

Draft 2/7/98
Revised 2/12/98
Revised 5/7/98
Retyped 1/26/04
Edited 7/7/04 Section changes (11/6/05 updated)

GENERAL GUIDELINES ON COMPREHENSIVE EXAMINATIONS AND PETITIONS FOR APPROVED COURSES OF STUDY IN CONSTRUCTIVE THEOLOGY

- A. The Ph.D. marks an outstanding achievement in creative scholarship and research. The specialization in Constructive Theology offered in the Theology Department of Loyola University of Chicago is designed to prepare qualified graduate students to make significant contributions in theological investigation. To this end, students should seek to order their course work toward the broadening and deepening of their knowledge and skill as scholars. This is achieved chiefly by means of intensive seminars, comprehensive exams, and an extensive original research project consummated in the doctoral dissertation. (Students should always consult the latest version of the Graduate Student Handbook for full details of all issues relating to doctoral comprehensive examinations and dissertations.)
- Each element in this sequence requires careful planning and consideration. In order, then, to devise a coherent and productive plan for this time of graduate study, the faculty in the Constructive Theology area require students to submit to the area faculty a Petition for an Approved Course of Study no later than February 1st of the academic year immediately preceding the year in which the student expects to take the comprehensive examinations.
- B. The Petition for an Approved Course of Study must contain the following elements:
1. A brief (two-three page) statement that identifies topics of scholarly interest to the student and a tentative proposal for research.
 2. A statement electing which comprehensive examinations the student is proposing to take as best suited to his or her program of study before the exams and anticipated research after the exams. **All students in the Constructive Theology area take Exam One, including both parts A and B, and then any two of the other exams offered by the area.**
 3. The name of a faculty advisor, who must also sign the Petition as an indication of willingness to guide the student's proposed program (if the Petition is approved by the faculty in Constructive Theology) through the period of the comprehensive examinations. Students should understand that the signature of a faculty advisor on the Course of Study Petition constitutes agreement to advise the student only until the end of the

comprehensive examinations and does not constitute agreement to serve as the student's dissertation director.

(A sample Petition for an Approved Course of Study is attached to this document as an appendix.)

- C. In February of each year, the Constructive Theology area faculty will meet to consider the submitted Petitions for an Approved Course of Study for those students planning to sit for their exam in the fall of the immediately following academic year. September 15 will be the deadline for submission of the Petitions in the case of those students planning to sit for their exams in the spring of that same academic year. Any general suggestions or specific recommendations made by the faculty will be communicated to the student by whichever faculty member has agreed to serve as advisor through the period of the Comprehensive Examinations. The section coordinator will notify the student of the section faculty's approval. The student should then proceed to communicate in writing with the Graduate Programs Director as specified in the instructions in the Graduate Student Handbook. Ideally this communication should be sent as soon as possible after the CT section faculty have given their approval, and in any case it must be sent at least two months prior to the scheduled exam sessions. The communication should indicate which exams the student would like to take and should **suggest** the name of the graduate faculty member the student would like to serve as chair of the examining board as well as **suggestions** for the other examiners. These suggestions are provisional until approved by the Graduate Programs Director who makes the final appointment of the board. See the Graduate Student Handbook for further details.
- D. The purpose of Comprehensive Examinations is not only to examine students about knowledge acquired in course work but also to provide students with a focus for study in areas not covered by course work, to deepen knowledge of areas already studied, and to synthesize and integrate areas of theological knowledge, at least partly in view of the anticipated area of dissertation research.

The examining faculty boards for each of the written Comprehensive Examinations shall be appointed by the Graduate Program Director, taking into consideration all the information contained in the student's Petition for an Approved Course of Study. Approximately seven to ten days after the student has completed all written Comprehensive Exams, an oral examination of ninety minutes maximum may be conducted. The oral portion of the comprehensive examination may be conducted if the board decides to allow the student to proceed to the oral phase of the exam. The board will comprise all faculty who have served as examiners in the written exams. (Again, the present document is intended to supplement the information in the Graduate Student Handbook, and students should always consult the latest version of that document for any further details in which may be applicable to their examination and dissertation planning and process.)

Comprehensive Examinations offered in the area of Constructive Theology are the following:

1. Examination One: The History of Christian Theology through the Contemporary Period

Part A: Christian Theology through the Reformation

Part B: Christian Theology from 1600 to the Present

All students in the Constructive Theology area are required to take both parts of Examination One. *Part A and Part B are each three hours long* and are both “set” exams, that is they are identical for all who take the exam in a given semester and are based upon the texts listed in the exam bibliography attached as an appendix to this document.

Students must also choose any two of the following four exams. Each of these exams is three hours in length.

2. Examination Two: Theological Method

This exam tests understanding of the issues raised by major thinkers in the areas of theological method, hermeneutics, religious language, and foundational theology over a broad range of historical periods. This is a “set” exam that is the exam is identical for all who take it in a given semester and is based upon the texts listed in the exam bibliography attached as an appendix to this document.

3. Examination Three: Special Topic

This is a “tailored” exam dealing with a special topic developed in consultation with the faculty member agreeing to examine the student on the special topic. The special topic is a theme, issue, movement, or controversy in the history or contemporary life of theology or in the study of religion. While this exam will usually test the student’s ability to use *both* classical *and* modern sources (e.g., ecclesiology, or gender issues in Hinduism), a topic may sometimes be selected that does not naturally find expression in both the pre-modern and modern eras (e.g., patristic Christology, or womanist theology). The contours and limits of the topic and the bibliography for the exam are to be worked out between the student and the professor concerned with that subject matter. In order for the student to prepare properly, this should be accomplished at the latest by the end of the academic year preceding the year in which the student plans to take the comprehensive exams. Normally an appropriate bibliography for a “tailored” exam should include from ten to twenty works that are central to the topic.

4. Examination Four: Selected Theologians

This is a “tailored” exam dealing with the thought of *two* theologians, one representing the classical period (to 1600), and the other representing the modern period (1600 to the present). Ordinarily two theologians are selected whose writings offer some especially fruitful grounds of comparison, analogy, or confrontation. The bibliography for the exam questions on each theologian is to be worked out between the

student and the professor or professors concerned with the theologians in question. In order for the student to prepare properly, this should be accomplished at the latest by the end of the academic year preceding the year in which the student plans to take the comprehensive exams. Normally an appropriate bibliography for a “tailored” exam should include from ten to twenty works that are central to the topic.

5. Examination Five: Theology in Interdisciplinary Contexts

This is a “tailored” exam in an area to be developed *in consultation with the student’s advisor* and the faculty member(s) agreeing to examine the student on chosen interdisciplinary issues. The exam tests students on their understanding of the interrelated concerns, issues, and methods of constructive theology and a *single* other specified field such as biblical studies, ethics, sociology, literature, psychology, classics, science, political theory, anthropology, art history, law, etc. It is normally advisable, but not required; that the chosen interdisciplinary conversation bear some productive relationship to the student’s anticipated area of dissertation research. The contours and limits of the topic and the bibliography for the exam are to be worked out between the student and the faculty members concerned with the subject matter. In order for the student to prepare properly, this should be accomplished at the latest by the end of the academic year preceding the year in which the student plans to take the comprehensive exams. Normally an appropriate bibliography for a “tailored” exam should include from ten to twenty works that are central to the topic. While it is quite possible that one of the examiners for Examination Five will be from another department of the university, there should usually also be a member of the Theology Department as a co-examiner in such cases.

D. As stated above, *Ph.D. students in the Constructive Theology area are required to include both parts of Examination One and any two of the other comprehensive exams offered by the area as listed above.* The Petition for an Approved Course of Study must be specific not only about which exams a student has, in consultation with his or her advisor, selected to take, but also, in the cases of the “tailored” exams (Examinations Three, Four, and Five), *students should be specific about their choice of special topic, or selected theologians, or interdisciplinary area. The Petition must also indicate the faculty members who have agreed to give the exams in the case of any “tailored” exams that the student is petitioning to take.*

E. Excessive repetition of theologians or topics on the “tailored” comprehensive exams is to be avoided. In other words, if a student has elected to take Examination Five, Theology in Interdisciplinary Contexts, the major figures or topics chosen for that exam should not also be the subjects in either Examination Three, Special Topic, or Examination Four, Selected Theologians, were the student to select either of those exams. Students should bear in mind that while the comprehensive exams do offer some opportunity to begin the focusing of research in the area of the anticipated dissertation, they also *afford students a demonstrated record of their breadth of expertise and scholarship*, often a helpful feature in conversations with other academic institutions.

F. In all Constructive Theology comprehensive examinations, attention may be given to the use of Holy Scripture as a theological source and norm, and students will be expected to understand the exegetical foundations of the theological positions under discussion. The examinations will test both historical understanding and the ability to deal critically and constructively with theological texts. No students will be allowed to take any books or notes of any kind into the comprehensive exams or to consult them at any time during an exam.

List of Appendices

1. Sample Petition for an Approved course of Study
2. Bibliography for Comprehensive Exam One, Parts A and B, The History of Christian Theology through the Contemporary Period.
3. Bibliography for comprehensive Exam Two, Theological Method

Revised 9/14/00

READING LIST FOR CONSTRUCTIVE THEOLOGY EXAM 1A

Ignatius of Antioch, *Letters* (in Cyril Richardson, ed., *Early Christian Fathers*, Library of Christian Classics I etc.) (DM)

Justin Martyr, *First Apology* (LCC I etc.) (GM)

Irenaeus, *Against Heresies* as excerpted in LCC I, pp. 358-397

Tertullian, *Against Praxeas* 1-9, 12-13, 27

Origen, *On First Principles*, preface, books I-II.3, IV.1-3 (JM)

Cyprian, *On the Unity of the Church* (LCC V, Bevenot etc.)

William Rusch, ed., *Trinitarian Controversy*, items I-X only (Arian controversy)

Cyril of Jerusalem, *Catechetical Lectures*, Intro, IV, X-XI, XVIII

Athanasius, *On the Incarnation*, pars. 1-32 (LCC 3); *Life of Antony* (CWS edition) (MM)

Christological controversy documents in E.R. Hardy and Cyril Richardson, ed., *The Christology of the Later Fathers*, LCC 3, pp.327-85 (MM, GM)

Gregory of Nazianzus, *Theological Orations*, ed. F. Norris, L. Wickham, F. Williams, *Faith Gives Fullness to Reasoning: The Five Theological Orations of Gregory of Nazianzus*, (Brill 1991) or other editions (MM)

Augustine, *On Christian Doctrine* I-III.35; *On the Trinity*, Books 1-2, 4-8, 13-15; *City of God* Books XI-XIV, XVIII; *Confessions*, Books I-X, XIII; *On the Free Choice of the Will*; *On the Spirit and the Letter* (MM, GM, DM)

Pseudo-Dionysius, *Divine Names* I-IV; *Mystical Theology* (MM, DM)

Prudentius [Aurelius Prudentius Clemens], “Hymn before the Repast,” [“O Crucifer Bone”], “Pastis visceribus” [“Hymn after the Repast”]; “Da puer, plectrum” [“Hymn for Every Hour”]; English translations in *Fathers of the Church* series, vol. 43, pp.14-29, 59-69; Latin-English in *Loeb classics*, ed. H.J. Thompson (1949-54) or *CSEL* 61 (DM)

Venantius Fortunatus, (ca. 530-610), “Vexilla Regis,” “Pange lingua,” “Salva festa dies” etc. (first two available in James J. Wilhelm, *Medieval Song: An Anthology of Hymns and Lyrics* [New York: Dutton, 1971] pp. 37-40.); the third in Joseph Connelly, *Hymns of the Roman Liturgy* (London: Longmans, 1957), pp. 98-101; Latin texts are found in Guido Maria Dreves, *Ein Jahrtausend Lateinischer Hymnendichtung*, rev. by Clemens Blume, SJ, pt. 1 (Leiden: O.R. Reiland, 1909), pt. 1, pp. 37-39 or *PL* 88: 130 ff. (DM)

Maximus the Confessor, *Chapters on Theology/Knowledge* I. 1-67; II 1-100 (MM)

Anselm, *Proslogion*; *Cur Deus Homo*; *Prayers and Meditations*, trans. Benedicta Ward (Penguin), “Prayer to Christ” and “Prayer before Receiving Communion” (pp. 93-101), “Prayer to St. Mary (3)” (pp. 115-126), “Prayer to St. Paul” (141-156) (MM, GM, DM)

Bernard of Clairvaux, *On Loving God* (CF 13 [*Treatises II*] 13b); *On Grace and Free Choice* in *Treatises III* (CF 19) (MM, DM)

Richard of St. Victor, *De Trinitate*, Prologue and books I, III, IV (fully available only in Latin/French in *Sources Chretiennes*, 63, bk. III available in English translations in *CWS*, typescript translation of prologue available from Dennis Martin) (DM)

Thomas Aquinas, *Summa Theologiae* Ia, pp. 1-13; 20-22; 27-32; 44-49; 75-88; IaIIae pp. 109-114; IaIIae, pp. 1-4, 83; Eucharistic Poetry: “Lauda Sion” (sequence for Corpus Christi), “Pange lingua” (sequence for Holy Thursday, not to be confused with Venantius Fortunatus poem of the same title), “Adoro te Devote” (Latin in Dreves [see Venantius Fortunatus above], translations/Latin in *Westminster Hymnal*, *Adoremus Hymnal*, pre-Vatican II Missals [s.v. Holy Thursday, Corpus Christi] or in *Devoutly I Adore Thee* (Sophia Institute Press) etc. (JM, JN, SR, MM, RC, DM)

Bonaventure, *Breviloquim*; *Itenerarium* (MM, DM)

Norman P. Tanner, ed., *Decrees of the Ecumenical Councils* (Latin/English), 2 Vols. (Georgetown University Press, 1990) on Lateran IV (Vol. 1: 227-271); Constance (Tanner I: 403-421, 426-432, 438-451), Basel-Ferrara-Florence (Tanner I: 453-60, 466-82, 494-501, 514-529, 534-559 [mostly half or quarter pages], Florence (DM)

Catherine of Siena, *Dialogue* (CWS), prologue (ch. 1-2), the Bridge (ch. 26-87) (MM, DM)

Nicholas Cusanus, *On the Vision of God* (DM)

Ct Reading List, 1B

Martin Luther, *Preface to 1545 Latin Writings; Preface to James and Jude*; excerpts from *The Bondage of the Will* (1525) as found in Dillenberger; *Babylonian Captivity of the Church (Pagan Servitude of the Church)*, all found in John G. Dillenberger, *Martin Luther: Selections From His Writings* (Doubleday, 1961); most also found in Timothy Lull, ed., *Martin Luther's Basic Theological Writings* (Fortress, 1989), items II, 13, 16, 26 (complete *Opera* in English in *Luther's Works*, ed. Pelikan and Lehmann; in Latin or German in Weimar edition. (DM, DW, GM, MM, SR)

Anabaptists: *Letter to Thomas Muntzer*; Hans Denck, *Whether God is the Cause of Evil*; excerpts from Balthasar Hubmaier, *On Free Will*; Dietrich Philips, *The Church of God in Anabaptist and Spiritual Writers*, ed. George H. Williams and Angel M. Mergal, LCC 25 (Philadelphia 1957), pp. 73-85; 88-111; 114-135; 228-260; *Schleitheim Confession*, ed. J. H. Yoder, Classics of the Radical Reformation, Vol.1. (DM, GM)

John Calvin, *Institutes of the Christian Religion*, Preface, I.1-3, 6-7; II.1-2, 12-17; III.3, 11, 14, 21; IV. 1-4, 14-19 (LCC 20, 21). (MM, SR, DM, GM, DW)

Council of Trent, Decrees on Creed and Scripture, Original Sin, Justification, Sacraments, Eucharist, Reform, Penance, Reform, Sacrifice of the Mass, Sacrament of Order (Tanner, II: 662-665, 665-667, 671-681, 684-686, 693-698, 698-701, 703-709, 714-719, 728-732, 732-737, 742-753. (RC, SR)

Ignatius Loyola, *Autobiography*. (MM)

Teresa of Avila, *Interior Castle*, 5-6. (MM, SR)

Rene Descartes, *Discourse on Method*. (MM, JM)

Blaise Pascal, *Pensees*, #60-241, 555-587, 736-801. (MM)

Jacques Benigne Bossuet, *Discourse on Universal History*, part II, ch. 19-31. (RC)

Gotthold Ephraim Lessing, *Lessing's Theological Writings*, ed., Henry Chadwick (Stanford University Press, 1972). (GM)

Jonathan Edwards, *A Treatise on Religious Affections*, 84-89; 93-99, line 5; 127-28; 131-32; 193-95, line 14; 383-387; 459-61 (pages are from the Smith edition). (MM, GM, SR)

David Hume, *Dialogues Concerning Natural Religion* (MM, GM, JM, SR)

- Immanuel Kant, *Religion Within the Limits of Reason Alone* (Book III). (MM, GM, JM, SR)
- Friedrich Schleiermacher, *On the Christian Faith*, Introduction (= par. 1-31); part I, par. 32-41 only; part II.1, par. 62-72 only; part II.2, par. 86-102, 113-132 only (MM, JN, GM)
- G.W.F. Hegel, *The Christian Religion: Lectures on the Philosophy of Religion*, part III (GM)
- John Henry Newman, *Fifteen Sermons Preached Before the University of Oxford*, Sermons # 1-2, 4-5, 10-15; handout with the seven criteria for the development of doctrine (MM)
- Vatican I, *Dei Filius* (RC, JN, SR)
- Karl Barth, *Church Dogmatics* I.1 (pp. 3-24; Dogmatics of the Word of God); II.2 (pp. 94-145; Election) (MM, GM)
- Maurice Blondel, *History and Dogma* (JN)
- Paul Tillich, *Systematic Theology I*, Intro. And Part I (“Reason and Revelation”) (GM, SR)
- Bernard Lonergan, “Isomorphism of Thomist and Scientific Thought,” pp. 142-151, from *Collection*; “Transition from a Classicist to a Modern World View,” from *Second Collection*; “Metaphysics as Horizon,” from *Collection*, pp.202-220 (JN)
- Edward Schillebeeckx, *Christ the Sacrament of the Encounter With God* (SMP, SR)
- Vatican Council II, Constitutions on Liturgy, Church, Revelation; Pastoral Constitution on the Church; Decrees on Ecumenism, Religious Liberty, Relations to Non-Christian Religious (SMP, RC, JN)
- Karl Rahner, *Foundations of Christian Faith* chs. 1-4 (SMP, JN, SR, JM)
- Gustavo Gutierrez, *A Theology of Liberation*, Ch. 5-6, 9-11 (JM, SR)
- David Tracy, *Blessed Rage for Order*, Ch. 1-4. (GM, JM, SR)
- James Cone, *God of the Oppressed*, Ch. 1-2, 6-8 (JP, SR)
- Elizabeth Johnson, *She Who Is*, Ch. 1-4 (SR)
- Paul Ricoeur, “Toward a Hermeneutic of the Idea of Revelation,” *Harvard Theological Review* 70 (1977), 1-38 (JM, GM)

John Paul II, *Redemptor Hominis, Dives in Misericordia, Dominum et vivificantem; Love and Responsibility* (ch.1 on the definition of the person) (DM)

Hans Urs von Balthasar, *The Glory of the Lord: Vol. I (Seeing the Form)*, 17-45; 131-218; 429-462 (MM, DM, SR)

Jurgen Moltmann, *Theology of Hope*: Preface, Introduction: Meditation on Hope, section on “Exodus Church” (pp. 329-338 in Harper and Row ET); *The Spirit of Life*, selections: pp. 1-14; Ch.12 [“The Personhood of the Spirit,” pp. 268-309] (GM, JM)

Resource Literature

J.N.D. Kelly, *Early Christian Doctrines* (existing list; also on NTEC list)

David Knowles and Dmitri Obolensky, *The Middle Ages*, The Christian Centuries, Vol 3 (valuable for its attention to Byzantine history)

Jaroslav Pelikan, *The Christian Tradition* (5 volumes)

Claude Welch, *Protestant Thought in the Nineteenth Century*, 2 vols. (existing list)

Gerald McCool, *Catholic Thought in the Nineteenth Century* (existing list)

Donald Dawe and John Carman, eds., *Christian Faith in a Religiously Plural World* (existing list)

Thomas Oden, *The Living God, The Word of Life, Life in the Spirit* (San Francisco: Harper and Row, ca. 1985-92 as a convenient systematic reading guide to the patristic, modern, and a limited number on medieval)

Richard W. Southern, *Saint Anselm: Portrait in a Landscape* (Cambridge: 1990), ch.9 (197-227)

William J. Courtnay, “Nominalism and Late Medieval Religion,” in *The Pursuit of Holiness in Late Medieval Renaissance Religion*, Studies in Medieval and Reformation Thought, 10 (Leiden: E.J. Brill, 1974), pp.26-59.

David C. Steinmetz, *Calvin in Context* (New York: Oxford, 1995), on exegesis

Benedicta Ward, *Miracles and the Medieval Mind*, Ch. 1, on Anselm’s *De conceptu virginali*

David Ford, *The Modern Theologians*

COMPREHENSIVE EXAMINATION TWO: THEOLOGICAL METHOD

This exam tests understanding of the issues raised by major thinkers in the areas of theological method, hermeneutics, religious language, and foundational theology over a broad range of historical periods. This is a “set” exam; that is, the exam is identical for all who take it in a given semester and is based upon the texts listed in the exam bibliography listed below. The bibliography lists what may be considered both primary and secondary sources in the field of methodology, and students can expect to be examined on the *primary* texts with the understanding that adequate familiarity with the secondary literature is desirable. A number of the secondary sources are, as can be seen from their titles, listed primarily for those seeking a useful guide to particular primary sources.

A. Primary Sources

Tertullian, *Prescriptions against Heretics*

Origen, *First Principles*, Books I and IV

Augustine, *On Christian Doctrine*

Pseudo-Dionysius the Areopagite, *Divine Names and Mystical Theology*

Bernard of Clairvaux, *Steps of Humility and Pride*, in *Treatises II* (CF 13, 13A)

Bonaventure, *Reductio atrium and theologiam*

Thomas Aquinas, *Summa Theologiae*, I, q.1, “the Nature of Sacred Doctrine”

Martin Luther, *Preface to 1539 Wittenberg Opera* (Lull, #5)

David Hume, “Of Miracles,” section x in *An Enquiry Concerning Human Understanding*

Friedrich Schleiermacher, *The Christian Faith*, Introduction

John Henry Newman, *An Essay in Aid of a Grammar of Assent*, Intro, Chapters 1, 4-5, 9-10

Karl Barth, *Church Dogmatics I/1*, pp. 3-124

Vladimir Lossky, *The Mystical Theology of the Eastern Church*, chapters 1-2 (pp. 7-43)

Hans Urs von Balthasar, *The Glory of the Lord: A Theological Aesthetics*, vol. 1, Introduction (pp.17-27); “Theology and Sanctity” in *The Word Made Flesh*, vol. 1 of *Explorations in Theology*

Karl Rahner, *Foundations of Christian Faith*, Introduction and Chapters 1-5

Paul Ricoeur, “Toward a Hermeneutic of the Idea of Revelation,” in *Essays in Biblical Interpretation*

Gustavo Gutierrez, *A Theology of Liberation*, chaps. 1-5 (pp. 1-46; with 2nd ed., read intros to orig. and rev. eds.)

James Evans, *We Have Been Believers: African-American Systematic Theology*, Intro, Chapters 1-2

Bernard J. F. Lonergan, *Method in Theology*, Chapters 1-4

David Tracy, *The Analogical Imagination*, Chapters 1-5

Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age*, Chapters 1-3

George Lindbeck, *The Nature of Doctrine*

Hans Frei, *Types of Christian Theology*, Chapters 3-5 (pp. 19-69)

Elisabeth Schussler Fiorenza, *Bread Not Stone* Chapter 1

John Paul II, *Fides et Ratio*, Chapters 1-3, 6-7

B. Resources for Primary Works

NB: The following texts may be useful to the student as orientations to the Primary Sources listed above. Students are not responsible for them in the Methods examination.

- Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity*
Avery Dulles, *The Craft of Theology: From Symbol to System*
Louis Dupre, *Passage to Modernity: An Essay in the Hermeneutics of Nature and Culture*
Hans Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*
Mary McClintock Fulkerson, *Changing the Subject: Women's Discourses and Feminist Theology*
Etienne Gilson, *The Mystical Theology of St. Bernard*
Vernon L. Gregson, *Desires of the Human Heart*
Adolf von Harnack, *History of Dogma*, Vols. 1 and 2
Stanley Jaki, *Miracles and Physics* and Louis Monden, *Signs and Wonders*
Fergus Kerr, *Theology after Wittgenstein*
Matthew Lamb, "The Relationship between Theory and Praxis in Contemporary Christian Theologies," in *Solidarity with Victims: Toward a Theology of Social Transformation*
Nicholas Lash, *Theology on the Way to Emmaus*
Jean Leclercq, *The Love of Learning and the Desire for God*
Andrew Louth, *Discerning the Mytery: An Essay on the Nature of Theology*
_____, *Denys the Areopagite*
Henri de Lubac, *Exegese medievale: Les quatres sens de l'ecriture*
John Milbank, *Theology and Social Theory: Beyond Secular Reason*
Nancey Murphy, *Theology in an Age of Scientific Reasoning*
Aiden Nichols, *A Grammar of Consent: the Existence of God in Christian Theology*
H. Richard Niebuhr, *Christ and Culture*
Leo O'Donovan, ed., *A World of Grace: An Introduction to the Themes and Foundations of Karl Rahner's Theology*
Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer*
Jaroslav Pelikan, *Christianity and Classical Culture: The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism*
Per Erik Persson, *Sacra Doctrina: Reason and Revelation in Aquinas*
William C. Placher, *Unapologetic Theology: A Christian Voice in Pluralistic Conversation*
Robert J. Schreiter and M. Catherine Hilker, eds., *The Praxis of Christian Experience: An Introduction to the Theology of Edward Schillebeeckx*
Angelo Scola, *Hans Urs von Balthasar: A Theological Style*
Robert Sokolowski, *Eucharistic Presence: A Study in the Theology of Disclosure*
Janet Martin Soskice, *Metaphor and Religious Language*
Dan R. Stiver, *The Philosophy of Religious Language: Sign, Symbol and Story*

Kathryn Tanner, *Theories of Culture: A New Agenda for Theology*
Anthony C. Thistleton, *New Horizons in Hermeneutics*
Stephen Toulmin, *Cosmopolis: The Hidden Agenda of Modernity*
David Tracy, "The Uneasy Alliance Reconsidered: Catholic Theological method,
Modernity, and Postmodernity," *Theological Studies* 50 (1989): 548-570
Rowan Williams, "Language, Reality and Desire in Augustine's *De Doctrina*," *Journal
of Literature and Theology*, 3/2 (July 1989): 138-150
John Zizioulas, *Being as Communion*

Appendix 1:
SAMPLE COPY FOR STUDENT REFERENCE

Petition for an Approved Course of Study
Submitted to the faculty of the Constructive Theology Area, Loyola University
Student submitting the Petition: John Henry Newman
February 2, 1843

Section 1: Brief Statement of Scholarly Interests and Research Proposal

A. Interests.

[Here the student should in a paragraph or two, at most, briefly indicate chief areas of scholarly interest at this point]

B. Relation to Exams.

[Here the student should very briefly indicate how the selection of exams might relate to her or his scholarly interests and intentions.]

C. Dissertation Ideas.

[Here the student should very briefly look forward and indicate how present research interests might develop in terms of a dissertation focus; this is understood to be very provisional at this time.]

Section 2: Election of Comprehensive Examinations

[Here the student should simply list the exams, as selected from those offered by the Constructive Faculty, that she or he will be requesting to take and the names of those faculty members she or he will be suggesting to the Graduate Programs Director for possible appointment to the examining board.]

1. Examination One, Parts A and B: The History of Christian Theology through the Reformation and The History of Christian Theology from 1600 to the Present.
2. [A second exam]
3. [A third exam]

Section 3: Faculty Advisor

Dr. [name] has provisionally agreed to serve as my faculty advisor through the period of the Comprehensive Exams, and I plan to suggest [her or his] name as a possible chair of my examining board. I further understand that after receiving approval of my petition from the Constructive Theology faculty, I must communicate in writing with the Graduate Programs Director (as specified in the Graduate Student Handbook⁰ requesting to take the comprehensive exams and suggesting the names of the faculty members whom the Graduate Programs Director might consider for appointment as my examining board.

(1) _____
(student's signature) (Date)

(2) _____
(signature of provisional faculty advisor) (Date)

[Note that the Petition for an Approved Course of Study should not exceed three pages double spaced.]