STL Comprehensive Examination  
Sacramental Theology  
November 2008

Please answer three of the following in four hours.

1. The classic phrase *significando causant* has been used to describe the action that occurs through the sacraments. Explain and explore the evolution of the concept of sacramental causality in the writings of Tertullian on Penance, St. Augustine on Baptism, Thomas Aquinas in the *Summa* and the Council of Trent. Then use this data to critique Louis Marie Chauvet’s exploration of this issue in *The Sacraments*.

2. The classic phrase *lex orandi, lex credendi* has come to the fore in recent investigations into the study of sacramental from a liturgical perspective. Discuss the origins and contemporary uses of this adage and indicate a method for sacramental theology that can be derived from the liturgy.

3. How does the study of the historical development of the rite for the Roman Catholic Mass help to offer a critique of the current *Ordo Missae* as contained in the 2002 *Missale Romanum*?

4. The General Instruction of the Roman Missal (2002), n. 79, names the chief elements of the Eucharistic Prayer as: Thanksgiving, Acclamation, Epiclesis, Institution narrative and consecration, Anamnesis, Offering, Intercessions, and Final doxology. How do these elements emerge from the history of the Eucharistic Prayer, and how do they embody the concerns of the 1963 Constitution on the Sacred Liturgy?

5. Analyze the Rites of Christian Initiation of Adults from a liturgical historical perspective. What are some of the central elements of the Rites? Elaborate theological on this question: does the RCIA reflect a romantic vision of a particular period or not?

6. Discuss and evaluate the relationship between *Lumen Gentium* and *Sacrosanctum Concilium* by paying close attention to the interrelationship of ecclesiology and sacramental theology. What modern sacramental theologian(s) would help to elucidate this nexus?
1. The notion of causality has a rich history and tradition in discussions about sacraments. Please indicate the contours of this discussion in the patristic, medieval, post Tridentine and contemporary eras. Be specific when referring to authors and eras in your answer.

2. Some would argue that the discipline of sacramental theology per se should really be understood to be liturgical theology of the sacraments. Explain this thesis in light of the contributions of the patristic authors’ mystagogic catecheses and the work of a contemporary liturgical / sacramental theologian.

3. Explain how a study of the historical evolution of the rite for the Roman Catholic Eucharist can help in critiquing the present Ordo Missae of 1970 as now enshrined in the Missale Romanum 2002.

4. Choose two of the four great mystagogues of the fourth century and compare and contrast the rites of initiation they describe and the theological significance they derive from their respective ritual practices.

5. Discuss Schillebeeckx's treatment of 'character' as 'the ecclesial effect' of baptism, confirmation and order.

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.