

UNIVERSITY OF MALTA
FACULTY OF THEOLOGY

FINAL EXAMINATIONS – JUNE 2005

B.A. RELIGIOUS STUDIES COURSE

PAPER I

Saturday 11 June 2005

9.00a.m. – 12.00noon

Choose one question from each section.
Use a **SEPARATE** script for **each** question.

Section A

1. Natural disasters, injustices, illness and death have always been difficult to reconcile with the image of a good, just and loving God. How does the biblical wisdom tradition deal with this problem? (Give a general introduction and then concentrate on one book).
2. Matthew shows clear signs of being a "Jewish" Gospel. Luke is universal in character. John is sometimes dubbed as anti-semitic. Discuss these characteristics of the New Testament by giving clear explanations of what is meant by Jewish and universal, with reference to the Old Testament tradition.
3. It is a marked feature of John's Gospel that its presentation of the person of Christ in many respects goes beyond the Christology of the Synoptic Gospels. Show how the special contribution which John makes to the understanding of Christ's person concerns the relation between Jesus and God on the one hand, and between Jesus and believers on the other.

Section B

4. In ecclesiology how would you integrate reference to the Old Testament People of God, Jesus' "founding" the Church, and the role of the Holy Spirit in Pentecost?

5. Jesus' topographical origins, his dealings with people, his mission and the Paschal mystery, are all marked by paradox. Elaborate.
6. The Church is the fruit of both Word and Sacrament. But the Protestants differ from the Catholics as to the function of the Word and its relation to the Sacrament. Write about the respective notion of "sacrament" in Catholic and Reformation theology.

Section C

7. Be reconciled to God, St. Paul exhorts the Corinthians, whom he then asks to be ambassadors of reconciliation. How does the Church live this call to be a community of reconciliation while at the same time being herself in need of reconciliation? Show briefly how this reality is symbolized by the sacrament of reconciliation.
8. For many centuries marriage was seen more as an institution than an interpersonal experience. Discuss the paradigm shift introduced by 'personalist theologians' in the theology of marriage.
9. The inclination which we all have toward the good needs to be well disposed through the formation of the appropriate kind of virtues. Discuss.

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