



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

**ASSESSMENT FORMS**

*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 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**

# FORM I

## **SELF-ASSESSMENT OF THEOLOGICAL KNOWLEDGE AND PERFORMANCE SKILLS**

To be completed by the student and submitted upon entrance to the  
Notre Dame Seminary Graduate School in Theology.

## Self-Assessment of Theological Knowledge and Performance Skills (Pre-Assessment)

Student's Name: \_\_\_\_\_ Date: \_\_\_\_\_

**Intended Track :**

- \_\_\_\_\_ Basic M.A.
- \_\_\_\_\_ General M.A.
- \_\_\_\_\_ Research M.A.
- \_\_\_\_\_ Undecided

**Intended Concentration (Gen/Res):**

- \_\_\_\_\_ Sacred Scripture      \_\_\_\_\_ Undecided
- \_\_\_\_\_ Systematic Theology      \_\_\_\_\_ N/A (Basic)
- \_\_\_\_\_ Historical Theology
- \_\_\_\_\_ Moral Theology

**If applicable, list all courses which have been transferred.**

<i>COURSE #</i>	<i>TITLE</i>	<i>INSTITUTION</i>	<i>GRADE</i>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

The following is a self-assessment instrument for measuring your knowledge and performance skills in Theology. You should complete it as accurately and honestly as possible by circling the most appropriate option. Your choices are:

- 4 (high degree); 3 (some degree); 2 (low degree); or 1 (none):**
- (4) – represents a graduate level knowledge of the subject (i.e. strong familiarity and basically conversant from memory)**
  - (3) – represents an undergraduate level knowledge of the subject (i.e. basically conversant with preparation)**
  - (2) – represents a vague familiarity with the subject (i.e. partial recognition)**
  - (1) – represents no familiarity with the subject**

### Theological Research

**Theological research is the application of sound methodology and research tools in the investigation of theological topics.**

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
<b>1. The use of basic research processes and tools of theological research</b>	4	3	2	1
<b>2. The use of Turabian as a documentation style</b>	4	3	2	1
<b>3. The development of a theological bibliography</b>	4	3	2	1
<b>4. Locating, evaluating and utilizing sources in biblical research</b>	4	3	2	1
<b>5. Locating, evaluating and utilizing secondary sources in systematic theological research</b>	4	3	2	1
<b>6. Locating, evaluating and utilizing ancient and classical theological sources</b>	4	3	2	1
<b>7. Locating, evaluating and utilizing conciliar and magisterial documents</b>	4	3	2	1
<b>8. The use of the <i>Elenchus Bibliographicus</i> and other theological research indices</b>	4	3	2	1
<b>9. Evaluating the professional status of contemporary theological sources</b>	4	3	2	1

### Philosophical Foundations of Theology

Philosophy has been regarded from antiquity as the handmaid of theology. Philosophy proceeds from reason. Theology proceeds from Revelation. This course highlights the relationship between philosophy and theology in which philosophy is at the “service” of theology, making faith intelligible; *fides quaerens intellectum*.

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
<b>10. The distinction between philosophy and theology, and the relationship between philosophy and theology</b>	4	3	2	1
<b>11. The dynamics of faith and reason, faith vs. reason</b>	4	3	2	1
<b>12. Concepts of theism, atheism, agnosticism Pantheism</b>	4	3	2	1
<b>13. The Proofs for the Existence of God</b>	4	3	2	1
<b>14. Nature and Attributes of God</b>	4	3	2	1
<b>15. Human knowledge of God, and ways of speaking about God</b>	4	3	2	1
<b>16. Metaphysical terms such as: being, essence nature, substance, person</b>	4	3	2	1
<b>17. The human person as the pinnacle of creation, freedom, responsibility, conscience</b>	4	3	2	1
<b>18. The nature and actions of the soul, immortality</b>	4	3	2	1
<b>19. Philosophy of St. Thomas Aquinas</b>	4	3	2	1

### Sacred Scripture

The study of Sacred Scripture is comprised of the study of the entire biblical canon – Old Testament and New Testament. The study of the Old Testament focuses on the literature, history, and theology of the Old Testament, including the development of the Old Testament canon, the various literary genres contained in the Old Testament, modern scholarly theories of literary development, the historical context of the Old Testament, and Old Testament theology, especially the theology of the covenant – the sacred family bond between God and human beings—as the overarching theological key to salvation history. The study of the New Testament focuses on the literature, history, and theology of the New Testament, including the development of the New Testament canon, the various literary genres contained in the New Testament, modern scholarly theories of literary development, the first-century Jewish and Greco-Roman historical context, the theology of the New Testament and key texts that constitute the biblical foundations of Catholic doctrine.

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
<b>20. The tools and resources of advanced biblical studies (e.g., major commentary series, scholarly journals, reference works, bible dictionaries, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>21. How to conduct in-depth biblical research in a Single area of study (e.g., Historical Jesus, Pauline Theology, Johannine Theology, Biblical Theology of the Eucharist, etc.).</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>22. How to write an exegesis paper on a particular biblical text or set of texts.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>23. Secondary Literature: Major scholars in a given field of biblical research (e.g., historical Jesus studies, Pauline studies, Pentateuchal studies, Wisdom literature, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>24. Primary Literature: Extrabiblical sources used by scholars in biblical studies (e.g., Ancient Near Eastern texts, Dead Sea Scrolls, Old Testament Pseudepigrapha, the Mishnah, the Talmud, New Testament Apocrypha, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>25. How to conduct historical research into Scripture in a way that is open to and fruitful for theological reflection.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>26. The origin of the Old Testament and why there are different Old Testament canons.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>27. The concept of a biblical covenant, and how it differs from a contract.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>28. The major covenants of the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>29. The history and culture of Old Testament times.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>30. The major figures in salvation history from creation to the Babylonian Exile.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>31. The various literary genres utilized in the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>32. The meaning of liturgical worship and animal sacrifice in the Tabernacle of Moses and the Temple of Solomon.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>33. The location and meaning of the major messianic prophecies in the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>34. Which aspects of the Old Testament retain a permanent value, and which are imperfect and provisional, and how to distinguish between them.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>35. The contents and history of the New Testament canon.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>36. The authorship, date, and historical reliability of the four Gospels.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>37. The 'lost Gospels' and other New Testament apocrypha.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>38. The quest for the historical Jesus and its implications for Catholic faith and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>39. The meaning of Jesus' words and deeds in their first-century Jewish context.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>40. The Greco-Roman context of early Christianity as reflected in the Acts of the Apostles.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>41. The life and theology of the Apostle Paul, especially his soteriology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>42. The biblical roots of distinctively Catholic teachings (e.g., Purgatory, Papacy, Marian dogmas, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>43. The historical context and meaning of the Book of Revelation.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

### Systematic Theology

Systematic theology is the theological discipline in which the relationship between revealed truths and also the relationship of the Christian Faith to the various areas of human learning is considered. Important areas are (in no particular order): fundamental theology, christology, mariology, ecclesiology, trinitarian theology, ecumenical theology, Christian anthropology, eschatology and liturgiology/ sacramentology.

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
<b>44. The definition and scope of divine revelation</b>	4	3	2	1
<b>45. The science and scope of theology</b>	4	3	2	1
<b>46. The Catholic reception of Sacred Scripture (i.e. canonicity, inspiration, inerrancy)</b>	4	3	2	1
<b>47. The definition and scope of Tradition</b>	4	3	2	1
<b>48. The relationship between Scripture and Tradition</b>	4	3	2	1
<b>49. The declarative sources of Tradition (i.e. liturgical, artistic, patristic, conciliar, credal)</b>	4	3	2	1
<b>50. The nature of the <i>sensus fidei</i></b>	4	3	2	1
<b>51. The role and authority of the <i>magisterium</i></b>	4	3	2	1
<b>52. The nature of doctrinal development</b>	4	3	2	1
<b>53. The hierarchy of truths</b>	4	3	2	1
<b>54. Distinction between deposit of faith and formulation of doctrinal truths</b>	4	3	2	1
<b>55. Prophecies of the Messiah in the Old Testament.</b>	4	3	2	1
<b>56. The meanings of the titles of Jesus: "Christ," "Son of God," "Son of Man," "Lord."</b>	4	3	2	1

<b>57. Catholic doctrine on the historical reliability of the Gospels.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>58. The modern quest for the “historical Jesus.”</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>59. The Christological Councils of the early Church.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>60. The mystery of the Kingdom of God and the goal of Christ’s public ministry.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>61. The relationship between Jesus and the Jewish Law, the Jewish Temple, and Jewish monotheism.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>62. The doctrine of the atonement.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>63. The nature of Christ’s resurrected body.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>64. The meaning of Christ’s descent into Hell and the Ascension into Heaven.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>65. Church teaching on the Parousia of Christ.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>66. The historical development of Christology in the Patristic, medieval, and modern periods.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>67. Mary as <i>Theotokos</i> in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>68. Mary’s perpetual virginity in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>69. Mary’s Immaculate Conception in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>70. Mary’s Assumption and Queenship in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>71. The Beginnings of the Church in OT Israel</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>72. The Ecclesiology of the Gospels</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>73. The Ecclesiology of St. Paul (i.e. Pauline ecclesiology)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>74. Historical Ecclesiology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>75. The Unity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>76. The Holiness of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>77. The Catholicity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>78. The Apostolicity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>79. The Petrine Ministry in the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>80. The Ecclesial Role and Status of the Laity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>81. The biblical, doctrinal and historical foundations of Catholic ecumenical activity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>82. The fruits of ecumenical dialogues</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>83. The biblical concept of God</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>84. The revelation of the Trinity in Sacred Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>85. The Divine Works and Trinitarian Missions</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>86. The analogy of being</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>87. The theology of the Holy Spirit</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>88. The <i>Filioque</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>89. Divine Processions</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>90. Distinction between imminent and economic Trinity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>91. The Crisis of the Human Person in Modern Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>92. The Anthropology of Sacred Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>93. The Anthropology of St. Paul</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>94. The Essential Nature of the Human Being in Catholic Teaching and Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>95. The Human Person as Image of God</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>96. The Personal Nature of the Human Being (i.e. human personhood)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>97. Christian Anthropology and Modern Science</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>98. The Fall and Original Sin</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>99. Conscience and Human Freedom</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>100. The Concept of Woman in Catholic Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>101. Sex Identity in Catholic Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>102. The Theology of the Body of Pope John Paul II</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>103. The Theology of Death and Eternal Life</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>104. The Resurrection of the Body and the Intermediate State</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>105. The Return of Christ and the General Judgment</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>106. Heaven, Hell and Purgatory</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>107. The Christological foundation of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>108. The ecclesiological dimension of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>109. The sacramentality of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>110. The meaning of the dictum <i>lex orandi lex credendi</i>.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>111. The difference between a sign and a symbol.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>112. The difference between <i>ex opere operato</i> and <i>ex opera operantis</i>.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>113. The difference between sacraments and sacramentals.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>114. The difference and relationship between liturgical celebrations and popular devotions.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>115. The <i>sacramentum tantum</i> (form and matter) of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>116. The sacramental character imparted by the sacraments of baptism, confirmation and ordination.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>117. The specific <i>res tantum</i> (grace) received in each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>118. The place of the liturgy in relation to the other activities of the Church.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>119. The categorization and relationship among the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>120. The historical development of the celebration of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>121. The historical development of the theology of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

**Historical Theology**

Historical theology involves the application of the principles of historical criticism, the principles of the development of doctrine and of human thought, and the obedience of faith to the discernment of the major moments, figures and ideas of the Catholic Theological Tradition, especially to the seminal periods of Patristic and Medieval Theology.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>122. The Apostolic Fathers (doctrine, liturgy)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>123. St. Justin Martyr (theology, apologetics)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>124. Pagan Critique of Christianity and early apologetics</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>125. Gnosticism and the Christian Response</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>126. Heresies of the 2<sup>nd</sup>-3<sup>rd</sup> centuries A.D.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>127. Pre-Nicene Development of the Norms of Faith: Canon, Tradition, Apostolic Succession</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>128. Heresies of the 2<sup>nd</sup>-3<sup>rd</sup> centuries A.D.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>129. The Development of the Trinitarian Profession of Faith Pre-Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>130. Arianism and the Council of Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>131. The Trinitarian Theology of the 4<sup>th</sup> century Post-Nicea (Athanasius, the Cappadocians)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>132. The Council of Constantinople</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>133. Western Christology pre-Chalcedon</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>134. Early Christological Heresies and the Christian Response</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>135. Nestorianism and the <i>communication idiomatum</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

<b>136. Alexandrian Christology (strengths/weaknesses)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>137. Antiochene Christology (strengths/ weaknesses)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>138. The Council of Ephesus and the Formula of Union</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>139. The Heresy of Monophysitism</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>140. The Christology of the Councils of Chalcedon, 2<sup>nd</sup> Constantinople and 3<sup>rd</sup> Constantinople</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>141. The Icon Controversy: History and Theological Foundations</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>142. The 2<sup>nd</sup> Council of Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>143. Medieval exegesis, especially the Medieval <i>Quadrige</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>144. The development from monastic to university theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>145. Medieval Christology, especially the works of Anselm, Bernard, and Aquinas</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>146. The Eucharistic controversies, especially the Radbertus/Ratramnus debate</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>147. The importance of Augustine to the period with regard to understanding Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>148. Medieval development of sacramental theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>149. The importance of Lombard's <i>Sentences</i> to the development of Scholastic Theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>150. The relevance of medieval theology to all subsequent theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

**Moral Theology**

The fundamentals of Catholic Moral Theology as revealed in Sacred Scripture, expressed in Tradition and theological discipline, and upheld by the Magisterium. The study of marital love, responsible parenthood, reproductive technologies, and right to life and end of life issues.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>151. The Definitional Problem in Moral Theology</b>	4	3	2	1
<b>152. Universal Moral Truths</b>	4	3	2	1
<b>153. Connection between Truth and Freedom</b>	4	3	2	1
<b>154. Impact of Nominalism in Moral Theology</b>	4	3	2	1
<b>155. The Meaning of Moral Absolutes</b>	4	3	2	1
<b>156. The Meaning of Natural Law in the Christian Tradition</b>	4	3	2	1
<b>157. The Encyclical <i>Veritatis Splendor</i> – Meaning and Significance</b>	4	3	2	1
<b>158. The Role of Conscience</b>	4	3	2	1
<b>159. The Role of the <i>Magisterium</i> in Conscience Formation</b>	4	3	2	1
<b>160. The Goods of Marriage in Sexual Ethics</b>	4	3	2	1
<b>161. Contraception in Sexual Ethics</b>	4	3	2	1
<b>162. Intrinsic Evil of Abortion as Moral Absolute</b>	4	3	2	1
<b>163. Euthanasia and End-of-Life Issues</b>	4	3	2	1
<b>164. The Encyclical <i>Evangelium Vitae</i> – Meaning and Significance</b>	4	3	2	1
<b>165. Assisted Procreation in Sexual Ethics</b>	4	3	2	1

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<b>166. The Social Encyclicals – Meaning and Significance</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>167. The Doctrine of the Common Good</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>168. The Principle of Subsidiarity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>169. Just War Theory – Principles</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>170. Distinction between Moral Theology and Canon Law</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>171. Proportionalism and Consequentialism</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

**By signing, I hereby certify that in my self-assessment I have represented the truth about myself to the best of my knowledge and ability:**

\_\_\_\_\_  
**(Signature of Student)**

\_\_\_\_\_  
**(Date)**

# FORM II

## **SELF-ASSESSMENT OF THEOLOGICAL KNOWLEDGE AND PERFORMANCE SKILLS**

To be completed by the student and submitted with the Application for Graduation from the M.A. Program in Theological Studies.



Student's Name: \_\_\_\_\_

The following is a self-assessment instrument for measuring your knowledge and performance skills in Theology. You should complete it as accurately and honestly as possible by circling the most appropriate option. Your choices are:

4 (high degree); 3 (some degree); 2 (low degree); or 1 (none):

(4) – represents a graduate level knowledge of the subject (i.e. strong familiarity and basically conversant from memory)

(3) – represents an undergraduate level knowledge of the subject (i.e. basically conversant with preparation)

(2) – represents a vague familiarity with the subject (i.e. partial recognition)

(1) – represents no familiarity with the subject

### Theological Research

Theological research is the application of sound methodology and research tools in the investigation of theological topics.

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
1. The use of basic research processes and tools of theological research	4	3	2	1
2. The use of Turabian as a documentation style	4	3	2	1
3. The development of a theological bibliography	4	3	2	1
4. Locating, evaluating and utilizing sources in biblical research	4	3	2	1
5. Locating, evaluating and utilizing secondary sources in systematic theological research	4	3	2	1
6. Locating, evaluating and utilizing ancient and classical theological sources	4	3	2	1
7. Locating, evaluating and utilizing conciliar and magisterial documents	4	3	2	1
8. The use of the <i>Elenchus Bibliographicus</i> and other theological research indices	4	3	2	1
9. Evaluating the professional status of contemporary theological sources	4	3	2	1

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### Philosophical Foundations of Theology

Philosophy has been regarded from antiquity as the handmaid of theology. Philosophy proceeds from reason. Theology proceeds from Revelation. This course highlights the relationship between philosophy and theology in which philosophy is at the "service" of theology, making faith intelligible; *fides quaerens intellectum*.

*Your degree of knowledge and understanding of:*

	HD	SD	LD	None
10. The distinction between philosophy and theology, and the relationship between philosophy and theology	4	3	2	1
11. The dynamics of faith and reason, faith vs. reason	4	3	2	1
12. Concepts of theism, atheism, agnosticism Pantheism	4	3	2	1
13. The Proofs for the Existence of God	4	3	2	1
14. Nature and Attributes of God	4	3	2	1
15. Human knowledge of God, and ways of speaking about God	4	3	2	1
16. Metaphysical terms such as: being, essence nature, substance, person	4	3	2	1
17. The human person as the pinnacle of creation, freedom, responsibility, conscience	4	3	2	1
18. The nature and actions of the soul, immortality	4	3	2	1
19. Philosophy of St. Thomas Aquinas	4	3	2	1

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### **Sacred Scripture**

The study of Sacred Scripture is comprised of the study of the entire biblical canon – Old Testament and New Testament. The study of the Old Testament focuses on the literature, history, and theology of the Old Testament, including the development of the Old Testament canon, the various literary genres contained in the Old Testament, modern scholarly theories of literary development, the historical context of the Old Testament, and Old Testament theology, especially the theology of the covenant – the sacred family bond between God and human beings—as the overarching theological key to salvation history. The study of the New Testament focuses on the literature, history, and theology of the New Testament, including the development of the New Testament canon, the various literary genres contained in the New Testament, modern scholarly theories of literary development, the first-century Jewish and Greco-Roman historical context, the theology of the New Testament and key texts that constitute the biblical foundations of Catholic doctrine.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>20. The tools and resources of advanced biblical studies (e.g., major commentary series, scholarly journals, reference works, bible dictionaries, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>21. How to conduct in-depth biblical research in a Single area of study (e.g., Historical Jesus, Pauline Theology, Johannine Theology, Biblical Theology of the Eucharist, etc.).</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>22. How to write an exegesis paper on a particular biblical text or set of texts.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>23. Secondary Literature: Major scholars in a given field of biblical research (e.g., historical Jesus studies, Pauline studies, Pentateuchal studies, Wisdom literature, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>24. Primary Literature: Extrabiblical sources used by scholars in biblical studies (e.g., Ancient Near Eastern texts, Dead Sea Scrolls, Old Testament Pseudepigrapha, the Mishnah, the Talmud, New Testament Apocrypha, etc.)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>25. How to conduct historical research into Scripture in a way that is open to and fruitful for theological reflection.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>26. The origin of the Old Testament and why there are different Old Testament canons.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>27. The concept of a biblical covenant, and how it differs from a contract.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>28. The major covenants of the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>29. The history and culture of Old Testament times.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>30. The major figures in salvation history from creation to the Babylonian Exile.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>31. The various literary genres utilized in the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>32. The meaning of liturgical worship and animal sacrifice in the Tabernacle of Moses and the Temple of Solomon.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>33. The location and meaning of the major messianic prophecies in the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>34. Which aspects of the Old Testament retain a permanent value, and which are imperfect and provisional, and how to distinguish between them.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>35. The contents and history of the New Testament canon.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>36. The authorship, date, and historical reliability of the four Gospels.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>37. The 'lost Gospels' and other New Testament apocrypha.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>38. The quest for the historical Jesus and its implications for Catholic faith and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>39. The meaning of Jesus' words and deeds in their first-century Jewish context.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>40. The Greco-Roman context of early Christianity as reflected in the Acts of the Apostles.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>41. The life and theology of the Apostle Paul, especially his soteriology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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**42. The biblical roots of distinctively Catholic teachings**    **4**    **3**    **2**    **1**  
(e.g., Purgatory, Papacy, Marian dogmas, etc.)

**43. The historical context and meaning of the Book of**    **4**    **3**    **2**    **1**  
**Revelation.**

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### **Systematic Theology**

Systematic theology is the theological discipline in which the relationship between revealed truths and also the relationship of the Christian Faith to the various areas of human learning is considered. Important areas are (in no particular order): fundamental theology, christology, mariology, ecclesiology, trinitarian theology, ecumenical theology, Christian anthropology, eschatology and liturgiology/ sacramentology.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>44. The definition and scope of divine revelation</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>45. The science and scope of theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>46. The Catholic reception of Sacred Scripture (i.e. canonicity, inspiration, inerrancy)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>47. The definition and scope of Tradition</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>48. The relationship between Scripture and Tradition</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>49. The declarative sources of Tradition (i.e. liturgical, artistic, patristic, conciliar, creedal)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>50. The nature of the <i>sensus fidei</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>51. The role and authority of the <i>magisterium</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>52. The nature of doctrinal development</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>53. The hierarchy of truths</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>54. Distinction between deposit of faith and formulation of doctrinal truths</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>55. Prophecies of the Messiah in the Old Testament.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>56. The meanings of the titles of Jesus: "Christ," "Son of God," "Son of Man," "Lord."</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>57. Catholic doctrine on the historical reliability of the Gospels.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>58. The modern quest for the "historical Jesus."</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>59. The Christological Councils of the early Church.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>60. The mystery of the Kingdom of God and the goal of Christ's public ministry.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>61. The relationship between Jesus and the Jewish Law, the Jewish Temple, and Jewish monotheism.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>62. The doctrine of the atonement.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>63. The nature of Christ's resurrected body.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>64. The meaning of Christ's descent into Hell and the Ascension into Heaven.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>65. Church teaching on the Parousia of Christ.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>66. The historical development of Christology in the Patristic, medieval, and modern periods.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>67. Mary as <i>Theotokos</i> in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>68. Mary's perpetual virginity in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>69. Mary's Immaculate Conception in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>70. Mary's Assumption and Queenship in Scripture, history, doctrine and theology.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>71. The Beginnings of the Church in OT Israel</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>72. The Ecclesiology of the Gospels</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>73. The Ecclesiology of St. Paul (i.e. Pauline ecclesiology)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>74. Historical Ecclesiology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>75. The Unity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>76. The Holiness of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>77. The Catholicity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>78. The Apostolicity of the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>79. The Petrine Ministry in the Church</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>80. The Ecclesial Role and Status of the Laity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>81. The biblical, doctrinal and historical foundations of Catholic ecumenical activity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>82. The fruits of ecumenical dialogues</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>83. The biblical concept of God</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>84. The revelation of the Trinity in Sacred Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>85. The Divine Works and Trinitarian Missions</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>86. The analogy of being</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>87. The theology of the Holy Spirit</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>88. The <i>Filioque</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>89. Divine Processions</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>90. Distinction between imminent and economic Trinity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>91. The Crisis of the Human Person in Modern Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>92. The Anthropology of Sacred Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>93. The Anthropology of St. Paul</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>94. The Essential Nature of the Human Being in Catholic Teaching and Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>95. The Human Person as Image of God</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>96. The Personal Nature of the Human Being (i.e. human personhood)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>97. Christian Anthropology and Modern Science</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>98. The Fall and Original Sin</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>99. Conscience and Human Freedom</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>100. The Concept of Woman in Catholic Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>101. Sex Identity in Catholic Thought</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>102. The Theology of the Body of Pope John Paul II</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>103. The Theology of Death and Eternal Life</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>104. The Resurrection of the Body and the Intermediate State</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>105. The Return of Christ and the General Judgment</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>106. Heaven, Hell and Purgatory</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>107. The Christological foundation of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>108. The ecclesiological dimension of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>109. The sacramentality of the liturgical celebration.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>110. The meaning of the dictum <i>lex orandi lex credendi</i>.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>111. The difference between a sign and a symbol.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>112. The difference between <i>ex opere operato</i> and <i>ex opera operantis</i>.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>113. The difference between sacraments and sacramentals.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>114. The difference and relationship between liturgical celebrations and popular devotions.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>115. The <i>sacramentum tantum</i> (form and matter) of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>116. The sacramental character imparted by the sacraments of baptism, confirmation and ordination.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>117. The specific <i>res tantum</i> (grace) received in each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>118. The place of the liturgy in relation to the other activities of the Church.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>119. The categorization and relationship among the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>120. The historical development of the celebration of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>121. The historical development of the theology of each of the seven sacraments.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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### **Historical Theology**

Historical theology involves the application of the principles of historical criticism, the principles of the development of doctrine and of human thought, and the obedience of faith to the discernment of the major moments, figures and ideas of the Catholic Theological Tradition, especially to the seminal periods of Patristic and Medieval Theology.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>122. The Apostolic Fathers (doctrine, liturgy)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>123. St. Justin Martyr (theology, apologetics)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>124. Pagan Critique of Christianity and early apologetics</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>125. Gnosticism and the Christian Response</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>126. Heresies of the 2<sup>nd</sup>-3<sup>rd</sup> centuries A.D.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>127. Pre-Nicene Development of the Norms of Faith: Canon, Tradition, Apostolic Succession</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>128. Heresies of the 2<sup>nd</sup>-3<sup>rd</sup> centuries A.D.</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>129. The Development of the Trinitarian Profession of Faith Pre-Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>130. Arianism and the Council of Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>131. The Trinitarian Theology of the 4<sup>th</sup> century Post-Nicea (Athanasius, the Cappadocians)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>132. The Council of Constantinople</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>133. Western Christology pre-Chalcedon</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>134. Early Christological Heresies and the Christian Response</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>135. Nestorianism and the <i>communication idiomatum</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>136. Alexandrian Christology (strengths/weaknesses)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>137. Antiochene Christology (strengths/ weaknesses)</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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<b>138. The Council of Ephesus and the Formula of Union</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>139. The Heresy of Monophysitism</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>140. The Christology of the Councils of Chalcedon, 2<sup>nd</sup> Constantinople and 3<sup>rd</sup> Constantinople</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>141. The Icon Controversy: History and Theological Foundations</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>142. The 2<sup>nd</sup> Council of Nicea</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>143. Medieval exegesis, especially the Medieval <i>Quadrige</i></b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>144. The development from monastic to university theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>145. Medieval Christology, especially the works of Anselm, Bernard, and Aquinas</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>146. The Eucharistic controversies, especially the Radbertus/Ratramnus debate</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>147. The importance of Augustine to the period with regard to understanding Scripture</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>148. Medieval development of sacramental theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>149. The importance of Lombard's <i>Sentences</i> to the development of Scholastic Theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>150. The relevance of medieval theology to all subsequent theology</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

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### **Moral Theology**

The fundamentals of Catholic Moral Theology as revealed in Sacred Scripture, expressed in Tradition and theological discipline, and upheld by the Magisterium. The study of marital love, responsible parenthood, reproductive technologies, and right to life and end of life issues.

*Your degree of knowledge and understanding of:*

	<b>HD</b>	<b>SD</b>	<b>LD</b>	<b>None</b>
<b>151. The Definitional Problem in Moral Theology</b>	4	3	2	1
<b>152. Universal Moral Truths</b>	4	3	2	1
<b>153. Connection between Truth and Freedom</b>	4	3	2	1
<b>154. Impact of Nominalism in Moral Theology</b>	4	3	2	1
<b>155. The Meaning of Moral Absolutes</b>	4	3	2	1
<b>156. The Meaning of Natural Law in the Christian Tradition</b>	4	3	2	1
<b>157. The Encyclical <i>Veritatis Splendor</i> – Meaning and Significance</b>	4	3	2	1
<b>158. The Role of Conscience</b>	4	3	2	1
<b>159. The Role of the <i>Magisterium</i> in Conscience Formation</b>	4	3	2	1
<b>160. The Goods of Marriage in Sexual Ethics</b>	4	3	2	1
<b>161. Contraception in Sexual Ethics</b>	4	3	2	1
<b>162. Intrinsic Evil of Abortion as Moral Absolute</b>	4	3	2	1
<b>163. Euthanasia and End-of-Life Issues</b>	4	3	2	1
<b>164. The Encyclical <i>Evangelium Vitae</i> – Meaning and Significance</b>	4	3	2	1
<b>165. Assisted Procreation in Sexual Ethics</b>	4	3	2	1
<b>166. The Social Encyclicals – Meaning and Significance</b>	4	3	2	1
<b>167. The Doctrine of the Common Good</b>	4	3	2	1

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<b>168. The Principle of Subsidiarity</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>169. Just War Theory – Principles</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>170. Distinction between Moral Theology and Canon Law</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>171. Proportionalism and Consequentialism</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>

**By signing, I hereby certify that in my self-assessment I have represented the truth about myself to the best of my knowledge and ability:**

\_\_\_\_\_  
**(Signature of Student)**

\_\_\_\_\_  
**(Date)**

Student's Name: \_\_\_\_\_