



**NOTRE DAME SEMINARY
GRADUATE SCHOOL OF THEOLOGY
MASTER OF ARTS (M.A.)
PROGRAM IN
THEOLOGICAL STUDIES**

Notre Dame Seminary Graduate School of Theology is accredited by the Association of Theological Schools in the United States and Canada (ATS) and the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) to award the degrees of Master of Divinity and Master of Arts in Theological Studies.

Contact ATS at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call (412) 278-675; and SACS at 1866 Southern Lane, Decatur, GA 30033-4097 or call (404) 679-4500.

**Notre Dame Seminary
Graduate School of Theology
2901 S. Carrollton Avenue
New Orleans, LA 70118
Phone: 504-866-7426**

1/30/2012

MASTER OF ARTS (M.A.) PROGRAM IN THEOLOGICAL STUDIES

SCOPE AND PURPOSE

Notre Dame Seminary is an institution of higher learning that, while primarily preparing men for ministerial priesthood in the Roman Catholic Church, also seeks to prepare non-seminarians 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 M.A. Program in Theological Studies, Notre Dame 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 M.A. Program 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, 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 and research in four major categories of theological research: biblical, dogmatic, moral and historical.

The M.A. Program 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 M.A. PROGRAM IN THEOLOGICAL STUDIES

The M.A. Program 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 M.A. Program in Theological Studies actively seeks to form students intellectually while encouraging and evaluating their human, spiritual and pastoral growth.

The M.A. Program 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 M.A. Program 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 (M.A.) Program in Theological Studies is administered by the Director of the M.A. Program under the guidance of the Academic Dean and the Rector-President of Notre Dame Seminary. The M.A. Program in Theological Studies is part of the Graduate School of Theology of Notre Dame Seminary.

M.A. IN THEOLOGICAL STUDIES DEGREE TRACKS

The M.A. Program in Theological Studies offers three tracks for completion of the M.A. Degree in Theological Studies:

Degree Tracks

- M.A. (Basic) Track – This degree track consisting of 36 total credit hours and written comprehensive examinations (0 hours);
- M.A. (Concentration) Track – This degree track allows for students to concentrate in one area of theological study consisting of 36 total credit hours, 6 additional credit hours in an area of concentration, written comprehensive examinations (0 hours) and an oral comprehensive examination in the area of concentration (0 hours);
- M.A. (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 (0 hours), an oral comprehensive examination in the area of concentration (0 hours), competency in a foreign language (0 hours) and a major research thesis (3 hours).

Course Formats

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

Weekday Format:

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

Saturday Format:

To better meet the needs of non-seminary students who work full-time, Notre Dame Seminary has inaugurated a format and course cycle for degree completion that meets on Saturdays. In this format, all courses run five Saturdays per semester, 1-2 Saturdays per month (5 consecutive Saturdays or alternative format in Summer) with a minimum of 35 clock hours of instruction per 3 credit hour course. Classes meet from 8:00am-5:00pm, with scheduled hourly breaks, a break for Mass, and a long break for lunch. In addition, this program has a complete set of course offerings which are offered in a fixed cycle in Fall, Spring and Summer semesters.

STATEMENT OF M.A. PROGRAM IN THEOLOGICAL STUDIES GOALS

The M.A. Program in Theological Studies 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 M.A. 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 M.A. Program engage in ongoing theological reflection in creative fidelity to the Catholic theological tradition and the *magisterium* of the Catholic Church.

STUDENT LEARNING OUTCOMES OF THE M.A. PROGRAM IN THEOLOGICAL STUDIES

Upon successful completion of the M.A. Program in Theological Studies, graduates should be able to:

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 POST-GRADUATE 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.

ADMISSION REQUIREMENTS

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 M.A. Program in Theological Studies accepts applications for admission from students without regard to ethnicity, creed, age, gender, disability status, or national origin.

The admissions process for the M.A. Program in Theological Studies has two stages. The first is provisional admission to the M.A. Program in Theological Studies, which lasts from initial entrance into the program until the student has successfully completed 15 credit hours of required coursework (24

hours for students transferring graduate credit from other institutions). The second is full admission to the M.A. Program, which begins after the student successfully applies for full admission to the M.A. Program and lasts until degree completion. These stages of admission must be completed in order. **Provisional admission to the M.A. Program does not guarantee full admission to the M.A. Program.**

REQUIREMENTS FOR PROVISIONAL ADMISSION TO THE M.A. PROGRAM IN THEOLOGICAL STUDIES

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

1. Complete graduate admission application
2. Payment of a graduate application fee (i.e., a one-time, non-refundable application fee of \$40.00)
3. Receipt of all official transcripts of undergraduate and graduate study from granting institutions
4. Receipt 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 two Self-Assessments) are:

August 15	for Fall Registration
December 15	for Spring Registration
May 15	for Summer Registration

Applicants who submit graduate application packages that are received after these dates will not be eligible for admission until the semester following the next deadline.

POLICIES FOR ADMISSION TO THE M.A. PROGRAM IN THEOLOGICAL STUDIES

STAGES OF ADMISSION:

STAGE ONE: PROVISIONAL ADMISSION TO THE M.A. PROGRAM IN THEOLOGICAL STUDIES – 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 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. Students 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 Director of the M.A. Program regarding the results of their admission application. Those who are accepted will be allowed to register for the next semester. Those who are not accepted will not be allowed to begin the program.

STAGE TWO: FULL ADMISSION TO THE M.A. PROGRAM IN THEOLOGICAL STUDIES

The second stage of admission to the M.A. Program in Theological Studies is full admission (see “Admission to the M.A. Program in Theological Studies” below). Full admission is primarily determined through academic achievement in graduate courses. Students apply in the semester in which they will achieve 15 credit hours (24 credit hours for transfer students) of graduate theological coursework (not including any philosophical prerequisites).

To be admitted to the M.A. Program, students must submit the following to the Director of the M.A. Program:

- The Application for Admission to the M.A. Program in Theological Studies completed in full and signed by the student, including final declaration of the M.A. track (subject to approval by the student’s advisor);

The decision regarding admission will be made by the M.A. Faculty on the basis of the following criteria:

- A 2.7 average or higher in all coursework applicable to the degree (3.5 average in the area of concentration for students in the M.A. (Concentration) and M.A. (Thesis) tracks, having completed at least 15 credit hours or 24 credit hours (transfer students only). Students who do not have the requisite average must raise their average by retaking courses for which they received grades lower than a “B” before being fully admitted;

Deadlines to complete the application package for full admission to the M.A. Program in Theological Studies are:

June 1	for students completing the requisite hours in the Summer session
September 1	for students completing the requisite hours in the Fall session
January 15	for students completing the requisite hours in the Spring session

Applicants who submit application packages that are received after these dates will not be allowed to register for the subsequent semester.

Candidates will be notified by the Director of the M.A. Program regarding the results of their admission application. Those who are accepted will be allowed to register for the next semester. Those who are not will not be allowed to continue their studies until all criteria and/or academic and personal standards are satisfactorily achieved.



NOTRE DAME SEMINARY

**TUITION/FEE SCHEDULE
M.A. PROGRAM IN THEOLOGICAL STUDIES**

Admission Fee (non-refundable) \$ 40.00 (All students)

Tuition fees based on a three-credit course

Weekdays

Regular

Registration (*No Refund & Payable Each Semester*) \$ 25.00
Tuition \$ 2,000.00 per course
Audit \$ 250.00 per course
Technology \$ 25.00

Church employees, priests, deacons and religious

Registration \$ 25.00
Tuition \$ 1,500.00 per course
Audit \$ 250.00 per course
Technology \$ 25.00

Saturdays

Regular

Registration (*No Refund & Payable Each Semester*) \$ 25.00
Tuition \$ 1,600.00 per course
Audit \$ 250.00 per course
Technology \$ 25.00

Church employees, priests, deacons and religious

Registration (*No Refund & Payable Each Semester*) \$ 25.00
Tuition \$ 1,300.00 per course
Audit \$ 250.00 per course
Technology \$ 25.00

Withdrawal/Refunds

Formal Notice within a week of beginning of Semester 80% of Tuition
Formal Notice within three weeks of beginning of Semester 60% of Tuition
Formal Notice within five weeks of beginning of Semester 40% of Tuition
No Refund after fifth week of Semester

Other Fees

Facilities Use Fee (*Per Semester/Per Course*) \$ 30.00
Key Deposit \$ 150.00

Late Fee (*if paid after announced Registration Date*) \$ 100.00

Graduation Fees \$ 100.00

All Fees Subject to Change Without Prior Notice 6/6/11

FINANCIAL AID

POLICIES

See Policy and Procedures: Student Financial Aid

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 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 M.A. Program can apply for a letter of good standing to take up to six (6) semester hours at another accredited institution provided the courses receive prior approval from the student's faculty advisor.

COURSE LOAD

To be classified as full-time, a graduate student must register for at least six (6) credit hours in a regular semester. Nine (9) credit hours is also an acceptable course load. Overloads must be approved by the Director of the M.A. Program.

To be classified as part-time, a graduate student must register for three (3) credit hours in a regular semester.

GENERAL GRADE REQUIREMENTS

Passing grades for graduate students are A, B 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 M.A. 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 M.A. Faculty, students may be dropped from programs for factors other than grade-point average without having a probationary period. The student may then appeal decisions of the M.A. Faculty by submitting a written appeal to the Academic Dean.

TIME LIMIT

A maximum of six years from the first semester of coursework for credit is allowed for completion of the requirements for the program. Students in special circumstances may appeal for extensions of these time limits to the Director of the M.A. 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 M.A. Degree. Students should become familiar with the offerings and requirements of their specific M.A. Track.

TRANSFER CREDITS

A maximum of nine (9) applicable credit hours may be transferred from other accredited institutions toward completion of the M.A. (Basic) track, and a maximum of twelve (12) applicable credit hours from the same may be transferred toward the completion of the M.A. (Concentration) or M.A. (Thesis) Track. Approval of all transfer credits must be obtained from the Director of the M.A. 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 or life experience.** Only courses taken within the past five years may transfer unless otherwise approved by the Director of the M.A. Program.

OFF-CAMPUS COURSE OFFERINGS

The M.A. Program in Theology offers a limited number of courses required for the M.A. Degree in Theological Studies 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 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 M.A. program in Theology serves as the advisor for all M.A. students.

PROGRAM OF STUDY

The student will work closely with the advisor to develop a graduate program of study that includes the courses to be taken towards the degree being sought. The program is designed to meet both the student's and the institution's goals and objectives for graduate study. The planned program of study is finalized at the time the student is making their application for admission to the M.A. Program. It must be approved by the student's advisor before the student is admitted to the M.A. Program. Changes in the program of study can be made with approval of the advisor.

APPLICATION FOR GRADUATION

The procedures for graduation as outlined by Notre Dame Seminary **must** be followed. Applications are available in the Office of the Registrar.

GRADUATION REQUIREMENTS

In order to graduate from the M.A. Program in Theological Studies, students must achieve a GPA of 2.7 or higher overall and a 3.5 G.P.A. in the area of concentration and successfully complete all courses and academic requirements. In addition, the following items must be completed and submitted to the appropriate individual prior to April 1st of the year of graduation in order to graduate from the M.A. Program 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 M.A. Program, and allows for measurement of program effectiveness (to be submitted to the Director of the M.A. Program)
- The Application for Graduation completed in full and signed by the student (to be submitted to the Registrar) along with the \$75.00 graduation fee.

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.

POLICIES FOR M.A. IN THEOLOGICAL STUDIES (M.A., THEOLOGICAL STUDIES)

PURSuing COURSEWORK

Students are advised to map out a program of study with their advisor in their pursuance of the M.A. Degree in weekday classes, Saturday classes or some combination thereof. Weekday classes are offered either in the morning or in the afternoon, with afternoon classes beginning no later than 3:30 pm. Saturday courses are offered in one of two Saturday formats: a) a one Saturday per month per course format (in the Fall and Spring); and b) a five consecutive Saturday format

(Summer) (see ***Saturday Format*** below). Finally, evening courses and weekday summer courses may be offered on an as-needed basis.

Students must first complete the Foundational Program (i.e., certain 100 level courses in each of the four areas of theology: Sacred Scripture, Historical, Moral and Dogmatic Theology) or be able to show evidence of having completed this background prior to admission at NDS. A maximum of nine (9) credits may be transferred and applied towards their Master of Theology degree, provided that the course(s) fulfills the requirements of the academic program of the seminary. Exceptions to these rules can only be made with special permission from the M.A. Director in consultation with the Academic Dean.

Students who have an insufficient background in the philosophical resources required in graduate theological study will be required to take a non-credit philosophy course, i.e. Philosophical Foundations for Theology. This seminar will be offered every summer in the Saturday format.

The Foundational program includes the following courses:

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

- 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 M.A. degree, and an appropriate instructor in the field is available to offer the course in the directed readings format. All directed reading courses are to be arranged by the student with a professor at the professor's discretion. Directed readings courses are discouraged generally and are not

allowed when the course is offered in the regular schedule. **No more than two directed readings courses are allowed to count toward degree completion, and the approval of the M.A. Director 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 Theological Studies program. **Specific courses in varying formats may be substituted for each other if necessary with the approval of the M.A. Director.**

M.A. (Basic) - 36 sem. hrs.

Foundational Courses

<i>SS 502</i>	<i>Pentateuch OR</i>	<i>3 sem. hrs. OR</i>
<i>SS 511</i>	<i>Old Testament (Saturday format recommended)</i>	<i>3 sem. hrs.</i>
<i>HT 501</i>	<i>The Patristic Period</i>	<i>3 sem. hrs.</i>
<i>MT 501</i>	<i>Principles of Moral Theology OR</i>	<i>3 sem. hrs. OR</i>
<i>MT 511</i>	<i>Person and Morality (Saturday format recommended)</i>	<i>3 sem. hrs.</i>
<i>DT 501</i>	<i>Fundamental Theology</i>	<i>3 sem. hrs.</i>
		<i>12 SEM. HRS.</i>

Required upper level courses

<i>SS __</i>	<i>(1New Testament course)</i>	<i>3 sem. hrs.</i>
<i>MT __</i>	<i>(2 additional Moral Theology courses)</i>	<i>6 sem. hrs.</i>
<i>DT __</i>	<i>(2 additional Dogmatic Theology courses)</i>	<i>6 sem. hrs.</i>
<i>HT 503</i>	<i>The Medieval Period</i>	<i>3 sem. hrs.</i>
<i>SS __</i>	<i>(Additional Scripture course)</i>	<i>3 sem. hrs.</i>
<i>HT __</i>	<i>(Additional Historical course)</i>	<i>3 sem. hrs.</i>
<i>---</i>	<i>Comprehensive Examinations</i>	<i>0 sem. hrs.</i>
		<i>24 SEM. HRS.</i>
<i>TOTAL:</i>		<i>36 SEM. HRS.</i>

M.A. (Concentration) - 42 sem. hrs.

Foundational Courses

<i>SS 502</i>	<i>Pentateuch OR</i>	<i>3 sem. hrs.</i>
<i>SS 511</i>	<i>Old Testament (Saturday format recommended)</i>	<i>3 sem. hrs.</i>

<i>HT 501</i>	<i>The Patristic Period</i>	<i>3 sem. hrs.</i>
<i>MT 501</i>	<i>Principles of Moral Theology OR</i>	<i>3 sem. hrs.</i>
<i>MT 511</i>	<i>Person and Morality (Saturday format recommended)</i>	<i>3 sem. hrs.</i>
<i>DT 501</i>	<i>Fundamental Theology</i>	<i>3 sem. hrs.</i>
		12 SEM. HRS.

Required upper level courses

<i>SS __</i>	<i>(1New Testament course)</i>	<i>3 sem. hrs.</i>
<i>MT __</i>	<i>(2 additional Moral Theology courses)</i>	<i>6 sem. hrs.</i>
<i>DT __</i>	<i>(2 additional Dogmatic Theology courses)</i>	<i>6 sem. hrs.</i>
<i>HT 503</i>	<i>The Medieval Period</i>	<i>3 sem. hrs.</i>
<i>SS __</i>	<i>(Additional Scripture course)</i>	<i>3 sem. hrs.</i>
<i>HT __</i>	<i>(Additional Historical course)</i>	<i>3 sem. hrs.</i>
		24 SEM. HRS.

<i>2 additional courses in area of Concentration</i>		<i>6 sem. hrs.</i>
<i>Comprehensive Examinations</i>		<i>0 sem. hrs.</i>
TOTAL		42 SEM. HRS.

M.A. (Thesis) - 45 sem. hrs.

Foundational Courses

<i>SS 502</i>	<i>Pentateuch OR</i>	<i>3 sem. hrs.</i>
<i>SS 511</i>	<i>Old Testament (recommended)</i>	<i>3 sem. hrs.</i>
<i>HT 501</i>	<i>The Patristic Period</i>	<i>3 sem. hrs.</i>
<i>MT 501</i>	<i>Principles of Moral Theology OR</i>	<i>3 sem. hrs.</i>
<i>MT 511</i>	<i>Person and Morality (recommended)</i>	<i>3 sem. hrs.</i>
<i>DT 501</i>	<i>Fundamental Theology</i>	<i>3 sem. hrs.</i>
		12 SEM. HRS.

Required upper level courses

<i>SS __</i>	<i>(1New Testament course)</i>	<i>3 sem. hrs.</i>
<i>MT __</i>	<i>(2 additional Moral Theology courses)</i>	<i>6 sem. hrs.</i>
<i>DT __</i>	<i>(2 additional Dogmatic Theology courses)</i>	<i>6 sem. hrs.</i>
<i>HT 503</i>	<i>The Medieval Period</i>	<i>3 sem. hrs.</i>
<i>SS __</i>	<i>(Additional Scripture course)</i>	<i>3 sem. hrs.</i>
<i>HT __</i>	<i>(Additional Historical course)</i>	<i>3 sem. hrs.</i>
		<i>24 SEM. HRS.</i>

<i>2 additional courses in area of Concentration</i>	<i>6 sem. hrs.</i>
<i>Comprehensive Examinations</i>	<i>0 sem. hrs.</i>
<i>Language Proficiency Exam</i>	<i>0 sem. hrs.</i>
<i>Comprehensive Examinations</i>	<i>0 sem. hrs.</i>
<i>Research Thesis (SS 701, MT 701, DT 701, or HT 701)</i>	<i>3 sem. hrs.</i>
<i>TOTAL</i>	<i>45 SEM. HRS.</i>

In the M.A. (Thesis) Track, the language requirement and comprehensive examinations must be successfully completed before the student is allowed to register for thesis hours.

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 if the student is completing the M.A. (Basic) track; if completing the M.A. (Concentration) Track or M.A. (Thesis) Track they 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 M.A. Theological Studies curriculum in which the student endeavors to demonstrate comprehensive mastery of the required courses in the program. **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. To prepare, the student is issued four lists of broad topical questions representing topics from the required courses in the curriculum (usually, 11-15 such questions per area). In all areas but the area of concentration 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. Two questions are then chosen from these five for the written examination, 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 of the entire list they must answer at the beginning of the exam period (M.A. [Concentration] and M.A. [Thesis] only).

Although the comprehensive examinations are not for credit, they are graded, and the student must achieve an average grade of 2.7 in all areas in order to complete the program and a 3.5 on the written and oral comprehensive examinations in the area of concentration (M.A. [Concentration] and M.A. [Thesis] only).

WRITTEN COMPREHENSIVE EXAMINATION PROCEDURES

- At least one month prior to the scheduled date, the student interested in sitting for the comprehensive exam scheduled will contact Ms. Mary Langlois by email (mlanglois@nds.edu) to notify her that he/she will be taking the written comprehensive and to designate the five questions that he/she has chosen.
- Ms. Langlois forwards this information to Dr. Chris Baglow and the professor who chairs the department of which the written comprehensives will be taken (Sacred Scripture – Dr. Brant Pitre; Moral Theology – Fr. José Lavastida; Dogmatic Theology – Dr. Chris Baglow; and Historical Theology –Fr. Mark Raphael).
- The professor chooses two of the five questions that the MA student has submitted for his written comprehensives and notifies Ms. Langlois of these chosen questions.
- Ms. Langlois gives the questions to the student at the start of the exam.
- The student electronically completes the two questions during the allotted time period and delivers them to Ms. Langlois.
- The professor corrects and grades the written comprehensives. Comments and 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 Ms. Langlois.
- Ms. Langlois will e-mail the comprehensive exam back to the student and will inform the Registrar of the student’s grade. The Registrar then puts the grade on the student’s transcript.

LANGUAGE PROFICIENCY EXAM POLICY

Students pursuing the M.A. (Thesis) 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 LAT 451-4.

Substitutions for the languages listed above may be approved on a case-by-case basis by the director of the M.A. program.

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 (3) credit hours in the M.A., Theological Studies curriculum. The student registers for this class for the semester immediately following his/her successful completion of written and oral comprehensive examinations. After this semester, he/she must remain enrolled as a student for the entire Research Thesis Process, and must register for continuance every semester through payment of a \$400.00 thesis continuance fee.

Research Thesis Process

The Research Thesis Process involves these steps:

1. Student declares M.A. (Thesis) Track on his/her Application for Full Admission to the M.A. Program;
2. Student selects an appropriate research topic after advising with at least one faculty member in the area of concentration and registers for SS 701, HT 701, DT 701 or MT 701 Research Thesis;
3. With the agreement of a faculty member, student chooses a faculty member to be the Thesis Director;
4. Student submits a thesis proposal and bibliography, with the direction of the Thesis Director, and submits it to the Thesis Director and the Director of the M.A. Program;
5. In consultation with the Thesis Director, the Director of the M.A. Program appoints a second reader and a Defense Committee (Thesis Director serves as Chair of the Defense Committee, second reader serves as a member);

6. Student composes thesis, meeting all deadlines and requirements determined by the Thesis Director;
7. After successful completion, the Director of the M.A. Program establishes a date for the defense;
8. Student defends thesis, and a grade is determined by the committee;
9. After successful defense, student has thesis hardbound in three copies according to program specifications and submits these to the Thesis Director;
10. Thesis Director and second reader sign all copies; Thesis Director submits grade to the Registrar.

Thesis Director Responsibilities

- Assist the student in topic selection;
- Review and approve the thesis proposal and bibliography;
- Give critical feedback during the composition of the thesis;
- Chair the thesis defense;
- Submit grade for Thesis.

THEOLOGICAL STUDIES
Master of Arts
Course Cycle – Saturday Program

COURSE	COURSE TITLE	FALL	SPRING	SUMMER
	PREREQUISITE COURSE			
PHI 011	Philosophical Foundations for Theology			X
	FOUNDATIONAL COURSES			
SS 511	Old Testament	X		
DT 501	Fundamental Theology	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
SS/HT/DT/ MT 701	Research Thesis	X	X	

*May be taken as a Dogmatic Theology course.

Appendix A

APPLICATION

FULL ADMISSION TO THE M.A. PROGRAM

List the courses scheduled for this semester:

<i>COURSE #</i>	<i>TITLE</i>	<i>SEMESTER</i>	<i>GRADE</i>	<i>TRANSFER (Y/N)</i>
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Cumulative GPA (must be a 2.7 or above) _____

Cumulative GPA in SS 511, DT 501, and HT 501 (must be a 2.7 or above) _____

Cumulative GPA in Concentration (must be a 3.5 or above) _____ (if applicable)

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)

ACTION TAKEN:

Approved _____

Not Approved _____

(Signature of Director, M.A. Program)

(Date)

(Signature of Registrar)

(Date)

Appendix B

APPLICATION FOR GRADUATION

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) _____ (Conc./Thesis Tracks only)

Written Comprehensive Examinations: *(Note: if you have not completed Comprehensive exams in an area, please use the blank to indicate what date you will be taking the exam(s). Otherwise, put the average grade of the two exams in each area.)*

Sacred Scripture _____ (must be a 2.7 or above)

Dogmatic Theology _____ (must be a 2.7 or above)

Moral Theology _____ (must be a 2.7 or above)

Historical Theology _____ (must be a 2.7 or above)

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

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

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

Research Thesis Grade: _____ (If applicable, or the date of the Thesis defense.)

CHECKLIST (PLEASE INITIAL EACH ITEM):

_____ Completed *Self-Assessment of Theological Knowledge and Performance Skills (Final Assessment)*

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)

ACTION TAKEN:

Approved _____

Not Approved _____

(Signature of Director, M.A. Program)

(Date)

(Signature of Registrar)

(Date)

Appendix C

POLICY AND PROCEDURES:

STUDENT FINANCIAL AID



Notre Dame Seminary

Policy and Procedures: Student Financial Aid

To apply for 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 may borrow up to his demonstrated need, but cannot exceed \$8,500 per year.

A student will be notified by award letter or a letter of non-eligible after his 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 2.0 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.

Student Financial Aid:

Financial aid for seminarians is usually provided through the vocations office of his diocese. Notre Dame Seminary participates in the Direct Loan program. A financial statement must be submitted and a needs analysis is made by the Federal Student Aid Processor (FAFSA).

To qualify for a student loan, a student must be enrolled on at least a half-time basis. E-mail finaid@svdp.edu for more information.

Student's new to the Direct Loan program must complete entrance counseling at <http://www.dl.ed.gov> and then apply for a loan at <http://www.dlenote.ed.gov>. Repayment of loans begins six months after graduation, withdrawal or dropping below half time.

The seminary recommends that seminarians receive counseling from their Ordinary or Vocation Director prior to applying for a student loan. The seminary also recommends that students do not apply for loans exceeding \$4,000 per academic year, bearing in mind the earning potential of a diocesan priest and his ability to repay.

Students may now review their own federal record on NSLDS. Self-service financial aid tools with Next Student.

Attached is the financial aid data. If the links are not working, they are as follows:

- Financial Aid Office - finaid@svdp.edu
- FAFSA - <http://www.fafsa.ed.gov>
- NSLDS - <http://nsls.ed.gov>

Student Responsibilities:

- You must complete all application forms accurately and provide correct information.
- You must provide all additional documentation, verification, corrections and/or new information requested by your Financial Aid Office
- You are responsible for the reading and understanding of all forms you are asked to sign and for keeping copies of them.
- You are responsible for notifying the Financial Aid Office of all changes in your financial condition. Increases as well as decreases in resources must be reported.

The student aid application and acceptance process is separate from the admission process of Notre Dame Seminary. Acceptance for student aid not constitute acceptance for admission to Notre Dame Seminary. Any offer of student aid made by the financial aid office becomes null and void if the student in quest is not accepted for admission.

Payments and Refunds

Notre Dame Seminary and MA students are expected to pay all fees promptly. Special arrangements may be requested in writing through the Financial Aid Office and adherence to the arrangements will be strictly enforced.

Grades will not be officially recorded on the transcripts of students who have not settled their financial accounts with Notre Dame Seminary, nor will a transcript request be honored. Grades will be held until all unpaid fees are met.

The refund policy for Notre Dame Seminary is as follows:

Tuition:

A student who withdraws from Notre Dame Seminary must return a completed withdrawal form to the Registrar's Office. The last day for official withdrawal from classes is listed on the Academic Calendar found on the Academic/Registrar page of the website. Mere cessation of attendance does not constitute withdrawal. Students who withdraw from the school or from a course are entitled to a refund of a percentage of their tuition. The date of receipt of the withdrawal notice by the Registrar will determine the amount of tuition refund. Refunds are a percentage of the total tuition payable in the semester in which the student withdraws, not a percentage of the total amount billed to the student. No refunds are made when a student is suspended or dismissed for academic, disciplinary or financial reasons. Tuition refunds are made on the following basis:

- If formal notice is received within a week after the beginning of the semester, a refund of 80% of tuition is made.
- If formal notice is received within three weeks after the beginning of the semester, a refund of 60% of the tuition is made.

- If formal notice is received within five weeks after the beginning of the semester, a refund of 40% of the tuition is made.
- No refunds are allowed after the fifth week of classes.

For a student with Financial Aid, refunds will be sent to the federal government agency overseeing Federal Student Aid using the above criteria.

Room and Board:

Students boarding at the seminary who are dismissed or suspended during the semester are not entitled to any refunds. Students in good standing who voluntarily withdraw from the seminary during the semester are not entitled to any refund on the cost of their room. They may receive a refund on board, prorated from the date of withdrawal. These refunds must be approved by the Rector.

Return of Title IV Funds for Title IV Aid Recipients

Official and Unofficial Withdrawal Date:

When a student withdraws from school the withdrawal date, as determined by Notre Dame Seminary, is the date the student and the administration notify the Registrar's office, orally or in writing, of his/her intent to withdraw. If given orally, the student will still be required to complete and turn in a withdrawal form to the Registrar's office.

If a student takes a leave of absence that does not meet the requirements of a Title IV approved leave of absence, the withdrawal date will be understood as the one the leave of absence began. In the event a student does not return from a Title IV approved leave of absence, Notre Dame Seminary will consider the date the leave of absence began as the official withdrawal date.

In the case of a student who withdraws without official notification the withdrawal date will be the mid-point of the payment period of enrollment.

When a student is not able to withdraw officially on account of illness, accident, grave personal loss or other circumstances beyond his/her control, the mid-point of the payment period of enrollment will be considered the withdrawal date.

Treatment of Title IV Funds When a Student Withdraws:

When a recipient of Title IV grant or loan assistance withdraws during a payment period, Notre Dame must determine the amount of Title IV grant or loan assistance earned by the student as of the withdrawal date. The financial aid officer is required by federal statute to recalculate federal financial aid eligibility for students who withdraw, drop out, are dismissed, or take an unapproved leave of absence prior to completing 60% of a payment

period. The amount of federal aid awarded is reviewed to see if the student is still eligible for the full amount. If a student leaves the institution prior to completing 60% of a payment period, the financial aid officer recalculates eligibility for Title IV funds. Recalculation is based on the percentage of earned aid using the Federal Return of Title IV funds formula

If the total amount is less than the amount of Title IV disbursed, the institution must return to the Title IV programs. If the total amount is greater than the disbursed amount, the difference will be treated as a post-withdrawal disbursement. Once the withdrawal date has been established and the calculations made, Notre Dame will follow the procedures outlined for providing notification to the student about disbursing or returning funds. If there is any standing charge in the student's account and the student is entitled to a post-withdrawal disbursement, the institution may use some or all of the funds to cover certain charges outstanding on the student's account, such as tuition and fees.

Notre Dame must offer to the student, as a requirement for making post- withdrawal disbursement, any amount of a post-withdrawal disbursement that is not credited to the student's account. There are cases when, in addition to the written notification of eligibility, the institution must make the student aware of the outcome of any post-withdrawal disbursement request. If no response is received from the student declining the funds, the institution does not need to make a follow-up contact, and must return the funds earned by the student to the Title IV program. However, in compliance with Sec. 668.22(a)(4)(ii)(E), the institution must notify the student when the student's acceptance of the post-withdrawal disbursement was received after the 14-day time limit for responding has elapsed and the institution does not choose to make the post-withdrawal disbursement.

If a student fails to return from an approved leave of absence on the scheduled date and has not contacted the school for an approved extension to the leave of absence, the school will calculate a return of Title IV.

Order of Return of Title IV Funds:

The order in which funds are to be returned is specified in Section 668.22(i) at Notre Dame Seminary is:

- Subsidized Federal Stafford Loans
- Federal Supplemental Opportunity Grants for which a Return of funds is required
- Other assistance under this Title for which a Return of funds is required.

Time Frame for the Return of Title IV Funds:

Notre Dame Seminary will return the amount of Title IV funds for which it is responsible as soon as possible, but no later than 30 days after the date the institution determines that a student withdrew. Notre Dame Seminary will determine the withdrawal date for a student who withdraws without providing notification to the institution no later than 30 days after the end of the payment period of enrollment, academic year, or educational program, as appropriate.

Satisfactory Academic Progress

Academic Integrity:

Students of Notre Dame Seminary must commit themselves to responsible scholarship in every aspect of academic formation. This means working and studying to the best of their ability for every course. They also accept responsibilities and obligations as students, which include commitments to honesty, disciplined study, and integrity in their academic work. They will be expected to respect academic scholarship by giving proper credit to other people's work, while at the same time preparing well for assigned materials and examinations in such a way that their academic integrity will never be questioned.

Class Attendance:

Notre Dame Seminary observes the following policy regarding class attendance: Regular class attendance is expected and required of all registered students who intend to receive credit for course work in the graduate school. Inevitably there will arise extraordinary circumstances that make class attendance impossible on occasion; therefore, a formula for determining regular attendance has been established as policy for the convenience of both students and professors. A student is permitted to be absent from class no more than twice the number of times the class meets per week. Thus, if a student is absent for seven (7) classes from a course that meets

three (3) times a week, that student is in violation of school policy in this regard. The normal penalty for such a violation is the grade "FA" (failure due to absence).

The number of absences includes those due to illness, late registration, or any other cause. Absence from class immediately before or after holidays is considered a double cut. Only the Academic Dean may waive penalties for absence.

See the *M.A. Student Handbook* for special attendance policies for Saturday courses.

Incomplete Work:

Students who fail to meet any or all course requirements within the allotted time (i.e. before the end of the semester or by the date designated by the professor) automatically receive the grade "F" for the course in which the delinquency occurs.

In exceptional cases, a student may be given permission to complete course requirements after the close of the semester. The proper procedure for a student to receive a grade of "I" for a course is for the student to discuss the situation with the professor and the Academic Dean. The student must have the professor and the Dean sign a memo giving the necessary approval. This memo is to be submitted to the registrar's office before the close of the semester. All coursework for the incomplete MUST be completed six (6) weeks after the close of the semester. A grade for the course is then computed by the professor and sent to the registrar's office. The grade "I" becomes an "F" if the work is not completed within the six weeks after the close of the semester.

Dropping/adding/withdrawing from a Course:

To drop or add a course, the student must receive the approval of the Academic Dean by a written request. Forms for such requests are on file in the registrar's office. Dates by which such requests must be submitted are published in the academic calendar.

To discontinue in a course after the dates published in the academic calendar is considered a withdrawal "W" and a record of this appears on the student's permanent transcript. In order to withdraw from any course, the student must receive the written approval of the Academic Dean. Forms for this are available in the registrar's office. The last day for withdrawing from a course with a "W" grade is indicated in the academic calendar.

Note:

Course Withdrawal forms are to be submitted to the Dean's office, not to the course instructor.

Procedures for Appealing Grades:

Students who feel they have a legitimate grievance over a final grade should proceed as follows:

Stage One: They should consult the instructor as soon as possible to seek an explanation and try to resolve the problem. Only if this is unsuccessful, they may proceed to stage two.

Stage Two: They should submit their case, in writing, to the Academic Dean with a copy to the instructor, no later than six (6) weeks after the beginning of the following semester.

- The Dean will then act as negotiator in attempting to resolve the dispute in informal fashion, consulting with both parties, jointly or individually, and using any other means he deems appropriate—while naturally holding in confidence all written and oral statements. Should the Dean himself be named as the instructor in the case, then the students should take their appeal to the President-Rector who will act as negotiator (as above) and replace the Dean in all further stages of the appeal procedure.
- If the above negotiations are unsuccessful, the Dean, after deciding that the student has a case which warrants further action, will refer the matter to stage three.

Stage Three: The Dean appoints an ad-hoc committee of two or three faculty members, who have some knowledge of the academic area in question, to review the matter. The Dean, with the approval of these faculty members, may at his discretion co-opt one or more students to the committee as consultants. The committee will review the student's work in the course in question (papers, tests, etc.), together with the professor's evaluation (which can include class work and performances), taking into account the written procedure for grading that the professor has submitted at the beginning of his course to students together with the course syllabus (approved by the Dean in the usual way). The committee's findings are by way of recommendation to the Dean (either to retain, or to change the grade). The committee will make every effort to achieve a consensus recommendation. In case of a tie vote, the Dean will decide the matter (he may co-opt a further member to the committee).

Stage Four: On the basis of the committee recommendations, the Dean makes the final decision whether to retain or change the grade; his decision is not effective till after one week, the period allowed for an *appeal* by either the student or instructor. Should the dean decide that the appeal is well grounded, he may direct a rehearing.

Time Limitation:

A maximum of six years from the first semester of coursework for credit is allowed for completion of the requirements for the program. Students in special circumstances may appeal for extensions of these time limits to the Director of the M.A. Program. Readmission does not automatically qualify the applicant to begin the time limit period anew.

Student Responsibilities:

Students are 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 M.A. Degree.

Students should become familiar with the offerings and requirements of their specific M.A. Track.

Academic Probation:

Passing grades for graduate students are A, B and C. A student is put on academic probation for the following:

- 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 M.A. 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 academic probation 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 the six semester hours attempted. If a student 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 M.A. Faculty, students may be dropped from programs for factors other than grade-point average without having a probationary period. The student may then appeal decisions of the M.A. Faculty by submitting a written appeal to the Academic Dean.

If a student fails to meet the passing grade requirement for a graduate student of any of the above, then the student forfeits their eligibility for financial aid under Title IV Federal Regulations.

Appendix D

STUDY QUESTIONS FOR WRITTEN COMPREHENSIVE EXAMINATIONS

MASTER OF ARTS IN THEOLOGICAL STUDIES

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. Also, students are not limited to 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 (2010): 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.

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," *European Journal of Theology* 14 (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.

**Study Questions for Comprehensives
in
Historical Theology**

Revised: 06/11

(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. Also, students are not limited to 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 (Note: The student should choose 1-3 of these five chapters, which describe the criticisms of Christianity and the Christian responses to them.)

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 $\text{NOY}\Sigma$ 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 Ultramontanism).

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 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
Dogmatic Theology**

Revised: 06/11

Students must choose at least one question from #1-4.

(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. 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, that 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.

Christopher T. Baglow, "Sacred Scripture as a Source in Theology: The Mystery of Dual Authorship: Inspiration and Inerrancy," unpublished handout, *DT 501 Fundamental Theology*, available from cbaglow@nds.edu.

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:

- a. The Mystery;
- b. Anamnesis;
- c. Epiclesis

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, 1986), 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
Moral Theology**

Revised: 06/11

(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.