



Comprehensive Examination Procedures For M.A. Philosophy, Pastoral Studies, and Pre-Fall 2019 Theology Students

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Introduction

Scope

This document explains the policies and procedures for Comprehensive Examinations taken by M.A. students in Philosophy, Pastoral Studies, and pre-Fall 2019 Theology.

Target Audience

This document is intended for the students, faculty, and administrators of Holy Apostles College and Seminary.

Graduation Requirement

To graduate with an M.A. degree a student must complete a summative evaluation requirement. The Comprehensive Examination is the normative summative evaluation for Philosophy or Pastoral Studies (or pre-Fall 2019 Theology) students. To take the Comprehensive Examination, students must either be in their final semester of coursework or the semester following completion of all courses. The student must pass the comprehensive exam (written and oral portions) by the semester exam deadline to be eligible for that semester's graduation. Students who fail to complete the exam by the semester exam deadline are not eligible for that semester's graduation. The Comprehensive Examination is a non-credit required M.A. program component.

Objective of the Comprehensive Examination

The Comprehensive Examination fulfills the capstone summative evaluation requirement for graduate philosophy and pastoral studies students (and pre-Fall 2019 theology students). The Comprehensive Examination allows M.A. graduate students to demonstrate mastery of their program and concentration through practical application of their learning.

I. The Summative Evaluation Administrator

The Summative Evaluation Administrator (SEA) serves as the coordinator for all graduate student summative evaluations. The SEA tracks students completing comprehensive exams, theses, professional papers, and capstone papers. The SEA serves as the primary administrative point of contact for students in the summative evaluation process. The SEA is not a subject matter expert for the various degree programs and therefore cannot address content- or subject-specific questions.

II. Eligibility for the Comprehensive Examination

A. Eligibility and Timing

Since the Comprehensive Examination evaluates a student's overall knowledge and skills as gained through his or her program of studies at HACS, a student takes the examination at the end of his or her coursework. Students may take the Comprehensive Examination either concurrently with their final semester of coursework or the semester following completion of all coursework. Students who fail to take the Comprehensive Examination the semester after completing all coursework are administratively disenrolled from their program. The Vice President of Academic Affairs or designee may approve an exception to this policy if an exceptional situation warrants granting the student an extension to complete the Comprehensive Examination.

A student must register for the Comprehensive Examination during the course registration period for the semester in which the student plans to take the exam (e.g. a student wishing to take the exam during the spring semester must register for it during the spring semester course registration period).

B. Graduation, Degree Conferral, and Commencement

The college confers degrees at the end of the fall, spring, and summer semesters. Degree conferral is normally two weeks after the last day of the semester. Please see the Academic Calendar for the exact date each semester. The college holds one on-campus commencement exercise every year, normally in May. Students from the preceding summer, fall, and spring semesters comprise that year's graduating class and are welcome to attend the on-campus commencement exercise.

III. Administrative Process

The following are the procedures for requesting and completing the Comprehensive Examination.

A. Before the Examination

1. Student Registers for the Comprehensive Examination

A student who meets the eligibility requirements for taking the Comprehensive Examination and is ready to begin preparing must register for the Comprehensive Examination. A student registers for the Comprehensive Examination during the open course registration period for the semester in which the student plans to take the exam. The student must pay the current exam fee and graduation fee. Please see the Tuition and Fees page of the HACS website for current fees.

2. The Registrar enrolls the student in that semester's comp exam cohort in Populi.

The Comp Exam Resource in Populi is a "container" for all students taking the comp exam during a particular semester. The Comp Exam Resource is not a directed review course. Instead, since students are seeking a master's degree, which requires demonstrating mastery's of their subject, exam prep and review is self-directed.

3. The SEA Checks Student's Record

The SEA verifies that the student is ready to take the exam by checking student record in Populi.

4. The SEA posts comp exam instructions in the Comp Exam Resource in Populi

At the start of the semester, the SEA posts exam instructions in the Comp Exam Resource in Populi to familiarize all students taking the exam with the exam process and procedures. The instructions include the dates of the exam weekend during which all students will take the exam. Students unable to take the exam during the exam weekend must contact the SEA immediately at the start of the semester to make arrangements for taking the exam early since all exams must be completed by the exam deadline for graduation eligibility.

5. Students in the Comp Exam Resource

Enrollment in the Comp Exam Resource allows students continued access to the HACS library for study and review. Students taking the exam during a particular semester are welcome to use the Comp Exam Resource to set up study groups if they wish. Students are free to ask the SEA about any administrative questions related to the exam, but since the SEA is not a subject matter expert, the SEA cannot answer program content-related questions or direct the student's review for a particular program. Instead, students should prepare for the exam by reviewing past course syllabi and notes, paying attention to key concepts from past courses.

B. During the Examination

Please see the descriptions of the Comprehensive Examination process in section V below.

C. Following the Written Examination

After students complete the exam, the SEA forwards the exam reading and student respond to the Primary and Second Faculty Readers. If the Primary and Second Reader deem the exam as “passing,” the SEA contacts the student to make arrangements with the Primary and Second Readers to set a day and time for the oral exam. Except for serious extenuating circumstances, the Oral Exam must occur within one week of passing the written exam. If the student fails the written exam, the Primary and Second reader prepare feedback explaining the deficiency. If possible, the student receives an opportunity to redo the exam before the end of the semester. However, the Primary and Second Readers may require the student to delay retaking the exam until the following semester to allow the student time for review and preparation.

The Primary and Second Readers must agree on the exam status (pass or fail). If the Primary and Second Readers cannot agree, the SEA will appoint a Third Reader. The Third Reader’s decision will determine the exam results. This process will also be used for the Oral Exam if necessary.

D. Following the Oral Examination

A student may have two re-attempts during the exam process. For example, the student may redo the written exam once and the oral exam once, or redo the written exam twice. If a student does not complete the Comprehensive Exam process after two reattempts, the student is administratively dismissed from the program and will not graduate. A student may submit an appeal to the SEA for one final comp exam attempt. The VPAA will review the appeal and either approve or disapprove the request. If disapproved, the student’s academic dismissal remains and the student may not reattempt the Comprehensive Examination. If approved, the student receives one final attempt at the Comprehensive Examination. The student must pass both the written and oral exams without any reattempts. A student with an approved appeal who fails the reattempt of the Comprehensive Exam is administratively disenrolled from the program and does not graduate.

After the student passes the Oral Exam, the SEA updates the student’s records to reflect the completion of the Comprehensive Examination. The notation in the student’s record includes the names of the Primary and Secondary Readers. The SEA also notifies the Register that the student passed the Comprehensive Examination.

E. Final Date for May Graduation

Students must complete all parts of the Comprehensive Examination at least one week before the final day of the semester to remain eligible for graduation. Students who do not complete all parts of the Comprehensive Exam at least one week before the final day of the semester become ineligible for that semester’s graduation.

IV. Personnel Involved in the Comprehensive Examination

A. Summative Evaluation Administrator

The Summative Evaluation Administrator (SEA) oversees the Comprehensive Examination process. The SEA serves as the liaison between the student and the administration of Holy Apostles for purposes of the Comprehensive Examination. The SEA also tracks students' progress through the Comprehensive Examination process.

B. Primary and Second Faculty Readers

The Primary Reader and Second Reader are HACS faculty members appointed by the SEA to review written exams and to conduct the student's oral exam. The Primary and Second Readers are faculty members from the student's program and concentration area.

C. Third Reader

In the rare event that the Primary and Second Readers do not concur on the results of any portion of the Comprehensive Exam, the SEA will appoint a Third Reader from the HACS faculty to serve as a tie breaker. The decision of the Third Reader determines the exam's status.

D. Registrar's Office

The Register enrolls students in the each semester's Comprehensive Exam Resource cohort and ensures that students are invoiced for the exam and graduation fees.

E. Business Office

The Business Office ensures students pay the exam and graduation fees for graduation eligibility. The Business Office also process requests for faculty reader stipends at the direction of the SEA.

V. Comprehensive Examination Process

A. The Comprehensive Examination Format

The Current Format Comprehensive Exam consists of two parts: a written exam and an oral exam. For the written exam, the student has 3 ½ hours to provide a critical assessment of a text related to the student's concentration area. The intent of the written exam is for the student to apply knowledge learned through the course of the student's masters-level program. Theology and Philosophy students can expect a reading expressing a position contrary to Catholic theology and/or Thomistic philosophy requiring a critical response. M.A. in Pastoral Studies students receive a scenario related to their concentration area to address critically. By virtue of being generalists and therefore expected to know a little about each concentration area, the readings for General Studies students may come from any concentration in their program. After passing the written exam, the student sits for a 1-hour online oral exam with two faculty members.

B. The Written Examination

- 1) All students taking the Current Format Comprehensive Exam are grouped as a semester cohort in the Comp Exam Resource in Populi. At the start of the semester, the Comp Exam Administrator will post the scheduled exam weekend. The exam weekend will normally be held approximately five weeks before the end of the semester. Unless granted an exception, all students taking the exam during the given semester will take in sometime during the exam weekend. The exam weekend runs from 12:01 am Eastern on Friday through 11:59 pm Eastern on Sunday. The student is free to choose any time during the exam weekend window to take the exam.
- 2) At the start of the exam weekend, the SEA provides readings in the Comp Exam Resource for each program and concentration area of students taking the exam.
- 3) When the student is ready to take the exam, the student will open the appropriate exam reading in the Populi Comp Exam Resource. Opening the reading begins the student's 3 ½ hour timelimit. The exam is open-book. Students must cite appropriate and relevant scholarly sources in their responses.
- 4) After the comp exam weekend, the SEA sends each response to a Primary Reader and Second Reader. If the Readers deem the exam passing, the SEA notifies the student to select a day and time for the online oral exam with the Readers. The written exam is graded HIGH PASS, PASS, or FAIL. The Oral Exam must occur within one week of passing the written exam. The SEA may waive the one-week requirement for serious extenuating circumstances. In all cases, the student must complete the Oral Exam at least one week before the final day of the semester to remain eligible for graduation.

C. The Oral Examination

1. Procedural Guidelines for Conducting the Oral Examination

The one-hour oral exam normally uses an online conferencing number, which only requires the student to call a teleconference phone number. The student does not need to use a computer for the oral exam. On-campus students may take the oral exam on-campus if the faculty members are also located on-campus. Faculty members may opt to conduct the Oral Exam via Zoom or other online video conferencing at their discretion and if the student has the capability to participate.

The one-hour Oral Exam consists of the following:

- 1) The Primary Reader begins with brief prayer. The Readers then proceed to questions based on the student's written response, along with topics in the student's program core and area of concentration or emphasis.
- 2) The Readers should use about 45 to 50 minutes of the time for questions. After the Readers finish their questions, they will ask the student to temporarily leave the conference. The Readers will confer and reach a decision on the oral exam results.
- 3) When the Readers have agreed on the results, they will call the student back (into the room or into the conference call) and announce the results.
- 4) The oral exam is graded HIGH PASS, PASS, or FAIL.
- 5) The Primary Reader will notify the SEA via email of the exam results. The SEA will then make the necessary additional notifications and update the student's record.
- 6) If the Readers are dissatisfied with the results of either the written exam or oral exam, they will provide the student with an explanation and feedback for improvement. The student may then retake that portion of the exam as explained in Section III.D above.

2. Substantive Guidelines for Primary and Second Readers During the Oral Examination

The Readers should draw their oral examination questions from the program core and from the concentration or emphasis areas. Students should demonstrate a working knowledge of all major topics in the core and of all topics in their concentration areas.

Examiners may also ask questions concerning pastoral application consonant with our mission to cultivate Catholic leaders for evangelization.

The oral examination in theology should address four primary concentrations: dogma, morals, scripture, and history. The student's concentration should occupy about at least half of the Oral Examination, with the remainder of the time approximately evenly divided among the other three concentrations. If the student's concentration is dogma, for example, the examiners should spend about 30 minutes on that concentration and about 10 minutes on each of the other three concentrations.

Bioethics comprises a species of moral theology. For a student who concentrates in bioethics, about half of the Oral Examination should be spent on bioethics and moral theology.

The concentration in **Apologetics** is by nature multi-disciplinary. An Oral Examination of a student concentrating in apologetics should address all four primary concentration areas in relation to apologetics.

D. Oral Examination Topics in Theology

I. SACRED SCRIPTURE

1) THE ORIGIN, FORMS AND ROLE OF SACRED SCRIPTURE

- The authenticity of Sacred Scripture and its authors
- The concepts of revelation, inspiration, inerrancy in relation to Sacred Scripture
- Sacred Scripture and Tradition
- The literary forms of Sacred Scripture
- The significance of the Dead Sea Scrolls for Sacred Scripture

2) THE CANON OF SACRED SCRIPTURE

- The different Canons of Sacred Scripture (Jewish, Protestant, etc.)
- The Catholic Canon of Sacred Scripture
- Translations of Sacred Scripture

3) THE OLD TESTAMENT

- The origins, authors and content of the Old Testament
- The Torah
- Writings of the prophets in Sacred Scripture and their role in ancient Israel
- Wisdom literature in Sacred Scripture—authors and content
- The historical books of the Old Testament
- Old Testament prophecies in regard to Christ

4) INTERPRETATION OF SACRED SCRIPTURE

- The hermeneutics and exegesis of Sacred Scripture
- Methods of scriptural interpretation
- The senses of scriptural interpretation
- The history of scriptural interpretation
- The Catholic perspective of scriptural interpretation

5) THE NEW TESTAMENT

- The origins, formation and authors of the New Testament
- The origin, formation and characteristics of the Synoptic Gospels
- The characteristics and theology of the Gospel of John
- The letters of St. Paul—their form, content, background and interpretation

II. DOGMATIC THEOLOGY

1) Revelation, Faith and Grace

- Definitions – science, philosophy, theology, dogmatic theology, moral theology
- Subalternate science
- Fideism and rationalism
- Sources of revelation
- Magisterium
- Development of doctrine

- Development of creeds
- Faith , formed, unformed
- Effects of faith
- Sins against faith (blasphemy, heresy, apostasy)
- Hebrews 11:1
- States of nature (original justice, original sin and redemption, glorified life)
- Natural vs. supernatural approach to God
- Grace, sanctifying, actual, charismatic
- Merit
- Justification
- One and Triune God
- Attributes of God
- Essential and personal names
- Processions, internal and external
- Relations, real and logical
- Notions, properties, appropriations
- Missions, visible and invisible
- Indwelling
- Vision of God, possibility of, in life, after death
- Light of glory
- Natural vs. supernatural knowledge of God
- Trinitarian perichoresis
- Unity of works ad extra

2) Christology

- Hypostatic Union, beginning and duration
- Reality and integrity of human nature
- Duality of willing and modes of operation
- Communication of idioms
- Three kinds of grace
- Three kinds of knowledge
- Christ's human power
- Purpose of Incarnation
- Teaching, kingly and priestly office
- Christ's merits
- Vicarious Atonements
- Kenosis

3) Ecclesiology

- Purpose of Church
- Hierarchical conception
- Foundation by Christ
- Peter's Primacy (institution, permanence, power and character, infallibility of teaching)
- Properties and Attributes (indefectibility, infallibility, visibility, unity, sanctity, catholicity, apostolicity)
- Membership
- Necessity of membership for salvation

4) Mariology

- Mother of God vs. Mother of Christ
- Fullness of grace
- Dignity
- Privileges (Immaculate Conception, freedom from evil concupiscence and personal sin, perpetual virginity, bodily assumption)
- Mediatrix
- Veneration

5) Sacramental Theology

- Definition
- Institution of sacraments by Christ
- Necessity of sacraments
- Minister and recipient of sacraments
- Seven sacraments – physical substance and action (or thing and word)
- Object efficacy
- Mode of operation
- Sacramentals

III. MORAL THEOLOGY AND BIOETHICS

- Nature of human happiness and the ultimate purpose of life
- Source of human responsibility
 - Omission
 - Violence
 - Fear
 - Ignorance
 - Passions
- Three moral determinants
- Nature of conscience
 - Binding nature of an erroneous conscience
 - Binding nature of a correct conscience
 - Formation of conscience
- Nature of law
 - Four kinds of law
 - Natural law
 - Difference between Old Law and New Law
- Influence of grace on morals
- Nature of virtue
 - Four cardinal virtues
 - Theological virtues
 - Infused moral virtues
- Nature of sin
 - Kinds of sin
 - Causes of sin
 - Mortal and venial sin
- Error of consequentialism

- Fundamental option
- Formal and material cooperation
- Church's teaching on evil of contraception as opposed to Natural Family Planning
- Euthanasia and Abortion

IV. CHURCH HISTORY

1. Early Christian Period

- Pax Romana
- Importance of the Roman Road to the Spread of Christianity
- Important works: Epistle to Diognetus, Ignatius of Antioch, Didache, Apostolic Tradition of Hippolytus, Clement of Rome, Justin Martyr, Clement of Alexandria, Irenaeus of Lyon, Cyprian of Carthage—extra Ecclesiam nulla salus—true meaning.
- Inculturation in Early Christianity
- Apocryphal Gospels

2. Patristic Era:

- Heresies:
 - Arianism
 - Pelagianism
 - Sabellianism
 - Monophysitism
 - Apollinarianism
- The General Councils of the Church
 - Historical importance of Nicaea 1 and 2; Constantinople 1 and 2; Ephesus, Chalcedon
- Themes:
 - Faith and Reason: the Relationship between Classical Learning and Divine Revelation
 - The Canon of the Bible—development until the Council of Trent
 - Persecution in the Early Church
 - The Rise of Monasticism in Egypt and Syria
- Lives of the Fathers and major themes in their works:
 - Athanasius of Alexandria, De Incarnatione
 - Anthony the Great,
 - Augustine, Confessiones, De Trinitate, Civitate Dei, de Liber Arbitrio
 - Ambrose, De Sacramentis
 - John Chrysostom, basics of his biography
 - Cappadocian Fathers—Christological and Trinitarian developments.
 - Cyril of Alexandria, term of hypostasis in his works. Contributions to Council of Ephesus.
- The history of these theological terms: prosopon and hypostasis
- Benedict of Nursia, Regula
- Iconoclasm: John Damascene and Theodore the Studite, Antirrhetici
- Rulers:
 - Constantine the Great, Justinian, Julian the Apostate
- Move to Byzantium, Causes for the Decline of the Roman Empire

3. Late patristic and early Medieval Period, foundation of Western Civilization.

- The Evangelization of France, England, and Northern Europe.
- Monastic influence on culture
- The Dark Ages—with regards to learning and culture.
- Importance of Manuscripts and Monasteries.
- Jean Leclercq, *L'amour des lettres et le désir de Dieu*—working knowledge of this important book is necessary.
- Leaders, religious and secular: Charlemagne, Clovis, Augustine of Canterbury and Gregory the Great
- Rise of Christendom in the 13th century
- The Gothic Cathedral
- -especially St. Denis and Chartres Cathedral
- -development of Gregorian Chant
- 1053 Great Schism
- Importance of lives and works:
- Boethius, *Consolatione Philosophiae*
- Thomas Aquinas, *Summa Theologiae*
- Bonaventure of Bagnoregio, *Itinerarium mentis in Deum*
- Anselm of Canterbury
- Rise of the Mendicant Orders, Role of Canons.
- Founding Universities in Medieval Europe
- Schools of Thought: Victorine and Chartres School
- Popes and major figures in the Western Schism
- Heresies: Albigensianism, Cathari, Berengarianism,
- The idea of Christendom, the medieval Knight.
- Importance of the medieval pilgrimage
- Crusades

4. Renaissance and Early Modern Period:

- 1453 Fall of Constantinople
- Renaissance Popes
- Councils: Lateran IV, Lateran V, Council of Trent
- The importance of the printing press and manuscripts
- The re-naissance of Classical Culture
- Development of Renaissance Art and music
- Vernacular Literature: *La Divina Commedia* of Dante
- Saints: Vincent Ferrer, Catherine of Siena, Antoninus of Florence, Raymond of Capua, Thomas More, John Fisher.
- Lay apostolic life in the Renaissance city
- Heresies
- The rise of Martin Luther—life and works
- Anglicanism
- Calvinism

5. Baroque Era:

- Council of Trent, causes, delays, outcomes

- Counter-Reformation or Catholic Restoration?
- Major figures: Sts. Pius V, Philip Neri, Ignatius Loyola, Teresa of Avila and John of the Cross
- Reform of Religious Orders
- Development of Sacred Art and Music—the Baroque style
- Battle of Lepanto Major Figures and importance for Western Civilization
- French Revolution: Louis XVI, Marie Antoinette, Robespierre, etc.
- Civil Constitution of Clergy
- Heresies: Gallicanism, Jansensim, Modernism.

E. Oral Examination Topics in Pastoral Studies (MAPS)

General MAPS Questions for any Concentration

1. What is the relationship between pastoral studies and the dogmatic teaching of the Church? In other words, what role does *truth* play in pastoral ministry?
2. Name some principles that are absolutely essential in pastoral ministry.
3. Comment upon the four areas of formation and brainstorm about how you would form youth or young adults in one area.
4. What advice would you give to an engaged couple? How would you encourage regular prayer in one's own family? What advice could you give to newlyweds? What is the difference between Natural Family Planning and contraception? How would you accompany a contraceptive married couple into living a fully integrated married life? What strategies would you use?
5. What is an intrinsically evil act? Why are contraception, abortion and euthanasia gravely immoral?
6. What is genuine human happiness? What is the ultimate purpose in life? How would you respond to someone who says the Commandments and Beatitudes are burdensome and meant to destroy our "fun" on earth?
7. What is charity? Why is it essential in the spiritual life? How does charity express itself in marriage? In the single life? In priestly/religious life?
8. Define marriage. What is its relation to society? To the family? What are the ends of marriage? (Unity, fidelity, openness to new life)
9. Name some themes from *Theology of the Body* that can help in marriage counseling for troubles with infertility, pornography, living together before marriage, infidelity, or the suicidal spouse.
10. Describe the human person. How would you encourage and foster a respect for human life?
11. What does it mean to be chaste? Name some practical ways of living chastity in today's world.
12. What is responsible parenthood? How do parents put into practice their daily duty? Connect these thoughts to Vatican II's universal call to holiness.

13. How would you encourage solid vocations to the priestly, religious, and married life in a parish setting?
14. Where does pastoral ministry / pastoral care stop and therapy begin?
15. Name some practical ways in which hospitality and gratitude can be practiced by the whole group of people. How would you teach hospitality and gratitude?
16. What is objective truth? Explain the relationship between human freedom and conscience.
17. Comment briefly on the proofs for the existence of God. Why does the denial of God ultimately lead to chaos?
18. Define virtue and name the four cardinal virtues. As a pastoral counselor, marriage minister, or parent in a family, offer some practical advice about growing in the virtues.
19. How might we prepare for death?
20. Describe the Catholic teaching on Transubstantiation. Name the three-fold nature of the Sacrament of the Holy Eucharist. How might you encourage Eucharistic catechesis and devotions in your parish?
21. Define prayer. What is the distinction between mental prayer and contemplation prayer. What is *lectio divina*? Describe devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary.
22. What is Divine Mercy? Offer some practical suggestions for trusting in God.
23. Who is Jesus Christ? Answer the question from Sacred Scripture, dogma, Catholic spirituality and Catholic pastoral ministry.
24. Define the Trinity and explain the Persons and processions. In your answer, refer to Sacred Scripture, dogma, Catholic spirituality and Catholic pastoral ministry.
25. When does the pope teach infallibly? Explain the distinction between the Ordinary and the Extraordinary Magisterium. How might the distinction affect family life?
26. Comment upon the role of the Blessed Virgin Mary in the life of Christ, the Church and pastoral ministry. Name Mary's four privileges. How might a pastoral minister teach devotion to Our Lady?
27. Define *sacrament*. Explain the role of the sacraments in our lives as Catholics. What is the distinction between sacraments and sacramentals?
28. Explain the difference between Original Sin, moral sin and venial sin. What is concupiscence? In responding include the three requirements for a person to be responsible for a mortal sin. Can we avoid sin without the help of grace?
29. What is the solution to the problem of the natural desire to see God?
30. Explain the nature and relationship of the Old and New Law.

31. Define and explain sanctifying grace, actual grace and charismatic grace.
32. Explain justification and merit.
33. Define the states of human nature.

Apologetics

1. Define in as much detail as possible each of the following terms and explain how they relate to each another within the overall apologetics discussion of the Protestant principle of *sola scriptura*: “material sufficiency,” “formal sufficiency,” “perspicuity,” “Apostolic Tradition,” “human tradition,” “magisterium,” and “canon.”
2. State and explain St. Thomas Aquinas’s “Five Proofs” for the existence of God and discuss their significance for apologetics. (These correspond to the first five arguments that Kreeft & Tacelli explain in chapter three of *Handbook of Catholic Apologetics*).
3. State and explain in detail the Mormon doctrine of “Eternal Progression.” State and explain the Catholic doctrine of God (i.e., His nature, attributes, etc.). Then, critique the Mormon belief about God in light of Sacred Scripture, Tradition, and logic.
4. What is moral relativism and why is it false?
5. What is the “conjugal view of marriage” and why is it a better account of marriage than “the relational view of marriage?”
6. How should a pro-life advocate respond to the claim that abortion should be legal because a fetus can’t think or feel like us?
7. What is the kalam argument for the existence of God? How do philosophers typically justify its central premises?
8. What is divine simplicity? Why is this doctrine important?
9. What is the difference between the logical problem of evil and the evidential problem of evil? What is the primary answer to the problem of evil?
10. How are scientific papers organized?
11. How do you interpret scientific papers in the light of faith if 1) the scientific conclusions are consistent with Catholic doctrine? 2) contradict Catholic doctrine?
12. Why is it important to read actual scientific papers instead of popular articles?
13. What are the steps of the scientific method?
14. What is the Church's view towards evolution? How does this attitude differ from what has been called Darwinism or neo-Darwinism, i.e. a strict scientific approach?

15. What are the basic principles behind the theory of evolution? Do any of these seem to conflict with Catholic teachings?
16. What role did the Catholic Church play in the development of modern science?
17. What has been the Church's teaching concerning the use of social media since Pope Pius XII promulgated *Miranda Prorsus* (1957) and Vatican II promulgated *Inter Mirifica* (1963)? Provide specific applications to your own ministerial context.

Catechetical Ministry

1. What is the definitive aim of catechesis? Refer to *Catechesi Tradendae* in your answer.
2. What is a catechist? What is the role of the catechist in evangelization?
3. According to the *General Directory for Catechesis* (1997) what are six “fundamental tasks” of catechesis?
4. If you were interviewing for a parochial or diocesan Religious Education program coordinator, what message would you wish to convey in your interview?
5. How would you involve the parents of the children you teach in your CCD/Religious Education program? What would you do with a child whose parents do not go to Mass?
6. List and explain two reasons for the difficulties often associated with teaching the faith to adolescents.
7. What differences pertain to moral formation during early childhood (concrete operations) and adolescence (synthetic thinking)?
8. As a Catholic high school teacher, how would you address the “rebellious teenager” situation of one who says he’s “too cool” for religion, etc.?
9. In the context of the modern family, how does the behavior of the adults, their level of faith knowledge, and their consistency of Christian behavior, affect the family as a Christian community?
10. Suppose you are teaching in a Religious Education program and the new pastor opposes your deep Faith and loyalty to the Magisterium. A group in the parish have been waiting for such an opportunity so they can try to “get rid of you” and try to bring in someone to their own liking. What is your plan of action with the pastor? With the group of parishioners? With your CCD teachers?
11. Let us suppose it is your first day as a Religious Education Coordinator or the Catechetics and Evangelization director at a parish or diocese. What are your goals for the first day? The first week? The first month? The first six months?
12. What are some of the pervasive, faulty ideas in the world today, that are not correct? How would we form people in the truth?

13. How can we evangelize today? What obstacles might we face and how can we overcome them?
14. What insights can be gained from Scripture on the pedagogy of God?
15. Define the Church's philosophy of education in general and apply it to your specific teaching and learning context.

Marriage and Family Studies

1. What are the ends and properties of marriage (cc.1055, 1056)
2. What declaration and promise must be made by the Catholic spouse in order to marry a non-Catholic?
3. Explain those circumstances in which a valid marriage may be dissolved and what needs to be done in order to effect such a dissolution. In your answer, distinguish between *ratum et consummatum*, non-consummated marriage, Pauline privilege, and Petrine privilege.
4. Explain what an impediment to marriage is in canon law and give some examples of impediments to marriage.
5. Describe the family. Why is it the basic unit of society?
6. What are the roles and responsibilities of parents toward children? Of children toward parents? Of spouses toward one another?
7. In your study of Bishop Sheen and John Paul II's approaches to understanding marriage, compare and contrast the approach of each.
8. According to *Familiaris Consortio*, into whose hands are to be placed the basic education of children in the ways of faith? Why?
9. Explain why artificial contraception is contrary to the church's teaching on human sexuality.
10. Explain the following in relation to marriage and family: artificial means of reproduction, procreation, human life and its transmission.
11. What is a covenant? Why is marriage described as a covenant? Explain Christian marriage as a sign of the mystical union of Christ with His Church?
12. Comment upon mission and evangelization and pastoral theology in relation to marriage and family.
13. Describe the heart as the source of genuine love as related to intellect and will.
14. Comment upon the spiritual and pastoral care to be offered to the physically or mentally challenged and their family members.
15. Describe unity and indissolubility as essential properties of marriage.

Spiritual Direction

1. Describe the differences between Christian spiritual direction and other enterprises often confused with it?
2. What is the relationship between the Christian martyr and the sufferings of Christ? Is there a sacramental reality present here? Explain.
3. Explain the concept of “Deification” according to Athanasius.
4. Explain the rationale for the way of the monk.
5. How is the universal call to holiness the source of the idea that all Christian are called to the contemplative prayer?
6. Why are the virtues necessary for growth in prayer?
7. What is the nature of the transforming union?
8. What is Relationship between the Spiritual director, directee and the Holy Spirit in Spiritual Direction?
9. Spiritual direction is all about being free from resistances in order to be free for God and neighbor. Discuss those resistances or signs of those resistances.
10. In what ways can our parishes create small, faith-based alternatives to larger, more impersonal options for people with impairments?

Pastoral Counseling

1. Christian counseling involves a specific world and cosmological viewpoint on the part of the counselor that may not be shared by the client. How does the counselor approach a client with a different understanding of this reality?
2. Why is an assessment of threat or harm to self by the client so critical?
3. You have learned the basics of several counseling and therapeutic approaches used commonly with people who have various personal problems. How should you, as a new counselor, approach the use of these methods?
4. Name and explain three things that pertain to the role of the pastoral counselor as coach.
5. What does it mean to practice “solution-based counseling?”
6. What three qualities, according to both our Christian tradition and research in the discipline of positive psychology, enable us to experience suffering as redemptive?
7. According to Dr. Pargament, what is the “sacred” and how does one discover it?

8. What does Pargament say about the tendency to give advice based on content rather than centering on the process when dealing with a client's questions?
9. Explain "implicit" and "explicit" assessments in dealing with a client. How does this distinction aid the helping process?
10. Describe the social process of devaluation of individuals and groups, and an adaptive framework of response.
11. Select one shared practice (*koinonia* or *leitourgia* or *diakonia*) and analyze how this practice can nurture the growth of the Church as a community of disciples of all ages and abilities.
12. Analyze the strengths of a model of understanding the human person through an integrated framework incorporating theology, philosophy and psychology. (NB Catholic Christian Meta-Model of the Person)
13. Describe the goals of human flourishing, by drawing specifically on premises from theology, from philosophy and from psychology. (NB Catholic Christian Meta-Model of the Person)
14. Apply Robert Enright's framework for forgiveness to a specific scenario of intentional harm between two persons; choose any scenario; describe who did what to whom, and what harm was caused

Spiritual Direction / Pastoral Counseling

- Messages written for World Communications Day from the time of Pope Paul VI to the present day
- New media
- The relationship between rights and duties
- Truth, freedom, justice, and charity
- The pastoral dimensions of evangelization
- Goals and objectives required for a pastoral team
- Servant leadership in a pastoral team
- The intrinsic connections between spirituality and sexuality
- The education of emotion for effective spiritual direction
- The qualities expected of a director and directee in spiritual direction
- The way in which psychology, sociology, politics, and economics interfaces with theology and religion in the provision of professional pastoral care services to hospital communities

Youth and Young Adult Ministry

1. Explain one concrete way in which contemporary youth culture influences the identities, needs and relationships of young people today.
2. What are the differences between individualist and collectivist cultures? How may these differences be addressed in parochial settings?
3. In the spirit of *Christus vivit*, sketch out a more synodal approach to youth ministry today.

4. Make a clear argument that the responsible participation of young people in the life of the Church contributes to a renewal of the Church (see 2018 synod document, 'Young people, the faith and vocational discernment')

F. Oral Examination Topics in Philosophy

SYSTEMATIC PHILOSOPHY

Logic

- The Three operation of the human mind and the rules proper to each one:
- simple apprehension (with definition),
- judgment (opposition of proposition and truth)
- and reasoning (categorical and hypothetical syllogism)

Philosophy of Nature

- Change: matter and form (hylomorphism)
- Categories: accidents quality, quantity and relation.
- The concept of Nature
- Time and place

Philosophy of Man

- Theory of knowledge (moderate realism); nature of knowledge
- Sense knowledge (internal and external senses: imagination and memory)
- Intellective knowledge: formation of concepts through abstraction and universalization
- Causality implied in the phenomenon of intellection
- Human free will and emotive life
- Person and personality
- Nature and origin of life (in general)
- Origin of human life and nature of the human soul

Metaphysics

- Ontology:
 - Being and transcendentals, true and good
 - Act and potency
 - Essence and existence
 - Substance and accidents (categories)
 - Substance and subsistence: the notion of person.
 - The four causes

Epistemology

- Truth and falsity
- Value of knowledge
- Idealism, sensualism, empiricism, relativism, skepticism
- Opinion and certitude

Philosophy of God

- The varied proofs of the existence of God
- Entitative attributes of God
- Divine causality and providence: God and the world
- Problem of evil
- Problem of predestination

ETHICS

General Ethics

- Subjective and objective morality
- Analysis of the human act
- The constituents of morality
- Voluntariness and responsibility; double effect principle
- Rights and duties
- Natural law and conscience
- The four cardinal virtues

Social Ethics

- Society: nature and foundation
- State and government: nature and foundation
- Philosophical analysis of Capitalism
- Philosophical analysis of Marxism
- The third way: Personalism and subsidiarity
- Teaching of the Catholic Church in regard with Social justice:
 - private property, respect of life, family and marriage, work, war and peace,
 - and international relations, preferential option for the poor

HISTORY OF PHILOSOPHY

Ancient Philosophy

- The Pre-Socratics,
- Socrates
- Plato
- Aristotle
- Atomists
- Stoics
- Epicureans
- Plotinus

Christian and Medieval Philosophy

- St. Augustine
- Anselm
- Albert the Great
- Aquinas
- Bonaventure
- Ockham
- Scotus

Modern Philosophy

- Descartes
- Locke
- Hume
- Leibniz
- Enlightenment
- Kant
- Hegel
- Marx
- Kierkegaard
- Auguste Comte
- Nietzsche

Contemporary Philosophy

- Moore and Wittgenstein
- Ayer

- Putnam
- Anscombe
- Sokolowski
- Heidegger
- Gadamer
- Wojtyla
- Pierce
- James
- Davidson
- Pieper
- George
- O'Callaghan
- MacIntyre
- Habermas

MA in Philosophy with Concentration in Christian Wisdom Oral Exam Topics

PHS 731 The One and the Many

Students who complete PHS 731: *The One and the Many* should be able to be tested on the following:

Philosophy's nature

- The nature of unity
- The nature of plurality, or a multitude, and how it differs from a number
- How a philosophical/scientific principle differs from a logical principle
- The difference between a principle and cause
- The nature of sense wonder
- Sense order as the first principle of philosophy/science
- 4 implications that necessarily follow from philosophy's/science's foundation in sense wonder
- The difference between a real genus and a logical genus
- Why the genus about which the philosopher/scientist wonders cannot be identical with the genus of the logician

St. Thomas's teaching about univocal, equivocal, and analogous predication

- St. Thomas's teaching about predication, univocity, and analogy in light of his teaching about the difference between a logical and philosophical/scientific genus
- How St. Thomas properly divides the generic subject of philosophy/science into species
- How the way St. Thomas properly divides the generic subject of philosophy/science into species affects his understanding of the nature of speculative philosophy/science
- How the way St. Thomas properly divides the generic subject of philosophy/science into species affects his understanding of the nature of philosophical, scientific, predication

St. Thomas's teaching about quantity, virtual quantity, opposition, first principles, and privation

- St. Thomas's teaching about quantity
- St. Thomas's teaching about virtual quantity (*quantitatis virtutis* or *quantitatis intensiva*) and how it differs from dimensive quantity
- St. Thomas's teaching about opposition
- St. Thomas's teaching about first principles
- St. Thomas's teaching about privation

The philosophical problems of the One and the Many and St. Thomas's teaching about philosophy/science

- • Philosophically what was the problem of the One and the Many?
- • How the problem of universals philosophically and historically relates to the problem of the One and the Many
- • How the philosophical problem of the One and the Many relates to St. Thomas's understanding of the nature of philosophy/science
- • How St. Thomas's teaching about virtual quantity, opposition, and privation relates to his teaching about the essential connection between the problem of the One and the Many and the nature of philosophy/science.

The philosophical problems of the One and the Many and St. Thomas's teaching about being a measure and the nature of philosophy/science

- • How St. Thomas relates his teaching about the problem of the One and the Many to his teaching about being a measure
- • How St. Thomas relates his teaching about the problem of the One and the Many and being a measure to his teaching about predicating principles and universals and philosophical/scientific demonstrations
- • How St. Thomas relates his teaching about the problem of the One and the Many and being a measure to his teaching about the nature, divisions, and methods of philosophy/the sciences

The essential connection between metaphysical principles and scientific measurement, the divisions and methods of the sciences, and analogous predication

- • The essential connection of the metaphysical principles of virtual quantity and privation to being a measure and widespread and analogous predication of unity, plurality, and measure
- • The relation between equal and unequal qualitative measurement, contrary opposition, and analogous predication to understanding the division and methods of the arts, science/philosophy and their respective forms of excellence

How the knower and the thing known are related to philosophy/science

- • How the substance known and the scientific knower are related to a scientific genus
- • The chief causes of the hierarchy of the sciences
- • The nature of a human habit
- • The nature of human virtue as a virtual quantity
- • How substance is a first principle of all science/philosophy

- • How the human person is a first principle of all science/philosophy

The relation of Aristotle's 4 causes to philosophy/science, virtual quantity, contrariety, and the division and methods of philosophy/the sciences to organizational wholeness

- • The relation of Aristotle's 4 causes to division of a substance as an organizational whole
- • The relation of Aristotle's 4 causes to contrariety
- • The relation of Aristotle's 4 causes to virtual quantity division and methods of philosophy/the sciences

The essential connection between aims and the nature of philosophy/science

- • The dramatic impact that the reality of aims and of contrariety has on the nature and proper understanding of philosophy, science

The relation of metaphysics to philosophy/science

- • Why metaphysics is the queen of philosophy and the sciences

The nature of the whole of philosophy/science

- • Why the whole of philosophy/science is chiefly a study of organizations involving overcoming oppositions so as better to know organizational truth

PHS 741: St. Thomas Aquinas on Being and Nothingness

Students who complete PHS 741: St. Thomas Aquinas on Being and Nothingness should be able to do the following.

1. Understand the Aristotelian background to the thought of Thomas Aquinas, including Aristotle's views on the nature of science, the differences between practical and theoretical sciences, Aristotle's basic views on the science of physics and metaphysics, including an understanding of substance, accident, and the rest of the ten categories, substantial and accidental change, actuality, potentiality, hylomorphism, and the four causes. They should also understand the similarities and differences between Aristotle and Aquinas on these issues.
2. The metaphysics of Aquinas as presented in *On Being and Essence*, including essence, nature, quiddity, form, being, genus, species, difference, real vs. cognitional being, affirmations, negations, privations, beings of reason, the relation of essence to genus, species, and difference, abstraction with and without precision, essence in separate substances and accidents, etc.
3. Aquinas' understanding of Metaphysics as the science of *being qua being*, the five ways Thomas proves the existence of God, accidental vs hierarchical (per se) causal chains, participation, exemplar causality, teleology, secondary causality, levels of causality, God as *Ipsum Esse Subsistens*, and how to demonstrate the real distinction between existence and essence in creatures.
4. Analogical predication, including , extrinsic attribution, intrinsic attribution, proper proportionality, and improper proportionality (metaphor), the transcendental attributes of being, including Being (Ens), Thing (Res), One (Unum), Something (Aliquid), True (Verum), Good (Bonum), and Beautiful (Pulchrum), and the problem of universals and individuation in Thomistic Metaphysics.

PHS 751 The True, the False, the Lie, and the Fake

Students who complete PHS 751 *The True, the False, the Lie, and the Fake* should be able to be tested on the following:

1. What is truth? How is truth classically defined?
2. What is the difference between truth and verification?
3. What is a lie? How does the nature of a lie illuminate our understanding of the truth?
4. How does truth relate to both epistemological and moral relativism?
5. What is the difference between theoretical and practical truth?
6. What is implied in the question: "Is there truth in religion?"
7. Some theologians argue that truth in religion has to do with salvation. Regarding salvation, how does a dualist, pluralistic, and inclusivist answer differ?
8. What does St. Thomas Aquinas mean when he says, following Aristotle, that "there is nothing in the intellect that is not first in the senses"?
9. How does human intelligence differ from animal intelligence?
10. What is Aristotle's and St. Thomas's argument about the formation of abstract concepts? What is the significance of abstraction for philosophy and science?
11. How does human intelligence differ from animal intelligence?
12. What is science? How does Aristotelian science differ from modern hypothetical science?
13. How does truth in the humanities differ from truth in natural science? How does truth in the humanities differ from truth in the social sciences?
14. Is beauty objective, or merely "in the eye of the beholder"?
15. What is the difference between logical and ontological truth?
16. Is there confusion about the nature of truth in today's society? Is there even resistance to the idea of truth?

PHS 761 The Good, the Bad, the Beautiful, and the Ugly

Students who complete PHS 761: *The Good, the Bad, the Beautiful, and the Ugly* should be able to be tested on the following:

Divine and created goodness

- The duty of those who seek wisdom to know the good and the true
- God's goodness as the highest good, cause of existence, unity, goodness, and beauty in all other things, and chief end of all created beings
- Divine goodness as the ultimate end and remote efficient cause of the existence, diversity, and all action and movement in the created order
- The goodness of creation (different kinds of finite good and their opposites)
- The causes of plurality and diversity in all genera of things

Divine providence

- Divine providence: the order of goodness in divine rule of things
- How every agent acts for an end that is good and perfecting
- How God does not directly intend evil in things
- How God rules the created order as a good governor, using higher beings to rule over lower ones

- The existence and nature of good and evil
- Good and evil considered in relation to being and non-being
- The nature of order within the universe
- That evil has a foundation in good just as in a subject
- Good and evil considered as an end
- Good and evil considered in relation to the one and the many
- Good considered as a composite whole, harmony, and unity of opposites
- Good and evil as specific differences and contraries
- Evil as a defect within a potency
- Evil as a defect in goodness
- The impossibility of a totally evil nature and of essential or supreme evil
- Evil desired under the aspect of good
- The nature of good considered in general
- Why the universe has a twofold good
- The perfection of the first man and the precepts given to him in the state of original justice
The state of original justice and the place that the first man held within it
The tree of knowledge of good and evil
- Satan's seduction of Eve and Eve's sin
- Adam's sin; punishment regarding the necessity of dying
- Evils affecting the intellect and will

Creation

- How being created in the image of God (being an interior principle, cause, of moral activity) is fitting for human beings
- General interior principles of moral activity considered as means of achieving human happiness as the *summum bonum* of human nature absolutely considered

Philosophical and moral psychology and the human good

- The human good as an end and organizational good
- The philosophical psychology that acts as the interior and proximate principle of all moral psychology
- The moral psychology that acts as an interior and proximate principle of moral activity

The human emotions (passions)

- The human emotions considered in general and individually
- How the human emotions differ from each other
- The formal objects, causes, and effects of each human emotion
- The human emotions as general interior principles of moral activity

Particular interior and exterior principles of moral activity

- Particular interior principles of moral activity: habits, virtues, and vices considered as such and as particular interior principles of moral activity
- The substance of habits, their subject, the cause of their generation, augmentation, diminution, and corruption
- How interior principles of moral activity are distinguished from one another
- Particular exterior principles of moral activity: God, the Devil, and law
- The definition of law
- The different species of law, how they differ from one another, and how they contribute to realizing human happiness

Human happiness considered as the *summum bonum* of living the good earthly life

- The difference of ends; happiness: the *summum bonum* of human nature
- The two parts of the soul [rational and irrational]
- Virtue considered in general
- Virtue considered as an intensive, or virtual, quantity
- The essential connection between virtue and beauty
- The difference between intellectual and moral virtue
- The intellectual virtues as first principles of philosophy/science
- The different intellectual virtues, their species, and differences
- The essence of moral virtue
- Moral virtue considered in general
- How moral virtue is a mean between extremes
- The contrary opposition between vice and virtue
- Directions for acquiring the mean
- The meaning of right reason
- The special nature of prudence and how it relates to right reason
- The nature of cogitative, particular, reason and its relation to wonder and prudence to it
- Voluntary action, things consequent to voluntary action
- How emotions of the concupiscible appetite differ from those of the irascible appetite
- The 6 concupiscible emotions, or passions
- The 5 irascible emotions, or passions
- Why anger has no contrary opposite in the irascible appetite
- Anger's opposite and why it is located where it is
- The cardinal moral virtues and their opposites
- Why the movement of the moral virtue of fortitude (courage) toward evil and good evil is unique among the cardinal moral virtues
- How temperance essentially differs from incontinence
- Why intemperance is a worse moral fault than incontinence

- The special problem incontinence presents to understanding the nature of prudence
- The moral psychology of the incontinent person and how this differs from the moral psychology of the continent person
- Why the incontinent person is morally superior to the intemperate person
- Other moral virtues, their contrary opposites, and how these moral virtues increase a person's ability to become more perfectly social and just:
 - liberality,
 - magnanimity,
 - magnificence,
 - desire of moderate honors,
 - meekness,
 - affability,
 - veracity,
 - pleasantness,
 - shame

- The nature of justice, its species and opposites
- The nature of friendship and why it is a virtue more perfect than justice
- Why moral and political science need to study pleasure and pain
- The difference between virtue-pursuing pleasure and virtue-acquisition pleasure
- The nature of proper pleasure and how it differs from improper pleasure
 - Why proper pleasure is virtuous pleasure
- Why the prudent person is the measure of moral virtue
- Why happiness has to be a kind of pleasure and the chief pleasure of a prudent person
 - Why human happiness consists in the virtue of contemplation of the highest truth