



St. Vincent de Paul Regional Seminary Syllabus

I. COURSE: THY660E—SACRAMENTS II: EUCHARIST (FL 2026) (2 CREDITS)

Syllabus Direct URL: bit.ly/SVDPEucharist2024

Days & Time: Wednesdays, 8:15A - 10:05A

Location of class: Room 3

(dedicated [link](#))

II. INSTRUCTOR

Name: Troy A. Stefano, Ph.D.

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Booking page for meetings: calendly.com/troystefano

If a dedicated Zoom link is needed, please default to the following: [link](#).¹

**Contact:* for a quick response, text messages are welcome. For meetings, please book them directly through the booking page.

III. COURSE DESCRIPTION

Catalog Description:

This course will be focused on the anthropological, historical, Scriptural, patristic, and doctrinal foundations of the Sacrament of the Eucharist.

Course-Specific Description:

The Dogmatic Constitution on the Church, *Lumen Gentium*, states that in the Church "the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified" (§1.7). The Eucharist is not one gift among others but *the gift par excellence*, for it is the gift of Christ himself as Bridegroom surrendering himself "to the end" for the Church, his Bride. This short course selectively traces the historical roots of and reflections on the Eucharist from Scripture and the early Church to the Medieval, Reformation, and Modern treatments. These reflections will be placed in the service of a twofold, elliptical deepening—at once theological and contemplative—which stands as the goal of this course: a deeper encounter and intimate union with the person of Christ offered to you in this self-gift (spiritual, discipleship, spousal-bride aspect) and a deeper communion with all those who are in communion with his

¹ <https://us02web.zoom.us/j/7865027554>

person (pastoral, missionary, virgin-mother aspect). The Trinitarian, Christological, and ecclesiological dimensions of the Eucharist whereby the Eucharist is seen as the furthest outpour and actualization of the mystery of divine self-giving. The Eucharist is the Passover and living bread that transforms you into your truest self—where our desire and eating is *consumed* by God's own thirst and hunger for us—and thereby becomes the font that heals and configures us to the heart of Christ. This course will focus on building your capacity to share this mystery with others as extending an invitation to participate in the "source and summit of the Christian life" (CCC #1324; LG, § 2.11).

IV. COURSE PREREQUISITES

THY650—Sacraments I.

V. PROGRAM-LEVEL STUDENT LEARNING OUTCOMES

- Manifest emotional, moral, and psychological maturity for Christian living, evangelizing witness, and joyful priestly service. (Human Formation: MDiv SLO-1)
- Evidence a theologically informed, developing priestly spirituality that embraces prayer, simplicity of life, obedience, pastoral service, attentiveness to the marginalized and social justice, a commitment to spiritual direction, a regular practice of the use of the Sacrament of Reconciliation, a valuing of community, and chaste celibacy. (Spiritual Formation: MDiv SLO-2)
- Demonstrate a competent understanding of Catholic theology (including Scripture, systematic theology, moral theology, canon law, and historical theology) and the ability to research and develop well-grounded theological arguments (including the ability to conduct research using appropriate resources, synthesize and logically organize information, evaluate nuanced perspectives, and connect to one's own spiritual life and to pastoral practice). (Intellectual Formation: MDiv SLO-3)
- Exhibit a substantive capacity for priestly ministry and pastoral leadership to the People of God as developed through field education placements and responsibilities. (Pastoral Formation: MDiv SLO-4)
- Express evangelical zeal and competency for pastoral outreach to all, with particular attention to the poor and marginalized, through the acquisition of pastoral language skills, awareness of cultural context, the application of theological material to pastoral situations, and well developed preaching and teaching skills. (Missionary Discipleship: MDiv SLO-5)

VI. COURSE-LEVEL STUDENT LEARNING OUTCOMES

At the conclusion of this course, students will be able to

- **Content (*Jewish Roots of the Eucharist*):** Have a better understanding of the Jewish and biblical roots of the Eucharist (MDiv SLO-3; PPF6 #25, #43b).
- **Content (*Historical Dimensions - Early and Medieval Church*):** Have a better understanding of the Eucharist in the Early and Medieval Church (MDiv SLO-3; PPF6 #250, #342).
- **Content (*Key Eucharistic Concepts*):** Have a deeper understanding of certain key concepts in Eucharistic theology such as the mystery of Transubstantiation as a mystery of self-giving (MDiv SLO-3; PPF6 #229, #283, #304).

VII. TEXT AND REQUIRED MATERIALS

- *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* by Brant Pitre, Image Books. ISBN: 978-0385531863 <https://a.co/d/1cTujMe>
- *The Eucharist: Mystery of Presence, Sacrifice, and Communion* by Lawrence Feingold, Emmaus Academic. ISBN: 978-1945125720 <https://a.co/d/8QUqoue>

Strong Recommend, Not Required

- *Engaging Catholicism: Real Presence What Does It Mean and Why Does It Matter?* By Timothy P. O'Malley, Ave Maria Press. ISBN: 978-1646800551 <https://a.co/d/fqFAhiO>

***Digital Files:** All required texts for the course that are not included in the above list of books will be provided via Canvas, Google Drive, and/or provided in copy form. Please print all of these files and bring the assigned readings to class with you, or bring a laptop / iPad to class with you so that you can access the texts during class discussions. [The course's Canvas page = CANVAS; a shared Google Drive folder = GDRIVE; printed Copy form = COPY. Digital files are hyperlinked to the schedule of readings below]

A. Grading Criteria

1. Percent of each assignment in the total grade.

Class participation	20%
Cumulative Quiz	60%
Eucharist assignment	20%
TOTAL	100%

2. SVDP Grading Scale

Grade	Numerical Equivalent*	Grade	Numerical Equivalent*
A	94–100	C	74–76
A–	90–93	C–	70–73
B+	87–89	D+	67–69
B	84–86	D	64–66
B–	80–83	D–	60–63
C+	77–79	F	Below 60

* Grades will be rounded up or down to nearest whole number.

B. Description of Assignments

1. Class participation

20%

Regular, punctual, and attentive course attendance and informed, active participation in class discussion. This class values the discussion of texts as a primary mode of instruction alongside any lectures, so please prepare accordingly by reading the assigned texts carefully/critically *prior* to the class for which they are assigned.

Some concrete points:

- 1.1. Students must print assigned readings and mark them up (as appropriate) prior to class and bring them to class. Alternatively, students may bring a laptop or Tablet with the assigned readings and digital annotations. I emphatically prefer that you bring print versions (studies and experience show differences in recollection ability and the ability to ‘think abstractly’ depending on screen or paper, and with our subject matter, paper would yield the best result for comprehension); but you can make the final determination.
- 1.2. If students text during class, use messenger services or social media, or are distracted/ distract other students, points will be removed. Of course, if any issue arises that you must deal with, simply excuse yourself from class and attend to it, and collect notes from your classmate.
- 1.3. The key word for class participation is *engagement, engagement, engagement*. If you don’t understand something, speak up. Be involved. Discuss. Although I will lecture during the course, I expect conversation, critical questions and thoughts – in a word, *engagement*.

2. Cumulative Quiz

60%

Cumulative assessment of class readings, comprising various question formats.

3. Eucharist assignment

20%

Create flashcards with definitions for the vocabulary words listed at the end of the syllabus. The list is potentially subject to change, based on class needs and discussion. Any changes will be announced in class. Examples of flashcards are provided below.

Examples

- [Trinity Flashcards](#)

C. Submission of Assignments:

For items that have a Canvas submission option under ‘assignments’ or ‘quizzes’, please complete them there. For items on other assessment platforms, such as VideoAsk or TypeForm, please complete them as specified. For all other assignments, please submit them by the appointed due date by emailing them with the following attributes: Send to troystefano@troystefano.com and with the following in the subject line: “EUCCHARIST-AD24: *insert your subject-line content here*”.

VIII. EXPECTATIONS

A. Attendance and On-Time Performance Policy

Students are expected to be on time for all scheduled classes and have all work completed by the date indicated by an instructor either orally or as specifically indicated in the syllabus, which, by seminary policy, is subject to modification according to circumstances determined and articulated by the instructor.

Written work is due immediately upon entry to class of the assigned date, or at the discretion of the instructor, in electronic format by the date and time indicated in the directive. A student who is late for class should speak to the instructor explaining the reason for being tardy. If a student is late for a third class or assignment within a semester, the appropriate formation advisor, the Director of Non-Resident Students and/or the student's diaconate formation office will be notified. Students must coordinate with professor for any make-ups, late work, etc.

B. Class Conduct Policy

This course values contemplative engagement with the mystery of the Eucharist. Our discussions should reflect both theological depth and pastoral sensitivity. While laptops/tablets are permitted for accessing course texts, our focus should remain on developing both theological understanding and spiritual receptivity to this great gift. If you need to attend to urgent matters during class, simply step out briefly and collect notes from a classmate later.

Course lectures may be audio/video recorded by the course instructor and made available to other students in this course. As part of your participation in this course, you may be recorded. If you do not wish to be recorded, please contact me the first week of class to discuss alternative arrangements.

Per Florida law, students may record lectures without faculty permission if the recordings are for personal educational use, in connection with a complaint to the seminary, or for civil or criminal proceedings. Otherwise, before such recordings may be shared with other students or otherwise distributed, permission from the professor is required. At no time should other students' discussions, presentations, or activities be recorded.

C. Computer Skills, Technology Requirements, and Online Responsibilities

This would include checking email, class use of Canvas or other file sharing or online collaborative learning options, posting assignments, participating in online discussions, and technology requirements or computer skills. Note: SVDP technology requirements are posted on the seminary website at: <https://www.svdp.edu/programs/techreqs>

D. Expectations for Use of Library and Other Resources

The seminary library offers rich resources for deepening our understanding of the Eucharist - from patristic sources to contemporary theological reflection. You're encouraged to explore these materials, particularly primary sources from Church history and current theological scholarship on Eucharistic theology. These resources can support both your academic study and pastoral formation. The library staff can help you locate specific resources for your research and reflection.

Students are encouraged to use the Writing Center to help plan, draft, and proofread their assignments. Professional and peer tutoring is available on a 1:1 basis, and group study sessions will also be available. Please use the following link: <https://svdpwritingcenter.setmore.com/> to make an appointment. Each tutoring session is recorded, and the professor will receive a receipt stating what was covered in the session and the tutor's recommendations for improvement. Receipts may be counted as credit towards the assignment's final grade. The Writing Center also assists with research by helping evaluate appropriate sources and connecting students with library resources.

E. Academic Integrity, Cheating, and Plagiarism

See the attachment at the end of this syllabus: “Academic Integrity, Cheating, and Plagiarism.” The full SVDP Academic Integrity Policy appears in the *Seminary Catalog*.

F. Information Technology Policy

Students should read and abide by the Information Technology Policy published in the *Seminarian Handbook* and the *Non-Resident Student Handbook*.

G. Disability Statement

If you have a documented disability for which you wish to be considered for academic accommodations, please contact the Academic Office at registrar@svdp.edu as soon as possible. **NB:** Accommodations require documentation.

H. Student Intellectual Property Rights (use the language below)

Students retain rights to their class work, which includes term papers, theses, posted messages in discussion forums, and other projects or assignments that they complete in their own name as a course or program requirement. Materials submitted to Canvas or other online systems are retained by the system indefinitely with students retaining ownership of their content. Faculty and administrators who have a legitimate educational need may access content on Canvas. The full policy concerning intellectual rights can be found in the *Seminarian* and *Nonresident Student* handbooks.

This syllabus is not a contract and may be subject to change as the course progresses.

COURSE RESOURCES:

Throughout the course, I will provide live-linked resources for the class, such as outlines or guides for different texts. This allows me to be responsive to class needs and interests, and to dynamically provide resources and support in a standardized and easy-to-access way. They will either be placed in the schedule below or placed here in a common course resource section. Please monitor this section for updates.

Check here for resources and links...

AI Generated Chapter Guides:

- [Chapter 3: "The New Passover"](#)
- [Chapter 4: The Mannah of the Messiah](#)
- [Chapter 5: The Bread of the Presence](#)
- [Chapter 6: The Fourth Cup and the Death of Jesus](#)
- [Chapter 7: The Jewish Roots of the Christian Faith](#)
- [Chapter 8: On the Road to Emmaus](#)

Other resources mentioned or requested in class:

- [Stefano, Response to Protestant Questions about Infant Baptism](#)
- [Stefano, Alexander of Hales and Thomas on the Eucharist \(Key Person in the development of the technical meaning of 'transubstantiation'\)](#)
- [Catholica Mater: on how Catholic and Protestant differences in Mediation, the Church, and Mary derive from differences in how to read the Incarnation](#)
- [Tension in the Dialectic of OT Sensory Manifestation](#)
- [Stefano, Suggested Reading List](#)
- [Apologetics of Love and the New Evangelization](#) (and link to excerpt from [Origen's Preface to the Contra Celsum](#))[Stefano, Suggested Additional Readings.docx](#)
- [Eucharist in the CCC - Study Edition](#)



IX. COURSE OUTLINE

Date	Topic & Readings
TIME ▼	TOPICS, READINGS & ASSIGNMENTS ▼
UNIT I · SESSIONS 1–4	
Orientation: The Eucharist in Question	
DAY 1 Wed, Aug 26 <i>Session 1</i>	► Introduction. Course overview, the reading rhythm, and what the seminar format asks of you. Opening prayer: Corpus Christi Novena. <i>No assigned reading — first meeting.</i> ☐ Complete today: introduction survey.
DAY 1 (CONT'D) Wed, Aug 26 <i>Session 2</i>	► Overview of Trinity and Christology: Context for the Course. The doctrinal frame on which the whole course hangs. <i>No assigned reading.</i>

DAY 2 Wed, Sep 2 <i>Session 3</i>	► Theme: Eucharistic Belief Today. The contemporary challenge, and how should we respond? Reese and Barron as two live options. Read: ☐ Gregory A. Smith, “Just One Third of U.S. Catholics Agree with Their Church That Eucharist Is Body, Blood of Christ,” Pew Research Center, 2019 (Article) ☐ Eucharistic Beliefs — A National Survey of Adult Catholics ☐ Thomas Reese, SJ, “The Eucharist is about more than Christ becoming present,” <i>NCR</i>, 2023 (Article) ☐ Bp. Robert Barron, “Bishop Barron on Catholics Misunderstanding the Eucharist,” Word on Fire, 2019 (Video) Recommended: ☐ CCC, 1322–1419 on the Eucharist (Study Version) ☐ Christian Smith, A Report on American Catholic Religious Parenting — where the belief the surveys measure is formed, or is not See also — how the Church has answered: • The National Eucharistic Revival • The National Eucharistic Congress • Jesus and the Eucharist, Session 6: The Story of the Eucharist (video)
DAY 2 (CONT'D) Wed, Sep 2 <i>Session 4</i>	► Why the Sacraments → Pitre opens. Sacraments of Initiation; then the seminar opens on Pitre. Read: ☐ Stefano, Sample Talk for Parish on Why the Sacraments ☐ Pitre, Chs. 1–2 In class: • Teacher Guide for Why Sacraments & Eucharist • Sacraments of Initiation (Family Theater) • Pitre Study Guide (Chs 1–8), with the class shared notes (Chs 1–5) • Slides on the Church, for reference
Wed, Sep 9	NO CLASS <i>Two full weeks on Pitre chs. 3–5</i>
UNIT II · SESSIONS 5–8 The Eucharist in Scripture	
DAY 3 Wed, Sep 16 <i>Session 5</i>	► Our “Paschal Lamb” and the Manna of the Messiah. The New Passover; the Bread of Life discourse against its Jewish background. ☐ Read: Pitre, Chs. 3–4
DAY 3 (CONT'D) Wed, Sep 16 <i>Session 6</i>	► The Bread of the Presence. The <i>lechem ha-panim</i> and the face of God. ☐ Read: Pitre, Ch. 5 In class: Stefano, handout on Seeing God’s Face ☐ Recommended: Schönborn, The Source of Life, Chs. 1–3

DAY 4 Wed, Sep 23 <i>Session 7</i>	► The Last Supper and the Death of Jesus. The words of institution, read from within the Passover Jesus deliberately does not finish. ☐ Read: Pitre, Chs. 6–7 ☐ Recommended: O'Malley, Ch. 2
DAY 4 (CONT'D) Wed, Sep 23 <i>Session 8</i>	► Emmaus and Scriptural Synthesis. ☐ Read: Pitre, Ch. 8 📖 THOMAS IS ASSIGNED TODAY. ☐ Begin ST 3a. 73–79, 82 now, alongside the weekly readings — three weeks before we open it. The single longest reading of the course. For orientation: Stefano, How to Read the Summa ☐ Stefano, Outline of Thomas' treatment of the Eucharist in the Summa
UNIT III · SESSIONS 9–11 The Eucharist in the Early Church	
DAY 5 Wed, Sep 30 <i>Session 9</i>	► Martyrdom and Real Presence: Ignatius and Polycarp. Polycarp worksheet completed in class. Read: • Excerpts from Eucharistic martyrs: ☐ St. Ignatius of Antioch, <i>Letter to the Romans</i> ☐ Dr. John Sehorn, <i>St. Ignatius of Antioch and the Eucharist</i> ☐ <i>The Flesh of Our Savior: Corpus Christi Readings</i> ☐ <i>The Martyrdom of Polycarp</i> In class: • Martyrdom of Polycarp worksheet (Create a Copy) • Eucharist in the Early Church (slides) Resources for the unit: • Stefano, Church History I: The Early Church — Study Guide • Early Church Timeline — use, but verify
DAY 5 (CONT'D) Wed, Sep 30 <i>Session 10</i>	► Irenaeus and the Mystagogues: Ambrose and Cyril of Jerusalem. Read: • Selections from early Christians: ☐ Michael Patrick Barber, <i>Matthew 26:26–27 with St. Irenaeus of Lyons</i> ☐ St. Ambrose, <i>On the Mysteries</i> ☐ Cyril of Jerusalem, <i>Mystagogical Catechesis</i>, Lecture 4 Recommended: ☐ Feingold, Ch. 4 ☐ Walsh, pp. 246–258

Day 6 Wed, Oct 7 <i>Session 11</i>	► Chrysostom, Augustine, and Cyril of Alexandria. The <i>totus Christus</i> — the hinge into de Lubac. Read: ☐ John Chrysostom ☐ Augustine ☐ Cyril of Alexandria ☐ Recommended: Walsh, pp. 295–317
UNIT IV · SESSIONS 12–13 The Eucharist in the Early Middle Ages	
Day 6 (CONT'D) Wed, Oct 7 <i>Session 12</i>	► The Berengarian Controversy and the Development of Eucharistic Theology. ☐ Read: excerpts and account of the controversy in Feingold, Ch. 6 ☐ Highly recommended: de Lubac, <i>Corpus Mysticum</i> ch. 11 — grasp the overarching argument; you do not need every detail.
Day 7 Wed, Oct 14 <i>Session 13</i>	► Eucharistic Devotion, Miracles, and Lateran IV. Read: ☐ Caesarius, <i>Dialogue of Miracles</i>, Book IX (Text) (Outline) ☐ Stefano, <i>Caesarius and Thomas on the Eucharist</i> ☐ excerpt of Lateran IV
UNIT V · SESSIONS 14–21 Thomas Aquinas's Doctrine of the Eucharist	
Day 7 (CONT'D) Wed, Oct 14 <i>Session 14</i>	► Thomas 1 — q. 73: The Sacrament Itself. How to read a <i>quaestio</i>. Nature, institution, names, the figures in the Old Law, necessity. ☐ Read: ST 3a. q. 73 • <i>Companion throughout the unit:</i> Stefano, Outline of Thomas' treatment of the Eucharist in the <i>Summa</i> • Thomas Aquinas, <i>Pange Lingua</i> ☐ Recommended: Thomas Aquinas, <i>Commentary on John 6</i>, Lects. 4–8 — the exegesis underneath the <i>quaestiones</i>
Day 8 Wed, Oct 21 <i>Session 15</i>	► Thomas 2 — q. 74: The Matter of the Sacrament. Bread and wine; the water mixed with the wine; why the matter is neither arbitrary nor merely conventional. ☐ Read: ST 3a. q. 74
Day 8 (CONT'D) Wed, Oct 21 <i>Session 16</i>	► Thomas 3 — q. 75 aa. 1–4: The Conversion (i). Truly present; the substance of bread does not remain; neither annihilation nor local motion. ☐ Read: ST 3a. q. 75, aa. 1–4

Day 9 Wed, Oct 28 <i>Session 17</i>	► Thomas 4 — q. 75 aa. 5–8: The Conversion (ii). The accidents remain; instantaneity; the terms of the change. ☐ Read: ST 3a. q. 75, aa. 5–8 Recommended: ☐ Feingold, Ch. 7 ☐ O'Malley, "Savoring the Mystery of Transubstantiation," 63–94
Day 9 (CONT'D) Wed, Oct 28 <i>Session 18</i>	► Thomas 5 — q. 76: The Mode of Christ's Presence. <i>Per modum substantiae</i>, concomitance, the whole Christ in every part. ☐ Read: ST 3a. q. 76
Day 10 Wed, Nov 4 <i>Session 19</i>	► Thomas 6 — q. 77: The Accidents That Remain. Accidents without a subject. ☐ Read: ST 3a. q. 77
Day 10 (CONT'D) Wed, Nov 4 <i>Session 20</i>	► Thomas 7 — q. 78: The Form of the Sacrament. The words of consecration. ☐ Read: ST 3a. q. 78 ☐ 🏠 Bonaventure assigned today, so that he does not collide with Thomas.
Day 11 Wed, Nov 11 <i>Session 21</i>	► Thomas 8 — q. 79 Effects · q. 82 The Minister · Synthesis. The <i>res</i> of the sacrament as the unity of the Body. ☐ Read: ST 3a. q. 79 and q. 82, esp. aa. 1, 4, 5 If you are interested: ☐ Stefano, "Alexander of Hales and the Eucharist." <i>Studia Liturgica</i> 41.2 (2011) ☐ Alexander of Hales, <i>Quaest. Antequam Frater — Manducatio</i>, in Stefano's translation — the first into English ☐ Alexander of Hales, <i>Glossa on Peter Lombard's Sentences, Bk. IV</i>, also Stefano's translation
UNIT VI · SESSION 22 Eucharistic Mysticism	

DAY 11 (CONT'D) Wed, Nov 11 <i>Session 22</i>	► Bonaventure, <i>Tree of Life</i>. The same century and the same Paris as Thomas — two entirely different ways of holding one mystery. ☐ Read: Bonaventure, <i>Tree of Life</i>, with the <i>Tree of Life Worksheet</i> completed as you read Recommended — the women mystics of the Low Countries: ☐ Selections from Hadewijch: <i>The Complete Works</i> (esp. Vision 7, “Oneness in the Eucharist”) ☐ The Life of Lutgard of Aywières ☐ The Life of Marie d’Oignies ☐ O’Malley, “Eucharistic Devotion and Real Presence” Resources — helpful, not required: Stefano, <i>Tree of Life</i> — Outline Stefano, Presentation on Bonaventure • Overview of Joachim of Fiore • Bonaventure’s engagement with Joachim
UNIT VII · SESSIONS 23–25 The Reformation and the Catholic Response	
DAY 12 Wed, Nov 18 <i>Session 23</i>	► Luther. What he refuses when he refuses transubstantiation, and the Christology underneath. Read: ☐ Case Study: The Nature of Real Presence ☐ Luther, <i>On the Eucharist against the Fanatics</i> (1526) Recommended: ☐ “Luther’s Eucharistic Christology” ☐ The Reformation — A Very Short Introduction, “Chronology”
DAY 12 (CONT'D) Wed, Nov 18 <i>Session 24</i>	► Zwingli and Calvin. The Marburg impasse; Calvin’s third way. Read: ☐ Zwingli, <i>On the Lord’s Supper</i> ☐ Zwingli, <i>An Account of the Faith</i> ☐ Calvin, <i>Institutes</i> IV.17, esp. §§1–12, 31–33 ☐ 🏰 BENEDICT XVI IS ASSIGNED TODAY. Begin Benedict XVI, <i>Sacramentum Caritatis</i> (2007) over the break — Part I by 12/02, the whole exhortation by 12/09 (Reading Guide and Outline)
Wed, Nov 25	NO CLASS (Thanksgiving) <i>Read Sacramentum Caritatis</i>
DAY 13 Wed, Dec 2 <i>Session 25</i>	► Trent and the Catholic Response. What Trent defines and what it leaves open; the sacrifice of the Mass. ☐ Read: Excerpts from the Council of Trent Recommended: Fengold, Chs. 9–11

	☐ Stefano, “ <i>Catholica Mater</i> ,” in <i>Mary on the Eve of the Second Vatican Council</i>
UNIT VIII · SESSIONS 26–28 The Trinitarian, Christological, and Ecclesiological Dimensions of the Eucharistic Self-Gift	
DAY 13 (CONT'D) Wed, Dec 2 <i>Session 26</i>	► <i>Sacramentum Caritatis</i> Part I — A Mystery to be Believed. ☐ Read: SC Part I ☐ Recommended: Forte, <i>He Loved Them to the End</i>, Chs. 1–4
DAY 14 Wed, Dec 9 <i>Session 27</i>	► <i>Sacramentum Caritatis</i> Part II — A Mystery to be Celebrated. ☐ Read: SC Part II
DAY 14 (CONT'D) Wed, Dec 9 <i>Session 28</i>	► Part III — A Mystery to be Lived · Course Synthesis. LAST CLASS. Given all of this, how should we now respond? Each of you answers. ☐ Read: SC Part III

Terms

Mystagogy
Mystery
Euchology
Anamnesis
Epiclesis
Doxology
Anaphora
Anabatic
Katabatic
Type/Typos/Typology
Antitype
Figura/Imago
Sacrament
Sacramentum/mysterium
Sacramental
Liturgy/Leitourgia
Liturgical Theology
Liturgical Symbolism
Liturgical Sign
ad orientem
ex opere operato
ex opere operantis
exitus/reditus
Worship
Latria vs. Dulia vs Hyperdulia
Rite
Transubstantiation
Consubstantial
Substance
Memorialism / Symbolic (Eucharist)
Accident
Accidental change vs substantial change
Matter and form
Real Presence

Attachment C

Academic Integrity, Cheating, and Plagiarism

Students at SVDP are expected to conduct themselves with academic integrity. Such conduct is vital for the flourishing of the community as well as the intellectual growth, maturation, and spiritual development of the students. SVDP's Academic Integrity Policy is published in the *Seminary Catalog*, and students should review this policy to remind themselves of its scope. You should be especially aware of the policies on cheating or plagiarism.

Cheating is the fraudulent or dishonest presentation of work. Examples from the SVDP Academic Integrity Policy include

- Copying from another student's work
- Cooperation with other students without authorization from the professor in completing assignments or examinations
- Use of purchased, or otherwise obtained, pre-written essays or papers (in general students should not need to pay for resource materials as scholarly resources can be obtained by Interlibrary Loan from the Library)
- Not citing original thought that is not the student's own. While students may consult resources such as Wikipedia or natural-language processing tools (e.g., ChatGPT) in their initial development of an assignment, these sources should not typically be cited in graduate-level work. All information drawn from such resources should be verified and attribution given to original sources.
- Falsification of records or reports
- Dishonesty in request for extensions or documentation of absences

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one's own. Each student is responsible for learning and using proper methods of paraphrasing and footnoting, quotation, and other forms of citation, to ensure that the original author, speaker, illustrator, or source of the material used is clearly acknowledged.

All content and ideas that do not stem from the student's own original thought should be cited. Plagiarism includes such actions as the following:

- Not quoting or citing any work that is not your own
- Copying significant amounts of material from any source
- Using multiple sources to such an extent that your paper or presentation no longer represents original work
- Using new content or ideas produced by a natural-language processing tool such as ChatGPT without verification and attribution to the original sources
- Improper use of editing assistance from persons or e-tools; submitted assignments must reflect the student's own voice and understanding of the work
- Referring to or citing non-existent sources
- Re-cycling your own previous work without permission from the instructor.

Please familiarize yourself with these and other common types of plagiarism. The site www.plagiarism.org provides further information on what constitutes plagiarism. The page http://turnitin.com/assets/en_us/media/plagiarism_spectrum.php presents the 10 most common types of plagiarism.

These principles apply to work turned in for class as well as work performed as part of your field education and ministry (e.g., a homily or report written for the ministry site must acknowledge sources as appropriate). Work submitted must also be an honest reflection of the activities in which the student is engaged (e.g., cases submitted for review must present actual ministerial events).

Plagiarism and cheating are serious offenses. Plagiarism or cheating will result in a grade reduction, typically a zero for the assignment, unless the infraction is decidedly minor.. Additional consequences, including failure of the course, academic suspension, and dismissal from the program and the seminary, may be applied according to the section concerning policy and process found in the *Seminary Catalog*.

Attachment D

Analytic Summary and Outline Guide

What is an Analytic Outline?

An analytic outline is **not** a collection of interesting quotes or passages you found meaningful. Rather, it identifies the **logical skeleton** that holds the text together—the essential claims and their relationships that form the author's argument.

Key Principle: Structure Reveals Meaning

Think of the text as a body: your job is to identify the **skeleton**, not describe the whole body. You need to distinguish between:

- **Primary claims** (the skeleton—what holds everything together)
- **Supporting evidence** (the muscles and tissue—what supports the claims)
- **Examples and illustrations** (important but secondary to the main structure)

The Analytic Task

As you read, constantly ask yourself:

- **What function does this section play in the overall argument?**
- Is this an essential claim or just evidence for a claim?
- How does this part connect to what came before and after?
- What are the **key building blocks** that hold the whole text together?

Example: If an author makes a claim and then provides three examples, the **claim** goes in your outline, not the three examples (though you might note "with examples" in parentheses).

How to Build Your Outline

Step 1: Start with What's Given

Begin by noting the author's own headings and subheadings. The author has already done some organizational work for you—but don't stop there!

Step 2: Identify the Logical Function of Each Section

For each section, ask: **What role does this play in advancing the argument?**

Your outline entries should be **analytic statements** that capture:

- The essential claim being made
- The function this section serves (establishes foundation, responds to objection, provides evidence, draws conclusion, etc.)
- How it connects to the overall argument

Not just: "The Human Person" (a topic heading)

But rather: "The human person's dual nature as both autonomous and dependent establishes the need for divine grace" (an analytic claim about function)

Step 3: Use Hierarchical Structure with WBS Numbering

Use **WBS (Work Breakdown Structure) numbering** to show the logical hierarchy of claims:

- **1.0** = Major section/main claim [level 1]
- **1.1** = First supporting claim under 1.0 [level 2]
- **1.1.1** = Sub-point supporting 1.1 [level 3]
- **1.2** = Second supporting claim under 1.0
- **2.0** = Next major section/main claim

Format: Each entry should be an **analytic statement** (not just a heading) followed by page reference in parentheses. The statement should indicate what argumentative work that section accomplishes.

Example:

- 1.0: Balthasar establishes that finite freedom requires infinite freedom as its ground and possibility (pp. 189-206)
 - 1.1: Heaven and earth exist in asymmetrical but real relationship, not mere parallelism (pp. 189-195)
 - 1.1.1: The creature's autonomy is genuine but always gifted, never self-generated (p. 190)
 - 1.1.2: Human reception of being constitutes personhood as response to divine initiative (p. 193)
 - 1.2: The interplay of finite and infinite freedom reveals the dramatic structure of existence (pp. 196-206)
 - 1.2.1: Autonomous human motion demonstrates creaturely independence within dependence (pp. 196-200)
 - 1.2.2: Divine consent and accompaniment preserve freedom while enabling it (pp. 201-206)

Notice: Each line states **what the section accomplishes** in the argument, not just what topic it discusses.

Step 4: Make Interpretive Decisions

You **must** interpret the text—deciding what's essential vs. what's illustrative. This requires judgment. You're not enslaved to the text's exact sequence; you're extracting its **logical structure**.

Key Distinction: Your outline maps the **argument's progress**, not just the **table of contents**. It shows how claims build on each other, how objections are answered, how foundations are laid for later conclusions.

What This Should Look Like

NOT this (topic headings only):

1.0: The Human Person as Image of God (pp. 25-40)

1.1: Human flourishing (pp. 25-30)

1.2: Imago Dei (pp. 35-40)

NOT this (mere quotes):

- "The glory of God is man fully alive" (p. 25)
- "Grace perfects nature" (p. 30)
- "The human person is made in God's image" (p. 35)

BUT this (analytic structure showing argumentative function):

1.0: Human flourishing reveals divine glory, establishing the intrinsic connection between anthropology and theology (pp. 25-40)

1.1: Irenaeus's principle demonstrates that human fulfillment is theophanic, making anthropology inseparable from the doctrine of God (pp. 25-30)

1.1.1: Human life reaches its fullness in the vision of God, establishing the supernatural telos of human nature (p. 25)

1.1.2: Grace perfects rather than replaces nature, resolving the nature-grace tension (p. 30)

1.2: The imago Dei provides the ontological foundation for this theophanic anthropology (pp. 35-40)

1.2.1: The image consists in relational capacity for God, not static possession of attributes (p. 35)

1.2.2: This relational understanding transforms how we conceive theological anthropology's method and content (pp. 36-40)

See the difference? The second version shows:

- **What claim is being made** (not just what topic)
- **What work it does** in the argument (establishes, demonstrates, resolves, provides foundation)
- **How it connects** to other parts (building blocks of the overall thesis)

Practical Tips

1. **Focus on argumentative structure, not content exhaustiveness.** You're mapping how the argument builds, not summarizing everything said.
2. **Show logical connections.** Indicate how 1.2 builds on 1.1, how 2.0 develops from or contrasts with 1.0, how sub-points support main claims.
3. **Use action verbs** that indicate argumentative function: establishes, demonstrates, responds to, draws conclusion, provides evidence, resolves tension, applies principle, etc.
4. **Be concise but precise.** Each line should capture the **logical move** being made, not just name a topic.

5. **Include page/paragraph references** so you can return to the text easily.
 6. **Use consistent indentation.** Line up your numbering clearly so the hierarchy is visually obvious.
 7. **Distinguish levels of importance.** Main claims (1.0, 2.0) vs. supporting arguments (1.1, 1.2) vs. sub-points and evidence (1.1.1, 1.1.2).
 8. **Test your outline:** If someone read only your outline, would they understand not just the topics discussed, but **how the argument develops and what it establishes?**
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The Goal

By the end, you should have identified the **essential claims** that hold the chapter together—the intellectual architecture that, if removed, would cause the argument to collapse. Everything else is supporting material.

Your outline should reveal:

- The **logical skeleton** of the argument
- How each part **functions** to advance the thesis
- The **hierarchy** of claims (what's foundational vs. what depends on prior claims)
- The **connections** between different sections

This is challenging work. It requires you to **interpret**, not just **report**. But this skill—identifying logical structure and argumentative function—will transform how you read theological texts and help you engage them at a deeper level.

Remember: You're not creating a detailed table of contents. You're mapping the **logical architecture** of the argument—showing **what claims are made** and **how they build on each other** to establish the author's thesis.
