

[별표 2] 종합시험 출제경향 내규

개정 2012. 9. 20.

개정 2013. 2. 4.

개정 2013. 8. 2.

개정 2014. 3. 6.

■ 신학전공

1. 석사학위 과정

가. 시험과목의 영역

- 성서신학 영역 : 구약성서개론, 모세오경, 예언서, 지혜문학, 신약성서개론, 공관복음, 요한계문헌, 바울로서간
- 교의신학 영역 : 그리스도론, 성사론과 교회론, 성령론과 종말론, 신론과 삼위일체론
- 윤리신학 영역 : 기초윤리신학, 의료와 성윤리, 생명윤리연구, 가톨릭사회교리, 그리스도교사회윤리
- 영성신학 영역 : 영성신학방법론, 수도생활의 역사와 영성, 영신수련연구, 사도적 영성의 근원과 발전, 영성식별론
- 환경(생태)신학 영역 : 환경신학입문, 창조신학과 영성, 신학과 우주론, 신학과 과학적 세계관, 생태신학과 영성

나. 출제경향

각 영역의 출제 예상문제 중에서 출제하며, 위 5개의 영역 모두를 필기시험으로 실시한다.

다. 시행 시기 및 시험시간

1학기는 4월, 2학기는 10월에 시행하며, 시험 시간은 각 영역 당 60분으로 한다.

라. 합격기준

100점 만점에 70점 이상이어야 한다.

2. 사제서품 신학 석사학위 과정 <신설 2012. 9. 20.>

가. 시험과목의 영역

“붙임”의 『서품신학과정 종합시험문제 출제경향』에 의함. <개정 2013. 2. 4.>

“붙임1”: 『서품신학과정 종합시험문제 출제경향』 <개정 2013. 2. 4.>

나. 출제경향

LST(Loyola School of Theology)에서 이뤄지는 종합시험과 동일 방식인 서품 신학과정에서 다루지는 학문 내용에 대하여, 수강생들이 얼마만큼 깊이 있게 파악하고 있는지, 종합적인 차원에서 파악해 보는 양식으로 구두 시험에 의하여 실시한다.

다. 시행시기 및 시험시간

가) 종합시험은 최종학기에 응시할 수 있으며, 시행시기는 4월 중순과 10월 중순에 시행한다.

나) 시험은 개별 구술시험으로 진행하며, 시험시간은 2시간으로 한다.

다) 구두시험관은 신학전공 주임 교수가 위촉하는 교수 3인으로 한다. 시험관은 구두시험의 질문들을 위해 사전에 논의 할 수 있다.

라. 합격기준

100점 만점에 70점 이상이어야 한다.

3. 석·박사통합과정 및 박사학위 과정

가. 시험과목의 영역

- 성서신학 영역
- 교의신학 영역
- 영성신학 영역
- 윤리신학 영역

나. 출제경향

- 1) 위 4개의 영역 중 응시생의 전공분야에 해당하는 1개의 영역은 필수이며, 전공과 관련되는 다른 두 영역은 선택으로 하고 그에 따라 문헌과 책들을 선정한다.
- 2) 문헌과 책의 권수는 필수 영역 30권과 선택 영역 각 10권씩 50권으로 한다.
- 3) 종합시험을 위한 일련의 문헌과 책들의 선택은 지도교수의 도움으로 이미 정해진 문헌과 책들의 범위 안에서 이루어져야 하며, 선정된 책들의 목록은 원장에게 제출하여야 한다.

- 4) 필기시험(필수 영역 1과목, 선택 영역 2과목)은 선정된 문헌과 책 안에서 치르고, 구두시험은 응시생의 전공분야에 한하여 실시한다.
- 5) 필기시험시 응시생은 성서와 공의회문헌, DS(Denzinger Schönmetzer), DH (Denzinger Hünermann) 외에 다른 것은 지참할 수 없다.
<개정 2013. 2. 4.>
- 6) 필기시험 문제는 해당 분야의 교수가 출제하여 적어도 시험일 일주일전까지 원장에게 제출하고, 채점은 치른 시험의 관련분야 교수가 한다.
- 7) 구두시험은 종합시험 심사팀에 의해 이루어지고, 심사팀은 지도교수 외에 원장이 임명하는 교수 2인이 담당한다. 심사팀은 구두시험의 질문들을 위해 사전에 논의 할 수 있다.

다. 시행시기 및 시험시간

1학기는 3월, 2학기는 9월 중에 실시하며, 필기시험은 하루에 치르되 각 영역 당 60분으로 하고, 구두시험은 정해진 시간 없이 진행된다.

라. 합격기준 및 요건

- 1) 필기시험은 100점 만점에 70점 이상으로 하며, 구두시험의 합격은 심사회에 참여한 교수들의 만장일치로 한다.
- 2) 필기시험은 통과했으나, 구두시험에 불합격한 응시생은 그 다음 두 번째 시험에서는 구두시험만 치른다.
- 3) 종합시험일 기준 최근 2년간 한국연구재단에 등재(등재후보 포함)되어 있는 학술지에 2편 이상의 논문을 게재하였다면 종합시험은 면제된다. (2인 공저까지 인정함) 다만, 1편의 논문 게재의 경우에는 필기시험과 구술시험으로 대신할 수 있으며, 이 경우, 시험 시행과 관련된 사항은 신학전공 주임교수가 정한다. <개정 2013. 2. 4.>

■ 철학전공

1. 시험과목

인식론, 형이상학(특수형이상학 포함), 윤리학(사회철학 포함), 동양철학

2. 경향

위에 명시된 시험과목을 구두시험 또는 필기시험으로 실시한다. 종합시험에 관련된 업무는 학과장이 주관하며, 시험을 치르기 전 3학기 말에 시험범위를 학생들에게 미리 공고한다.

3. 시험

4월과 10월 중에 실시하되, 인식론, 형이상학(특수형이상학 포함), 윤리학(사회철학 포함)은 총 60분 간 구두시험으로 실시하고, 동양철학은 중국철학사 1을 60분간 필기시험으로 실시한다.(개정 2014. 3. 6)

4. 합격기준

100점 만점에 70점 이상으로 한다.

■ 사회복지학전공

1. 시험 영역 및 과목

- 가. 공통 영역 : 인간행동과 사회환경 1, 인간행동과 사회환경 2, 사회복지 조사방법론
- 나. 미시 영역 : 사회복지실천론, 사회복지실천기술론, 지역사회복지론
- 다. 거시 영역 : 사회복지정책론, 사회복지행정론, 사회복지법제론

2. 경향

공통 및 미시와 거시 영역에 명시된 모든 과목을 필기시험으로 실시한다. 종합시험에 관련된 업무는 학과장이 주관하며, 시험을 치르기 전 3학기 말에 시험 출제 범위를 학생들에게 미리 공고한다.

3. 시험

4월과 10월 중에 각 영역별로 90분간씩 실시한다.

4. 합격기준

100점 만점에 70점 이상으로 한다.

■ 가톨릭사회복지학 전공

[석사학위 과정]

1. 시험 영역 및 과목

- 가. 공통 영역 : 인간행동과 사회환경, 가톨릭사회복지론, 사회복지조사방법론
(개정 2013. 2. 4.)
- 나. 미시 영역 : 사회복지실천론, 사회복지실천기술론, 지역사회복지론
- 다. 거시 영역 : 사회복지정책론, 사회복지행정론, 사회복지법제론

2. 경향

공통 및 미시와 거시 영역에 명시된 모든 과목을 필기시험으로 실시한다. 종합시험에 관련된 업무는 학과장이 주관하며, 시험을 치르기 전 3학기 말에 시험 출제 범위를 학생들에게 미리 공고한다.

3. 시험

4월과 10월 중에 각 영역별로 90분간씩 실시한다.

4. 합격기준

100점 만점에 70점 이상으로 한다.

[석·박사통합과정 및 박사학위 과정]

1. 시험절차 및 요건

- 가) 박사학위 종합시험은 국내외의 학술지에 논문을 게재하는 것으로 대체한다. 즉, 4학기 이상 등록한 학생에게 응시 기회를 부여하되, 종합시험일 기준 최근 2년간 한국연구재단에 등재(등재후보 포함)되어 있는 학술지에 단독 혹은 3인 이내의 공동논문 2편 이상의(단, 이중 1편은 주저자「제1저자 혹은 교신저자」이어야 함) 논문을 게재하면 종합시험에 합격하는 것으로 한다.
- 나) 위의 학술지 게재 기준에 미달하는 경우 종합시험 심사를 연기하거나, 미달한 논문 1편에 한하여 필기시험과 구술시험으로 대신할 수 있다.
- 다) 미달한 논문 1편에 대하여 필기시험과 구술시험으로 대신할 경우, 가톨릭사회복지전공 주임교수는 응시생의 세부전공을 감안하여 고급사회복지사론, 고급사회복지실천론, 고급사회복지정책론 중 2과목을 종합시험과목을 지정한다.

2. 시험

4월과 10월 중에 필기시험 90분, 구술시험 30분씩 실시한다.

3. 합격기준

100점 만점에 80점 이상으로 한다.

[붙임 1]

서강대학교 신학대학원
사제서품 신학석사 과정 종합시험 출제경향

Legend: **AG** = Ad Gentes; **CCC** = Catechism of the Catholic Church; **CFC** = Catechism for Filipino Catholics; **DM** = Dialogue and Mission; **DV** = Dei Verbum; **EA** = Ecclesia in Asia; **EE** = Ecclesia de Eucharistia; **EN** = Evangelii Nuntiandi; **ES** = Ecclesiam Suam; **FABC** = Federation of Asian Bishops' Conferences; **GS** = Gaudium et Spes; **LG** = Lumen Gentium; **NA** = Nostra Aetate; **ND** = Neuner-Dupuis; **PCP II** = Second Plenary Council of the Philippines; **PO** = Presbyterorum Ordinis; **SC** = Sacrosanctum Concilium

We believe

1. Revelation

⁽¹⁾Revelation is God's Self-communication to humanity. ⁽²⁾“It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will (cf. Eph. 1:9). ⁽³⁾His will was that people should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature (cf. Eph. 2:18; 2 Pet. 1:4). ... ⁽⁴⁾“This economy of Revelation is realized by deeds and words, which are intrinsically bound up with each other. ... ⁽⁵⁾[It] shines forth in Christ, who is himself both the mediator and the sum total of Revelation” (DV 2).

Other references: DV 4; Heb 1:1-2; CCC 65, 72-73; CFC 68-70

2. Faith

⁽¹⁾Faith is “a supernatural virtue whereby, inspired and assisted by the grace of God, we believe that what He has revealed is true, not because the intrinsic truth of things is recognized by the natural light of reason, but because of the authority of God Himself who reveals them, who can neither err nor deceive. ⁽²⁾For faith, as the apostle testifies, is ‘the assurance of things hoped for, the conviction of things not seen’ (Heb 11:1)” (ND 118).

⁽³⁾“ ‘The obedience of faith’ (Rom 16:26; cf. Rom. 1:5; 2 Cor. 10:5-6) is to be given to God as he reveals himself, a n obedience by which one entrusts one’s whole self freely to God, offering ‘the full submission of intellect and will to God who reveals’ [ND 118], and willingly assenting to the truth revealed by him. ⁽⁴⁾To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist” (DV 5, composite translation from Abbott, Flannery and Latourelle).

⁽⁵⁾Faith is certain yet obscure, free yet morally obliging, reasonable yet beyond natural reason, personal yet ecclesial and social (CFC 141-154).

3. The Transmission of Revelation

⁽¹⁾The sacred scriptures, “written under the inspiration of the Holy Spirit ... have God as their author, and have been handed on as such to the Church itself” (DV 11; CCC 105). ⁽²⁾By means of sacred tradition, “the Church, in its doctrine, life and worship, perpetuates and transmits to every generation all that it itself is, all that it believes” (DV 8). ⁽³⁾“Sacred tradition and sacred scripture ... are bound closely together, and communicate one with the other. ⁽⁴⁾Flowing from the same divine well-spring, both of them merge ... and move towards the same goal” (DV 9). ⁽⁵⁾Though distinct, they “make up a single sacred deposit of the word of God, which is entrusted to the Church” (DV 10; CCC 80-81, 97). ⁽⁶⁾And “the task of giving an authentic interpretation of the word of God ... has been entrusted to the living teaching office of the Church alone. ⁽⁷⁾This *magisterium* is “not superior to the word of God, but is rather its servant” (DV 10).

In One God, the Father Almighty

4. The Triune God

⁽¹⁾The mystery of the triune God is “the central mystery of Christian faith and life” (CCC 234). ⁽²⁾God’s progressive Self-revelation begins in the Old Testament which narrates the redemptive acts of the covenant-making God in his Word, Wisdom and Spirit. ⁽³⁾The New Testament then reveals God as the Father “rich in mercy” (Eph 2:4), who sends Jesus Christ his only Son, filled with and led by the Holy Spirit (Lk 4:1), to inaugurate God’s Reign on earth.

⁽⁴⁾Christian tradition confesses that “there is only one true God, ... the Father, the Son and the Holy Spirit; three persons indeed but one essence” (ND 19). ⁽⁵⁾Persons are subsistent relations, and in God “everything is one where there is no opposition of relationship” (ND 325). ⁽⁶⁾“It is the Father who generates, the Son who is generated, and the Holy Spirit who proceeds, so that there be distinctions between the persons but unity in nature” (ND 318; cf. ND 16).

5. God the Father

⁽¹⁾By “Father” is meant source or origin (CCC 239). ⁽²⁾God the Father is “the source and origin of the whole Godhead” (ND 308, Toledo), “the origin without origin” (ND 326). ⁽³⁾“He is Father not only in being Creator; he is eternally Father in relation to his only Son who is eternally Son only in relation to his Father” (CCC 240). ⁽⁴⁾The Son comes from the Father and returns to his Father (Jn 16:28), having glorified his Father on earth (Jn 17:4). ⁽⁵⁾He now teaches his bride, the Church, to offer, through him and in the Spirit, “worship to the eternal Father” (SC 7). ⁽⁶⁾The entire work of creation, redemption and sanctification is the work of the one God: the Father sends his incarnate Word and life-giving Spirit like two hands into the world (CCC 292, 689-90; CFC 319).

Maker of Heaven and Earth

6. creation

⁽¹⁾The Triune God is “maker of heaven and earth, of all things visible and invisible” (ND 12), that is, the absolute origin and foundation of creation in its totality and of each creature in all its aspects. ⁽²⁾This creative activity of God’s total freedom, traditionally formulated in terms of “creation out of nothing” (ND 19) and God’s providence (ND 413), is rooted in the universal love of God and directed toward perfect union with him (NA 1).

⁽³⁾In the context of this radical existential dependence upon God, all of creation is characterized by relative autonomy and integrity as well as interdependence among all creatures (GS 14/ND 421; GS 34-36/ND 422-423). ⁽⁴⁾Called to personal intimacy with God, human beings are created “in the image and likeness of God” (Gen 1:26) and thus ordered towards human community and stewardship of all creation.

Other references: Gen 1; Ps 104:24; Is 45:18, 25; Rev 21:6 Rom 8:38-39; Ps 8:5-7; ND 408; CFC 318, 327-328, 339; CCC 296-98; 300-301, 343

7. the mystery of sin and evil

⁽¹⁾The complex reality of sin as rejection of God's offer of faithful love is expressed in many biblical images such as defilement, transgression, and enslavement (GS 13; e.g. Gen. 2-3; Ps 50). ⁽²⁾Its presence and universality in the human condition are taken up in the doctrine of original sin which is traditionally described as inherited sin and formulated in terms of human nature (ND 508-510).

⁽³⁾Properly seen in relation to the universal salvation brought about by Jesus Christ as "the new Adam" (Rom 5:12-15), this doctrine highlights the need of all humans for salvation and the pull of concupiscence in the face of evil and its manifold consequences. ⁽⁴⁾The gift of this salvation is made available to all, but for Christians, this gift is sacramentally realized through Baptism as a means of incorporation into the Church as the Body of Christ.

1. Other references: Gen 2-3; Rom 5: 12-15; ND 516; GS 37; CFC 376-80; CCC 404-08

We believe in one Lord Jesus Christ, the Only Son of God. By the power of the Holy Spirit, he was born of the Virgin Mary, and became man. For us men and our salvation ... was crucified, suffered, died and was buried. On the third day he rose again.

8. GOD THE SON

⁽¹⁾To carry out the will of God whom he called "Abba," Jesus of Nazareth inaugurated the Reign of God on earth (LG 3). ⁽²⁾In proclaiming the Kingdom of God (cf. Mk 1:14-15), Jesus "accompanies his words with 'mighty works and wonders and signs' which manifest that the Kingdom is present in him and attest that he was the promised Messiah (Acts 2:22; cf. Lk 7:18-23)" (CCC 547). ⁽³⁾"Constituted Lord by his resurrection and given all authority in heaven and on earth" (GS 38), Jesus Christ is the eternal Word made flesh (Jn 1:14), the "image of the invisible God" (Col 1:15). ⁽⁴⁾He, the Risen Christ, is "the key, the center and the purpose of the whole of human history" (GS 10), the "perfect man [who saves] all

women and men and sums up all things in himself” (GS 45; cf. GS 32). (Cf. ND intro 668; CFC 475-512; PCP II 37-61.)

9. fully human, fully divine

⁽¹⁾“[We] unanimously teach to confess one and the same Son, our Lord Jesus Christ, the same perfect in divinity and perfect in humanity, the same truly God and truly man composed of rational soul and body, the same one in being with the Father as to the divinity and one in being with us as to the humanity...” (ND 614).

⁽²⁾“We confess that one and the same Lord Jesus Christ ... must be acknowledged in two natures, without confusion or change, without division or separation. ...

⁽³⁾[The] character proper to each of the two natures was preserved as they came together in one person and one hypostasis” (ND 615).

Other references: Heb 4:14 – 5:10; Gal 4:4-7; Lk 22:39-46; Mt 21:12-15; Jn 11:32-37; Mt 23:37-39

10. the paschal mystery

⁽¹⁾By his incarnation, the Son of God has in a way united himself with each human being (GS 22). ⁽²⁾“In the human nature united to himself, the Son of God, by overcoming death through his own death and resurrection, redeemed humanity and changed it into a new creation (cf. Gal 6:15; 2 Cor 5:17)” (LG 7). ⁽³⁾“The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life” (CCC 654). ⁽⁴⁾Through Christ and by the Holy Spirit, we become sons and daughters of the Father. ⁽⁵⁾And “since Christ died for everyone, and since all are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the Paschal mystery” (GS 22).

Other references: Rom 4:25; 6:5-11; Eph 2:1-7; Jn 20:19; 1 Cor 15:12-26; Col 3:1-4; 1 Pet 1:3-4; 2 Cor 5:17

11. MARY IN CHRISTIAN FAITH

⁽¹⁾The role of Mary in Christianity is always seen in relation to Christ and the Church (LG 52-68). ⁽²⁾Redeemed by her Son, Mary is “endowed with the high office

and dignity of being the mother of the Son of God, and therefore she is also the beloved daughter of the Father and the temple of the Holy Spirit.” (LG 53) ⁽³⁾The Church praises her perpetual virginity, and believes her to be immaculately conceived (ND 709) and assumed body and soul into heavenly glory (ND 713-715). ⁽⁴⁾Mother of the Church (CCC 963-969), Mary “is hailed as pre-eminent and as a wholly unique member of the Church” (LG 53), its “outstanding model in faith and charity” (LG 53) and “exemplar both of virgin and mother” (LG 63). ⁽⁵⁾Mary is “rightly honored by a special cult in the Church” (LG 66). ⁽⁶⁾She is the “model of all disciples and bright Star of Evangelization” (EA 51).

We believe in the Holy Spirit, the Lord, the Giver of Life

12. God the Holy Spirit

⁽¹⁾The Third Person of the Blessed Trinity is at work in the first creation (Gen 1:1-2), and is the agent of the renewed creation (Ezek 36:26). ⁽³⁾Promised by Jesus as “another Paraclete” who will dwell in us and with us forever (Jn 14:16-17), on the day of Pentecost he was sent by the Father and the Son (John 14:26; 15:26) and now “builds, animates and sanctifies the Church” (CCC 747). His presence within us “heals us of our sinfulness and elevates us to being adopted sons and daughters of the Father” (CFC 952). ⁽⁴⁾He is confessed as “the Lord and giver of life, who proceeds from the Father [and from the Son], who together with the Father and the Son is worshiped and glorified, and who has spoken through the prophets” (ND 12).

13. GRACE

⁽¹⁾God, who is “merciful and gracious, rich in steadfast love and faithfulness” (Ex 34:6), freely gives himself to us (1 Jn 4:8-9, 16). ⁽²⁾His favor is expressed throughout salvation history and experienced in our individual and communal lives. ⁽³⁾Indeed, divine grace permeates all creation, bestowed above all on us who are made in the Creator’s image and likeness. ⁽⁴⁾Awakened and assisted by grace, a person responds with faith and repentance, and receives baptism. ⁽⁵⁾The grace of justification is the sanctification and renewal of the interior person whereby, from unjust one becomes just, and from enemy one becomes a friend of God, an “heir in hope of eternal life” (Tit 3:7; cf. ND 1930, 1932).

⁽⁶⁾Grace is our participation in the very life of the Triune God (CCC 1997). ⁽⁷⁾It is “God’s personal presence, liberating action, and loving relationship with us through the Risen Christ in the Spirit” (CFC 1528). ⁽⁸⁾This gift of God which is the Holy Spirit justifies, sanctifies and divinizes us (CCC 1999, 2003), and perfects our freedom.

In one, holy, catholic and apostolic church

14. THE COMMUNITY OF CHRIST’S CHURCH

⁽¹⁾Jesus Christ is “the head of the body, the church” (Col 1:18) which, when its members are “joined and knit together ... [and] working properly, makes bodily growth and upbuilds itself in love” (Eph 4:16). ⁽²⁾The “mystery of the holy Church” (LG 5) encompasses “the Church’s origin, its nature, its mission, [and] its ultimate destiny” (ES 10). ⁽³⁾The reality of the Church can be presented in Biblical images (e.g., People of God, Body of Christ, Temple of the Spirit) as well as in contemporary theological expressions (e.g., community of Jesus’ disciples, universal sacrament of salvation). ⁽⁴⁾The “one, holy, Catholic, and apostolic” Church, composed of laity, hierarchy, and religious, manifests a diversity of ministries and is called to communion as “a people made one with the unity of the Father, the Son, and the Holy Spirit” (LG 4).

15. THE MISSION OF THE CHURCH

⁽¹⁾ “The pilgrim Church is missionary by her very nature” (AG2) ; “the task of evangelizing all people constitutes the essential mission of the Church”(EN14). ⁽²⁾The principal elements of missionary evangelization are: witness of the Christian life, service of humanity, interreligious dialogue, explicit Gospel proclamation, and prayer and liturgical life (DM 13). ⁽³⁾“Every local church is responsible for the totality of mission” (DM 14). ⁽⁴⁾“The life of Jesus contains all the elements of mission” (DM 15).

16. THE LOCAL-UNIVERSAL CHURCH

⁽¹⁾The universal Church is “the body of the churches” (LG 23). There is a dynamic interrelationship between the universal and the local in the Church, because

it is “from such individual churches there comes into being the one and only Catholic Church” (LG 23). ⁽³⁾“The local church is a church incarnate in a people, a church indigenous and inculturated ... a church in continuous, humble and loving dialogue” with local peoples, cultures, and religions (FABC I). ⁽⁴⁾ “This local church, which is the acting subject of mission, is the people of God in a given milieu, the whole Christian community” (FABC V).

In one baptism for the forgiveness of sins

17. liturgy and sacraments

⁽¹⁾The liturgy is “the summit toward which the activity of the Church is directed; it is also the source from which all its power flows” (SC 10). ⁽²⁾As the “complete and definitive public worship” (SC 7) performed by “the whole Christ, head and body” (CCC 1187), every liturgical celebration celebrates, proclaims, realizes and confers divine grace “in symbols perceptible by the senses” (SC 7). ⁽³⁾“It is very much the wish of the Church that all the faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy” (SC 14).

⁽⁴⁾“A sacrament is basically a material sign or symbol which effects or makes present a spiritual, grace-filled reality. ⁽⁵⁾So Christ, the eternal Word made flesh, is the visible sign, the sacrament of God. ⁽⁶⁾So too the Church, with her visible, institutional structure, is for us the sacrament of Christ, representing him, making him present” (CFC 1367).

⁽⁷⁾“The seven [ritual] sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian’s life of faith” (CCC 1210). ⁽⁸⁾They “form an organic whole in which ... the Eucharist occupies a unique place as the ‘Sacrament of sacraments’” (CCC 1211).

Other references: CCC 1066-1211; CFC 1366-1372, 1517-1531, 1584-1586, 1591-1594

18. the sacraments of christian initiation

⁽¹⁾“Christian initiation is accomplished by three sacraments together: Baptism which is the beginning of new life; Confirmation which is its strengthening; and the Eucharist which nourishes the disciple” (CCC 1275; cf. CCC 1212).

⁽²⁾“Through Baptism we are freed from sin and reborn as sons [and daughters] of God; we become members of Christ, are incorporated into the Church and made sharers in her mission” (CCC 1213).

⁽³⁾Confirmation “is necessary for the completion of baptismal grace” (CCC 1285).

⁽⁴⁾“[It] is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds” (CCC 1316).

Other references: CCC 1212-1321; CFC 1595-1664

19. the eucharist

⁽¹⁾All the sacraments are “bound up with the Eucharist and are directed towards it.

⁽²⁾For in the most blessed Eucharist is contained the entire spiritual wealth of the Church, namely Christ himself our Pasch and our living bread, who gives life to people through his flesh” (PO 5). ⁽³⁾The Church “draws her life from the Eucharist” (EE 1).

⁽⁴⁾As “the sacrament of our salvation accomplished by Christ on the cross” (CCC 1359), the Eucharist is: *thanksgiving and praise* to the Father, the *sacrificial memorial* of Christ and of the Church, the *presence of Christ* by the power of his Word and the Holy Spirit, the *Paschal banquet* of communion with the Lord and with one another; and the *pledge* of the glory to come.

Other references: CCC 1322-1419; CFC 1665-1759; PO 5; *Ecclesia de Eucharistia* (John Paul II, 2003); *Sacramentum Caritatis* (Benedict XVI, 2007)

20. the sacraments of healing

⁽¹⁾Jesus Christ “has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation.... ⁽²⁾This is the purpose of the two sacraments of healing” (CCC 1421).

⁽³⁾“Is any among you sick? ⁽⁴⁾Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven” (Jas 5:14-15).

⁽⁵⁾The sacrament of Penance consists in the penitent’s repentance, confession, satisfaction, and God’s pardon granted through the Church by the priest’s absolution.

⁽⁶⁾Anointing of the Sick provides the sick person with the grace of the Holy Spirit

who renews trust in God and strengthens against the temptation to discouragement and anguish.

Other references: CCC 1420-1532; CFC 1766-1841

21. the sacraments at the service of communion

⁽¹⁾Holy Orders and Matrimony confer on those already consecrated by Baptism and Confirmation a particular mission in the Church “directed towards the salvation of others ... and serve to build up the People of God” (CCC 1534).

⁽²⁾“Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time.... ⁽³⁾It includes three degrees: episcopate, presbyterate and diaconate” (CCC 1536).

⁽⁴⁾“Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less interrelated; each in its own proper way shares in the one priesthood of Christ” (LG 10).

⁽⁵⁾“Because it is joined with the episcopal order the priestly office shares in the authority by which Christ himself builds up and sanctifies and rules his Body” (PO 2).

⁽⁶⁾Matrimony, the sacrament by which a man and a woman form an intimate communion of life and love through a binding covenant, is by its very nature ordered to the good of the couple and to the generation and education of children (CCC 1660).

⁽⁷⁾It “perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them” (CCC 1661).

⁽⁸⁾The mystery of “two becoming one” is a profound one and refers to Christ and his bride, the Church (cf. Eph 5:31-32).

Other references: CCC 1534-1666; CFC 1881-2021

In the resurrection of the dead, and life everlasting

22. the last things and the resurrection

⁽¹⁾On account of God’s will for perfect union with all creation and of its definitive inauguration in the Resurrection of Jesus, we already live in eschatological hope, awaiting “a new heaven and a new earth” (Rev 21:1) with “the appearing of the

glory of our great God and Savior Jesus Christ” (Tit 2:13; cf. LG 48/ND 2311, GS 39/ND 2316).

⁽²⁾The eternal destiny of individuals is both the consequence of God’s faithful offer of grace (cf. GS 18/ND 2315) and of the moral exercise of their freedom and responsibility (cf. Rev 20:12-13). ⁽³⁾This is reflected in the traditional teaching on the immortality of the soul (ND 410), as well as on hell, purgatory and heaven (ND 2309-2310). ⁽⁴⁾We affirm “the living communion which exists between us and our brothers who are in the glory of heaven or who are yet being purified after their death” (LG 50).

Other references: CCC 988-1060; CFC 2022-80

Appendix

Questions Related to Theses

1. Revelation

Relate with:

- *Question of revelation in other religions*

2. Faith

Relate with:

- *Relationship between faith and reason*

3. The Transmission of Revelation

Relate with:

- *The development of doctrine*
- *The question of eternal truths formulated in historically-conditioned dogmas*

4. The Triune God

Relate with:

- *Present-day atheism and unbelief*
- *Trinitarian faith vis-à-vis other monotheistic religions*
- *Analogies of the Trinity for catechetical, homiletic and pastoral use*

5. God the Father

Relate with:

- *Christian (trinitarian) worship*
- *“Angry God” of OT vs. “loving Father” of NT*
- *Calling God “Father”: gender issues, inclusive language*

6. creation

2. Relate with:

- *Pantheistic, Manichean and reductionist views of God*
- *Issues regarding the relation between science and religion, especially fundamentalist views of Scripture*
- *Relation between humankind and the rest of creation*
- *Theological foundations for environmental concern*

7. the mystery of sin and evil

3. Relate with:

- *Pelagian and Lutheran views of original sin*
- *Theological understanding of Scripture narratives*
- *Concepts of “grace” and “nature”*
- *Mystery of evil*
- *Universal salvific will*
- *The nature of the Church and Baptism as a sacrament of initiation*

8. GOD THE SON

Relate with:

- *Historicity of the Gospel accounts*

9. The incarnate son

Relate with:

- *The Council of Rome (ND 603)*
- *Third Council of Constantinople (ND 635)*

10. the paschal mystery

Relate with:

- *Explanations of how Jesus saves us*
- *Salvation of followers of other religions*

11. MARY IN CHRISTIAN FAITH

Relate with:

- *Current debate on such Marian titles as “co-redemptrix” and “mediatrix of all graces”*
- *Marian devotions and popular religiosity*
- *Ecumenical relations*

12. God the Holy Spirit

Relate with:

- *Experience of the Spirit today (e.g., charismatic renewal)*

13. GRACE

Relate with:

- *Grace vis-à-vis human nature and freedom*
- *Grace at work in other religions*

14. THE COMMUNITY OF CHRIST’S CHURCH

Relate with:

- *The necessity of the Church*
- *Papal primacy and the hierarchy*
- *The “ecclesiality” of other Christian churches*
- *The call to engage in ecumenism*

15. THE MISSION OF THE CHURCH

Relate with:

- *Church-state relationship*
- *The role of BECs in church life today*

16. THE LOCAL-UNIVERSAL CHURCH

Relate with:

- *Collegiality in the Church today*

17. liturgy and sacraments

Relate with:

- *The diversity of understanding the sacraments among Christians*
- *Sacramentals*

18. the sacraments of christian initiation

Relate with:

- *Infant baptism*

19. the eucharist

Relate with:

- *Doctrine of transubstantiation*

20. The sacraments of healing

Relate with:

- *Doctrine of indulgences*

21. the sacraments at the service of communion

Relate with:

- *Contemporary sense of “vocation” (i.e., not just to celibate state)*
- *“Communio” of ordained ministers and the lay faithful*

22. the last things and the resurrection

Relate with:

- *God as Creator*
- *Resurrection of Jesus*
- *Meaning of “body” and “soul” in Christian and dualist thought*
- *Resurrection of the body*
- *God’s universal salvific will and personal moral responsibility*