



THE PONTIFICAL FACULTY OF THE IMMACULATE CONCEPTION
Dominican House of Studies
Washington, D.C.

MASTER OF DIVINITY AND BACHELOR OF SACRED THEOLOGY
COMPREHENSIVE EXAMINATION

1. Structure of the Examination

This is a three-hour written examination in which the candidate for the Master of Divinity and/or Bachelor of Sacred Theology will be asked to write on three themes (theses), *one each from the assigned areas of sacred Scripture, systematic theology and moral theology*. In each area the candidate will be able to choose from three possible questions. A Master of Divinity candidate must receive an average grade of 2.50 on the written component to advance to the oral component. A Bachelor of Sacred Theology must receive a 3.25 on the written component to advance to the oral component.

PART TWO: Oral Component. A three-quarter of an hour long exam before three faculty members who will examine the candidate in all of the assigned areas.

The Oral Component of the MDiv/STB Examination will be scheduled no later than three days after the Written Component.

During the Oral Component of the examination, questions may be drawn from the written component of the exam or any of the twenty-six themes. Each professor examines the candidate for 10 minutes, then follows with a final 5 minutes of questions and/or concerns.

2. Purpose of the Examination

The principal purpose of the Written Component of the MDiv/STB Examination will be to test the candidate's ability to expose theological materials, with special emphasis (as appropriate) on the pertinent contributions of historical and positive theology.

The principal purpose of the Oral Component of the examination will be to test the candidate's ability to order these materials towards a reasoned theological judgment or conclusion.

3. Grading of the Examination

- a. The following grades may be assigned for each part of the written exam:

A (4.0); A- (3.75); B+ (3.5); B (3.0); B- (2.75); C+ (2.5); C (2.0); C- (1.75); F (0).

The grade for the examination is the average of the six grades submitted by the examiners. Each examiner will assign a grade evaluating only those sections of the examination which he or she administered. In case of failure in the written or the oral component of an assigned area (Scripture systematics, morals), the failed area is to be repeated in its entirety. No student will be admitted to the oral component without having passed the written component. The grades for both the oral and written components will be available from the Office of the Registrar.

- b. Candidates for the bachelor of the sacred theology degree must receive an average of 3.25 to pass the comprehensive examination. Candidates for the Master of Divinity must receive an average of 2.50 to pass the comprehensive examination.
- c. Candidates for either degree may not continue candidacy after two failures in the comprehensive examination.
- d. Honor grades are computed according to the following method:

Coursework: 75%

Examination: 25%

The honor grades are:

Summa cum laude (3.9-4.0)

Magna cum laude (3.7-3.89)

Cum laude (3.5-3.69)

Current Themes Approved by the Council of the Faculty: September 14, 2015

I. SACRED SCRIPTURE

Theme 1: Methodology

- I. The Canon
 - A. the basic divisions of the Catholic Bible
 - B. Protestant and Catholic canons of Scripture; the status of the Deuterocanonical books.
- II. Church Teaching on Scripture and the Historical Critical Method
 - A. *Dei Verbum*, Pontifical Biblical Commission “The Interpretation of the Bible in the Church,” and *Verbum Domini*
 - B. strengths and limitations of the historical critical method
 - C. contributions of Marie-Joseph LaGrange, O.P. and École Biblique
 - D. Pontifical Biblical Commission: status and history of commission.
- III. Characteristics of Catholic Interpretation
 - A. unity of Old and New Testaments
 - B. ecclesial and liturgical contexts
 - C. analogy of faith
 - D. inspiration and inerrancy
- IV. Jewish Traditions of Interpretation
 - A. difficulties of dating Rabbinic traditions
 - B. contributions to Christian exegesis
- V. Patristic and Medieval Christian Interpretation
 - A. the four senses of Scripture
 - B. typology and allegory
- VI. Textual Criticism
 - A. definition; the goal or task of the text critic?
 - B. terminology: autograph, consonantal text, codex, Masoretic text, Targum, Great Uncial Codices.
 - C. textual history of a biblical book from the first written stages to the production of a modern English translation.
- VII. Form Criticism
 - A. definition
 - B. description and examples of some major Old and New Testament forms:
 - 1. e.g. theophany, woe oracle, oracle of salvation, pronouncement of judgment, proverb, parable, hymn, lament, miracle story, healing story
- VIII. Source Criticism
 - A. definition
 - B. relevance to the study of the Pentateuch and the Synoptic Gospels
- IX. Redaction Criticism
 - A. definition
 - B. redactional theories concerning the Gospels

I. SACRED SCRIPTURE

Theme 1: Methodology (con't)

X. Canonical Criticism

A. definition

XI. Fundamentalist Readings of the Bible

A. definition of fundamentalism

B. problems associated with this approach

I. SACRED SCRIPTURE

Theme 2: Pentateuch

- I.** The basic outline and story line of the Pentateuch
 - A.** geographical/literary setting of each book
 - B.** chronology of the stay at Mount Sinai
 - C.** significance of Sinai narrative: holiness, cult and priesthood, covenant, law, ordering of society

- II.** The Book of Genesis
 - A.** sources in Genesis
 - B.** outline
 - C.** Abraham and Jacob cycles
 - D.** covenants with Abraham
 - E.** Joseph story

- III.** The Book of Exodus
 - A.** Call of Moses
 - B.** Passover
 - C.** Sinai and the ancient Near Eastern covenant formulary
 - D.** the Golden Calf and the intercession of Moses

- IV.** The Book of Leviticus
 - A.** Structure of the book
 - B.** Priesthood
 - C.** Holiness Code

- V.** The Book of Numbers
 - A.** Structure of the book
 - B.** Priestly blessing
 - C.** Balaam

- VI.** The Book of Deuteronomy
 - A.** historical origin; discovery of the scroll in Josiah's reign
 - B.** structure of the book
 - C.** Hear O Israel
 - D.** major themes and rhetorical style
 - E.** death of Moses and conclusion of Pentateuch
 - F.** Tetrateuch, Pentateuch, or Hexateuch

- VII.** Theory of the J E D P sources
 - A.** principal criteria for identifying them
 - B.** the date and historical setting of each source
 - C.** characteristics and theological themes of the Priestly Source

I. SACRED SCRIPTURE

Theme 2: Pentateuch (con't)

- VIII.** The three large law codes of the Pentateuch
- A.** covenant code, law of holiness, Deuteronomic code
 - B.** location of these codes in the Pentateuch (books and chapters)
 - C.** main characteristics of each and essential differences among them
- IX.** The Decalogue
- A.** numbering in Jewish, Protestant, Catholic traditions; content of each in Catholic enumeration
 - B.** setting of Decalogue in Exodus and Deuteronomy; differences between Exodus and Deuteronomy
 - C.** division into two groups of commandments (two tablets; 3 and 7; 5 and 5)
- X.** Traditional chronology of the Patriarchal Era, the stay in Egypt, and the Exodus
- A.** dates for Abraham, Moses, Exodus
 - B.** Is the Pentateuch a book of “history” in the modern sense of the word?
 - C.** evidence for the historicity of the Exodus; location of the *Yam Suph* (Red Sea) and Mount Sinai
 - D.** the Pentateuch and the history of Israel; when does the history of Israel begin?
- XI.** The Promises to the Patriarchs
- A.** land
 - B.** law
 - C.** progeny
 - D.** blessing

I. SACRED SCRIPTURE

Theme 3: The Prophets of Israel

I. Definitions

- A. *nabi*; man of god; seer
- B. the Former Prophets; the Latter Prophets
- C. the Twelve Minor Prophets or the Book of the Twelve
- D. prophetic call story
- E. cult prophets; court prophets
- F. professional prophets
- G. Syro-Ehpraimite War 734-733
- H. fall of Israel 722
- I. invasion of Sennacherib 701
- J. fall of Judah and Jerusalem 587

II. Non-Writing Prophecy

- A. Elijah cycle
- B. Elisha cycle

III. Isaiah

- A. historical setting
- B. structure of the book
- C. theological themes
 - 1. call of the prophet
 - 2. Emmanuel prophecies
 - 3. servant songs

IV. Jeremiah

- A. call
- B. confessions of Jeremiah
- C. Jeremiah and the New Testament
- D. historical context

V. Ezekiel

- A. structure of the book
- B. Glory of God
- C. theological themes
 - 1. Son of Man
 - 2. the Good Shepherd

VI. Amos and Hosea

- A. structure of the books
- B. historical contexts
- C. major theological themes

I. SACRED SCRIPTURE

Theme 4: Wisdom Literature

- I.** Wisdom tradition
 - A.** main purposes
 - B.** relation of Jewish wisdom to other Ancient Near Eastern wisdom traditions
 - C.** definition of hokmah

- II.** The Book of Proverbs
 - A.** date, sources, and editing of book
 - B.** literary forms and devices (e.g. mashal, parallelism, numerical sayings, etc.)
 - C.** main themes, including the two ways, creation, and retributive justice
 - D.** the nature and significance of the personification of Wisdom

- III.** The Book of Job
 - A.** date, sources, and editing of book
 - B.** literary forms and devices (e.g. debate, dialogue, prose/poetry, etc.)
 - C.** main themes, including theodicy, creation, and divine justice
 - D.** the book's perspective on the relation between suffering and divine justice

- IV.** Qoheleth/ Ecclesiastes
 - A.** date and authorship
 - B.** literary forms and devices (e.g. rhetorical questions, numbers, etc.)
 - C.** main themes, including vanity, hard work, and experience
 - D.** Qoheleth as a critique of the wisdom tradition

- V.** The Book of Ben Sira/ Sirach
 - A.** date and authorship
 - B.** literary forms and devices (e.g. autobiography, proverbs, poetry, etc.)
 - C.** main themes, including creation, the law, ancestors, and priestly concerns
 - D.** Sirach 24

- VI.** The Book of Wisdom
 - A.** date and authorship
 - B.** literary forms and devices (e.g. exhortation, use of OT events and quotations, etc.)
 - C.** main themes, including divine justice and body, soul, spirit
 - D.** personification of Wisdom
 - E.** perspective on immortality

- VII.** The Psalms
 - A.** Authorship
 - B.** main types of psalms
 - C.** characteristics of psalms classified as wisdom psalms

I. SACRED SCRIPTURE

Theme 5: Synoptic Gospels and the Acts of the Apostles

- I. Genre of gospel
 - A. definition and Hellenistic usage of "euangelion"
 - B. literary genre of gospel
 1. Jewish influence
 2. Greco-Roman influence
 - C. development from oral to written forms
 - D. forms within the gospel such as parable, chreia, miracle story, etc.
 - E. apocryphal gospels, especially the Gospel of Thomas
- II. The Synoptic Problem
 - A. definition of "synoptic"
 - B. main issues involved
 - C. major hypotheses (Augustinian, Griesbach, Two-Source, Neo-Griesbach, Modified Two-Source, and Farrer-Goulder) and the strengths and weaknesses of each
- III. The Gospel of Mark
 - A. theories of authorship (patristic and modern), date, audience, main purpose
 - B. literary elements (language, style, structure, and any special features)
 - C. main themes, especially suffering, the cross
 - D. Christology
 - E. soteriology
 - F. discipleship
- IV. The Gospel of Matthew
 - A. theories of authorship (patristic and modern), date, audience, main purpose
 - B. literary elements (language, style, structure, and any special features)
 - C. main themes, especially the kingdom of heaven, the Law, the New Moses
 - D. Christology
 - E. soteriology
 - F. discipleship
- V. The Gospel of Luke and the Acts of the Apostles
 - A. theories of authorship (patristic and modern), date, audience, main purpose
 - B. literary elements (language, style, structure, and any special features)
 - C. main themes, especially salvation history, universality, daily Christian life
 - D. Christology
 - E. soteriology
 - F. discipleship
 - G. arguments for common authorship of Luke and Acts
 - H. literary and theological relationship of Luke and Acts
 - I. main elements of Acts 1-8, including the geographic structure, the main speeches, the roles of Peter and Paul, the composition of the early Church community

I. SACRED SCRIPTURE

Theme 6: Johannine Writings

I. John the Apostle

- A.** theories of identity (patristic and modern)
- B.** Johannine community
- C.** patristic evidence
 - 1.** modern theories, especially those of Raymond Brown and Richard Bauckham
 - 2.** importance to understanding the Johannine writings

II. The Gospel of John

- A.** authorship (patristic and modern), date, audience, main purpose
- B.** literary elements (language, style, structure)
- C.** nature and function of the 7 signs
- D.** other literary devices (irony, symbolism, antithesis, etc.)
- E.** relationship between John and the synoptics
- F.** main themes, including Logos, Lamb of God, indwelling, Paraclete, new Creation
- G.** nature and purpose of the Prologue, the Last Supper discourses
- H.** Christology
- I.** soteriology
- J.** discipleship

III. The Johannine Letters. For each letter:

- A.** authorship (patristic and modern), date, audience, main purpose
- B.** epistolary features
- C.** main themes
- D.** situation of community addressed
- E.** main similarities and differences with respect to the gospel of John

IV. The Book of Revelation

- A.** authorship (patristic and modern), date, audience, main purpose
- B.** apocalyptic genre and its relation to historical context
- C.** literary elements (language, style, structure)
- D.** other literary devices (symbolism, numerology, etc.)
- E.** main themes
- F.** Christology
- G.** eschatology
- H.** main similarities and differences with respect to the gospel of John

I. SACRED SCRIPTURE

Theme 7: Pauline Writings

I. Paul's Life

- A. Jewish background
- B. Hellenistic background
- C. Roman background
- D. nature and significance of conversion
- E. nature of his missionary work
- F. the role of Paul in the communities to whom he writes
- G. association with the Jerusalem apostles especially the Jerusalem Council
- H. martyrdom
- I. Acts as a source for Paul's life

II. Letter genre

- A. Typical ancient epistolary structure
- B. Paul's epistolary structure
- C. common rhetorical techniques (e.g. exhortation, apologia, etc.)
- D. the letter as an instrument of Paul's apostleship

III. Individual Letters

- A. the 13 letters in terms of authentic v. debated letters
- B. criteria for determining authenticity
- C. how pseudonymity may be understood
- D. range of dates for letters
- E. main situations of communities addressed
 - 1. common internal threats
 - 2. common external threats
- F. the significance of Romans as Paul's major letter

IV. Pauline Theology

- A. Paul's understanding of the following:
- B. suffering
- C. imitation
- D. apostleship
- E. the gospel
- F. the Law
- G. revelation
- H. salvation history
- I. Christology
- J. the Trinity
- K. resurrection
- L. eschatology
- M. anthropology
- N. main schools of interpreting Pauline theology (especially Traditional, the New Perspective, Apocalyptic)

I. SACRED SCRIPTURE

Theme 7: Pauline Writings (con't)

V. Paul As Exegete

- A.** use of the Old Testament (e.g. figures, events, quotations, etc.)
- B.** use of pre-existing material or literary forms (e.g. hymns, creeds, etc.)
- C.** the ways in which Paul sets a foundation for Christian exegesis

II. SYSTEMATIC THEOLOGY

Theme 1: Nature and Method of Theology

- I. Chief concepts, sources, figures, movements, and developments in the history of theology.
 - A. Patristic theology
 - B. Monastic theology
 - C. Scholasticism
 - D. Nominalism
 - E. Reformation (Protestant and Catholic)
 - F. The Enlightenment and Kant
 - G. 19th century
 - H. Modernism
 - I. 20th century

- II. The irreplaceable role of philosophy and the centrality of divine Revelation, as given through the modes of Sacred Scripture and Sacred Tradition, in the work of theology.
 - A. Critical exegesis
 - B. Theological exegesis
 - C. Content of Tradition
 - D. Form of Tradition
 - E. The question of Christian philosophy
 - F. Magisterial documents: *Dei Filius*, *Aeterni patris*, *Dei Verbum*, *Fides et ratio*

- III. St. Thomas Aquinas's understanding of what *sacra doctrina* is and the Common Doctor's special contribution to theology (cf. *Optatam Totius* 16 and *Code of Canon Law*, can. 252 §3).
 - A. The nature of *sacra doctrina*
 - B. Theology as a science
 - C. Theology as wisdom
 - D. Faith and theology
 - E. The place of Aquinas in theology today

- IV. The ecclesial vocation of theologians
 - A. Relationship to the Magisterium
 1. *Donum Veritatis*
 2. Doctrines regarding the Magisterium
 3. The role of the Magisterium in theology
 - B. The experience of the theologian
 1. Experience as a *locus* of theology
 2. *Sensus fidelium*, *sensus fidei*

II. SYSTEMATIC THEOLOGY

Theme 1: Nature and Method of Theology (con't)

- V. Various forms of contemporary theology
 - A. Schools of contemporary theology
 - 1. Sources
 - 2. Leading figures
 - B. Assessment of contemporary schools
 - 1. In light of the *Catechism of the Catholic Church*
 - 2. In light of Thomistic theology

II. SYSTEMATIC THEOLOGY

Theme 2: The Doctrine of God

- I. The existence of God as a theological question (*ST I*, q. 1)
 - A. the possibility and nature of arguments for God's existence
 - 1. whether the proposition "God exists" is self-evident (*ST I*, q. 1, a. 1)
 - 2. how God's existence can and cannot be demonstrated (*ST I*, q. 1, a. 2)
 - 3. Aquinas' Five Ways of demonstrating that God exists (*ST I*, q. 1, a. 3)
 - a) the context and purpose of these proofs
 - b) infinite series
 - c) the difference between the fifth way and the intelligent design argument

- II. Basic biblical affirmations about God's nature
 - A. God as one
 - B. personal
 - C. transcendent in holiness and power
 - D. eternal
 - E. immutable

- III. The divine nature in systematic theology: fundamental affirmations
 - A. the nature of the cause of the world
 - B. essence and supposit in material and immaterial beings (*ST I*, q. 3, a. 3)
 - C. essence and existence in God and creatures (*ST I*, q. 3, a. 4)
 - D. God as the universal cause, who does not enter into composition with his effects (*ST I*, q. 3, a. 8)

- IV. The substantial attributes of God
 - A. their "negative" character
 - B. the attributes themselves
 - 1. simplicity (*ST I*, q. 3)
 - 2. perfection and goodness (*ST I*, qq. 4-6)
 - 3. infinity and omnipresence (*ST I*, qq. 7-8)
 - 4. immutability and eternity (*ST I*, qq. 9-10)
 - 5. unity (*ST I*, q. 11)
 - C. their bearing on the contemporary question of "immanence and transcendence"
 - D. their relation to the central biblical affirmations about God

- V. The operative attributes of God
 - A. the divine knowledge, truth, and life (*ST I*, qq. 14-18)
 - 1. God's knowledge of the future (*ST I*, q. 14, a. 13)
 - B. will and love in God (*ST I*, qq. 19-20)
 - 1. freedom (*ST I*, q. 19)
 - 2. necessity vs. contingency (*ST I*, q. 19, aa. 6, 8)
 - 3. evil (*ST I*, q. 19, aa. 6, 9)
 - 4. justice and mercy (*ST I*, q. 21)
 - 5. providence and predestination (*ST I*, qq. 22-23)
 - 6. power and happiness (*ST I*, qq. 25-26)

II. SYSTEMATIC THEOLOGY

Theme 2: The Doctrine of God (con't)

VI. The range and limits of human knowledge and discourse about God

- A. human knowledge of God (*ST I*, q. 12)
 - 1. glory and vision: no similitude but a created light
 - 2. grace and faith
 - 3. natural knowledge of God
- B. human speech about God (*ST I*, q. 13)
 - 1. analogy vs. metaphor
 - 2. negative, relational, and substantial naming

II. SYSTEMATIC THEOLOGY

Theme 3: The Doctrine of the Trinity

- I. The Trinity as the focus of Christian faith and life
 - A. biblical revelation
 - B. Trinitarian confession as rule of faith
 - C. invitation to Trinitarian communion

- II. Key moments in the history of the formulation of the doctrine of the Trinity
 - A. economic Trinitarianism and the emergence of modalism
 - B. subordinationism: Origen and Arius
 - C. the Council of Nicea and the doctrine of "*homoousios* "
 - D. I Constantinople and the doctrine of the Holy Spirit
 - E. the "*filioque*" controversy: historical background and doctrinal issue

- III. Procession in the Trinity (*ST I*, q. 27)
 - A. the meaning and number of processions
 - B. the psychological analogy of the processions
 1. of the Word/Son: according to word and generation
 2. of the Spirit: according to love

- IV. Relations and Persons in the Trinity (*ST I*, qq. 28-29)
 - A. the real relations implied in the processions
 - B. the question of mutually opposed relations
 - C. the three divine persons
 1. the viability of theological use of the concept of "person" in the light of recent critiques
 2. subsistent relation and divine person

- V. The Blessed Trinity and our salvation
 - A. some aspects of the current debate on immanent/economic Trinity
 - B. the classical theory of "appropriation"
 - C. the Trinitarian missions (*ST I*, q. 43)
 1. processions and missions
 2. the mission of the Holy Spirit and the divine indwelling

- VI. Knowing and naming the Trinity (*ST I*, q. 13)
 - A. the proper names of the Trinity
 - B. evaluation of feminist proposals about "re-naming" the Trinity

II. SYSTEMATIC THEOLOGY

Theme 4: Creation and the Human Person

- I. The context and significance of Christian doctrines on creation and the human person
 - A. relationship of the subject matter to other theological domains
 - B. divine gratuity in its varied expressions of nature and grace
 - C. the peculiar difficulties of the subject matter arising from revelation and reason
 - D. *sacra doctrina* as an appropriate methodology for creation and the human person
 - E. the importance of a theocentric and cosmocentric theological anthropology

- II. The doctrine of creation
 - A. creation and cosmogonic myths
 - B. scriptural overview: creation in the Old and New Testaments
 - C. doctrinal summary of creation
 - D. creation *ex nihilo* (*ST I*, qq. 44-45)
 - E. the Christian alternative to pantheism and panentheism

- III. The created order: creatures visible and invisible
 - A. the creation and nature of the angels
 - B. the material universe
 - 1. evaluation of the Genesis accounts
 - 2. the creation of the material universe (*ST I*, q. 65, aa. 1-2)
 - C. the cosmos: creation, science and evolution
 - D. Divine Providence: governance, conservation and concurrence (*ST I*, q. 22; qq. 103-04)

- IV. The problem of evil
 - A. the project of theodicy: defining the problem
 - B. monistic vs. dualistic accounts
 - C. two Christian theodicies: Augustinian and Irenaean
 - D. the nature of evil (*ST I*, q. 48)
 - E. the causality of evil (*ST I*, q. 49)

- V. The doctrine of the human person: human nature
 - A. outline of the theological anthropology of the *Summa Theologiae*
 - B. the difference between philosophical anthropology and theological anthropology
 - C. human nature: bodiliness, spirituality, historicity, immortality
 - D. the human soul: incorporeality, subsistence, immortality, unity with body (*ST I*, qq. 75-76)
 - E. the powers of human nature and their theological relevance (*ST I*, qq. 77-82)

- VI. The doctrine of the human person: human origins
 - A. the Genesis account of the creation of the human being
 - B. immediate creation of the human soul (*ST I*, q. 90)
 - C. evolution: issues and responses

II. SYSTEMATIC THEOLOGY

Theme 4: Creation and the Human Person (con't)

- VII. The doctrine of the human person: image of God (*ST I*, q. 93)
 - A. patristic teaching
 - B. teaching of St. Thomas

II. SYSTEMATIC THEOLOGY

Theme 5: Christology

- I. The scope of Christian doctrines about Christ
 - A. Jesus Christ, the living Lord, born of the Virgin Mary, suffered, died, rose and ascended into heaven
 - B. the divinity and humanity of the living Lord Jesus

- II. The biblical confession about Christ
 - A. textual, confessional and doctrinal starting points
 - B. the centrality of the resurrection
 - C. elements in the developing tradition: Pauline, Synoptic and Johannine contributions

- III. Authoritative formulation of Christology: key historical moments
 - A. early controversies: docetism, gnosticism, adoptionism
 - B. Nicaea and the disputes surrounding *homoousios*
 - C. Apollinarianism and the response of Athanasius
 - D. Monophysitism, Nestorianism and the responses of Ephesus and Chalcedon
 - E. post-Chalcedonian doctrinal formulations

- IV. The Christology of St. Thomas Aquinas
 - A. Christology and *sacra doctrina*: textual placement and doctrinal considerations
 - B. the justification of metaphysical discourse in Christology
 - C. refinements in the concepts of person, nature and Hypostatic Union (*ST III*, qq. 2-5)
 - D. the theological significance of the “co-assumed”
 - E. Christ’s perfections of grace, knowledge and power (*ST III*, qq. 7-9, 13)
 - F. Christ’s disabilities of body and soul (*ST III*, qq. 14-15)

- V. Contemporary reformulations of St. Thomas’s Christology
 - A. Christ’s consciousness and knowledge
 - B. Christ’s power and human limitations
 - C. Christ’s human personality

- VI. Christology and Modernity
 - A. critics of classical Christology: the Deists, Kant, Schleiermacher, Hegel, Feuerbach
 - B. historical-critical methods and Catholic doctrine: tensions and resolutions
 - C. “history” and confession: significance and evaluation of the various quests for the historical Jesus
 - D. the role of a properly theological exegesis in Christology

II. SYSTEMATIC THEOLOGY

Theme 6: Soteriology (Theology of Redemption)

- I. Overview of soteriology
 - A. its relationships to other theological disciplines, philosophical questions and human experience
 - B. treatment in the *Catechism of the Catholic Church*
- II. Soteriological themes and concepts in Scripture
 - A. promises, acts, institutions and interpretations of salvation in the Old Testament
 - B. relationship of Old Testament soteriology to Christ
 1. the Old Law and Christ's saving work
 2. appropriation of the Suffering Servant Songs of Deutero-Isaiah
 - C. soteriological motifs in the Old Testament and their applications in the New Testament: *go'el*, sacrifice, blood, expiation, ransom, redemption, messianism
 - D. salvific importance of Christ's Incarnation, life, passion, death, and resurrection
 - E. St. Paul's Christocentric soteriology: justification, reconciliation, salvation history
 - F. mediation, priesthood and sacrifice in *Hebrews*
 - G. other New Testament interpretations of soteriology
- III. Soteriological themes in the Patristic period
 - A. soteriological implications in the Christological controversies
 - B. Christ as exemplar and teacher
 - C. divinization
 - D. recapitulation, exchange, and the soteriological significance of the Incarnation
 - E. rights of the devil theory
- IV. St. Anselm, *Cur Deus Homo*
 - A. his critique of certain patristic theories
 - B. outline of the main argument
 - C. strengths and weaknesses of his soteriology
- V. The soteriology of St. Thomas Aquinas (*ST III*, qq. 48-49)
 - A. soteriological indications in the theology of creation
 - B. the placement of "soteriology" in the Christology of the *Summa Theologiae*
 - C. Christ's solidarity with humankind: the capital grace of Christ
 - D. the passion of Christ and its efficient causality
 - E. the soteriological import of Christ's resurrection
- VI. Accents in the Reformation and Counter-Reformation periods
- VII. Contemporary developments
 - A. Modern Solidarity Theories of Redemption
 - B. Modern Dereliction Theories of Atonement

II. SYSTEMATIC THEOLOGY

Theme 7: The Church of God

- I. The history of ecclesiology
 - A. Patristic and medieval approaches, including that of St. Thomas Aquinas
 - B. Nineteenth-century developments (esp. J. A. Möhler, J. H. Newman, Vatican I)
 - C. The doctrine of the Church at Vatican II

- II. Fundamental scriptural affirmations of *Lumen gentium*
 - A. The Kingdom of God
 - B. The Body of Christ
 - C. The Bride of Christ
 - D. The Temple of the Holy Spirit
 - E. The People of God

- III. Dimensions of the Church
 - A. The Church as mystery and sacrament
 - B. Priesthood in the Church
 - 1. Ministerial priesthood
 - 2. Common priesthood (lay and religious forms)
 - C. The mission of the Church

- IV. The marks of the Church
 - A. One
 - 1. The Church and the Churches
 - a) "Subsistit in"
 - 2. Ecumenism
 - B. Holy
 - 1. The universal call to holiness
 - 2. The communion of the saints
 - 3. The eschatological calling of the Church
 - C. Catholic
 - 1. Membership
 - 2. Salvation outside the Church
 - D. Apostolic
 - 1. The twelve Apostles
 - 2. Apostolic succession
 - 3. Episcopacy
 - 4. The papacy
 - 5. The Magisterium: indefectibility and infallibility

- V. Mary and the Church
 - A. Mary, model mother of the Church
 - B. The new Eve
 - C. Mary as the eschatological symbol of the Church

II. SYSTEMATIC THEOLOGY

Theme 8: General Sacramental Theory

- I. Foundations for sacramental life
 - A. The anthropological basis of the sacraments
 - 1. The fittingness of the sevenfold sacramental system (*ST* III, q. 65)
 - B. The Christological dimension of the sacraments

- II. The nature and necessity of the sacraments
 - A. Sacrament as efficacious signs (*ST* III, q. 60)
 - B. Sacramental hylomorphism: matter and form
 - C. The tripartite structure of a sacrament: *sacramentum tantum, res et sacramentum, res tantum*
 - D. sacraments as necessary for salvation (*ST* III, q. 61)

- III. Grace: the chief effect of the sacraments (*ST* III, q. 62)
 - A. sacraments as instrumental causes of grace in virtue of Christ's passion

- IV. Sacramental character (*ST* III, q. 63)
 - A. sacramental character as spiritual power in the service of divine worship
 - B. indelibility
 - C. sacramental character and individual sacraments

- V. Sacramental causality (*ST* III, q. 64)
 - A. the principal agent and the institution of the sacraments (*ST* III, q. 64, aa. 1–3)
 - B. sacramental ministers as instruments
 - 1. empowered by Christ (*ST* III, q. 64, a. 4)
 - 2. intention and faith in the minister (*ST* III, q. 64, aa. 8–10)
 - C. The Thomistic synthesis: perfective instrumental physical causality
 - 1. As opposed to alternative theories

- VI. The history of sacramental theology
 - A. Elements of St. Augustine's contribution
 - 1. Against Donatism
 - B. Protestantism and the Tridentine response
 - C. A postmodern approach to the sacraments

II. SYSTEMATIC THEOLOGY

Theme 9: Eucharist as Sacrament and Sacrifice

I. Foundations of Eucharistic Life

- A.** Biblical foundations
 - 1. Old Testament prefigurations
 - 2. The Institution of the Eucharist
 - 3. New Testament presentations of Eucharistic life
- B.** Early liturgical witnesses concerning the celebration of the Mass
- C.** Early Patristic theology

II. Historical and theological development

- A.** Augustine: sacrifice and sacrament
- B.** Controversies of the ninth through eleventh centuries
 - 1. Paschasius Radbertus and Ratramnus: true or symbolic presence
 - 2. Berengarius and Lanfranc: transubstantiation & Lateran IV

III. The Thomistic Theological Synthesis on the Eucharist

- A.** Eucharistic signification (*ST III*, qq. 73–74, 78)
- B.** Transubstantiation (*ST III*, q. 75)
- C.** The Real Presence (*ST III*, qq. 76–77)
- D.** Eucharistic effects (*ST III*, qq. 79–81)
- E.** The minister of the Eucharist (*ST III*, q. 82)

IV. The Mass as a Sacrifice

- A.** The Protestant Reformation and the Council of Trent
- B.** Aquinas's understanding of the Mass as a sacrifice (*ST III*, q. 83, a. 1)
- C.** Alternative explanations (e.g., Bellarmine, de la Taille)

V. Some systematic issues in recent theology of the Eucharist

- A.** Schillebeeckx: the challenge of transignification and transfinalization
- B.** Rahner
- C.** The critique of Eucharistic adoration

II. SYSTEMATIC THEOLOGY

Theme 10: Holy Orders

- I. Old Testament Background
- II. New Testament and the Apostolic Origins of Holy Orders
- III. The Hierarchical Constitution of the Church: Bishops, Priests, Deacons
- IV. *Sacramentum tantum*
 - A. Historical developments concerning the sacramental matter
- V. Theology of Character (*ST Suppl.*, q. 35)
- VI. The Threefold *Munera* and the Implications for Priestly Ministry
 - A. The principal of mediation
 - B. Congregation for the Clergy, *The Priest and the Third Christian Millennium*, Chapters 2-4
- VII. Priestly Holiness
 - A. The French school of priestly spirituality
 - B. John Paul II, *Pastores Dabo Vobis*, nn. 19-33
- VIII. The Common Priesthood of Believers and the Ministerial Priesthood (*Lumen Gentium*, n. 10)
- IX. Requirements and Impediments for Priestly Ordination
 - A. *Code of Canon Law*, can. 1026-1039 (requirements) and can. 1040-1049 (impediments)
 - B. Congregation for Catholic Education, *Instruction Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and Holy Orders*
 - C. *ST Suppl.*, qq. 36, 39
- X. Modern Challenges to the Traditional Notion of the Priesthood
 - A. Anglican orders
 - B. Ordination of Women
 - 1. John Paul II, *Ordinatio Sacerdotalis*
 - 2. Sara Butler MSBT, *The Catholic Priesthood and Women. A Guide to the Teaching of the Church* (Chicago: Hillenbrand Books, 2007).
 - C. Clerical Celibacy
 - 1. John Paul II, *Pastores Dabo Vobis*, nn. 29, 44, 49, 50.

III. MORAL THEOLOGY

Theme 1: The History of Moral Theology

- I. The failed search of the enlightenment for warrants for moral judgments
 - A. C.L. Stevenson and emotion
 - B. G.E. Moore: Goodness and Intuition
 - C. Kierkegaard: Radical Choice
 - D. Kant: Reason divorced from Passion
 - E. Hume: Passion as the Norm of Instrumental Reason.
 - F. the is-ought problem, and the rejection of metaphysics
 - G. the enlightenment and the rejection of revelation

- II. *Sacra Doctrina* linking transformation of mind to conversion of heart

- III. Scriptural themes in moral theology
 - A. covenant and law
 - B. the Commandments in their original and developed meanings
 - C. Jesus' apocalyptic preaching: the coming of the kingdom
 - D. The beatitudes: entry requirements or messianic proclamation?
 - E. St. Paul:
 - 1. justification by faith
 - 2. the new law and the old law
 - 3. the new creation and the renewal of the mind
 - F. St. John and *Agape*

- IV. The moral teaching of the Fathers of the Church
 - A. Suggested reading: Servais Pinckaers, *The Sources of Christian Ethics*, pp. 195-215.
 - B. general traits
 - C. as exemplified in Augustine

- V. The moral teaching of Aquinas
 - A. Suggested reading: Pinckaers, *The Sources of Christian Ethics*, pp. 216-230
 - B. the occasion of the *Summa Theologiae*
 - C. the general outline of the *ST* I-II and the *ST* II-II.

- VI. The influence of William of Ockham
 - A. Suggested reading: Pinckaers, *The Sources of Christian Ethics*, pp. 240-254.
 - B. nominalism and the loss of natural ends
 - C. voluntarism, and the unlimited power of God
 - D. the dimming of virtue and the ascendancy of obligation
 - E. freedom of indifference vs. freedom for excellence

- VII. The structure of the moral manuals: law, conscience and freedom

- VIII. The moral systems: probabilism, laxism, rigorism, probabiliorism and equiprobabilism

III. MORAL THEOLOGY

Theme 1: The History of Moral Theology (con't)

- IX.** The historical discussion of lying and usury. see Albert Jonsen and Stephen Toulmin, *The Abuse of Casuistry*. pp 181-216.
- X.** Post Vatican II moral theology
- A.** the biblical renewal
 - B.** the turn to autonomous ethics and proportionalism
 - C.** *Veritatis Splendor* and the *Catechism of the Catholic Church*
 - D.** postmodern turns in contemporary catholic moral theology

III. MORAL THEOLOGY

Theme 2: Basic Moral Principles

- I. Man as *imago Dei* (ST I-II, prologue)
- II. Where true happiness is and is not to be found (ST I-II, q. 2)
- III. The voluntary and its impediments: violence, fear, lust, ignorance (ST I-II, q. 6, a. 4-8)
- IV. The stages of human action: interior and exterior action (ST I-II, qq. 8-17)
- V. The fonts of morality: object, end and circumstances (ST I-II, qq. 18-20)
- VI. The controversy over proportionalism (Christopher Kaczor, *Proportionalism and the Natural Law Tradition*, 23-44; 119-140)
 - A. the possibility and significance of exceptionless moral norms
 - B. the revision of the principle of double effect
 - C. physical evil and moral evil
 - D. proportionate reason
 - E. critique of proportionalism
- VII. The Thomistic notion of *habitus* and virtue (ST I-II, q. 49-67)
 - A. *habitus* as quality.
 - B. *habitus*, potency, act, and conversion
 - C. *habitus*, virtue and freedom
 - D. the cause of the virtues: human nature, human action and God
 - E. the seat of the virtues: intellect, will, passions
 - F. the mean, equality and connection of the virtues
- VIII. Sin and vice
 - A. original sin
 - B. venial sin
 - C. mortal sin
- IX. Law (ST I-II, q. 93-94)
 - A. eternal law and providence
 - B. the precepts of the natural law and human appetite
 - C. the mutability of the natural law
- X. The New Law of Grace (ST I-II, q. 106)
 - A. its definition
 - B. its function as capstone to Aquinas's moral theology
- XI. The Gifts of the Holy Spirit (ST I-II, q. 68)

III. MORAL THEOLOGY

Theme 3: Grace

- I. The context and significance of Christian doctrines about grace
 - A. grace in its general and specific senses
 - B. relationship of the subject matter to other theological domains
 - C. grace as a theological subject spanning dogmatic theology and moral theology
 - D. backgrounds to grace: nature, freedom and law

- II. Scriptural foundations
 - A. Old Testament
 - 1. i.. divine initiative and human response: creation, providence, covenant, salvation
 - 2. ii.. various terms expressing the reality of “grace”
 - B. New Testament
 - 1. Synoptic approaches
 - 2. St. Paul’s teachings, especially grace in terms of the New Law and freedom
 - 3. Johannine accents, especially divinization

- III. Patristic and conciliar developments
 - A. the contributions of the Eastern Fathers
 - B. the theology of St. Augustine and his times
 - 1. components of Augustine's theology of grace: identity, necessity, gratuity, efficacy, social role
 - 2. the Pelagian and semi-Pelagian controversies
 - 3. the African councils and the Council of Orange

- IV. St. Thomas Aquinas’s Theology of Grace
 - A. the background of grace (*ST I*, qq. 94-96)
 - 1. *gratia elevans*: human nature, preternatural gifts, human destiny, and the desire for God
 - 2. *gratia sanans*: the existence and causality of evil
 - 3. *gratia sanans*: original sin, its effects and the anthropological presuppositions of moral evil
 - 4. the *Summa theologiae*'s various treatments of grace and the placement of the tract on grace
 - B. the theology of grace (*ST I-II*, qq. 106-114)
 - 1. the Old Law and the New Law
 - 2. the necessity of grace
 - 3. the nature of grace
 - 4. varieties of grace

- V. Charismatic and Sanctifying Grace

- VI. Prevenient and Subsequent Grace

- VII. Habitual Grace and Actual Grace (*auxilium*)

- VIII. Operative and Cooperative Grace
 - 1. God as cause of grace and predestination
 - 2. the effects of grace: justification and merit

III. MORAL THEOLOGY

Theme 3: Grace

- IX. Subsequent developments from the Reformation to the twentieth century
 - A. nominalism and voluntarism in the late medieval period
 - B. the teachings of Martin Luther
 - C. Trent and the doctrine of justification
 - D. the *De Auxiliis* controversy
 - E. Jansenism and Quietism
 - F. twentieth-Century controversies concerning the “supernatural”

III. MORAL THEOLOGY

Theme 4: Natural Law

- I. Renewed contemporary interest in the natural law.
- II. Natural law in Aquinas
 - A. its grounding in the eternal law (*ST I-II*, q. 93 a. 1,2)
 - B. its relationship to levels of appetite (*ST I-II*, q. 94 a. 2)
 - C. natural law as expressed in precepts
 - D. natural law and virtuous action (*ST I-II*, q. 94 a. 3)
 - E. the universality of natural law (*ST I-II*, q. 94 a. 4)
 - F. the changeability of natural law (*ST I-II*, q. 94 a. 5)
- III. Contemporary issues in natural law
 - A. Suggested Reading: Lawrence S. Cunningham, ed., *Intractable Disputes About the Natural Law* pp. 313-352
 - 1. natural law as biblical teaching
 - 2. natural law as common ground for disputes in the public square
 - 3. natural law, underdetermined human inclinations to the good, and universal morality
 - 4. the relationship between natural law and positive law
- IV. John Finnis, Germain Grisez and the new natural law theory
 - A. the autonomy of practical reason
 - B. basic human goods
 - C. modes of responsibility
 - D. derivation of moral norms
 - E. difficulties and criticisms
- V. *Veritatis Splendor* on natural law and freedom (*Veritatis Splendor*, nos. 35-53)

III. MORAL THEOLOGY

Theme 5: Sin

I. Sin in the Old Testament

- A. Sins against God
 - 1. Idolatry (Is 2:8; 44:12-20; 42:17; 42:17; 44:9; 45:20)
- B. Sins against the community

II. Sin in the New Testament

- A. Sins against God
 - 1. The sin against the Spirit (Mt 12:24-32)
- B. Sins against the community
- C. Original Sin in Romans 5:12-31

III. Original Sin in Historical-Systematic Perspective

- A. Augustine and the Council of Orange
- B. Aquinas: Original Sin as Privative (ST I-II, q. 82)
- C. Trent
- D. Pius XII: *Humani Generis*
- E. Original Sin and Death
- F. Original Sin, Original Justice, and Concupiscence

IV. Personal Sin in Thomas Aquinas

- A. The Metaphysics of Evil: Privation of Order
- B. Categories of Sin: By Penalty: Mortal and Venial Sin
- C. Categories of Sin: By The Rank of the Good Violated (God: Neighbor, Self)
- D. Categories of Sin; By Voluntariness or Freedom with Which the Sin is Committed
- E. Sins of Ignorance
- F. Sins of Weakness
- G. Sins of Malice
- H. Sins by Remote Disposition or Motive: The Seven Capital Sins: Pride, Envy, Gluttony, lust, avarice, wrath, Sloth.

V. Contemporary Categories of Sin

- A. Structures of Sin
- B. Fundamental Option and ‘Serious Sin’

III. MORAL THEOLOGY

Theme 6: The Theological Virtues

- I. The theological coordinates for the theological virtues
 - A. Suggested reading: Romanus Cessario, O.P., *Christian Faith and the Theological Life*, 13-48
 - B. the capital grace of Christ
 - C. the grace of the New law
 - D. the doctrine of the *imago dei*

- II. The virtue of faith
 - A. faith's object: first truth (*ST II-II*, q. 1, a. 1)
 - B. faith's object: truth bearing statements (*ST II-II*, q. 1, a. 2)
 - C. faith's object: the light of faith

- III. The acts of faith
 - A. the inner act: belief (*ST II-II*, q. 2)
 - B. the outer act: confession (*ST II-II*, q. 3)

- IV. The norm of faith
 - A. why faith is a virtue and not a vice (*ST II-II*, q. 4, a. 5)
 - B. how refusal of faith (given its inevidentness) is sin
 - C. kinds of sins against faith (*ST II-II*, q. 10-15)

- V. The gifts of the spirit related to faith
 - A. understanding (*ST II-II*, q. 8)
 - B. knowledge (*ST II-II*, q. 9)

- VI. The virtue of hope
 - A. the passion of hope
 - B. hope as a virtue (*ST II-II*, q. 17, aa. 1, 5, 6)
 - C. the certitude of hope (*ST II-II*, q. 18, a. 4)
 - D. sins against hope: presumption and despair (*ST II-II*, qq. 20-21)
 - E. the gift: Fear of the Lord (*ST II-II*, q. 19)

- VII. Love as a passion: Conformity to the object loved

- VIII. Charity as friendship with God: beneficence, mutuality, *communion* (*ST II-II*, q. 23)

- IX. Charity and the other virtues
 - A. without charity there is no authentic virtue
 - B. charity as form of the virtues

III. MORAL THEOLOGY

Theme 6: The Theological Virtues (con't)

X. The priorities of charity: God, self, neighbor, sinners, enemies (*ST II-II*, q. 26)

XI. Charity, objective appreciation and subjective appreciation

XII. The Gift of Wisdom (*ST II-II*, q. 45)

III. MORAL THEOLOGY

Theme 6: The Cardinal Virtues

- I. Review of general theory of the virtues (see theme two)
 - A. Suggested reading: (*Catechism of the Catholic Church*, nos. 1803-1809)

- II. Prudence
 - A. Suggested reading: Josef Pieper *The Four Cardinal Virtues* pp. 3-42.
 - B. definition of prudence (*ST II-II*, q. 47-51)
 - C. the rank of prudence and its central role in moral action
 - D. the stages of human action: the three acts of prudence
 - E. The potential parts of prudence
 - F. Personal, domestic, and political prudence
 - G. the relationship of prudence to conscience
 - H. sins against prudence and dynamics of self deception
 - I. the gift of counsel (*ST II-II*, q. 52)

- III. Justice
 - A. Suggested Reading: Pieper, *The Four Cardinal Virtues*, pp. 43-116; Albino Barrera, O.P. *Modern Catholic Social Documents & Political Economy* pp. 247-304.
 - B. the definition of justice (*ST II-II*, q. 58, a. 1)
 - C. justice, personhood and the grounding of rights
 - D. the rank of justice
 - E. the measure and mean of justice (*ST II-II*, q. 58, a. 10)
 - F. commutative justice (*ST II-II*, q. 61, a.1)
 - G. distributive justice
 - H. legal justice (*ST II-II*, q. 58, a. 5-7)
 - I. why these types of justice are irreducible to each other
 - J. social justice
 - 1. primacy of labor
 - 2. ii. universal access to the goods of the earth
 - 3. iii. subsidiarity and the rights of participation
 - 4. iv. superfluous income and the option for the poor

- IV. Fortitude
 - A. Suggested reading: Pieper, *The Four Cardinal Virtues*, pp. 117-144
 - B. readiness to fall in battle (*ST II-II*, q. 123, aa. 1-5)
 - C. fortitude must not trust itself
 - D. endurance and attack (*ST II-II*, qq. 126-127, 136)
 - E. vital, moral and mystic fortitude

V. Temperance

- A.** Suggested reading: Pieper, *The Four Cardinal Virtues*, pp. 145-206
- B.** selfless self-preservation (*ST* II-II, q. 141)
- C.** distinguished from continence
- D.** and from incontinence
- E.** and from genuine vice
- F.** marriage and virginity (*ST* II-II, q. 152)
- G.** fasting (*ST* II-II, q. 147)
- H.** wrath (*ST* II-II, q. 158)
- I.** the fruits of temperance

III. MORAL THEOLOGY

Theme 8: Social Teaching of the Church

- I. St. Thomas Aquinas's understanding of justice (*ST II-II*, q. 58, 61)
 - A. Commutative justice
 - B. Legal justice (social justice)
 - C. Distributive justice
 - D. The relationship of the Thomistic understanding of justice to social doctrine of the Church.
- II. *Rerum novarum*
 - A. The dignity of the human person and the family
 - B. and the role of the dignity of the human person and the family underpinning social justice.
- III. Justice and charity
 - A. Their distinction
 - B. Their union in solidarity.
- IV. The common good and man's social nature
- V. Private property and the universal destination of created goods (*ST II-II* 66, 2)
- VI. St. Thomas and the problem of communication in society (*ST II-II*, q. 72-75)
 - A. Generating trust
 - B. Generating stability
 - C. Generating civic friendship
- VII. Sacredness of human life (*Evangelium Vitae*, nos. 57, 62, 65; 53,61-63)
 - A. Abortion, direct and indirect (*Evangelium Vitae*, no. 53 ; *Catechism of the Catholic Church*, nos. 2270-2275)
 - B. Respect for one's health (*II-II* 148-150)
 - C. Ordinary and extraordinary means of healthcare (*ST II-II* 65, 1)
- VIII. Justice issues in marriage and family life
- IX. Patriotism and dutiful citizenship (*ST II-II* 101)
- X. Theology of work (*II-II* 187, 3) and the environment
 - A. Justice in the market place and in business (*ST II-II*, q. 78; 77, 4)
- XI. Punitive justice
 - A. The Death Penalty (*ST II-II* 64, 2-3; *Catechism of the Catholic Church*, nos. 2266-2267)
- XII. Just war theory (*ST II-II*, q. 40, a. 1)
 - A. The role of Francisco de Vitoria in the development of the theory

III. MORAL THEOLOGY

Theme 9: Marriage and Sexual Morality

- I. Sexuality and the married state according to St. Thomas (*ST* Suppl , qq. 41, 44, 48, 49)
 - A. The authentic conjugal act:
 - 1. The procreative and unitive ends of marriage.
 - 2. The inseparability principle and chastity
 - B. Marriage as highest friendship (*Summa Contra Gentiles*, bk. III, ch. 123-124)

- II. Chastity (*ST II-II*, qq. 151 & 155)
 - A. Distinguished from continence
 - B. Growing in chastity in different stages of life
 - C. Natural family planning (*Familiaris Consortio*, no. 32)

- III. Vices Opposed to Chastity
 - A. lust in general (*ST*, II-II, q. 153; *De Malo*, q. 15)
 - B. fornication (*ST* II-II, q. 154, a. 3)
 - C. masturbation (*ST* II-II, q. 154, a. 5)
 - D. pornography and sexual addiction,
 - E. rape (*ST* II-II, q. 154, a. 7)
 - F. homosexuality (*ST* II-II, q. 154, a. 11), gay marriage
 - G. adultery (*ST* II-II, q. 154, a. 8)
 - H. contraception (*ST* II-II, q. 154, a. 11)
 - I. sterilization
 - J. incest (*ST* II-II, q. 154, a. 9)
 - K. bestiality (*ST* II-II, q. 154, a. 11)