Theo 279: Roman Catholicism
John Felice Rome Center
Summer 2023
Tuesdays and Thursdays | 9:00-12:20 a.m.
Instructor: Rebecca Pawloski, STL
Email: rpawloski@luc.edu
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.)

Attendance Policy
In accordance with the JFRC mission to promote a higher level of academic rigor, all courses adhere to the following attendance policy. Prompt attendance, preparation and active participation in course discussions are expected from every student. Any lateness or leaving class early will impact the final course grade. Attendance is mandatory at every class meeting for each course. Absence due to sickness or injury needs to be corroborated by a doctor’s note. Students late to class twice will be credited with one absence in accordance with the JFRC’s Attendance policy. Three (3) absences will result in an automatic failure ,“F”. Travel does not constitute reason to miss class.
Covid 19 Precaution Policy
The pandemic presents a challenge for onsite classes. The places we plan to visit and each student’s ability to participate are subject to variations beyond normal control. 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 five students. In the event of a situation in which the doctor prevents your attending class, you should contact your instructor as well as your working group members. The group will support the virtual presence and participation of their online member at the onsite lesson, ideally using the Zoom pro tool connected with Sakai and a mobile device with internet data provided by the instructor.

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

Grading Rubric
Biographical Presentation 20 %
- No written materials need to be turned in at the time of the presentation.
- 2 pts The presentation is on time.
- 2 pts The presentation is about 5-7 minutes. (approx. 800-1000 words)
- 2 pts The presentation is audible and seeks to be engaging.
- 2 pts The presentation gives basic biographical facts.
- 2 pts The presentation connects the person(s) with context of place: Rome.
- 2 pts The presentation connects the person(s) with their context within the historical evolution of Catholicism.
- 8 pts The presentation connects the person(s) with at least four key Roman Catholic concepts (see glossary).

Biographical Essay 20%
- This assignment is due June 20 at 11:55 pm.
- 2 pts The essay is 1500 words.
- 2 pts The essay gives accurate biographical facts.
- 2 pts The essay connects the person(s) with context of place: Rome.
- 2 pts The essay connects the person(s) within a specific context within the historical evolution of Catholicism.
- 4 pts The essay connects the person(s) with at least four key Roman Catholic concepts (see glossary).
- 1 pt The essay has a title.
- 1 pt The essay includes an introduction and conclusion.
• 1 pt The essay includes at least 1 dictionary citation made using Chicago Style (Notes and Bibliography).
• 1 pt The essay includes at least 1 primary source (from the person or time period), with the citation made using Chicago Style.
• 1 pt The essay includes at least 1 secondary source, with the citation made using Chicago Style.
• 1 pt The essay involves critical thinking.
• 1 pt The essay has been spell checked.
• 1 pt The essay uses an academic writing style, Chicago Style for punctuation, and correct grammar.
• Extra credit: 2 extra credit points for use of a source that is not in English.

Group work and class participation 20 %
• This evaluation is made on the last day of the course. Assessment criteria is available on Sakai.
• 10 pts Peer assessment (the working group evaluates one another anonymously via a form)
• 10 pts Instructor assessment

Group project 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 on the last day of the course.
• 8 pts Presentation includes content connected with every site visited.
• 8 pts Presentation includes at least 8 words, concepts, or persons from the course syllabus or glossary used correctly.
• 4 pts The Presentation includes your group’s reflection on a current concern of Catholicism (see summaries of Pope Francis’s encyclicals Laudato Si (2015) and Fratelli Tutti (2020).

Final Exam 20 %
• The Final Exam is the last day of the course.
• It 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. 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.

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

<table>
<thead>
<tr>
<th>Date</th>
<th>Meeting Place (see Sakai)</th>
<th>Topic</th>
<th>Description</th>
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<tbody>
<tr>
<td>May 23</td>
<td>JFRC</td>
<td>Introduction and Overview</td>
<td>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.</td>
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<td>May 25</td>
<td>Tiber Island</td>
<td>The Zero Hour of the Church in Rome</td>
<td>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, Priscilla and Aquila, 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 Systematic Theology. A close reading of Romans Chapter 16 will yield a word giving rise to much theological debate today.</td>
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<td>May 30</td>
<td>Quo Vadis Church and the Catacombs of Callixtus</td>
<td>The Witness of a Fisherman</td>
<td>We look again at the origins of the Church in Rome. We’ll meet the martyr Peter and examine the choices which brought him to Rome. It will lead to a discussion of Eschatology 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 Callixtus. The martyr Cecilia was buried here before her body was moved to Trastevere.</td>
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<td>June 1</td>
<td>St Paul’s Outside the Walls</td>
<td>The (S)words of a Pharisee</td>
<td>It is not possible to talk about the origins of Catholicism without speaking of Paul. Why is he holding a sword? After his martyrdom at Tre Fontane (come vuole la tradizione), he was buried in the place where we find the Basilica of St. Paul. We are still in the Ante Nicaean Period and the Pauline corpus of New Testament writings sets the stage to talk about Biblical Studies. It also gives us an opportunity to discuss the place of the Bible in Catholic practice today. Like Mary Magdalene, Paul is traditionally called an apostle even though he is not for the original 12 called by Jesus. What does Apostle mean?</td>
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<td>June 6</td>
<td>Lateran And Saint Mary Major</td>
<td>The State Church of the Roman Empire: A Gift or</td>
<td>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</td>
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### Shift from the Way?

Great synods and councils discussing Catholic belief, especially matters pertaining to **Christology**. The first council, that of Nicaea (325) called by the emperor Constantine, gives some basic definitions. Yet, what is the difference between a council and synod? The Church of today is discussing just such a question...

We will also visit the church of Saint Mary Major and discuss the presence of women in the early Church. The person of **Mary, the Mother of Jesus** remains a theological focus of the 5th century and women such as Monica and Paola of Rome determine the course of theology in a surprising way. We will also visit the church of Saint Mary Major and discuss the presence of women in the early Church. The person of **Mary, the Mother of Jesus** remains a theological focus of the 5th century and women such as Monica and Paola of Rome determine the course of theology in a surprising way.

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<th>June 8</th>
<th>San Gregorio al Celio and Santa Sabina</th>
<th>Roman Monasticism and Roman Scholasticism</th>
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<td>9:00 a.m. – 12:20 p.m.</td>
<td>Around the year 500, Benedict 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 Gregory the Great.</td>
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On our way to the Aventine we will see a tower in Circo Massimo that used to be owned by the Frangipane family. Lady Jacoba de Settesoli is an important member of this family. Without her, would we even know the name Francesco of Assisi?

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<th>June 13</th>
<th>Santa Maria Sopra Minerva and the Church of the Gesù and the Galleria Doria Pamphilij</th>
<th>From Medieval to Modern Catholicism: “Roman Catholics” – Pejorative or Prerogative?</th>
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<td>9:00 a.m. – 12:20 p.m.</td>
<td>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 Catherine of Siena exercised a prophetic power as a woman of contemplation in action. She shows that <strong>Spirituality</strong> is not only business of the mind but also a passion.</td>
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of the heart. We will discuss the art and science of prayer at the core of the practice of Catholicism even today.

Up to this point in the course, we have not used the appellative “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 mm which remains the façade of the city center today. The biography of *Ignatius of Loyola* will introduce us to the great concerns of the Church unfolding in the 16th century, concerns such as reform and mission. The story of the “*Papessa*” *Olympia Maidalchini Pamphili* 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 *Fundamental Theology* provides grounding for a dialog between them.

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<th>June 15</th>
<th>Campo Verano and San Lorenzo</th>
<th>Three Pius Popes and Three Secular Sovereigns</th>
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<td>9:00 a.m. – 12:20 p.m.</td>
<td>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 <em>Pius VII</em> (7th) and his struggle with Napoleon... Then we will hear about <em>Pius IX</em> (9th), who led the first Vatican Council which defined papal infallibility. Yet he was faced with a historical problem which is now called “la <em>Questione romana</em>” 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 <em>Frances Xavier Cabrini</em>, patroness of immigrants, whose path briefly took her to Rome and then around the world. <em>Pius XII</em> (12th) 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 <em>Ecclesiology</em> today.</td>
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<th>June 20</th>
<th>Saint Peter’s Basilica and Centro San Lorenzo</th>
<th>Rise of Roman Catholic Self-Awareness (and Other-Understanding)</th>
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<td>9:00 a.m. – 12:20 p.m.</td>
<td>How does one describe the Roman Catholic Church of the 20th century in a nutshell? Many new communities such as <em>Mother Teresa’s Missionaries of Charity</em> 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 <em>Pope John Paul II</em>. We will discuss how topics of <em>Theological Anthropology</em>, such as human sexuality, dominate the discussions of this period.</td>
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<th>June 22</th>
<th>JFRC</th>
<th>The Roman Catholic Church Down the Road: Group project presentation and <em>FINAL EXAM</em></th>
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<td>9:00 a.m. – 12:20 p.m.</td>
<td>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 <em>Laudato Si</em> and <em>Fratelli Tutti</em> and the current topics of ecology, ecumenism, dignity of human life, systems of solidarity,</td>
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safeguarding the vulnerable, and economic responsibility. Here we will see what you have to say!