

## **Theo 279: Roman Catholicism**

### **John Felice Rome Center**

Summer 2024

Tuesdays and Thursdays | 9:00-12:20 a.m.

Instructor: Rebecca Pawloski, STL

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Office Hours: By appointment online or in person

### **Course Description**

This onsite core course provides an introduction to Roman Catholicism. Lessons will be held at key locations in Rome, each chosen for its historical importance for understanding the evolution of Roman Catholic practice and belief. Each lesson will have different components: A chronological approach will present the major developments within Roman Catholicism in a particular era—from the “Zero hour of the Church in Rome” to the “Roman Catholic Church down the road.” A systematic component will look at the progression of ideas connected with each era, resulting in a brief introduction to the different theological fields of study within Roman Catholicism, fields such as Biblical Studies, Canon Law, and Ecclesiology. Students will hear colorful stories of Catholic individuals who lived in or passed through Rome and whose biographies illustrate key historical and theological ideas of each period. History, theology, and biography will be brought into dialog with Roman Catholic identity in today’s world through the use of anecdotes. Each onsite visit will conclude with a time for location exploration and creatively committing the material to memory together with members of a small group.

### **Learning Outcomes**

Students will be able to demonstrate understanding of the most important Roman Catholic beliefs, the historical evolution of Roman Catholicism, the key Roman Catholic concepts, terms, values, and religious practices, and some of the main lines of current Roman Catholic identity in today's world.

### **Required Text / Materials**

- *The Holy Bible* (Any edition, also available online)
- Assigned readings for each lesson posted on Sakai

### **Reference Texts**

(Useful for an overview but not required.)

- *Catholicism: A Very Short Introduction*. 2nd edition. OUP Oxford. O’Collins, Gerald. 2017.
- *Catechism of the Catholic Church*. 2nd edition. Vatican City; Washington, D.C.: United States Catholic Conference of Bishops. Vaticana, Libreria Editrice and USCCB. 2019.
- *Rome: The Biography of a City*. London; New York: Penguin UK. Hibbert, Christopher. 1987.
- *The Families Who Made Rome: A History and a Guide*. London: Pimlico. Majanlahti, Anthony. 2006.

### **Attendance Policy**

In accordance with the JFRC mission to promote a higher level of academic rigor, all courses adhere to the following absence policy. Prompt attendance, preparation and active participation in course discussions are expected from every student. Generally, one absence is permitted, with more absences resulting in a 1% lowering of the final course grade, for each absence. In the case of absences excused by administration or by a doctor’s note, additional work must be completed for each missed lesson in order for an absence not to impact the grade with a 1% drop. Please bear in mind, however, that the collective health of the JFRC is everyone’s responsibility and refer to the policy “Virtual Presence or Paper Participation for excused Emergency, Illness, and Injury Absences” if unfortunate conditions legitimately excusing your absence exceed one lesson period.

### **Virtual Presence or Paper Participation for excused Emergency, Illness, and Injury Absences**

In order to ensure the fullest possibility for participation, we will use a working group system. Each member of the class will be in a working group of three to six students. In the event of a professionally verified condition that prevents your attending class, you should contact your working group members as well as the instructor. The group ideally will support the virtual presence and participation of their absent member at the onsite lesson using a video conferencing app such as Telegram, Signal, WhatsApp, Skype, Zoom or Facetime. If a student is not able to participate virtually in this way and has been excused by administration or by a doctor's note, an assignment such as a 1,000-word reflection paper considering the Sakai readings and the video footage of the lesson will be assigned in lieu of onsite participation in order for the absence not to impact the grade.

### **Assessment Components**

• Biographical Presentation	20%
• Biographical Essay	20%
• Group Work Participation	20%
• Group Project Evaluation	20%
• Final Exam	20%

### **Grading**

94-100: A  
90-93: A-  
87-89: B+  
84-86: B  
80-83: B-  
77-79: C+  
74-76: C  
70-73: C-  
67-69: D+  
60-66: D  
59 or lower: F

### **The Grading Rubric for each assignment is posted under "Assignments" on Sakai.**

#### Biographical Presentation 20%

- Students select a person and a day from a list of choices.
- The presentation receives points for being on time, within a time limit, giving basic biographical facts, connecting the person(s) with the Roman context, the evolution of Catholicism, and vocabulary from the glossary.

#### Biographical Essay (Midterm assignment) 20%

- This assignment is due at the time of Midterms.
- The essay uses Chicago Manual of Style Notes and Bibliography.
- The full rubric for the essay is available under assignments on Sakai.

#### Group work and class participation 20%

- This evaluation is ongoing throughout the semester. Assessment criteria is available on Sakai.
- Peer assessment (working group).



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- Instructor assessment of student's engagement with readings on Sakai and participation in class.

Group presentation 20%

- A description of the group project will be given on the first day of the course and is available on Sakai.
- This assessment is made the week before the final exam.

Final Exam 20%

- Consists of 20 multiple choice questions (and one written response for extra credit).

### **Academic Honesty**

Plagiarism and other forms of academic dishonesty are unacceptable at the JFRC and will be dealt with in accordance with Loyola University Chicago's guidelines. Please familiarize yourself with Loyola's standards here: [http://www.luc.edu/academics/catalog/undergrad/reg\\_academicintegrity.shtml](http://www.luc.edu/academics/catalog/undergrad/reg_academicintegrity.shtml). You are responsible to comply with the LUC Student Handbook.

### **Late or Missed Assignments**

Late or missed assignments will not be accepted for grading without the authorization of the instructor.

### **Position on the Use of Assistive Technologies in Scholarly Production for this Course**

Distinguishing between critical and non-critical sources is an important component of academic writing and scholarly production. The student is responsible for ascertaining, with the use of critical resources, any use they may make of non-critical materials in their academic work. Noncritical documentation, such as Wikipedia, and noncritical technology, such as google translator or large language model text generators (AI), may in certain instances help student understanding by offering an immediate and accessible explanation. However, these resources also risk undermining the educational process if they supplant critical engagement with primary sources and complex ideas, and bypass the work of questioning inherent biases. Thus, within this course, helpful uses of assistive educational technologies are permitted and uses harmful to the learning process are prohibited. To determine a tool's appropriateness, open and ongoing dialogue between the instructor and the student is essential.

### **AI Policy**

Following the policies of Committee on Publication Ethics (COPE), students need to be transparent about disclosing all sources for their research, including AI (<https://publicationethics.org/cope-position-statements/ai-author>). Therefore, in evaluating coursework, any text or product which raises questions regarding its origin will result in a conversation with the student(s) before an evaluation of the assignment may take place. The AI Policy for this course will always defer to Loyola University of Chicago's general policy.

### **SAC-Authorized and Exceptional Needs Accommodations**

Students with accommodations authorized by the Student Accessibility Center bear the responsibility of initiating communication with the course instructor to address their specific needs. During the first lesson, each student will receive a questionnaire designed to facilitate the creation of small groups. Included in this questionnaire is a section titled, "Anything you'd like to let me know so that you are welcomed, accommodated, safe, and free in this course." This provides an opportune moment for indicating the necessity of a conversation about accommodations from the Student Accessibility Center. Additionally, the question serves as a platform for disclosing other personal circumstances that may warrant consideration, such as food allergies, limitations of sight, hearing, mobility, preferred names or pronouns, or personal challenges (such as being in a state of bereavement). Upon reviewing the completed questionnaires, the instructor will initiate contact with any students whose disclosed circumstances necessitate modifications to conventional course participation.

## Course Schedule

Please note that this schedule is tentative. A detailed overview will be provided on the first day of class and on Sakai.

Date	Meeting Place (see Sakai)	Topic	Description (reading materials provided on Sakai)
May 21 9:00 a.m. – 12:20 p.m.	JFRC	Introduction and Overview	This introduction and overview class is important. It will include: an orientation to the materials on Sakai, an explanation of the biographical presentation and essay assignment with instructions on the candidates for choice (see underlined names). There will be an opportunity to fill out a simple questionnaire asking which type of group you prefer: video, photo, poetry, epistolary, musical, artistic or narrative writing, or other, and while you test your knowledge using the glossary of Catholic concepts and terms with a partner, I will create the working groups. We will take a brief look at the places we will visit and finalize any decisions that may still need to be made.
May 23 9:00 a.m. – 12:20 p.m.	Tiber Island	The Zero Hour of the Church in Rome	This lesson takes us to Trastevere to visit the excavations of a first-century Roman house. We'll meet a power couple of the Roman Church, <u>Priscilla and Aquila</u> , and talk about a central question surrounding the arrival of Christianity in the city. A study of the composition of first-century Rome will help us discuss possible solutions to an open theological question: How did Christianity arrive here? We'll talk about how theological studies are organized and the various topics of dogmatic or <b>Systematic Theology</b> . A close reading of Romans Chapter 16 will yield a word giving rise to much theological debate today.
May 28 9:00 a.m. – 12:20 p.m.	Quo Vadis Church and the Catacombs of Callixtus	The Witness of a Fisherman	We look again at the origins of the Church in Rome. We'll meet the martyr <u>Peter</u> and examine the choices which brought him to Rome. It will lead to a discussion of <b>Eschatology</b> and an acknowledgement of places where the Church still suffers persecution today. This lesson will include the tour of an ancient burial site known as the catacombs of Pope <u>Callixtus</u> . The martyr <u>Cecilia</u> was buried here before her body was moved to Trastevere.
May 30 9:00 a.m. – 12:20 p.m.	St Paul's Outside the Walls	The (S)words of a Pharisee	It is not possible to talk about the origins of Catholicism without speaking of <u>Paul</u> . Why is he holding a sword? After his martyrdom at Tre Fontane ( <i>come vuole la tradizione</i> ), he was buried in the place where we find the Basilica of St. Paul. We are still in the Ante Nicæan Period and the Pauline corpus of New Testament writings sets the stage to talk about <b>Biblical Studies</b> . It also gives us an opportunity to discuss the place of the Bible in Catholic practice today. Like <u>Mary Magdalene</u> , Paul is traditionally called an apostle even though he is not for the original 12 called by Jesus. What does Apostle mean?
June 4 9:00 a.m. – 12:20 p.m.	Lateran And Saint Mary Major	The State Church of the Roman Empire: A Gift or	Here we will not be far from the Roman forum, but the power has shifted from the buildings along the ancient via Sacra to a new Basilica, which we will visit. It is the dawning of the age of



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		Shift from the Way?	<p>great synods and councils discussing Catholic belief, especially matters pertaining to <b>Christology</b>. The first council, that of Nicaea (325) called by the emperor <u>Constantine</u>, gives some basic definitions. Yet, what is the difference between a council and synod? The Church of today is discussing just such a question...</p> <p>We will also visit the church of Saint Mary Major and discuss the presence of women in the early Church. The person of <u>Mary, the Mother of Jesus</u> remains a theological focus of the 5<sup>th</sup> century and women such as <u>Monica</u> and <u>Paola of Rome</u> determine the course of theology in a surprising way.</p> <p>We will also visit the church of Saint Mary Major and discuss the presence of women in the early Church. The person of <u>Mary, the Mother of Jesus</u> remains a theological focus of the 5<sup>th</sup> century and women such as <u>Monica</u> and <u>Paola of Rome</u> determine the course of theology in a surprising way.</p>
June 6 9:00 a.m. – 12:20 p.m.	San Gregorio al Celio and Santa Sabina	Roman Monasticism and Roman Scholasticism	<p>Around the year 500, <u>Benedict</u> came to Rome for studies and lived in Trastevere but left that area of the city because it was too rowdy (even then). As one of the great founders of organized celibate Catholic community. The monastic tradition remains alive in Rome today in the place where it was first introduced within the city walls by <u>Gregory the Great</u>.</p> <p>On our way to the Aventine we will see a tower in Circo Massimo that used to be owned by the Frangipane family. <u>Lady Jacoba de Settesoli</u> is an important member of this family. Without her, would we even know the name <u>Frances of Assisi</u>?</p> <p>On the Aventine, the Dominicans claim to have the oldest Pontifical University in Rome, explaining that the 1222 establishment of the <i>studium conventuale</i> at Santa Sabina is the predecessor to today's <i>Angelicum</i>. While the veracity of the claim depends on one's definition of "university," what's certain is that Rome arrives late to the scholastic scene. However, no less than the great founder of the Order of Preachers himself resided for a time on the Aventine hill. Organization of information is a passion of this period, and we will see how scholastics like the theologian <u>Thomas Aquinas</u> compiled time-honored manuals. A glance at the practice of <b>Canon Law</b> today will show us just how important these texts remain.</p>
June 11 9:00 a.m. – 12:20 p.m.	Santa Maria Sopra Minerva and the Church of the Gesù and the Galleria Doria Pamphilij	From Medieval to Modern Catholicism: "Roman Catholics" – Pejorative or Prerogative?	<p>When the papal court took leave of Rome for Avignon in 1309, some of the Roman infrastructure fell apart. However, it was just the time in which several women exercised prophetic power and became religious points of reference for the city. Roman resident <u>Catherine of Siena</u> exercised a prophetic power as a woman of contemplation in action. She shows that <b>Spirituality</b> is not only business of the mind but also a passion</p>



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			<p>of the heart. We will discuss the art and science of prayer at the core of the practice of Catholicism even today.</p> <p>Up to this point in the course, we have not used the appellation “Roman Catholic” and in the second part of this lesson we will find out why. Similarly, we will look at the term “Jesuit”. We will examine the Roman Catholic Church on the rise through the Renaissance and the subsequent Baroque which remains the façade of the city center today. The biography of <u>Ignatius of Loyola</u> will introduce us to the great concerns of the Church unfolding in the 16<sup>th</sup> century, concerns such as reform and mission. The story of the “<i>Papessa</i>” <u>Olympia Maidalchini Pamphili</u> will help us with the discussion on power and reform. We will look at the tensions building between faith and science and how the field of <b>Fundamental Theology</b> provides grounding for a dialog between them.</p>
<p>June 13 9:00 a.m. – 12:20 p.m.</p>	<p>Campo Verano and San Lorenzo</p>	<p>Three Pius Popes and Three Secular Sovereigns</p>	<p>Campo Verano is a fitting backdrop to speak about three different Popes named Pius, all of whom have a connection with the place. We’ll start with <u>Pius VII (7<sup>th</sup>)</u> and his struggle with Napoleon... Then we will hear about <u>Pius IX (9<sup>th</sup>)</u>, who led the first Vatican Council which defined papal infallibility. Yet he was faced with a historical problem which is now called “<i>la Questione romana</i>” in Italian textbooks. As we visit his tomb we will discuss the dilemma of the “Apostolic See” of Rome and the struggle with Garibaldi. But we will also discuss the meaning of the word “apostle” as it relates to the explosion of missionary communities in this same period. We will have a glimpse of this pattern in the story of foundress <u>Frances Xavier Cabrini</u>, patroness of immigrants, whose path briefly took her to Rome and then around the world. <u>Pius XII (12<sup>th</sup>)</u> also has a connection with this place. He came after the bombardment of San Lorenzo during WWII. We will see how questions of the exercise of the papacy and the organization of the missional church remain at the heart of the study of <b>Ecclesiology</b> today.</p>
<p>June 18 9:00 a.m. – 12:20 p.m.</p>	<p>Saint Peter’s Basilica and Centro San Lorenzo</p>	<p>Rise of Roman Catholic Self- Awareness (and Other- Understanding)</p>	<p>How does one describe the Roman Catholic Church of the 20<sup>th</sup> century in a nutshell? Many new communities such as <u>Mother Teresa’s Missionaries of Charity</u> respond to modern needs. However, we must mention the sad divisions of World War I, the political dance of World War II, the whirl of changes which came with the Second Vatican Council, and the mediatic pontificate of <u>Pope John Paul II</u>. We will discuss how topics of <b>Theological Anthropology</b>, such as human sexuality, dominate the discussions of this period.</p>
<p>June 20 9:00 a.m. – 12:20 p.m.</p>	<p>JFRC</p>	<p>The Roman Catholic Church Down the Road: Group project presentation and FINAL EXAM</p>	<p>What is the Church of the Third Millennium? This is the day in which the small groups present their projects. The projects include an invitation to reflect on Pope Francis’s encyclicals <i>Laudato Si</i> and <i>Fratelli Tutti</i> and the current topics of ecology, ecumenism, dignity of human life, systems of solidarity,</p>



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