

SMC 103Y1Y – CATHOLICISM

LECTURES: MW2, Carr Hall 404

TUTORIALS: M3, Carr Hall 107;
W1, Carr Hall 107.

Instructor: Reid B. Locklin

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Office Hours: *T 10:10-12 noon* and by chance or appointment

Email Policy: I will attempt to respond to legitimate email enquiries from students within 3-4 days. If you do not receive a reply within this period, please re-submit your question(s) and/or leave a message by telephone. Where a question cannot be easily or briefly answered by email, I will indicate that the student should see me during my posted office hours.

Course Description

This course offers an introduction to Christianity as it is lived, reflected upon and celebrated in the Roman Catholic tradition. Catholicism flows out of and places enormous value on its roots in the past; hence, we will devote the first major unit of our study to a historical overview. A second unit explores the teachings of the Second Vatican Council, which set out to draw creatively upon this history and make it relevant in the modern world. Finally, our attention will turn to the intellectual richness and diversity of contemporary Catholicism, focusing mainly on selected writings of Pope John Paul II, Julie Hanlon Rubio and Mary Jo Leddy.

The course format will consist of lectures and tutorial discussions. The perspective for the purpose of instruction is that of a “critical insider” to the Catholic tradition; students will, however, be encouraged to form, articulate and defend their own distinctive viewpoints on course material.

Course Objectives

1. To acquire and demonstrate sympathetic familiarity with Catholic history, the Second Vatican Council, and diverse contemporary perspectives on Catholic life and thought;
2. To demonstrate critical understanding of and engagement with major Catholic ideas;
3. To develop and demonstrate academic skills in careful reading and observation, critical analysis, and clear written expression.

Required Texts

- The following required textbooks are available at **Crux Books** (5 Hoskin Avenue, at Wycliffe College; 416.599.2749)
 - Austin Flannery, *Vatican Council II* (Costello Publishing Company, 1996).
 - Mary Jo Leddy, *The Other Face of God* (Orbis Books, 2011).
 - Margot Northey, et al, *Making Sense* (Oxford UP, 2012).
 - Julie Hanlon Rubio, *Family Ethics* (Georgetown UP, 2010).
 - Cynthia Stewart, *The Catholic Church* (Anselm Academic, 2008).
- Students will also need to procure the **SMC103Y1Y Course Reader** from **The University of Toronto Bookstore** – 214 College Street (416.640.7900), as well as access to a *modern translation* of the Christian New Testament (i.e., *not* the KJV or any paraphrase).

Please see the attached course outline for specific assignments and full bibliographic information.

Assignments and Evaluation

20% – *Class Participation* (attendance, contributions to class and/or tutorial discussions, Unmarked Quizzes, Co-Curricular Summaries, completion and presentation of 2 “lecture minutes,” proposal for Third Term Paper, and other short assignments, as specified by instructors). Term work will not ordinarily receive letter grades, but will be assessed on √-, √, √+, √++ basis (0 for non-completion)—with a √ indicating adequate or satisfactory completion of the assignment.

7.5% – *First Term Paper* (4-5 page Observation/Comparison), due **15 October 2014**

Optional Rewrite, with required appointment with instructor, due **19 November 2014

12% – *Second Term Paper* (5-7 page Analysis/Argument), due **4 February 2015**

Optional Peer Review process (required for first-year students), **9-23 January 2015

14% – *Third Term Paper* (5-7 page Interview/Synthesis), due **25 March 2015**

✓ **Please note:** late papers will be penalized by 2% for each day, or portion thereof, it is delayed (M-F). Papers will not ordinarily be accepted more than one week past the assigned deadline; **papers delayed more than one week will receive a score of 0%.**

12.5% – *Term Examination*, Fall Examination Period (8-19 December 2014)

34% – *Comprehensive Final Examination*, Winter Examination Period (8-30 April 2015)

Marking protocols for tests and term papers will follow the Grading Regulations described on pp. 699-700 of the *University of Toronto Faculty of Arts and Science (St. George Campus) 2014-2015 Calendar*. **NOTE: Failure to attempt every one of these written assignments (tests and term papers) will ordinarily result in failure of the course.**

Academic Expectations

Students are expected to attend lectures and tutorials regularly, to submit assignments on time, and to participate actively in class discussions. It is also expected that reading assignments will be completed by the date and time of the tutorial. Excessive absences (i.e. more than two in a given term) and/or obvious lack of preparation will weigh against the participation portion of the student’s grade. *Please set pagers, cell phones and portable devices to silent mode during class.*

Course materials and announcements will be posted on the Portal (i.e. the Blackboard Academic Suite). Please make it a habit to check this site regularly. Please also request to join the SMC103 Mentoring Network <<https://www.facebook.com/groups/558482400918317/?fref=ts>>.

All students in this class are bound by the Code of Behaviour on Academic Matters available at <<http://www.viceprovoststudents.utoronto.ca/publicationsandpolicies/academicintegrity.htm>>. Each individual student is responsible for completing her or his own work, for appropriately acknowledging outside sources used in the preparation of papers and other written work and for avoiding plagiarism or any other academic offence detailed in the Code. For more information on the Code and suggestions on how to avoid an offence, please visit the Student Academic Integrity website (<http://www.artsci.utoronto.ca/osai/students>). To ensure the veracity of written work, students will submit all papers both to the instructor and to Turnitin.com, a commercial anti-plagiarism service engaged by the University of Toronto.

Please read the following notice very carefully: *Normally, students will be required to submit their course essays to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site.*

2014-2015 COURSE OUTLINE FOR
SMC103Y1Y – CATHOLICISM

Instructor: Reid B. Locklin, University of Toronto

*Please note that more detailed guides for each month of the course, including reading questions and recommendations for tutorial preparation, will be posted on Blackboard and distributed in class.

Reading assignments should generally be completed no later than **the date and time of the tutorial on the week they are assigned** (even if the tutorial session does not meet). These assignments may be subject to review and revision, as specified by the instructor.

CR = Course Reader, available from the U of T Bookstore (see syllabus)

Fall Term 2014

UNIT ONE: HISTORY AND TRADITION

8-10 September Jesus, the Kingdom of God and the Church

- Margot Northey, Bradford A. Anderson and Joel N. Lohr, *Making Sense: A Student's Guide to Research and Writing: Religious Studies* (Don Mills, ON: Oxford University Press, 2012), 1-20 (chs. 1-2).
- Cynthia Stewart, *The Catholic Church: A Brief Popular History* (Winona, MN: Anselm Academic, 2008), 11-40 (chs. 1-2).
- Selections from Luke-Acts (Luke 1:1-4; 3:1-6, 15-17, 21-22; 4:14-30; 6:1-36; 8:1-3; 9:18-27; 10:25-42; 22:1 – 24:53; Acts 1:1-26; 2:1-24, 36-43; 15:1-35). English trans.: *New Revised Standard Version Bible: Anglicized Edition* (Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 1989, 1995), *Oremus Bible Browser*, <http://bible.oremus.org/>; accessed 12 March 2005 [CR].
- In Tutorials: Panel of Former Students, "Strategies to Succeed in SMC103"

15-17 September Giving Shape to Catholic Identity and Life

⇒ **Due at the beginning of class 15 September: Unmarked Quiz #1**

- Northey, et al, *Making Sense*, 21-28 (ch. 3).
- Stewart, *Catholic Church*, 41-62 (ch. 3).
- Selections from the Apostle Paul (1 Corinthians 11:17 – 13:13; Romans 1:1-7, 16-17; 11:13 – 12:18, 16:1-16). English trans.: *New Revised Standard Version Bible: Anglicized Edition* (Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 1989, 1995), *Oremus Bible Browser*, accessed 31 March 2005, <http://bible.oremus.org/> [CR].

↪ **Continued on next page.**

- *The Didache* #1, #5-16, in Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, rev. ed. (Grand Rapids: Baker Books, 1999), 251-53, 257-69 [CR].
- Hippolytus of Rome, *Apostolic Tradition* #1-14, 20-25, in Geoffrey J. Cuming, ed., *Hippolytus: A Text for Students* (Nottingham: Grove Books Limited, 1976, 1987), 8-15, 17-24 [CR].
- Selections from *The Didascalia of the Apostles*, in Lucien Diess, C.S.Sp., ed., *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries* (Collegeville: Liturgical Press, 1979), 167-80 [CR].

22-24 September Church, Empire and Christian Orthodoxy

- Northey, et al, *Making Sense*, 41-65 (ch. 5). *Also recommended: Ibid.*, 98-122 (chs. 9-10).
- Matthew 28:16-20.
- ❖ **NOTE:** for this and future readings from the Christian scriptures, if you do not have your own *modern translation* of the Christian Bible (e.g. NAB, NRSV, RSV, NJB, NIV), you can access the biblical texts online at one of the following addresses:
 - ✓ New American Bible: <http://www.usccb.org/nab/bible/>
 - ✓ New Jerusalem Bible: <http://www.catholic.org/bible/>
- Stewart, *Catholic Church*, 63-110 (chs. 4-5).
- Augustine of Hippo, Exposition of Psalm 61:5, in *Expositions of the Psalms* (51-72), trans. Maria Boulding, O.S.B., *The Works of Saint Augustine III/17* (Hyde Park: New City Press, 2001), 206-13 [CR].
- Augustine of Hippo, Sermons 260A and 272, in *Sermons* (230-272B), trans. Edmund Hill, O.P., *The Works of Saint Augustine III/7* (New Rochelle: New City Press, 1993), 187-91, 300-301 [CR].
- Term Paper 1 Workshop.

29 Sep - 1 Oct Monasticism and Religious Life

- Northey, et al, *Making Sense*, 35-39 (in ch. 4) & 153-61 (ch. 15). *Recommended: Ibid.*, 170-210 (chs. 16-18).
- Matthew 19:16-30.
- Stewart, *Catholic Church*, 94-95 (sidebar), 111-30 (ch. 6), 182-86 (in ch. 9).
- *The Life of St. Mary of Egypt*, in Benedicta Ward, S.L.G., *Harlots of the Desert: A Study of Repentance in Early Monastic Sources* (Kalamazoo: Cistercian Publications, 1987), 35-56 [CR].
- Table of Contents and “Prologue,” *The Rule of Saint Benedict*, trans. Leonard Doyle (Collegeville, MN: Liturgical Press, 2001), v-ix, 13-20 [CR].
- Francis of Assisi, “Canticle of the Sun” & “Testament” in *Francis and Clare*, ed. R.J. Armstrong and I.C. Brady (New York: Paulist Press, 1982), 37-39, 153-56 [CR].

6-8 October The Medieval Papacy

- Matthew 16:13-23.
- Review Stewart, *Catholic Church*, 128-29 (in ch. 6).
- Stewart, *Catholic Church*, 131-94 (chs. 7-9).
- Leo the Great, Excerpts from Sermons 4 & 5, in Robert B. Eno, S.S., ed., *Teaching Authority in the Early Church*, Message of the Fathers of the Church 14 (Wilmington: Michael Glazier, 1984), 160-63 [CR].
- Gregory VII, "Deposition of Henry IV" and "A Letter to the Bishop of Metz," in Henry Bettenson and Chris Maunder, eds., *Documents of the Christian Church*, 3d ed. (Oxford: Oxford UP, 1999), 113-21 [CR].

13 October THANKSGIVING - NO CLASSES

15 October Highs and Lows of Papal Authority
(No tutorials)

⇒ **First Term Paper (Observation/Comparison) due at the beginning of class on Wednesday, 15 October.**

- Stewart, *Catholic Church*, 219-25 (in ch. 11).
- Boniface VIII, "Unam Sanctam," in Henry Bettenson and Chris Maunder, eds., *Documents of the Christian Church*, 3d ed. (Oxford: Oxford UP, 1999), 126-27 [CR].
- Sally Wilkins, "Eastern Churches: How Are They Related to the Roman Catholic Church?" *Liguorian* 88.4 (April 2000): 36 [CR].

20-22 October Thomas Aquinas and the Medieval University

- Northey, et al, *Making Sense*, 147-52 (ch. 14).
- Romans 1:18-23.
- Stewart, *Catholic Church*, 195-216 (ch. 10).
- John W. O'Malley, "Were Medieval Universities Catholic?," *America*, 14 May 2012, accessed 31 July 2012, http://www.americamagazine.org/content/article.cfm?article_id=13417 [CR].
- Josef Pieper, *A Guide to Thomas Aquinas* (New York: Pantheon Books, 1962), 118-33 [CR].
- Thomas Aquinas, Questions 1.1.1, 3a.1.1, and 3a.75.1-2, in *Summa Theologiae*, vol. 1, trans. Thomas Gilby, vol. 48, trans. R.J. Hennessey, and vol. 58, trans. William Barden (New York: McGraw-Hill, 1964-76) [CR].

27-29 October Protestant and Catholic Reformations

- Galatians 2:15-21 & James 2:14-26.
- Stewart, *Catholic Church*, 217-41 (ch. 11).
- Martin Luther, Excerpts from 2 treatises of 1520 and final statement before the Diet of Worms in Henry Bettenson and Chris Maunder, eds., *Documents of the Christian Church*, 3d ed. (Oxford: Oxford UP, 1999), 213-24 [CR].
- Selections from *Canons and Decrees of the Council of Trent*, ed. H.J. Schroeder (St. Louis: B. Herder, 1941), 51-54, 72-80, 144-50, 160-63 [CR].

3-5 November New Worlds and Rival Views

- Northey, et al, *Making Sense*, 98-106 (ch. 9).
- Acts 17:16-31 & Luke 22:31-32.
- Stewart, *Catholic Church*, 242-78 (chs. 12-13).
- Roberto De Nobili, S.J., Excerpts from “What Rule Should Guide Us in Admitting and Judiciously Deciding about India’s Social Customs,” in *Preaching Wisdom to the Wise: Three Treatises*, trans. Anand Amaladass, S.J. and Francis X. Clooney, S.J. (St. Louis: The Institute of Jesuit Sources, 2000), 195-96, 210-15 [CR].
- Vatican I, *Pastor Aeternus* in *Documents of Vatican Council I: 1869-1870*, ed. F.J. Broderick (Collegeville: Liturgical Press, 1971), 53-63 [CR].

10-12 November From Vatican I to Vatican II

⇒ **Deadline for appointments and rewrite proposals (to qualify for a rewrite): 12 November.**

- Northey, et al, *Making Sense*, 107-22 (ch. 10).
- John 16:12-15.
- Stewart, *Catholic Church*, 278-307 (chs. 13-14).
- David L. Edwards, “Catholicism as Development,” in *Christianity: The First Two Thousand Years* (Maryknoll: Orbis Books, 1997), 405-8 [CR].
- Selections from John Henry Cardinal Newman, *Essay on the Development of Christian Doctrine*, in *The Essential Newman*, ed. Vincent Ferrer Blehl (New York: New American Library, 1963), 118-33, 136-38 [CR].
- Pope John XXIII, “Opening Address,” in Walter M. Abbott, ed., *The Documents of Vatican II* (New York: Guild Press., 1966), 710-19 [CR].

17 November

READING PERIOD - NO CLASS

UNIT TWO: THE SECOND VATICAN COUNCIL

19 November The Mystery of the Church
(No tutorials)

⇒ **Optional Rewrite of First Term Paper due at the beginning of class on Wednesday, 19 November (only for students who have qualified with a proposal and appointment).**

- Daniel Donovan, “Vatican II – Renewing the Church,” in *The Church as Idea and Fact* (Wilmington: Michael Glazier, 1988), 27-43 [CR].
- Vatican II, “Constitution on the Sacred Liturgy” (*Sacrosanctum Concilium*), introduction (#1-4), and ch.1, sections II & III.A-C (#14-36), in *Vatican Council II: A Completely Revised Translation in Inclusive Language*, ed. Austin Flannery, O.P. (New York: Costello Publishing Company, 1996), 117-18, 124-31.
- Vatican II, “Dogmatic Constitution on the Church (*Lumen Gentium*),” ch. 1 (#1-8), in Flannery, *Vatican Council II*, 1-11.

24-26 November The People of God

⇒ **Note: the deadline for submitting the first Co-Curricular Summary is Friday, 28 November.**

- Northey, et al, *Making Sense*, 123-32 (ch. 11).
- Vatican II, “Dogmatic Constitution on the Church (*Lumen Gentium*),” chs. 2-3 (#9-29) and ch. 4 (#37 only) in Flannery, *Vatican Council II*, 12-47, 56-57.
- Joseph Cardinal Ratzinger, “The Ecclesiology of the Second Vatican Council,” in *Church, Ecumenism and Politics: New Essays in Ecclesiology* (New York: Crossroad, 1988), 3-20 [CR].

1-3 December Revelation and Sacred Scripture
(No tutorials)

- Vatican II, “Dogmatic Constitution on Divine Revelation (*Dei Verbum*),” prologue and chs. 1-3 (#1-13) in Flannery, *Vatican Council II*, 97-107.
- Richard R. Gaillardetz, “Vatican II’s Theology of Revelation,” in *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful* (Collegeville: Liturgical Press, 2003), 1-11 [CR].
- Review for Term Examination.

**8-19 December Term Examination on the date and time set
by the Registrar for the Faculty of Arts and Science**

Winter Term 2015

5-7 January Church, World and World Religions

⇒ **Deadline to request peer review (required for first-year students): 1:00 pm on Friday, 9 January.**

- Northey, et al, *Making Sense*, 81-97 (ch. 8).
- Vatican II, “Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*),” Preface (#1-3) and Part One, Chapter 4 (#40-45), in Flannery, *Vatican Council II*, 163-5, 206-17.
- Vatican II, “Declaration on Religious Liberty (*Dignitatis Humanae*)” and “Declaration on the Relation of the Church to Non-Christian Religions (*Nostra Aetate*),” in Flannery, *Vatican Council II*, 551-74.
- Karl Rahner, “Toward a Fundamental Theological Interpretation of Vatican II,” *Theological Studies* 40 (1979), 716-27 [CR].
- In Tutorials: Drafting, Reviewing and Revising Academic Writing

12-14 January A Pilgrim Church

⇒ **Draft of Second Term Paper posted electronically no later than 1:00 pm on Friday, 16 January (for those participating in peer review).**

- *Recommended:* Review Northey, et al, *Making Sense*, 41-65 (ch. 5) & 107-22 (ch. 10).
- Vatican II, “Dogmatic Constitution on the Church (*Lumen Gentium*),” ch. 7 (#48-51), in Flannery, *Vatican Council II*, 72-79.
- Dennis Doyle, “Pilgrims and Saints,” in *The Church Emerging from Vatican II: A Popular Approach to Contemporary Catholicism*, rev. ed. (Mystic: Twenty-Third Publications, 2002), 211-18.
- Avery Dulles, S.J., “Vatican II: The Myth and the Reality,” *America* 188 (24 February 2003), 7-11 [CR].
- John O’Malley, “The Style of Vatican II,” *America* 188 (24 February 2003), 12-15 [CR].

UNIT THREE: CONTEMPORARY CATHOLICISM - VISIONS AND VIEWS

19-21 January Pope John Paul II: Faith and Ethics for the Third Millennium

⇒ **Peer reviews of Second Term Paper due no later than 1:00 pm on Friday, 23 January (for those participating in peer review).**

- Vatican II, “Dogmatic Constitution on Divine Revelation (*Dei Verbum*),” ch. 2 (#7-10), in Flannery, *Vatican Council II*, 100-104.
- Stewart, *Catholic Church*, 308-29 (ch. 15).
- Pope John Paul II, “Encyclical Letter ‘*Redemptor hominis*’” #1-17, *The Holy See*, accessed 10 June 2010, http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis_en.html [CR].

26-28 January Building a Better World

- Vatican II, *Gaudium et Spes* #24-26, in Flannery, *Vatican Council II*, 189-92.
- Edward P. DeBerri, James E. Hug, with Peter J. Henriot and Michael J. Schultheis, “The Social Concerns of the Church,” in *Catholic Social Teaching: Our Best Kept Secret*, 4th ed. (Maryknoll and Washington, D.C.: Orbis Books and the Center of Concern, 2003), 88-95 [CR].
- Chapters 4-6 (#27-45) of Pope John Paul II, “On Concern for the Social Order (*Sollicitudo Rei Socialis*),” *Origins* 17 (3 March 1988), 650-57 [CR].
- Gregory Baum, “The Preferential Option for the Poor,” in *Amazing Church: A Catholic Theologian Remembers a Half-Century of Change* (Ottawa: Novalis, 2005), 53-82 [CR].

2-4 February Conscience, Freedom and a Culture of Life
(No tutorials)

⇒ **Second Term Paper (Analysis/Argument) due at the beginning of class on Wednesday, 4 February.**

- Northey, et al, *Making Sense*, 29-40 (ch. 4).
- Vatican II, *Gaudium et Spes* #15-17, in Flannery, *Vatican Council II*, 177-79.
- Edward P. DeBerri, James E. Hug, with Peter J. Henriot and Michael J. Schultheis, “The Gospel of Life,” in *Catholic Social Teaching: Our Best Kept Secret*, 4th ed. (Maryknoll and Washington, D.C.: Orbis Books and the Center of Concern, 2003), 120-24 [CR].
- Introduction and Chapter 1 (#1-28) of Pope John Paul II, “Encyclical *Evangelium Vitae*,” *Origins* 24 (6 April 1995), 689-700 [CR].
- Dennis M. Doyle, “Levels of Teaching, Levels of Assent,” in *The Church Emerging from Vatican II: A Popular Approach to Contemporary Catholicism*, rev. ed. (Mystic: Twenty-Third Publications, 2002), 102-11 [CR].

9-11 February The “New Feminism” of John Paul II

- Driscoll, Dana Lynn, and Allen Brizee, “What is Primary Research and How Do I Get Started?” OWL: Perdue Online Writing Lab, <http://owl.english.purdue.edu/owl/owlprint/559/> [Electronic Resource].
- Vatican II, *Gaudium et Spes* #27-29, in Flannery, *Vatican Council II*, 192-95.
- Pope John Paul II, “Letter to Women,” *Origins* 25 (27 July 1995), 137-43 [CR].
- Pope John Paul II, “Women: Teachers of Peace,” EWTN Global Communications Library: The Pontificate of Pope John Paul II, accessed 6 July 2007, <http://www.ewtn.com/library/PAPALDOC/JPIIWOMPC.htm>, [CR].
- Pope John Paul II, “Enhance Women’s Role in Church Life,” EWTN Global Communications Library: The Pontificate of Pope John Paul II, accessed 6 July 2007, <http://www.ewtn.com/library/PAPALDOC/JP950903.HTM> [CR].
- Cathleen Kaveny, “The ‘New’ Feminism? John Paul II & the 1912 Encyclopedia,” *Commonweal*, 28 March 2008, 8 [CR].
- M. Cathleen Kaveny, “Defining Feminism: Can the Church and the World Agree on the Role of Women?,” *America*, 28 February 2011, 14-17 [CR].

16-18 February READING WEEK - NO CLASSES

23-25 February Julie Hanlon Rubio: Moral Striving in Ordinary Life

- Vatican II, “Dogmatic Constitution on the Church (*Lumen Gentium*),” #32-35, in Flannery, *Vatican Council II*, 49-54.
- Julie Hanlon Rubio, *Family Ethics: Practices for Christians* (Washington, DC: Georgetown University Press, 2010), 1-65 (intro and chs. 1-2).
- Marc Cardinal Ouellet, “Theological Perspectives on Marriage,” *Communio: International Catholic Review* 31 (2004): 419-34 [CR].
- Interview/Term Paper 3 Workshop (in tutorials).

2-4 March Christian Families and Human Sexuality

⇒ **Proposal for Third Term Paper (Interview/Synthesis) due at the beginning of class on Monday, 2 March.**

- Vatican II, “Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*),” #47-50, in Flannery, *Vatican Council II*, 218-24.
- Rubio, *Family Ethics*, 66-127 (chs. 3-4).
- Luke Timothy Johnson and Eve Tushnet, “Homosexuality and the Church: Two Views,” *Commonweal* 134 (15 June 2007): 14-21 [CR].
- *Recommended*: Rubio, 164-89 (ch. 6).

What on earth are “Lecture Minutes”?

We all learn in a variety of ways: we read carefully, we listen to others, and the like. Many educational theorists argue, however, that the most successful learning strategies involve some level of “rehearsal” – that is, re-presenting course content in our own words.

To a certain extent, such “rehearsal” is involved in tutorial discussions, term papers, and even tests. In this class, however, students will also re-present lecture material in “minutes” or short summaries presented in class the following lecture session.

Every student will prepare lecture minutes for one lecture each term. In the first term, students will work in teams of 2-3. These teams will meet between lectures, prepare a single “lecture minutes” text in both written and electronic form, and choose one among their number to present it orally at the beginning of the next lecture session – *please note*: all members of the team will receive the same mark for the first lecture minutes assignment. In the second term, 2-3 students will each prepare *their own lecture minutes*, and they will decide between them who will present her or his text to the class. In both terms, minutes will be handed in (in print and electronic forms) to be evaluated as part of students’ class participation scores and to be posted on the course web-page.

Minutes should be between 290 and 330 words in length, or approximately one page, double-spaced, in a standard 12-point font. The presentation should take no longer than 5 minutes. See the example on the facing column.

Sample lecture minutes (from SMC216):

5 December 2006

On Tuesday, Michael O’Connor offered a guest lecture on the topic of early Christian hymnody. Drawing on the eighteenth-century Methodist John Wesley, Dr. O’Connor advanced the thesis that, far from being mere “icing,” Christian hymns represent a way of presenting biblical teaching that is both pleasurable and profitable.

Unfortunately, we know relatively little about how and what the earliest Christians sang. The Oxyrhynchus hymn, a third-century fragment, offers a few lines of text and some notations, but no indication of performance practice. It is a sedate hymn with relatively few notes and a simple text. The very simplicity of such music made it a powerful instrument in the various “battles over orthodoxy” in the early centuries of the church: rival groups would organize themselves with chants or rhymes that offered short statements of faith. For this reason, a Synod of Laodicea ruled in 320 CE that private individuals should no longer compose hymns at all; instead, with the exception of such hymns as the “Sanctus” (incorporated into the anaphora), churches should only use texts from the canonical scriptures—especially the Psalms—in worship. Precisely because music has a unique power to bring things to life, it must be treated with caution.

A more enthusiastic view is represented by Ambrose of Milan (340-397). He wrote metrical hymns in strophic form—that is, with repeated stanzas. Many were composed to honour moments of the day in connection to Christ’s life and passion. All these hymns ended with a doxology, which was also a confession of orthodox faith in the Trinity. On one occasion, in fact, when Ambrose’s church came under siege by a group sympathetic to Arianism, the congregation joined in song “after the manner of the Eastern Church” to strengthen themselves and resist their captors.

Lecture concluded with the ambivalent position of Augustine of Hippo (354-430), who approved of singing hymns but feared that the pleasure of the music might distract singers from the meaning of the words.

[Prepared by: R. Locklin, 327 words]

Co-Curricular Summaries for SMC 103

As valuable as the time we spend together in class may be, the university experience also provides other avenues for students to acquire academic skills and to indulge the life of the mind. To reflect this fact, students in this class are required to attend and summarize **at least two co-curricular events** during the academic year (replacing three tutorial meetings in the academic schedule). One of these summaries must be submitted no later than **28 November 2014**; the second must be submitted no later than **3 April**. Both may be completed in the fall term, if desired.

Additional events (up to four total, throughout the academic year) may also be summarized for extra-credit in the student's class participation mark.

What kind of event should I attend?

If you are a first-year student, you are required to attend two academic skills workshops sponsored by the Research and Academic Skills Center (RASC) and/or the Mentoring and Academic Peer Programme. Check the RASC website for more details: stmikes.utoronto.ca/research/default.asp#tabbed-nav=tab3. If you would prefer to attend an equivalent programme at another Faculty or College, please consult with the instructor beforehand to verify its eligibility.

If you are a second-, third- or fourth-year student, you are required to attend two public lectures or other academic events on the University of St. Michael's College campus – on any topic you choose. Events will be announced in class and are also updated regularly on the USMC events page <http://stmikes.utoronto.ca/events/default.asp>.

These restrictions apply only to the *two required co-curricular summaries*. Students of any year may attend either RASC workshops or academic events for extra credit.

How do I claim credit for the events I attend?

Students may claim credit in one of two ways:

First, students may submit a 100-150 word summary *within two weeks of the event*, stating the name, place, date and time of the event, summarising the main argument of the speaker(s) and/or discussing important points raised in the workshop. This may be submitted in print or electronic form.

Alternatively, students may live-tweet the event as it takes place, on the Twitter feed for the course (#smc10314). A satisfactory live-tweet consists of: 1) an initial tweet stating the name of the event, place, date and time; 2) no fewer than three subsequent tweets summarising important points raised by the speaker(s). *If your Twitter handle does not clearly identify you, please alert the instructor so that you receive credit.*

- If you live-tweet a lecture, conference or workshop, consider letting the speaker or organiser know what you are doing ahead of time – it might prevent misunderstandings!

Co-Curricular Summaries will not receive letter grades, but will be assessed on √-, √, √+, √++ basis (0 for non-completion) – with a √ indicating adequate or satisfactory completion of the assignment. Each summary submitted for extra credit (up to 4) will qualify for +2% in the *class participation portion* of the student's final mark, or +1% if the summary is weak or incomplete.

"I don't have time to do the reading!"

Obviously, in order to do well in a course, you will eventually have to complete the readings very carefully—typically this will require *between 3 and 4 hours* of preparation for each and every class. However, particularly as we come to the end of the term, you may not always be able to commit this time before each class.

So what do you do if you cannot complete the reading?

BRING THE READINGS TO CLASS

First and foremost, please **bring the readings with you to class**. If you have not read, and you do not have the readings with you, you make yourself a completely passive learner . . . which, for most students, means that you are unlikely to do much learning at all. There are exceptions to this rule, but they are few. Most people learn most effectively through engagement.

If you do not have time to complete the readings, however, you can still engage with them. Here are some suggestions:



- If you have only **5 minutes** for preparation: take a quick look at *handouts* and/or *secondary source* assignments to get a sense of the reading. A secondary source may summarize a primary source very succinctly.
- If you have only **15-20 minutes** to prepare: Do the above, plus read all of the *chapter headings* in the reading, if they exist. Often, this will allow you to hone in on a short statement of the most essential points: for example, a section labelled "The Main Point of My Argument" is very likely to be of central importance to whatever we will discuss in class. This doesn't help with every source but it is a good tool to keep in your academic kit.
- If you have an **hour**: read the *first and last paragraph of each chapter* of a selection, and the *first and last sentence of every paragraph*, and slow down here and there to read passages that are obviously central. For most authors, this will give you a very good idea of the main argument.
- What if you have **no time at all**? *Bring the reading with you to class.*



(Adapted from an email rant by Prof. Reid Locklin; used with permission)

SMC103Y1Y - Locklin

FIRST TERM PAPER ASSIGNMENT

Observation and Response

Due at the beginning of lecture on **Wednesday, 15 October 2014**

Optional paper rewrite due **Wednesday, 19 November 2014**

In the first three weeks of this course, we are studying the formation and development of Catholic faith, life and worship in the first five centuries of the Church. Our main sources are the narration of this history by Cynthia Stewart in *The Catholic Church*, as well as primary sources drawn from the Christian New Testament, the *Didache*, the *Apostolic Tradition*, the *Didascalia*, the early creeds, and the writings of Augustine of Hippo.




For this assignment, you will be asked to write a short paper of approximately 1200-1500 words length (4-5 pages), in which you reflect critically upon the relation between a contemporary Catholic worship experience and one “church order” from the early centuries of the church. This paper is worth 7.5% of your final course grade.

To complete this assignment, you will need to:

- Carefully observe a Catholic Mass**—if you happen to be Catholic, it is preferable that this be elsewhere than your home parish. There are many churches in the immediate vicinity—see the attached handout entitled “Observing a Catholic Mass” for some suggestions.
- Compare what you observe to one of the following “church orders” from the early church:**
 - *The Didache*
 - *The Apostolic Tradition* of Hippolytus of Rome
 - *The Didascalia of the Apostles*
- Formulate a clear thesis statement and select the evidence you will use to illustrate and/or support your thesis.** You can draw upon the Stewart textbook for background, but the primary sources for the paper should be: 1) your observation of the liturgy and, 2) your one selected church order. *This is not a research paper; you should not use any outside sources.*
- See the marking protocol on the reverse of this page, the handout “What Should My Essay Be” (on Blackboard, under “Assignments & handouts”), as well as resources from the University of Toronto writing centres for further details on format, style and grading criteria.** *Your papers will not be read for some “party line” or “doctrinal fidelity”—they will be evaluated according to the clarity of your thought and quality of your writing!*

NOTE: full bibliographic information for all sources using Chicago style (see Northey, 154–161).

Turning in the Paper:

-  **Before the beginning of lecture on 15 October**, submit the electronic version of the paper to Turnitin.com (follow the instructions with the handout, “What Should Your Essay Be?”).
-  **At the beginning of lecture on 15 October**, submit the hard copy of the paper to the instructor, including a complete bibliography or reference page.
-  **Absence from class** will not excuse any student from submitting a paper on time. If you have an emergency situation, you need to contact the instructor right away!

Student Name: _____

Topic/Title: _____

**Paper-Specific Objectives:	Strong	Satisfactory	Weak
CLOSE READING/OBSERVATION: Paper reveals careful attention to a Catholic liturgy and <i>one</i> of the assigned “church orders.” Facts used are accurate, and you demonstrate grasp of the material.			
COMPARISON: Your paper notes relevant and interesting points of comparison between the Catholic liturgy and the “church order.” Your own reasoning and imagination are revealed in developing the point(s) of similarity and difference among sources.			
ARGUMENT: You have articulated a clear and original thesis, which is supported by a logical and cohesive development of your argument. To substantiate your argument, you have included relevant narrative and/or description, drawn from both sources.			
General Academic Writing Standards:	Strong	Satisfactory	Weak
INTRODUCTION: Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
STRUCTURE: Your paper has a logical structure, in which the paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
CONCLUSION: Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
GRAMMAR AND USAGE: The paper displays a command of standard written English, with few errors in grammar or usage.			
TONE AND STYLE: The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
USE OF SOURCES: Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
CITATION STYLE: The sources of direct quotations and paraphrased material are correctly cited using Chicago style.			
FORM: Paper is the assigned length, without sacrificing content or style, and is clear and clean, with a title that reflects the argument of the paper.			

**These criteria will be given approximately double weight in evaluating the paper.

Base Grade: _____ Late Penalty (if any): _____ Final Grade: _____

Additional Comments:

SMC103Y1Y - Locklin

SECOND TERM PAPER ASSIGNMENT

Analysis and Argument

Due at the beginning of lecture on **4 February 2015**

Optional peer review process (required for first-year students) on **9-23 January 2015**

In the second unit of this course, we are studying the vision of renewal offered by the bishops of the Second Vatican Council (1962-65). Our main sources are selected conciliar documents (from *Sacrosanctum Concilium* [SC], *Lumen Gentium* [LG], *Dei Verbum* [DV], *Gaudium et Spes* [GS], *Dignitatis Humanae* [DH], and *Nostra Aetate* [NA]), along with secondary readings from Stewart, Donovan, Ratzinger, Gaillardetz, Rahner, Doyle, Dulles, and O'Malley.

For this assignment, you will be asked to write a paper of approximately 1300-1800 words length (5-7 pages) based on one of the “claims” listed below. Your paper should develop arguments *both for and against* the claim, *as well as* arguing your own position on the same claim. Your arguments must be based on a close reading of relevant texts from Vatican II, drawing on at least TWO documents, including at least ONE of the four Constitutions (LG, SC, GS, DV).

To complete this assignment, you will need to:

Select one of the following “claims” about the Council:

1. The bishops of the Second Vatican Council set out to make the Catholic Church much more like a democracy, didn't they?
2. Vatican II taught that the Catholic Church alone possesses the authentic truth about God and the unique means of salvation. Right?
3. The authority of the Christian Scriptures was more strongly emphasized by Vatican II than the authority of popes and bishops, wasn't it?
4. Vatican II placed strict limits on the extent to which liturgical worship and Church teachings can be adapted to make them more attractive to modern society. Correct?
5. The Second Vatican Council both recommended and itself revealed a genuine attitude of open, mutual dialogue between the Catholic Church and the wider world, didn't it?


Select at least two documents of the Council and draw evidence from these documents both to support and to contradict your chosen claim. The claims are deliberately open-ended: you should be able to build a reasonable case both *for* and *against* the selected claim (following Thomas Aquinas: “it would seem that,” and “on the other hand”), though not necessarily in that order. Remember that you must draw on at least one of the four Constitutions.


Evaluate these arguments and present your own position on the claim clearly – your own position will serve as the thesis of the paper. You might find that you concur with one of the positions you present; or that your own position is somewhere between the claim and its opposite (as in “I agree, but...,” or “Not really, but...,” or “These positions miss the central issue...”). *This is not a research paper; you need not use any outside sources.*


See the marking protocol on the reverse of this page, the handout “What Should My Essay Be,” as well as resources from the University of Toronto writing centres for further details on format, style and grading criteria. *Your papers will not be read for some “party line” or “doctrinal fidelity”—they will be evaluated according to the clarity of your thought and quality of your writing!*

NOTE: full bibliographic information for all secondary sources (in University of Chicago/standard *footnote* format) is available in the purple course outline—attached to the syllabus.

Turning in the Paper:

 **Before the beginning of lecture on 4 February**, submit the electronic version of the paper to Turnitin.com (follow the instructions available on Portal).

 **At the beginning of lecture on 4 February**, submit the hard copy of the paper to the instructor, including a complete bibliography of all sources cited or consulted in preparing the paper.

 **Absence from class** will not excuse any student from submitting a paper on time. If you have an emergency situation, you need to contact the instructor right away!

Student Name: _____

Topic/Title: _____

Paper-Specific Objectives:	Strong	Satisfactory	Weak
SELECTION: You have identified appropriate documents from the Second Vatican Council and used them effectively to develop responses to the selected claim. You have taken note of those discussions directly relevant to the claim.			
CLOSE READING: Paper reveals careful attention to the selected documents of the Second Vatican Council. Facts used are accurate, background details are provided as necessary, and you demonstrate grasp of the material.			
ANALYSIS: You successfully develop initial arguments both for the claim and for its opposite, based on evidence from Council documents. Your own reasoning and imagination are revealed in developing these positions.			
ARGUMENT: You have articulated your own, distinctive position on the selected claim—your thesis—which is supported by a logical and cohesive development throughout the paper. Your own argument follows from your analysis of arguments for and against the selected claim.			
CRITICAL EVALUATION: In and out of your analysis, you have offered original, thoughtful and critical evaluations of the opposing positions and of the teachings of the Second Vatican Council in relation to the selected claim.			
General Academic Writing Standards:	Strong	Satisfactory	Weak
INTRODUCTION: Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
STRUCTURE: Your paper has a logical structure. Paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
CONCLUSION: Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
GRAMMAR AND USAGE: The paper displays a command of standard written English, with few errors in grammar or usage.			
TONE AND STYLE: The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
USE OF SOURCES: Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
CITATION STYLE: The sources of direct quotations and paraphrased material are correctly cited using Chicago style.			
FORM: Paper is the assigned length, without sacrificing content or style, and is clear and clean, with a title that reflects the argument of the paper.			

Base Grade: _____ Late Penalty (if any): _____ Final Grade: _____

Additional Comments:

SMC103Y1Y – Locklin

THIRD TERM PAPER ASSIGNMENT

Interview and Synthesis

Proposal due at the beginning of lecture on **9 March 2015**

Paper due at the beginning of lecture on **25 March 2015**

In the second term of this course, we are examining contemporary views of Catholicism that offer different visions of God and the world and embrace the whole scope of human living. Our primary sources for exploring these visions and views in the final unit are: selected documents of Pope John Paul II, Julie Hanlon Rubio's *Family Ethics*, and Mary Jo Leddy's *The Other Face of God*, along with selections of the Second Vatican Council documents and other Catholic authors.

For this assignment, you will be asked to write a paper of approximately 1300-1800 words length (5-7 pages), in which you choose a topic related to the Catholic vision(s) of human life and develop this topic in a creative synthesis – drawing together ideas from course readings, at least one personal interview, and at least one other source from the course or from your own research. This paper is worth 14% of your final grade.

To complete this assignment, you will need to:

- ☑ **Select a topic, an interview subject and other resources.** In thinking about these, consider that you will be *required* to draw on the following sources in writing your paper:

- One or more chapters of John Paul II, Julie Hanlon Rubio, and/or Mary Jo Leddy.
- **At least one personal interview**, with either: 1) someone who considers herself or himself a “*faithful Catholic*” (but who is not a member of this class) and/or; 2) someone who holds *some form of leadership post in a Catholic institution* such as a Catholic school, a Catholic social service agency, a Catholic hospital, or a Catholic political organization—**but not ordinarily a church**.
- **At least one other resource**, e.g., an additional interview, other documents we have read in this class, a media report related to your topic, and/or some additional supporting research, if desired.

- ☑ **Conduct your interview.** See the handout “Personal Interviews” for advice on how to conduct this interview and how to use what you learn in your final paper. Be sure to **ask and receive permission** from your subject. **YOU MUST ATTACH A SIGNED STATEMENT OF CONSENT (AVAILABLE ON BLACKBOARD) TO THE BACK OF YOUR PAPER.** Use a **pseudonym in the paper itself (including the bibliography), rather than a real name, to protect your interview subject’s identity.**
- ☑ **Formulate a clear thesis statement and select the evidence you will use to illustrate and/or support your thesis.** Your final paper will present, in a short form, your synthesis around this *common theme, central argument or key insight* into contemporary Catholic living. It will draw *selected* ideas from your reading, interviews and other research to develop this insight in a distinctive, creative way.
- ☑ **See the marking protocol on the reverse of this page, the handout “What Should My Essay Be” (on Blackboard) as well as resources from the University of Toronto writing centres for further details on format, style and grading criteria.** *Your papers will not be read for some “party line” or “doctrinal fidelity”—they will be evaluated according to the clarity of your thought and quality of your writing!*

NOTE: full bibliographic information for all sources (in University of Chicago/standard *footnote* format) is available in the course outline—attached to the syllabus.

Turning in the Proposal and Paper:

- 📄 **At the beginning of lecture on 9 March**, submit a paper proposal. The form of this proposal will be discussed in class. This proposal will count as term work (like your lecture minutes), and thus will not receive a letter grade. Instead, it will be assessed on a √-, √, √+, √++ basis (0 for non-completion)—with a √ indicating adequate or satisfactory completion of the assignment. **It will not be accepted late at all; if you do not submit it on time, you will receive a 0.**
- 📄 **Before the beginning of lecture on 25 March**, submit the electronic version of the paper to Turnitin.com.
- 📄 **At the beginning of lecture on 25 March**, submit the hard copy of the paper to the instructor, including a complete bibliography as well as a **signed waiver with complete contact information for your interview subject, which will be removed and retained separately by the instructor.** As usual, **absence from class** will not excuse any student from submitting a paper on time. If you have an emergency situation, you need to contact the instructor right away!

Student Name: _____

Topic/Title: _____

**Paper-Specific Objectives:	Strong	Satisfactory	Weak
INTERVIEW: The paper reveals care in seeking out an interview subject(s), asking appropriate and thoughtful questions, and integrating what you learn into your overall argument.			
SELECTION: You have selected a chapter of John Paul II, Rubio, or Leddy, at least one interview subject, and other source(s)—to support your creative synthesis. These sources are (a) <i>relevant</i> in themselves and (b) <i>effective</i> in combination. Your focus is sufficiently narrow to permit substantive enquiry and discussion.			
COMPARISON: Your paper notes relevant and interesting points of comparison and connection among the sources you have selected. Your own reasoning and imagination are revealed in developing the point(s) of similarity and difference among sources.			
ARGUMENT: You have articulated a clear and original thesis, which is supported by a logical and cohesive development of your argument. Your paper stresses analysis (critical examination which brings out the essential elements) over narrative, and notes counter-evidence (where relevant) and offers some response.			
CRITICAL SYNTHESIS: Your use of sources, argument, and conclusion reveals significant original insight(s) and an implication(s), a creative connection(s) among disparate materials, and/or new interpretation of the chosen theme.			
General Academic Writing Standards:	Strong	Satisfactory	Weak
INTRODUCTION: Your introduction establishes a context and background, clearly defines the question or problem you will address in the paper, and offers a strong statement and/or outline of your argument.			
STRUCTURE: Your paper has a logical structure. Paragraphs flow from one idea to the next and support the overall argument. This is maintained throughout the paper.			
CONCLUSION: Your conclusion sums up the preceding arguments, draws together the paper, and adds insight to the discussion.			
GRAMMAR AND USAGE: The paper displays a command of standard written English, with few errors in grammar or usage.			
TONE AND STYLE: The tone of the paper is reasonable, well-written and flows well from one section to the next. When referring to human beings, you avoid using gender-exclusive or prejudicial language.			
USE OF SOURCES: Your paper uses a combination of direct quotation, paraphrase and summary. Direct quotations are not overused and are relevant to your discussion. They are properly introduced and formatted.			
CITATION STYLE: The sources of direct quotations and paraphrased material are correctly cited using Chicago style.			
FORM: Paper is the assigned length, without sacrificing content or style, and is clear and clean, with a title that reflects the argument of the paper.			

Base Grade: _____ Late Penalty (if any): _____ Final Grade: _____

Additional Comments: