STL Comprehensive Examination
Liturgical Studies
September 2010

Choose three (3) of six (6) questions to answer within four (4) hours.

1. Describe and discuss what the *Apostolic Tradition* tells us about ordained ministries in the early Church.

2. St Ambrose is sometimes regarded as a forerunner of the doctrine of transubstantiation. Consider the main points of his eucharistic teaching in the *De Sacramentis* and discuss this claim.

3. Please analyze and discuss Talley’s development of the date December 25 as the celebration of Christ’s nativity.

4. Analyze and discuss Kevin Irwin’s methodology in his *Context and Text*.

5. How does the liturgy of marriage, especially the nuptial blessing, undergird a theology of the sacrament of matrimony?

6. How do Morning Prayer (Matins or Lauds) and Evening Prayer (Vespers) form the basis for a theology of the Liturgy of the Hours?
Choose three (3) of six (6) questions to answer within four (4) hours.

1. Describe what the Didache and the Apostolic Tradition, respectively, tell us about who presided at the Eucharist, and discuss what a comparison of these two texts shows about the development of eucharistic presidency in the early Church.

2. Identify and discuss significant features of St Ambrose's teaching on the Eucharist in his De Sacramentis.

3. Discuss the historical and theological development of the celebration of Sunday.


5. Discuss the relationship between the regular celebration of the Liturgy of the Hours and of the Eucharist as constitutive of Christian worship.

6. What is the relationship between the sacrament of baptism and the sacrament of penance? How do the catechumenate and the order of penitents relate to each other? Does the interrelationship of the Act of Penitence and the Rite of Blessing and Sprinkling of Holy Water as two possible ways to begin Mass help to illuminate these two sacraments?
STL Comprehensive Examination
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October 2009

Choose three (3) of six (6) questions to answer within four (4) hours.

1. Explore two of the meanings given to the symbolic action of anointing in the rites of Christian initiation celebrated by local churches in the patristic era. Attend to the place of the anointing in relation to other actions within the ritual and include references to mystagogical sources in your essay.

2. Present the main points of Kevin Irwin’s method for doing liturgical theology and offer some reflections on the ramifications of this approach.

3. Christmas and its origins continue to provide challenges to its modern celebration. Present and critique the importance and value of understanding the origins of Christmas in order to develop a liturgical theology of the feast.

4. Hans-Joachim Schulz, in his The Byzantine Liturgy: Symbolic Structures and Faith Expression, presents the Byzantine Liturgy through the historical lens. Please present at least two major source authors that he refers by analyzing and critiquing his treatment of their work.

5. Using the text of Eucharistic Prayer IV (provided) as a basis, give an overview of the development of the Eucharistic Prayer, and explain how it can be used as a source for a liturgical theology of the Eucharist.

6. Explain how the current celebration of the Sacrament of Marriage is both in continuity with the Church’s biblical and liturgical tradition while at the same time being an adaptation to contemporary needs and situations.
1. The revised *Rite for the Dedication of a Church and an Altar* has been called the “baptizing of a church.” Explain this in terms of the structure and the contents of the *Rite*.

2. It has been said that the adage *lex orandi, lex credendi* traces its origins to Propser of Aquitaine and has been a cornerstone in the edifice of developing a method for liturgical studies since the Second Vatican Council. Explain its origins, its evolution and its use as a method for liturgical theology today.

3. Explain the shift from the prayers and rites in the Tridentine Missal at the “offertory” to the rites used at that part of the Mass in the Missal of Paul VI as revised after the Second Vatican Council. Be sure to ground your answer in the Missals themselves, including the General Instruction of the Roman Missal.

4. The third and fourth century church initiated people in some striking ways. Please present a sketch of these practices in at least two local churches. Analyze the main components and comment briefly on their theological significance.

5. The Apostolic Tradition presents a variety of liturgical information. Please discuss the origin and authorship debates as outlined in recent studies. Present and analyze some of the document’s most significant contributions by comparing and contrasting with at least one other document from ca. 100 to 400.

6. Compare the prayers of ordination for a bishop and a presbyter in the *Apostolic Tradition* with the corresponding prayers in the *Pontificale Romanum* (1990), and discuss the similarities and differences.
STL Comprehensive Examination
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September 2008

Answer three of the following six questions in four hours.

1. Discuss the theological principles that guided the post Vatican II revision of the Roman Calendar and show how this revision was influenced by historical scholarship on the liturgical year.

2. Present the liturgical theology of one of the following rites as it is set out in the current liturgical books: anointing the sick, marriage, funerals.

3. Using examples such as Dura Europos, the Titulus Byzantis (Giovanni e Paolo), and San Crisogono, trace the evolution of the space for Christian worship from the domus ecclesiae to the basilica noting the theological significance of the basilican structure and of the elements in the earlier stages as may be applicable.

4. The celebration of Baptism, Confirmation, and Eucharist in one liturgical celebration and in the order listed here is defined by the Vatican II documents as a reflection of the "Trinitarian Economy" and of the "unity of the paschal mystery." Using the homilies of one or several of the four great mystagogues of the fourth century, demonstrate the truth of this assertion and explain it.

5. The early history of penance is marked by several dramatic shifts. Pick three key persons or periods and provide an analysis and presentation of the issues that were being addressed.

6. The liturgy of the hours has a complex history of mutation and change. Present and analyze three such issues that Robert Taft addresses in his Liturgy of the Hours East and West.