

BARRY UNIVERSITY



DEPARTMENT OF THEOLOGY AND

FOREWORD AND ACCREDITATION

MASTER OF ARTS IN THEOLOGY PROGRAM

1.1 Introduction

Founded in 1940 in the tradition of Saint Dominic by the Adrian Dominican Sisters, Barry University is committed to the promotion of its mission by upholding and promoting the Catholic intellectual tradition, where integration of study, reflection and action inform the intellectual life. "Faithful to this tradition, a Barry education seeks to foster individual and communal transformation where learning leads to knowledge and truth and reflects to informed action and a commitment to social justice and collaborative service within a University community where all are welcome."

Barry's Master of Arts in Theology degree program provides the student with a foundational understanding of scriptural, systematic, moral and liturgical theology. The student has the option of obtaining a Concentration in Hispanic/Latino Ministry, Liturgical Studies, or Health Care Ethics within this program.

This degree program engages the student in the search for truth and wisdom through the knowledge of God in Jesus Christ. The student is given the tools necessary to accomplish this by gaining a firm knowledge of the origins and development of the Roman Catholic tradition and its kinship with Protestant, Eastern Orthodox and Jewish traditions.

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1.2 Program Goals

1.2.1) The MA in Theology is designed to assist students in the development of the following goals

- x Rigorous academic engagement in the areas of biblical, systematic, liturgical/sacramental, and moral theology
- x Theological research through historical methods in Scripture, systematic, sacramental/liturgical, and moral theology
- x Integrated theological reflection on experience
- x Theological engagement with diverse cross-cultural contexts and a global worldview.

1.2.2) The MA in Theology Program expects students will:

- x Delineate clearly the distinct differences between theology and catechesis
- x Trace chronologically the historical development of the Christian tradition through the areas of biblical, systematic, liturgical and moral theology
- x Integrate theological reflection with academic research.
- x Distinguish and dialogue with theologies characterized by specific cultural contexts.

1.3 CORECURRICULUM

The MA in Theology Program requires (1) satisfactory completion of a minimum of 36 hours of course work and 2) pass written and oral comprehensive examinations. The Master of Arts in Theology requires 36 credits of coursework in the following distribution:

x THE 609G: Introduction to Systematic Theology	3 Credits
x THE 636G Christology OR THE 637G Christian God	3 Credits
x One Hebrew Scripture Course	3 Credits
x One New Testament Course	3 Credits
x One Liturgical/Sacramental Theology Course	3 Credits
x One Fundamental Morality Course	3 Credits
x Electives	18 credits

Total: 36 credits

2. Admission

2.1) Requirements for Admission

The applicant to the M.A. in Theology program must present a completed application with satisfactory evidence of the following:

2.1.1) Baccalaureate degree from a regionally accredited institution or A.T.S. with at least a 3.0 grade point average (see College Arts and Sciences requirements).

2.1.2) Sufficient undergraduate preparation or life experience, usually 18 hours of undergraduate theology/religious studies or equivalency.

2.1.3) A minimum score of 350 on the Miller Analogies Test or 150 on the Verbal portion of the G.R.E.

2.1.4) Theology Assessment, administered online by the program director

2.1.5) An interview with members of the Graduate Theology Committee

2.1.6) Two Letters of Recommendation

2.1.7) Academic Writing sample

2.1.8) Access to distance learning resources and technology

2.2) Screening for Admission

2.2.1) The Program Director reviews the completed application.

2.2.2) The Program Director presents the application to the Graduate Theology Committee

2.2.3) The Admissions Subcommittee of the Graduate Theology Committee reviews the applicant's file and recommends action on the application.

2.2.4) The Program Director follows the Committee's recommendation on action. If recommended, an interview appointment with the applicant will be set by the Program Director.

2.2.5) The Interview Committee is composed of the Program Director and Graduate Theology Committee faculty members.

2.2.6) Following the interview, the Interview Committee makes the final decision concerning the applicant's admission to the program.

3. Types of Acceptance

3.1 Full Acceptance

3.1.1) Full acceptance is granted when a student has satisfactorily met all of the admissions requirements as stated in Sections 2.1 and 2.2.

3.1.2) The Program Director confirms in writing all decisions concerning acceptance.

3.2 Non-Matriculation and Provisional Acceptance

3.2.1) An applicant may be permitted to register for a maximum of 9 credits as a non-matriculated student, with the approval of the Program Director.

3.2.2) Provisional acceptance may be granted when an applicant's file is incomplete; this applicant may be permitted to register for a maximum of 9 credits, with the approval of the Program Director.

3.2.3) The Graduate Theology Committee is responsible for making decisions regarding a student's provisional acceptance.

3.2.4) The Program Director confirms in writing all decisions concerning matriculation and provisional acceptance.

4. Transfer of Credits

4.1 Credits Eligible for Transfer

4.1.1) A maximum of six (6) credits in Theology may be transferred with the approval of the Department Chair.

4.1.2) Credits to be transferred must come from an accredited institution or ATS.

4.1.3) Any credits approved by the Department Chair for transfer must be earned within the seven-year time limitation of the M.A. degree.

5.

6. Time Limitations, Continuing Registration, Course Withdrawal, Withdrawal from Program, Leave of Absence and Readmission

6.1 Time Limit

6.1.1) A minimum of two years is required to complete the Master of Arts in Theology degree. Students pursuing the Master of Arts in Theology are permitted seven years from the date of initial matriculation to complete all requirements. Degrees may be completed on a full or parttime basis.

6.1.2) Requests for an extended period of time to complete requirements should be directed to the student's advisor for action by the Graduate Theology Committee.

6.2 Continuing Registration

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7. Grading, Academic Probation and/or Dismissal

7.1 Grading

7.1.1) The Department uses the following letter grades of A (4.0/3.75), B+ (3.5), B (3.0), C (2.0), and F (0.0).

7.1.2) The student must achieve a minimum cumulative grade point average (GPA) of 3.0 in the graduate program to qualify for graduation.

7.2 Academic Dishonesty

7.2.1) Students must fulfill course requirements so that their total course work represents honest and diligent scholarship without misrepresentation of one's own work or submission of another's scholarship as one's own. ~~Such~~ Misrepresentation, cheating, and plagiarism are direct violations of academic honesty.

7.2.2) Misrepresentation includes the submission of any work product formerly prepared for and submitted as part of a prior or concurrent course without the ~~express~~ knowledge and permission of the professor(s).

7.3.3) The student shall be dismissed from the program for failure to adhere to the policies and procedures of the University unless recommended and approved for continuing matriculation. For more information regarding this course of action see:
<http://www.barry.edu/studenthandbook/handbook/academicdishonestyPolicy.html>

9. Study Options

9.1) Graduate courses in theology are offered in four periods of study throughout the year: Fall, Winter, Spring, and Summer. Each course is three credit hours. The student may complete the program of study using the following options:

9.1.1) Traditional Academic Year Students may study in the Fall and Spring semesters of the academic year. Courses meet once each week.

9.1.2) Winter and Summer Terms with Two Week Residency Students who are actively engaged in ministry may study during Winter and Summer terms with two week residencies. This schedule requires completion of pre and post residency assignments to fulfill the term of study. Each term begins seven weeks prior to the residency period and ends six weeks following the residency for a total of 15 weeks of course activity. Students may register for two courses during each term of study.

9.1.3) Through the Year Students who have the opportunity for full time study may register

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10.1.6) The Concentration in Hispanic/Latino Ministry and Theology requires that student select three (3) of the four (4) elective courses from the curriculum of the Institute for Hispanic/Latino Theology and Ministry. These three courses must include one (1) of the Foundational Courses (THE 630 or THE 631)

10.1.7) The Concentration in Healthcare Ethics requires two (2) additional core courses (THE 653 and THE 667/HSA 525) and two (2) elective courses from the healthcare ethics curriculum (THE 658, THE 669, THE 671, THE 672, THE 674, THE 675, THE 712).

10.1.8) The Concentration in Liturgical Studies requires two additional core courses (THE 639 and THE 642) and three (3) elective courses from the sacramental/liturgical curriculum (THE 641, THE 643, THE 668, THE 709, THE 718).

10.2 Capstone Process

10.2.1) The student must pass the Capstone process

10.2.2) The Capstone Process for the Master of Arts in Theology consists of two components: (1) Written Comprehensive Examinations and (2) Oral Examination on the contents of the comprehensives. Students planning to take written and oral comprehensives in a particular semester must register for the course MAS COMP through WebAdvisor at the beginning of the semester in which they intend to sit for the examinations.

10.2.3) Written Comprehensive Examinations: Students complete Written Comprehensive Examinations in the five theological disciplines. Using historical critical method, as well as contemporary, contextual theological perspectives, students are expected to integrate course content as well as other bibliographic resources into each theological area.

10.2.4) The Department provides students with questions and a recommended bibliography for examinations in Hebrew Scriptures

11. Program Assessments

11.1 Graduate Theology Committee Review

11.1.1) Evaluation and assessment ensure the quality and integrity of the program.

11.1.2) Beginning with the annual Fall Semester Faculty Meeting each academic year, the faculty of the Department devotes attention to the assessment of the previous year's activities and plans for the present year.

11.1.3) The Graduate Theology Committee evaluates the program throughout the monthly meetings of the academic year.

11.1.4) Along with the Chairperson of the Department, each faculty member reviews course evaluations with a view toward improving course planning and instruction.

11.2 STUDENT EVALUATIONS AND ENTRANCE/EXIT INTERVIEWS

11.2.1) The students evaluate instructor(s) and each academic course taken every semester.

11.2.2) The student evaluates the academic advising they have received in the program.

11.2.3) An entrance and exit interview is conducted at the beginning and at the completion of the program.

12. Tuition, Fees and Financial Aid

12.1 Tuition and Fees

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APPENDICES

Appendix A: Course/Program Record for MA in Theology

Appendix B: Questions and Bibliography for Comprehensive Examinations

Appendix C: Course Distribution for the MA in Theology

Appendix D List of Courses and Descriptions for the MA in Theology

Appendix E Application for Comprehensive Exams

III. Comprehensive Examinations:

Date Completed: _____ Result: _____

Examiners:

APPENDIX B

MASTER OF ARTS IN THEOLOGY
COMPREHENSIVE EXAMINATION QUESTIONS
HEBREW SCRIPTURE
Provided by Dr. George Boudreau, OP

1. Pentateuch Choose one book from the Torah. Describe (a) the most important issues pertaining to its composition and/or redaction, (c) its major themes and teachings and (b) its distinctiveness and purpose within the Pentateuch, the Hebrew Scriptures, and the Bible as a whole. Discuss the ways in which historical criticism (knowledge about the ancient Near Eastern context of the book's composition) contribute to our understanding of the work. Additionally, provide an example of how the book's teaching is relevant for your community or ministry. Cite and interpret passages where appropriate.

Bibliography:

A. Select two or three of the best commentaries on your chosen book (especially the commentaries found in the following series: Old Testament Library, Word Biblical Commentary, New Century Bible, New International Commentary on the Old Testament, Anchor Bible Series) and consult the general introduction at the beginning of each commentary.

B. Look up your chosen book ("Genesis," "Exodus," etc.) in the appropriate volume of The New Interpreter's Dictionary of the Bible, a five-volume and in the Anchor Bible Dictionary.

C. Blenkinsopp, Joseph. The Pentateuch. New York, NY: Doubleday, 1992.

D. Fretheim, Terence. The Pentateuch. Nashville, TN: Abingdon Press, 1996.*

E. Wenham, Gordon. "Pondering the Pentateuch: The Search for a New Paradigm," in The Face of Old Testament Studies. David Baker and Bill Arnold. Grand Rapids: Baker Academic, 1999. pp. 116-144.

* If you have not taken a Pentateuch class, begin with Fretheim's The Pentateuch.

2. Prophets Describe prophecy in ancient Israel under the following topics: (a) origins and development, (b) types of prophets, (c) prophetic genres (forms), and (d) the role of prophecy within Israelite religion. Illustrate the role of prophecy within Israelite religion by presenting the person and messages of one Old Testament prophetic book. Review the book's major themes and discuss its rhetorical strategy. Suggest the relevance of the book's rhetorical strategy for today's spiritual leaders. Cite and interpret passages where appropriate.

Bibliography:

- A. The introduction to a reputable commentary on the biblical prophet you discuss in depth. (See Question 1 Bibliography A for a list of commentaries.)
- B. Baker, David, "Israelite Prophets and Prophecy," in *The Face of Old Testament Studies* David Baker and Bill Arnold. Grand Rapids: Baker Academic, 1999. pp.-200.
- C. Blenkinsopp, Joseph. *A History of Prophecy in Israel* Philadelphia, PA: Westminster, 1983.
- D. Clements, Ronald. *Old Testament Prophecy: From Oracle to Canon*. Louisville, KY: Westminster John Knox Press, 1996.
- E. Heschel, Abraham J. *The Prophets* New York, NY: Harper & Row, 1962.
- F. Sweeney, Marvin. *Prophetic Literature* Abingdon Press, 2005.*

*If you have not taken a Prophets class, begin with Sweeney's *Prophetic Literature*

3. Wisdom Literature:

- a) Choose any one of the following wisdom books: Job, Psalms, Ecclesiastes, or Song of Songs. Name with a brief explanation any three significant introductory points that you would wish to explore in a presentation to a named and described audience of your choice. (Audience examples: a class of high school or college students, the permanent deacons in your diocese, a small parish group interested in Scripture, Liturgy, etc.)
- b) Choose a well-defined passage from your chosen book. Explain ways in which this passage obviously exemplifies the typical content, style and genres of Wisdom Literature. Relate this passage to your chosen audience in two ways.

Bibliography:

- Any reputable commentary on your chosen Wisdom Book. (See Question 1, Bibliography A, for a list of the reputable commentary series.)
- Bergant, Dianna. *Israel's Wisdom Literature: A Liberationist Critical Reading*. Minneapolis: Fortress, 1997.
- Clifford, Richard J. *The Wisdom Literature*. Nashville: Abingdon, 1998.
- Murphy, Roland E. "Introduction to Wisdom Literature." In *The New Jerome Biblical*

MASTER OF ARTS IN THEOLOGY
COMPREHENSIVE EXAMINATION QUESTIONS
NEW TESTAMENT

Provided by Dr. José David Padilla, OP

Brown, Raymond E. An Introduction to the New Testament New York, NY/London, UK:
Doubleday, 1996.

2. Pauline Letters: Choose one of the seven undisputed letters of Paul (proto Pauline) and discuss:

1. The possible problematic situation(s) within the community of the addressee(s)
2. Paul's pastoral approach to the problem
3. The relevance of his approach to a situation you have encountered either in or within your ministry.

Bibliography

Dewey, Arthur J. et al., The Authentic Letters of Paul, Salem: Polebridge Press, 2010.

Borg, Marcus J. and Crossan, John Dominic,

Articles on John in The New Jerome Biblical Commentary, and New Interpreters' Bible
Commentary Eds. Raymond E. Brown, Joseph Fitzmyer, and Roland Murphy (located on
the reference shelf in the library).

Revised 2019

MASTER OF ARTS IN THEOLOGY
COMPREHENSIVE EXAMINATION QUESTIONS
SYSTEMATIC THEOLOGY

Provided by Dr. Gloria L. Schaab, SSJ

1. Discuss the doctrine of the Incarnation as it is expressed in New Testament Christology, developed in the Christological councils and rearticulated in contemporary Christology. Select one contextual Christology [feminist, black, Hispanic/Latino(a), Latin American, evolutionary] that represents and/or responds to your community of faith or ministerial situation. Illustrate and explain through practical examples how that contextual interpretation of Christ illuminates and liberates your own faith and that of your faith community or ministerial situation

Bibliography:

Brown, Raymond. *An Introduction to New Testament Christology*. New York, NY/Mahwah, NJ: Paulist Press, 1994.

Elizondo, Virgilio. *Galilean Journey: The Mexican American Promises*. Maryknoll: Orbis, 2000.

Johnson, Elizabeth. *Consider Jesus: Waves of Renewal in Christology*. New York: Crossroad, 1992.

_____. "Redeeming the Name of Christ." *Freeing Theology*, edited by Catherine LaCugna, 115-37. San Francisco: HarperCollins, 1993.

Kärkkäinen, Veli-Matti. *Christology: A Global Introduction with an Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2007.

Migliore, Daniel. "Christology in Context: The Doctrinal and Contextual Tasks of Christology Today." *Interpretation* 49:3 (1995): 242ff.

Murphy, Larry. "African American Christian Perspectives on Christology and Incarnation." *Ex Audito* 7 (1991): 73-82.

McDermott, Brian O. *Word Become Flesh: Dimensions of Christology*. Collegeville, MN: Glazier, 1993.

Peacocke, Arthur. "Divine Being Becoming Human." *Theology for a Scientific Age: Being*

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Bibliography

Bevans, Stephen B. *An Introduction to Theology in a Global Perspective*. Maryknoll: Orbis, 2009.

Christiansen, Drew and Walter Grazer, eds. *And God Saw That It Was Good: Catholic Theology and the Environment*. Washington DC: US Catholic Conference, 1996.

Cone, James. *A Black Theology of Liberation*. Maryknoll: Orbis, 2010.

Brown Douglas, Kelly. *The Black Christ*. Maryknoll: Orbis, 1994.

Elizondo, Virgilio. *Galilean Journey: The Mexican American Promise*. Maryknoll: Orbis, 2000.

González Justo L. *Mañana: Christian Theology from a Hispanic Perspective*. Nashville: Abingdon, 1990.

Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1990.

Isasi-Díaz, Ada Maria. *En La Lucha/ In the Struggle: Elaborating a Mexican American Theology*. 1.15 Td ()Tj E

MASTER OF ARTS IN THEOLOGY
COMPREHENSIVE EXAMINATION QUESTIONS
SACRAMENTAL AND LITURGICAL THEOLOGY

1. As ministers it is possible to engage a “theology of the liturgy,” a “liturgical theology,” and a “sacramental theology” in our pastoral judgments and actions both at different occasions and simultaneously. Give examples of operating out of each of these approaches in the pastoral setting while defining, comparing and contrasting the concepts. Finally link theologians to these approaches and show how these methods have influenced the contemporary interpretation of worship in the Church.

Bibliography

Irwin, Kevin W. Liturgical Theology: A Primer. Collegeville, MN: Liturgical Press, 1990.

Kavanagh, Aidan On Liturgical Theology. Collegeville, MN: Liturgical Press, 1984.

Power, David N. Sacrament: The Language of God's Giving. New York, NY: Crossroad, 1999 (Chapters One and Two).

Vogel, Dwight W., ed. Primary Sources of Liturgical Theology: A Reader. Collegeville, MN: Liturgical Press, 2000.

2. Name and describe one of the reformed sacramental rites in your ecclesial tradition, delineating the fundamental structure of the rite in detail. Then delineate the historical development of liturgical practice in the case of that rite in Christian history and relate that history to the development of current reformed rite of that sacrament.

Bibliography:

Austin, Gerard. The Rite of Confirmation: Anointing with the Spirit. New York, NY/Pueblo, CO: 1985.

Bouley, Allen, ed. Catholic Rites Today: Abridged Texts for Students. Collegeville, MN: Liturgical Press, 1992.

Dallen, James. The Reconciling Community: The Rite of Penitence. Collegeville, MN: Liturgical Press, 1986.

Kavanagh, Aidan The Shape of Baptism: The Rite of Christian Initiation. New York, NY/Pueblo, CO: 1978.

Martos, Joseph. Doors to the Sacred: A Historical Introduction to the Sacraments of the Catholic Church. Triumph Books, 2001.

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2. Discuss how the church functions as an authority for the faithful concerning doctrine and morals in general and on a ~~ad~~ issue in particular.
 - a) Describe how the Catholic magisterium exercises its teaching authority, what its method(s) are, and what difference(s) there are between the degrees of authority (full assent to, from the perspective of the magisterium, acceptable possible dissent).
 - b) Explain what, if any, influence collegiality among the bishops and the *sensus fidelium* enjoy in the “teaching office.”
 - c) Choose as a “test case” one of the morality of life issues (abortion, capital punishment, or euthanasia) and ~~ex~~ ~~ip~~ ~~ta~~ the essential moral considerations involved in that issue.
 - i. Through the lens of one method of theology, evaluate the life issue you have chosen by using a principal magisterial document. From a Roman Catholic perspective, critique the life issue from the viewpoint of *Evangelium vitae*
 - ii. If you do not belong to the Roman Catholic tradition, critique through the *lumen* ~~lun~~ ~~asili~~ ¹⁰ (e)4

Wildes, Kevin Wm., and Alan C. Mitchell, eds. *Choosing Life: A Dialogue on Evangelium vitae*. Washington, DC: Georgetown University Press, 1997.

3. Discuss the development and insights of Catholic Social Tradition and one of the major theological critiques of society during the 20th century. Focus the discussion with the critique of your choosing.
 - a) Describe the essential elements of the Catholic Social Tradition from Pope Leo XIII to Pope Benedict XVI.
 - b) Choose one contextual critique of society (Latin American liberation theology; feminist, mujerista and/or womanist theologies; or theologies based on sexual diversity) and explain its essential elements.
 - c) Illustrate how the Catholic Social Tradition either supports or fails to support the critique you have chosen.

Bibliography

N.B. The statements and social encyclicals of popes Leo XIII to Benedict XVI can be found on the Vatican website, "Papal Archives" www.vatican.va/holy_father/index.htm and "Pontifical Council for Justice and Peace" http://www.vatican.va/roman_curia/pontifical_councils/justpeace/index.htm

Curran, Charles E. *Catholic Social Teaching 1891-Present: An Historical, Theological and Ethical Analysis*. Washington, DC: Georgetown University Press, 2002.

Dorr, Donal. *Option for the Poor*, revised edition. Maryknoll, NY: Orbis Books, 1992.

DeBerri, Edward P., James E. Hug, Peter J. Henriot, and Michael J. Schultheis. *Catholic Social Teaching Our Best Kept Secret*, revised/4th ed. Maryknoll, NY: Orbis Books, 2003.

Himes, Kenneth R., OFM, ed. *Modern Catholic Social Teaching: Commentary and Interpretations*. Washington, DC: Georgetown University Press, 2004.

Kammer, Fred, SJ. *Doing Faith Justice: An Introduction to Catholic Social Thought*, revised ed. Mahwah, NJ: Paulist Press, 2004.

Massaro, Thomas. *Catholic Social Teaching and United States Welfare Reform*. Collegeville, MN: Liturgical Press, 1998.

Mich, Marvin L. Krier. *Catholic Social Teaching and Movement*. Mystic, CT: Twenty-Third Publications, 1998.

Nothwehr, Dawn. *That They May Be One: Catholic Social Teaching on Racism, Tribalism, and Xenophobia*. Maryknoll, NY: Orbis Books, 2008.

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana, 2004.
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-soc_en.html

Special topics/contextualized theologies:

Latin American Liberation Theology

Althaus-Reid, Marcella, Ivan Petrella, and Luis Carlos Susin, eds. Another Possible World: Reclaiming Liberation Theology. Norwich, UK: SCM-Canterbury Press, 2007.

Dussel, Enrique D. Beyond Philosophy: Ethics, History, Marxism, and Liberation Theology. Lanham, MD: Rowman & Littlefield, 2003.

Ellacuría, Ignacio, and Jon Sobrino. *Mysterium liberationis*. Fundamental Concepts of Liberation Theology. Maryknoll, NY: Orbis Books, 1994.

Gutierrez, Gustavo. A Theology of Liberation: History, Politics, and Salvation. Norwich, UK: SCM-Canterbury Press, 2001.

Gutierrez, Gustavo. *We Drink from Our Own Wells*. 20th anniversary ed. Maryknoll, NY: Orbis Books, 2003.

Sobrino, Jon. *No Salvation Outside the Poor*. Prophetic/Utopian Essay. Maryknoll, NY: Orbis Books, 2008.

Schubeck, Thomas. *Liberation Ethics: Sources, Models, and Norms*. Minneapolis, MN: Fortress Press, 1993.

Feminist, Mujerista, and Womanist Theologies

Albrecht, Gloria. *Hitting Home: Feminist Ethics, Women's Work, and the Betrayal of "Family Values"*. New York, NY: Continuum International Publishing Group, 2002.

Aquino, Maria Pilar, Maria Jose Rosales, and Norma, eds. *Feminist Intercultural Theology: Latina Explorations for a Just World*. Maryknoll, NY: Orbis Books, 2007.

Copeland, M. Shawn. *Enfleshing Freedom: Bodies, Race, and Being*. Minneapolis, MN: Fortress Press, 2009.

Copeland, M. Shawn, ed. *Uncommon Faithfulness: The Black Catholic Experience*. Maryknoll, NY: Orbis Books, 2009.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick, eds. *Women's Liberation: Feminist Ethics and the Catholic Moral Tradition*. Mahwah, NJ: Paulist Press, 1996.

Daly, Louis K., ed. *Feminist Theological Ethics*. Louisville, KY: Westminster John Knox Press, 1994.

Douglas, Kelly Brown. *What's Faith Got to do with It? Black Bodies and Christian Souls*. Maryknoll, NY: Orbis Books, 2005.

Hayes, Diana L., and Cyprian Davis, eds. Taking Down Our Hopes: Black Catholics in the United States. Maryknoll, NY: Orbis Books, 1998.

Isasi-Diaz, Ada Maria. En La Lucha/In the Struggle: Laboring a mujerista liberation theology 10th anniversary ed. Minneapolis, MN: Fortress Press, 2004.

Isasi-Diaz, Ada Maria. La Lucha Continues: Mujerista Theology. Maryknoll, NY: Orbis Books, 2004.

Patrick, Anne E. Liberating Conscience: feminist explorations in catholic moral theology. Patrici

APPENDIX C

Course Distribution for the

Fundamental Morality Course (Credits)

- x 647G/647 New Trends in Moral Theology (3)
- x 652G/652 Critical Issues in Bioethics (3)
- x 653G/653 Classics in Bioethics (3)
- x 655G/655 Principles of Christian Morality (3)
- x 656G/656 Catholic Social Thought (3)
- x 665G/665 Historical Resolutions in Moral Theology (3)

635 Ecclesiology: The Mystery of the Church (3 credits) An examination of the foundations for ecclesiology in the New Testament and its development in different Christian traditions with a view of the kerygmatic, sacramental, and charismatic dimensions of Church. Church life, structure, and mission will also receive attention.

636 Christology (3 credits) An examination of the New Testament foundations for Christology and of doctrinal developments in the tradition of the Church. Attention will also focus on contemporary issues in Christology including methodology and the meaning of incarnation.

637 The Christian God and the Human Response (3 credits) A study of the Christian God as Trinity and the human response to this revelation. Foundations and development in Trinitarian theology will receive considerable attention. The course will also consider the nature and destiny of humankind considered in relation to the Triune God; special references to secularization and faith in God.

641 Liturgical Time and Prayer (3 credits) The nature of liturgy as source and summit of the Church's life. Special attention will be given to: general forms of Christian prayer; development of structured daily prayer (especially Liturgy of the Hours); and the history and meaning of the liturgical year. Some discussion of the relationship between liturgical time and liturgical environment (especially art and architecture).

642 Sacramental Theology (3 credits) A look at Christian sacraments from the perspective of religious experience and symbol. Christ, the primordial sacrament, the Church as sacrament, and a theological-liturgical-historical examination of each sacrament.

643 Rites of Christian Initiation (3 credits) An in-depth study of Baptism, Confirmation and Eucharist as sacraments of full initiation into Christian life. Evolution and current thought on these sacraments. Discussion of the Rite of Christian Initiation of Adults.

644 Issues in Ecumenism (3 credits) An examination of the ecumenical movement and its importance for Christian unity. Ecclesiological models as well as classical / T T O sacramtancnsa (w)

665 Historical Resolutions in Moral Theology (3 credits) This course will examine the historical development of the discipline of moral theology through the causes of debates and the vigorous exploration of resolutions. Attention will be given to the influence of the great thinkers, how their influence is still prevalent, and whether their influence is still valid.

701 Independent Studies (1-3 credits) A faculty member will direct a student in individual research with the approval of the Chair.

705 Hebrew Scriptures (3 credits) A course including specialized topics in Old Testament, designed for students who have completed courses in the areas of prophetic literature, Torah, wisdom literature, and historical books.

706. New Testament Exegesis (3 credits) A course including

APPENDIX E

APPLICATION FOR MATHEO COMPREHENSIVE EXAMS

BARRY UNIVERSITY
COLLEGE OF ARTS & SCIENCES
DEPARTMENT OF THEOLOGY & PHILOSOPHY

STUDENT'S NAME: _____

ADVISOR'S NAME: _____

SEMESTER FOR COMPS: _____

CORE COURSES COMPLETED: YES _____ NO _____

If NO, indicate the semester in which core courses will be completed

ELECTIVE COURSES COMPLETED: YES _____ NO _____

If NO, indicate the semester in which elective courses will be completed

If applying for comprehensive exams in the fall semester, this form should be filled out by the student and e-mailed to the faculty member scheduling comprehensive exams (jpadilla@bary.edu) no later than April 15th of the preceding semester.

If applying for comprehensive exams in the spring semester, this form should be filled out by the student and e-mailed to the faculty member scheduling comprehensive exams no later than November 15th of the preceding semester.