THEO 100: INTRODUCTION TO CHRISTIAN THEOLOGY
Fall 2022
Tuesdays & Thursdays | 9:00 – 10:15
Prof. Andrew M. Steele, S.T.L., S.T.D.(c)
Email: asteele6@luc.edu
Office Hours: Tuesdays & Thursdays, 10:30 – 11:30am or by appointment

COURSE DESCRIPTION
This course is one of two foundational core courses in the Theology Department, addressing competency in the Core knowledge area of “Theological and Religious Studies Knowledge”, the Core value area of “Understanding Spirituality or Faith in Action in the World”, and the Core skills area of “Critical Thinking”. Both foundational core courses (Introduction to Christian Theology and Introduction to Religious Studies) will always incorporate the study of Sacred Scripture, belief and practices, and the historical and social context of religion. The purpose of this course is to introduce students to the fundamental questions, sources, and content of the Catholic Christian theological and intellectual tradition, and its significance for faith and life in the world today. It will develop a foundation of theological discourse and will introduce the relationship of Christian Theology to the study of other religions or to the study of religion generally, thus ensuring foundational continuity between the two courses on the first-tier level. This will constitute a proper and adequate foundation for any of the second-tier courses. It has no prerequisites.

This course will begin from the traditional perspective of “faith seeking understanding,” introducing students to the process of critical reflection on the sacred texts, beliefs, and practices of Catholic Christianity. A great focus will be on the relevant Magisterial texts of the Church, and the theology of St. Thomas Aquinas, whom the Church has repeatedly propounded clerics, religious, and laypersons to learn Catholic theology from. In fact, it was Pope John Paul II who called St. Thomas “a master of thought and a model of the right way to do theology.”¹ This course will also show that the reasonableness of the Faith paves the way for Christianity’s relations with non-Christian religions. Upon completion of this gateway course, students will be prepared to engage any second-tier course. Second-tier courses build on the content and the methodological approaches studied in the first tier. Therefore, students in this course will become familiar with the Christian understanding of God, creation, the Incarnation, the Church, and the Church’s sacramental life.

LEARNING OUTCOMES
On completion of the course, students should be able to:

- Demonstrate knowledge of the work and content of theology and of its various specialties and methodologies.
- Identify, understand, and demonstrate knowledge of the Catholic Church’s doctrines concerning Divine Revelation and the sacred deposit of faith.
- Identify, understand, and demonstrate knowledge of the Catholic Church’s basic principles of biblical exegesis.
- Identify, understand, and demonstrate knowledge concerning the nature of the Church, and the relationship she has to the modern world.
- Identify, understand, and demonstrate knowledge of an act of faith, and how the act of faith requires the use of man’s natural light of reason as man’s first response to God’s gift of grace.

• Identify, understand, and demonstrate knowledge of how theology is to be understood as “science”, and to further articulate the tasks and methods of a theologian.
• Identify, understand, and demonstrate knowledge of the foundational teachings of Christianity; namely, as they concern the Divine Nature, the Blessed Trinity, Creation, Man, Divine Providence, the “Four Last Things” (i.e., Death, Judgment, Heaven, and Hell), Jesus Christ, Christian Prayer, and the Sacraments of the Church.

REQUIRED TEXTS / MATERIALS


   a. OPTION #1: The LUC Bookstore has had difficulty purchasing this book, therefore, for students wishing to purchase a physical copy of this book, please do so via Amazon.it, or any other available source.
   b. OPTION #2: Instead of purchasing a physical copy of this book, students are instead free to utilize the electronic version available on the LUC Library’s website:

Other assigned primary or supplemental readings will be posted on Sakai.

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.

• For all classes meeting once a week, students cannot incur more than one unexcused absence.
• For all classes meeting twice a week, students cannot incur more than two unexcused absences.
• For all classes meeting three times a week, students cannot incur more than two unexcused absences.

This course meets twice a week, thus a total of two unexcused absence(s) will be permitted. Unexcused absences beyond these will result in 1% lowering of the final course grade, for every absence after the “approved limit”. The collective health of the JFRC is everyone’s responsibility. DO NOT ATTEND CLASS IF YOU ARE ILL.

COURSE METHODOLOGY

It should be stated from the outset that the Professor emphasizes QUALITY over quantity. With that said, it is expected that students will engage in a minimum of 3 hours of out-of-class student work per 1.5 hour class
Lesson, which given the nature of this course being a Socratic seminar, will almost entirely depend on and demand a very close reading of the assigned weekly texts, along with a deep analysis of the text at hand by every student. Essentially, this course will operate with the pedagogical mindset of the so-called “Oxbridge tutorial” as found within the traditions of Oxford University and Cambridge University, wherein “[t]he central role of the tutor [i.e., professor] . . . is to help you reach the answers, not to tell you them . . . [The Professor will therefore] prompt you to think about your subject differently, provoking discussion on unfamiliar ideas and complex issues, helping you to think critically and creatively.”

In order to succeed well in this course, students will further be repeatedly encouraged to develop the habit of writing appropriate annotations on every page of each assigned text within the required text(s) and/or Course Reader. This includes a great deal of highlighting, underlining, circling, connecting, commenting, and writing questions concerning those terms, phrases, paragraphs and/or sections which help the student to not only divide, organize, and order the text at hand, but also help the student to achieve a clearer understanding of the main principles involved in every part of an argument. If any of these strategies are not possible (for example, the use of books on loan), then the taking of notes becomes that much more paramount to the learning success of the student. These strategies will be consistently requested of students, in order that for every Lesson, they will have attained the requisite knowledge from the text at hand, and thus bring to every Lesson various concepts, themes, topics, questions and arguments for the class as a whole to engage in. The Professor will then “pose questions and provoke discussion within the [Lesson], where [students] will be prompted to present [their] argument[s] and use [their] preparation material to defend [their] viewpoint.”

It is imperative that the above strategies be employed by the students immediately, in an effort to train them to become better critical and original thinkers, and to apply this counter-cultural method of learning to every Lesson, class assignment, paper, quiz and exam. The Professor will gradually guide the students in this method at a reasonable and progressive rate, according to the needs of every student in the class.

**CLASSROOM RULES**
The following rules will be strictly enforced. Any violations will result in disciplinary action proportionate to the violation. At a minimum, such disciplinary action may include the loss of the relevant privilege (if applicable), or in the most severe cases, in lesson or course expulsion with a failing grade. The rules are as follows:

1. **Everyone is to be treated with all Christian charity and proper respect.**
2. Cell phones must be turned off and packed away.
3. Laptops or electronic tablets may be used for note-taking purposes only. Using them for communication purposes or to surf the web is prohibited.
4. The recording (whether audio and/or video) of any of the lessons is prohibited.
5. Eating is prohibited.
6. The only allowable drink is water, but only when placed in a securely enclosed cup, bottle, or thermos.

**REQUIRED ASSIGNMENTS AND EXAMS**
In order to pass this course, students will need to adequately complete all of the following:

---

2 See https://oxfordsummercourses.com/articles/the-oxford-tutorial/, under the heading, “What is an Oxford Tutorial?”

3 Ibid., under the heading, “What Are The Benefits of Oxford Tutorials?”

4 The Professor may relax nn. 4-6 at any time, especially for the purpose of special events.
1. PARTICIPATION & ASSIGNED READINGS
   o This course will be conducted with the Socratic discussion method, therefore the active participation of every student at every Lesson, in conjunction with the completion of all class readings and assignments, are paramount to each students’ course success.
   o OPTIONAL / EXTRA CREDIT ASSIGNMENT
     ▪ Regardless of being an Extra Credit assignment, the Professor nevertheless highly recommends (truly, urges) that every student maintain a notebook / Word document, and with each reading assignment, students complete a short summary of the reading assignment, including the most important principles, concepts, and arguments of the author. The summaries may be produced in any of the following three forms: (1) in the form of prose (e.g., at least 1-2 paragraphs); (2) as an outline with bullet points; or (3) as a divisio textus (formal or material). Doing this relatively little amount of work for each Lesson, will dramatically benefit students in their daily participation for class, in their understanding of the material, and will be excellent review material for the exams.
     ▪ If this optional assignment is completed, and completed well, students may submit it (in its entirety) to the Professor for Extra Credit (either as a hardcopy or via email) no later than the beginning of class on Tuesday, November 29, 2022.

2. COMPENDIUM PRESENTATION
   o According to the Course Schedule, and the Sign-Up Sheet for these presentations, individual students will present their best understanding of a defined set of sections from the Compendium of Theology of St. Thomas.
   o The presentation is to last approximately 8-10 minutes.
   o The presentation must be accompanied by either a Word document or PowerPoint presentation (or equivalent) from which the student delivers his/her presentation. This document (whether hardcopy or electronic file) must be submitted to the Professor immediately after the completion of the presentation.
   o Following the presentation, the students in the class will have an opportunity to ask the student presenter questions about the matter of their presentation.

   o Students will write a 4-5 page paper on the Introduction section of Ratzinger’s book. This paper will consist of two parts:
     ▪ Part I will consist of an EXPOSITION (prose form) of the contents of the Introduction section of Ratzinger’s book (at least 1 full page), under the following requirements:
       ✓ The Summary must be an accurate and reasonable representation of all sections of the Introduction section of the book.
       ✓ The key feature of the Summary must be to not merely parrot what Ratzinger stated, but to summarize his concepts in a way that the student believes Ratzinger himself could not have come up with, but without violating the above requirement.
     ▪ Part II will consist of the STUDENT’S ANALYTICAL RESPONSE to Ratzinger’s argument on the Christian belief in God (3-4 full pages).
       ✓ The key feature of the Response must be to use critical thinking skills to either support or argue against anything Ratzinger put forward, and to support those positions with logical argumentation, inclusive of any required citations of secondary sources.
4. MIDTERM THEOLOGICAL EXEGESIS GROUP PRESENTATION
   o The class will be divided into small groups, with the size of each group being 3-4 persons, depending on class size. Each group will choose a passage from a Catholic Bible that deals directly with the topic of either (1) an Act of Faith, (2) the Divine Nature, or (3) the Persons or properties of the Blessed Trinity.
   o The Midterm Project will entail the creation of a Theological Exegesis (in presentation form) by each group, utilizing the basic principles of Biblical Exegesis, as learned early on in the course. Each group will develop a coherent and logical argument for a theological interpretation of their chosen Scripture passage.
   o Groups are strongly advised to begin working on their presentations as early as Lesson 6, after having learned the principles of biblical exegesis and the tasks and methods of theologians.
   o Each group’s presentation must last approximately 15 minutes.
   o Following the presentation, the students in the class will have an opportunity to ask the group presenters questions about the matter of their presentation.
   o The presentation must be accompanied by either a Word document or PowerPoint presentation (or equivalent) from which the group delivers their presentation. This document (whether hardcopy or electronic file) must be submitted to the Professor immediately after the completion of the presentation.
   o For more details, refer to the separate handout entitled, “Midterm Theological Exegesis Group Presentation”.

5. FINAL EXAM
   o The Final Exam will be a written exam containing some combination of multiple choice, short answer, and long answer questions.
   o Having completed the Optional/Extra Credit Assignment will prove to be extremely useful for both the review of and success with the Final Exam.
   o Completion of this exam is absolutely required in order to successfully pass this course, regardless of class standing at the time of the Final Exam.

GENERAL REQUIREMENTS FOR PAPERS

FORMAT
- A4 size paper.
- Typed.
- 1.5 spacing.
- Times New Roman; 12-point font.
- 1” margins.
- Include a properly formatted Cover Page.
- Include page numbers (excluding Cover Page).
- Follow the Chicago Manual of Style (CMS) or Turabian.
  - A sampling of commonly found errors in the style conventions are: (1) improperly modifying quotations; (2) incorrect usage of commas; (3) knowing when/when not to use block quotations, and how to format them properly; (4) distinguishing the formatting of a footnote/endnote versus a bibliographical entry; (5) improperly formatted Bibliography; etc.

CONTENTS
- Be sure to use Section Headings, when appropriate.
• Be sure to include properly formatted **Footnotes/Endnotes** for all in-text citations and other appropriate notes.
• Be sure to include a properly formatted **Bibliography** (if needed) to the backend of the paper, placed on a separate page from the final text of the paper.
• All references to the Bible (note which edition(s) are used) should be placed in the **main body of the text** in parentheses, not in footnotes. Avoid very long quotations; students may assume that their reader (in this case, the Professor) has already read the text, so only quote when the exact wording is important for the argument.

### ASSESSMENT COMPONENTS

Each student will be assessed according to the following general division of percentages:

1. Participation (25%)
2. Compendium Presentation (5%)
3. Reflection & Analysis Paper (20%)
4. Midterm Theological Exegesis Project (15%)
5. Final Exam (35%)

Here is the breakdown in detail:

**PARTICIPATION (25%)**

- **Total possible points:** 25 pts.
  - **Breakdown:**
    - Being present in class (0.5 pt for each class)
    - Being actively engaged in the class discussion (0.5 pt for each class)
      - Based on expectations in the *Class Participation Rubric* provided.
      - With a level of dialogue that makes it evident that the student read the assignment for the day.
  - Optional / Extra Credit Assignment – **Total possible extra credit points:** 5 pts.
    - **Breakdown:**
      - The Professor will assume the full 5 points with every submission.
      - For every missing reading assignment or entry that is clearly inadequate (e.g., consisting of only 2 short sentences, etc.), 0.25 pt will be deducted.

**COMPENDIUM PRESENTATION (5%)**

- **Total possible points:** 5 pts.
  - **Breakdown:**
    - Presentations will be judged based on the following criteria:
      - Identification and exposition of the important principles, concepts, and arguments of St. Thomas.
      - Best attempts at understanding those principles, concepts, and arguments.
      - Admitting when any of the above are not clearly understood, yet presenting possible ways of understanding them.
      - Presenting the material in a clear and ordered manner.
      - Displaying a confident stature and professional bearing.
      - When questioned, providing a well-reasoned answer (even if it is only a speculation), based on the principles and conclusions already put forward in the book by St. Thomas.
Although differing in scale, Presentation grades will be based essentially on the “Grading Rationale” found below, and according to the following scale:
- 5 pts = “A” work; 4 pts = “B” work; 3 pts = “C” work; 2 pts = “D”; 1 pt = D- work

**EXPOSITORY & Analytical Response Paper (20%)**
- Total possible points: 20 pts.
  - **Breakdown:**
    - Along with the “General Requirements for Papers” (above), the paper will be judged based on the following criteria:
      - The fulfillment of page and element requirements for this assignment (listed above).
      - Grammar and Rhetoric.
      - Legibility, clarity of expression, proper structure, correct spelling, grammar, syntax, punctuation, etc.
      - Content.
      - Thoroughness of research (where applicable), logical development of the presentation, interpretive arguments and judgments, content of interpretive conclusions.
- Grades will be based on the “Grading Rationale” found below.

**Midterm Theological Exegesis Project (15%)**
- Total possible points: 15 pts.
  - **Breakdown:**
    - Presentations will be judged based on the following criteria:
      - Identification and exposition of the important principles, concepts, and arguments (if any) given by the biblical author, and those given by other Ancient, Medieval, and Modern commentators.
      - Best attempts at understanding those principles, concepts, and arguments.
      - Admitting when any of the above are not clearly understood, yet presenting possible ways of understanding them, based on the principles of sound biblical interpretation.
      - Presenting the material in a clear and ordered manner.
      - Displaying a confident stature and professional bearing.
      - When questioned, providing a well-reasoned answer (even if it is only a speculation), based on the principles and conclusions already put forward by the biblical author.
  - Although differing in scale, Presentation grades will be based essentially on the “Grading Rationale” found below, and according to the following scale:
    - 14-15 pts = “A” work; 12-13 pts = “B” work; 11 pts = “C” work; 10 pts = “D” work; 0-9 pts = “F” work.

**Final Exam (35%)**
- Total possible points: 35 pts.
  - **Breakdown:**
    - Each question will be worth a specified amount of points.
If the question is multiple choice, then either the answer is correct or incorrect. There will be no option of partial credit for an objectively incorrect answer.

If the question is a short or long answer question, then the answer will be judged based on the criteria as found in the "Grading Rationale" below, and given points in accord with the "Grading Scale" below.

### GRADING SCALE

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>94-100%</td>
</tr>
<tr>
<td>A-</td>
<td>90-93%</td>
</tr>
<tr>
<td>B+</td>
<td>87-89%</td>
</tr>
<tr>
<td>B</td>
<td>84-86%</td>
</tr>
<tr>
<td>B-</td>
<td>80-83%</td>
</tr>
<tr>
<td>C+</td>
<td>77-79%</td>
</tr>
<tr>
<td>C</td>
<td>74-76%</td>
</tr>
<tr>
<td>C-</td>
<td>70-73%</td>
</tr>
<tr>
<td>D+</td>
<td>67-69%</td>
</tr>
<tr>
<td>D</td>
<td>60-66%</td>
</tr>
<tr>
<td>D-</td>
<td>57-59%</td>
</tr>
<tr>
<td>F</td>
<td>&lt; 59%</td>
</tr>
</tbody>
</table>

### GRADING RATIONALE

Students often ask how letter grades are awarded, and what the criteria for various letter grades are. The following is an attempt to answer that question.

- **"A" work** represents excellent and superior work, indicative of students who are always actively engaged in the class, according to the "Surpassing Excellence" column of the attached *Class Participation Rubric*. This level of work displays in-depth reading of class material and complex critical insight, with original articulation of major principles, concepts and arguments. In the case of written assignments and papers, this means that the assignment has been fulfilled with care, intelligence, and genuine and original insight. The written work displays a clear focus and method of approach, uses pertinent examples or "facts" to support its judgments, shows a distinct personal perspective which can be distinguished from others, makes a real argument, and can discern the strengths and weaknesses of other arguments. "A" work also displays spelling, punctuation, grammar, word usage, syntax, and organization that is of high quality, containing very few minor errors, if any. On examinations, "A" work is demonstrated by an accurate and insightful knowledge of the material in question, judicious choices in the material used in essay questions, and clarity of expression.

- **"B" work** represents very good work, indicative of students who are regularly actively engaged in the class, according to the "Worthy of Praise" column of the attached *Class Participation Rubric*. In the case of written assignments and papers, this means that the assignment has been fulfilled with care, intelligence, and mostly good organization and understanding. The written work displays a fairly clear focus and uses good examples. In general, "B" work also displays the lack of technical errors described for "A" work. On exams, "B" work is shown by a solid knowledge of the material involved, good choices used in essay questions, and clear expression.

  i) Often students ask what distinguishes "B" or "B+" work from "A" work. The main difference is the distinctiveness, imagination, and ability to see the larger picture with intelligence and insight on the part of "A" work. A paper that follows the assignment exactly and does it well may well merit a B or B+ grade because it is very good, but it may not be superior if it does not include these further elements.

- **"C" work** is satisfactory work, indicative of students who are occasionally actively engaged in the class, according to the "Passing Adequately" column of the attached *Class Participation Rubric*. In the case of written assignments and papers, this means that there is a basic, but not extensive, understanding of the assignment. Work will generally not demonstrate a clear focus (e.g., the paper may wander-
around) or method of approach, but there is some attempt to do so. Its use of material to support judgments is adequate and will show some awareness of the strengths and weaknesses of other positions. “C” work demonstrates that there is sufficient knowledge of the material, but that there remain some deficiencies in understanding and expression. In exams, “C” work shows an adequate (but not more than adequate) knowledge of the material, and on essay questions, will show the same characteristics listed above for written work. “C” work often displays a poor technical grasp of the conventions of writing (spelling, punctuation, etc.) and often lacks good organization.

- **“D” work** is barely passing and unsatisfactory work, indicative of students who are rarely, if at all, actively engaged in the class, and thus inattentive (and perhaps disruptive) according to the “Barely Passable” column of the attached Class Participation Rubric. It is generally unsatisfactory but demonstrates a bare minimum of knowledge of the subject matter. There is little to no awareness and understanding of the strengths and weaknesses of other positions, little to no organization, poor use of technical conventions, and often incoherent or unintelligible. What saves “D” work from failure is a barely adequate grasp of the material.

- **“F” work** does not meet any of the criteria listed above, and thus manifests wholly unsatisfactory work, indicative of students who are never actively engaged in the class, have numerous class absences, missing or incomplete work, and are completely inattentive (and perhaps disruptive), according to the “Failing” column of the attached Class Participation Rubric.

### LATE OR MISSED ASSIGNMENTS
Late or missed assignments will not be accepted for grading without the authorization of the Professor.

### CONSULTATION
The Professor warmly welcomes the opportunity to meet and dialogue with students outside of class time. Students may see the Professor without an appointment during the posted Office Hours, or by appointment made via email.

### ACADEMIC HONESTY
A basic mission of a university is to search for and to communicate truth. A genuine learning community cannot exist unless this demanding standard is a fundamental tenet of the intellectual life of the community. Students of Loyola University Chicago are expected to know, to respect, and to practice this standard of personal honesty.

Academic dishonesty includes, but is not limited: cheating, helping another student to cheat, plagiarism, turning in the same paper for two different courses (including those in two different semesters), purchasing papers written by others, manipulating attendance records, and falsifying medical or other documents to petition for excused absences or extensions of deadlines.

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.
Please note that any form of academic dishonesty whatsoever will result, at a minimum, in an “F” grade for the assignment in question, per University policy. It may result in an “F” grade for the course, or in extreme cases, expulsion. A permanent record is kept by the Academic Dean of all instances of academic dishonesty.

**ACCESSIBILITY ACCOMMODATIONS**

Students registered with the Student Accessibility Center requiring academic accommodations should contact the Office of the Dean at the John Felice Rome Center, the first week of classes.

**COURSE SCHEDULE**

### PART I: REVELATION, FAITH, AND REASON

<table>
<thead>
<tr>
<th>WEEK</th>
<th>LESSON</th>
<th>DATE</th>
<th>TOPIC</th>
<th>ASSIGNMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>TUE, Sept. 6</td>
<td>Orientation / Introduction</td>
<td>---</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>THU, Sept. 8</td>
<td>From Philosophy to Theology / Theology as Science</td>
<td><em>Aeterni Patris</em>, Pope Leo XIII (1879); <em>Summa Theologiae</em> (<em>ST</em>) I, q. 1, aa. 1-10, St. Thomas Aquinas</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>TUE, Sept. 13</td>
<td>Theology as Science (cont’d) / The Vocation of the Theologian</td>
<td><em>ST</em> I, q. 1, aa. 1-10 (cont’d); <em>Donum Veritatis</em>, CDF (1990)</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>THU, Sept. 15</td>
<td>The Tasks and Methods of Theology</td>
<td><em>Fides et Ratio</em>, Chapters V to Conclusion</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>TUE, Sept. 20</td>
<td>The Catholic Faith and Reason</td>
<td><em>Dei Filius</em>, Vatican Council I (1870); <em>Fides et Ratio</em> (1998), Intro to Chapter IV</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>THU, Sept. 22</td>
<td>The Sources of Theology: Sacred Scripture and Sacred Tradition</td>
<td><em>Dei Verbum</em>, Vatican Council II (1965)</td>
</tr>
</tbody>
</table>

### PART II: THE ARTICLES OF FAITH

<table>
<thead>
<tr>
<th>WEEK</th>
<th>LESSON</th>
<th>DATE</th>
<th>TOPIC</th>
<th>ASSIGNMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>7</td>
<td>TUE, Sept. 27</td>
<td>The Divine Nature – Part I</td>
<td><em>Compendium</em>, Book I, §§ 1 – 18 <em>Compendium Presentation #1</em></td>
</tr>
<tr>
<td>8</td>
<td>9</td>
<td>TUE, Oct. 4</td>
<td>The Persons of the Trinity</td>
<td><em>Compendium</em>, Book I, §§ 37 – 49 <em>Compendium Presentation #2</em></td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>THU, Oct. 6</td>
<td>The Properties of the Trinity</td>
<td><em>Compendium</em>, Book I, §§ 50 – 67</td>
</tr>
<tr>
<td>6</td>
<td>11</td>
<td>TUE, Oct. 11</td>
<td>Midterm Review</td>
<td>Review assignments / notes</td>
</tr>
<tr>
<td>12</td>
<td>12</td>
<td>THU, Oct. 13</td>
<td>MIDTERM PROJECT</td>
<td>---</td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td>TUE, Oct. 25</td>
<td>The Purpose of Man and Creation</td>
<td><em>Compendium</em>, Book 1, §§ 100 – 110 <em>Compendium Presentation #3</em></td>
</tr>
<tr>
<td>15</td>
<td>15</td>
<td>THU, Oct. 27</td>
<td>Good and Evil</td>
<td><em>Compendium</em>, Book I, §§ 111 – 122</td>
</tr>
<tr>
<td>16</td>
<td>16</td>
<td>TUE, Nov. 1</td>
<td>Divine Providence</td>
<td><em>Compendium</em>, Book I, §§ 123 – 149 <em>Compendium Presentation #4</em></td>
</tr>
<tr>
<td>17</td>
<td>17</td>
<td>THU, Nov. 3</td>
<td>Death and Resurrection</td>
<td><em>Compendium</em>, Book I, §§ 150 – 162</td>
</tr>
<tr>
<td>Week</td>
<td>Day</td>
<td>Date</td>
<td>Topic</td>
<td>Notes</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>------------</td>
<td>-------------------------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>10</td>
<td>18</td>
<td>TUE, Nov. 8</td>
<td>Heaven, Hell, and Purgatory</td>
<td>Compendium, Book I, §§ 163 – 184</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>THU, Nov. 10</td>
<td>Original Justice and the Fall</td>
<td>Compendium, Book I, §§ 185 – 198</td>
</tr>
<tr>
<td>11</td>
<td>20</td>
<td>TUE, Nov. 15</td>
<td>The Incarnation – Part I</td>
<td>Compendium, Book I, §§ 199 – 213</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>THU, Nov. 17</td>
<td>The Incarnation – Part II</td>
<td>Compendium, Book I, §§ 214 – 225</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>FRI, Nov. 18</td>
<td>Christ’s Passion and Death</td>
<td>Compendium, Book I, §§ 226 – 235</td>
</tr>
<tr>
<td>12</td>
<td>23</td>
<td>TUE, Nov. 22</td>
<td>Resurrection and Judgment</td>
<td>Compendium, Book I, §§ 236 – 246</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>THU, Nov. 24</td>
<td>Hope and Prayer</td>
<td>Compendium, Book II, §§ 1 – 10</td>
</tr>
<tr>
<td>13</td>
<td>25</td>
<td>TUE, Nov. 29</td>
<td>The Church and the Seven Sacraments</td>
<td>Introduction to Christianity, pp. 331-359</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The Light of Christ (Handout)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Extra Credit Assignment DUE</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>THU, Dec. 1</td>
<td>Final Exam Review</td>
<td>Expository &amp; Analytical Response Paper DUE</td>
</tr>
<tr>
<td>14</td>
<td>27</td>
<td>December 5-8</td>
<td>FINAL EXAM PERIOD</td>
<td>---</td>
</tr>
</tbody>
</table>

**NOTE:** The Professor reserves the right to modify this course and the syllabus at any point during the course. If such modification occurs, the student will be notified of such changes in a timely and appropriate manner, so as not to hinder the students’ ability to remain on schedule and complete the course successfully.

Revised 6 July 2022