

**PHL 415-01 Advanced Topics on Philosophy: CATHOLIC SOCIAL THOUGHT**  
**CAS 347-01 CATHOLIC SOCIAL THOUGHT**  
**RS 347-01 CATHOLIC SOCIAL THOUGHT**

**Dr. Gail Presbey Winter 2008 TH eve 6:40 – 9:10 B 350 University of Detroit Mercy**

Office: Briggs 330 Office Phone: (313) 993-1124 Office fax: (313) 993-1166

Email: <presbegm@udmercy.edu>

Office Hours: Tues. 3:30-4:30; Thurs. 3:30 - 4:30 and 5:30 - 6:30.; Friday 4:30 - 5:30 p.m.

Other times by appointment.

**Course Descriptions:**

RS 347: An examination of the positions major Christian thinkers have proposed on the responsibility of men and women towards each other, government, the legitimacy of dissent, and issues of justice.

**PHL 415: Advanced Topics in Philosophy - Catholic Social Thought (3 credits)**

This course follows the debate between advocates of Christian nonviolence and the just war tradition. It also surveys the different emphases on charity and justice as demonstrated in the pronouncements and actions of the Catholic Church and its various religious orders and saints. This course begins during the life of Jesus as depicted in the gospels, following the twin themes of peace and justice. The course proceeds historically, and continues to follow the apostles, the early church teachings, medieval times, Reformation and Counter-Reformation, and up to contemporary times. The course will end covering twentieth century Catholic activists Dorothy Day, the Berrigans and the Plowshares movement. **Note: This course fulfills Objective 4c of the University Core Curriculum. This course is also crosslisted as RS 347-01 and CAS 347-01.**

**Purpose of the Course:**

To familiarize students with a long history of debate within the Catholic Church regarding violence and nonviolence, and the questions of how to control, minimize, or end wars; also, the challenge of addressing existing extremes of wealth and poverty, and working toward a more just and egalitarian social order. After first providing the larger historical background for the first half of the course, the second half of the course will look at the papal encyclicals addressing social issues beginning with 1891 onward as well as activist communities in the contemporary U.S., and their founders. The Catholic Worker and other Catholic activists have tried to put into practice a nonviolent lifestyle which speaks out against U.S. militarism and neglect of justice, and enact compassion for those suffering, and solidarity with the poor in their struggle for justice.. Students will have a deeper understanding of recent activist movements if they are seen in the context of a long history.

Being a course on Catholicism, emphasis will be on how those involved in activism are rooted in a spirituality which informs their actions. Students will learn how faith experiences, as well as scripture and church tradition, are open to various interpretations. Each person draws on the tradition of their faith in a new context. Those we consider great contemporary spiritual leaders are people who have expressed what a Catholic faith, rooted in a long tradition, would say about living a faith filled life in our contemporary context. This program of study will trace the interpretations of religious experience which lead the individuals covered in this course to their political convictions. In addition to studying history, the course will also encourage students to have some first-hand experience of contemporary Catholic movements for peace and justice. Students will reflect upon and analyze that first hand experience in a major paper for the course.

The class has a philosophical aspect to it, because as we will see, not all Catholics agreed on what it meant to follow Christ. A Catholic's relationship to others in community, to property, and to government were often matters of debate, and the official Church position on issues changed over time. There were always critics of Church policies and practices, even within the Church. You will learn to identify these debates, evaluate the strengths and weaknesses of competing arguments and take a position on the issues.

### **Required Texts**

Eileen Egan, *Peace Be With You: Justified Warfare or the Way of Nonviolence*

Fred Kammer, S.J., *Doing Faithjustice* Revised edition (2004) Paulist Press.

Photocopied excerpts, Justo Gonzalez, *Faith and Wealth*; Charles Avila, *Ownership: Early Christian Teaching*; and Michael P. Hornsby-Smith, *An Introduction to Catholic Social Thought*

**Reading Schedule:** (30-40 pp per week)

**1/10** - Introduction to the topic and each other.

Kammer, "The Cycle of Baal," (Old Testament/ Hebrew scriptures) chapter 1, pp. 23-38.

### HISTORY OF THE CHURCH UP TO 20<sup>th</sup> CENTURY

**1/17:** Kammer chapter 2 pp. 40-54, Jesus' message (Gospels); Gonzales (photocopy) "New Testament Koinonia" pp. 72-91

**1/24:** Charles Avila, (photocopy) Ch. 4, Basil the Great; Ch. 5, Ambrose; Ch. 6, John Chrysostom. Gonzales (photocopy) "In Retrospect," 225-232; Egan, chapter 2, pp. 18-25 (Isaiah's suffering servant, Stephen, Ignatius, Polycarp); pp. 29-37 (soldier-martyrs).

**1/31:** Egan, Chapter 3, pp. 41-48 (Constantine's influence on Christianity, Council of Arles, Nicea) and pp. 48-60 (Ambrose and Augustine, influence of Cicero). Egan Ch. 4, pp. 62-68 (details of Crusades); pp. 69-70 (distinctions between gospel nonviolence, just war, and holy war; jihad); pp. 75-78, St. Francis; Egan, Chapter 5, pp. 80-82, St. Thomas Aquinas.

**2/7:** Egan, Chapter 5: Erasmus, 91-96; Egan, Chapter 13, pp. 217-227 (Peace churches, Hutterites, Quakers, Brethren, Mennonites), plus pp. 227-236 (20<sup>th</sup> Cent. U.S. Catholic Bishops and the U.N. take stands on conscientious objection); Franz Jagerstatter (photocopy).

### 20<sup>th</sup> CENTURY: ENCYCLICALS, CATHOLIC WORKER

**2/14:** Kammer, chapter 3 pp. 67-89 (General discussion, plus 1891 Rerum Novarum and 1931 Quadragesimo Anno). Hornsby-Smith (photocopy), ch. 8 "Economic life" pp. 177-189 (commentaries on the encyclicals).

**2/21: Midterm essays due.** Documentary on Dorothy Day, “Don’t Call Me a Saint.” Special guest speakers from the Catholic Worker. (Note: Location may be different than our usual classroom).

**2/28:** Egan, Chapter 16, Dorothy Day 1929-1959, pp. 261-284. Kammer, pp. 90-107 (Papal encyclicals throughout 1960s- 70s).

**3/13:** Egan, chapter 10 pp. 166-180 (John XXIII Pacem in Terris, question of morality of nuclear weapons etc), and Egan, ch. 17 pp. 285-307 (Dorothy Day part two).

**3/20:** Eagan, ch. 12 pp. 207-216 (Berrigan and Merton); ch. 8 pp. 138-150 (works of mercy contrasted to works of war, civilian deaths in war); ch. 14 pp. 237- 246 (Pax Christi).

**3/27:** Kammer, chapter 3 Encyclicals pp. 108-120, plus “Trends in the Tradition” pp. 128-140. Hornsby-Smith (photocopy), ch. 10 “Authentic development” pp. 268-279 (Catholic responses to the challenge of authentic development)

**4/3:** Eagan, pp. 153-58 (Latin American liberation theologians); .Kammer chapter 4 “Standing with the Poor” pp. 142-173.

**4/ 10:** Kammer, chapter 4 pp. 174-188; chapter 5 “Moving from Charity to Justice” pp. 193-209.

**4/17:** Kammer chapter 5 pp. 209-221; Kammer Conclusion pp. 224-240.

**4/24 – 7:30 – 9:20 p.m.** FINAL EXAM period. Hand in final exam essays. Oral presentations.

## **GRADING:**

The grade is divided into parts, with a total of 100 points possible.

28 points - 14 **small in class assignments**, 2 points each. Many will be reading quizzes; some will be in-class writing exercises or small group exercises. One per week.

21 points: take-home **midterm essay exam** (3 questions, answers 2 pp typed and double spaced, 7 pts each) Due Feb. 21.

21 points: take-home **final essay exam** (3 questions, answers 2 pp typed and double spaced, 7 pts each) Due April 24.

20 points: a **choice** between either a final paper, service learning assignment/ paper/ and presentation, or attendance at four events/lectures with a 2 pp. paper on each event. Due April 17.

10 points - **class participation.**

**Grading Scale:** Final grade based on total points out of 100.

A 100- 93	C+ 79.5-77
A- 92.5- 90	C 76.5-73
	C- 72.5-70
B+ 89.5- 87	D+ 69.5-67
B 86.5- 83	D 66.5- 60
B- 82.5- 80	F: 59.5 and lower.

**Further descriptions of the above assignments:**

**In-class Quizzes and Assignments:** There are basically two kinds of assignments (usually two per class):

**READING QUIZ:** Will happen as we begin a new author (not after we have covered the author). This means you should be reading the assignments ahead of time. You will be given reading review questions at least two days ahead of time (posted in the announcements of Blackboard) to help you prepare for the quiz. The quiz will take a variety of formats, from true/false, matching, multiple choice, identify the passage, fill in the blank or short answer.

**IN-CLASS INDIVIDUAL OR GROUP ASSIGNMENTS:** You or a small group of 3-4 students will be assigned a study, writing, or drawing task to complete during the course period. At the end of the class a written account of the work must be signed and handed in, in order to get credit. The group members will share the same grade, so be sure that you are satisfied with the written report of your group's work.

**IF YOU MISS CLASS:** Students who missed the quiz or group assignment for whatever reason, or who are unhappy with their grade, have a strict time limit of three weeks from the date of the assignment in which to complete a make-up assignment. The assignment consists of a 1-2 page typed and double spaced paper on the author/ reading selection that was covered by the quiz. An upper limit of five make-up papers per student will be allowed. The paper may not receive the full points possible if it is inaccurate or poorly written. In the case of those who took the quiz, the paper grade will take the place of the quiz grade if it is better.

**Midterm and Final Essay Exams:** Two weeks before the exam's due date, you will be given a series of essay questions related to our course material. You will have some choice in which question you choose to answer. Each essay should have a 2 pp. typed and double-spaced answer. You will answer 3 questions.

**Class Participation:** There are many opportunities for class participation. As we go over each author, I do not expect to just lecture on material while the class just copies what I said. Since I expect you have read the authors, I will be asking the class to tell me what the author said. Your participation at this point by volunteering answers will help the class in learning the material. Again, your volunteering of interesting reflections on the author's ideas will help the class and improve your grade.

The class participation grade can be adversely affected by absences, repeated tardiness, silence, sleeping in class, or distracting side conversations. Also, dominating class discussion so that others do not have a chance to speak is a grave shortcoming. Speak your ideas and then give the teacher a chance to solicit answers and views from others as well. Your grade can also be harmed by showing disrespect to other students or the teacher. In philosophy class, very different views will be presented, and you are encouraged to put forward whatever position you hold on the topic. But if you disagree with others, do not turn it into personal animosity. Just state your counter-argument in a way that the debate in class can continue productively.

At certain points during the semester the class will be broken up into small groups to work on a group project, usually finding answers in the reading or to a puzzle or assignment given in class. During these times you should participate, cooperating with others in reaching the group's goals. Those who do not engage in the project, who stay at a distance from the rest of the group in total silence, who decide to nap or stare at their textbook, or go for a long break to the rest room, are not properly participating. Such actions will be noticed, and will affect one's class participation grade negatively. Those who galvanize their group to engage in the project with enthusiasm will also be noticed and their grade will be enhanced.

### **20 Point Project: options**

**Option A: service learning.** This involves 9 hours of service. Service can be done in the Detroit area, or, students are encouraged to go on an "alternative spring break" and complete their service in that way.

*Alternative Spring Break:* Groups usually go to South Carolina (house building); and Biloxi/Gulf Coast (demolition). Participants have a choice of verbal (5-7 mins. in class, props recommended) or written report (5-6 pp typed) on their experience. Papers and presentations must include a part in which you reflect on the connection between your experience and the course material. You must sign up through University Ministry (across from the bookstore in the Student Union) by the end of January. Oral presentations are made during the final exam period.

*Local opportunities:* John Daniels and the team at Leadership Development Institute (2<sup>nd</sup> floor student center) will help you find a volunteer site. Please consult their web page, [www.udmercy.edu/ldi](http://www.udmercy.edu/ldi) for details. If you can complete your nine hours during that week, it will be easy to place you as a volunteer. Whatever your service site, you will keep a journal (handwriting allowed) to write down your reflections soon after each visit to your site, so as to remind yourself of the important experiences you had, and to be able to better share your ideas with your group during the semester. The journal should also include one pre-experience journal entry where you write down your hopes and fears. You will turn in this journal, as well as write a 5-6 page typed paper reflecting on your experience in the light of reflections of two of our authors covered in class. Students will also fill out SL 1,3, and 4 forms, available on the LDI website and/or from the instructor. Hand in your SL1 form to me by Jan. 31, and your SL 3 and 4 forms by the last day of class. If you are already plugged into your community doing community service, check with me. You might be able to count it as your service learning project. (The paper is worth 10 pts; journal worth 5 pts; SL 1 worth 1 pt; SL 3 worth 3 pts; SL 4 worth 1 pt.)

**Option B: 4 five-point activities**

This involves going to four events that are approved and announced by the instructor and lasting at least two hours each. In at least one of these four events, you must be active, and not just a spectator. For each of the two hour events, you must write a 1 ½ to 2 pp. long paper describing the event, your participation, your personal reflections about your experience or what you witnessed, and making a clear connection to a topic discussed by one of our authors from class. As a general rule, an event must be two hours long to count as one of your assignments, and four hours long to count as a double assignment. You could do a six-hour long triple assignment, but you CAN'T do an eight-hour quadruple assignment. For each assignment you should include some evidence of your attendance in addition to (and attached to) your paper (a flyer, ticket, etc). In general, the activities included on this list should be either: directly addressing a philosophical or ethical issue, possibly by applying it to a social problem at hand; or engaging in community service which implies concern about values.

Suggestions: There will be certain public speakers brought in as part of the CLASA series as well as speakers by the Catholic Studies Program. Please try to attend as many of these as you can. Some highlights will be:

Friday Jan. 18 LS 113 C.W. Dawson, "When the House is On Fire" (King Day event)

Wed. Jan. 30 Dean Brackly S.J. in LS 113 "Higher Standards for Jesuit Higher Education"

Monday, March 24, Dr. David Kaulemu (He teaches at Arrupe College in Zimbabwe, and he is Regional Co-ordinator for the African Forum for Catholic Social Teachings), will speak on "The Role of Religion in Societal Transformation: The Case of Zimbabwe."

Also, there is a Good Friday Stations of the Cross that happens annually on Good Friday (this year that is on March 21). People gather around noon (I will confirm the time) at St. Peter's on the SE corner of Michigan and Trumbull in Detroit. It lasts about 2-3 hours and is an event not to be missed. Also, counting as a triple assignment (6 hours) would be the Pax Christi Michigan annual conference in Lansing, MI on Saturday, April 19. If you are interested in going, perhaps we could car pool. Other opportunities will be announced during the semester.

One (but no more than one) of your five-point assignments can be a film. Possible films include: Romero; The Mission.

**Option C: Research Paper** This paper, 6-8 pp long typed and double spaced in 10 or 12 point font, should research a contemporary issue in the light of two of the authors covered in class, plus a third author included in our textbook but not covered in class. The paper should also draw upon two sources from media, books, magazines, journal articles, newspapers, or reliable internet sources, included in a bibliography, as background to the contemporary issue chosen.

The **research paper** should explore Catholic responses to a contemporary issue regarding peace and/or social justice. Since not all Catholics agree on all issues, your paper should canvas a range of Catholic viewpoints, and then you can take a personal stand on the issue: who do you think is right, and why? Here are some ideas:

Catholic response to...

- the war on terrorism: Catholic Just War or Nonviolence traditions applied



## **General Classroom Policies:**

**Timeliness:** Students should arrive to class on time. Those who, on rare occasion because of difficulties, must come in late to class, must do so quietly, using a back entrance if possible, and take the closest seat available. Repeated and/or noisy tardy entry to the classroom is bound to disrupt students' attention and distract the teacher as well, and will be dealt with on an individual basis.

**Leaving the Classroom During Class:** This is to be done only due to crisis or illness. If you leave the class and return, let me know the cause of the emergency at the end of class. If you leave and don't return, let me know what happened at the beginning of the next class.

**Talking during class:** Talking to others while classroom lecture or discussion is going on is disruptive to the teacher and other students. You will be reprimanded by the teacher and asked to discontinue your conversation.

**Attendance:** Attendance at all classes except in illness or other emergency is expected. Those who miss a midterm or final exam due date, and wish to hand in the exam late, will be asked for documentation for their absence (doctor's note, accident report etc.)

## **University Policies:**

### **Compliance with UDM Student-Related Policies**

Students of the University of Detroit Mercy are expected to comply with all policies and practices established by the College and/or University. Listed below are a few specific UDM policies, however the list is not intended to be exhaustive. A complete listing of all UDM policies can be found in the UDM Student Handbook, and students are expected to be familiar with all UDM student-related policies.

### **Student Course Evaluations**

Student course evaluations are an important source of information for curricular and teaching improvement in the College of Liberal Arts and Education. As such, all students enrolled in CLAE courses are strongly encouraged to complete an online course evaluation. Course evaluations are completed during the week preceding final exams each semester. Information is provided to students through email explaining how to complete the evaluation online.

### **Available Support Services**

The University of Detroit Mercy has a wide array of support services available to all students that include the libraries, media centers, tutoring and writing centers. The UDM Student Handbook contains information regarding location and hours of operation of the University's support services. Students are encouraged to utilize the support services provided by the University, as needed.

### **UDM Policy on Plagiarism and Academic Integrity**

As members of an academic community engaged in the pursuit of truth and with a special concern for values, students are expected to conform to a high standard of honesty and integrity in their academic work. The fundamental assumption under which the University operates is that work submitted by a student is a product of his/her own efforts.

Among the most serious academic offenses is plagiarism, submitting the style of another author or source without acknowledgment or formal documentation. Plagiarism occurs when specific phrases or



entire passages, whether a sentence, paragraph or longer excerpt, are incorporated into one's own writing without quotation marks or documentation. One also plagiarizes by paraphrasing the work of another, that is, retaining another writer's ideas and structure without documentation.

Students are advised always to set off another writer's exact words by quotation marks, with appropriate references. Students avoid plagiarism by concentrating on their own words and ideas and by fully crediting others' words and ideas when they find their way into the writing. Whenever in doubt, cite the source.

Students that purchase essays from other students or agencies or who copy from one another or from prohibited sources, commit the most serious type of academic dishonesty. The consequences of plagiarism, or any act of academic dishonesty, may range from failure on an assignment or in a course to dismissal from the University. *In this class, one case of plagiarism will result in a "zero" grade for that particular assignment. Anyone plagiarizing twice in the same semester will get a failing grade for the course.*

### **Students with Disabilities**

UDM is committed to all students achieving their potential. If a student has a disability or believes that s/he may have a disability (including a physical, mental, or emotional disability) that may require an accommodation, students should contact Emilie Gallegos in the University Academic Services (UAS) office for further discussion. The UAS office is located on the ground floor of the Student Center and the phone: (313) 578-0310. Because accommodations often require adequate time to implement, students should make arrangements to contact the UAS as soon as possible.

As protected personal information, all information regarding a student's disability is confidential and must be maintained in a confidential manner in compliance with state and federal laws, including but not limited to information regarding the fact that a student may be experiencing a disability and the nature of the disability.

### **Policy on Incompletes**

University policy stipulates that the grade of "I" or incomplete should be used in the case of students who have already completed most of their work, but have yet to hand in some of their assignments or take the final exam. In this course, a student must have a valid emergency which made an extension necessary, and have already collected at least 40 points in order to get an "I" extension. Students who have emergencies early on before they have been able to accumulate 40 points are encouraged to drop the course.

## Reading Review Questions

Fred Kammer, *Doing Faithjustice* pp. 30-54.

What do we know about Jesus' economic situation (that is, his work as a carpenter)? Describe the two classes that make up his society. What was Jesus' main ministry, that is, what did he do for others? What are the three speeches of Jesus that Kammer outlines, and what is the main message of each? What does Jesus promise the poor about God's reign? Who would be the equivalents of those about whom Jesus was concerned in our world today?

Justo Gonzales, "Koinonia" (fellowship) (photocopy) During time period 37 BC - 70 AD

What were Herod's attributes? What were the three main problems facing peasants? What were the two main classes? What is the significance of the parable in Matthew 18? How was the message of the Zealots distinct from Jesus' message, yet sometimes conflated with it? What was John the Baptist's advice for those who came to him? What is the theme of the "Great Reversal", and how is it demonstrated in the Beatitudes?

What was Jesus' challenge to the rich ruler? How has the meaning of Jesus' advice become controversial? What is the role of wandering preachers in spreading this message? What is Gonzalez's critique of Theissen's understanding on this point?

How is the emphasis in the gospel of Luke different than in Mark? What is the role of voluntary poverty, and how is "koinonia" understood? According to Gonzalez, is koinonia an idyllic fiction or a failed experiment? Explain. What kind of collection does Paul take up for the church in Jerusalem, and how is it related to the main message of Christianity? How important is equality and redistribution in Christianity? What kinds of problems will arise if one loves money?

### *Egan review questions ch 2 and 3*

Chapter 2: What example does Jesus regarding how to deal with enemies or persecutors? What was the message of his Sermon on the Mount? How did both Ignatius of Antioch and Polycarp of Smyrna model themselves after Jesus' example? What were the jobs of Roman soldiers? Describe the public stands of Maximilian, Marcellus the Centurion, and Martin of Tours regarding Christians serving (and killing) in war? What was the message of Lactantius' "The Divine Institutes"? What was Cyprian's position on war? How did he think people who had cooperated with Rome (libellatici or sacrificati) should be treated, and what was the significance of his position?

Chapter 3: What was Constantine's dream, and how did it change Christianity? What was St. Jerome's dream, and what did he do because of his dream? Who was Cicero? According to Cicero, what are the two sorts of injustice, and how did his writings on this topic impact Christianity? What was the Edict of Milan, and how did it change the relationship between Christians and the Roman Empire? What of importance happened at the Council of Arles, and Council of Nicea?

Who is St. Ambrose? Describe the context of his occupation of the basilica in Milan. What was Ambrose's moral analysis of both nonviolence and war? Who was St. Augustine, and how did he meet Ambrose? What was Cicero's influence on Augustine? For each of the four letters that

Augustine wrote on the topic of just war, outline the position taken by his correspondent, and how he responded to their question or challenge. What are Egan's concluding reflections on Augustine?

***Reading questions for 1-31 including Egan***

Dear Students, here are the questions for the chapters from Charles Avila, as well as for "Retrospect" from Justo Gonzalez (those are the two photocopies I handed out in class last week) and Eileen Egan ch. 4, and the St. Thomas pages of ch. 5.

From Charles Avila, Ownership: What were three of Basil's main points regarding wealth? Was his personal example consistent with his teachings? Be able to list three main points each of Ambrose, John Chrysostom, and Augustine.

From Justo Gonzales, Faith and Wealth, Retrospect: What are the seven common views that Gonzales finds among the many Church Fathers who addressed the topics of wealth and poverty? Describe the switch to "interiorized" criteria and the problem created by the change in emphasis. What is Gonzales's answer to the question, why did these teachings of the early Church on faith and wealth become so obscure and unknown? Why did monastic life die out (or shrink), and what is the significance of its disappearance?

Egan, ch. 4: How did Gratian distort Augustine and Ambrose's message on just war, and how did he use the theory to justify the Crusades? Describe the Crusades (1st, 2nd, and 3rd), including the roles of Pope Leo II, Charlemagne, Pope Urban II, and Pope Gregory VIII, and Richard (Lionheart). According to Egan, what are the distinctions between gospel nonviolence, just war, and Holy War?

Who is St. Francis, and what is his relationship to the 5th Crusade? According to Thomas Aquinas, what is the role of the clergy in war?

Reading review questions for Egan ch 5, Erasmus pp. 91-96: What is the main point of Erasmus' book, *In Praise of Folly*? What was Erasmus' criticism of Pope Julius II? What was Erasmus' criticism of nationalism, and what was its significance for the Church at his time?

Egan, chapter 13, 217-227: How did rules regarding conscripting soldiers change over history? Use the examples of the French Revolution and U.S. Civil War. Describe the moral stances and practical actions taken (providing some historical context) by the following churches on the topic of serving in an army: Anabaptists, Mennonites, Hutterites, Bretheren, and Quakers.

**for 2/14** Egan Ch. 13 pp. 227-236: What was the position of Vatican II on the issue of conscientious objection? What was the debate over selective conscientious objection? What did the American Catholic Bishops say on the topic in 1968? What did Egan and Jamil Baroody do at the U.N. to promote conscientious objection? What role did the Quakers play on this issue at the U.N.? What position did the U.S. bishops take regarding the morality of the Vietnam War? Jagerstatter handout: Who was Franz Jagerstatter, what was his position, and why did he refuse to fight in war?

Kammer ch. 3 pp. 67-75: What are the reasons given for American Catholics not knowing that their Church has a tradition of social teachings, according to a) the Center of Concern's *Best*

*Kept Secrets* and b) Kammer himself? Recount the history of active charity among U.S. Catholics, especially the Ursulines in 1727, Elizabeth Seton in 1809, the U.S. Bishops in Baltimore in 1866, the Catholic Health Association in 1915. What forms of institutions did Catholics create to fill which needs? How did Catholic Universities promote the study of social work?

Kammer ch. 3 pp. 78-81: According to the U.S. Bishops, what are the three dimensions of basic or minimal justice? How do these three dimensions compare to biblical justice? Define "social doctrine" and "social teaching." What is the "nucleus" of the Church's social doctrine? What is the threefold task of the church? What five sources are drawn upon in the social wisdom of Catholic Social Teaching? Describe the dynamic process of see-judge-act. Does the Church engage in judgment from a neutral position? Explain. What kind of documents make up the body of Catholic Social Teaching? According to Kammer, does emphasizing documents written by popes and bishops marginalize other voices in the Church?

Hornsby-Smith chapter 8: What are some of the key economic concerns today that need to be addressed by Catholic Social Teaching? What are some of the variations of models in capitalist economic systems? What was Pope John Paul II's comment on capitalism? What was the economic context at the time that *Rerum Novarum* was written in 1891? What were some of the key assertions of the document? What are some of the document's main shortcomings, according to Hornsby-Smith? In *Quadragesimo Anno*, how did the Pope explain his authority to speak on economic matters? What were six of the key concerns and claims of the encyclical? How was this encyclical's treatment of the topic of socialism different than the earlier (1891) one? What are the key points of O'Brien and Shannon's criticisms of these two encyclicals?

**Mon, Feb 25, 2008 -- Reading Questions for 2-28**

for the handout, excerpts from the book, "Just War, Lasting Peace."

Questions to keep in mind while doing the readings:

JWLP: What were the key historical events, just prior to John XXIII's writing of *Pacem in Terris* that influenced the Church to change some of the emphasis in the Just War guidelines, coming up with a new position now called "Contemporary (as contrasted to Classical) Just War Theory"? How is the Contemporary position different than the Classical tradition? How did the Second Vatican Council and John Paul II further add to this contemporary position? How did the Catholic position on conscientious objection change over the years? How are these guidelines challenged by the new "war on terror," according to Maryanne Cusimano Love? What are George Lopez's points about US pressures aimed at Iran? According to Reichberg, what are the distinctions between preventive and preemptive war, according to the Classical Just War Theory?

Egan ch. 8: What is the importance of Jesus's parable of the Last Judgment, and his act in Gethsemane of healing the ear of the soldier after his disciple Peter had cut it off? In the history of wars, were there massacres of whole peoples? Refer to her examples of Isfahan in 1388, Magdeburg during the 30 Years war. What reflections does she have, and what examples does she use, of how war has made people hungry, thirsty, shelterless, and turned people into

refugees? How do Christians, in a three step process, end up agreeing to participate in reversing the works of mercy during war?

Reading Review Questions cont.

**3/13:** Egan, Chapter 16, Dorothy Day 1929-1959, pp. 261-284: What were some of the early literary and political influences on Day? Who was Peter Maurin, and how did he influence Day? How was the Catholic Worker movement influenced by *Rerum Novarum* and *Quadragesimo Anno*? How did the philosophies of Mounier, Maritain and Kropotkin influence the Catholic Worker? What was Day's stand on conscientious objection during World Wars I and II? Did the Catholic Worker movement grow after World War II and throughout the 1950s? Explain Day's protests of the air raid drills.

Kammer, pp. 90-107: For each of the documents covered (*Mater e Magistra*, *Pacem in Terris*, *Gaudium et Spes*, *Populorum Progressio*, *Octogesima Adveniens*, *Justitia in Mundo*, *Evangelii Nuntiandi*), know its Latin and English title, author, year of publication, and key ideas.

**3/20:** Egan, chapter 10, pp. 166-180: What did Popes John XXIII and Paul VI say about war, in the encyclical *Pacem in Terris* and in the speech to the UN? How did Catholic peace groups lobby the bishops and Cardinals who were writing Vatican II statements on the church's positions on war and peace? What speeches were made by Maximos IV, CAIP, Cardinal Ottaviani and Cardinal Spelman? What were the key claims about war and peace made by the Vatican II document, *The Church and the Modern World*?

Egan, ch. 17 pp. 285-307: What happened on Day's trips to Cuba, Rome, England, and Australia? Who were Muriel Lester, Lanzo del Vasto, Mother Teresa and Devendra Kumar, and how did they influence Day? What was Day's relationship to the United Farm Workers and Cesar Chavez? What books of Day's were published? How was Maryhouse opened? What speech did Day give at a mass for the military in 1976? How does Egan sum up Day's continuing influence on the Church?

**3/27:** Eagan, ch. 12 pp. 207-216: Who were the Berrigans, and what was the Catonsville Nine action? Who was Thomas Merton, and what were his reflections on war and peace? According to Egan and Merton, how is "gospel nonviolence" and "peacemaking" different than pacifism? What is the Catholic Peace Fellowship?

Egan ch. 8 pp. 138-150: What are the works of war, and the works of mercy? What happens to the works of mercy during war? What historical examples does Egan use to illustrate how each of the works of mercy, "I was hungry" and "I was thirsty" and so on, were undermined by war? What three steps are used by Christians to reverse the works of mercy?

Egan ch. 14 pp. 237- 246: How was Pax Christi founded, and in what context? What happened at Oradour, and at Assisi? How did Pax Christi and Pax (U.S.) affiliate? What were the key ideas in an article authored by three Jesuits from Rome entitled "Christian Conscience and Modern Warfare"? Describe the annual Pax Christi "stations of the cross" in New York City.

## **Reading review questions for Thursday March 27:**

### **Kammer pp. 108-120:**

Laborem Exercens (1981): What did John Paul II say about a worker's ability to support his/her family?

"The Challenge of PEACE": What did the Bishops say about the morality of the nuclear arms race? What three nonviolent methods did the Bishops affirm?

"Economic Justice for All": What four policy issues did the Bishops focus upon in order to prioritize issues of how economic policy impacts the poor? What was Kammer's comment about how some people psychologically flee to "lifestyle enclaves"?

"Sollicitudo Rei Socialis": What is negative interdependence, and what is solidarity?

"Centesimus Annus" What were John Paul II's criticisms of communism and capitalism?

### **Review questions Kammer pp. 128-140:**

What are the five trends that Kammer sees expressed in the traditions of the papal and other church documents on social issues? What does he see as the six key issues for ongoing urgent tasks that the church must address?

### **Here are the reading review questions for Hornsby-Smith, chapter 10 (pp. 258-279).**

Know these key points for the following encyclicals:

Populorum Progresso: the importance of developing the whole person

Celam II- criticism of the "Doctrine of National Security"

Economic Justice for All: Shortcomings of US Aid approach to the developing world

International Debt: What is international debt, and what should be done about it?

Sollicitudo Rei Socialis: What are the moral dimensions of development, and what is structural sin?

Centesimus Annus: What faults did the church confess, and for what do Christians today share the blame?

Toward a Better Distribution of Land: What is the moral problem with the "latifunda" system?

Impact of Development Agencies: How has NGO's shift of emphasis from charity to advocacy affected the church's position on development issues?

Hornsby-Smith's conclusion: What is one weakness, and one strength, of the church's position on development issues?

Kammer chapter 4, 145-161: What is the significance today of the parable of the rich man (Dives) and the poor beggar (Lazarus)? Who receives contempt and disparagement in our society today? Describe the continuing problem of racism, and how it manifests in our society. Why should we stand with the poor today? What are current popular attitudes toward the rich and poor in our society today?

Kammer pp. 173-187: Describe the three stages in which we stand with the poor (seeing, judging, acting). What are Dean Brackley's insights on the topic? , Standing with the Poor: give examples from your own life of when you were seeing differently, judging differently, or acting differently.

Kammer pp. 193-209: Describe the different emphases between charity and justice. What is the role of advocacy? What does it mean to say reality is structured? Explain his examples of sports and advertising. What are the four kinds of social sin in which groups participate?

Kammer pp. 217-221: What is solidarity? What is the five step process through which we can be in solidarity with the poor?