

Contemporary Christology ST: 3115

DSPT: Spring, 2019 (Mondays and Thursdays 9:40-12:30). Classroom is DSPT 18, West Building, ground floor
Edward L. Krasevac, O.P.

Welcome!

The purpose of this class will be for you to attain a knowledge of the main lines of modern and contemporary historical Christology, beginning with the "Old Quest of the Historical Jesus" and ending with the so-called "Third Quest."^{THTG2/THEG2} In the course of this process, we will take a close look at the questions revolving around the relationship of faith to history, asking in particular the question of the relation between the Christological doctrine of the Patristic and High Medieval eras, and modern and contemporary historical reconstructions of the life of Jesus.^{THTG5} The goal of this course is for you to have a clear idea of the *theological* issues that are involved in the various "Quests" of the "historical Jesus," and to arrive at your own "resolution" of the tension between both "faith and history" (the relation between what you believe by faith to what "actually happened" in Palestine 2000 years ago) and "faith and historiography" (the relation of what you believe by faith to the results of critical-historical scholarship on Jesus of Nazareth).^{IG1} The ultimate goal is for you to ponder and deepen what you have learned here in an on-going—and life-long—process of study and reflection upon the historical foundations of Christian faith.^{IG3}

Three major learning outcomes will help you to realize this goal: by the end of the course, you will have attained 1) a general knowledge of the thrust of the "Old" or "Liberal Quest" of the historical Jesus, its philosophical and theological presuppositions, the causes for its breakdown, and Bultmann's theological reaction to it; 2) an introductory knowledge of the hermeneutical principles of Hans Georg Gadamer and Paul Ricoeur, and their influence on the hermeneutics and methodology of contemporary Roman Catholic biblical hermeneutics as it applies to the "historical Jesus" project; and 3) a working knowledge of a paradigmatic "Third Quest" study in the "historical Jesus" (James Dunn's *Jesus Remembered*), supplemented by some works by N.T. Wright, John Meier, Raymond Brown, E.P. Sanders, and Gerd Theissen/Annette Merz.

Your achievement of these outcomes will be assessed by your ability to write one six-to-eight-page essay on each of them (the specific topics you may write on will be given to you during the course of the semester). The essays must reflect a knowledge of the required readings as well as the instructor's lectures (*class attendance is, therefore, required*), and should also reflect your own personal synthesis of the material.^{IG1} Alternatively, you may choose to write one 20-page research essay on a topic approved by the instructor; such an essay must reflect your knowledge of the three foci of the class listed above.^{THTG3/THEG3} Details regarding your essays and the instructor's grading policies are found on pages four and five.

Schillebeeckx' *Jesus, an Experiment in Christology* is out of print; students are encouraged to "surf the web" or visit the used bookstores on Telegraph Avenue to find used copies or to check out one of the four circulating copies (2 GTU, 1 SFTS, 1 Orthodox Institute) in the library.

The primary pedagogical method for this course is lecture. However, questions and comments relevant to the lectures or readings, and the discussions that flow from them, are always welcome.^{IG4/THTG4/IG2} Please keep your questions short and focused, however, realizing that others may also need the floor, and avoid polemical formulations or those that are disrespectful of others, always realizing that we search for understanding with humility, rather than with the intellectual arrogance of those who believe that they have little to learn.^{IG2}

This will introduce you to a number of concepts that you are encouraged to pursue in the years which follow; this is one reason why the syllabus contains more material than you will be expected to read during the course itself (as we proceed, I will suggest the most important readings for any given class, as well as those that would be appropriate for future reference). The process of your understanding and integration of this material can only *begin* in this course, but must continue well beyond it; although I will foster this process as best I can, the responsibility for this integration is primarily yours, both now and in the future.^{IG3}

Details on assignments and grading will be found in the following pages. Note that the reading assignments are given with no dates attached; they should be read in sequence, depending upon how far we get on any particular day.

Instructor: Edward Krasevac, O.P., Professor of Theology

B.A. Philosophy, Santa Clara University; M.A. Philosophy, St. Albert's College; M.Div., Dominican School of Philosophy and Theology; S.T. Licentiate, Jesuit School of Theology, Berkeley; Ph.D., Graduate Theological Union.

Office Address: DSPT (corner of Vine & Arch), East Building, Second Floor, Room 200 (at far end).

Office Hours: Office Hours: Mondays and Thursdays 9:30-11:00, Fridays 12:30-1:00, and most anytime by appointment

E-Mail (best way to contact me): ekrasevac@dspt.edu / **Telephone:** 510-914-0732

Class will not be held on during Spring Recess (3/29) nor on Good Friday (3/19) nor on May 24th. *There will be a reading assignment for you to complete for the first class session on February 8th (it will be emailed the week before classes begin).*

Please check your email on a daily basis; this is the primary way in which I will communicate with you regarding changes of reading assignments or cancellation of classes (we will not be using Moodle). ***If your email address changes during the semester, please notify me immediately.***

If you will need special arrangements for meeting course requirements for reasons of documented disability, please speak to the instructor early in the term so that arrangements can be anticipated and arranged. Students who have trouble climbing the stairs to my office may meet with me in a designated ADA room on the first level of the East Building.

THE MODERN "PROBLEM OF THE HISTORICAL JESUS"

Course Introduction and Old Quest and its Breakdown in Schweitzer & Weiss / Wrede / Kahler / Troeltsch (2 classes)

- Mark Allan Powell, *Jesus as a Figure in History* (Second Edition), Chapter 1, pp. 10-18 and 26-27 (Wrede)
- *James Mackey, *Jesus, the Man and the Myth*, pp. 18-23 / 30-49
 - *Two pages of slightly different outlines on the three quests entitled "Questing for Jesus: A Summary"
 - *One two column page entitled "Modernity"
 - *Two-page Outline of Schweitzer's Quest of the Historical Jesus
 - *One page entitled "Harvey, Van. *The Historian and the Believer*."
 - *One page entitled "Peter Burke, *The Renaissance Sense of the Past*."
 - *Two pages of quotations from Gordon Michalson's *Lessing's Ugly Ditch*
 - *Five pages of quotations from Allister McGrath's *The Making of Modern German Christology*
 - *One page of quotations entitled "Ritschl"
 - *One page entitled ADOLF VON HARNACK (1900). *Das Wesens des Christentums*
 - *Two pages on the Basic Principles of the Enlightenment and the breakdown of the >Old Quest'
 - *One page entitled "The Messianic Secret"
 - *One page entitled "Schweitzer on Johannes Weiss"
 - *Two pages of quotes from Schweitzer's *The Quest of the Historical Jesus*
 - *Two pages entitled "PRINCIPLE OF CRITICISM" on Troeltsch's three principles
James Dunn, *Jesus Remembered*, pp. 71-73 (on Kahler and faith's "storm-free zone")
 - *One page entitled "Aftermath of the Old or Liberal Quest"
 - *One page entitled "TREES INTHE FOREST"

Dialectical Theology (1 class)

- *Rudolf Bultmann, "New Testament and Mythology," in *Kerygma & Myth*.
James Dunn, *Jesus Remembered*, pp. 73-78 (on Bultmann)
- *Two pages entitled "FORM CRITICISM"
- *One page of texts from Karl Barth's *Word of God and Word of Man*
Edward Kraviec, "Between the Scylla and Charybdis of Faith and Fact" (handed out in class)

New Quest (honorable mention only)

- Mark Allan Powell, *Jesus as a Figure in History* (Second Edition), Chapter 1, pp. 19-22 (New Quest)
James Dunn, *Jesus Remembered*, pp. 78-81 & 1
- *One page with handwritten "New Quest" at the top

HERMENEUTICS AND HISTORICAL METHODOLOGY: Gadamer / Habermas / Ricoeur / Schillebeeckx (3 classes)

- *Two pages of quotations entitled "The Hermeneutical Circle" (see Dunn, *Jesus Remembered*, pp. 118-123)
- *Ten pages of typed text entitled "Excerpts from Gadamer's *Truth and Method*"
- *Thirteen pages of typed text beginning with the page entitled "HANS GEORG GADAMER: Excerpts from James DiCenso, *Hermeneutics and the Disclosure of Truth*."
- *One page on *wirkungsgeschichte* and *wirkungsgeschichtliches Bewusstsein*
- *One page entitled "EFFECTIVE HISTORY, HISTORICAL CONSCIOUSNESS", etc.
- *Three pages of typed text from Georgia Warnke's *Gadamer: Hermeneutics, Tradition and Reason*
- *Two pages of texts from Anthony Thiselton
- *Schillebeeckx, *The Understanding of Faith*, pp. 128B130.
- *Two pages of typed text from Paul Ricoeur, "Hermeneutics and the Critique of Ideology"
- *Two pages entitled "IDEOLOGY"
- *One page entitled "HERMENEUTICAL THEORY of PAUL RICOEUR" by Roger Haight
- *One page entitled "Foundationalism"
- *Three pages of quotations from Thomas Guarino, "Between Foundationalism and Nihilism: Is Phronesis the Via Media for Theology?," lines 1B78 and 115B156
- *Two pages of quotations from Gaurino's, "Postmodernity and Five Fundamental Theological Issues."
- *Two pages of quotations entitled "Excerpts from Thomas Guarino, "Betti and the Hermeneutics of Dogma"
- *Two pages entitled "Summary of Key Ideas from Sandra Schneiders, *The Revelatory Text*

- *One page entitled "WORLD BEHIND THE TEXT"
- *One page entitled "SENSES OF SCRIPTURE: Raymond Brown
→Schillebeeckx, *Jesus, an Experiment in Christology*, pp. 17-88 (89-102 recommended)
- *One page of texts entitled Mary Catherine Hilkert, O.P. "Hermeneutics of History. . . ."
- *Five pages of quotes beginning with SCHILLEBEECKX: THE HERMENEUTICAL PROBLEM IN REGARD TO THE PAST
- *Two-page synthesis of Jesus, pp. 575-94; *recommended: Jesus*, pp. 575-94
- *One page entitled "Texts on Revelation and Interpretation"
- *Two pages entitled "THE CREDIBILITY OF FAITH"
- *One page entitled "Karl Rahner, *Foundations of Christian Faith*" on hermeneutics and fundamental theology
Krasevac, "Questing for Jesus: Need We Continue?" handed out in class
- Mark Allan Powell, *Jesus as a Figure in History* (Second Edition), pp. 59-71 and 24 bottom-25 (Allison on memory)
- *One page entitled "Criteria for Uncovering Historical Jesus"
- *One page entitled "Criterion of Embarrassment" and a second entitled "164 Part II: Profile of a Prophet"
- Mark Allan Powell, *Jesus as a Figure in History* (Second Edition), Chapter 2, pp. 34-37 / 43-59 **OR** James Dunn, *Jesus Remembered*, Chapter 7, on sources

HISTORICAL CHRISTOLOGY: JAMES DUNN, *JESUS REMEMBERED* (5 classes [70 pages of text per class])

Dunn, Chapter 1, entire

Dunn, Chapter 4, pp. 26-29

Dunn, Chapter 6, pp. 99-105 / 107-11 / 115-123 / 126-31

Dunn, Chapter 8, pp. 199-204 / 209-24 / 239-41 / 245-9

Dunn, Chapter 9, entire

**Theissen, *The Historical Jesus*, Chapter 5, pp. 125-29 / 132-37 / 146-47 [Jewish background, esp. Pharisees, Essences, and Sadducees]

**Theissen, *The Historical Jesus*, Chapter 8, pp. 225-37 [opponents of Jesus: Scribes, Herodians, Pharisees, Essenes, Sadducees]

**Craig Keener, *The Historical Jesus of the Gospels*, pp. 223-24 / 232-4 and

**John Meier, *A Marginal Jew*, Vol 3, pp. 311-21 / 330 / 335-9 /// Vol. 4, pp. 342-49 / 385 / 392-3 / 397 / 399 / 411-15

Dunn, Chapter 10, entire

Dunn, Chapter 11, entire

*One page of Old Testament passages regarding the "eschatological prophet"

*One page from John Meier entitled "Passages from *A Marginal Jew* on the Eschatological Prophet"

*Two pages of quotations by Raymond Brown on the Infancy Narratives, "theologoumena," and "verisimilitude"

*One page on the dating of the ministry of Jesus according to John Meier

*Two pages of texts from John Meier's *A Marginal Jew* ("Roots of the Person")

Dunn, Chapter 12, pp. 383-467

*Two pages entitled "Apocalyptic"

*One page entitled "Beatitudes"

Dunn, Chapter 13, entire

*Three pages of texts entitled TABLE FELLOWSHIP / PURITY / SINNERS

**Craig Keener, *The Historical Jesus of the Gospels*, pp. 203-13

Dunn, Chapter 14, entire

**Theissen, *The Historical Jesus*, Chapter 12, pp. 347-48 / 361-72 [Jesus and the Torah]

*One page from John Meier on Jesus' saying on divorce

*Two pages of texts from John Meier entitled "Texts on Double Commandment of Love"

*Three pages of quotes from Meier entitled "Some of the sayings that have a good probability of being words of the 'earthly' Jesus, using historiographical criteria"

**Craig Keener, *The Historical Jesus of the Gospels*, pp. 214-18

Dunn, Chapter 15, pp. 615-6 / 628-704

**Theissen, *The Historical Jesus*, Chapter 16, pp. 523-4 and 560-63 [implicit Christology and authority of Jesus]

Dunn, Chapter 16, pp. 705-26 / 759-62

Dunn, Chapter 17, entire

**Theissen, *The Historical Jesus*, Chapter 4, pp. 106-8 (#8) ["Explanatory" versus "productive" use of scripture in the New Testament]

*One page of quotes from Brown's, *The Death of the Messiah*, entitled "Temple Threats"

*Three pages of historical memories in the tradition of the Passion Narratives from Brown's, *The Death of the Messiah*

**Theissen, *The Historical Jesus*, Chapter 13, pp. 421-37 [The Last Supper]

**Theissen, *The Historical Jesus*, Chapter 14, pp. 458-69 [Passion]

Dunn, Chapter 18, pp. 825-40

**N.T. Wright, *The Resurrection of the Son of God*, pp. 7 (2nd &) / 10 (2nd &) / 12-13 ("The Senses of History") / 23-9 (1st &) / 30 (4th paragraph) -31 / 82-3 / 121-4 / 200-5 / 381-83 / 395 / 477 / 598-608 / 613 (2nd &) / 628 / 681 (2nd &) / 685-96 / 706-10 / 717

*One page of typed quotations entitled "Walter Kasper's, *Jesus the Christ*, on Resurrection Appearances

**Theissen, *The Historical Jesus*, Chapter 15, p. 503 [Resurrection appearances]

Dunn, Chapter 19, entire

**Theissen, *The Historical Jesus*, Retrospect: A Short Life of Jesus, pp. 569-72

EDWARD SCHILLEBEECKX and WALTER KASPER [some Christological "loose ends"]

Jesus, pp. 545-58, 602-3 (≅2)

OVERVIEW OF CONTEMPORARY DEVELOPMENTS: The Third Quest for the Historical Jesus (2 classes)

Mark Allan Powell, *Jesus as a Figure in History* (Second Edition): Chapters 7, 8, 9, 10, and Chapter 3 on Horsley/Downing/Chilton. (Chapters 4 and 5 on the Jesus Seminar and Crossan are recommended).

For Reference in Reader Number One (summaries of some important Third Quest books):

*E. P. Sanders, *The Historical Figure of Jesus* and *Jesus and Judaism* (3 pages)

*Gerd Theissen and Annette Merz, *The Historical Jesus* (3 pages)

*Paula Fredriksen, *Jesus of Nazareth, King of the Jews* (4 pages)

*N. T. Wright, *Jesus and the Victory of God* (5 pages)

*John Dominic Crossan, *The Historical Jesus* + criticisms from reviews (5 pages)

*Marcus Borg, *Conflict, Holiness and Politics in the Teachings of Jesus* 1998 (3 pages)

*Marcus Borg, *Jesus in Contemporary Scholarship* (1 page)

*James Charlesworth and Walter Weaver, eds. *Images of Jesus Today* (1 page)

* Luke Timothy Johnson, "The Real Jesus: Patterns and Narratives" (2 pages)

*Methodology Texts from N.T. Wright, John Meier, and Luke Timothy Johnson (2 pages)

REQUIRED BOOKS (see Addendum for further information)

◆ Mark Allan Powell, *Jesus as a Figure in History*, Second Edition

◆ James Dunn, *Jesus Remembered*

◆ Edward Schillebeeckx, *Jesus, An Experiment in Christology* (**out of print: please search for used copies on the Internet; many are available**).

READERS

◆ *Reader Number One [non-copyrighted readings] (available at Copy Central, on Heart just west of Euclid)

Note: Reader Number One should *always* be brought to class

◆ **Reader Number Two [copyrighted readings] (available at Copy Central, on Heart just west of Euclid)

Course Requirements/Grades/Incompletes

- 1. Written Essays:** Three essays (each 6-8 pages in length) will be assigned during the semester which will cover the three important segments of the class; although it is advisable that they be written when assigned and submitted in a timely fashion thereafter, they will not finally be due until the last day of the semester, May 24th. A total of 20 pages of written material is required for the course; there is no term paper or final exam.¹ The point of these essays is to help you understand, critically assimilate and express the important issues covered in the course in a concise and synthetic fashion; ^{IG1/THTG3/THEG3} essays that are unable to do this in the allotted number of pages will be returned for editing. Mistakes that show carelessness (such as typos, misspellings, sloppiness) are not acceptable. Although the content of the written work is obviously of primary importance, the presentation of that content is important as well, particularly for those who will have careers in preaching or teaching. Proofread your work!
- 2. Grades** ^{THO1} will be determined primarily by the quality of the written essays: that of their content (how well they reflect your knowledge of the readings and lectures, your ability to recognize and develop the important principles contained in them, as well as your ability to think through the material synthetically) and their form (your ability to express in good written English, free of syntactical and grammatical error, what you know). See below for the evaluation criteria based upon DSPT's goals and outcomes. In addition, **attendance at all class sessions is a requirement for the course and will be a consideration in grading, and *no credit for the class will be given at all if a student misses more than two classes.*** ^{IG4/THTG4} If you have previous commitments that will cause you to miss classes, you probably should not enroll. Students are responsible for all material discussed in class; if you miss a class due to illness, you should check with someone who was present, or arrange for it to be recorded. Also, being late for a small class can be disruptive and annoying for everyone, as well as discourteous; please be prompt! ^{IG3}
- 3. Incompletes:** Since students are expected to demonstrate self-direction and responsibility^{IG3} with regard to this course and its requirements, **incompletes will be granted only in case of illness or emergencies. Essays handed in after May 24th will be docked one-third of a grade per day.**
- 4. Plagiarism.** Always use quotation marks around others' phrases that you use in your essays, and cite the reference in a footnote or parentheses. *An instance of plagiarism will automatically result in a grade of "F" for the course.*
- 5. ESL Students:** If English is your second language, you may ask for and be given one extra week to turn in the essays after the end of the semester. In such a case, *you must still fill out an incomplete form.* All of the essays will be due no later than Friday, May 31st.

¹ Alternatively, you may choose to write one 20-page research paper on a topic approved by the instructor; such an essay must reflect your knowledge of the three foci of the class listed above, and should be written according to the standards prescribed in the most recent edition of *A Manual for the Writers of Term Papers, Theses and Dissertations*, by Kate Turabian.

Addendum

Required Books/Readers:

Mark Allan Powell, *Jesus as a Figure in History* (ISBN 978-0664234478). Cost is \$20.98 on Amazon.com as of 12/21/18.

James Dunn, *Jesus Remembered* (ISBN 978-0802839312) Cost is \$45.81 on Amazon.com as of 12/21/18.

Edward Schillebeeckx, *Jesus, An Experiment in Christology* (ISBN 978-1587432231) (**out of print: please search for used copies on the Internet; many are available**).

Readers One and *Two* are available for purchase at Copy Central, 48 Shattuck Square, at University Avenue. The precise cost has not yet been determined by Copy Central, as it is based on copyright fees, but the total for both readers in past years has been around \$35.00). The phone number of Copy Central is 510-848-7034; you may want to call to make certain they have copies prepared before you go in to pick one up.

The **official description** of this course is found in the GTU Schedule of Classes: "This lecture course (designed for the M.A./M.Div./M.T.S. levels) will trace the modern development of the various "Quests of the Historical Jesus" (First, Second, Third), with particular emphasis on Edward Schillebeeckx' hermeneutical and theological principles and James Dunn's historical Christology, as well as on several other important "Third Quest" figures (Crossan, Brown, Meier, Wright, Theissen, and Sanders). Requirements for the class are regular attendance, and 20 pages of writing (to be distributed over three essays assigned by the instructor). The prerequisite for the class is to have completed ST2232 (Historical Development of Christology) or its equivalent (work assuring a fairly comprehensive knowledge of the Patristic/conciliar development of Christology from Ignatius of Antioch through Constantinople III, and of Aquinas' understanding of the hypostatic union in the framework of his metaphysics of "esse")."

The following criteria will be used in the grading of your essays; they follow the goals and outcomes of DSPT and its programs as they are bear upon this class.

Evaluation Outcomes for the three Essays or 20 page Paper

1. Did the essay accurately reflect the position of the author or authors covered? *THTG 1 / THEG 1*

Unsatisfactory (C range) **Satisfactory** (B range) **With Excellence** (A range)

2. Did the essay reflect a critical understanding and judgment of those positions? *IG 1*

Unsatisfactory (C range) **Satisfactory** (B range) **With Excellence** (A range)

3. Did this essay reflect a *humble search for the truth*, without interference from pre-conceived notions or intellectual arrogance? *IG 2*

Unsatisfactory (C range) **Satisfactory** (B range) **With Excellence** (A range)

4. Was the essay *clearly* and *concisely* written, without syntactical or grammatical error, or awkward/ambiguous phrasing? *MDIVO 1*

Unsatisfactory (C range) **Satisfactory** (B range) **With Excellence** (A range)

DSPT Institutional Goals (IG)

Pedagogical Goal: Deep Learning

Motivated by a thirst for truth, the disciplined inquirer is a life-long learner who recognizes fundamental principles in a given field of inquiry and applies them in creative or innovative ways to broader contemporary issues which are of importance to Church, the academy, and/or society. Disciplined inquiry includes the following characteristics:

1. *Integrative Thinking*: the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.
2. *Intellectual Humility*: an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.
3. *Self-Direction*: the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

Vocational Goal: Collaborative Leadership

A collaborative leader inspires within others the desire to realize the common good by articulating to academy or society a coherent vision rooted in the mission of the Church, all the while leading by example.

4. *Ability to Collaborate*: expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized.

DSPT MDiv Program Outcomes (DIVO)

By the end of the program, students will demonstrate ministerial and pastoral competency through the ability:

1. to communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;
2. to preach in a manner that is grounded in scholarly methods of biblical interpretation, and is doctrinally sound, pastorally focused, and rhetorically effective;
3. to analyze, assess, and critique theological perspectives through scriptural, historical, and systematic theological methods, and to assist others in doing the same;
4. to fulfill their responsibilities with the moral, intellectual, psychological, and emotional maturity that grounds vigorous discipleship of Christ and priestly service to others;
5. to lead a faith community in prayer, worship and theological reflection, centered on the Eucharist, respecting both the liturgical tradition of the Church and the pastoral needs of the local community;
6. to apply the principles of the moral theology of St. Thomas Aquinas to pastoral situations in general and confessional situations in particular;
7. to both lead and work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;
8. to foster Church communion, demonstrated through personal and liturgical prayer, regular observance, and life in community.

Master of Arts in Theology Thesis Option Goals (THTG) and Outcomes (THTO)

In addition to the stated institutional goals, students develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (Biblical Studies, historical theology, dogmatic theology, and moral theology);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly writing;
4. the ability to communicate this knowledge effectively through oral presentations and discussions;
5. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, and where possible with the theological tradition of St. Thomas Aquinas.

Students demonstrate competence in these goals by:

1. attaining a grade of B+ or better in the required core courses in four fundamental areas;
2. producing a thesis proposal which articulates and effectively communicates clear goals & outcomes for the proposed thesis;
3. produce a well-written thesis that meets specified criteria, e.g. theological knowledge, writing skills, etc.;
4. use the oral defense to demonstrate their skills for collaborative learning. While working with faculty on the proposal & thesis and in the oral defense itself, students demonstrate an ability:
 - o to listen attentively to input from faculty on questions or points of disagreement, and
 - o to formulate responses which incorporate issues raised.

Master of Arts in Theology Exam Option Goals (THEG) and Outcomes (THEO)

In addition to the stated institutional goals, students in the MA Theology, exam option will develop:

1. a foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (reflected in the required core areas);
2. a specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;
3. the ability to communicate this knowledge effectively through scholarly research and writing;
4. the ability to integrate contemporary theological issues with the tradition of the Catholic Church, especially with the theological tradition of St. Thomas Aquinas.

Students demonstrate competence in these goals by:

1. maintaining a B or better average in coursework throughout the program;
2. passing a closed-book, written examination in a required area;
3. producing a 20-page research paper in the area of concentration with a grade of B+ or better.