

**COURSE SYLLABUS
ECCLESIOLOGY
RGT 3410/6410 | HS | Mondays 11am to 1pm
Winter, 2014**

Prof. John D. Dadosky, Ph.D., S.T.D.

Regis College

100 Wellesley St. W. Office # 304

tel. 416-922-5474 (x262)

By appointment

john.dadosky@utoronto.ca (most expedient way to get a hold of me).

Description

This course will provide an introduction to the theology of the Church and the Church's understanding of itself as a principal mediator of the mystery and grace of God in the world. The approach of the course will be threefold: 1) a study of the historical development of ecclesial structures with special emphasis on understanding the ecclesiology of the second Vatican Council. This will include, a discussion of some pertinent issues arising from the Council such as the magisterium, collegiality, and ministry; 2) an understanding of the diverse 'theologies' of Church through some of the primary images and models in which it understands itself; and 3) an attempt to understand the ecumenical emphasis of Vatican II that has given rise to a renewed interest in interdenominational—interreligious dialogue, mission and inculturation, and the emergence of contextual approaches such as the feminist and liberationist methodologies.

Course Outcomes:

Basic Degree:

- Students will be able to identify basic terms and themes in ecclesiology for students moving toward comprehensive exams and those wanting a basic introduction to the theology of the Church.
- Students will become familiar with some of the principle players in contemporary ecclesiological reflection.
- Students will be able to reflect critically on the foundations for a systematic ecclesiology.
- Students will be able to identify some of the methodological issues involved for a post-Vatican II theology of Church and the advancement of the social teaching of the Church

Advanced Degree:

- Students will begin to understand the historical and theological underpinnings of the Church's self-constitution, nature and mission.
- Student's will be able to critically engage principal authors in ecclesiology.
- Students will creatively engage some of the tensions arising from this paradigm shift in the Church's self-understanding at Vatican II.
- Students will learn various methodologies of some of the prominent ecclesiologies.

-Students will be able to write a book review and work towards a scholarly published research.

Principle texts:

- 1.) Articles provided.
- 2.) Avery Dulles, S.J., *Models of the Church*, rev. ed. (New York: Doubleday, 1987).
- 3.) Phan, Peter C. *The Gift of the Church: A Textbook on Ecclesiology in Honor of Patrick Granfield, O.S.B.* Collegeville, MN: Michael Glazier, 2000.

Recommended Secondary Reading (on reserve):

- 1.) Henri deLubac, *The Splendor of the Church* (Required for AD Students)
- 2.) George H. Tavard, *The Church, Community of Salvation: An Ecumenical Ecclesiology.* (Collegeville, MN, Liturgical Press, 1992).
- 3.) T. Howland Sanks, *Salt, Leaven & Light: The Community Called Church.* New York: Crossroad, 1992.
- 4.) Richard McBrien, *The Church: The Evolution of Catholicism*

Course Requirements:

Based on the following: 2 page outline and presentation (10%), 1 book review/models paper (30%), and Final take home exam (40%), class participation (20%).

Advanced Degree: 1/book review/models paper (20%), presentation (20%), final paper (40%) class participation and special advanced degree tutorial sessions (20%)

Participation takes into consideration effort, preparedness, participation, and enthusiasm of the student.

Please Check Blackboard website periodically for updates:

Attendance and Extensions: Students are encouraged to be on time for class and return promptly after each 5 minute break. If you are going to miss a class please send me an email and let me know. Extensions are granted on a case by case basis at Professor's discretion, SDF's are given in exceptional circumstances. Late papers are subject to 10% per week deduction.

Class Preparation:

Readings will be assigned each week as obligatory preparation for class discussion. Written assignments will also act as a basis for class discussion.

Please, papers should be type-written, doubled spaced, right-justified only, and one inch margins on all sides and no more than 12 characters per inch. Do not exceed page limit. Extensions for assignments are to be negotiated with the professor prior to the due-date. All sources must be documented in accord with accepted academic practices such as that described in Turabian, Kate. *A Manual for Writers of Term Papers, Theses, and Dissertations.* 5th Edition. Chicago: University of Chicago Press, 1987. For additional assistance, consult <http://www.utoronto.ca/writing/>

Texting and Internet surfing during class is prohibited.

Course Outline

JANUARY 6: SESSION 1

DEFINITIONS, INTRODUCTION TO MODELS OF CHURCH, TOWARDS A SYSTEMATIC ECCLESIOLOGY

Reading:

- Avery Dulles, S. J., *Models of the Church*, Introduction, Chapter 1.
- John D. Dadosky, "Circumdata Varietate: The Multiple Dimensions of the Church: Towards an Explanatory Account." *New Blackfriars*. 91/1033 (May, 2010): 267-285. Download through Blackwell via U. of T library catalogue.
- Michael, Fahey. "Church: The Contemporary Context of Ecclesiology" (Pp. 329-340). in Francis Fiorenza & John Galvin (eds.), *Systematic Theology: Roman Catholic Perspectives*, Vol.2. Minneapolis: Fortress Press, 1991; Dublin, Ireland: Gill and Macmillan. 1992.

Supplemental:

- Joseph A. Komonchak, "Lonergan and the Tasks of Ecclesiology." In *Creativity and Method: Essays in Honor of Bernard Lonergan*, S. J. Ed. Matthew Lamb. Milwaukee: Marquette University Press, 1981.

Guiding Questions: a.) What is ecclesiology? b.) What are some of the basic presuppositions for approaching the Church? c.) What are some of the challenges to the Church today?

JANUARY 13: SESSION 2 THE CHURCH OF THE NEW TESTAMENT; MODELS: CHURCH AS SACRAMENT

Reading:

- John D. Dadosky, "Who/What is/are the Church(es)?" *Heythrop Journal* 52/5 (2011): 785-801; Download through Blackwell via Library Catalogue.
- Frank J. Matera: "Theologies of the Church in the New Testament," *The Gift of the Church* (ed. Phan).
- Gerard Austin. "The Church as Worshiping Community." In Phan's *The Gift of the Church*.
- T. Howland Sanks, *Salt, Leaven & Light*, Chapter 3: *From Kingdom of God to City of God: The Community Called Church*. NY: Crossroad, 1992.
- Von Balthasar: "The Church and the Christian." *Glory of the Lord*, Vol. I: 350-365.

SUPPLEMENTAL:

- George Tavard, *The Church, Community of Salvation*, Chapter 5, "Images."
- Walter, Brueggemann. "Rethinking Church Models Through Scripture." In ed. Patrick D. Miller, pp. 263-275. *A Social Reading of the Old Testament: Prophetic Approaches to Israel's Communal Life* (Minneapolis: Fortress, 1994).
- Raymond E. Brown, SS. "Early Church." *New Jerome Biblical Commentary*,

pp. 1338-1346.

Guiding Questions:

- a.) Did Jesus *intend* to found a Church? b.) Explain the significance of the term *ecclesia* for understanding the relationship between Christianity and Judaism. c.) What conclusions can be drawn from the New Testament Churches?
- d.) What are the distinctive characteristics of the Petrine, Johannine, Pauline, and Marian archetypical experiences of Christ? (i.e. Balthasar Reading)

JANUARY 20 SESSION 3: THE CHURCH IN THE EARLY AND MIDDLE AGES; MODELS: CHURCH AS MYSTICAL COMMUNION

Reading:

- John D. Dadosky, "The Official Church and the Church of Love in Balthasar's Reading of John: An Exploration in Post-Vatican II Ecclesiology." *Studia Canonica*, 41 (2007), pp. 453-471; Please download the .pdf file from the Dadosky faculty page of the Regis College website at the bottom.
- Eric Plumer, "The Development of Ecclesiology: Early Church to the Reformation." In Phan. *The Gift of the Church*, pp. 23-39.
- Hans Urs Von Balthasar, "Official Church and Church of Love (According to Gospel of John). *The Balthasar Reader*, Ed. By Medard Kehl, S.J. and Werner Löser, trans. By Robert J. Daly, S. J. and Fred Lawrence. (New York: Crossroad Publishing, 1997), 276-77.

Supplemental:

- Marie-Joseph le Guillou, "Church" in ed. Karl Rahner and others, *Sacramentum Mundi: An Encyclopedia of Theology*. Vol. 1. London: Burns and Oates, 1968, pp. 313-317.
- T. Howland Sanks, *Salt, Leaven & Light, From Kingdom of God to City of God: The Community Called Church*, pp. 65-72.
- "The Idea of the Church in St. Thomas Aquinas." Chapter 3 of Yves Congar, *The Mystery of the Church*, tr. A. V. Littledale. Baltimore: Helicon Press, 1960, pp. 97-117.

Guiding Questions:

- a) What does the Church as *societas perfecta* mean? How do you think this has been misinterpreted? How might it be properly interpreted? b.) What are the two churches Balthasar refers to? Who represents each? How are they related?

**JANUARY 27, SESSION 4 THE DIVIDED CHURCH:
EASTERN SCHISM/ PROTESTANT REFORMATION
MODELS: CHURCH AS HERALD/ TRENT**

Required:

- Goosen, Gideon. "The Protestant Churches and the Roman Catholic Church" and "Orthodox Churches" in *Bringing Churches Together*, (Sydney: E.J. Dwyer, 1993), 61-89.
- Vladimir Lossky: "The Two Churches" in *Mystical Theology of the Eastern Church*.

-Martin Luther. "To The Christian Nobility of the German Nation Concerning the Reform of the Christian Estate," *Three Treatises* ed. H. Lehmann (Philadelphia: Fortress Press, 1973), pp. 3-40.

Supplemental:

-Sanks, *Salt, Leaven, and Light*, pp.72-87.

-Francis Sullivan, "The Evangelizing Mission of the Church." In Phan's *Gift of the Church*.

-J. Meyendorff, "Schism and Attempts at Reunion", in *The Orthodox Church: Its Past and Its Role in the World Today*, (New York: St.Vladimir's Seminary, 1981), 39-60.

-Sergei Bulgakov, "Chapter 7: 'The Church'" in *Sophia The Wisdom of God* (Hudson, NY: Lindisfarne Press, 1993): 133-148.

Guiding Questions:

- a.) What was the *filioque* controversy and what role did it have in the East-West relations? b.) List two of Luther's complaints against the Church.? Are you in sympathy with him on these complaints?
- c) What are the two Churches for Lossky? Explain.

**FEBRUARY 2, SESSION 5 THE AUTHORATIVE CHURCH:
INFALLIBILITY, MODELS: CHURCH AS INSTITUTION/ MOHLER'S TWO
ECCLESIOLOGIES**

Required:

-Heinrick Fries and Johann Finsterhölzl, "Infallibility," *Sacramentum Mundi*, VIII, (1969), 132-138.

-Richard McBrien, "The Papacy," in Phan's *The Gift of the Church*.

-John P. Boyle, "The Teaching Office of the Church." In Phan's *The Gift of the Church*.

Supplemental:

-Bernard Lonergan, "The Dialectic of Authority." *A Third Collection*.

-John T. Ford. "Infallibility: A Review of Recent Studies." *Theological Studies* 40 (1979): 273-305.

-J.M.R. Tillard, O.P. "Infallibility: A Survey and a Proposal." *One in Christ: A Catholic Ecumenical Review*. 22/1 (1986): 24-43.

-George Tavard, *Community of Salvation*, Chapter 9: "Magisterium."

-Bernard Hoose, "Authority in the Church." *Theological Studies*, 63/1 (March 2002): 107-122.

Guiding Questions:

Is every word that comes out of the Pope's mouth infallible? What are the conditions for papal infallibility? How many formal infallible pronouncements have there been?

**FEBRUARY 10, SESSION 6 VATICAN COUNCIL II: LUMEN GENTIUM
MODELS: COMMUNITY OF DISCIPLES**

Required:

- Lumen Gentium*, Selections.
- John D. Dadosky "Towards a Fundamental RE-Interpretation of Vatican II." *Heythrop Journal*, 49 (September, 2008): 742–763. Please download through the University Catalogue, Wiley website.
- Bernard Lonergan, "Pope John's Intention," in *A Third Collection*.
- Joseph A. Komonchak, "The Significance of Vatican Council II for Ecclesiology," In *The Gift of the Church*, ed. Phan, pp. 69-92.

Supplemental for both Sections:

- John D. Dadosky, "The Church and the Other: Mediation and Friendship in Post-Vatican II Roman Catholic Ecclesiology." *Pacifica* 18 (October, 2005): 302-322.
- Francis Sullivan, "Questio Disputata: The Meaning of Subsistit in as Explained by the Congregation for the Doctrine of the Faith," *Theological Studies* (2008).

Guiding Questions:

- a.) According to Dadosky, what made Vatican II different from other councils that preceded it? b.) What is the paradigm shift in emphasis in the Church's self-understanding that was formally inaugurated by Vatican II? c.) How does *Lumen Gentium* view the relationship between the Church of Christ and the Catholic Church? Why do you think this is significant?

FEBRUARY 17 READING WEEK (ALL STUDENTS)**FEBRUARY 24: SESSION 7 THE SOCIAL CHURCH: VATICAN COUNCIL II: CHURCH IN THE MODERN WORLD MODELS: CHURCH AS SERVANT****Required:**

- Dulles, *Models*, Chapter 6, "Church as Servant."
- Gaudium et Spes*. Selections.
- excerpts: *Best Kept Secret*
- John Dadosky, "Ecclesial de Trinitate: Ecclesial Foundations From Above." *New Blackfriars* (January 2013); Please download through library from Wiley website.
- T. Howland Sanks, "The Social Mission of the Church: Its Changing Context." In *Gift of the Church*.

Supplemental

- Patrick D. Brown, " 'Aiming Excessively High and Far': The Early Lonergan and the Challenge of Theory in Catholic Social Thought", *Theological Studies* 72/3 (September, 2011).

Guiding Questions:

- a.) Does *Gaudium et Spes* condemn anything? If so, what is it? b.) Name and describe two of the useful norms that *Gaudium et Spes* espouses for International Cooperation at the Economic level.

**MARCH 3, SESSION 8 THE CHURCH AS ONE AND MANY,
MARKS OF THE CHURCH**

Required:

- George Tavard, *The Church, Community of Salvation*, Chapter 9, “Conciliarity.”
- Dulles, *Models*: Chapter 8: “The True Church.”
- John P. Galvin, “Outside the Church” in Phan’s *Gift of the Church*.

Supplemental:

- F. E. Crowe: “The Church as Learner: Two Crises, One Kairos.” In *Appropriating the Lonergan Idea*. Ed. Michael Vertin, pp. 370-384 (Washington D. C.: CUA Press, 1989).

Guiding Questions:

- a.) For Tavard, do Christians *believe in* the Church or do they *believe* the Church? Explain his argument. b.) What are the marks of the church? Describe *one* of them in detail. c.) Explain, for Tavard, what is the best way to understand the four marks.

MARCH 10, SESSION 9 THE CHARISMATIC CHURCH: MINISTRY AND MISSION

Required reading:

- J.Coleman, “A Theology of Ministry”, *The Way*, 25, no.1 (January 1985), 7-18.
- Dulles, *Models*, Chapter 10, “Ecclesiology and Ministry.”
- “Ministry” in *Ecclesia: A Theological Encyclopedia of the Church*, ed. C.O’Donnell, (Collegeville: The Liturgical Press, 1996), 299-303.
- John Ford. “Ministries in the Church.” In Phan’s *The Gift of the Church*.
- Hermann J. Pottmeyer, “The Episcopacy.” In Phan’s *The Gift of the Church*.

Supplemental:

- George Tavard, *The Church, Community of Salvation*, Chapter 8.
- “Mission” in *Ecclesia: A Theological Encyclopedia of the Church*, ed. C.O’Donnell, Collegeville: The Liturgical Press, 1990.
- J-M-R Tillard, “The Apostolic Foundations of Christian Ministry,” *Worship* 69 (July 1989): 290-300.
- Karl Rahner, ‘Observations of the Factor of the Charismatic in the Church.’ *Theological Investigations*, Vol. 12, pp. 81-97

Guiding Questions:

- From John Coleman’s article on ministry: What is the essential “opening to ministry” according to Coleman? Based on the reading, speculate on the implications of this “opening” for a theology ministry.

**MARCH 17, SESSION 10 THE CHURCH IN DIALOGUE
FOUNDATIONS FOR ECUMENISM AND
INTERRELIGIOUS DIALOGUE**

Reading:

- Dulles, *Models*, Chapter 9, “The Church and the Churches.”
- “Catholic-Orthodox Declaration.” Documents of Vatican II,
- Tillard, “We are Different,” *One in Christ* 22/1 (1986): 62-72.
- John D. Dadosky, “Methodological Presuppositions for Engaging the Other in a Post-Vatican II Church: Contributions from Ignatius and Lonergan.” *Journal of Inter-Religious Dialogue* (March, 2010): 9-24; follow the link from my faculty profile page to download.
- Michael Fahey, “Ecumenical Ecclesiology, in Phan’s *Gift of the Church*.

Supplemental:

- Vatican II: *Decree on Ecumenism; Decree on Non-Christian Religions;*
- George Tavard, *The Church, Community of Salvation*, Chapter 11 and 12

Guiding Questions:

According to Tillard (“We are Different”) what is the essential obstacle that continues to prevent the communion between the Roman Catholic, Protestant, and Orthodox Churches. Briefly explain the difference between the Roman Catholic Church and the Eastern Orthodox Church. Explain the difference between the Roman Catholic Church and the Protestant Churches.

**MARCH 24, SESSION 11 POLITICAL ECCLESIOLOGIES:
FEMINIST/LIBERATION**

Required:

- Mary E. Hines. “Community for Liberation: Church.” In Catherine Mowry LaCugna, Ed. *Freeing Theology: The Essentials of Theology in Feminist Perspective*. New York: HarperCollins, 1993.
- Gutiérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. Rev. ed. Maryknoll, NY: Orbis, 1988, Chapter 12.
- Sarah Butler, “Women in the Church.” In Phan’s *The Gift of the Church*.

Supplemental:

- Sanks, *Salt, Leaven, and Light*: Chapter 8, “Liberating Ecclesiology.”

Guiding Questions:

Pay attention to the interpretive emphases of each of the authors. What are their presuppositions, methods, etc.?

**MARCH 31, SESSION 12 INCULTURATION, ROLE OF MARY AND
FINALITY OF THE CHURCH,**

Required:

- Dulles, *Models*, Chapter 7, “The Church and Eschatology.”

- Karl Rahner, "Towards a Fundamental Theological Interpretation of Vatican II." *Theological Studies* 40 (1979), 716-27.
- Karl Rahner, "The Teaching of Vatican II on the Church and the Future Reality of Christian Life." *The Christian of the Future*. Disputed Questions 18 (New York: Herder and Herder, 1967), pp. 77-101.
- John D. Dadosky "Is There a Fourth Stage of Meaning?" *Heythrop Journal*, 51/5 (2010): 768–780. Download through Wiley site from U of T Library Catalogue.
- Frederick M. Jelly, "Mary and the Church." In Phan's *Gift of the Church*.

Supplemental:

- George Tavard, *The Church, Community of Salvation*, Chapter 14: "Tomorrow's Church."

Guiding Questions:

Explain what Karl Rahner in "Towards a Fundamental Interpretation of VII" means by World Church. What is significant of the Third Epoch? If he is correct, can you think of any implications for the future of the Church? What is the Community of the Church in the future going to look like according to Rahner's speculative essay? Is this a Blissful Utopia or Nightmare, in your opinion?

Assignments

Assignment #1: Due on date assigned (2 page outline, maximum)

Select one of the *Models of Church* (Assigned on day 1): Church as: Sacrament, Mystical Communion, Institution, Servant, Community of Disciples; Presentations begin second class.

Assignment 2: Book Review: Due at beginning of class March 3 (5 pages)

Choose ONE book from the list below (We can negotiate an alternative from the bibliography). Read it. Summarize the main themes/arguments of the book. What are its strengths/weaknesses? Where would it fit with Dulles' 6 models? 5 minute summary to be presented to class on March 2nd.

Reading List: Ecclesiology

- 1.) Dulles, Avery. *The Resilient Church*
- 2.) Congar, Yves. *Lay People in the Church*.
- 3.) Henri deLubac. *The Church: Paradox and Mystery*. Shannon, 1969.
- 4.) Congar, Yves. *Church and the Mystical Body of Christ*. SMC.
- 5.) Elizabeth Schüssler Fiorenza. *Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation*. New York: Crossroad, 1992.
- 6.) James Gustafson. *Treasure in Earthen Vessels: The Church as a Human Community*. New York: Harper & Row, 1961.
- 7.) Hans Küng. *The Church*. London, 1968.
- 8.) J-M R. Tillard. *Church of Churches: The Ecclesiology of Communion*. Collegeville: Liturgical Press, 1987 (translated from *Église d'Églises: L'ecclésiologie de communion* [Paris: du Cerf, 1987]).

- 9.) Edward Schillebeeckx. *Church: The Human Story of God*. New York: Crossroad, 1990.
- 10.) George Tavard. *The Pilgrim Church*. New York: Herder and Herder, 1967.
- 11.) Karl Rahner. *The Christian of the Future*. New York: Herder and Herder, 1967.
- 12.) Hans Küng. *Infallibility*
- 13.) Segundo, Juan Luis. *The Community Called Church*. Maryknoll, N.Y.: Orbis Books, 1973.
- 14.) Leonardo Boff. *Church: Charism and Power*.
- 15.) Leonardo Boff. *Ecclesiology*.
- 16.) Dennis Doyle, *Communion Ecclesiology*.
- 17.) Elizabeth Johnson, *Friends of God & Prophets: A Feminist Theological Reading of the Communion of Saints*. New York: Continuum International Pub., 1998.
- 18.) Elizabeth Johnson, Editor: *The Church Women Want: Catholic Women in Dialogue*. New York, Paulist Press, 2002.
- 19.) Elizabeth Johnson, *Truly Our Sister: A Theology of Mary in the Communion of Saints*. New York: Continuum International Pub., 2003.
- 20.) Walter Kasper, *Leadership in the Church : how traditional roles can serve the Christian community today*. Brian McNeil (tr) (New York : Crossroad, c2003).
- 21.) Geoffrey Robinson, *Confronting Power and Sex in the Catholic Church* (Collegeville, MN: Liturgical Press, 2008).
- 22.) Luigi Accattoli. *When a Pope Asks Forgiveness: The Mea Culpa's of John Paul II*. Jordon Aumann, OP. Boston: Pauline Books, 1998.
- 23.) Nathaniel Davis. *A Long Walk to Church: A Contemporary History of Russian Orthodoxy*. Second Edition. Boulder, CO: Westview, 2003.
- 24.) Timothy Ware. *The Orthodox Church*. New Edition. London: Penguin, 1993.
- 25.) Zizioulas. John D. *Being as Communion: Studies in Personhood and the Church*. Darton, Longman and Todd, 1985.
- 26.) _____ . *Communion and Otherness: Further Studies in Personhood and the Church* Continuum International Publishing Group, Limited, 2006
- 27.) Richard McBrien: *The Church: The Evolution of Catholicism*
- 28.) John O'Malley: *What Happened at Vatican II?*
- 29.) Local church, global church : Catholic activism in Latin America from Rerum Novarum To Vatican II / Stephen J.C. Andes and Julia G. Young, editors. Washington, D.C. : Catholic University of America Press, 2016.
- 30.) Ministry in the church : a historical and pastoral approach / Paul Bernier. Maryknoll, New York : Orbis Books, 2015. Second Edition.

Citations: Fully cite the book you are reviewing in a footnote. Then after that you can cite parenthetically as follows: (Segundo, 45).

If you are citing Dulles' *Models of Church*, you can cite parenthetically at the end of cited passage. Example: (Dulles, *Models*, 35).

Guidelines for Papers:

I will use the following criteria to organize my feedback on ALL reflection papers. The categories are not weighed equally nor are they applied mechanically to calculate a grade.

- ❑ Introduction, clear statement of theme, approach, outcome
- ❑ Conclusion, clear summation of learning
- ❑ Use of relevant experience to inform the text, makes explicit reference to text
- ❑ Integrates references to affective and intellectual response
- ❑ Avoids anecdotal writing
- ❑ Synthetic interrelation of analytic insights
- ❑ Reflective awareness of spiritual, theological, methodological engagement
- ❑ Organization/coherence of ideas
- ❑ Analysis/critical thinking
- ❑ Clarity/style of presentation
- ❑ Mechanics (spelling, footnotes, bibliography)
- ❑ One inch margins, double spaced, 12 pt font, 5 space indent for new paragraph, right justification *only*.
- ❑ Sticks to the page lengths, does not exceed; please include page numbers on the bottom center.
- ❑ No contractions in the grammar
- ❑ Please use inclusive language except if you are quoting directly from a pre-inclusive source
- ❑ Footnotes only (no endnotes)

Assignment 3: Take Home Exams (to be handed out in advance) due by electronic attachment on April 7th at 5pm Daily percentage points taken off for late exams.

Academic Integrity

Academic integrity is a central value of academic life. Most students at the University of Toronto are academically honest and hard-working. There is, however, a very small group of students at the University who engage in dishonest practices which devalue and undermine the industriousness of other students and create an uneven playing field.

The University of Toronto has a framework for dealing with cases where academic integrity is breached. The Code of Behaviour on Academic Matters sets out the kinds of conduct that are considered to be academic offences and also the procedures to be followed when dealing with students suspected of committing an offence. The vast majority of these cases are dealt with at the divisional level and a variety of sanctions can be applied by the dean, depending on the nature and seriousness of the offence committed.

If the offence is particularly serious or the student has committed multiple offences and/or is a repeat offender or the student does not admit guilt, the case is referred to the Provost with a request that charges are laid. If this happens, then the case goes before the University Tribunal and is heard by a panel of 3 people – a faculty member, a student and a chair who is legally qualified.

The Code permits the Provost to publish the outcomes of the cases which go before the Tribunal and these cases will now be published on Blackboard. Names will be withheld and the reports will contain details about the charges, some circumstances of the case and the outcomes - such as an expulsion, suspension, or recall of the degree. The publication of Tribunal outcomes is intended to raise awareness of the importance of academic integrity and remind our community of the seriousness with which the University views such offences.

Cheryl Misak
Vice-President & Provost

Visit <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm> to review the Code of Behaviour on Academic Matters in its entirety.

(p) “plagiarism”. The present sense of plagiarism is contained in the original (1621) meaning in English: “the wrongful appropriation and purloining, and publication as one’s own, of the ideas, or the expression of the ideas ... of another.” This most common, and frequently most elusive of academic infractions is normally associated with student essays. Plagiarism can, however, also threaten the integrity of studio and seminar room, laboratory and lecture hall. Plagiarism is at once a perversion of originality and a denial of the interdependence and mutuality which are the heart of scholarship itself, and hence of the academic experience. Instructors should make clear what constitutes plagiarism within a particular discipline;

[Summaries of Student Academic Misconduct Decisions 2009-10](#)