



NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY

MASTER OF ARTS IN THEOLOGICAL STUDIES
ACADEMIC CATALOG
2013 – 2014

Notre Dame Seminary is accredited by the Southern Association of Colleges and Schools Commission on Colleges to award masters degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, Georgia 30033-4097 or call 404-679-4500 for questions about the accreditation of Notre Dame Seminary.

Notre Dame Seminary is accredited by the Commission on Accrediting of the Association of Theological Schools, located at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call 412-788-6505. The following degree programs are approved by the Commission on Accrediting: Master of Divinity and Master of Arts in Theological Studies.

Table of Contents

MASTER OF ARTS IN THEOLOGICAL STUDIES	1
SCOPE AND PURPOSE	1
PHILOSOPHY OF THE MASTER OF ARTS IN THEOLOGICAL STUDIES	1
MASTER OF ARTS IN THEOLOGICAL STUDIES DEGREE TRACKS.....	2
MASTER OF ARTS IN THEOLOGICAL STUDIES COURSE FORMATS	2
Weekday Format.....	2
Saturday Format.....	2
STATEMENT OF THE MASTER OF ARTS IN THEOLOGICAL STUDIES GOALS	2
LEARNING OUTCOMES OF THE MASTER OF ARTS IN THEOLOGY STUDIES	3
GENERAL ADMISSION POLICY	3
REQUIREMENTS FOR ADMISSION TO THE MASTER OF ARTS IN THEOLOGICAL STUDIES PROGRAM.....	3
SPECIFIC POLICIES FOR ADMISSION TO THE MASTER OF ARTS IN THEOLOGICAL STUDIES PROGRAM	4
TUITION AND FEE SCHEDULE MASTER OF ARTS IN THEOLOGICAL STUDIES	4
COURSE WITHDRAWAL AND TUITION REFUND POLICY	5
FINANCIAL AID.....	5
ARCHDIOCESE OF NEW ORLEANS HANDING ON THE FAITH PROGRAM	6
FOREIGN AND ESL STUDENTS	6
LETTER OF GOOD STANDING.....	6
COURSE LOAD.....	6
GENERAL GRADE REQUIREMENTS/ACADEMIC PROBATION POLICY	6
STATUTE OF LIMITATIONS FOR DEGREE COMPLETION.....	7
STUDENT RESPONSIBILITY	7
GRIEVANCE POLICY	7
TRANSFER CREDITS	8
OFF-CAMPUS COURSE OFFERINGS.....	9
ADVISOR.....	9
PROGRAM OF STUDY/CHANGES IN DEGREE TRACK.....	9
MASTER OF ARTS STUDENT ACCESS TO NOTRE DAME SEMINARY CAMPUS.....	9
MASTER OF ARTS STUDENT DRESS CODE	9
GUIDE TO DEGREE REQUIREMENTS	10
Basic Track - 36 credit hours.....	10
Concentration Track - 42 credit hours	11
Thesis Track - 45 credits hours.....	11
COMPREHENSIVE EXAMINATIONS	12
Registering for Comprehensive Examinations	13
Preparing for Comprehensive Examinations	13
Written Comprehensive Examination Procedures.....	13
Withdrawing from Comprehensive Examinations.....	14
LANGUAGE PROFICIENCY EXAM POLICY.....	14
RESEARCH THESIS	14
Thesis Credit Hours	14
Research Thesis Process	15
Thesis Defense Process.....	16
Thesis Director Responsibilities	17

First Reader Responsibilities	17
Second Reader Responsibilities	17
APPLICATION FOR GRADUATION	17
GRADUATION REQUIREMENTS	17
COMMENCEMENT	18
MASTER OF ARTS IN THEOLOGICAL STUDIES COURSE CYCLE	18
COURSE CATALOG FOR MASTER OF ARTS IN THEOLOGICAL STUDIES	19
Appendix A - APPLICATION FOR GRADUATION	31
Appendix B - STUDY QUESTIONS FOR WRITTEN COMPREHENSIVE EXAMINATIONS	35

MASTER OF ARTS IN THEOLOGICAL STUDIES

SCOPE AND PURPOSE

Notre Dame Seminary is an institution of higher learning, while primarily preparing men for ministerial priesthood in the Roman Catholic Church, also seeks to prepare lay people, deacons and religious for leadership and catechetical roles in the Church, as well as to aid those who seek to deepen their understanding of Catholic theology. Through the Master of Arts in Theological Studies, Notre Dame Seminary fulfills this secondary mission, which it considers a vital element of its overall mission and a vital service to the Church and the community at large.

The Master of Arts in Theological Studies is designed to guide the student in understanding the Catholic Faith by way of theological reflection best described by the traditional dictum *fides quaerens intellectum*, “faith seeking understanding.” It offers specific training and preparation for lifelong theological learning as well as careers in theological and catechetical instruction. It accomplishes these purposes through providing the required academic coursework in traditional and non-traditional formats well-adapted to the needs of contemporary students. The requisite coursework is geared toward engaging students in graduate level learning in four major categories of theological research: biblical, dogmatic, moral and historical.

The Master of Arts in Theological Studies actively promotes human and spiritual development, an atmosphere of prayerful theological study and research, and a commitment to cultivating ecclesial leadership in ways proper to non-presbyteral, religious and diaconal students.

PHILOSOPHY OF THE MASTER OF ARTS IN THEOLOGICAL STUDIES

The Master of Arts in Theological Studies incorporates the Philosophy and Mission of the Graduate School of Theology into its own statement of Philosophy. The program seeks to nurture students into mature theological thinkers with the ability to pursue lifelong theological study and professional pursuits related to the fields of theology, catechesis and pastoral leadership. This requires “adequate knowledge in theological studies” and the development of “the intellectual skill” necessary to use this knowledge to the advantage of others. The Master of Arts in Theological Studies actively seeks to form students intellectually while encouraging their human, spiritual and pastoral growth.

The Master of Arts in Theological Studies is based on the principle of authentic and creative fidelity to the totality of the Catholic Tradition and to the *magisterium* of the Catholic Church. In the Catholic Tradition, theological investigation and speculation are acts of faith in which human reason is applied to the truth of God’s self-revelation in Jesus Christ for the sake of understanding it more fully and adhering to it more deeply. In theological instruction and research, professors and students must exercise their intellectual and academic freedom of inquiry and expression within this context.

With the entire Notre Dame Seminary community, the Master of Arts in Theological Studies adheres to the principle of equal educational and employment opportunities without regard to race, sex, color, creed, age or national origin. In addition, it conscientiously seeks to comply with all applicable legislation concerning nondiscrimination in employment practices and in development of personnel, concerning the protections of faculty and student rights of privacy and access of information concerning accommodations for the handicapped.

The Master of Arts in Theological Studies is administered by the Director of the Master of Arts Program under the guidance of the Academic Dean and the Rector-President of Notre Dame Seminary. The

Master of Arts in Theological Studies is part of the Graduate School of Theology of Notre Dame Seminary.

MASTER OF ARTS IN THEOLOGICAL STUDIES DEGREE TRACKS

The Master of Arts in Theological Studies offers three tracks for completion of the Master of Arts in Theological Studies degree:

- Basic Track – This degree track consisting of 36 total credit hours and written comprehensive examinations;
- Concentration Track – This degree track allows for students to concentrate in one area of theological study and includes 36 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations and an oral comprehensive examination in the area of concentration;
- Thesis Track – This degree track is the preferred preparation for future doctoral work, and includes 36 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations, an oral comprehensive examination in the area of concentration, competency in a foreign language and a major research thesis.

MASTER OF ARTS IN THEOLOGICAL STUDIES COURSE FORMATS

The Master of Arts in Theological Studies is offered in two formats which offer complete cycles of courses that meet the requirements for the Master of Arts (MA) in Theological Studies degree. Students are encouraged to select one format or to combine these formats in meeting degree requirements (see “Pursuing Coursework” below):

Weekday Format

This format is the traditional format utilized by students pursuing the Master of Divinity (M.Div.) degree, and offers courses from the M.Div. curriculum toward completion of the Master of Arts (MA) degree. Courses are usually only available in this format in Fall and Spring semesters.

Saturday Format

To better meet the needs of students who work full-time, Notre Dame Seminary has inaugurated a format and course cycle for degree completion that meets on Saturdays. All courses offered in this format run five Saturdays per semester with a minimum of 45 clock hours of instruction per 3 credit hour course. Scheduled hourly breaks, Mass, and a one-hour break for lunch are included in the Saturday format. In addition, this program has a complete set of course offerings for completion of the MA (Basic) which are offered in a fixed cycle in fall, spring and summer semesters.

STATEMENT OF THE MASTER OF ARTS IN THEOLOGICAL STUDIES GOALS

The MA program is specifically designed to enhance students’ theological knowledge and research skills in the Catholic theological tradition and to support the development of the appropriate dispositions for non-presbyteral ecclesial ministry. Success in the MA program is based not only on completing the required coursework, but also on demonstrating theological knowledge and research skills. Whether they pursue doctoral studies in theology or enter into ecclesial service, graduates of the MA program engage in ongoing theological reflection in creative fidelity to the Catholic theological tradition and the *magisterium* of the Catholic Church.

LEARNING OUTCOMES OF THE MASTER OF ARTS IN THEOLOGY STUDIES

Upon successful completion of the Master of Arts in Theological Studies degree, graduates should be able to do the following:

THEOLOGICAL KNOWLEDGE AND RESEARCH

- SLO 1 Acquire graduate-level knowledge in the disciplines of Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 2 Synthesize knowledge in the disciplines of Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 3 Conduct and evaluate graduate-level research in Sacred Scripture, historical theology, dogmatic theology and moral theology.

THEOLOGICAL PERFORMANCE SKILLS AND POSTGRADUATE SUCCESS

- SLO 4 Practice appropriate and effective methods of research in Sacred Scripture, historical theology, dogmatic theology and moral theology.
- SLO 5 Succeed in being admitted to accredited doctoral programs and/or succeed in careers involving theological instruction such as catechesis and lay ministry.

GENERAL ADMISSION POLICY

In accordance with Title VI of the Civil Rights Act of 1964 and Title IX of the Education Amendments of 1972, the Director of the Master of Arts in Theological Studies program accepts applications for admission from students without regard to ethnicity, creed, age, gender, disability status, or national origin.

REQUIREMENTS FOR ADMISSION TO THE MASTER OF ARTS IN THEOLOGICAL STUDIES PROGRAM

All admissions materials must be sent to the Office of the Registrar, Notre Dame Seminary Graduate School of Theology, 2901 South Carrollton Avenue, New Orleans, LA 70118. The admission requirements include the following:

1. Completed admission application
2. Payment of an admission fee (a one-time, non-refundable application fee)
3. Receipt by Registrar of all official transcripts of undergraduate and graduate study from granting institutions
4. Receipt by Registrar of two letters of recommendation
5. Completion of the *Self-Assessment of Theological Knowledge and Performance Skills (Pre-Assessment)*. This requirement is usually administered in the first course taken by the student.

Deadlines to complete the application package for admission to the Graduate School of Theology (minus the Self-Assessment) are:

August 1 st	for Fall Registration
December 1 st	for Spring Registration
May 1 st	for Summer Registration

Applicants who submit application packages after these dates will not be eligible for admission until the following semester.

SPECIFIC POLICIES FOR ADMISSION TO THE MASTER OF ARTS IN THEOLOGICAL STUDIES PROGRAM

The student must meet the following minimum criteria for admission:

- A minimum 2.5 undergraduate grade-point average and a baccalaureate degree from a university or college approved by a recognized regional accrediting agency in the United States or proof of equivalent training at a foreign university;
- The graduate admission requirements must be completed. Please refer to the requirements listed above;

The decision regarding admission will be made by the Director of the MA Program on the basis of the following criteria:

1. Completed admission requirements;
2. Undergraduate grade-point average (2.5 or above, preferably a 3.0 or above);
3. Satisfactory letters of recommendation indicating promise of graduate-level academic success in theological study;
4. Twelve hours in undergraduate or graduate philosophical study including credit in at least four of the following seven areas: epistemology, metaphysics, ethics, Thomistic philosophy, natural theology, ancient philosophy, medieval philosophy. Student who do not have these prerequisite credits and meet all other admission criteria may meet this requirement by successfully completing the Philosophical Foundations for Theology prerequisite course offered every summer with a “B” or higher.

Candidates will be notified by the Registrar regarding the results of their admission application. Those who are accepted will be allowed to register for the next semester.

TUITION AND FEE SCHEDULE MASTER OF ARTS IN THEOLOGICAL STUDIES

TUITION			
Weekdays	Regular		
		Tuition	\$2,125.00 per course
		Audit	\$250.00
Weekdays	Church employees, priests, deacons, and religious		
		Tuition	\$1,600.00 per course
		Audit	\$250.00
Saturdays	Regular		
		Tuition	\$1,750.00 per course
		Audit	\$250.00
Saturdays	Church employees, priests, deacons, and religious		
		Tuition	\$1,425.00 per course
		Audit	\$250.00
Comp Exams	Registration fee		\$25.00

FEES		
Admission Fee	non-refundable	\$40.00
Registration Fee	each semester	\$25.00
Late Registration Fee	each semester (if registering after due date)	\$100.00
Technology Fee	per course	\$25.00
Facilities Use Fee	per course	\$30.00
Graduation Fee	cap & gown rental included	\$150.00
Key Deposit	one-time fee - refunded upon key return	\$150.00
Tuition and fees are subject to change at any time.		

COURSE WITHDRAWAL AND TUITION REFUND POLICY

In order to withdraw from a course, a student must complete a withdrawal form with the Registrar. No other notification will be accepted.

Withdrawal within the first week of the semester	80% of tuition
Withdrawal within the first three weeks of the semester	60% of tuition
Withdrawal within the first five weeks of the semester	40% of tuition
No refunds after the fifth week of the semester	

Refunds for Saturday classes will differ. Please contact the Finance Office for details.

FINANCIAL AID

To apply for federal financial aid at Notre Dame Seminary a student must complete a Free Application for Federal Student Aid (FAFSA) on line at www.fafsa.ed.gov. Students may be eligible for financial aid to help them meet their demonstrated needs. "Demonstrated need" is the difference between the cost of education at Notre Dame Seminary and the financial resources available to the student from personal earnings, family and diocesan assistance.

Each year Notre Dame Seminary determines an Institutional Student Expense Budget that covers tuition, books, supplies, transportation, medical and living expenses. Its duration is normally 12 months. Contributions from parents, dioceses, students and student benefits are combined to form a total family contribution. The Financial Aid Office of the Seminary will subtract the Total Family Contribution from the Institutional Student Expense Budget and the result will be the determined need. This need will be met to the extent allowed by available funds.

Stafford Subsidized Loans are available to all students who qualify. A student will be notified by award letter or a letter of non-eligible after their file is complete. If a student does not return the documents at the specified time, the Financial Aid Office will assume that the student is no longer interested in receiving funds.

It is the responsibility of the student to report to the Financial Aid Office any resource changes that have reduced or increased his demonstrated need. These changes must have the proper documentation to support the request.

No federal funds can be paid to a student who is in default of a student loan. Financial Aid may be withdrawn if the student is placed on academic probation. A grade point average of below 2.7 places a student on probation.

Notre Dame Seminary Work Study Fund (NDS) is a financial aid program available to students at Notre Dame Seminary.

Veterans' Benefits may be used to pay for a student's expenses while attending Notre Dame Seminary. Applications for these benefits must be made through the Veterans Administration Office.

Vocational Rehabilitation is available to students who qualify. Students can inquire about this state aid program by calling or writing the Department of Vocational Rehabilitation. Social Security Educational Benefits Information may be obtained from the nearest Social Security Field Office regarding benefit eligibility.

Attached is the financial aid data. If the links are working, they are as follows:

- FAFSA - <http://www.fafsa.ed.gov>
- NSLDS - <http://nsls.ed.gov> may apply through the Financial Aid Office at 504-866-7426 ext. 3102

ARCHDIOCESE OF NEW ORLEANS HANDING ON THE FAITH PROGRAM

The Archdiocese of New Orleans, in its commitment to support the ongoing professional development of catechists and non-presbyteral ministers, offers tuition remission packages to its employees when they pursue theological coursework on the undergraduate and graduate level and make a commitment to continue their work in the Archdiocese for a three-year period after graduation. For more information, please contact the Handing on the Faith Coordinator, at 504-866-7426 ext. 3710.

FOREIGN AND ESL STUDENTS

A foreign or ESL (English as a Second Language) applicant must present evidence of satisfactory proficiency in reading, writing and speaking English. The applicant may do so by presenting a satisfactory score on the TOEFL (normally 500). For information about TOEFL, the applicant should write to TOEFL, 1755 Massachusetts Avenue NW, Washington, DC 20036.

LETTER OF GOOD STANDING

Students enrolled in graduate theological programs at other institutions who wish to register for transfer credit from NDS must submit a letter of good standing and will not be required to submit complete transcripts. The letter of good standing must come from the Dean of the student's graduate school. A student in the MA program can apply for a letter of good standing to take up to six semester hours at another accredited institution provided the courses receive prior approval from the student's faculty advisor.

COURSE LOAD

To be classified as part-time, a graduate student must register for three credit hours in a regular semester. To be classified as full-time, a graduate student must register for at least six credit hours in a regular semester. Nine credit hours is also an acceptable course load. All overloads must be approved by the Director of the MA Program.

GENERAL GRADE REQUIREMENTS/ACADEMIC PROBATION POLICY

Passing grades for graduate students are A, B+, B, C+ and C. A graduate student who obtains a D or lower in any course is automatically placed on probationary status and must repeat the course. Students

will be allowed to repeat a course only once and the course must be repeated at Notre Dame Seminary. Student status is then subject to review by the Master of Arts Faculty.

A student whose semester average in coursework is below a 2.7 at any time after the completion of nine semester hours is placed on probationary status and is not allowed to register for more than three semester hours the following semester. To be removed from probationary status, the student must complete six semester hours with a GPA of 2.7 or higher for those six semester hours. If the graduate student on probation for falling below a 2.7 overall GPA is unable to achieve this by the end of the six semester hours of the probationary period, the student will be dismissed from the graduate program.

Subject to review of the Master of Arts Faculty, students may be dropped from programs for factors other than GPA without having a probationary period. The student may then appeal decisions of the MA Faculty by submitting a written appeal to the Academic Dean.

STATUTE OF LIMITATIONS FOR DEGREE COMPLETION

A maximum of six years from the first semester of coursework for credit is allowed for degree completion. Students in special circumstances may appeal for extensions of these time limits to the Director of the MA Program. If the student withdraws from the program, readmission does not automatically qualify the applicant to begin the time limit period anew.

STUDENT RESPONSIBILITY

Each student is responsible for developing and maintaining knowledge of their program status throughout the tenure of their enrollment and should make themselves aware of all pertinent requirements and regulations for the successful completion of the MA degree. Students should become familiar with the offerings and requirements of their specific track and must follow their progress toward degree completion, including courses taken, grades achieved, cumulative GPA, etc.

Also, it is the student's responsibility to meet all deadlines and required dates established by professors and the Program Director regarding classes, comprehensive examinations, language proficiency exams and thesis requirements. When dates are established for any of these, the student must abide by them or take the responsibility for re-scheduling (or being formally excused) by contacting the appropriate MA Faculty or staff.

GRIEVANCE POLICY

Notre Dame Seminary commits itself to guaranteeing students the right to quality intellectual and spiritual formation and aims to be responsive to student concerns. In order to best serve the students and to protect personal dignity, Notre Dame Seminary recognizes the following procedures for resolving student complaints.

1. Informally, students have two routes through which complaints may be articulated and reconciliation sought:
 - a. Students are encouraged to address complaints to the Rector-President, who has ultimate responsibility over the formation of the students.
 - b. In accord with the ancient Catholic principles of collegiality and subsidiarity, students may submit complaints by way of the Student Association, especially to its president representative and class committee representatives. Each class has an elected class president who serves as liaison between the class and the seminary administration, representing concerns and complaints of the students. Additionally, there are administrative committees including Academic Affairs, Social Life, Faith Life, Pastoral Education, and Library. Each class has an elected representative to voice concerns on

behalf of the students to the faculty and administrative members of these committees. These committees in turn discuss these concerns and, if it is within their capacity, resolve them; if it is beyond the capacity of the committee, it is forwarded to the Faculty Council which discusses the matter and either resolves it or forwards it again to the Board of Trustees.

If these methods do not seem appropriate due to the nature of the grievance, or if these methods should fail to provide adequate resolution, a student may have recourse to a more formal grievance procedure. Notre Dame Seminary strongly encourages reconciliation through the informal means, in the context of mutual respect; however, when necessary, the student may pursue the following procedure.

2. Formally, a student wishing to make a formal complaint about any aspect of the institution should file a written statement with the Academic Dean. (If the grievance concerns the Academic Dean, a Grievance Officer shall be appointed by the Rector-President.) Such a statement should include a reference to some standard that Notre Dame Seminary is pledged to uphold and that has been allegedly violated, as well as details about the alleged violation.
 - a. These standards can be found in the Program for Priestly Formation and the Notre Dame Seminary Policies and Procedures for MA Students. A student needing assistance in locating references should contact the Academic Dean. The Academic Dean will assist the student in following a proper process of redress, as outlined in the institution's handbook and manuals.
 - b. Excluded from the grievance process are all votes by the faculty council concerning continuation of formation and/or promotion to ordination.
 - c. The petition must be made within one year of the alleged grievance.
 - d. If the Academic Dean or Grievance Officer deems the allegations to have merit, a Grievance Board will be assembled to hear said grievance. This board will be composed of the Grievance Officer and two members of the seminary community to be named by the Rector-President; one of these is appointed from a list of three drawn up by the complainant; the other is appointed from a list of three drawn up by the defendant.
 - e. Within two weeks, this board shall hold a hearing and deliver written recommendations to the Rector-President, who will render the final decision and disseminate copies of the Board's report to the parties involved.
 - f. The dignity and privacy of all parties shall be respected throughout this process. Samples of student grievances and their resolutions can be found in folders maintained in the office of the Academic Dean.

TRANSFER CREDITS

A maximum of nine applicable credit hours may be transferred from other accredited institutions toward completion of the Basic track, and a maximum of twelve applicable credit hours from the same may be transferred toward the completion of the Concentration track or Thesis track. Approval of all transfer credits must be obtained from the Director of the MA Program. These courses must be verified by an official transcript from the institution at which the courses were taken. Graduate credit is not awarded for portfolio-based experiential learning, life experience or unaccredited theological instruction. Only courses taken within the past five years may transfer unless otherwise approved by the Director of the MA Program.

OFF-CAMPUS COURSE OFFERINGS

The Master of Arts in Theological Studies offers, when demand permits, a limited number of courses required for the Master of Arts in Theological Studies degree at off-campus locations for the convenience of students who live outside of the Greater New Orleans area. In order to be eligible to register for courses held off-campus, students are required to take DT 501 Fundamental Theology and Protology at Notre Dame Seminary in the first fall of their enrollment. Failure to fulfill this requirement will disqualify the student from taking additional courses offered off-campus.

ADVISOR

The Director of the MA Program serves as the advisor for all MA students.

PROGRAM OF STUDY/CHANGES IN DEGREE TRACK

The student will work closely with their advisor to develop a graduate program of study that includes the courses to be taken for the degree track chosen by the student and approved by the advisor. Students may change their degree track at any time prior to the completion of certain specific degree track requirements as long as they have met the specific academic requirements for the new degree track:

- **Basic:** The student may change from this track to either of the other two at any time during their program of study and prior to comprehensive examinations.
- **Concentration:** The student may change from this track to the Basic track at any time during their program of study prior to the written and oral comprehensive examination in the area of concentration. The student may change from this track to the Thesis track at any time during their program of study.
- **Thesis:** The student may change from this track to the Basic track at any time during their program of study prior to the written and oral comprehensive examination in the area of concentration. The student may change from this track to the Concentration track at any time during their program of study.

MASTER OF ARTS STUDENT ACCESS TO NOTRE DAME SEMINARY CAMPUS

Notre Dame Seminary is a residential campus and a center for priestly formation. MA students are to abide by all rules pertaining to non-residential persons in regard to their movement around the Notre Dame Seminary campus:

- MA students are not allowed above the first floor unless permission is first obtained from the Rector-President. **THE SECOND AND THIRD FLOORS OF THE SEMINARY ARE PRIVATE AREAS.**
- MA students will have unlimited access to all common areas on the first floor of St. Joseph Hall, namely the Library, the foyer and the reception area of the Director of the MA Program's office. With the exception of the Biblicum, offices, and staff work areas, students will have day-long access to the first floor of Shaw Hall.

MASTER OF ARTS STUDENT DRESS CODE

The dress and grooming of MA students (including those auditing classes) shall reflect the virtue of modesty and good taste and shall not be disruptive of the classroom or campus atmosphere of Notre Dame Seminary. Appearance and attire must be modest at all times on campus. A student's dress is a reflection on that individual, the Seminary, and the Church.

Men: Pants and collared shirts (jeans are acceptable; appropriate t-shirts with sleeves are acceptable for Saturday courses). Shorts are not allowed, nor are sleeveless shirts/tank tops.

Women: Skirts, dresses, or pants of a reasonable length (capri pants which fall below the knee and jeans are acceptable). Shorts are not allowed, nor are halter tops/sleeveless shirts/tank tops. Bare midriffs, bare backs, low-cut tops, transparent fabrics, and skirts hemmed at more than two inches above the knee are not permitted.

Clothing that advertises or displays alcoholic beverages, obscenities, sex, drugs, etc. are not appropriate to be worn.

GUIDE TO DEGREE REQUIREMENTS

Students are advised to map out a program of study with their advisor in their pursuance of the MA degree in weekday classes, Saturday classes or some combination thereof.

Students must first complete the Foundational Program course in each area before pursuing additional courses in that area. A maximum of nine credits may be transferred and applied towards the MA degree, provided that the courses taken fulfill requirements of the academic program of the seminary.

The Foundational Program includes the following courses:

DT 501	Fundamental Theology and Protology
HT 501	Patristic Period
MT 511	Person and Morality (recommended) <i>OR</i>
MT 501	Principles of Moral Theology
SS 511	Old Testament (recommended) <i>OR</i>
SS 502	Pentateuch

- Once the Foundational Program is completed in any area, students may enroll in any course from that area. The foundational courses introduce a student to the area of study and help students choose their area of concentration if that is required.
- A directed reading course may be taken only if a student cannot possibly attend class during the time it is offered, the course is required for the MA degree, and an appropriate instructor in the field is available to offer the course in the directed reading format. All directed reading courses are to be arranged by the student with a professor at the professor's discretion. Directed reading courses are discouraged generally and are not allowed when the course is offered in the regular schedule. No more than two directed reading courses are allowed to count toward degree completion, and the approval of the Director of the MA Program is required for all such courses.
- Elective courses do not meet the core requirements for the MA program, but can be counted toward the area of concentration.
- Pastoral courses do not meet the requirements for the M. A program.

The following is a list of the courses and credits required for each of the three tracks offered in the Master of Arts in Theological Studies. Specific courses in varying formats may be substituted for each other if necessary with the approval of the Director of the MA Program.

Basic Track - 36 credit hours

<i>Foundational Courses</i>		
DT 501	Fundamental Theology and Protology	3 credit hours
HT 501	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology OR	

MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch OR	
SS 511	Old Testament (recommended)	3 credit hours
		12 credit hours

Required upper level courses		
DT _____	2 additional Dogmatic Theology courses	6 credit hours
HT 503	The Medieval Period	3 credit hours
HT _____	additional Historical course	3 credit hours
MT _____	2 additional Moral Theology courses	6 credit hours
SS _____	a New Testament course	3 credit hours
SS _____	additional Scripture course	3 credit hours
Comprehensive Examinations		0 credit hours
		24 credit hours
	TOTAL:	36 credit hours

Concentration Track - 42 credit hours

Foundational Courses		
DT 501	Fundamental Theology and Protology	3 credit hours
HT 501	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology OR	
MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch OR	
SS 511	Old Testament (recommended)	3 credit hours
		12 credit hours
Required upper level courses		
DT _____	2 additional Dogmatic Theology courses	6 credit hours
HT 503	The Medieval Period	3 credit hours
HT _____	additional Historical course	3 credit hours
MT _____	2 additional Moral Theology courses	6 credit hours
SS _____	a New Testament course	3 credit hours
SS _____	additional Scripture course	3 credit hours
		24 credit hours
Required for Concentration		
Area of Concentration	2 additional course	6 credit hours
Comprehensive Examinations		0 credit hours
	TOTAL:	42 credit hours

Thesis Track - 45 credits hours

Foundational Courses		
DT 501	Fundamental Theology and Protology	3 credit hours
HT 501	The Patristic Period	3 credit hours
MT 501	Principles of Moral Theology OR	
MT 511	Person and Morality (recommended)	3 credit hours
SS 502	Pentateuch OR	
SS 511	Old Testament (recommended)	3 credit hours
		12 credit hours
Required upper level courses		
DT _____	2 additional Dogmatic Theology courses	6 credit hours

HT 503	The Medieval Period	3 credit hours
HT _____	additional Historical course	3 credit hours
MT _____	2 additional Moral Theology courses	6 credit hours
SS _____	a New Testament course	3 credit hours
SS _____	additional Scripture course	3 credit hours
		24 credit hours
<i>Required for Thesis</i>		
Area of Concentration	2 additional courses	6 credit hours
Comprehensive Examinations		0 credit hours
Language Proficiency Exam		0 credit hours
Research Thesis	(DT 701, HT 701, MT 701 or SS 701)	3 credit hours
TOTAL:		45 credit hours

In the Thesis Track, the language requirement and comprehensive examinations must be successfully completed before the student is allowed to register for research thesis course.

COMPREHENSIVE EXAMINATIONS

All students pursuing a Master of Arts in Theological Studies degree must take written comprehensive examinations in all four areas of study at the completion of their course work. Students completing the Concentration Track or Thesis Track must take written comprehensive examinations in all areas and an oral examination in the area of concentration.

Two dates will be scheduled each semester (fall and spring) during which written comprehensive examinations can be taken (one date per two areas) and will be announced at the beginning of each semester. **Students must take written comprehensive examinations on the scheduled dates; failure to do so will require the student to delay written comprehensives until the next semester.**

Comprehensive examinations consist of a major academic visitation of the Master of Arts in Theological Studies curriculum in which the student endeavors to demonstrate comprehensive mastery of the required courses in the program. The following rules pertain to the comprehensive examination process and requirements for each degree track:

DEGREE TRACK	COMPREHENSIVE EXAMINATION ELIGIBILITY	MINIMUM REQUIREMENTS FOR PASSING COMPREHENSIVE EXAMINATIONS
Basic	A student is eligible to take written comprehensive examinations in any of the four subject areas as soon as they have completed all required courses in that area.	A 2.7 GPA on each written comprehensive examination.
Concentration	A student is eligible to take written comprehensive examinations in any of the non-concentration subject areas as soon as they have completed all required courses in that area. A student is eligible to take written and oral comprehensive examinations in the subject area of concentration after successfully completing all required courses in that area with a 3.5 average or above and after completing all other comprehensive examinations.	A 2.7 GPA on each written comprehensive examination in non-concentration areas A 3.5 average on written comprehensive examination in concentration area. Passing grade (P) on oral comprehensive examination in area of concentration.

Thesis	<p>A student is eligible to take written comprehensive examinations in any of the non-concentration subject areas as soon as they have completed all required courses in that area.</p> <p>A student is eligible to take written and oral comprehensive examinations in the subject area of concentration after successfully completing all required courses in that area with a 3.5 average or above and after completing all other comprehensive examinations.</p>	<p>A 2.7 GPA on each written comprehensive examination in non-concentration areas</p> <p>A 3.5 average on written comprehensive examination in concentration area.</p> <p>Passing grade (P) on oral comprehensive examination in area of concentration.</p>
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Registering for Comprehensive Examinations

Although Comprehensive Examinations are zero credit requirements, students must register for each comprehensive examination to be taken. Although there is no tuition cost, certain fees will be applicable.

Preparing for Comprehensive Examinations

To prepare, the student is issued four lists of broad topical questions representing topics from the required courses in the curriculum (usually 11-15 questions per area – see Appendix C of this document). In all areas but the area of concentration (if applicable) the student must then choose 5 questions for the written comprehensive examination, and must notify the Academic Secretary of these five questions no later than one month prior to the scheduled date of the exam. Two questions are then chosen from these five for the written examination by the examining professor, and the student is notified of which two questions of the five they must answer at the beginning of the exam period. In the area of concentration, the student must prepare answers to all questions on the list; the student is notified of which two questions from the entire list they must answer at the beginning of the exam period (Concentration and Thesis only).

Although the comprehensive examinations are not for credit, they are graded, and the student must achieve a grade of 2.7 on each exam in order to complete the program and a 3.5 on the written and “Pass” on the oral comprehensive examinations in the area of concentration (Concentration and Thesis only). **Students are only allowed to re-take a comprehensive examination once, after which they are no longer eligible to complete their degree program.**

Written Comprehensive Examination Procedures

1. Student registers for comprehensive examination(s) during normal registration period;
2. At least one month prior to the scheduled date, the student interested in sitting for the comprehensive exam scheduled will contact the Academic Secretary by email (mlanglois@nds.edu) to notify her that they will be taking the written comprehensive and to designate the five questions that they have chosen;
3. The Academic Secretary forwards this information to the Director of the MA Program and the examining professor;
4. The examining professor designates two of the five questions that the MA student has submitted for their written comprehensives and notifies the proctor of these questions;
5. The proctor gives the questions to the student at the start of the exam (Note: the exam is always administered on campus);

6. The student electronically completes essay answers to the two questions on a laptop during the allotted time period and delivers them to the proctor, who submits them to the examining professor;
7. The examining professor corrects and grades the written comprehensives. Comments and the grade are given in red font on the bottom of the student's submission. The professor then e-mails the graded written comprehensive exam back to the Academic Secretary;
8. The Academic Secretary e-mails the comprehensive exam back to the student and informs the Registrar of the student's grade.

Withdrawing from Comprehensive Examinations

Students may withdraw from comprehensive examinations no later than one month prior to the scheduled date of the comprehensive exam(s) to be taken. If a student withdraws after this date they will receive a failing grade for the comprehensive exam.

LANGUAGE PROFICIENCY EXAM POLICY

Students in the Thesis track must pass a language proficiency exam in Greek, Hebrew, or Latin (selected in consultation with their advisor). This exam gives students one hour to translate a passage of approximately 400 to 500 words, selected from a theological source. The use of a dictionary is permitted. A pass/fail grade is determined by a committee composed of the professor of the chosen language and a professor from whose field the passage has been selected (e.g., a professor of dogmatic theology for a passage from Aquinas). The criteria for passing the exam are basic grammatical proficiency and appropriate handling of technical or otherwise important vocabulary or concepts. For Latin, students may alternatively satisfy the language proficiency requirement by successfully completing the regular four-semester sequence. The pass/fail grade is reported by the language instructor to the Registrar.

RESEARCH THESIS

The research thesis is a major research paper of a minimum length of 60 typed pages in which the student endeavors to do in-depth research regarding some topic in theology in his/her area of concentration. To complete the thesis successfully, the student must practice sound research techniques and master the materials utilized to a degree that shows promise for continued scholarship. The topic is not original, but should represent an area in which the student may attempt original research on the doctoral level.

Thesis Credit Hours

The thesis represents three credit hours in the Master of Arts in Theological Studies curriculum. The student registers for this class for the semester immediately following their successful completion of all written and oral comprehensive examinations. The student must also pass the Language Proficiency exam prior to registering for the Research Thesis. The Research Thesis Process begins in the semester prior to the semester in which the student registers for the thesis hours (see steps 1-4 below), but is normally completed within the semester for which the thesis hours are registered (see steps 5-12 below). If the student does not complete the thesis in the semester for which the thesis hours are registered, thesis continuation is possible for one additional semester with the permission of the Thesis Director, at which point the student receives a grade of Incomplete until the thesis is completed. In this event the student must pay a thesis continuance fee.

If a student chooses to withdraw from the thesis, normal rules for withdrawal from courses apply.

Research Thesis Process

The Research Thesis Process involves the following steps:

1. Student selects an appropriate research topic after advising with at least one faculty member in the area of concentration;
2. In the semester prior to registering, the student informs the Director of the MA Program by email of their intention to pursue the thesis. The student is encouraged to do so toward the beginning of the semester prior to registering in order to allow sufficient time for steps 3-4 below.
3. In the semester prior to registering, student chooses a faculty member to be the Thesis Director with the agreement of the faculty member; faculty member notifies the Director of the MA Program by email that they have agreed to serve the student as Thesis Director;
4. In the semester prior to registering, student submits a thesis proposal and bibliography to the Thesis Director and the Director of the MA Program no later than December 1 (for a spring registrant) or May 1 (for a fall registrant). If the proposal/bibliography is approved by the Thesis Director, they will notify the Director of the MA Program and the Registrar by email that the student is approved to register for the Research Thesis;
5. Student registers for thesis hours (DT 701, HT 701, MT 701 or SS 701 Research Thesis) for the semester following the approval of proposal/bibliography. The student must demonstrate eligibility at that time, including a current transcript or statement from the Registrar demonstrating that the student has a) a 3.5 average or above in all courses in the thesis area (e.g. Sacred Scripture); b) a 3.5 on the written comprehensive in that area and “Pass” on the oral comprehensive; c) has passed the Language Proficiency exam.;
6. In consultation with the Thesis Director, the Director of the MA Program appoints a first and second reader (MA Program Director or his appointee serves as Chair of the Defense, second and third readers serve as members of the Defense Committee along with the Thesis Director) no later than the week after registration;
7. Student composes thesis using Turabian format, meeting all deadlines and requirements determined by the Thesis Director. During the writing process, all chapters are submitted as they are completed to the Thesis Director who oversees the composition of the thesis at every stage and who must approve the thesis in a final form before it is sent to the first reader. This process must be completed no later than the 1st Monday of October (fall semester) or the 1st Monday of March (spring semester). *If this stage of the process extends beyond those dates, the thesis process is postponed until the following semester or discontinued by the Thesis Director. If the process is postponed, the student must register for continuance through payment of a one-time thesis continuance fee, and a grade of I (“Incomplete”) is submitted to the Registrar by the Thesis Director;*
8. The thesis is then submitted by the Thesis Director to the first reader for their evaluation, who then indicates any additional changes which need to be made and returns his corrections and revisions no later than October 15 (fall semester) or March 15 (spring semester). The Thesis Director immediately submits these to the student, who must incorporate them and return them to the Thesis Director and first reader no later than October 31 (fall semester) or March 31 (spring semester). *If at this time the written thesis is not yet satisfactory to the Thesis Director and first reader, the thesis process is postponed until the following semester or discontinued by the Thesis Director. If the process is postponed, the student must register for continuance through payment of a one-time thesis continuance fee and a grade of I (“Incomplete”) is submitted to the Registrar by the Thesis Director;*
9. The written thesis is successfully completed and ready for defense when it has been evaluated by the Thesis Director and first reader and both consider the thesis to be of sufficient quality to be defended, including the following:

- a) The thesis exhibits graduate-level quality in written expression, including proper footnoting and bibliography;
 - b) The thesis exhibits coherence and sound theological argumentation: It is organized in such a way as to justify the conclusions drawn. It offers a clear line of evidence and reasoning that leads to its conclusions. Finally, the principles involved and the conclusions drawn are clear and well-supported.
10. Once the written thesis is successfully completed, it is immediately submitted by the Thesis Director to the second reader (the second reader is part of the Defense Committee and evaluates the thesis but does not contribute to the composition process). The Director of the MA Program is also immediately notified by email;
 11. After successful completion of the written thesis, the Director of the MA Program confers with the Registrar and establishes a date, time and place for the defense to occur 2-3 weeks after notification by the Thesis Director.
 12. The Registrar publicizes the thesis defense to the entire Notre Dame Seminary community (faculty, staff, and students).

Thesis Defense Process

The Thesis Defense is a 90 minute process that is the final element of evaluation of the Thesis by the Defense Committee. It allows the thesis candidate to summarize the thesis and to respond to questions from the Defense Committee and a wider audience. Conversely, the Thesis Defense allows the Defense Committee an opportunity to clarify issues raised in the thesis for the sake of evaluating it effectively. All Thesis Defenses are publicized by the Registrar and are open to the Notre Dame Seminary student body and invited guests. The Director of the M.A. Program or their appointee serves as Chair of all Thesis Defenses.

1. The Chair convenes the defense, welcomes the candidate, the Defense Committee and the audience, and outlines the process to be followed;
2. The Chair introduces the Director, who introduces the Defense Committee, the candidate and the thesis topic and asks the candidate to make a presentation of the results. The student presentation is within a time span of 15 to 20 minutes;
3. After the presentation, the Chair invites the committee (beginning with the second reader, then the first reader and ending with the Thesis Director) to begin a round of questioning. Each member of the Defense Committee is allowed 15 minutes. Throughout questioning the Chair ensures that the questions are on the research topic are clear, and fairly examine the candidate on the topic represented in the written thesis;
4. After the questions from the Defense Committee, the Chair invites questions from the audience for 15 minutes;
5. After audience questions are exhausted, the Chair invites the candidate to make any closing statement they might wish to make (2-3 minutes);
6. Thereafter the Chair asks the audience and the candidate to withdraw, instructing the candidate to remain nearby while the Defense Committee deliberates and assigns a grade to the thesis using the rubric provided by the Chair;
7. After Committee deliberations, the Chair invites the candidate back into the room to receive the grade and comments from the Defense Committee;
8. Defense Committee members sign three clean copies of the cover page of the thesis, Thesis Director affixes the final grade to each and returns them to the candidate for use in producing final bound copies of the thesis;
9. After the thesis defense, Thesis Director submits the final grade to the Registrar;
10. After receiving two bound copies from the candidate, the Thesis Director submits one to the Stahl Memorial Library.

Thesis Director Responsibilities

- Assist the student in refining topic and offer suggestions regarding scope and bibliography;
- Review and approve the thesis proposal and bibliography;
- Give critical feedback during the composition of the thesis on a chapter by chapter basis;
- Submit the penultimate draft to the first reader for his/her input and submit first reader's suggestions and revisions to student;
- Carefully read and evaluate the final draft to insure that all required changes have been made;
- Submit the final draft to the first and second readers for their evaluation;
- Carefully read and evaluate the final draft in preparation for Thesis Defense;
- Participate in Thesis Defense;
- Participate in final evaluation/grading of the thesis;
- (Post-defense) Submit grade for Thesis to Registrar;
- (Post-defense) Oversee the final steps of thesis completion after the defense, including binding and library submission;
- Abide by all established deadlines in the Research Thesis Process.

First Reader Responsibilities

- Carefully read and evaluate the penultimate draft of the written thesis and submit suggestions and necessary revisions;
- Carefully read and evaluate the final draft in preparation for Thesis Defense;
- Participate in Thesis Defense;
- Participate in final evaluation/grading of the thesis.

Second Reader Responsibilities

- Carefully read and evaluate the final draft in preparation for Thesis Defense;
- Participate in Thesis Defense;
- Participate in final evaluation/grading of the thesis.

APPLICATION FOR GRADUATION

The procedures for graduation as outlined by Notre Dame Seminary must be followed. The application can be found in Appendix A of this handbook.

GRADUATION REQUIREMENTS

In order to graduate from the Master of Arts in Theological Studies, students must achieve a GPA of 2.7 or higher overall a 3.5 G.P.A. in the area of concentration (if applicable to degree track), a 3.5 on the Research Thesis (if applicable to degree track), and successfully complete all courses and academic requirements. In addition, the following items must be completed and submitted to the appropriate individual the semester prior to graduation in order to graduate from the Master of Arts in Theological Studies:

- A completed *Self-Assessment of Theological Knowledge and Performance Skills (Final Assessment)*. This self-assessment is identical to the one completed at admission to the MA Program, and allows for measurement of program effectiveness (to be submitted to the Director of the MA Program)
- The application for graduation form completed in full and signed by the student (to be submitted to the Registrar). The graduation fee is due at the same time.

COMMENCEMENT

Upon successful completion of course work and all other requirements of the student's degree track, the student is expected to attend commencement exercises.

MASTER OF ARTS IN THEOLOGICAL STUDIES COURSE CYCLE SATURDAY PROGRAM

COURSE	COURSE TITLE	FALL	SPRING	SUMMER
	PREREQUISITE COURSE			
PHI 113	Philosophical Foundations for Theology			X
	FOUNDATIONAL COURSES			
SS 511	Old Testament	X		
DT 501	Fundamental Theology and Protology	X		
HT 501	The Patristic Period		X	
MT 511	Person and Morality			X
	ADVANCED COURSES			
SS 512	New Testament		X	
SS 513	Biblical Topic			X
DT 506	Christology and Mariology	X		
DT 504	Ecclesiology and Ecumenism		X	
SL 511*	Liturgy and Sacraments	X		
HT 503	The Medieval Period		X	
HT 511	Historical Topic			X
MT 501	Principles of Moral Theology	X		
MT 502	Morality and the Virtuous Life			X
DT/HT/ MT/SS 701	Research Thesis	X	X	

*May be taken as a Dogmatic Theology course.

COURSE CATALOG FOR MASTER OF ARTS IN THEOLOGICAL STUDIES

(Courses listed below are courses that are eligible for fulfilling degree requirements in the Master of Arts Program.)

Biblical and Ecclesiastical Languages

BEL 101/501 Ecclesiastical Latin I – 3 hours (0 credit)/3 credit hours

This course introduces students to the grammar and syntax of Ecclesiastical Latin, emphasizing the memorization and formation of declensional and conjugational paradigms. Daily homework exercises reinforce seminarian learning. Approximately one half of the grammatical concepts required for a mastery of Ecclesiastical Latin are covered in this course, the remainder being covered in BEL 102/502. Additionally, students begin learning to pray in Latin.

Envisioned Outcomes: Students will know how to pronounce Ecclesiastical Latin. They will have a working knowledge of basic Ecclesiastical Latin vocabulary. Students will be competent in the use of standard glossaries and dictionaries. Students will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Students will be able to conjugate in the indicative and imperative moods all of the regular verb conjugations and the verb *sum*. Students will have a grasp of the basic elements of Ecclesiastical Latin syntax. Students will be able to parse and translate simple Latin sentences.

BEL 102/502 Ecclesiastical Latin II – 3 hours (0 credit)/3 credit hours

This course completes the presentation of grammar and syntax begun in BEL 101/501. Daily homework exercises reinforce the learning of new material, while helping students maintain familiarity with the concepts presented in the first semester. Additionally, students continue learning to pray in Latin. Prerequisite: BEL 101/501 or instructor's approval.

Envisioned Outcomes: Students will have an expanded Ecclesiastical Latin vocabulary. They will be able to form and decline verbal nouns and adjectives. Students will be able to compare adjectives and adverbs. Students will be able to conjugate in the infinitive and subjunctive moods all of the regular verb conjugations and the verb *sum*. Students will be able to conjugate fully the more important irregular verbs. They will have a grasp of the more complex elements of Ecclesiastical Latin syntax. Finally, they will be able to parse and translate more complex Latin sentences.

BEL 201/601 Ecclesiastical Latin III: Liturgical Texts – 2 hours (0 credit)/2 credit hours

This course is a survey of Latin liturgical texts, primarily those found in the *Missale Romanum* and the *Liturgia Horarum*. Students practice the art of accurate and precise translation, while reinforcing their knowledge of Latin grammar and expanding their Latin vocabulary. Emphasis on facility with the more common liturgical texts gives students the linguistic aptitude to preside at the celebration of the liturgy in Latin. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Students will be able to pronounce Ecclesiastical Latin and read it aloud fluently. They will have a solid knowledge of common Ecclesiastical Latin vocabulary. Students will be able to translate liturgical texts accurately and precisely. They will have a familiarity with the more common liturgical texts in Latin.

BEL 202/602 Ecclesiastical Latin IV: Readings in Ecclesiastical Latin – 2 hours (0 credit)/2 credit hours

This course is a survey of the wide variety of Ecclesiastical Latin literature. Students read selections from such works as the *Code of Canon Law*, St. Thomas Aquinas' *Summa Theologica*, and St. Augustine's *Confessions*. Emphasis is placed on the fluent reading of these works in Latin without the need to translate. Prerequisite: BEL 201/601 or instructor's approval.

Envisioned Outcomes: Students will have a broad knowledge of Ecclesiastical Latin vocabulary, including technical and idiomatic expressions. They will have an appreciation for the richness of Ecclesiastical Latin literature. Students will be able, at least in simpler texts, to engage with Latin as Latin, i.e., without translating.

BEL 203/204 and BEL 603/604 New Testament Greek I and II – 2 hours (0 credit)/ 2 credit hours per semester

This two semester sequence covers all of the fundamental grammar and syntax of New Testament Greek. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Greek New Testament. Additionally, students learn to pray in Greek. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Students will know how to pronounce ancient Greek. Students will have a solid knowledge of common New Testament vocabulary. Students will be competent in the use of standard glossaries and dictionaries. They will be able to decline all of the regular declensions of nouns, pronouns, and adjectives, as well as the more important irregular declensions. Students will be able to conjugate Greek verbs (thematic and athematic) in all the forms commonly found in the New Testament. They will have a grasp of the elements of New Testament Greek syntax. Finally, students will be able to parse and translate ordinary passages from the Greek New Testament.

BEL 205/206 and BEL 605/606 Biblical Hebrew I and II – 2 hours (0 credit)/ 2 credit hours per semester

This two semester sequence covers all of the fundamental grammar and syntax of Biblical Hebrew. The presentation of grammatical paradigms moves at a swift pace, with the expectation that students have completed at least two semesters of Latin and are, therefore, familiar with the basic concepts of classical grammar. By the end of the second semester, students have engaged with actual passages from the Hebrew Old Testament. Additionally, students learn to pray in Hebrew. Prerequisite: BEL 102/502 or instructor's approval.

Envisioned Outcomes: Students will know how to pronounce Biblical Hebrew. They will have a solid knowledge of common Biblical Hebrew vocabulary. Students will be competent in the use of standard glossaries and dictionaries. They will have a solid understanding of the structure of the Hebrew noun. They will be able to conjugate the sound verb, as well as recognize the forms of the conjugations of other verb patterns. Students will have a grasp of the elements of Biblical Hebrew syntax. Finally, they will be able to parse and translate ordinary passages from the Hebrew Old Testament.

Dogmatic Theology

DT 501 Fundamental Theology and Protology (3 credit hours)

This course treats the principles and methods of Sacred Theology and offers a graduate-level introduction to Protology, i.e. the theology of Creation. Topics covered in the course include the nature and scope of theology; the nature of divine revelation; the inspiration, authority and theological interpretation of Sacred Scripture; Sacred Tradition; the development of doctrine; and the nature of magisterial authority. It concludes with an overview of the Catholic theology of creation (protology) from biblical, historical, and dogmatic perspectives.

Envisioned Outcomes: Students will be able to articulate the principles and methods of Catholic theology and the complementary relationship between reason and faith that engages philosophy, modern science and theology. Students will be able to articulate key principles of a Catholic theology of revelation that is historically grounded, a Catholic theology of creation, and the relationship between the Catholic theology and modern science.

DT 502 God: One and Triune – 3 credit hours

This course utilizes primary sources to trace the theological development of the Church's understanding of the greatest mystery of our faith, the Trinity. Besides the various conciliar and creedal developments, the course will examine the works of theologians such as Athanasius, Hilary of Poitiers, Gregory of Nyssa, Augustine, Anselm, and Aquinas. Various modern Trinitarian models will be examined in light of the Tradition.

Envisioned Outcomes: Students will be able to express the Trinitarian faith of the Church as found in Sacred Scripture, Councils, and the Fathers and Doctors of the Church. They will understand and be able to recount the issues that led to the Trinitarian controversies of the fourth century. Students will become familiar with various theologians and their contributions to Trinitarian theology. Finally, they will be able to analyze a given Trinitarian model with regard to its authenticity and soundness in light of the Catholic theological Tradition.

DT 504 Ecclesiology and Ecumenism – 3 credit hours

The course presents ecclesiology from a scriptural, historical, and dogmatic perspective. Special emphasis will be on recent papal, magisterial, and conciliar documents that clearly articulate the Church's self-understanding. Topics covered include the Church as sacrament, papal primacy and authority, the relation between universal Church and local churches, the Church as one, holy, catholic, and apostolic, and the Church's teaching on ecumenism.

Envisioned Outcomes: Students will be able to demonstrate and articulate an understanding of the foundation, structure, properties and function of the Church as found in the Scriptures, Tradition, and the Magisterium. Students will be familiar with Vatican II's *Lumen gentium*, *Unitatis redintegratio*, and *Ad gentes*. Finally, students will be able to communicate an authentic ecumenism based on the Church's teaching about herself and her relation to other Christian churches or ecclesial communities.

DT 505 Man, Grace, and Salvation – 3 credit hours

This course treats the origin and constitution of man, the fall, and God's plan to restore man to full communion. Topics will include grace, justification, and the beatific vision. The course will explore these topics from scriptural, historical, and dogmatic perspectives. Students will be exposed to important texts from St. Augustine, St. Thomas Aquinas and the Council of Trent.

Envisioned Outcomes: Students will be able to articulate a theology of man's origin and end. They will be able to describe and defend the Church's teaching on justification as found in the Council of Trent. Students will have an understanding of grace, its various types, and the effects of sanctifying grace.

DT 506 Christology and Mariology – 3 credit hours

This course treats the theology of the person and mission of Jesus Christ. While providing the biblical foundation for an understanding of Christ, the course is primarily directed to studying Christology from a historico-dogmatic perspective. The course will examine such important texts such as the *De incarnatione* of St. Athanasius, the *Cur deus homo* of St. Anselm, and selections from the *Summa theologiae* of St. Thomas Aquinas. An essential Mariology will also be covered, examining the various Marian dogmas, and the relation of Mariology to other dogmatic areas such as Ecclesiology, Soteriology, and Spiritual Theology.

Envisioned Outcomes: Students will gain a knowledge and understanding of the theological problems and solutions in the Patristic development of Christology up to the Council of Chalcedon. They will be able to identify the subsequent Christological problems after Chalcedon and the Church's theological response. They will understand the various contributions to Christology in the Scholastic period. They will be able to evaluate modern christologies in light of the Catholic tradition in order to judge their soundness. They will be able to articulate an essential Mariology based on the dogmatic teaching of the Church.

DT 511 Special Topics in Dogmatic Theology – 3 credit hours

DT 701 Research Thesis – 3 credit hours

Historical Theology

HT 502 The Patristic Period – 3 credit hours

This course covers the period of the Apostolic Fathers through the Second Council of Nicaea in 787 A.D. The purpose of the course is to provide a structured encounter with the writers of Christian Antiquity, who engaged Greco-Roman thought with Christian Revelation and in the process articulated the theological synthesis which remains the foundation of Catholic dogma. The course also examines the emergence of a struggle between the relative authorities of the Church and state that manifested itself in the Patristic period. An emphasis will be placed on the primary sources so that students can encounter the Fathers of the Church directly.

Envisioned Outcomes: Students will be familiar with the major writers and selected texts of the Patristic Period. Students will also understand the major developments of Catholic history and theology in the Patristic Period. Finally, students will be able to construct theological explanations and syntheses using the writings of the Fathers and councils of the Patristic Period.

HT 503 The Medieval Period – 3 credit hours

This course covers the period from the crowning of Charlemagne as Holy Roman Emperor in 800 A.D. through the Great Schism, which lasted from 1378 to 1417. The purpose of this course is to enable the seminarian to engage the Medieval Mind as it arrived at the synthesis of Faith and Reason as articulated in the proper relationship between philosophy and theology. Particular attention will be given to the development of scientific precision in the theological process through the use of the dialectic method. Emphasis will be given to the primary sources so that students can directly encounter the thought of such theologians as Anselm, Bonaventure, and Thomas Aquinas.

Envisioned Outcomes: Students will become familiar with the major writers and important texts of the Medieval Period. They will be able to outline an understanding of the major historical and theological developments in the Medieval Period. Finally, students will be able to construct theological explanations using the writings and councils of the Medieval Period.

HT 506 The Early Modern and Contemporary Period – 3 credit hours

This course covers the period from the Protestant Movement, which began in 1517, through the Second Vatican Council, which met from 1962 to 1965. The purpose of the course is to enable students to analyze the manner in which the Catholic Church fulfilled its teaching role in a world fragmented by religious wars, militant nationalism, atheist materialism, secular anti-clericalism, and doctrinaire ideologies. Survey of the period will be structured around papal and conciliar teaching, as well as the writings and activities of other significant leaders, theologians, and writers.

Envisioned Outcomes: Upon successful completion of this course in the Historical Theology department, students will be able to: 1) demonstrate the ability to locate and use primary and secondary source material from the period; 2) organize historical and theological information in order to accurately explain, examine, and assess the content of the Catholic Faith as it was presented in the period; 3) synthesize the content of information gathered in all of the aforementioned endeavors for the purpose of rational argument, interfaith comparison, and/or evaluation of issues that emerged in the period.

HT 507 Catholicism in U.S. History – 2 credit hours

The course covers the particular development of the Catholic Church in what is today the United States, from the European colonization through the Second Vatican Council. The purpose of the course is to trace the origins of the separate traditions of colonial Catholicism and study how they subsequently developed. Particular attention is given to the external influences which prompted internal changes in American Catholicism such as: the creation of the constitutional secular republic, the waves of Catholic immigrants who relocated to the United States beginning in the early nineteenth century, the recurring episodes of anti-Catholicism which caused American Catholicism to become hyper-patriotic, the post-World War II social and moral engagement with larger historical trends such as gender/civil rights, economic movements, government policy, and bioethics. The course will end in the post-Vatican II period, with a reflection on the current state of the Church in light of its history.

Envisioned Outcomes: Students will be familiar with important texts in American Catholic History. They will be able to outline the major developments in Catholic history and theology in the United States. Finally, they will be able to explain the various contemporary situations in the American Catholic experience, making specific reference to its historical and theological milieu.

HT 511 Special Topics in Historical Theology – 3 credit hours

HT 701 Research Thesis – 3 credit hours

Moral Theology

MT 501 Principles of Moral Theology – 3 credit hours

The course serves as an introduction to Moral Theology and is specifically designed to acquaint the seminarian of theology with the Moral tradition of the Roman Catholic Church. This course will cover the history of Moral Theology and also specific basic moral notions such as: conscience, freedom, values, norms, and natural law. The basic connection between Moral Theology, Sacred Scripture and

Sacred Tradition will also be explained, as well as how Moral Theology relates to other theological disciplines.

Envisioned Outcomes: The seminarian will develop an appreciation of the history of Moral Theology and its connection to theological thought and development. The seminarian taking this course should also be able to understand and articulate fundamental principles related to Moral Theology. These would include natural law, moral norms, and how Moral Theology relates to other theological disciplines and the human sciences.

MT 502 Morality and the Virtuous Life – 3 credit hours

This course presents the moral teaching of the encyclical *Veritatis Splendor* and the Catholic teaching on the virtues. The objective of this course is to acquaint the seminarian with the centrality of Jesus Christ in the Moral teaching of the Church. This focus will also enable the seminarian to see the connection between the person of Christ and the moral life as exemplified in the virtues.

Envisioned Outcomes: Students will have a comprehensive understanding of *Veritatis Splendor*. Students will be able to name and describe in detail the virtues in the moral life of the Christian. The seminarian will be able to explain the importance of understanding the relation between faith and morality, freedom and truth; the unity of reason and faith; and the final purpose of morality as a path to union with God. The seminarian will be able to explain the importance of understanding the relation between faith and morality, freedom and truth; the unity of reason and faith; and the final purpose of morality as a path to union with God.

MT 503 Human Sexuality and the States of Life – 3 credit hours

This course will present the teaching of the Church concerning human sexuality with special focus on the history of this theme in theological tradition. It will cover basic moral values that refer especially to the virtue of chastity and how it applies to all states of life. It will also cover topics related to the goods of married life and marriage as a sacrament, while also including the spousal value of chaste celibacy. The *Theology of the Body* of John Paul II will serve as a major text for reflecting on these topics.

Envisioned Outcomes: Students will acquire knowledge and appreciation of chaste celibacy within an overall understanding of the Church's teaching on sexuality. Students will be expected to know the main documents related to sexual moral teaching, and to be acquainted in a special way with the *Theology of the Body* of John Paul II, while also being motivated to assimilate this teaching into their life.

MT 504 Theological Bioethics – 3 credit hours

This course is designed to give the basic principles of medical ethics. Special attention will be given to the respect for life in its totality, and also to the presentation of different controversial contemporary issues related to the moral evils of contraception, abortion and euthanasia. Pastoral approaches to these issues will also be covered.

Envisioned Outcomes: The seminarian will be able to articulate the basic concepts related to the morality of bioethical issues in the light of the Church's teaching, especially as presented by the encyclical *Evangelium Vitae* of John Paul II. Students will also be able to grasp the complexity of certain debates in bioethics on which the Church has not offered a definitive answer. They should be able to articulate and comment on the theological discussions surrounding these issues.

MT 506 Catholic Social Teaching – 3 credit hours

This course offers a complete overview of the doctrinal corpus of Catholic social teaching. It explains the basic principles and norms for discernment and judgment as well as offering criteria for action. The course will show how these principles are connected with a correct and integral understanding of the human person. The main social encyclicals of the Church will be a constant reference point in explaining the meaning of the dignity of the human person in light of contemporary social challenges.

Envisioned Outcomes: Students will be able to see how the social doctrine of the Church relates to Sacred Scripture, Tradition and to the discipline of Moral Theology. Students will be able to explain that the Church's social doctrine is not offered as an alternative political or economic plan but is proposed as a religious and moral contribution to the common good of society.

MT 511 Person and Morality – 3 credit hours

This foundational morality course, designed for the M.A. Program, introduces students to the human person as the central locus of moral theology. Issues such as the essential nature of intellect and will, man as body-soul unity, man as person, man as male and female and the Theology of the Body will form a foundation for considering man as a moral agent. Special attention will be given to philosophical and scientific insights as they relate to human dignity, uniqueness and freedom. An essential eschatology will also be covered, examining issues related to man's transcendent end. Classical sources will be paired with contemporary documents such as *Gaudium et spes* and *Communion and Stewardship* to form a context for moral theology that does justice to the mystery that is the human person.

Envisioned Outcomes: Students will be able to a) grasp and apply key philosophical and theological concepts regarding the human person (e.g. person, will, intellect, etc.); b) understand the theological foundations for Catholic moral theology.

MT 512 Special Topics in Moral Theology – 3 credit hours

MT 701 Research Thesis – 3 credit hours

Philosophy

PH 113 Philosophical Foundations for Theology – 5 hours (0 credit)

This course, designed as a pre-requisite for the M.A. Program, is an overview of the methods, ideas, and goals of philosophy in preparation for theological studies. It will be composed of several units, each focusing on a branch of philosophy pertinent to the development of Christian Theology. These units will include a survey of Metaphysics, Epistemology, Philosophical Anthropology, Philosophical Ethics, and the Philosophy of God. While the aim is to expose students to the breadth of the Western philosophical tradition, special emphasis will be laid on the thought of Thomas Aquinas in achieving a synthesis of Christian faith and philosophical reason.

Envisioned Outcomes: Students will develop: a deeper familiarity and appreciation of the themes and personalities of the Western philosophical tradition that has helped to shape the articulation of Christian doctrine; the critical assimilative and evaluative skills required to analyze arguments in philosophical and theological reasoning; an appreciation for the significance of the relationship between faith and reason; an understanding of the human capacity to know metaphysical and ethical truths and to critique inadequate positions in these disciplines; and the intellectual groundwork on which theological speculation relies.

Sacramental and Liturgical Theology

SL 502 History and Theology of Liturgy – 3 credit hours

This course will explore the Church's rich treasury of liturgy primarily through the lens of historical theology. The purpose of this course is to give insight, understanding, and context to the present liturgical forms of the Roman Rite, emphasizing how they have evolved to embody ritual expression of Christian theology through the centuries.

SL 503 Sacraments of Initiation – 4 credit hours

This course covers the theology of the Sacraments of Initiation. Baptism and Confirmation will be examined in their New Testament origins, Patristic development, conciliar definitions, and other magisterial pronouncements. The theology of the Eucharist will be explored from a biblical and historical perspective, with an emphasis on the dogmatic teaching of the Church. This will include the medieval disputes concerning the Real Presence, and the teaching of the Council of Trent on Transubstantiation. Contemporary questions will also be examined.

Envisioned Outcomes: Students will be able to articulate the following: a general theology of the sacraments, a theology of the Sacraments of Initiation as a whole, and a theology of each Sacrament of Initiation in particular. Students will be conversant with the historical and dogmatic developments with regard to each of the sacraments. Finally, they will be able to integrate this theology of the sacraments with the Church's liturgical and canonical teachings with regard to Baptism, Confirmation, and the Eucharist.

SL 511 Liturgy and Sacraments – 3 credit hours

According to the *Catechism of the Catholic Church*, the Liturgy is “a sacred action surpassing all others,” which “no other action of the Church can equal” in its efficacy, and the sacraments are “God's masterpieces” (CCC 1070, 1091). In this course, designed for the M.A. Program, students will explore the celebration of the Christian mystery as embodied in the liturgy of the Mass and the sacraments of the Church. By studying the origins of worship in Sacred Scripture and the liturgy of the early Church, students will gain a deepened understanding of the liturgical dimension of Christ's Passion, Death, and Resurrection and our participation in it by means of the sacraments. Particular emphasis will also be given to the liturgical restoration inaugurated by the Second Vatican Council and the controversies that followed in its wake. The overarching goal will be to gain a more biblical, Christological, and Trinitarian understanding of what takes place in the Mass and through the sacraments.

Envisioned Outcomes: Students will be able to demonstrate and articulate an understanding of the foundation, structure, properties and function of the liturgy as described in the Scriptures, Tradition, and the Magisterium, including Vatican II's *Sacrosanctum Concilium*. In the liturgical context, they will be able to understand the Church's teaching regarding the seven sacraments as well as an understanding of theological implications and questions regarding the sacraments.

Sacred Scripture

SS 501 Methodology of Biblical Studies – 2 credit hours

This course introduces the seminarian to the methodology of Catholic biblical studies. Students will read the papal encyclicals on Scripture, Vatican II's Dogmatic Constitution *Dei Verbum*, as well as more recent documents of the Pontifical Biblical Commission. Through a study of these magisterial documents, as well as appropriate secondary literature, the course covers the Catholic doctrine of the

inspiration and truth of Scripture, the interpretation of the Bible in the Church, historical-critical method and theological exegesis, the four senses of Scripture, the development of the canon, and the role of Scripture in the life of the Church. Particular attention will be paid to the biblical theology of Pope Benedict XVI.

Envisioned Outcomes: Students will demonstrate a familiarity with official Catholic teachings on inspiration and truth of Scripture, methods of interpretation, and the four senses of Scripture. They will be able to articulate the strengths and weaknesses of the historical critical method and the three primary criteria for theological interpretation of Scripture. They will be able to read the Bible as a source of spirituality, preaching, and theological reflection.

SS 502 Pentateuch – 3 credit hours

This course introduces the seminarian to the literature, history, and theology of the first five books of the Bible. After addressing the question of the sources and authorship, students read through the Pentateuch in its entirety, with an emphasis on the major covenants of salvation history in Genesis and Exodus, the meaning of ancient Israelite sacrifice, priesthood, and the liturgical calendar in Exodus, Leviticus, and Numbers, and the legal material in Deuteronomy. Historical questions surrounding the patriarchs, Moses, and the exodus from Egypt are addressed with help from biblical archaeology.

Envisioned Outcomes: Students will demonstrate familiarity with the contents of the Pentateuch, especially its various literary forms. They will also be able to explain the rationale and symbolism of ancient Israelite sacrifice and the significance of various feasts in the Israelite liturgical calendar. Students will be able to articulate well-reasoned answers to questions of authorship and historicity that arise in the study of the Pentateuch.

SS 503 Prophets – 2 credit hours

This course surveys the history, literature, and theology of the prophetic corpus. It situates the prophets in their historical context by reading key sections of the historical books of the Old Testament (1-2 Kings, Ezra, Nehemiah). It then turns to the prophetic books themselves and studies either key portions of the prophetic books or whole books (e.g., Isaiah, Jeremiah, Daniel). While working through the prophetic books, particular attention is paid to the messianic expectations of the prophets.

Envisioned Outcomes: Students will demonstrate familiarity with the key events in the history of Israel that establish the context of ancient Israelite prophecy. Students will be able to identify key dates in the history of Israel and place major prophetic figures in that history. Students will demonstrate familiarity with key messianic expectations in the Old Testament and be able to relate them to their fulfillment in Christ.

SS 504 Synoptic Gospels and Acts – 3 credit hours

This course introduces the seminarian to the contemporary study of the Synoptic Gospels and Acts. It begins by addressing issues of authorship, date, literary genre, and historicity, as well as the Synoptic problem. The course is designed to familiarize students with the historical study of the words and deeds of Jesus, as presented in the Gospels. The course concludes by examining the rise of the early Church, with particular emphasis on the years between Pentecost and the Jerusalem Council.

Envisioned Outcomes: Students will demonstrate familiarity with the contexts and contents of the Synoptic Gospels and Acts. They will be able to explain key events in the life of Jesus (e.g., baptism, transfiguration, Last Supper) with relation to the Old Testament and his ancient Jewish context. Students

will also develop proficiency in the use of modern as well as patristic commentaries on the Gospels as resources for preaching.

SS 505 Pauline Letters and Hebrews – 3 credit hours

This course introduces the seminarian to the study of the Pauline corpus, including the Epistle to the Hebrews. Through a study of Paul's life, the course situates the epistles in their proper historical, biographical, and cultural contexts. Emphasis is given to key themes in Pauline theology, as well as the pastoral dimension of the various epistles.

Envisioned Outcomes: Students will demonstrate familiarity with the contents and contexts of the Pauline corpus and the Epistle to the Hebrews. They will be familiar with issues of authenticity and integrity. Students will be able to identify and explain the significance of major themes in Pauline theology (e.g., justification and faith) and apply them pastorally.

SS 506 Johannine Literature – 3 credit hours

The course includes a careful reading of the Gospel and the three letters of John as well as the book of Revelation. Particular attention is given to recent developments in the questions of authorship, the literary genre of the fourth Gospel, its historical reliability, and Johannine theology. All five books of the Johannine corpus are subjected to detailed study with the aid of commentaries.

Envisioned Outcomes: Students will demonstrate familiarity with the historical and theological character of the Fourth Gospel, as well as the historical contexts and theological concepts of the Johannine corpus as a whole. Students will also be able to identify key characteristics of apocalyptic literature and to explain various approaches to the interpretation of the book of Revelation.

SS 508 Psalms and Wisdom Literature – 2 credit hours

The aim of the course is to grow into a deeper knowledge of the Psalms as well as Proverbs, Ecclesiastes, Job, Sirach and Wisdom of Solomon. Song of Songs will be included because of its traditional association with Proverbs and Ecclesiastes. Students will read these seven books both in light of their ancient near eastern setting and in light of the Church's rich tradition.

Envisioned Outcomes: Students will be able to demonstrate knowledge of the Psalms and wisdom literature and will have a basic grasp of the complex issues of authorship, compilation, and the relationship of these writings to similar non-Israelite literature. They will become familiar with the main features of how this literature has been interpreted in the Church, beginning with the New Testament, including the tradition of reading Proverbs, Ecclesiastes, and Song of Songs as a three-part description of spiritual ascent. They will learn to articulate the intra-canonical conversation of wisdom literature, especially regarding the meaning of suffering and the ultimate fate of the righteous.

SS 511 The Old Testament – 3 credit hours

This course, designed for the M.A. Program, introduces the literature, history, and theology of the Old Testament. It begins with a brief overview of the historical development of the Old Testament canon. The bulk of the course consists of an overview of Old Testament salvation history, with a particular emphasis on the biblical concept of a covenant. Close attention is given to the question of the literary genre of various parts of the Old Testament, the historicity of key figures and events, and the insights that can be gleaned from ancient Near Eastern history and culture and biblical archaeology. Finally, the course introduces major themes and issues in Old Testament theology.

Envisioned Outcomes: Students will be able to: a) identify the various literary genres contained in the Old Testament: history, poetry, prophecy, law, wisdom literature, etc.; b) recognize and properly interpret the literary forms contained in the Old Testament in the light of modern scholarly research; c) explain the biblical concept of a covenant and the major covenants of the Old Testament.

SS 512 The New Testament – 3 credit hours

This course, designed for the M.A. Program, introduces the literature, history, and theology of the New Testament. It begins with a brief overview of the historical development of the New Testament canon. It explores the contexts and contents of the various literary genres contained in the New Testament: the gospels, the Acts, letters and epistles, and apocalyptic prophecy. Through this study, the course provides a familiarity with the New Testament books, as well as modern scholarly research. Close attention is given to the historical context of the New Testament, with particular emphasis on first-century Judaism. The course introduces major themes and issues in New Testament theology, with a special emphasis on the biblical foundations of the Catholic faith.

Envisioned Outcomes: Students will be able to: a) identify the various New Testament books according to their genre and contexts; b) demonstrate a familiarity with the New Testament books and modern scholarly research; c) apply knowledge of the historical context of the New Testament to its interpretation; d) demonstrate a grasp of major themes in New Testament theology.

SS 513 Special Topics in Sacred Scripture – 3 credit hours

SS 701 Research Thesis – 3 credit hours

Appendix A

APPLICATION FOR GRADUATION



APPLICATION FOR GRADUATION
Master of Arts in Theological Studies

- Students must file this application with the Registrar by the end of the semester prior to the graduation semester.
- A 2.7 GPA or higher in all coursework applicable to the degree; 3.5 GPA or higher in concentration (if applicable).
- Completed self-assessments.
- Graduation fee payable to Notre Dame Seminary.

Track:	Concentration (Concentration/Thesis):	Language (Thesis):
<input type="checkbox"/> Basic	<input type="checkbox"/> Dogmatic Theology	<input type="checkbox"/> Greek
<input type="checkbox"/> Concentration	<input type="checkbox"/> Historical Theology	<input type="checkbox"/> Hebrew
<input type="checkbox"/> Thesis	<input type="checkbox"/> Moral Theology	<input type="checkbox"/> Latin
	<input type="checkbox"/> Sacred Scripture	

PERSONAL INFORMATION

_____	_____	_____
(Last Name)	(M.I.)	(First Name)

Address _____	(Street) _____	(City) _____	(State) _____	(Zip) _____
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Phone _____	Email _____
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Cumulative GPA (must be a 2.7 or above) _____ (not including courses currently being taken)

Cumulative GPA in Concentration (must be a 3.5 or above) _____ (Concentration/Thesis tracks only)

Written Comprehensive Examinations:

(If you have not completed Comprehensive Examinations please use the blank to indicate what date you will be taking the exam(s). Otherwise, put the grade you earned on the exam. Each exam grade must be a 2.7 or higher.)

Dogmatic Theology _____ Moral Theology _____

Historical Theology _____ Sacred Scripture _____

Written Comprehensive Examinations (Concentration): _____ (Must be a 3.5 or above, or the date you will be taking the exam.)

Oral Comprehensive Examinations (Concentration): _____ (Pass or Pass with Distinction, or the date you will be taking the oral comprehensive exams.)

Language Proficiency Examination: _____ (Passed successfully, or the date you will take the exam.)

Research Thesis Grade: _____ (Passed successfully, or the date of the Thesis defense.)

CHECKLIST (PLEASE INITIAL):

_____ Completed the *Self-Assessment of Theological Knowledge and Performance Skills*

List all of the courses which have been successfully completed (*no grade lower than a C*) as well as all courses currently being taken.

<i>COURSE #</i>	<i>TITLE</i>	<i>SEMESTER</i>	<i>GRADE</i>	<i>TRANSFER (Y/N)</i>
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By signing, I hereby certify that all information on this form is true and complete as of the date of signing:

Signature of Applicant

Date

(For administrative use only)

Approved _____

Not Approved _____

Director of the MA Program

Date

Registrar

Date

Appendix B

STUDY QUESTIONS FOR WRITTEN COMPREHENSIVE EXAMINATIONS

**Study Questions for Comprehensives
in Dogmatic Theology**

Revised: 07/11

(Note: Secondary sources are given for each question in order to aid the student in developing their essays. Students are responsible for locating and utilizing primary historical sources referenced directly or indirectly in each question. Students are not required to use these secondary sources.)

1. What is theology? Explain the nature of theology by reference to the following elements:
 - a) Definitions of theology, including an elucidation of these definitions;
 - b) The role of philosophy in theology;
 - c) The structural (i.e. ordering) principles of theology and their relative priority.Finally, conclude by demonstrating that theology is a science.

Aidan Nichols, *The Shape of Catholic Theology* (Collegeville: Liturgical Press, 1991), 13-54.

Joseph Ratzinger, "Faith and Theology," in *Pilgrim Fellowship of Faith: The Church as Communion* (San Francisco: Ignatius Press, 2005), 17-28.

_____, "What in Fact is Theology?" in *Pilgrim Fellowship of Faith: The Church as Communion* (San Francisco: Ignatius Press, 2005), 29-37.

_____, "Faith, Philosophy and Theology" in *The Nature and Mission of Theology* (San Francisco: Ignatius Press, 1995), 13-29.

St. Thomas Aquinas, *Summa Theologiae* I.1.1-8.

2. The study of Sacred Scripture "is, as it were, the soul of sacred theology" (DV 24). Explain the three dimensions of Sacred Scripture, accessible only by faith, which a Catholic theologian must take into account when drawing upon Sacred Scripture as a source in Catholic theology. They are as follows:
 - a) Canonicity;
 - b) Biblical inspiration;
 - c) Biblical inerrancy.

In the light of *Dei Verbum* define these dimensions of Sacred Scripture, critique any inadequate or erroneous conceptions of them and explain their implications for reading the Bible as a source in Catholic theology.

Avery Dulles, "Revelation, Scripture, and Tradition," in *Your Word is Truth: A Project of Evangelicals and Catholics Together*, ed. Charles Colson and Richard John Neuhaus, (Grand Rapids: Eerdmans, 2002): 46-50.

Denis Farkasfalvy, *Inspiration and Interpretation: A Theological Introduction to Sacred Scripture* (Washington D.C.: Catholic University of America Press, 2010), 168-235.

Alois Grillmeier, "Chapter III: The Divine Inspiration and the Interpretation of Sacred Scripture," in Vol. III, *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler et al. (New York: Herder and Herder, 1969).

Ignace de la Potterie, "Biblical Exegesis: A Science of Faith," in *Opening Up the Scriptures: Joseph Ratzinger and the Foundations of Biblical Interpretation*, ed. José Granados, Carlos Granados and Luis Sánchez-Navarro (Grand Rapids: Eerdmans, 2008), 30-64.

3. What is Sacred Tradition and its role in Catholic theology? Explain the nature of Sacred Tradition by reference to the following:
 - a) Definition of Sacred Tradition and traditions;

- b) The sources of Sacred Tradition;
- c) The Protestant critique and the Tridentine response;
- d) The significance of the Fathers of the Church as a source of Sacred Tradition.

Yves Congar, *The Meaning of Tradition* (San Francisco: Ignatius Press, 2004), 9-155.

Aidan Nichols, *The Shape of Catholic Theology* (Collegeville: Liturgical Press, 1991), 165-180.

Joseph Ratzinger, *Principles of Catholic Theology: Building Stones for a Fundamental Theology* (San Francisco: Ignatius Press, 1987), 133-152.

4. What is the magisterium and its role in Catholic theology? In light of *Lumen Gentium* and post-Vatican II interventions of the magisterium, explain the magisterium by reference to the following:

- a) Nature, Function and Identity of the Magisterium;
- b) Biblical Foundations for an Authoritative Magisterium;
- c) Scope of Magisterial Authority;
- d) The Response due to the Levels of Magisterial Authority.

Avery Dulles, *Magisterium: Teacher and Guardian of the Faith*, Introductions to Catholic Doctrine (Naples: Sapientia, 2007), 1-113.

Joseph Ratzinger, "On the 'Instruction Concerning the Ecclesial Vocation of the Theologian'" in *The Nature and Mission of Theology* (San Francisco: Ignatius Press, 1995), 101-120.

5. Describe the two basic Trinitarian heresies combated in the early Church – Arianism and Sabellianism. What was the reason for the *homoousios* of the Nicene Creed? What is the difference between the divine essence and the relations *ad intra*? What are the divine processions? How are the two processions distinguished from each other in the psychological model of Thomas Aquinas? What are the divine missions and how are they related to the processions?

Lewis Ayres, *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford: Oxford University Press, 2003), Chapter 4.

Gilles Emery, *Trinity in Aquinas* (Naples: Sapientia Press, 2003), Chapter 4.

_____, *The Trinitarian Theology of St. Thomas Aquinas* (Oxford: Oxford University Press, 2010), Chapters 4,5 and 15.

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Vol. 1, *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago Press, 1971), 176-180, 191-210.

6. Describe the Christological positions known as Docetism, Apollinarianism, Nestorianism, and Monophysitism? What is the position of Chalcedon concerning Christ? What is meant by the phrase *communication of idioms*? Give an example.

Briefly describe Anselm's Theory of Satisfaction. Briefly describe Thomas Aquinas' understanding of the human knowledge of Christ.

Reginald Garrigou-Lagrange, *Christ the Savior: A Commentary on the Third Part of St. Thomas'*

Theological Summa, trans. Dom Bede Rose (St. Louis: Herder, 1957), Part I, Chapters XI-XIV.

Alois Grillmeier, *Christ in the Christian Tradition: From the Apostolic Age to Chalcedon (451)*, trans. by J.S. Bowden (New York: Sheed and Ward, 1965), Part III, section 3.

Roch Kereszty, *Jesus Christ: Fundamentals of Christology*, rev. ed. (New York: Alba House, 2002), Part II, Chapter 2.

7. Discuss the notion that the human person is created in the image and likeness of God. What is meant by “image and likeness of God” in Sacred Scripture and Sacred Tradition? What are the key elements of human imaging of God? Discuss briefly the Catholic understanding of original sin and grace in the context of “the image and likeness of God.”

Christopher T. Baglow, *Faith, Science and Reason: Theology on the Cutting Edge* (Woodridge: Midwest Theological Forum, 2009), 202-217.

International Theological Commission, “Communion and Stewardship: Human Persons Created in the Image of God” (July 23, 2004) at http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communion-stewardship_en.html.

Joseph Ratzinger, *'In the Beginning...': A Catholic Understanding of the Story of Creation and the Fall* (Grand Rapids: Eerdmans, 1986), 41-77.

8. Describe the Catholic understanding of sex identity (Integral Sex Complementarity), including its historical development. Compare and contrast it with other models, and discuss its various levels and their interrelationship.

Prudence Allen, "Integral Sex Complementarity and the Theology of Communion," *Communio* (17: 1990): 523-44.

_____, "Sex and Gender Differentiation in Hildegard of Bingen and Edith Stein," *Communio* (20: 1993): 389-414.

International Theological Commission, “Communion and Stewardship: Human Persons Created in the Image of God” (July 23, 2004) at http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20040723_communion-stewardship_en.html, #32-38.

Paul Quay, *The Christian Meaning of Human Sexuality* (San Francisco: Ignatius, 1985), 11-39.

9. What are the essential characteristics of Christian Marriage? In light of these properties, what is the purpose of marriage? Why does Jesus refer to "the beginning" in answering the Pharisees in Matthew 19?

Pierre Grelot, *Man and Wife in Scripture* (New York: Herder & Herder, 1964) 85-118.

Paul Palmer, “Christian Marriage: Contract or Covenant?” *Theological Studies* 33 (1972): 617-665.

Dietrich Von Hildebrand, *Marriage: The Mystery of Faithful Love* (Sophia Institute Press, 1991), 39-78.

10. How is the priesthood rooted in the person of Christ? Describe how the three orders of diaconate, presbyterate and episcopate exercise the three *munera* of Christ. How is the ordained priesthood related to but distinct from the common priesthood of all the faithful?

Joseph Ratzinger, *Called to Communion: Understanding the Church Today* (San Francisco: Ignatius Press, 1996), 105-131.

Avery Dulles, *The Priestly Office: A Theological Reflection* (New York: Paulist Press, 1997), 16-58.
André Feuillet, *The Priesthood of Christ and His Ministers* (Garden City, Doubleday, 1975), Chapter 4.
Jean Galot, *The Theology of the Priesthood* (San Francisco: Ignatius Press, 1985), 31-91, 105-128.

11. Describe the ritual of Baptism in the classical catechumenate of the Patristic period. What is the process by which confirmation became a separate rite and sacrament in the West? Explain the relationship and difference between the grace received in the sacraments of baptism and confirmation.

Burkhard Neunheuser, *Baptism and Confirmation* (New York: Herder and Herder, 1964), 53-180.
Kenan Osborne, *The Christian Sacraments of Initiation: Baptism, Confirmation, Eucharist* (New York: Paulist, 1987), 62-78, 107-139.
Joseph Martos, *Doors to the Sacred: A Historical Introduction to the Sacraments of the Catholic Church*, rev. ed. (Liguori: Triumph, 2001), 147-160.

12. Discuss how the Mass is the sacrament of the Sacrifice of Christ. Explain the doctrines of the Real Presence and Transubstantiation. Explain the ultimate purpose of the Eucharistic celebration.

Joseph Jungmann, *The Sacrifice of the Church: The Meaning of the Mass* (London: Burns & Oates, 1956), 1-71.
Joseph Ratzinger, "Is the Eucharist a Sacrifice?" *Concilium (Great Britain)* 4, No. 3 (1967): 35-40.
Walter Kasper, "The Unity and Multiplicity of Aspects in the Eucharist" *Communio* 12 (1985): 115-138.
James O'Connor, *The Hidden Manna: A Theology of the Eucharist* (San Francisco: Ignatius Press, 2005), 275-361.

13. Choose one of the four essential attributes of the Church as found in the Niceno-Constantinopolitan Creed, and explain it in depth, including biblical and theological foundations. Discuss one important theological question related to this mark of the Church.

On Unity:

Yves Congar, *He is Lord and Giver of Life*, vol. II of *I Believe in the Holy Spirit*, David Smith, trans. (London: Geoffrey Chapman, 1983), 5-14, 15-23.
J.A. Möhler, *Unity in the Church or the Principle of Catholicism: Presented in the Spirit of the Church Fathers of the First Three Centuries*, Peter C. Erb, ed. and trans. [Washington, D.C.: Catholic University of America Press, 1996], 81-95, 166-205.
St. Thomas Aquinas, *Commentary on Ephesians*, Matthew Lamb trans. (Albany: Magi, 1966), 84-117. [In Eph. 2.1-6].
Joseph Ratzinger, *Called to Communion: Understanding the Church Today* (San Francisco: Ignatius Press, 1996), 33-40.

On Holiness:

Christopher T. Baglow, "The Holiness of the Church: A Summary of the Ecclesiology of Roch Kereszty, O. Cist." (unpublished). Available from cbaglow@nds.edu.
Yves Congar, *He is Lord and Giver of Life*, vol. II of *I Believe in the Holy Spirit*, David Smith, trans. (London: Geoffrey Chapman, 1983), 5-14, 52-64.

On Catholicity:

Yves Congar, *He is Lord and Giver of Life*, vol. II of *I Believe in the Holy Spirit*, David Smith, trans. (London: Geoffrey Chapman, 1983), 5-14, 52-64.

Karl Adam, *The Spirit of Catholicism*, Justin McCann, trans. (Garden City: Doubleday, 1954), p. 150-167.

Joseph Ratzinger, *Called to Communion: Understanding the Church Today* (San Francisco: Ignatius Press, 1996), 40-45.

_____. *On the Way to Jesus Christ* (San Francisco: Ignatius Press, 2005), 131-141.

On Apostolicity:

Yves Congar, *He is Lord and Giver of Life*, vol. II of *I Believe in the Holy Spirit*, David Smith, trans. (London: Geoffrey Chapman, 1983), 5-14, 39-49;

Avery Dulles, *Magisterium: Teacher and Guardian of the Faith*, Introductions to Catholic Doctrine (Naples: Sapientia, 2007), 11-20.

Joseph Ratzinger, *Called to Communion: Understanding the Church Today* (San Francisco: Ignatius Press, 1996), 47-74.

14. Explain briefly the meaning of the following terms and their relationship with liturgical worship:
- The Mystery;
 - Anamnesis;
 - Epiciclesis

What is the relationship between liturgy and ecclesiology in our understanding of Church? What does the "Incarnation of Jesus" have to do with liturgical worship?

Romano Guardini, *The Spirit of the Liturgy* (New York: Herder and Herder, 1998), 17-95.

A.G. Martimort, *The Church at Prayer*, Vol. 1, *Principles of the Liturgy* (Collegeville: The Liturgical Press, 1987), 233-280.

Nathan Mitchell, "Liturgy and Ecclesiology," in *Handbook for Liturgical Studies*, Vol. II, ed. Anscar Chupungco (Collegeville: The Liturgical Press, 1999), 113-126.

Karl Rahner, "Theology of Symbol" in *Theological Investigations*, Vol. 4 (New York: Crossroad Publishing Company, 1982), 221-252.

15. Discuss/explain the theology which is the basis for the recent (1972-3) revisions of the rite of the Sacrament of Penance and of the Anointing of the Sick (you may choose **either** the Sacrament of Penance **or** the Anointing of the Sick).

Penance:

Kenan Osborne, *Reconciliation & Justification: The Sacrament and Its Theology* (New York: Paulist, 1990), 200-220.

James Dallen, *The Reconciling Community: The Rite of Penance* (Collegeville: The Liturgical Press, 1986), 250-297.

Anointing of the Sick:

Charles Gusmer, *And You Visited Me: Sacramental Ministry to the Sick and the Dying* (Collegeville: The Liturgical Press, 139-194).

Lizette Larson-Miller, *The Sacrament of the Anointing of the Sick* (Collegeville: The Liturgical Press, 2005), 1-87.

16. Discuss one of the following key components of eschatology: a) the theology of death; b) the intermediate state and the resurrection of the body; c) the return of Christ and the judgment; or d) Hell, Purgatory and Heaven. Identify key principles that must be recognized for any sound Catholic approach to these questions.

On Death:

Joseph Ratzinger, *Eschatology: Death and Eternal Life*, 2nd ed., trans. Michael Waldstein and Aidan Nichols (Washington D.C.: Catholic University of America Press, 1988), 69-103.

On the Intermediate State and the Resurrection of the Body:

Joseph Ratzinger, *Eschatology: Death and Eternal Life*, 2nd ed., trans. Michael Waldstein and Aidan Nichols (Washington D.C.: Catholic University of America Press, 1988), 104-161, 241-274.

On the Return of Christ and the Judgment:

Joseph Ratzinger, *Eschatology: Death and Eternal Life*, 2nd ed., trans. Michael Waldstein and Aidan Nichols (Washington D.C.: Catholic University of America Press, 1988), 165-214.

On Hell, Purgatory and Heaven:

Joseph Ratzinger, *Eschatology: Death and Eternal Life*, 2nd ed., trans. Michael Waldstein and Aidan Nichols (Washington D.C.: Catholic University of America Press, 1988), 215-238.

Study Questions for Comprehensives In Historical Theology

Revised: 07/11

(Note: Secondary sources are given for each question in order to aid the student in developing their essays. Students are responsible for locating and utilizing primary historical sources referenced directly or indirectly in each question. Students are not required to use these secondary sources.)

1. The Apologists of the 2nd century had many aims, which included discrediting pagan idolatry, disassociating the Christian faith from Judaism, and commending Christianity as the only reasonable alternative to both, among other aims. Illustrate some of the pagan and Jewish criticisms of Christianity to which the Apologists were responding, and some of the specific arguments of these Apologists in response.

John Beyr, *The Way to Nicaea* (Crestwood, NY: St. Vladimir's Seminary Press, 2001), Part II.

Peter Brown, *The Rise of Western Christendom: Triumph and Diversity, A.D. 200-1000*, 2nd ed. (Wiley-Blackwell, 2003), Chapter 2.

M.J. Edwards, "Justin's Logos and the Word of God," *Journal of Early Christian Studies* (Fall 1995): 261-80.

R.M. Price, "'Hellenization' and Logos Doctrine in Justin Martyr," *Vigiliae Christianae* 42 (1988): 18-23.

Basil Studer, *Trinity and Incarnation* (Edinburgh: T&T Clark, 1994), Part I, Chs. 1 & 4.

Robert Louis Wilken, *The Christians as the Romans Saw Them*, 2nd ed. (New Haven: Yale, 2003), 1-125

2. Pope Gregory the Great, writing to the Patriarch of Constantinople in 591 AD, called the first four Ecumenical Councils (i.e. Nicaea I, Constantinople I, Ephesus and Chalcedon) "the four pillars of holy Faith." Examine one of them in detail, discussing the major personalities and theological issues involved, including a narrative of events and writings leading up to the council as well as a general narrative of the council itself. Above all, explain any crucial dogma(s) defined at the council and any important canons, including an explanation of any important conciliar terminology.

(Note: Each of these sources contains information regarding one or more of the first four Ecumenical Councils.)

Lewis Ayres, *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford: Oxford University Press, 2003), Chapters 4 & 14.

John Beyr, *The Nicene Faith*, Part I (Crestwood, NY: St. Vladimir's Seminary Press, 2004), Chs. 5 & 7.

Alois Grillmeier, trans. by J.S. Bowden, *Christ in the Christian Tradition: From the Apostolic Age to Chalcedon (451)* (New York: Sheed and Ward, 1965), Part III, section 3.

John McGuckin, *Cyril of Alexandria: The Christological Controversy, Its History, Theology, and Texts* (Leiden: E.J. Brill, 1994), Part III.

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Vol. 1, *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago Press, 1971), 172-277.

Jörg Ulrich, "Nicaea and the West" *Vigiliae Christianae* 51 (1997): 10-24.

3. What issues were involved in the Pelagian controversy? (a) How did Western theologians of the 5th century (especially Augustine) respond to these issues? (b) Show how the Jansenist controversy in the 17th century was linked to the struggle between Augustine and Pelagius. What new political, cultural and religious issues were involved in Jansenism?

Gerald Bonner, *Freedom and Necessity: St. Augustine's Teaching on Divine Power and Human Freedom* (Washington, D.C.: Catholic University Press, 2007), Chapters 1 & 2.

Peter Brown, *Augustine of Hippo: A Biography. A New Edition with an Epilogue* (Berkeley and Los Angeles: University of California Press, 2000), Chapters 29-32.

William Doyle, *Jansenism: Catholic Resistance to Authority from the Reformation to the French Revolution*, Studies in European History (Palgrave Macmillan: 2000). Entire (120 pages).

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Vol. 4, *Reformation of Church and Dogma (1300-1700)* Chicago: University of Chicago Press, 1971), 374-385.

4. St. Anselm of Canterbury is credited with having formulated a new theory of Redemption which he bequeathed to the Church in the West. Explain the Anselmian understanding of Christ's salvific work and show how it related to the sacramental thought and practice of the medieval church – referring especially to the sacraments of baptism, eucharist, and penance.

David Brown, "Anselm on Atonement," in *The Cambridge Companion to Anselm*, ed. Brian Davies and Brian Leftow (Cambridge: Cambridge University Press, 2004), 279-312.

J. Patout Burns, "The Concept of Satisfaction in Medieval Redemption Theory," *Theological Studies* (June 1975): 285-304.

George H. Williams, "The Sacramental Presuppositions of Anselm's *Cur Deus Homo*," *Church History* (September 1957): 245-74.

5. Comment on Thomas Aquinas and the entry of Aristotle in the Middle Ages. What was the impact Thomas and Aristotle made on the content and practice of Catholic theology and philosophy?

Jan Aertsen, "Aquinas's philosophy in its historical setting" in *The Cambridge Companion to Aquinas*, ed. Norman Kretzmann and Eleanore Stump (Cambridge: Cambridge University Press, 1993), 12-37.

Aidan Nichols, *Discovering Aquinas* (Grand Rapids: Eerdmans, 2002), 3-20, 147-183.

Joseph Owens, "Aristotle and Aquinas" in *The Cambridge Companion to Aquinas*, ed. Norman Kretzmann and Eleanore Stump (Cambridge: Cambridge University Press, 1993), 38-59.

6. Discuss the trajectory of 'Platonistic' – Augustinian theology from St. Augustine through St. Gregory, Dionysius the Areopagite, John Scotus Erigena, St. Anselm, the Victorines, St. Bonaventure, John Duns Scotus, the Spiritual Franciscans, the Rhineland and Flemish mystical schools.

A. H. Armstrong, "The Plotinian Doctrine of NOYΣ in Patristic Theology," *Vigiliae Christianae* 8/4 (1954): 134-38.

Vivian Boland, *Ideas in God According to Saint Thomas Aquinas* (Leiden: Brill, 1996), Chapters 2 and 3.

Cornelio Fabro, "Platonism, Neo-Platonism, and Thomism: Convergencies and Divergencies" *The New Scholasticism* 44 (1970): 69–100.

J. J. O'Meara, "The Platonic Augustinian Heritage of St. Thomas," *Irish Theological Quarterly* 41 (1974): 312-6.

Fran O'Rourke, *Pseudo-Dionysius and the Metaphysics of Aquinas*, 1st paperback ed. (Notre Dame, IN: Notre Dame University Press, 2005), Chapter 2.

7. The doctrine *extra ecclesiam nulla salus* ("no salvation outside the Church") is a doctrine unanimously and continuously taught throughout Church history from the patristic period through Vatican II. Yet it has undergone major developments and is a classic example of the development of Christian doctrine throughout history. Trace the development of this doctrine through *Lumen Gentium*, including reference to the following:

- a. The doctrine prior to the discovery of the New World;
- b. The development of the doctrine in the Nineteenth Century;
- c. The development of the doctrine in the Twentieth Century in response to Leonard Feeney, S.J.;
- d. The doctrine of Vatican II and post-Vatican II papal magisterium.

Avery Dulles, "Who Can Be Saved?" *First Things* (February 2008).

Francis Sullivan, *Salvation Outside the Church: Tracing the History of the Catholic Response* (Mahwah, NJ: Paulist, 1992), 3-81, 103-161.

Francis Sullivan, *The Church We Believe In* (Mahwah, NJ: Paulist, 1992), 109-131.

8. Recent ecumenical discussions between Lutherans, Anglicans and Roman Catholics have considered the central Reformation issue of "justification by faith vs. good works". With regard to this fundamental issue, please describe: (1) the biblical doctrine, (2) the *de facto* late-medieval situation, followed by, (3) a description of Martin Luther's reaction to this situation. Then, (4) please describe the Catholic response to all of this in the Council of Trent, and finally, (5) please comment on the current ecumenical situation with regard to the issue of "justification" as a result of the Catholic-Lutheran and Catholic-Anglican dialogue.

Avery Dulles, "Two Languages of Salvation: The Lutheran-Catholic Joint Declaration" *First Things* (December 1999).

Walter Kasper, "The Joint Declaration on the Doctrine of Justification: A Roman Catholic Perspective" in *Justification and the Future of the Ecumenical Movement: The Joint Declaration on the Doctrine of Justification* (Collegeville: Liturgical Press, 2003), 14-22.

Alister McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, 3rd ed. (Cambridge: Cambridge University Press, 2005), Chapters 2-4.

Heinrich Schlier, "Jesus and Justification" *Communio* 27 (2000): 787-791.

9. Show how the cultural, political and religious struggles of the 19th century led to the definition of Papal Infallibility at Vatican I (1870). How did this definition of Papal Infallibility influence the Modernist/anti-Modernist debate in the Catholic Church during early decades of the 20th century?

- Richard Costigan, *The Consensus of The Church and Papal Infallibility: A Study In The Background Of Vatican I* (Washington, D.C.: Catholic University of America Press, 2005), Chapter 3 (for an example of Gallicanism), Chapter 9 (for an example of Ultramontaniam).
- Vincent Gasser, *The Gift of Infallibility: The Official Relatio on Infallibility of Bishop Vincent Ferrer Gasser at Vatican Council I* (San Francisco: Ignatius Press, 2008). Entire.
- Philip Hughes, *The Church in Crisis: A History of the General Councils, 325-1870* (Garden City: Doubleday, 1961), 333-365.
- Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, Vol. 5, *Christian Doctrine and Modern Culture (Since 1700)* Chicago: University of Chicago Press, 1971), 241-252.

10. The Modernist movement represented a major crisis for the Catholic Church in matters of doctrine, and at the same time created a new direction for Catholic theology which gained ascendancy at the Second Vatican Council. After giving a general explanation of this movement, explain and evaluate the major documents in the Church's response (e.g. *Lamentabili sane, Pascendi Dominici Gregis*, the early *responsa* of the Pontifical Biblical Commission). Finally, answer the question: what elements of the Church's response to Modernism remain valid? By contrast, which constitute "prudential interventions" (c.f. *Donum Veritatis* 24) which were justified at the time but are so no longer?

- Darrell Jodock, ed., *Catholicism Contending With Modernity: Roman Catholic Modernism and Anti-Modernism in Historical Context* (Cambridge: Cambridge University Press, 2000), 1-112, 169-211, 337-340 (these pages comprise seven separate articles by several authors).
- Aidan Nichols, "Modernism a Century On," <http://www.christendom-awake.org/pages/anichols/modernism.htm>.
- Joseph Ratzinger, "On the 'Instruction Concerning the Ecclesial Vocation of the Theologian'" in *The Nature and Mission of Theology* (San Francisco: Ignatius Press, 1995), 101-120.

Study Questions for Comprehensives In Moral Theology

Revised: 07/11

(Note: Secondary sources are given for each question in order to aid the student in developing their essays. Students are responsible for locating and utilizing biblical, historical and magisterial sources that are pertinent to each question. Also, students are not limited to these secondary sources.)

1. Since Vatican Council II, moral theology is to use Sacred Scriptures in its methodology and approach to moral dilemmas. Critique various methodologies in the light of this mandate. What are the strengths and weaknesses of the following methodologies: deontological and teleological methods, classicist, revisionist, proportionalism, utilitarianism, existentialism, emotivism, liberation ethics, and religious legalism? Suggest which methods our present pope used and why he might use it.

William C. Mattison, *Introducing Moral Theology* (Grand Rapids: Brazos Press, 2008), Chapter I.

William E. May, *An Introduction to Moral Theology*, 2nd ed. (Huntington, IN: Our Sunday Visitor, 2003), 281-283.

Servais Pinckaers, *Morality: The Catholic View* (South Bend, IN: St. Augustine's Press, 2003), 52-62.

_____. "An Encyclical of The Future & Veritatis Splendor" in *Veritatis Splendor and the Renewal of Moral Theology*, ed. J. A. DiNoia and R. Cessario (Woodridge: Midwest Theological Forum, 1999), 37-59.

Richard A. Spinello, *The Genius of John Paul II, The Great Pope's Moral Vision* (New York: Sheed & Ward, 2007), Chapter II.

2. First, discuss the history and use of Natural Law in moral theology. What are the strengths and some weaknesses in a strictly Natural Law approach? Second, explain the role of Natural Law in sexual ethics and in social ethics as taught by the Roman Catholic Church.

Russell Hittinger, *The First Grace* (Wilmington: ISI Books, 2003), Chapter One.

William E. May, *An Introduction to Moral Theology*, 2nd ed. (Huntington, IN: Our Sunday Visitor, 2003), Chapter Three.

Servais Pinckaers, *Morality: The Catholic View* (South Bend, IN: St. Augustine's Press, 2003), Chapter VIII.

Janet E. Smith, "Natural Law in *Veritatis Splendor*," <http://www.aodonline.org/aodonline-sqlimages/shms/faculty/SmithJanet/Publications/MoralPhilosophy/NaturalLawinVeritatisSplendor.pdf>

Janet E. Smith, "Veritatis Splendor Proportionalism and Contraception,"

<http://www.aodonline.org/aodonline-sqlimages/shms/faculty/SmithJanet/Publications/MoralPhilosophy/VeritatisSplendor.pdf>

Janet E. Smith, "Moral Terminology and Proportionalism," <http://www.aodonline.org/aodonline-sqlimages/shms/faculty/SmithJanet/Publications/MoralPhilosophy/MoralTerminology.pdf>

3. Give your understanding of conscience, the types of conscience, and the role of conscience in moral decision making. What is "primacy of conscience" and how does that relate to "moral absolute"? How is conscience formed, the place of Church teaching and moral norms on conscience formation, other influences on conscience and the responsibility of a certain conscience?

William E. May, *An Introduction to Moral Theology*, 2nd ed. (Huntington, IN: Our Sunday Visitor, 2003), 57-65, 142-164.

Josef Cardinal Ratzinger, "Conscience and Truth," <http://www.ewtn.com/library/curia/ratzcons.htm>

Richard A. Spinello, "Pope John Paul II on Conscience," *Homiletic and Pastoral Review* 109, 11/12 (August /Sept. 2009), 18 – 25.

4. Several concepts ground the social teaching of the Church: common good, rights and duties of the human person, option for the poor, role of the Church in the political, economic and social areas, women and family, poverty, development. Choose three of these concepts and present an overview of the Church's teaching on the topics.

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), Chapter 15.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), "Principles of Social Doctrine," Chapter Four, 71 – 91.

Congregation for the Doctrine of Faith, "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life," http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html

Martin Fitzgerald "Freedom, Solidarity, Subsidiary," www.mercatornet.com/articles/view/freedomsolidarity-subsidiarity

5. Briefly give an overview of the current situation of work and workers in our society. What do the documents of the Church have to say about these topics? Suggest ways these teachings can be implemented.

Gregory Baum, "Laborem Exercens" in *The New Dictionary of Catholic Social Thought*, ed. Judith Dwyer (Collegeville, Minn: The Liturgical Press, 1994), 527-535.

William May, "Work, Theology of," in *The New Dictionary of Catholic Social Thought*, ed. Judith Dwyer (Collegeville, Minn: The Liturgical Press, 1994), 991-1002.

Kevin E. McKenna, *A Concise Guide to Catholic Social Teaching* (Notre Dame, IN: Ave Maria Press, 2002), Chapter Five.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), "Principles of Social Doctrine," Chapter Six, "Human Work."

6. There are concerns about globalization and development in Third World countries. Name these concerns in terms of social ethics. Tell how teachings of the Church on the preferential option for the poor, solidarity, and care for the earth address these concerns.

Benedict XVI, Encyclical Letter *Caritas in Veritate*, Chapter 3, "Fraternity, Economic, Development and Civil Society."

Kenneth Himes, "Globalization with a Human Face: Catholic Social Teaching and Globalization." *Theological Studies* 69 (2008): 269-289

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), 135-140, 155-161.

Review of Gianpaolo Crepaldi, *Globalization: A Christian Perspective*, <http://www.vanthuanobservatory.org/nostri-libri/libro.php?lang=en&id=177>.

7. There are several theological principles pertaining to sexuality and marriage related to the goods of marriage which are operative in making moral decisions. Explain how they apply to the following situations:

- a. Homosexual activity
- b. Pre-marital sex
- c. Pornography

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), Chapter 14, 447-499.

Kevin O'Neil and Peter Black, *The Essential Moral Handbook* (Liguori, MO: Liguori Press, 2003), 221-249.

8. The encyclical, *Humanae Vitae*, gives the Church's position on family planning.

What does the Church believe to be responsible family planning?

What is the theology grounding this position?

Why is the Church opposed to artificial means of contraception?

What natural means of birth control does the Church endorse and why?

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), Chapter 14, 447 – 499.

Janet E. Smith, "Pope John Paul II and *Humanae Vitae*" in *Why Humanae Vitae was Right: A Reader*, ed. Janet Smith (San Francisco: Ignatius Press, 1993), Chapter 9, 231 – 250.

_____. "Conscious Parenthood," *Nova et Vetera* 6:4 (2008) 927-950.

9. In June 1990 Janet Adkins, a woman in her mid-50's, diagnosed as being in the early stages of Alzheimer's disease, pushed a button releasing a lethal injection of a sedative and potassium chloride into a vein, thereby producing cardiac arrest and death. Even though the progressive nature of the disease is such that she might well have had several more years of relatively normal life (she had played tennis with her husband the week of her death), Mrs. Adkins could not abide the prospect of decline into incompetence. This had led her to seek the assistance of Dr. Jack Kevorkian who provided her with his "suicide machine" and who introduced a needle into Mrs. Adkins' arm, giving her instructions regarding the use of the machine which would release the lethal concoction into her bloodstream. Discuss the relevant medical-ethical and legal issues in the light of Catholic teaching, and evaluate the actions of both Mrs. Adkins and Dr. Kevorkian.

John Paul II, Encyclical Letter *Evangelium Vitae*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html, # 64-77.

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), Chapter 13.

Kevin O'Neil and Peter Black, *The Essential Moral Handbook* (Liguori, MO: Liguori Press, 2003), 201-206.

10. During the Renaissance there was a practice of castrating (removing surgically the testicles) boy sopranos for the purpose of producing beautiful music by boys choirs. The mutilation of the boys brought about the good effect of beautiful music. Can a case like this be justified by the principle of double effect? Make sure you explain fully the principle and all the conditions for it to apply and then

try to explain the solution of the Renaissance case by applying the principle. What would be the difference between such a case and the castration of a young boy to remove testicular cancer?

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), 174-176.

Benedict Ashley and Kevin O'Rourke, *The Ethics of Health Care*, 3rd ed. (Washington DC: Georgetown University Press, 2002), 20-22, 135-136.

11. One of the most difficult issues related to the Catholic Church and modern politics has been whether Catholics can vote for politicians who hold a pro-abortion position. Use the principle of legitimate cooperation to explain the difference between the situation in which a pro-abortion Catholic politician finds himself/herself, and the situation of a Catholic voter. Make sure you explain the principle of cooperation and how it could apply in both situations.

Peter V. Armenio *Our Moral Life in Christ* (Woodridge, IL: Midwest Theological Forum, 2009), 219 – 220.

John Paul II, Encyclical Letter *Evangelium Vitae*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html, # 73-74

12. Recent social doctrine has been seen by some as a commentary on the Western idea of freedom. How does the Church's concept of freedom differ from that of a philosopher like Thomas Hobbes? What is the anthropology of Hobbes and how does it compare to Pope John Paul II's concept and Benedict's concept in the Encyclical *Caritas in Veritate*?

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), "Freedom of the Human Person," 59-63.

Martin Fitzgerald "Freedom, Solidarity, Subsidiary," www.mercatornet.com/articles/view/freedomsolidarity-subsidiarity.

Richard A. Spinello, *The Genius of John Paul II* (New York: Sheed & Ward 2007), 117-119.

13. When Martin Luther King said: "We must learn to live together as brothers or perish together as fools", what principles of the church's social doctrine was he echoing?

Martin Fitzgerald "Freedom, Solidarity, Subsidiary," www.mercatornet.com/articles/view/freedomsolidarity-subsidiarity.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), 84-87, 224-226.

Richard A. Spinello, *The Genius of John Paul II* (New York: Sheed & Ward 2007), 105-106.

14. Does the Church with her social doctrine mean to offer an alternative economic and political system to the prevailing capitalist and Marxist models? Explain your answer.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), 27-39.

Richard T. DeGeorge, "Neither the Hammer and Sickle Nor the Eye of the Needle: One Hundred Years of Catholic Social Thought on Economic Systems" in *Catholic Social Thought and the New World Order*, ed. Oliver F. Williams and John W. Houck (Notre Dame: Notre Dame Press, 1993).

J. Bryan Hehir, "The Social Role of the Church: Leo XIII, Vatican II and John Paul II" in *Catholic Social Thought and the New World Order*, ed. Oliver F. Williams and John W. Houck (Notre Dame: Notre Dame Press, 1993).

15. Do you think that abortion is only a personal sexual issue, or does it have implications that go against the principles of Catholic social morality? Explain with reference to the principles of Catholic social teaching.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), #152-156.

John Paul II, Encyclical Letter *Evangelium Vitae*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae_en.html, #10-17.

James J. McCartney, "Abortion, Social Implications of," in Judith Dwyer, (ed), *The New Dictionary of Catholic Social Thought* (Collegeville, Minn: The Liturgical Press, 1994), 5-9.

Benedict Ashley and Kevin O'Rourke, *The Ethics of Health Care*, 3rd ed. (Washington DC: Georgetown University Press, 2002), 129-140.

16. Does the principle of the common good have anything to do with the scriptural ideal that the goods of creation belong to all humans? How do you reconcile the right to private property and the universal destination of the goods of creation?

Benedict XVI, Encyclical Letter *Caritas in Veritate*, Pope Benedict XVI, 34-42.

John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html, #34 - 48.

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican: USCCB Publications, 2005), #164-170, #171-184

Study Questions for Comprehensives In Sacred Scripture

Revised: 07/11

(Note: Secondary sources are given for each question in order to aid the student in developing their essays. Students are responsible for locating and utilizing any biblical passages mentioned in or implicated by each question. Students are not required to use these secondary sources.)

1. Historical Criticism and Theological Exegesis

Explain the relationship between historical-critical analysis of Scripture and theological exegesis as described in the Dogmatic Constitution on Divine Revelation, *Dei Verbum* 12 and Pope Benedict XVI, *Verbum Domini*, nos. 31-36. From a Catholic perspective, how does an interpreter of Scripture ascertain the human author's intention? What about the divine author's intention? What are the dangers that often accompany modern historical-critical exegesis, especially its philosophical errors? What are the rules of authentic Catholic interpretation, especially as regards the relationship between historical analysis and theological exegesis?

Brant Pitre, "The Mystery of God's Word: Inspiration, Inerrancy, and the interpretation of Scripture." *Letter & Spirit* 6 (2012): 47-66.

Joseph A. Fitzmyer, "Historical Criticism: Its Role in Biblical Interpretation and Church Life," in *The Interpretation of Scripture: In Defense of the Historical-Critical Method* (Mahwah: Paulist, 2008), 59-73.

Luke Timothy Johnson, "What's Catholic about Catholic Biblical Scholarship?" in *The Future of Catholic Biblical Scholarship: A Constructive Conversation*, Ed. Luke Timothy Johnson and William S. Kurz (Grand Rapids: Eerdmans, 2003), 3-34.

Joseph Ratzinger, "Biblical Interpretation in Conflict: The Question of the Basic Principles and the Path of Exegesis Today," in *God's Word: Scripture – Tradition – Office* (San Francisco: Ignatius, 2008 [orig. 1988]), 91-126. (Also, same essay can be found in Neuhaus, *Biblical Interpretation in Christ*)

2. The Theology of the Temple.

Discuss the architecture and theological symbolism of the Tabernacle of Moses and the Temple of Solomon in the Old and New Testaments. What was the meaning of the Temple in ancient Israel? Pay specific attention to the cosmic and sacrificial symbolism of the Temple architecture and liturgy, and how it is fulfilled in the person of Jesus.

G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove: InterVarsity, 2004), 29-80.

Yves Congar, "Church, Kingdom, and the Eschatological Temple," *Letter & Spirit* 4 (2008): 289-317.

Brant Pitre, "Jesus, the New Temple, and the New Priesthood." *Letter & Spirit* 4 (2008): 47-83.

3. The Deuteronomic Covenant

Discuss the nature of the Deuteronomic covenant in Sacred Scripture. What events led to the formation of the book of Deuteronomy, and how it is "another covenant" from the law of Sinai (Deut 29:1). How does the book of Deuteronomy fit into the overall scheme of salvation history, and what light does the canon as a whole, specifically Ezekiel 20 and Matthew 19, shed on the difficult laws of Deuteronomy, such as the permission to divorce and *herem* warfare?

Roland DeVaux, *Ancient Israel: Its Life and Institutions* (Grand Rapids: Eerdmans, 1997 [orig. 1961]), 33-36, 247-263.

Scott Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises*, Anchor Yale Bible Reference Library (New Haven: Yale University Press, 2009), 49-83.

Brant Pitre, "Review of *Kinship by Covenant*," *Nova et Vetera* 9:1 (2011): 237-56.

4. Messianic Prophecy in Sacred Scripture.

According to the first Vatican Council, one of the primary motives of credibility for the Christian Gospel is the testimony of biblical prophecy. Using the prophecies of Isaiah 7, 9-11, 52-53, Jeremiah 30-31, and Daniel 7 describe the messianic hopes of the Old Testament prophets. What kind of Messiah do the prophets describe and how are these fulfilled in the words and deeds of Jesus? How do Protestants, Catholics, and Jewish scholars differ on the interpretation of these passages?

Robert Chisolm, *Handbook on the Prophets* (Grand Rapids: Baker Academic, 2002), 29-46, 117-122, 192-97, 304-310.

Paul Heinisch, *Christ in Prophecy*, trans. W. G. Heidt (Collegeville: Liturgical Press, 1956), 88-97, 113-117, 144-154, 178-83.

Joseph Klausner, *The Messianic Idea in Israel*, trans. W. F. Stinespring (London: Allen & Unwin, 1956), 160-68, 228-232.

5. The Historical Truth of the Gospels.

Explain the Catholic Church's teaching on the historical truth of the four Gospels. In particular, explain the formation of the Gospels according to the Pontifical Biblical Commission's Document on *The Historical Truth of the Gospels* (1964), the teaching of the Second Vatican Council in *Dei Verbum* no. 19 (1965), and recent scholarship on the genre of the Gospels (Bauckham, Burridge).

Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006), 290-318.

Augustine Cardinal Bea, *The Study of the Synoptic Gospels: New Approaches to Scriptural Exegesis*, trans. Joseph A. Fitzmyer, S.J. (London: Geoffrey Chapman, 1965), 7-77.

Richard Burridge, "About People, by People, for People: Gospel Genre and Audiences" in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids: Eerdmans, 1998).

Thomas McGovern, "The Gospels as History," *Letter & Spirit* 6 (2010): 333-343.

6. The Divinity of Jesus in the Gospel of John.

Discuss the divinity of Jesus with specific reference to the Gospel of John. What evidence is there in the Fourth Gospel for the divinity of Jesus? How do the passages affirming the divinity of Jesus, especially John 1, 8, and 10, fit into a first-century Jewish context? What has recent scholarship had to say about "Christological Monotheism" in the New Testament?

Richard Bauckham, *Jesus and the God of Israel* (Grand Rapids: Eerdmans, 2008), 1-59.

Craig S. Keener *The Gospel of John: A Commentary* (Peabody: Hendrickson, 2003), 280-320.

Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, trans. Adrian J. Walker (New York: Doubleday, 2007), 319-355.

7. The “New Perspective” on Justification in Paul

Explain the so-called “New Perspective on Paul.” What did Paul mean when he spoke about salvation through faith apart from “works of the law” in Galatians 2-3 and Romans 3? What are the major scholarly advocates of this New Perspective? What is the significance of the debate over the meaning of works of the law for Catholic theology and ecumenism? Be sure to read carefully and take into account the interpretation of Paul in the Council of Trent’s *Decree on Justification* in composing your answer.

James D. G. Dunn, “The New Perspective on Paul,” in *Jesus, Paul, and the Law: Studies in Mark and Galatians* (Westminster: John Knox, 1990), 183-206.

Joseph A. Fitzmyer, “Justification by Faith in Pauline Thought: A Catholic View,” in *Rereading Paul Together: Protestant and Catholic Perspectives on Justification*, ed. David E. Aune (Grand Rapids: Baker Academic, 2006), 77-94.

N. T. Wright, *Justification: God’s Plan and Paul’s Vision* (Downer’s Grove: IVP Academic, 2009), 9-37, 111-140.

8. The Intended Audience of the Gospels

Richard Bauckham and others have argued against the tendency of recent scholarship to interpret the Gospels as if they were addressed to individual Christian communities; Bauckham, rather, posits that they were written for all Christians. Without necessarily going into the details of Bauckham’s argument, choose one of the Gospels and show why Bauckham’s hypothesis does or does not work in this particular case.

Richard Bauckham, “For Whom Were Gospels Written,” in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. by Richard Bauckham (Grand Rapids: Eerdmans, 1998), 9-48.

Mike Bird, “Bauckham’s The Gospel for All Christians Revisited,” *Journal of Theological Studies* 57 (2006): 5-13, esp. 7-9.

David C. Sim, “The Gospel for All Christians?” A Response to Richard Bauckham,” *Journal for the Study of the New Testament* 84 (2001): 3-27.

9. The Gospels and Source-Hypotheses

For roughly a century, most bible scholars have defended the two-source hypothesis (i.e., that Matthew and Luke used Mark and a hypothetical document nicknamed “Q” as sources). What are the principal strengths of this hypothesis? What are its principal weaknesses?

Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (London: T&T Clark, 2001), 106-61

10. The Historicity of the Gospels

“More than eighty gospels were considered for the New Testament, and yet only a relative few were chosen for inclusion – Matthew, Mark, Luke, and John among them.”

“Who choose which gospels to include?” Sophie asked,

“Aha!” Teabing burst in with enthusiasm. “The fundamental irony of Christianity! The Bible, as we know it today, was collated by the pagan Roman emperor Constantine the Great... Constantine commissioned and financed a new Bible, which omitted those gospels that spoke of Christ’s human traits and embellished those gospels that made him godlike. The earlier gospels were outlawed, gathered up and burned.” (Dan Brown, *The Da Vinci Code*)

Write an essay offering your critical assessment of these claims.



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