparticipants
- Supervision is formative and an integral part of ministry

Supervision is Covenantal

- Supervision occurs in a covenantal context
- Supervision "occurs within an agreement in which persons say to one another: this is what we will do together and for which we will hold one another accountable"
- Supervision is a dynamic process in which the covenantal agreement may be reshaped as people grow and needs change
- The supervisory relationship is one in which priorities are set, structure established, and boundaries exercised. Procedures for ministry and evaluation are identified via mutual negotiation¹⁹

Supervision (Cont'd)

Supervision is Reflective

- Supervision occurs within conversations in which the participants engage in critical reflection upon their ministry
- While these conversations are organic, they involve the sharing of ministerial life experience and stories with the aim of making appropriate faith responses
- Supervisors “assist the supervisees in seeing themselves and their ministry more accurately, clearly, and creatively

Supervision is Intentional

- Supervision is growth oriented
- Supervision helps people understand themselves more clearly
- Supervision assists with the development and enhancement of ministerial competency
- Supervision assists with honing and clarifying theological understanding
- Supervision is not haphazard; it is goal-oriented and occurs regularly

Adapted from Kenneth Pohly, *Transforming the Rough Places* (Eugene, OR: Wipf and Stock, 2016), 108.20

Frequently Asked Questions

1. Can I undertake a Field Education placement with an agency that has not partnered with JST before?

Subject to approval by the Office of Ministerial Formation, a student may engage in field education with an agency that has not partnered with JST before.

2. I understand students generally choose to minister at hospitals, parishes, prisons and schools. May I select another placement setting, for example, working with an NGO or a secular agency?

Subject to approval by the Office of Ministerial Formation, a student may engage in field education at an NGO or a secular agency. Students hoping to engage in a field education placement in a non-traditional or secular setting are required to submit a two-page short paper, addressing certain criteria (see page 8), before the placement is approved. The School will also assess whether the prospective supervisor can assist with theological reflection.

3. Can I undertake two simultaneous Field Education placements?

JST does not recommend that a student undertake two field education placements. It is preferred that a student immerses himself or herself in one ministerial setting. However, some students, in conversation with the DMF, elect to undertake two placements. For example, students who have engaged in spiritual direction training with the Pierre Favre program at El Retiro Jesuit Retreat Center have combined this placement with working in a parish or prison.

4. Can I switch Field Education placements during the academic year?

We do not encourage students to switch placements. However, for various reasons, a Field Education placement may not work out. If you are considering switching Field Education placement, or encountering difficulties at your Field Education Site, please contact Deborah Ross as soon as possible.

5. When logging ministry hours can I log time spent attending Sunday Liturgy at the parish I am ministering at?

Students are normally required not to count attendance at Sunday liturgy at their field education placement as part of their required weekly eight hours. However, this is determined on a case-by-case basis by the DMF in collaboration with the student and the on-site field education supervisor.

Steps in the Pastoral Circle

The Pastoral Circle is a process of answering four basic questions about some experience that we have, either as individuals or in a community setting. These questions help us to respond more effectively to our experience through deeper understanding and wider evaluation.

1. What is happening here? Gather the data, stories, descriptions of what is going on in a chosen situation. What are people undergoing, what are they feeling, what stories are they telling, and how are they responding? 2. Why is it happening? Probe the causes, connections, and consequences of what is taking place. Who are the key actors and what roles do they play, what has been the history of the experience, what are influences, both obvious and hidden? 3. How do we evaluate it? Understand the meaning of the situation in the light of our values, our belief systems, our community norms, and so on. What does a faith perspective bring to bear on the experience, what new questions and insights are suggested in the light of traditional resources of scripture or teachings? 4. How do we respond? Move through steps of planning, acting, and evaluating in order to effect a desired change in the situation. What strategies are called for, what short-term steps and what long-term steps are needed to bring change?

These four questions occur during four "moments" of what we call the Pastoral Circle. These moments mediate, or relate us to, the experience of the situation.

Adapted from Frans Wijzen, Peter Henriot, Rodrigo Mejia, editors, *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation* (Maryknoll, NY: Orbis, 2005) 229-30.

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Appendices

Pastoral Action

Prayer and Theological Reflection

EXPERIENCE

Insertion

Social Analysis

Appendices

Steps in the Pastoral Circle continued

Adapted from Frans Wijzen, et al, *The Pastoral Circle Revisited*, 229-230, and Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice* (Maryknoll, NY: Orbis, 1984).

1. Insertion The moment of insertion, of touching reality through objective observations and subjective feelings

In what kind of ministry do you participate? What is the setting of your ministry? What were your initial impressions of the site? What experience is being considered? Are there groups that are left out or whose experience is less valued? Does the experience of the poor and oppressed have a privileged role to play in the process?

2. Social Analysis

The moment of asking questions of time, structures, and values and their interconnections, in order to deeper understand the reality of the situation

What is the cultural character of the ministry site? What is the class structure? Are there any social or economic problems? What is the demographic character? What are people experiencing (as far as you can see?) What relationships do you observe? Are any groups or individuals in positions of power? What important traditions do you observe? Have there been recent changes or important historical changes that are still impacting the community? Can you identify causes behind the current situation?

3. Theological Reflection

The moment of discerning the meaning of the situation in view of our shared values, our faith commitments, the teaching of our scriptures, the norms of our communities, the wisdom of our tradition

What feelings may be surfacing for you in this situation? How might God be speaking? What in

the situation reinforces gospel values, social teachings, etc.? What undercuts, destroys these values and these teachings? Where is Jesus present? What are the "signs of the Kingdom" in this situation? What operant theological themes can you identify? For example, where is God's grace present? What is sinful in this situation? What does salvation mean in this situation? How can scripture and Church teaching speak to the situation? How can Ignatian spirituality illuminate the situation?

4. Pastoral Planning

The moment of planning concrete actions, taking the necessary steps, and evaluating the results in order to plan anew.

What are the implications of this exercise for your ministry placement? What necessary actions might need to be taken? How do you see the situation differently? How might you behave differently? How might this reflection assist you in your own pastoral planning? How would one set healthy boundaries in this ministerial placement? How might you become a better minister? How might you have grown through this exercise in terms of your ministerial identity?

And the Pastoral Circle continues back to Insertion.....

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Appendices

Societal Structures to Consider when Engaging in Social Analysis

Adapted from Frans Wijzen, et al, *The Pastoral Circle Revisited*, 231

All social situations are affected by the organization, operation, and orientation of structures (institutions, organizations, policies, patterns, and so on) that determine the direction of events. For descriptive and analytical purposes, we can list the following seven societal structures:

1. Economic structures that determine the organization of resources (e.g. corporations, banks, tax measures, trade patterns, unions);
2. Political structures that determine the organization of power (e.g. parliaments, police,

parties, local councils, constitutional guarantees of human rights);

3. Social structures that determine the organization of relationships (e.g. families, racial patterns, tribes, villages, recreation clubs, schools);

4. Gender structures that determine gender-based patterns (e.g. work status and division of labor, decision-making participation, gender-based expectations and limitations);

5. Ecological structures that determine the organization of natural environments (e.g. sustainable agriculture, weather patterns, population distributions, demographic patterns);

6. Cultural structures that determine the organization of meaning (e.g. traditions, language, art, drama, song, initiation rites, communications media); and

7. Religious structures that determine the organization of transcendence (e.g. churches, books of revelation, sacraments and rituals, moral commandments).

Obviously, these structures are not sharply discrete or isolated. In any given situation the structures are interrelated and connected. It is one of the tasks of social analysis to identify which structures are the most influential.

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Appendices

Appendix 2: "Shared Wisdom" Theological Reflection Model

Adapted from the "Shared Wisdom" theological reflection model, see Jeffrey H. Mahan, Barbara B. Troxell, and Carol J. Allen, *Shared Wisdom: A Guide to Case Study Reflection in Ministry*, 2nd ed. (Nashville, TN: Abingdon Press, 1993).

The authors of *Shared Wisdom* outline a seven-step process for theological reflection as follows:

1. Presenting the Case Study Aloud

The presenter writes a two-page paper describing their case study. During the theological reflection group session the presenting student reads the paper aloud to his/her theological reflection group. The presenter sets the background, describes an incident, and shares his or her analysis and theological reflection. The case is read aloud so that the group can hear the interpretation and emphasis of the presenter. The participants make a note of any questions or insights they have.

2. Clarifying the Information

The group asks clarifying questions before analyzing the situation. "Clarifying questions might focus on: the order of events, the relationships, the feelings and attitudes of those in the case, or the degree of emotional, imaginative, and intellectual intensity." (p. 29) The presenter may also add further clarification. "Our central question is, do we understand the presenter's description of what happened?" (p. 121)

3. Sharing Personal Wisdom

The presenter is silent during this stage and engages in listening. The group participants bring their own experience to the case and are asked what the case elicits in them. For example, the case could evoke powerful memories or emotions which may aid the reflection or be a distraction. The connections that surface are acknowledged.

4. Pooling Professional Wisdom

Each member of the group brings professional and educational histories to the group. Members of the group may draw on issues of social structure, culture, race, class, gender, or power structure when reflecting on the case. What aspects of psychological theory, film or literature, etc. apply?

5. Claiming the Wisdom of the People of God

At this stage there is explicit focus on theological reflection, although the entire process is informed by theological questions and the work of the Spirit. Points to consider are:

i. Particular theological themes or concepts that assist with reflection; ii. Various biblical stories

or images that may help illuminate the case; and iii. Themes from Ignatian spirituality that might assist with reflection on the case.

6. Reflecting on the Presenter's Ministry

i. The group reflects on the presenter's performance. What has he or she done well? ii. Action in the future: Are there suggestions for further work in the presenter's situation or in the presenter's self-understanding? "What implications are to be drawn for ministry in the future?" (p. 121)

7. Evaluating the Process

The presenter is invited back into the conversation and asked: "What has been most helpful in this process? What insights have you gleaned?" (p. 32)

Chapter 9.2: Master of Arts

Master of Arts (M.A.)

Introduction

The Jesuit School of Theology offers the Masters of Arts (M.A.) degree in cooperation with the Graduate Theological Union (GTU). The Master of Arts (Common M.A.) is a two-year program leading to an academic degree in theology. The program provides ecumenical and interreligious learning opportunities, and students have access to courses offered throughout the consortium, as well as many courses at UC Berkeley. The GTU Common M.A. student is required to affiliate with a member school. Students select a specific academic field or Area of Study as the focus of their M.A. work.

The primary academic base for the M.A. student is the school of affiliation, chosen according to the applicants study interests and/or denominational ties. The Common M.A. student affiliates with JST and chooses a JST faculty advisor appropriate for their intended program of study. The Common M.A. is an exciting opportunity to explore theology and religion in response to the challenges posed by contemporary cultures. Our students seek to understand the issues and hope to make a difference with their pursuits.

Degree Objective

The purpose of the program is to provide a basic understanding of theological or religious studies for further graduate study or for general academic purposes.

Admissions Requirements

Navigate to the [Master of Arts \(M.A.\) admissions page](#) for more details about applying to this program. Unlike with other JST programs, when applicants apply to the Common M.A. program

they apply to the Graduate Theological Union for admission. The M.A. admissions page directs applicants to the GTU admissions page.

Prerequisites

1. Applicants to the Common M.A. program must have completed a bachelor's degree from an accredited institution by the time they intend to enroll in the program.

Degree Requirements

1. Course work. The Common M.A. is a two-year degree program requiring a total of fourteen 3-unit academic courses plus six units of thesis work.
2. Language Requirement. All M.A. students are required to demonstrate proficiency in at least one modern foreign language early in the second year of residence. Non-native speakers of English may, with permission, certify English as their second language.

Credit Distribution for Coursework

Master of Arts students affiliated with the Jesuit School who are in continuing registration status may take a maximum of six units of course work each semester. Continuing registration students normally should not take courses in the semester they defend their thesis.

COURSE 1: Biblical Studies

COURSE 9: Elective

COURSE 2: History

COURSE 10: Elective

COURSE 3: Theology

COURSE 11: Elective

COURSE 4: Ethics

COURSE 12: Elective

COURSE 5: Area Course

COURSE 13: Elective

COURSE 6: Area Course

COURSE 14: Elective

COURSE 7: Area Course (4000) COURSE 15: Thesis Writing

COURSE 8: Area Course (4000) COURSE 16: Thesis Writing

*Students must take at least two courses outside of the Member School of Affiliation. (For graduates Spring 2011 and beyond.)

M.A. Areas of Concentration at JST

- ❑ Art and Religion
- ❑ Biblical Studies
- ❑ Christian Spirituality
- ❑ Cultural and Historical Studies of Religion
- ❑ Liturgical Studies
- ❑ Systematic and Philosophical Theology

Chapter 9.3: Combined Master of Arts/Master of Divinity

Students may elect to do a combined Master of Arts/Master of Divinity program. Students must formally apply to each program separately, indicating the intent to pursue a combined M.A./M.Div. program. A student must apply, be admitted, and enroll in the second program before completing the requirements of the first. Application to the Jesuit School Master of Divinity program should be made to the JST Office of Admissions. Application to the Master of Arts program should be made to the Admissions Office of the GTU. The Master of Arts applicants should request affiliation with the Jesuit School of Theology during the period of studies.

The total time required to complete the concurrent M.A./M.Div. program will be determined by the demands of the two degrees combined; but, in accordance with ATS standards, it will in no case be less than a total of four academic years. Not more than half of the credits required for one degree may be transferred into the other; and not more than half of the credits required may be granted based on transfer credit. This means that the JST/GTU Combined Master of Arts/Master of Divinity program allows a student to count up to 24 units toward both degree programs.

Chapter 9.4: Master of Theological Studies

Program Guidelines

Overview

The Master of Theological Studies is an academic degree program that offers students a broad understanding of the Catholic theological vision through foundational courses in four core areas of study: Biblical Studies; Historical & Systematic Theology; Theological Ethics; and Religion & Culture. The degree culminates with a synthesis project or paper in the student's selected concentration. The degree prepares graduates to be teachers and/or administrators in primary and secondary schools, directors of religious education or of faith formation programs, parish-based leaders, or administrators of various nonprofit organizations and voluntary service programs. Students also learn a theology of ministry for service in a changing Church and world. The MTS is an ideal program for persons engaged in ministry or seeking theological enrichment and a rewarding exploration of their faith. It is "hyflex," meaning that students may choose to combine on-campus and online courses in any combination that works for them.

Goals and Objectives

Institutional Learning Goals

1. Students will gain a broad foundation in Christian theology, with a focus on the Roman Catholic tradition.
2. Students will demonstrate a critically-informed approach to faith that promotes social justice for the common good, especially for the benefit of those in greatest need.
3. Students will recognize the interplay between faith and culture in addressing issues that emerge in diverse cultural contexts.

MTS Student Learning Outcomes

The MTS degree offers students a broad understanding of the Catholic theological tradition and specialized knowledge in a chosen concentration.

MTS Graduates will:

1. Demonstrate knowledge in Biblical Studies; Historical & Systematic Theology; Theological Ethics; and Religion & Culture.
2. Integrate and apply their knowledge of the above areas within a chosen concentration.
3. Demonstrate a critical understanding of social, cultural, and global contexts and their significance to theology.
4. Apply informed knowledge of the Catholic tradition in the assessment of theological questions or pastoral issues.
5. Articulate the connections among their course work, their individual formation as shaped by their own practices, and their interactions with peers or professional colleagues.

Advanced Standing & Courses Taken Outside of the GTU During the Degree

A student who has taken graduate courses in theology not longer than six years prior to registration may petition for advanced placement in the Master of Theological Studies program. This petition may be included with the Application for Admission or it may be submitted during the first semester of study at JST. No more than 12 semester units of advanced standing can be applied to the JST Master of Theological Studies program. Petition forms are available from the Registrar, the Office of Admissions or online on the Registrar's page: <https://www.scu.edu/jst/academics/office-of-the-registrar/>

No units will be transferred which have already been counted toward another degree. No units will be considered for transfer that are not from regionally accredited institutions of higher learning or were not attained at a graduate level.

Students in the MTS program may elect to take courses as Pass/No Pass for no more than 15 credits while in residence at JST, not counting the credits from the MTS 3000 and 3002 seminars.

A student who enrolls in graduate courses in theology at an institution outside of the GTU during their course of study may petition the Associate Dean for transfer credit in the MTS degree program. Petition forms are available online at <https://www.scu.edu/jst/academics/office-of-the-registrar/>

Degree Requirements

The Master of Theological Studies degree requires the completion of 48 semester hours (16 three-unit courses). A full-time student may expect to complete the Master of Theological Studies degree in two academic years, but must complete the program within five calendar years from the date of first registration in the program. Twelve semester units is the normal full-time course load. The degree program also requires students to submit a paper (roughly 40 pages) or equivalent project synthesizing the theological concentration and the general theological components of the program.

Students in all degree programs must maintain a 3.0 Cumulative Grade Point Average (CGPA) to graduate. A grade of B- or better is necessary in all courses used to satisfy a requirement for all Jesuit School of Theology degree programs.

Students are required to take a course that teaches them the following four religion and culture competencies: conceptual, analytical, theological and pastoral. To fulfill this requirement, students must take RS 2092 Culture, Context and Lived Religion or some other course that teaches the same content, as approved by the Associate Dean.

Continuing Registration

MTS students who have completed coursework and are working on final projects must sign up for a one-credit course continuing registration (MTS 3001) each semester to maintain their student status until their submitted project is approved and they are graduated.

Credit Distribution for MTS HyFlex Coursework

MTS students may come to Berkeley as full-time residential students and take all of their

classes in person. However, with our new hyflex format, students now have the option of participating in an on-campus fall orientation and on-campus summer and intersession courses, while taking online, hybrid, and remote classes that are offered year round. Students may also choose to come to Berkeley for one or more regular semesters while completing the rest of their studies online.

Forty-eight semester hours of credit must be completed. Students are strongly encouraged to do at least half of their degree program at the Jesuit School of Theology.

I. Foundations (24 credits)

- ❑ Biblical Studies (6 credits)
- ❑ Historical & Systematic Theology (6 credits)
- ❑ Theological Ethics (6 credits)
- ❑ Religion & Culture (6 credits). RS 2092 Culture, Context and Lived Religion, or an approved equivalent, is required as three of these six units.
- ❑ 3 credits for the MTS Proseminars I and II (MTS 3000 and 3002, 1.5 credits each) to be taken in the last two consecutive semesters of the student's program. The Proseminar includes a synthesis paper or project in the area of the student's specialization. This is further explained below.

II. Concentrations (12 credits)

- ❑ Biblical Studies
- ❑ Historical & Systematic Theology
- ❑ Theological Ethics
- ❑ Religion & Culture
- ❑ Christian Spirituality

III. Electives (9 credits)

Students may take 9 credits of electives at JST, around the GTU, or at UC Berkeley.

IV. Synthesis Paper or Project

MTS students are to write a paper (roughly 40 pages) or complete an equivalent project synthesizing the theological concentration and the general theological components of the program. This paper or project is to be done under the direction of a full-time JST faculty member and with a second reader, both approved by the Associate Dean. The student must submit a proposal for the paper or project, including the names of the director and reader, to the Associate Dean for approval.

MTS Synthesis Paper/Project Guidelines

MTS students must write a paper (roughly 40 pages) or present an equivalent project synthesizing the theological concentration and the general theological components of the program. This paper/project is to be done under the direction of a full-time JST faculty member and with a second reader, both approved by the Associate Dean.

Proposal: A proposal for the project or paper is subject to the approval of the Associate Dean, who will also approve the principal advisor and a second reader. A form for this proposal is included in this handbook.

Grade for Synthesis Paper: A sample grade report form is included in this handbook. A copy of the grade sheet should be given to each reader along with the final version of the synthesis paper or project.

Preparing and Filing of Synthesis Paper: The MTS synthesis paper should be formatted in accordance with Library specifications, using the most recent edition of *Manual for Writers of Term Papers, Theses and Dissertations*, by Kate Turabian.

One PDF copy of the final, corrected and signed version of the synthesis paper or project should be digitally filed with the JST Registrar's Office. The MTS synthesis paper will be kept on file at JST.

Synthesis Paper Deadline: The MTS synthesis paper must be graded, corrected, signed and submitted to the JST Registrar by the **first Monday in May** for May graduation.

All forms mentioned above can be found in the back of this handbook, and are also available

online at <https://www.scu.edu/jst/academics/office-of-the-registrar/>

Style Guidelines for Paper

Turabian is the writing style for Graduate Theological Union theses and dissertations (i.e., the most recent edition of *Manual for Writers of Term Papers, Theses and Dissertations*, by Kate Turabian). Approval of style is the responsibility of the candidate's committee.

SPACING

Double spacing is required for the main body of the work except in those places where conventional usage calls for single spacing, e.g., footnotes, indented quotations, tables, etc.

FONT

The type size should be 12 point. Type used for charts, drawings, graphs, tables, footnotes, etc., may differ according to format and space requirements, but should be at least 10 point.

MARGINS

Margin requirements apply to all pages, whether text, illustration, charts, graphs, or other content. Be sure to check the margins not only on pages with text, but also pages with charts, graphs, or images.

Left: 1 1/2 inches (In the event a hard copy of the paper is bound, the left-hand margin will fall into a gutter; for this reason the left margin is larger than the others.)

Top, right, and bottom: 1 inch

Page numbers may be no closer than 1/2 inch from edge.

TITLE PAGE:

A sample of the required title page can be found at the back of this handbook.

Guidelines for the MTS Synthesis Project

An MTS project differs from an MTS synthesis paper in that it is immediately ready for pastoral, educational, counseling, or other practical situations. It is an application of theological expertise to a particular need or for a particular group.

Examples of MTS projects include syllabi for courses, materials for retreats, educational films, blogs, etc. Criteria for grading M.T.S. projects include:

1. Does the project seem to be informed by good theological understanding in the student's area of concentration, including appropriate bibliographical material?
2. Does the project reflect good general theological knowledge, including relevant bibliographical material?
3. Is the material presented appropriate in topics, language and level of difficulty for its intended audience?
4. Does the Analytical Introduction (see below) clearly state the purpose, methodology and goals of the project?
5. Does the project seem likely to achieve the goals stated, assuming appropriate audience and presentation?

MTS projects should be prefaced by an Analytical Introduction of about 5-8 typed, double-spaced pages explaining the project. Material to be covered in the Analytical Introduction includes:

1. **Title**
2. **Rationale and purpose** Briefly state why you are doing this project. (E.g., —While teaching 10th grade, I came to realize that my students had little or no knowledge of the gospel of John. At the same time, our school has a strong institutional commitment to social justice. In this project, I seek to bring those two dynamics into dialogue.)) Next, describe the purpose of the project and its intended audience (e.g., —This class is intended to provide High School students with a solid introduction to the gospel of John, especially as that text speaks to questions of social justice.))
3. **Goals** (e.g. —Retreatants will be introduced to Lectio divina as a prayer practice.)) What, specifically, will the recipients of your work gain from it? Most projects will have 3-4 distinct goals.
4. **Structure and Methodology:** How is the project organized, and why in this way? How will your project meet its goals? What scholarly resources and concepts are you drawing on, and why? Make sure to connect the aspects of your project clearly to your bibliography. (NOT: —I am using historical-critical methodology to read the text. RATHER: —The historical-critical scholarship of shapes this project. As states, “Scripture without a sense of historical context is deracinated.”¹ Therefore, I will) This should be the main part of your paper.
5. **Materials**—A schedule, budget, advertising flier, or other appropriate materials may be included here. 10
6. **Conclusion**
7. **NOTE:** In general, remember that the MTS project is to be equivalent to a 40 page paper. Therefore, if your project includes a structural task (like designing a parish education program or a semester-long course), while you need not provide all the specific texts you will need to create, you should include enough specific materials for your graders to have a sense that you are integrating your theological knowledge well in the project. For a project that is a school class, this would mean including some lectures in full text (i.e., if speaking from an outline, include the outline), while the syllabus will also be significant in evaluating the project overall. For a guidebook for hospital chaplains, this would mean including all or most of the final text, but some chapters may be left in outline form. For a blog, submit the website address, but in your introduction highlight several entries, perhaps with feedback from or interaction with readers. If the project involves research with people, SCU protocols on human subjects must be observed.

Filing deadlines, registration and graduation for MTS Students:

Filing Deadlines for Graduation:

- ❑ Spring graduates: The filing deadline is the first Monday in May.
- ❑ September/October graduates: The filing deadline is the date of the late registration deadline for Fall Semester registration.
- ❑ Fall registrants completing before the spring semester: The filing deadline is the date of the late registration deadline for Spring Semester registration. These students will receive their degree in May.

Registration Requirements:

Students must file their synthesis papers by the late registration deadline for the upcoming semester in order to avoid having to pay tuition for an additional semester.

Graduations: JST has two graduation dates each academic year:

- ❑ May (for students who finish during the fall semester or by the spring May deadline)
- ❑ September/October (for students who finish in late May through the summer)
- ❑ NOTE regarding Commencement Ceremony: The only students permitted to 'walk' in the commencement ceremony in May are those who have finished or will finish all requirements for their degree before or during the spring term.

Technology Requirements for Online Coursework

Technical Requirements

The JST uses Moodle for our online classes. Moodle is a web-based learning management tool that allows professors to post readings, assignments, videos, and engage the class in dialogue. In order to use Moodle, you will need a login (provided by the school upon registration) and the following tools to ensure your success:

1. A working email address that you monitor frequently. We recommend that you use your student email address (@scu.edu) for this purpose.
2. A working, reliable internet connection and a reliable electric power supply.
3. A computer, laptop, or tablet with an updated operating system (Windows, Mac, Linux) and an updated internet browser (Chrome, Firefox).
4. A webcam.
5. A microphone.

Recommended Browsers

Google Chrome and Mozilla Firefox are recommended for use with Moodle with a computer. Safari is not recommended. On smartphones and tablets, use a web browser to access Moodle (do not use the Moodle app).

Recommended Settings

- ❑ Make sure that the browser is set to accept cookies (from both 1st party and 3rd party).
- ❑ Javascript must be enabled.

Recommended Software

The latest versions of these Adobe products are required for most classes:

[Adobe Reader](#)

[Adobe Flash Player](#)

The latest versions of these other media players are also suggested:

[Windows Media Player](#) (for PC's)

[Apple QuickTime](#) (for Macs)

Chapter 9.4.1: Master of Theological Studies - Online

Master of Theological Studies - Online

The Master of Theological Studies program is an academic degree program that offers students a broad understanding of the Catholic theological vision in combination with areas of concentration including liturgy, history, spirituality and ethics. M.T.S. students become theologically literate in the scriptures, doctrinal history and the ethical consequences of that doctrine. Students also learn a theology of ministry for service in a changing Church and world. Students can complete the degree on a full-time basis, but the program also accommodates the schedules of part-time students with evening and weekend course offerings. The M.T.S. is an ideal program for persons engaged in ministry or seeking theological enrichment and a rewarding exploration of their faith. For answers to OMTS FAQ, click [here](#).

Degree Objectives

The Jesuit School's Master of Theological Studies degree program is designed to enable graduates to:

- ❑ gain a broad theological foundation that will undergird inquiry into a select area of concentration.
- ❑ develop a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice.
- ❑ recognize the interplay between faith and culture in addressing theological and/ or pastoral issues that emerge in diverse cultural contexts.

Admission Requirements

Navigate to the [Admission Requirements](#) for further details about applying to this program.

Prerequisites

1. A bachelor's degree, in Arts or Sciences, or its academic equivalent, completed with at least a 3.0 (B) Grade Point Average.
2. The applicant should have a background in theology or religious studies, either through formal coursework or its equivalent.
3. The applicant should have been involved for at least one year in active ministry or its equivalent.

Degree Requirements

The Master of Theological Studies degree requires the completion of 48 semester hours (16 three-unit courses). A full-time student may expect to complete the M.T.S. degree in two academic years, but must complete the program within four calendar years from the date of first registration in the program. Twelve semester units is the normal full-time course load. The degree program also requires students to submit a paper (roughly 40 pages) or equivalent project synthesizing the theological concentration and the general theological components of the program.

Credit Distribution for Course Work

Course Work

Forty-eight semester hours of credit must be completed according to the course distribution outlined below. Students are strongly urged to do 12 units of their degree program in courses at other Graduate Theological Union schools. Students in all degree programs must maintain a 3.0 Cumulative Grade Point Average (CGPA) to graduate. A grade of B- or better is necessary in all courses used to satisfy a requirement for all Jesuit School of Theology degree programs.

I. General Theology (39 credits)

- a. 36 of these credits should be taken in basic theology:

- ❑ Biblical Studies (9 credits)
- ❑ Historical and Systematic Theology (9 credits)
- ❑ Ethics, Religion and Society (9 credits)
- ❑ Spirituality and Pastoral Theology (9 credits)

b. 3 credits for the MTS Proseminar. The Proseminar includes a synthesis paper or project in the area of the student's specialization. This is further explained below.

II. Electives (9 credits)

All other courses taken in the MTS program are electives.

Synthesis Paper or Project

M.T.S. students are to write a paper (roughly 40 pages) or present an equivalent project synthesizing the theological concentration and the general theological components of the program. This paper is to be done under the direction of a full-time JST faculty member and with a second reader, both approved by the Associate Dean.

Advanced Standing

A student who has taken graduate courses in theology no longer than six years prior to registration may petition for advanced placement in the M.T.S. program. This petition may be included with the Application for Admission or it may be submitted during the first semester of study at the Jesuit School. No more than 12 semester units of advanced standing can be applied to the Jesuit School M.T.S. program. Petition forms are available from the Registrar or the Office of Admissions.

Chapter 9.5: Master of Theology

Program Guidelines

Introduction

The Master of Theology program is a one-year program in advanced theological studies. Students requesting admission to the Th.M. program must have an earned Master of Divinity (M.Div.), a Master of Theological Studies (MTS), or a Master of Arts in Theology (MA). The Th.M. is intended to focus students toward an area of specialized interest. In keeping with the intellectual tradition and apostolic priority of the Society of Jesus, the program cultivates a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice. It enables students to understand the interplay between faith and culture, preparing them to address theological and pastoral issues that emerge in diverse cultural contexts.

Goals/Objectives

Institutional Learning Goals

1. Students will gain a broad foundation in Christian theology, with a focus on the Roman Catholic tradition.
2. Students will demonstrate a critically-informed approach to faith that promotes social justice for the common good, especially for the benefit of those in greatest need.
3. Students will recognize the interplay between faith and culture in addressing issues that emerge in diverse cultural contexts.

ThM Program Student Learning Outcomes

One-year program in advanced theological study beyond the Master of Divinity and Masters degrees available in almost any area of specialized interest.

ThM Students will...

1. demonstrate advanced knowledge and research methods in their selected area of concentration
2. apply advanced theological competencies in their appraisal of theological or pastoral issues in light of their selected areas of concentration.
3. assess theological and pastoral issues in the socio-cultural contexts in which they emerge.

Advanced Standing

A student who has taken advanced graduate courses in theology not longer than six years prior to registration may petition for advanced standing in JST's Th.M. program. This petition may be included with the Application for Admission, or it may be submitted during the first semester of study at JST. No more than six units of advanced standing can be applied for the Master of Theology program. These units must be from courses which cohere with the courses taken at JST as a specialization.

No units will be transferred which have already been counted toward another degree. No units will be considered for transfer that are not from accredited institutions of higher learning or were not attained at a graduate level, or received a grade of less than a B.

Students formerly in the JST Master of Divinity program may petition to transfer courses completed during the program provided that the courses were completed in the final year of the program, were taken at an advanced level with a grade of B- or better, and were not counted toward the M.Div. degree. See FORMS – Petition to Transfer Coursework.

Degree Requirements

A student may expect to complete the Master of Theology degree in one academic year, but must complete the program within two calendar years from the date of initial registration in the program.

Program Focus

Students in the Master of Theology program will be expected to select a focus for their studies. For example:

A. Students opting for a research Th.M. will focus their studies toward a deeper personal knowledge and scholarly advancement in some particular area of the theological disciplines. Such students will be expected to write a thesis.

B. Students opting for a pastoral Th.M. will focus their work toward the communication of the Christian Gospel. Pastoral Th.M. students may opt to do a project rather than a thesis.

Th.M. Program Requirements

- ❑ Students must complete 18 semester units of coursework at the 4000 level or above.
- ❑ All courses must contribute directly to the student's area of specialization. Th.M. degree candidates who choose a more pastoral emphasis may apply a maximum of 6 units of field education or special reading course project work toward the 18 units of course work.
- ❑ Of these 18 units, students must take RS 2092: Culture, Context, and Lived Religion, upgraded to the 4000 level (3 units), or some other course that teaches the same content as approved by the Associate Dean, to meet Goal III, Objective A.
- ❑ Students may upgrade the course content and assignments of a 2000 or 3000 level course to meet the Th.M. advanced course requirements. (Generally, a research paper of 15 pages or more is required.) See FORMS – SRC 8888 (Upgrade Form).
- ❑ Language requirements may be assigned at the beginning of the program as appropriate to the area of specialization. Coursework to attain mastery of a language will not be credited to degree requirements.
- ❑ A grade point average of at least 3.0 must be maintained. Students are not allowed to take courses as pass/no pass.
- ❑ In addition to coursework, students must complete a thesis of 75 pages, or a project of comparable scope.

- ❑ The student must register for 6 units of either research or project work in MA 5000 for their final semester of academic work. The grade for MA 5000 will include the student's achievement for the thesis project and the oral presentation, if any. See below for Thesis Process.
- ❑ During their last semester of residence in the Th.M. program, students must register for 1 credit of FE 4402 and take an online integration seminar.
- ❑ The Th.M. thesis/project proposal is due no later than the last day of class in the semester prior to expected graduation. See FORMS – Th.M. Thesis Proposal.
- ❑ Th.M. thesis/projects must be completed by April 15 and the Grade Form filed with the Registrar's Office no later than April 30 in the spring semester, or comparable dates in the fall semester.
- ❑ Ordinarily students will make an oral presentation of their work, which is not public. They should be ready to defend their conclusions. A successful presentation is a necessary part of the thesis process.

Continuing Registration

Th.M. students are considered to be in continuing registration once they have completed their course work plus the required registration for the final thesis, project or synthesis paper. Continuing registration students will be required to register and are expected to pay the continuing registration fee equivalent to 6.5 units of current tuition each semester. Such students will be considered fully registered students, and will have library privileges commensurate with that status. [See the Student Handbook for more information on continuing registration status].

Students who complete an STL degree can also receive a Th.M. degree concurrently by submitting a request to the Associate Dean. Students seeking the concurrent degrees must also take STL 3999, a one credit course, in the spring of their final year.

Satisfactory Academic Progress While In Continuing Registration Status

Generally, Satisfactory Academic Progress for Th.M. students is governed by the Academic

Policies and Procedures, posted on JST's website. This policy pertains only to students who are in continuing registration status.

- ❑ While a student is in continuing registration for the Th.M. program, the thesis director must certify by the last week of classes in each semester that the student is making satisfactory academic progress. This determination will be based on: (a) the depth of contact between the student and his/her director; (b) the student's adherence to a research plan, if applicable; and/or (c) the student's progress in drafting, editing and polishing the thesis or dissertation.
- ❑ If the student is not making satisfactory academic progress, the Associate Dean will place the student on academic probation, informing the registrar, the director and the student of this change in status. Students on academic probation will not be eligible for institutional aid from the school.
- ❑ Students who are on academic probation will be permitted to enroll in one additional semester of continuing registration in order to make progress toward their degree. If any student does not make satisfactory progress during the semester on academic probation, the Associate Dean will consult with the student's director to determine whether to dismiss the student for academic reasons or to continue the student and on what terms. The student, the director, and the Registrar will be informed of the outcome of the determination.

Thesis or Project

Thesis or Project Process

Committee: The thesis will ordinarily be directed by a committee of two people. The thesis/project director must be a member of the JST full-time permanent faculty. S/he should also serve as the academic advisor for most of the degree program, including the course work.

The second reader will ordinarily also be a member of the JST faculty. Requests for exception should be addressed to the Th.M. Program Director.

A third person may be added if appropriate, especially from a pastoral situation relevant to a project. In the event that there is a serious disagreement between the director and reader over

the quality of the thesis or project, the Program Director will appoint a third reader to arbitrate the matter.

Proposal: The Th.M. proposal should include the Th.M. Thesis Proposal Form as a cover sheet. Attached to it should be a proposal of no more than six pages in length that presents the student's thesis statement and intended work. For a detailed description of the requirements for the thesis proposal, please see pages 11-12. For a copy of the Th.M. Thesis Proposal Form, please see page 14.

Thesis/Project Grade: The student should see that each member of the thesis/project committee receives a copy of the grade sheet along with the thesis or project.

The grade report sheet allows the reader the option of grading the thesis or project as is or with minor corrections. If the thesis/project has been approved with minor corrections, the student must have the corrected thesis/project approved by her/his director before turning it in to the JST Associate Dean's Office.

If, in the opinion of a reader, major revisions must be made, that reader should deal directly with the director and student until the thesis or project is acceptable. Grade sheets should be submitted to the Registrar's Office only after the thesis/project is deemed acceptable.

Readers should feel free to contact the student's thesis/project director for clarification or questions, but the major responsibility for seeing that everything is taken care of belongs to the student.

Th.M. Thesis Guidelines

- ❑ The minimum length of the thesis is 75 pages.
- ❑ The final typed original and copy of the thesis must be submitted to the JST Registrar's Office. All JST-SCU degree candidates who must submit a thesis for their program must submit two (2) archival quality copies of their thesis (after the approval of GTU library), and one additional copy (for SCU) in electronic format (see instructions below) to the JST Registrar's Office. For those students writing theses focusing on matters pertaining to African nations, the electronic format copy will also be sent to the two Jesuit African theologates by the Registrar.

- ❑ After all of the readers have approved the thesis and the GTU Reference Librarian has approved the thesis format and paper, then the ORIGINAL and ONE COPY (both with original signatures) of the thesis must be submitted to the JST Registrar's Office. These will become the bound copies to be kept in the GTU Library. (Do not bind the thesis yourself.)
- ❑ A Thesis Binding Fee of \$60 will be charged to the student's account in the semester of graduation.

Th.M. Project Guidelines

Nature of the Project:

- ❑ The project should integrate academic study done in course work with pastoral practice. Due to the diversity of pastoral situations, it is difficult to spell out in advance what form this will take in every case.
- ❑ The knowledge displayed and the methods employed in the execution of any project should be equivalent to what is expected for any Advanced Master's thesis.
- ❑ Once the written component of the project is received, the committee will determine whether an oral examination (not to exceed an hour) is advisable. Faculty will not be expected to be available in the summer for consultation on the project.
- ❑ The completed project will be accompanied by written materials, the nature and length to be determined by the committee.

Instructions for Filing the Th.M. Project:

- ❑ Students doing the Th.M. project are expected to file one copy of the final, corrected, approved and signed project with the JST Registrar's Office. That copy should be bound. "Velo" or comb binding with a clear plastic cover is recommended.

Description of a Thesis Proposal

This guide offers a schematic outline of a thesis proposal; it provides a brief description of what each section of the proposal is to include. *The thesis proposal should be no more than six pages in length, including the title page and bibliography.*

I. Title Page

The title page of the proposal should provide the following:

II. Thesis Statement The thesis statement should appear as a single sentence, accompanied by a brief explanatory paragraph. This allows you to establish the subject matter of the thesis in a precise manner. The thesis statement may be presented in terms of a problem that you wish to address, a question you wish to answer, or a contribution that you wish to make to an ongoing discussion.

III. Reasons for Writing the Thesis The reasons for writing the thesis can be stated in terms of the goals you wish to accomplish, the theological resources that you wish to employ, or the ground you wish to break. This section of the proposal allows you to show where your work fits into a larger, ongoing theological conversation. While the thesis statement identifies the subject of your thesis in a focused manner, this statement of reasons for writing the thesis demonstrates the relevance of your project for a wider audience.

IV. Synopsis of Intended Work A typical Th.M. thesis consists of three chapters and

introduction; the synopsis of your proposed thesis involves a chapter-by-chapter overview of the argument you wish to develop. Each chapter should be described in no more than one paragraph. This section illuminates the logic that will give your project its structure; it also allows you to substantiate your thesis statement.

V. Table of Contents This one-page table of contents lists the chapters and chapter subdivisions of your proposed thesis. It should enable your director and reader to see even more clearly the logic of the whole work. At the same time it should help you to see the various parts of your project in relation to the whole, thus establishing a sense of proper proportions and limits.

VI. Bibliography The thesis proposal should conclude with a working bibliography that contains the works you intend to consult to begin your research. The bibliography is likely to expand as you continue your work.

Chapter 9.6: Bachelor of Sacred Theology

Bachelor of Sacred Theology (S.T.B.)

Introduction

The Bachelor of Sacred Theology (S.T.B.) is a Roman Catholic ecclesiastical degree that ensures a solid knowledge of theology and a strong foundation in Catholic doctrine. The program prepares students for various forms of ministry and further academic study. The Jesuit School of Theology offers the S.T.B. as an enhancement of the Master of Divinity degree program. S.T.B. students participate in the M.Div. program and complete additional requirements. It offers suitable courses and seminars at an advanced level. The progress of each student is guided and supervised by an academic advisor.

Degree Objectives

The Jesuit School's Bachelor of Sacred Theology degree program is designed to enable graduates to develop...

- ❑ a solid knowledge of theology.
- ❑ a method of doing theological research.
- ❑ a personal synthesis of theology.
- ❑ a committed insight into the Mystery of Christ and the guiding presence of His Spirit in the history of Salvation.

Admission Requirements

Navigate to the [Bachelor of Sacred Theology \(S.T.B.\) admissions page](#) to learn more about applying to this program.

Prerequisites

1. The degree of Bachelor of Arts or its equivalent with at least 24 semester hours or 32 quarter hours of philosophy.
2. A "suitable knowledge of the Latin language" is required. This is understood to be a working reading knowledge sufficient to use ecclesiastical documents in Latin. This requirement can be met either by course work, generally two semesters, or by an examination.
3. The applicant should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. To this end, preference is given to applicants who have at least one year of post-college work experience, and at least part-time, directly ministerial experience.

Degree Requirements

As an enhancement of the Master of Divinity degree program, the S.T.B. degree program has additional requirements.

1. Complete M.Div. Program Requirements: Successful completion of all requirements for the M. Div. program.
2. Philosophy Requirement: Completion of 24 semester hours or 32 quarter hours of philosophy. The requirement will normally be fulfilled prior to residency, through previous coursework. In some cases the student may be able to complete the requirement after admission to the program.
3. Research Synthesis Paper: Composition of a research synthesis paper in some area of theology. This requirement is normally met by an extended research paper (20-30 pages) done during a course taken during residency under the supervision of the professor of the course.
4. Latin Language Proficiency: Demonstration of a working reading knowledge of the Latin language sufficient to use ecclesiastical documents in Latin. This is a prerequisite for the program, but students will be allowed to complete the Latin prerequisite while in S.T.B. studies at the Jesuit School.

A grade point average of at least 3.0 (B) must be maintained for course work. Students will normally take courses on a letter-grade basis except those designated in the course schedule as pass/fail.

Advanced Standing

A student who has taken graduate courses in theology no longer than six years prior to registration may petition for advanced standing in the Jesuit School's S.T.B. program. This petition may be included with the Application for Admission, or it may be submitted at the beginning of the first semester of study. Ordinarily the maximum amount of advanced standing that is granted is twenty- four semester hours (two semesters of full time study). These units must be from courses which cohere with the courses taken at the Jesuit School for the M. Div. Petitions for advanced standing are available from the Assistant Academic Dean or from the Office of Admissions.

Modern Language Study

Academic credit for basic modern language study is not applicable to the Jesuit School degree programs. However, students are encouraged to take advanced, ministerial language courses while they are in the Bachelor of Sacred Theology Program. Proficiency in Spanish is recommended for all Bachelor of Sacred Theology students.

Master of Divinity Students at JST

Fulfillment of the requirements for the S.T.B. may be done simultaneously with fulfillment of requirements for the Master of Divinity degree program.

Chapter 9.7: Licentiate in Sacred Theology (S.T.L.)

Introduction

Licentiate in Sacred Theology

The Licentiate in Sacred Theology is a two-year Roman Catholic ecclesiastical degree in advanced theological study granted by the Jesuit School of Theology by virtue of its status as a pontifical faculty. The Licentiate is meant to further theological expertise for service in official capacities in religious communities and dioceses, and for teaching in higher education, diocesan schools and seminaries. In keeping with the intellectual tradition and apostolic priority of the Society of Jesus, the program cultivates a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice. It enables students to understand the interplay between faith and culture, preparing them to address theological and pastoral issues that emerge in diverse cultural contexts. The STL has been designed according to the guidelines of *Veritatis Gaudium* (part VII, articles 47-50) and the Sacred Congregation for Catholic Education.

Students' progress through the STL degree is guided by the student's academic advisor, who is usually also the thesis director, and the STL Program Director. Students are encouraged to meet regularly with their academic advisor to ensure that they are making satisfactory progress toward completing the degree. This handbook presents program requirements to earn the STL degree as well as protocols and forms. All forms for the STL program can be found at the end of this handbook or on the JST website at <https://www.scu.edu/jst/academics/registrar/>

Goals and Objectives

Goal I: Students will acquire a depth of knowledge and practical skills within a particular area of concentration, and hone these in light of assuming leadership roles within the Church.

Objectives:

- A. Students will be able to employ the hermeneutical principles and research methods germane to their selected area of concentration.
- B. Students will gain an advanced level of mastery with respect to their selected area of concentration.
- C. Students will possess the linguistic skills appropriate to their field of study.
- D. Students will be able to relate their academic studies to the advancement of the Church's mission in the world.

Goal II: Students will develop a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice.

Objectives:

- A. Students will employ historically and philosophically informed knowledge of the tradition in assessing theological positions.
- B. Students will integrate the perspective of the poor and the marginalized in their reflection on theological and pastoral issues.

Goal III: Students will recognize the interplay between faith and culture in addressing theological and/or pastoral issues that emerge in diverse cultural contexts.

Objectives:

- A. Students will incorporate skillful socio-cultural analysis into their reflection on theological and pastoral issues.
- B. Students will locate theological and pastoral issues in the cultural contexts in which they emerge.

Prerequisites, Advanced Standing, and Concurrent Th.M. Degree

Prerequisites for STL Degree

The prerequisites for enrollment in the STL program are the following:

- ❑ 24 credit hours of philosophy at the Bachelors level (strongly recommended prior to study).
- ❑ An earned Master of Divinity or Bachelor of Sacred Theology degree.
- ❑ Proficiency in ecclesiastical Latin (strongly recommended prior to study).

Advanced Standing

A student who has taken graduate courses in theology not longer than six years prior to starting the STL may petition for advanced standing in the STL program. This petition may be included with the Application for Admission or submitted during the first semester of study at JST.

- ❑ Advanced standing is limited to nine (9) semester units.
- ❑ Transferred units must fit within the student's area of concentration.
- ❑ Units must have been at the advanced graduate level (at least level 4000 or above) and not have been used to earn another academic degree.
- ❑ Units must have been awarded by an accredited institution of higher learning. See FORMS – Petition for Advanced Standing.

Concurrent Master of Theology (Th.M.) Degree:

Students who complete an STL degree can also receive a Master of Theology degree concurrently. Requests to receive the Master of Theology concurrently can be made at the time of application or at least by the third semester of enrollment.

- ❑ Application is made through a written request to the Associate Dean.
- ❑ STL students admitted to the Th.M. degree will be required to take ST 3999, a one credit course, in the final year of their program to explore theological 'publics' for the Th.M. (civil) and STL (ecclesiastical) degrees, respectively.

Degree Requirements

To earn the STL degree, students must complete all of the requirements listed below:

1. Enroll at JST for four semesters as a full-time student.
2. Complete all degree requirements within four calendar years from the date of initial registration in the program.
3. Earn at least thirty-five (35) semester units, including 24 units of academic coursework; 9 units of STL 5500 or of STL 5501 and STL 5600 (see below); and 2 units of STL research practicum, FE 4400 (0.5 units for at least four semesters).
4. Specialize in one of the following concentration areas:
 - ❑ Biblical Studies
 - ❑ Systematic Theology and Church History
 - ❑ Moral Theology and Ethics
 - ❑ Pastoral and Liturgical Theology
 - ❑ Christian Spirituality
5. Complete twenty-four (24) semester units of academic coursework at the 4000 level or above in the concentration area identified.
 - ❑ At least three credits must be a methodology course appropriate for the student's concentration.
 - ❑ To meet program Goal III, Objective A (see page 5), three credits must be RS 2092: Culture, Context, and Lived Religion, upgraded to the 4000 level, or some other course that teaches the same content as approved by the Associate Dean.

- ❑ Students may upgrade the course content and assignments of a 2000 or 3000 level course to meet the STL advanced course requirements. (Generally, a research paper of 15 pages or more is required.) See FORMS - SRC 8888 - Special Reading Course/Upgrade Form.
6. Engage in pastoral work for the duration of their program and enroll in the Research Practicum, FE 4400 every semester. All students will participate in a ministry placement each semester. International students in F-1 status must complete a Curricular Practical Training Cooperative Agreement. FE-4400 provides a forum for theological reflection on this practical experience, as students deepen their understanding of how faith is inculturated in real-world contexts and how culture shapes one's approach to ministry and theology. The 8 course also supports and guides students through the research and writing process as they move towards completion of their capstone project (see Degree Requirement number 9).
 7. Demonstrate foreign language proficiency through transcribed coursework, or by taking the language exams provided for the M.A. and GTU doctoral students, provided by the University of California (Berkeley) or individually created by JST faculty, where necessary. Oral language exams are not permitted to demonstrate proficiency. Students must be proficient in the following languages:
 - ❑ Latin, with a working reading knowledge of the language sufficient to use ecclesiastical documents, if this was not completed prior to enrollment in the STL. See FORMS – Latin Petition.
 - ❑ One modern language other than the student's native language, as approved by the academic advisor and the STL Program Director. See FORMS – STL Petition for Language Certification. The modern language must be:
 - ❑ One that has sufficient primary/secondary sources related to theological/religious studies.
 - ❑ Relevant to the student's research area.
 - ❑ For specialization in Biblical studies, students must also demonstrate a suitable knowledge of one of the Biblical languages.
 - ❑ All language requirements must be completed before students submit their thesis proposals.

8. Achieve at least a B- or better in each course taken for a grade and at least a 3.0 Cumulative GPA. Students may not opt for a pass/no pass grade.
9. Earn nine (9) credits for the capstone project by completing either a thesis or comprehensive exams plus an extended research paper. Please see the Thesis and Comprehensive Exam/Extended Paper Requirements in the next section.

FOR THE THESIS: To complete the thesis, students must:

- ❑ Register for 9 semester units of research work in STL 5500.
- ❑ Complete a thesis of at least 75 pages in length under the direction of a thesis committee.
- ❑ Defend the thesis in a one-hour oral examination.

FOR THE EXAM AND EXTENDED RESEARCH PAPER: To complete the comprehensive exam and extended research paper, students must:

- ❑ Register for 6 units of comps preparation in STL 5600 and 3 units of preparation for the extended research paper in STL 5501
- ❑ Pass a written comprehensive examination with a one-hour oral defense in the following three areas: a general examination (closed book exam), a topical examination (closed book exam), and a specialization examination (extended research paper).
- ❑ Complete an extended research paper of 25 to 30 pages, representing the development of a paper written in an advanced- level course. It must present and defend a clear thesis as well as demonstrate the student's familiarity with the relevant methods and scholarly literature in the discipline.

Satisfactory Academic Progress While in Continuing Registration Status

Generally, Satisfactory Academic Progress for STL and STD students is governed by the Academic Policies and Procedures, posted on JST's website. This policy pertains only to students who are in continuing registration status.

- ❑ While a student is in continuing registration for the STL and STD program, the thesis or dissertation director must certify by the last week of classes in each semester that the student is making satisfactory academic progress. This determination will be based on:
 - ❑ (a) the depth of contact between the student and his/her director;
 - ❑ (b) the student's adherence to a research plan, if applicable; and/or
 - ❑ (c) the student's progress in drafting, editing and finalizing the thesis or dissertation.
- ❑ If the student is not making satisfactory academic progress, the Associate Dean will place the student on academic probation, informing the registrar, the director and the student of this change in status. Students on academic probation will not be eligible for institutional aid from the school.
- ❑ Students who are on academic probation will be permitted to enroll in one additional semester of continuing registration in order to make progress toward their degree. If any student does not make satisfactory progress during the semester on academic probation, the Associate Dean will consult with the student's director to determine whether to dismiss the student for academic reasons or to allow the student to continue, and on what terms. The student, the director, and the registrar will be informed of the outcome of the determination.

Thesis and Comprehensive Exam/Extended Paper Requirements

This section describes in greater detail the process and requirements for completing the Thesis or the Comprehensive Exam/Extended Paper for the STL degree. Together the final requirements will be referred to as the capstone assignment in this handbook. The major steps are the formation of the committee, the submission of the proposal for the capstone assignment, the completion and defense of the capstone assignment, and submission of the graded work.

1. *Forming the Committee:* The STL capstone assignment will be directed by a committee of at least two scholars.
 1. The Director must be a member of the JST full-time permanent faculty. S/he also serves as the academic advisor for most of the student's degree program, including the coursework.
 2. With the advice of the Director, the student will choose one other committee member, who has expertise in the proposal subject matter. Ordinarily this is a faculty member of JST or the GTU.
 3. Where the content of the thesis requires deeper expertise, the Director may appoint a third member to the committee, after consulting the STL Program Director.
2. *Capstone Assignment Proposal:* All students must submit a proposal for their capstone assignment for approval from the Associate Dean before beginning this thesis work. See [FORMS - Proposal for STL Thesis/Extended Research Paper.](#)

The proposal should be 5-7 double-spaced pages (excluding the bibliography) with one-inch margins and 12 point readable type. Footnotes should appear at the bottom of the appropriate page(s). The proposal should include the following sections and accompanying headings in the following order:

- ❑ **Title page:** (Should include not only student name and proposed title of the capstone assignment but also the name of the director, readers, and the date the proposal is being submitted). Names of director and that of readers may only appear if they have read and given their approval to the proposal in its present form.
- ❑ **Introduction:** Introduce topic and why/how you became interested in it.
- ❑ **Scope and Nature:** Situate the topic in the field of discourse in which it is located, give its context/background (internal boundaries); indicate the history of this topic in prior literature, i.e., to what conversation are you trying to make a contribution? Indicate the limits of your work, things that will not be covered that might be expected (external boundaries).
- ❑ **Thesis Statement:** In one or two sentences, state what the work will attempt to demonstrate or accomplish (that is, if not accomplished, the project changes drastically). Put another way, indicate the question (a gap, a problem, a puzzle to be solved) that your thesis will attempt to answer. Then state the claim you will defend, using your argument/thesis as an answer to the question.

- ❑ **Methodology:** Explain the theoretical frameworks and specific methodological tools that will be used for research and/or analysis. This is not a question about how the text/research will be organized.
- ❑ **Significance:** Discuss the significance of the work within the discipline and possibly other communities (religious, local, political, national, etc.) and possibly for the scholar. That is, why is this work important? What difference will it make and to whom?
- ❑ **Chapter Outline:** Give a clear indication of what each chapter of the thesis will include. (NOTE: the chapter outline must comply with the spacing requirements of the proposal, i.e. that it is double- and not single-spaced text.)
- ❑ **Short Bibliography:** In addition to the 5-7 page proposal, the student must include a short bibliography (no more than 4-6 pages) consisting of the most significant works/materials that will be used in the research/work, preferably arranged by topical heading. Students should include references in languages other than English when appropriate.
- ❑ The proposal must be written in English, although the thesis may be redacted in other languages familiar to the director and committee.
- ❑ A proposal for the comprehensive exam and extended research paper must identify the area of concentration specifically, as well as the general examination focus, the topical examination focus, and the research paper topic.

Proposals must be approved by the Director and submitted to the Associate Dean no later than the final day of classes in the penultimate semester (one semester before the students anticipate completing their work). If a student does not file a thesis/extended research paper proposal by the stated deadline, s/he may petition the Associate Dean for an exception to this filing date.

NOTE: STL students who are writing a thesis should refer to the Master's Thesis and Doctoral Dissertation Submission [guidelines](#).

3. *Registration during the Capstone Assignment work:*

- ❑ During thesis work, students must register for a total of 9 semester units in STL 5500.
- ❑ During comprehensive exam and extended research paper work, students must register for 6 units of comps preparation in STL 5600 and for 3 units of preparation for the extended research paper in STL 5501.

- ❑ If students have completed 9 units in STL 5500 or 9 total units in STL 5501 and STL 5600, but have not yet completed the capstone work, they must register for continuing registration. The continuing registration fee is equivalent to 6.5 units of the current tuition each semester. Such students will be considered fully registered students, and will have library privileges commensurate with that status.

4. *Oral Defense and Grading of the Capstone Assignment:*

All capstone assignments require a one-hour oral defense or examination to be administered by the committee. See FORMS – STL Oral Defense Certification and STL Grade Report Form. The student must complete the forms and provide them to each member of the committee prior to the oral defense.

Passing the Oral Defense: Upon the completion of the oral defense of the capstone assignment, all members of will have input into evaluation and grading. Grade options are:

- ❑ Pass with No Revisions.
- ❑ Pass with Minor Revisions. If the capstone assignment has been approved with minor corrections, the thesis Director must approve corrections before students hand the capstone assignment into the Registrar's Office.
- ❑ Returned for Major Revisions. When the revised thesis is submitted, the major revisions must be approved by all readers. The thesis advisor is responsible to assure that all readers approve. Grade sheets should be submitted to the Registrar's Office only after the capstone assignment is deemed acceptable.
- ❑ Does not pass.

Each committee member must select the appropriate grade, sign the form, and return it directly to the Registrar's Office.

NOTE: Major revisions of the thesis must be approved by the whole committee. Minor revisions need to be approved by the Director only.

Honors for the Capstone Assignment: The granting of honors (if any) will be considered after the thesis is satisfactorily defended as determined by the thesis committee. The decision to confer honors must be agreed unanimously by the whole committee, based on the quality and creativity of the written work and the quality of performance at the oral defense, and does not

take into account the student's GPA.

Each committee member must select the appropriate level of distinction, sign the form and return it directly to the Associate Dean's Office. In cases where there is disagreement over the level of distinction, the Director will be expected to bring the committee members to a consensus.

1. *Filing of the Capstone Assignment:*

- ❑ For style, formatting, copies and other requirements for submission of STL capstone assignment, please see the MASTER'S THESIS AND DOCTORAL DISSERTATION GUIDELINES. These guidelines and associated forms are available online on the Registrar's page: <https://www.scu.edu/jst/academics/office-of-the-registrar/>
- ❑ STL Extended Research Papers: The student is responsible for submitting one bound copy of the final, signed STL extended research paper to the JST Registrar's Office. The copy should be prepared in accordance with the GTU Library guidelines regarding paper, pagination, and style requirements, found in the Submission Guidelines.
- ❑ STL Thesis: Students are responsible for submitting two (2) archival quality copies of their thesis (for the GTU library), and one additional copy (for SCU) in electronic format to the JST Registrar's Office. Note: For those students writing theses focusing on matters pertaining to African nations, an electronic format copy will be sent to the two Jesuit African theologates by the Registrar. The copies should be prepared in accordance to the GTU Library guidelines regarding paper, pagination, and other guidelines, found in the Submission Guidelines.
- ❑ Filing Deadline: STL theses must be defended, graded, corrected, signed, approved by the GTU Library, and submitted to the Registrar for May graduation by the first Monday in May and for Fall graduates by the late registration deadline for Fall Semester registration.

Granting the STL to Candidates Possessing an Earned PhD

Candidates/Applicants with an earned Ph.D. or equivalent degree in theology or a related discipline may petition to be awarded the STL by meeting the degree requirements as follows:

- ❑ Submission of the completed [FORM – Petition for Award of STL](#) that includes the below attachments:
 - ❑ I. Official PhD Transcript
 - ❑ II. Statement of applicable coursework, including courses taught and thesis committee service.
 - ❑ III. Candidate’s article or paper
- ❑ The STL Program Director and the Associate Dean will sign the Petition signaling their recommendation to the Dean to approve the conferral of the STL degree upon the candidate; the final decision to confer the degree rests with the Dean.
- ❑ The STL will be conferred in either October or May, according to the timing of the process.

Note: See ALL FORMS – Petition for [Award of the Licentiate in Sacred Theology](#); and [Confirmation of Thesis Equivalence Form](#).

Chapter 9.8: Doctor of Sacred Theology

Introduction

Doctorate in Sacred Theology The Doctorate in Sacred Theology (STD) is the highest Roman Catholic ecclesiastical degree in advanced theological study, and is intended to further students' theological expertise in preparation for scholarly careers in service to the Church. In keeping with the intellectual tradition and apostolic priority of the Society of Jesus, the program cultivates a critical fidelity to the Roman Catholic tradition, in service of the faith that does justice. It enables students to understand the interplay between faith and culture, preparing them to address theological and pastoral issues that emerge in diverse cultural contexts. The STD is the third cycle in the program of ecclesiastical degrees (*Veritatis Gaudium*, part VII, articles 47-50), intended to complete the scientific theological formation, especially through the writing of a doctoral dissertation.

The Jesuit School of Theology offers the Doctorate in Sacred Theology (STD) in the following broad disciplinary areas:

- ▣ Biblical Studies (Old and New Testaments)
- ▣ Theological Ethics (including Social Ethics)
- ▣ Historical and Systematic Theology (including History of Christianity)
- ▣ Practical Theology (Missiology, Liturgical Studies, Christian Spirituality, Pastoral Theology)

Students' progress through the STD degree is guided by the academic advisor, who generally serves as the dissertation director; and the STD Program Director. Students are encouraged to meet regularly with their director to assure that they are making satisfactory progress toward completing the degree. This handbook presents program requirements to earn the STD degree as well as protocols and forms. All forms for the STD program can be found at the end of this handbook or on the JST website at: [Office of the Registrar](#).

Goals & Objectives

A) Institutional Learning Goals (Shared across all academic programs)

1. Students will gain a broad foundation in Christian theology, with a focus on the Roman Catholic tradition.
2. Students will demonstrate a critically-informed approach to faith that promotes social justice for the common good, especially for the benefit of those in greatest need.
3. Students will recognize the interplay between faith and culture in addressing issues that emerge in diverse cultural contexts.

B) STD Student Learning Outcomes

In addition to the Institutional Learning Goals listed above,

4. Students will acquire a depth of knowledge, practical skills, and strong preparation for research and teaching within a particular area of concentration, and hone these in preparation for scholarly careers in service to the Church.
5. The STD is the third cycle in the program of ecclesiastical degrees (Veritatis Gaudium, part VII, articles 47-50), intended to complete the scientific theological formation, especially through the writing of a doctoral dissertation, which demonstrates original and independent research and that represents advanced scholarly achievement.

Admission to the STD Program

To complete the application to the STD program, applicants must:

- ❑ Submit a completed application, which is generally submitted online through the JST admission site, at <https://slate.scu.edu/apply/>.
- ❑ Submit a statement of purpose designating the intended field of concentration and stating reasons for choosing the program as well as how the STD will support subsequent career plans.
- ❑ An official transcript documenting an earned Licentiate in Sacred Scripture (SSL) or Licentiate in Sacred Theology (STL). Note: the SSL or STL with a Grade Point Average not less than 3.7 is a prerequisite for admission.

- ❑ Arrange for two letters of recommendation, preferably from a recent professor or instructor, which address the applicant's academic qualifications for the STD.
- ❑ Evidence of proficiency in (1) Latin; (2) one modern language (other than the students' first language) which is suitable for theological research in the intended area of study; and (3) for Biblical Studies applicants, one Biblical language. A transcript documenting coursework or a language translation exam is generally sufficient.
- ❑ Submit one major research paper from the SSL or STL Program, which demonstrates the applicant's research and writing abilities.
- ❑ Students whose first language is not English must submit TOEFL (Test of English as a Foreign Language) scores, including scores for the reading, writing, and speaking portions of the examination. Applicants who have successfully completed a degree program where English is the medium of instruction may petition for a waiver of the TOEFL exam.

NOTES:

- ❑ Preference for admission will be given to applicants from Africa, Asia and Latin America. Applications from persons from other regions of the world are welcome and will be given serious consideration. Students accepted into the STD program may defer matriculation for one-year without being required to re-apply.
- ❑ Successful applicants to the STD program will generally not be awarded advance standing for credits earned at other institutions.

Degree Requirements

To earn the STD degree, students must complete all of the requirements listed below:

1. Complete the term of residency which is generally two-years of full-time enrollment at JST, normally after the passing the comprehensive exams.
 2. Complete all requirements for the STD degree within five calendar years of first enrollment.
 3. Complete a diagnostic interview during the first semester of study. The interview, which the student should arrange, will be conducted by her or his academic advisor/dissertation director and the STD program director and should cover such topics as future professional aspirations, academic and disciplinary strengths and weaknesses coming into the program, course work, needed languages, possible dissertation topic and potential committee members, and projected timeline. The advisor should write a summary report letter and send it to the director, registrar, and student for their files.
 4. Complete four courses or seminars in the area of specialization or related topics, beyond the STL during the first year of STD studies. If the student has an STL thesis in an area not related to the STD dissertation, they may be required to do additional relevant coursework. Students in the Spirituality concentration must complete five courses. The course should normally be at the 4000 and above or its equivalent (upgraded, SRC-8888). Student may opt for a Special Reading Course - SRC 9999 as appropriated. Except for the Research Practicum, students may not opt for a pass/no pass grade.
 5. Engage in pastoral work for the duration of their program and enroll in the Research Practicum, FE-4401, every semester. All students will have a ministry placement each semester. (International students in F-1 status must complete a [Curricular Practical Training \(CPT\) Cooperative Agreement](#). FE-4401 provides a forum for theological reflection on this practical experience, as students deepen their understanding of how faith is inculturated in real-world contexts and how culture shapes one's approach to ministry and theology. The course also supports and guides students through the research and writing process as they move towards completion of their dissertation (see Degree Requirement on page 6).
 6. Demonstrate proficiency in one additional foreign language (other than English and other than the language proficiency achieved for the STL). See [FORMS – Language Proficiency Forms](#).
- ❑ Required languages must be approved by the student's advisor and dissertation director. They are normally drawn from primary/secondary sources that are used for scholarly research in theology and religious studies. Other languages may be considered if relevant to the dissertation research.

- ❑ Language proficiency is demonstrated by:
 - ❑ passing a written language proficiency exam offered by the GTU, by the University of California (Berkeley), or by JST;
 - ❑ four semesters of undergraduate language study with a B in the final semester;
 - ❑ one semester of full-time graduate study in a foreign university in which the language of certification was used for instruction and written work, and for which the student earned the equivalent of a B grade;
 - ❑ or, in certain cases, orally.

- 7. Students are normally expected to take the comprehensive exams unless they are waived due to previous completion as part of an SSL or STL. The decision will be made on a case-by-case basis. (See the Comprehensive Exam Requirements on page 11 for the preparation and taking the exams.) In the semester in which they take comprehensive exams, students must register for STD 6600 Comprehensives (6 credits). Students will not be allowed to submit a dissertation proposal unless they have completed their comprehensive exams.

- 8. Register for at least six (6) credits of registration in STD 6601 Dissertation Preparation. Please see the Dissertation Requirements on pages 11 and following.

Timelines

1. The First Year should be concentrated on coursework, research readiness, and language preparation. During this year, the student will gain deeper knowledge in the selected area of specialization, gain greater familiarity with JST/GTU faculty who may serve on the Comprehensive and/or Dissertation Committees, as well as develop the required mastery in scholarly research and writing.
2. The Second Year should mostly focus on comprehensive examination and taking additional coursework as appropriate. Through the comprehensive examination, normally taken in the third or fourth semester, the student demonstrates a deep knowledge and integration of both the general area of the field of study as well as the mastery of the pertinent literature in the area of specialization, which will be further developed in the dissertation. The research readiness must be completed by the summer of the second year.
3. Either also in the second year, or carrying on into the Third Year, the student should work on the dissertation proposal. Once the proposal is approved by JST, the student's status is changed to "STD candidate," and they can start writing the dissertation. Students must complete all language requirements prior to submitting their dissertation proposal.
4. The Fourth Year is to complete the dissertation and successfully defend it. The student concentrates on the research, writing, and revision of the dissertation itself, in close contact with the dissertation director and the other members of the dissertation committee.
5. If the dissertation is not finished and defended in the fourth year, this project must be completed in the Fifth Year.

Faculty Roles to Advise Students

Faculty members play a number of roles for students in addition to teaching.

Academic Advisor

All students have an academic advisor. Faculty advisors must be permanent faculty (tenured, tenure track, senior lecturer or lecturer). Academic advisors guide students as they pick courses to meet degree requirements. Generally, the academic advisor is in the student's area of concentration. Students should meet with their academic advisor during each registration period (early registration and regular). The advisor will help the students pick classes, set up SRCs, and consult with the student in case of academic questions and difficulties (incompletes, accommodations, pass/no pass, or leaves of absence). The academic advisor is

the first faculty member the student should consult on any academic matter.

Dissertation or thesis advisor

This faculty member guides STD students during the completion of their major paper. This professor also guides students as they prepared for doctoral comprehensive exams. The thesis advisor must be qualified with academic expertise in the student's concentration area. This expertise will be complemented by readers' expertise when the thesis readers are selected. Very often the thesis advisor is also the academic advisor, but not always. The thesis advisor is responsible for keeping the student moving toward completion of the project and, in consultation with the readers, determining if the student's thesis meets the requirements for earning the degree. The thesis advisor will consult with the Program Director and then the Associate Dean when necessary about a student's work and progress toward degree.

Initial Academic Advisor

Students are assigned an initial academic advisor during the application process. All applications for STD degree program are reviewed by the Assistant Dean of Enrollment, the STD director, the potential advisor, and the Associate Dean and the Dean. During the admission process, the STD director invites one or more faculty members in the applicant's area of interest to consider working with the student as the initial academic advisor and potential but not necessarily the dissertation advisor. The Associate Dean assigns the academic advisor and the Dean makes the final determination of admission based on inputs from all reviewers.

Changing Advisors

Changing Academic Advisors

For reasons of personality, expertise or availability, students sometimes need to change advisors. This begins as an informal process where the student consults the current academic advisor, other faculty members who might serve as academic advisor and the Program Director. If everyone agrees, the student will email the Associate Dean a request to change advisors, copying the current advisor, the new advisor and the Program Director. If there is some uncertainty or difficulty consulting with the current advisor, students should consult with

the Program Director who can help them identify a new advisor. Changes will be shared with the Registrar who tracks academic advisors.

Changing Thesis or Comps Advisors

If a student is finding difficulty working with a current thesis advisor, s/he should first consult with the advisor directly to discuss difficulties. The Program Director is available to help negotiate difficult conversations and suggest paths forward. If it is not possible for the student and the thesis advisor to continue working together (because of content developments, availability or interpersonal matters), the student should work first with the Program Director to identify a suitable director. Then the Program Director should make a formal recommendation to the Associate Dean to change thesis advisors, which are usually honored.

Temporary Advisor Changes

When a thesis advisor or an academic advisor is on leave, it is the advisor's responsibility to:

- ❑ Help the student make preliminary selections for classes for one or two semesters in advance.
- ❑ Help the student to identify a substitute advisor and notify the Program Director about the arrangement.

NOTE: If no other arrangement has been made, the Program Directors shall serve as the advisor for the students in their programs when faculty members are on leave.

Comprehensive Examination Requirements

STD students should consult with their academic advisor to determine when they are ready to take the comprehensive exams. The exams must be completed before the student can submit a dissertation proposal. The general procedures for comprehensive exams are as follows:

1. Students must register for six (6) credits of STD 6600 Comprehensives for the semester in which they take comprehensive exams.
2. Academic advisors will manage the coordination of the STD comprehensive examinations and their administration for their respective students.
3. The student's advisor in the area of concentration will oversee the preparation of the relevant bibliographies for the exams. In addition, the advisor consults with the student about the procedures and preparation for exams and attends to the student's particular interests and the theologians most relevant to the student's work.
4. Examinations will be administered by an exam board of minimum two faculty (the academic advisor, another faculty member in the student's area, suggested by the STD director, and if necessary, a third examiner from another area or school) with assistance from the Associate Dean's Office. The exam board is responsible for writing the exam questions, and the office of the Associate Dean will help proctor them.
5. The written comprehensive exam covers two days. The first day will be on the general subject areas, cover the methodology, issues, authors, and concern of the concentration field. The second day will be more specific in the areas of student's focus and the background for dissertation. Students generally have three hours per day to write; students whose native language is not English may petition for an extension of time to 4.5 hours per day.
6. An oral comprehensive will be required in all circumstances; this will be a one-hour oral with the readers incorporating the content of all written exams and time permitting, including some relevant aspects in terms of focusing the dissertation topic.
7. The two possible grades for the comprehensive examinations are pass and no pass, as determined by the board. The academic advisor is responsible for communicating the results of the exams to the Registrar and the student.
8. If a student does not pass the comprehensive examination, one further attempt may be undertaken, but no sooner than 90 days after the first written examination.

Satisfactory Academic Progress While in Continuing Registration Status Generally,

Satisfactory Academic Progress for STD students is governed by the Academic Policies and Procedures, posted on JST's website. This policy pertains only to students who are in

continuing registration status.

- ❑ While a student is in continuing registration for the STD program, the program director in consulting with the dissertation director will review whether the student is making satisfactory academic during each semester. This determination will be based on: (a) the frequency and quality of contact between the student and their director and (b) the student's making progress in research and writing of their dissertation. The director will inform the student in a letter communicating their progress, and if necessary, will inform the Associate Dean if the student fail to make satisfactory progress.
- ❑ If the student is not making satisfactory academic progress, the Associate Dean will place the student on academic probation, informing the Registrar, the director and the student of this change in status. Students on academic probation will not be eligible for institutional aid from the school.
- ❑ Students who are on academic probation will be permitted to enroll in one additional semester of continuing registration in order to make progress toward their degree. If any student does not make satisfactory progress during the semester on academic probation, the Associate Dean will consult with the student's director to determine whether to dismiss the student for academic reasons or to continue the student and on what terms. The student, the director, and the Registrar will be informed of the outcome of the determination.

Dissertation Requirements

This section describes in greater detail the process and requirements for completing the dissertation for the STD degree. The major steps are demonstrating research readiness, the formation of the dissertation committee, the submission of the proposal, the completion of the dissertation and defense, and the final submission of the dissertation to JST, SCU and the GTU.

1. **Research Readiness:**

To ensure that students are given concrete, constructive feedback early in their STD Program, there will be a Research Readiness Review of each student generally at the beginning of the third semester of enrollment.

- ❑ The STD Program Director will send a letter of notification to every student who must meet the Research Readiness Review. The Director will direct such students to arrange an appointment with their academic advisor at the beginning of the semester. A copy of the letter will be sent to the academic advisor and the Registrar.
- ❑ Students should request that professors in TWO courses submit an evaluation of a paper of at least 20 pages completed in the professors' respective courses. Note: Students who earned the STL at JST need only submit ONE form to be completed by a faculty member other than the person who directed the student's STL thesis/paper. Students who completed the STL at another institution may, with the advisor's approval, submit their STL thesis for Research Readiness Review by a JST faculty member, and submit one other paper for review.
- ❑ Using the Research Readiness Form, faculty members will evaluate the student's paper and forward the completed form to the student's academic advisor. The academic advisor, in conjunction with one other faculty member, evaluates the review materials with particular attention to identifying strengths and weaknesses, and to offering suggestions for addressing the weaknesses and promoting the strengths. The academic advisor will communicate the substance of this evaluation to the student in writing and to STD Program Director.
- ❑ The Research Readiness forms, the graded papers provided by the student and the academic advisor's evaluation will become part of the student's research readiness file, which is maintained in the JST Registrar's Office. The academic advisor is responsible for gathering and submitting the materials.
- ❑ Successful completion of this research readiness review is required before the students submit their dissertation proposal.

2. **Forming the Committee:**

- ❑ All STD dissertations will be directed by a committee of three scholars, the chair of which must ordinarily be a member of the JST full-time permanent faculty and will serve as the dissertation director.
- ❑ Working with the dissertation director, the student will choose two other committee members, who have expertise in the proposal subject matter, at least one of whom is also a fulltime JST faculty member. The third reader may be from JST, or from an accredited university or graduate theological school other than JST.
- ❑ With approval from their dissertation directors, students may request approval for other qualified readers from the Associate Dean, submitting a curriculum vitae with this petition.

3. Dissertation Proposal:

All students must submit a dissertation proposal before commencing work on the dissertation. [See FORMS – Dissertation Proposal.](#)

A dissertation proposal should adhere to the following guidelines:

- ❑ The proposal should be 5-7 double-spaced pages (excluding the bibliography) with one-inch margins and 12 point readable type. Footnotes should appear at the bottom of the appropriate page(s). The proposal should include the following sections and accompanying headings in the following order:
 - ❑ **Title page:** (Should include not only student name and proposed title of the dissertation but also the name of the director, readers, and the date the proposal is being submitted). Names of director and that of readers may only appear if they have read and given their approval to the proposal in its present form.
 - ❑ **Introduction:** Introduce your topic and why/how you became interested in it. o **Scope and Nature:** Situate the topic in the field of discourse in which it is located/give its context/background (internal boundaries); indicate the history of this topic in prior literature; that is, to what conversation are you trying to make a contribution? Indicate the limits of your work, things that won't be covered that might be expected (external boundaries).
 - ❑ **Thesis Statement:** In one or two sentences, state what the work will attempt to demonstrate or accomplish (that is, if not accomplished, the dissertation changes drastically). Put another way, indicate the question (a gap, a problem, a puzzle to be solved) your thesis will attempt to answer: Then state the claim you will defend: your argument/thesis as answer to the question.
 - ❑ **Methodology:** Explain the theoretical frameworks and specific methodological tools that will be used for research and/or analysis. This is not a question about how the text/research will be organized.
 - ❑ **Significance:** Discuss the significance of the work within the discipline and possibly other communities (religious, local, political, national, etc.) and possibly for the scholar. That is, why is this work important? What difference will it make and to whom?
 - ❑ **Chapter Outline:** Give a clear indication of what each chapter of the dissertation will include. (NOTE: the chapter outline must comply with the spacing requirements of the proposal, i.e. that it is double- and not single-spaced text.)

- ❑ **Short Bibliography:** In addition to the 5-7 page proposal, the student must include a short bibliography (no more than 4-6 pages) consisting of the most significant works/materials that will be used in the research/work, preferably arranged by topical heading. Students should include references in languages other than English when appropriate.
- ❑ The dissertation proposal must be written in English, although the dissertation may be written in other languages familiar to the director and committee.
- ❑ A yearly appointed committee of three faculty members, one being the program director, will be assigned to review and approve each dissertation proposal after it has been approved by the Dissertation Director and the readers on the committee. The Dean will appoint faculty members to serve on this committee. The Committee will review proposals and determine whether to approve, reject or recommend a revised proposal, providing brief feedback to the student via the dissertation director. For the present, the faculty approval committee should use the JST's "Dissertation Proposal Evaluation Form" which appears in this handbook's form section.
- ❑ The dissertation director will inform the JST Registrar when a proposal receives approval, making sure that the necessary "Dissertation Proposal Approval" form is signed and submitted (see forms sections of this handbook).

4. **Writing and Defending the Dissertation:**

- ❑ The STD dissertation should be written between 60,000 to 80,000 words in length, including notes, bibliography and appendices. It should be typed double-space with letter quality printing following The Chicago Manual of Style/Turabian Manual for Writers.
- ❑ Students must submit all completed chapters for review to their dissertation director before circulating them to members of the dissertation committee. Some readers will prefer to see the entire first draft when it is ready, others, with the approval of the director, will opt to read the dissertation chapter by chapter.
- ❑ When the director deems the dissertation ready for oral defense, s/he will seek agreement from all committee members that the dissertation is defensible in their professional academic judgment before directing the student to schedule the defense.
- ❑ Students must register for at least six (6) semester units of STD 6601. They will continue to register in STD 6601 thereafter, with enough units to remain full time, until they move into Continuing Registration status.

- ❑ Upon receiving approval to defend the dissertation, it is the student's responsibility, under the supervision of the advisor, to schedule the defense on the JST campus. The student will defend her/his dissertation in a session with the committee, open to the academic community of JST and GTU faculty and students. The grade (and honors, if any) will be communicated to the student after the defense. After passing the defense, the student will have an opportunity to give a public lecture on their dissertation in an event organized by JST to share the fruit of their scholarship to the public.
- ❑ The defense is generally scheduled for two hours at a date agreed upon by all the members and at least two of the three readers must be present in person. (The third reader may be present by means of a video conference call)
- ❑ The defense must be scheduled at least three weeks prior to the proposed defense date.
- ❑ Students must work with the Academic Operations Associate to schedule a room at JST, submit an abstract, and make provisions for publicizing the event in a public manner.

The defense will be conducted as follows:

- ❑ At the beginning of the defense, the student will have between 15 to 20 minutes to explain the content of the dissertation to the assembled group.
- ❑ The committee will have appropriate time to question the student both individually and as a group.
- ❑ Once the committee has finished its own questioning, the chair of the committee may invite questions from the audience. This public question period should not last more than about 10 minutes.

- ❑ Once the public questioning is completed, the committee will go to another room and meet privately for post-defense deliberations with the program director. During this deliberation, the committee determines the following matters:
 - ❑ whether the student demonstrates that he or she has met the standard of a doctoral dissertation both in written work and oral performance. Each member of the committee completes a separate ballot.
 - ❑ whether revisions must be made in the written dissertation. It is the director's responsibility to follow up with the students for the revision. Major revisions to the dissertation must be approved by the whole committee before the final submission. Minor revisions need to be approved by the director only.
 - ❑ whether to award honors to the dissertation. There is a separate form for it.
 - ❑ during the post-defense meeting, the STD director will ensure that all appropriate forms are completed and signed, i.e., the STD ballots and the form for the award of honors. The STD director will collect them and return them to the registrar.
 - ❑ After their deliberations, the dissertation committee reconvenes the oral defense. The STD director will publicly announce whether the student has passed the STD or not. The STD director will also inform the honor (if there is any) privately to the student in an email. No public announcement of honor occurs at the defense.
 - ❑ The defense is ended, hopefully within two hours of the scheduled time.

5. **Honors and Revisions:**

The granting of honors (if any) will be considered after dissertation is satisfactorily defended as determined by the dissertation committee. The decision to confer honors must be agreed unanimously by the whole committee, based on the quality and creativity of the written work and the quality of performance at the oral defense and not taking into account the student's GPA. The committee will NOT announce publically at the dissertation defense whether or not the candidate has been awarded honors. The STD director will inform the student of the committee's deliberation privately via e-mail, copying the Registrar on the notification. S

TD Dissertation may be awarded honors as follows:

- ❑ **Pass:** Dissertation is accepted with major or minor revision and satisfactory performance at the oral defense.

- ❑ Pass cum laude: Dissertation is accepted with no or little revision and outstanding performance at the oral defense (equivalent to A- grade).
- ❑ Pass magna cum laude: Dissertation has the potential for publication and excellent performance at the oral defense (equivalent to A grade).
- ❑ Pass summa cum laude: Dissertation constitutes a substantial contribution to the field and exceptional performance at the oral defense (equivalent to A+ grade).

5. **Filing of the Dissertation:**

- ❑ For style, formatting, copies and other requirements for submission of STD dissertation, please see the [Master's Thesis and Doctoral Dissertation submission guidelines and associated forms here](#) and available online on the Registrar's page at <http://www.scu.edu/jst/academics/registrar>.
- ❑ **Filing Deadline:** STD dissertations must be defended, graded, corrected, signed, approved by the GTU Library and submitted to the Registrar for May graduation with all fees paid by the **first Monday in May** and for Fall graduates by the late registration deadline for Fall Semester registration.

Chapter 9.9: Doctoral Studies (Ph.D. or Th.D.)

Doctoral Studies (Ph.D. or Th.D.)

Students admitted to the doctoral programs (Ph.D. and Th.D.) offered by the Graduate Theological Union (GTU) may request to be affiliated with the Jesuit School of Theology of Santa Clara University (JST-SCU). This affiliation is consonant with the Jesuit School's mission of encouraging the education of professional theologians and the advancement of theology through ecumenical collaboration. JST is committed to the intrinsic importance of ecumenical graduate education and research, and wishes to foster it by such affiliation.

Chapter 9.10: JST Renewal Program

JST Renewal Program

The Renewal Program provides a holistic sabbatical experience of contemplative rest, theological renewal, and spiritual transformation, for clergy, men and women religious, and laity, from the Bay Area and around the world.

Renewal Program participants have the opportunity to take six academic units (whether three-unit or [one-unit courses](#)) for personal and professional enrichment, which may be audited or taken for credit. Sabbaticants choose from more than [100 course offerings](#) through the Graduate Theological Union (GTU). In addition to theological growth and development, the Renewal Program also provides participants with retreats, spiritual direction, and other opportunities for renewal in mind, body, and spirit.

We also gather on Wednesdays for activities that engage the core of "renewal": reflecting on how the time of sabbatical is unfolding, gathering for liturgy and prayer, exploring personal development and updating on areas of theology with JST faculty and other presenters, and enjoying excursions to San Francisco Bay Area attractions.

Chapter 9.11: Non-Degree Program (Special Student Status)

Non-Degree Program (Special Student Status)

The Non-Degree program is recommended for persons who have as their primary objective an unstructured period for general theological renewal or pastoral training. It is recommended for persons who want to undertake some graduate theological study, but are not certain that they want to enroll in a formal degree program. Applicants formally apply for the Non-Degree program and once admitted attain Special Student registration status. Acceptance into this status is for one term at a time. After initially obtaining Special Student status, in future terms students will need to contact the registrar and fill out the short-application/registration for returning special students.

For more information, and to apply to achieve Special Student status, navigate to the [Non-Degree program admissions page](#).

Chapter 9.12: Instituto Hispano

Instituto Hispano / Hispanic Institute

Programa de Formación continua

El Instituto Hispano ofrece formación teológica y pastoral a líderes de comunidades eclesiales hispanas. Nuestra misión es promover la formación de líderes pastorales, para que profundicen su vocación y ministerio. El Programa de Formación Continua ofrece talleres, cursos y certificados; presenciales, híbridos y en línea, sobre Sagrada Escritura, Espiritualidad, Ministerio Pastoral, Inculturación e Interculturalidad, Teología moral y Sistemática; los cuales están abiertos para todos los que quieran seguir actualizándose en su formación Teológica-Pastoral.

Duración del Programa: Ofrecemos talleres, cursos y certificados durante todo el año.

Continuing Formation Program

The Instituto Hispano offers theological and pastoral formation to leaders from Hispanic ecclesial communities. Our mission is to promote their formation so that they can deepen their vocation and ministry. The Continuing Formation Program offers in-person, hybrid, and online workshops, courses, and certificates about Sacred Scripture, Spirituality, Pastoral Ministry, Inculturation and Interculturality, and Moral and Systematic Theology. Our program is open to all those who want to continue updating their Theological-Pastoral training.

Program duration: We offer workshops, courses, and certificates throughout the year.

Chapter 10: Personnel

Chapter 10.1: SCU Board of Trustees

The list of the Santa Clara University Board of Trustees is available at:

<https://www.scu.edu/aboutscu/leadership/board-of-trustees/>

Chapter 10.2: JST Board of Directors

JST BOARD OF DIRECTORS

Thomas J. Blumenthal

Yolanda Brown

Luis Calero, S.J.

Sean Carroll, S.J. (ex officio)

Martin Connell, S.J. (ex officio)

Joseph P. Daoust, S.J.

Rosemary Feerick

Peter Gibbon

Fr. Nicholas Glisson

Francis Harvey

James Hulburd

Matthew Kemner

Ron Mercier, S.J.

Rita O'Malley

Agbonkhianmeghe E. Orobator, S.J (ex officio)

Brian Paulson, S.J. (ex officio)

Nancy Pineda-Madrid

Denis Ring

Byron Scordelis

Matthew Semansky

Eddie Siebert, S.J.

Bishop John Stowe, O.F.M.Conv.

Julie Sullivan (ex officio)

Margaret Tempero

Agnieszka Winkler

Chapter 10.3: Administration Officers

ADMINISTRATION OFFICERS OF THE ECCLESIASTICAL FACULTY

Chancellor

Very Reverend Arturo Marcelino Sosa Abascal, S.J.

Superior General of the Society of Jesus

Vice Chancellor

Very Reverend Brian Paulson, S.J.

President, United States Conference, Society of Jesus

Dean of the Ecclesiastical Faculty

Agbonkhianmeghe E. Orobator, S.J.

Dean, JST-SCU

Chapter 10.4: JST Administration and Staff

JST ADMINISTRATION AND STAFF 2023-24

Julie Sullivan, President

Agbonkhianmeghe E. Orobator, S.J., Dean

Julie Hanlon Rubio, Associate Dean

Drew Roberts, Senior Assistant Dean and Chief Operating Officer

Jasmine Allen, Administrative Associate for Finance and Administration

Teresa Bowes, Senior Assistant to the Dean

Aldo Canegalli, Maintenance Assistant

Preston Carmack, Director of Marketing and Communication

Laura Dunn, MTS and Writing Program Director

Jenny Girard Malley, Assistant Dean of Student and Community Life

Mack Griffith, Sr. Administrative Assistant for Student Life and Formation

Kevin Kendall, Assistant Dean of Finance and Administration

Jim Oberhausen, Registrar

Carlos Rodriguez, Recruiting and Admission Operation Specialist

Mey Saechao, Academic Operations Associate

Edward Stewart, Director of Enrollment Management and Marketing

Stephen Szolosi, Director of Spiritual Formation

Daniel Tejada, Maintenance Assistant

Cecilia Titizano La Fuente, Director of Latina/o Theology and Ministry Leadership Network

William Troche, Manager of Housing and Building Operations

Chapter 10.5: Faculty

JST Faculty

Jerome P. Baggett, Ph.D.

Professor of Religion and Society and Ignacio Ellacuria Professor for Jesuit Studies Endowed Chair

Professor Baggett is a sociologist who teaches a variety of courses at the Jesuit School, all of which – regardless of specific content – introduce students to both sociological theory and method as well as to the complicated dynamics of religion and culture within contemporary society. In addition to various scholarly articles, he has written *Habitat for Humanity: Building Private Homes, Building Public Religion* (Temple, 2001), *Sense of the Faithful: How American Catholics Live Their Faith* (Oxford, 2009), and *The Varieties of Nonreligious Experience: Atheism in American Culture* (NYU, 2019).

Kathryn Barush, D.Phil.

Thomas E. Bertelsen Jr. Associate Professor of Art History and Religion

Dr. Kathryn Barush brings her training in art history and material culture to bear on studies of theology and religion. She holds a D.Phil. in modern history and an M.St. in the history of art and visual culture, both from the University of Oxford, and a BA from Sarah Lawrence College. She has experience planning and leading art-infused student pilgrimages, including the Camino Ignaciano. In addition, she has published extensively on the theory of pilgrimage including two books, *Imaging Pilgrimage: Art as Embodied Experience* (Bloomsbury, 2021) and *Art and the Sacred Journey in Britain* (Routledge, 2016). Dr. Barush is the founding director of the GTU's [Berkeley Art & Interreligious Pilgrimage Project](#).

Jeremiah Coogan, Ph.D.

Assistant Professor of New Testament

Dr. Coogan received his PhD in Christianity and Judaism in Antiquity from the University of Notre Dame (2020). From 2020 to 2022, he was a Marie Skłodowska-Curie Fellow in the Faculty of Theology and Religion at the University of Oxford. As a scholar of the New Testament and early Christianity, Coogan focuses on Gospel reading, manuscripts, and early Christian philology. He has published the award-winning first book [Eusebius the Evangelist \(Oxford University Press, 2023\)](#) His current book project is tentatively titled The Invention of Gospel Literature.

Eduardo C. Fernández, S.J., S.T.D.

Professor of Pastoral Theology and Ministry

Fr. Fernandez teaches such courses as Sacraments in Latino Context; Latino/a Theology; Latinx Religious Expressions; and Intercultural Ministry. He specializes in Latino theology, Mexican and Southwestern history, enculturation and the celebration of the sacraments in multicultural contexts. Fr. Fernandez has served as president of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS) and has authored several books, including *La Vida Sacra: Contemporary Hispanic Sacramental Theology* (Rowman and Littlefield, 2006) with James Empeur, S.J.; *Mexican-American Catholics* (Paulist Press, 2007); and *Católicos Mexicoamericanos* (Paulist, 2023).

Christopher M. Hadley, S.J., Ph.D.

Associate Professor of Systemic Theology

Fr. Hadley came to JST in the Fall Semester of 2016 from a post-doctoral research fellowship at the Lonergan Research Institute at Regis College of the University of Toronto. He recently published, *A Symphony of Distances: Patristic, Modern, and Gendered Dimensions of Balthasar's Trinitarian Theology* (Catholic University of America Press, 2022).. His theological

interests are ancient and modern trinitarian theology, Christology, pneumatology, and philosophical theology in Roman Catholic and Eastern Orthodox traditions. He has priestly faculties in both the Latin and Byzantine rites and serves in the Roman Catholic Dioceses of Oakland and San Francisco and the Melkite Greek Catholic Eparchy of the US.

Gina Hens-Piazza, Ph.D.

Professor of Old Testament Studies and Joseph S. Alemany Endowed Chair for Santa Clara University

Dr. Hens-Piazza is a scholar of the Hebrew Bible. At the Jesuit School, she teaches courses like Pentateuch: Histories and Methods; The Book of Ruth, Claiming the Psalms for Today, and Hebrew Language. She is a co-editor of The Jerome Biblical Commentary for the 21st Century and author of The Supporting Cast of the Bible: Reading on Behalf of the Multitude (Fortress, 2020). She is past president of the Catholic Biblical Association.

Paul Janowiak, S.J., Th.D.

Associate Professor of Liturgical and Sacramental Theology

Fr. Janowiak came to JST in 2011 from the School of Theology and Ministry at Seattle University in Seattle, Washington, where he was Associate Professor of Sacramental and Liturgical Theology. His research interests are in Roman Catholic and Ecumenical liturgical and sacramental theology, the sacramentality of liturgical preaching, Trinitarian dimension of worship, devotion as a communal practice, Vatican II, and the Roman Catholic theologians who shaped the Council. His most recent book is Singular Vessel of Devotion: The Sacramental Body at Prayer (Paulist, 2021).

Léocadie Lushombo, i.t, Ph.D.

Assistant Professor of Theological Ethics

Léocadie Lushombo, is a consecrated woman, member of the Teresian Association (Institución

Teresiana), and, in addition to being on the faculty at JST is a visiting professor at the Catholic University of the Congo. Lushombo's research focuses on Catholic social teaching, just peace virtue-based approach, gender-based violence, and women's political participation, especially in Sub-Saharan Africa. In addition to numerous articles, she recently published, *A Christian and African Ethic of Women's Political Participation: Living As Risen Beings* (Rawman & Littlefield, 2023).

Monica Marcelli-Chu, Ph.D.

Assistant Professor of Theological Ethics

Monica Marcelli-Chu joined the Jesuit School of Theology in 2023. She received her Ph.D. in Theological Studies at Regis College, the Jesuit school at the University of Toronto, in 2022. She also holds an S.T.L. and M.Div. from Regis College. Her research areas are in the foundations of moral theology and Catholic social teaching. She focuses on the thought of Thomas Aquinas, with particular interest in the role of the gifts of the Holy Spirit for moral action, both individual and social, and how this broadens conceptions of human agency. She has recently published on the gifts of the Spirit in *The Thomist*, and is currently pursuing further questions on the relationship between human and non-human agency.

James Nati, Ph.D.

Assistant Professor of Hebrew Bible & Old Testament Studies

Dr. Nati joined the JST community as Assistant Professor of Hebrew Bible & Old Testament Studies in 2019. He holds a PhD from Yale University (2019) and an MAR from Yale Divinity School (2013). His research focuses on the textual traditions of the Hebrew Bible/Old Testament, and more specifically on the development of these traditions in the Second Temple period (500 BCE –100 CE). He has published in *Revue de Qumran*, *Dead Sea Discoveries*, the *Journal for the Study of the Old Testament*, and in a number of edited volumes. In addition to preparing his dissertation for publication, he is currently at work on two book projects: a commentary on the Community Rule (with John J. Collins; Oxford University Press) and a handbook on the Ethiopic texts of 1 Enoch and Jubilees (SBL Press).

Agbonkhianmeghe E. Orobator, S.J., Ph.D

Professor of Systematic Theology

Dean Agbonkhianmeghe E. Orobator grew up in Benin City, Nigeria, practicing traditional African religion. He joined the Jesuits in 1986 and was ordained in 1998. Fluent in four languages, Dean Orobator received his Ph.D in theology and religious studies from the University of Leeds in England, his MBA from Georgetown University, and his licentiate in sacred theology from JST-SCU, from which he also received an honorary doctorate in 2012. He was previously provincial superior of the Jesuits of the Eastern Africa Province. He has taught theology and religious studies at Hekima University College, St. Augustine College of South Africa in Johannesburg, and Marquette University in Milwaukee. He is author of the books "Theology Brewed in an African Pot;" "Religion and Faith in Africa: Confessions of an Animist," based on Duffy Lectures he delivered at Boston College; and "The Pope and the Pandemic: Lessons in Leadership in a Time of Crisis," a Catholic Media Association award winner.

Deborah Ross, Ph.D.

Lecturer and Director of Ministerial Formation

Dr. Deborah Ross has served on the JST faculty since 2013. She teaches field education courses and directs the M.Div. field education program. Deborah received her M.Th. in Pastoral Theology and Ph.D. in Theology are from Heythrop College, University of London. Deborah's Ph.D. focused on the Rite of Christian Initiation of Adults (RCIA) faith-formation process. Her S.T.L. degree in Pastoral and Liturgical Theology is from the Jesuit School of Theology of Santa Clara University. Deborah's academic interests include catechesis, Christian initiation, contextual theology, ecclesiology, practical theology, sacramental and liturgical theology, and theological anthropology. She is pursuing research and writing on practical theology and the RCIA process, with books planned on both topics. Deborah currently serves as president of the Association of Graduate Programs in Ministry (AGPIM).

Julie Hanlon Rubio, Ph.D.

Shea-Heusaman Professor of Christian Social Ethics

Before coming to JST, Julie taught in the department of theological studies at St. Louis University for nearly two decades. Her research focuses on family, feminism, sex, and politics. She is the author of four books, including the award winning *Hope for Common Ground: Mediating the Personal and the Political in a Divided Church* (Georgetown, 2016) and *Family Ethics: Practices for Christians* (Georgetown, 2010), and she has co-edited two volumes of essays. She serves on the United States Catholic Conference of Bishops' National Review Board and on the board of the *Journal of Catholic Social Thought*. Along with Paul Schutz, she was a principal investigator for the grant funded study, [Beyond Bad Apples: Understanding Clergy Perpetrated Sexual Abuse as a Structural Problem and Cultivating Strategies for Change.](#) Her new book, *Can You Be a Catholic and a Feminist?* will be published by Oxford University Press in 2024.

Fr. Christopher Staab, S.J.,

Professor of the Practice in Ignatian Spirituality

A member of the Midwest Province, joined JST-SCU as Professor of the Practice in Ignatian Spirituality in 2024. He previously taught at the Pontifical Gregorian University in Rome.

Anh Q. Tran, S.J., Ph.D.

Associate Professor of Historical and Systematic Theology

At JST, Professor Tran teaches core courses in systematic theology and interreligious studies. His teaching interests include Christology, theological anthropology, ecclesiology, missiology, theology of religions, interreligious dialogue with Confucianism and Buddhism, comparative theology, Asian theologies and World Christianities, and history of Christianity in Asia. Professor Tran's research interests involve ecumenism, intercultural dialogue, comparative religion/theology, Asian theology and Christian missions in Asia and he has published numerous articles and essays on these topics, as well as a monograph, *Gods, Heroes, and Ancestors: An Interreligious Encounter in Eighteenth-Century* (Oxford, 2018). His current book

projects are: Debates or Dialogues: Interreligious Conversation in Vietnam and A History of Jesuit Presence in Vietnam.

Adjunct Faculty

Stephanie Dixon

Jane Ferdon, O.P., D.Min.

Julia D.E. Prinz, V.D.M.F., Ph.D.

Dr.Prinz completed a Ph.D in Christian Spirituality from the Graduate Theological Union, Berkeley in 2006, and has been a lecturer at JST-SCU ever since. As a member of the Verbum Dei, she has been involved in base-community work with Hispanic and Asian immigrant populations in San Francisco since 1995. Her book, Endangering Hunger for God: Johann Baptist Metz and Dorothee Sölle at the Interface of Biblical Hermeneutic and Christian Spirituality, was published in 2007. Her current research includes: biblical hermeneutics, the dialogue between theology/spirituality and photography, the dialogue between theology/spirituality and medicine regarding the process of healing, marginal and hybrid-identities in their significance for theological thought and a specific interest in spiritual and theological formation in Asia.

Robert McCann, J.C.L.

Mary E. McGann, R.S.C.J., Ph.D.

Mary McGann, R.S.C.J., joined the JST faculty as Adjunct Associate Professor of Liturgical Studies in the Spring of 2015, after teaching at the Franciscan School of Theology (formerly of the GTU) from 1996-2014. She has taught courses in liturgy and spirituality; women, spirituality,

and worship; enculturation and liturgy; liturgical leadership; ecology and liturgy; the art of liturgical prayer; ritual studies; and ethnographic research methods. Dr. McGann holds degrees in liturgical studies and music/ethnomusicology, and has done ethnographic research into music performance in African American Catholic worship. She is the author of four books, several book chapters and articles. Her most recent book, *The Meal That Reconnects: Eucharistic Eating and the Global Food Crisis*, was awarded first place in the category of Catholic Social Teaching from the Catholic Media Association in June, 2021.

Faculty Emeriti

Alison Benders, J.D., Ph.D.

Senior Lecturer in Systematic Theology

Dr. Benders joined the Jesuit School of Theology in the summer of 2014 as Associate Dean. Prior to joining JST, Dr. Benders served as a senior level academic administrator at several Catholic institutions in Ohio and has taught graduate and undergraduate courses for over ten years. Her research interests include race as a social justice issue, moral transformation, and the contributions of Jesuit theologian Bernard Lonergan. She has published *America's Original Sin: a Pilgrimage of Race and Grace* (Liturgical Press, 2021) and *Just Prayer: A Book of Hours for Peacemakers and Justice Seekers* (Liturgical Press 2015).

George E. Griener, S.J., Th.D.

As Associate Professor of Historical and Systematic Theology, Fr. Griener teaches courses in History of Theology (18th and 19th centuries), Karl Rahner's Philosophy of Religion, Theology of Suffering, God of Jesus Christ and Theological Anthropology.

Fr. Griener is a member of the American Academy of Religion, the Catholic Historical Society, and the Catholic Theological Society of America. He has recently published an article titled "The Theology of Suffering in a Narcissistic Culture." His social-political concerns find expression through Amnesty International, the Guatemalan Human Rights Commission, and the

Catholic peace organization, Pax Christi.

Bruce H. Lescher, Ph.D.

A native of northern Ohio, Dr. Lescher began his career as a high school English teacher before pursuing graduate study and doctoral work in American Catholic spirituality. He taught in Cleveland, Seattle, Austin (Texas), and Chicago.

Dr. Lescher came to JST in 1998 as a teacher and administrator, arriving from the Catholic Theological Union in Chicago. At JST, Dr. Lescher teaches courses in Christian Spirituality, such as Transition and Transformation, a seminar on Thomas Merton, and an introduction to spirituality as an academic discipline for doctoral students.

He is married to Clare Ronzani, M.A. Bruce and Clare sometimes present workshops together and both are also involved in the ministry of spiritual direction.

He is a member of the Society for the Study of Christian Spirituality and the Catholic Theological Society of America. Dr. Lescher has published several articles both in his field of specialization, American Catholic spirituality, and more broadly on issues of spiritual formation.

William O'Neill, S.J., Ph.D.

William O'Neill, S.J., Ph.D. is Professor Emeritus of Social Ethics at the Jesuit School of Theology. His writings address questions of human rights, ethics and hermeneutical theory, social reconciliation and conflict resolution, and refugee policy. He has worked with refugees in Tanzania and Malawi and has done research on human rights in South Africa and Rwanda.

He received a Newcombe Fellowship, a Lilly Theological Research Grant, and held the Jesuit Chair at Georgetown University from 2003-2004. Dr. O'Neill has served on the Editorial Board of The Journal of the Society of Christian Ethics and currently serves on the Board of the Society of Christian Ethics. He currently serves on the Board of the journal Theological Studies. He is a member of the Anglican/Roman Catholic (ARC) Ecumenical Dialogue in USA and the Jesuit Seminar.

Sandra M. Schneiders, I.H.M., S.T.D.

As Professor Emerita of New Testament Studies and Christian Spirituality, Sr. Sandra Schneiders specializes in New Testament literature, particularly Johannine literature and biblical hermeneutics, and Christian spirituality, specifically biblical spirituality, feminism, religious life and the theory of the field of spirituality.

In 2014, Sr. Sandra was the recipient of the Barry University Yves Congar Award for Theological Excellence. In 2013, she received the Association of Catholic Colleges and Universities Monika K. Hellwig Award for Outstanding Contribution to Catholic Intellectual Life, and in 2012 she was honored by the Leadership Conference of Women Religious as recipient of their Annual Outstanding Leadership Award.

Chapter 11: 2024-2025 JST-SCU Faculty Course Offerings

Below is a sample of courses offered by Jesuit School of Theology faculty this year.

CE-2016: FAMILY ETHICS

The course will engage Christian thinking on sex, gender, marriage, family, and children, with an emphasis on Catholic theological ethics. By taking family as its primary frame, the course carves out a space at the intersection of sexual ethics and social ethics. Questions include: Why (and how much) do Christians care about marriage and family? What is marriage? What is sex for and how does its telos shape Christian sexual ethics? What is gender and how much does it matter? What is the place of singleness in Christian life? What place does family hold in Catholic social thought? What does Catholic social thought contribute to the question of work-life balance? What does Christianity offer to families experiencing divorce, migration, incarceration, and poverty? What can Christians learn about family from those on the margins? Course material can be applied in a variety of pastoral settings.

CE-2056: FUNDAMENTAL MORAL THEOLOGY

This course explores Catholic moral theology in its foundations, history, and methods. It considers: a) sources and traditions of moral theological reflection; b) particular concepts, principles, and norms, including ecumenical, social, and contextual dimensions; c) historical development of Catholic moral teaching; d) contemporary questions, topics, and cases in dialogue with foundations. Topics include: theological and moral virtues; moral reasoning and discernment; role of the Holy Spirit, Scripture, prayer, and community; freedom; conscience; natural law; emotions and experience; moral action and human agency; moral norms; sin, personal and structural; authority.

CE-4017: CHRISTIAN ETHICS: MAJOR FIGURES

This course explores Christian ethics from the perspective of major figures that have shaped the field: historically, contextually, and in the contemporary period. It considers the thought, context, and reception of historical and contemporary figures; and engages in critical analysis

and evaluation of their influence, for both foundational approaches and applied topics or issues.

FTLS-4725: CELEBRATIONAL RITES AND PRACTICE

This practicum course is designed to acquaint students preparing for presbyteral ordination in the Roman Catholic Church with the principle rites of the Church's liturgy. Its goal is to develop prayerful leaders of communal worship and to develop in presiders the necessary skills for gathering the ecclesial body and celebrating the sacramental rites of the Church.

FTST-2336: CANON LAW: INTRO & MARRIAGE

This course is a combination of two aspects of the field of canon law. The first half of the course presents an overview of the 1983 Code of Canon Law, giving its origins and the legal traditions on which it is built. Special emphasis is on the pastoral application of the foundational principles of law and an examination of the rights and obligations of the Christian Faithful. The second half of the course covers the seven sacraments with an extended time on the sacrament of marriage. Both the celebration of marriage as the law prescribes and the work of marriage tribunals when a marriage ends in divorce are studied in detail.

LSST-4181: INCULTURATION AND LITURGY

Inculturation is a work of justice and liberation by which Christian communities grow into the richness of their mature identity and participate in the mission of the church. Today, it is essential that inculturation be deeply aligned with the church's move toward synodality as a constitutive dimension of the church of the present and future. In a unique timing, the course unfolds this year as the international Synod on Synodality will be meeting in Rome. Both inculturation and synodality flow from Vatican Council II's affirmation of cultural and racial diversity as essential to the church's life and liturgy. In a unique way, the option for synodality invites the voice, creativity, and expressiveness of all people, walking together, lay and ordained, responding to the Spirit's guidance regarding each community's unique mission of service in the Kingdom of God, and engaged in the necessary revision of structures of participation and decision-making within the local and larger church. Course readings and visual resources draw on emergent theologies from around the globe, key church documents, and narratives of communities engaged in inculturated worship. Discussion and reading will

explore Asian, African, Latin American, Asian American, Latino, and African American perspectives and practices in light of the central themes of inculturation and synodality.

NT-3513: PAUL IN CONTEXT

This foundation course (a combination of lecture and seminar discussion) provides a historical and theological introduction to Pauline literature. The course locates Paul and Pauline literature in their ancient historical, cultural, and political contexts—within Second Temple Judaism, within the emerging Christian movement, and within the broader Roman Mediterranean—and attends to the development of Pauline texts and thought over time. Beyond ancient contexts, we engage long histories of Pauline reception and explore varied critical and theological approaches to reading Paul today. Students will study primary texts and practice a wide range of interpretive methods. They will also read selected Pauline scholarship.

NTHS-4800: EARLY CHRISTIANITY AND ENSLAVEMENT

This seminar offers a historical and theological investigation of enslavement in the Roman Mediterranean, with a particular focus on the entanglement of early Christianity with the practices and ideologies of Roman enslavement. Students will: (a) study the New Testament and other early Christian sources in their broader Mediterranean contexts; (b) engage major conversations in slavery studies; and (c) interrogate the destructive legacies of enslavement in Christian theologies and institutions. Student learning will be assessed on the basis of participation, short textual analyses, a critical book review, and a major project. An optional Greek reading section will be offered for one hour per week. The section will read early Christian texts and other relevant primary sources in Greek. Participation is strongly encouraged for students with previous study of ancient Greek. The Greek reading section will be required for ThM, STL, STD, and PhD students. Depending on student knowledge and interest, an optional Latin reading section may also be offered for one hour per week. The section will read early Christian texts and other relevant primary sources in Latin.

OT-2095: METHODS: PENTATEUCH & HISTORIES

A socio-historical and literary survey of the Pentateuch and Histories with attention to the effects of culture upon both the composition and reception of these writings in faith communities. The course provides a foundation in critical methodologies and in the theory and

practice of exegesis. In addition, we will wrestle with pastoral dimensions of our study – i.e. what is the relationship of these biblical criticisms to the kinds of interpretations made of the Bible in pastoral places outside the academy; what kinds of ethical, social, and ideological impact does the Bible and its interpretation have in our world?

OT-8210: CLAIMING THE PSALMS FOR THE 21ST CENTURY

While historical considerations will be addressed, a literary assessment will be the primary approach in this study of the Old Testament Psalms. How these exquisite ancient verses can become more fully expressions of our prayerful sentiments addressing the topics and events of the contemporary era will be a consistent pursuit in this course.

OTBS-5000: THE DEAD SEA SCROLLS

This course introduces PhD and advanced MA students to the study of the Dead Sea Scrolls. Weekly meetings are divided into two parts. The first part will consist of reading various texts from the Dead Sea Scrolls together in Hebrew. The second part of each meeting will function as a seminar discussion on the range of historical, literary, and theological themes encountered in the corpus.

RA-2220: COMPOSING SACRED SPACES

'Art soothes pain! Art wakes up sleepers! Art fights against war & stupidity! ART SINGS HALLELUJA!' - Peter Schumann, Bread and Puppet Theatre, Glover, VT 1984 Art within the context of a Christian worship space has the potential to be transformative and healing, inspirational and meditative, educational and democratizing. It can be a powerful way to bring us closer to God. The goal of this part-workshop, part-art history course is to prepare and empower students to make aesthetic decisions for their churches and worship spaces by providing historical background and practical tools for creating spaces for retreats, meditation, and prayer. We will consider the history and theology of church architecture, outdoor gardens, landscapes, and labyrinths in the context of environmental stewardship, home and community altars in cross-cultural contexts, and virtual sacred spaces that have arisen during the Covid-19 pandemic.

RS-2077: RELIGION AND SOCIAL TRANSFORMATION

How does one go about changing the world? What difference do religious ideas and values make in a society that so often seems resistant to them? How does one move beyond an ideal (and / or idealistic) vision in order to bring about a new social reality that is more propitious of human flourishing? These are the sorts of questions that animate this class. In responding, we will investigate, among other critical topics, the efficacy of religious ideas and constituencies with respect to understanding and challenging institutional power, engendering civic discourse and engagement, and contributing to social movement activism.

RS-2092: CULTURE, CONTEXT AND LIVED RELIGION

The purpose of this course is to introduce students to the much-discussed (but less often understood) concept of culture and its implications for theological study and pastoral ministry today. After attending to more theoretical concerns, we will investigate the manner in which a nuanced construal of culture is essential for better understanding such things as secularization, religious change, and the salience of religiosity in shaping people's perceptions, identities and strategies of action. By attending to these (and other) topics, students should acquire the theoretical and methodological tools necessary for becoming more sophisticated observers of religion as it is actually lived out as well as for deepening their studies in theology and ministry

RSST-3710: MISSION, CHURCH AND CULTURE

This course is an introduction to mission and world Christianity which seeks to contribute to a new missiology for our churches. We will survey Biblical, historical, cultural and theological resources for the theory and practice of mission, with particular emphasis on current concerns and perspectives. Among the issues to be treated are: the interaction between global and local mission; evangelism and witness; gospel and cultures; religious pluralism and inter-religious dialogue; mission and ecumenicity; justice, peace and liberation; and the spirituality of mission. The course will emphasize the critical interaction between theology and practice in mission.

SP-2492: EXPERIMENTS PRAYER & MEDITATION

To explore ways of prayer and meditation within the western Christian tradition. Through these experiments in prayer one hopes to develop his or her relationship to God and one's sensibility to the religious dimension of one's everyday life. The course aims to help people notice and

articulate their religious experience as a ground and test of their theological reflection.

SP-2540: SPIRITUAL DIARIES OF THE FIRST COMPANIONS

This seminar will study the personal spiritual diaries written by Ignatius, Peter Faber, Francis Borja, Simon Rodriguez, Jerome Nadal, Peter Ribadeneira, and Luis Gonçalves da Câmara. These personal documents will help us discover the prayer, the spirituality, the mission and the construction of Jesuit identity in the beginning years of the Society of Jesus.

SP-4519: SUSTAINING A SPIRITUAL LIFE IN THE 21ST CENTURY

As a concrete response to the Synod, this course is anchored in the pastoral skill of deep (contemplative) listening as presented in the first two weeks of the course. Participants will then practice contemplative listening as they discuss other elements that contribute to the long-term spiritual health of the pastoral minister: praying as a component of pastoral leadership (focusing on Lectio Divina and Centering Prayer); Gospel-based spirituality, Sabbath-keeping for those who work on Sundays; journaling as a complement of prayer; dealing with inevitable darkness and doubt; spiritual freedom using a Buddhist perspective; identity as a spiritual leader, and spiritual leadership in pastoral settings.

ST-2391: CHRISTOLOGY: ANCIENT & MODERN

The course offers a historical approach to the study of Christology. It will examine the formative developments of the Christological doctrine in the early centuries, from the New Testament to the more metaphysical debates leading to Chalcedon (451). We shall then explore the extent to which the definition of Chalcedon informed later development in Scholastic and Protestant Christologies. We will then turn to modern Christological approaches in the contemporary period, including feminist and liberationist contributions. The course will conclude with a discussion of non-Western perspectives, and expand the conversations to other religious believers, emphasizing the need to reinterpret the mystery of Jesus Christ in a global setting with its diverse cultural and religious contexts.

ST-4152: VATICAN II: THEOLOGICAL IMPORT

VATICAN II: HISTORY AND THEOLOGY. The seminar will study the documents of the Second

Vatican Council (1962-65) with some historical background and evaluation. We will focus on the theological content of the documents and their implementation and current status of the issues. We will look at the impacts of Vatican II on modern ecclesiology, including the thoughts of Popes St. John Paul II, Benedict XVI and Francis.