

Final Exam (THE516 --Historical Theology II)

(40% of total course grade; to be written in class at the appointed time during final exam week without access to notes or course materials)

Short Answer (10 questions [each 6% of total exam grade]=60% of total exam grade):

Supply a definition and/or explanation (1-5 sentences each, as appropriate for the term being defined) for each of the following major theological concepts introduced in the course readings and lectures:

1. traducianism and its relevance to the transmission of original sin in Augustine's anti-Pelagian works (Week #3a Lecture--The Background and Origins of the Pelagian Controversy)
2. *lectio divina* (meaning and the 4 actions involved) (Week #4b Lecture--Humility in Prayer in the Benedictine tradition; *Rule of Saint Benedict*, ch. 48)
3. penitentials (Week #5b Lecture--Confession and Penance)
4. *anamchara* (give meaning, role and significance) (Week #5 Summary Review; cf. the discussion of private confession and spiritual direction in #5b Lecture--Confession and Penance)
5. hagiographical (Week #7a Lecture: Bernard of Clairvaux on Loving God)
6. the four stages of love in Bernard of Clairvaux (Week #7b Lecture: Bernard of Clairvaux on Loving God)
7. *a priori* argument (Week #8b Lecture: Anselm on the Relation between Faith and Reason and on God's Existence)
8. *scala naturae* ("the ladder of nature") (Week #10 Lecture: Anselm on the Incarnation and Atonement)
9. apophatic prayer (Week #12a Lecture: God's Hiddenness and Self-Revelation in *The Cloud of Unknowing*)
10. the cosmological argument and Aquinas' First Way (the argument from motion) (Week #14a Lecture: Thomas Aquinas' Five Ways)

Essay Question (40% of total exam grade) (3-4 pages)

Describe in detail Thomas Aquinas' conception of transubstantiation and explain (based upon the assigned readings for the last week of class lectures)

- the philosophical background of the doctrine (i.e. the Aristotelian conception of substance vs. accidents);
- the significance of Aquinas' account of sacrifice as destruction and
- the relation of Aquinas' doctrine of transubstantiation to the contemporary practice of eucharistic devotion (which Aquinas himself endorsed).