

# MODERN CATHOLIC SOCIAL TEACHING

Carroll College | THEO 263A | Spring 2018

Class: Tuesday and Thursday 9:30–10:45 | St. Charles 045

Office Hours: Tuesday and Thursday 11a-12p, Wednesday 12p-4p

Meetings by appointment at other times.

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## COURSE DESCRIPTION AND LEARNING OBJECTIVES:

Christian faith is more than an abstract set of beliefs without visible fruit in the world. In principle, as people are brought into the life of God's salvation, their actions and relationships begin to reflect the reality of the Realm (or kingdom) that Jesus announced. At least in broad outline, most people are familiar with the ethical guidelines that Christian faith gives to individuals, but what guidance does Christian faith offer to human life at the level of societies, economies, and political systems?



Starting with Pope Leo XIII's publication of the encyclical *Rerum Novarum* in 1891, there has been a growing body of official Catholic teachings that seek to answer that question. Of course, questions of the relation between Christian faith

and society as a whole are not new, and so this body of text draws deeply on scripture and tradition. The style, method, and content of these writings, however, are distinct enough that they have gained a reputation and a name of their own—Catholic Social Teaching.

This course takes the texts of Catholic Social Teaching as a starting point for critical discussion of important and seemingly intractable problems of human societies. The course is organized around five major problems or themes: economic inequality and poverty; war and state violence; the exploitation of workers; ecological degradation; and racialized injustice. Our class conversations will begin from the ways that these issues are addressed within Catholic Social Teaching, but we will discuss the issues broadly. While students will be expected to develop a charitable understanding of Catholic Social Teaching's positions and principles, the class does not operate on the assumption that students must agree, only that students are able to critically and carefully express the reasons for their assent or dissent.

By the end of the semester, students will (1) develop a functional and critical knowledge of the themes, methods, and content of Catholic Social Teaching; (2) learn to understand and interpret the texts of Catholic Social Teaching through close reading practices; (3) learn to critically assess the principles and values that organize human societies, economies, and political bodies; (4) intuit and describe the inextricable entanglement (sometimes resonant, sometimes dissonant) of the ideals that structure human societies with the teachings of the Catholic Church (and religion more broadly); (5) gain facility and comfort in productively discussing sensitive and controversial questions surrounding religious teachings and values as they impact human society—a skill that requires careful expression, empathetic listening, and intellectual solidarity; (6) develop and articulate personal positions on some perennial and urgent problems of human society.

## COURSE SCHEDULE AND READINGS:

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Tu 1.16 Course Introduction and Syllabus

### INTRODUCTION TO CATHOLIC SOCIAL TEACHING: HISTORY, METHODS, PRINCIPLES

Th 1.18 What is Catholic Social Teaching? The Big Picture

- Leviticus 19
- Isaiah 1
- Luke 16:17-49
- Acts of the Apostles 2:37-47 and 4:32-37
- 2 Thessalonians 3:6-15

Tu 1.23 Historical Context and Development

- *Gaudium et Spes* (Vatican II, 1965), §§1-10 | pp.174-80.
- Charles Curran, *Catholic Social Teaching 1891–Present: A Historical, Theological, and Ethical Analysis* (Washington D.C.: Georgetown University Press, 2002), 7-14.

Th 1.25 The Sources and Methods of Catholic Social Teaching

- *Gaudium et Spes* (Vatican II, 1965), §§11-32 | pp.180-94.
- Curran, *Catholic Social Teaching*, 127-36.

Tu 1.30 The Fundamental Principles of Catholic Social Teaching

- *Gaudium et Spes* (Vatican II, 1965), §§33-45 | pp.194-205.
- Curran, *Catholic Social Teaching*, 137-56.
- ✓ Reading Quiz 1 (Biblical readings, *Gaudium et Spes*, and Curran)

### ECONOMIC INEQUALITY, POVERTY, AND GLOBAL DEVELOPMENT: THEME ONE

Th 2.1 Early Catholic Social Teaching on Private Property, the Common Good, and Redistribution

- *Rerum Novarum* (Pope Leo XIII, 1891), §§1-14 | pp.14-20 and §§25-29 | pp. 26-29
- *Mater et Magistra* (Pope John XXIII, 1961), §§104-21 | pp.105-8 and §§157-211 | pp.115-23

Tu 2.6 Development, International Aid, and Global Inequality

- *Populorum Progressio* (Pope Paul VI, 1967), §§1-87 | pp. 253-77
- *Centesimus Annus* (Pope John Paul II, 1991), §§30-43 | pp.496-508

Th 2.8 Economic Justice and the United States

- “Economic Justice for All,” (United States Conference of Catholic Bishops [USCCB], 1986), Introduction, Chapter 1, Chapter 2, Chapter 3 sections B and D.

Tu 2.13 Critical Perspectives and Conversations

- See Moodle for assigned reading
- ✓ Reading Quiz 2 (*Rerum Novarum* through “Economic Justice for All”)

Th 2.15 Semester Project Group Work Day

- Students should (1) find their working groups for the semester, (2) work together to identify the major topics of concern within their chosen issue, (3) make a research plan looking for relevant material in Scripture, tradition, social/sociological analysis, and ethical reflection (natural law and/or relational responsibility).

## BUILDING PEACE AMIDST VIOLENCE, CONFLICT, AND WAR: THEME TWO

Tu 2.20 Human Rights, Conflict, State Violence, and the Just War Tradition  
➤ *Pacem in Terris* (Pope John XXIII, 1963), §§1-173 | pp. 137-70  
✓ **Due:** Theme One Analysis Essays

Th 2.22 War and International Conflict in a Nuclear Age  
➤ *Gaudium et Spes* (Vatican II, 1965), §§73-90 | pp. 226-40

Tu 2.27 War and Conflict from an American Perspective  
• “The Challenge of Peace,” (USCCB, 1983), §§1-339 (56p.)

Th 3.1 Critical Perspectives and Conversations  
• See Moodle for assigned reading  
✓ Reading Quiz 3 (*Pacem in Terris* through “The Challenge of Peace”)

3.5–3.9 *Spring Break! No Class!*

## LABOR AND WORKERS: THEME THREE

Tu 3.13 Early Catholic Social Teaching on Labor  
➤ *Rerum Novarum* (Pope Leo XIII, 1891), §§15-21 | pp.20-22 and §§31-45 | pp.29-39  
➤ *Quadragesimo Anno* (Pope Pius XI, 1931), §§44-75 | pp.53-61 and §§111-26 | pp. 68-73  
➤ *Mater et Magistra* (Pope John XXIII, 1961), §§68-103 | pp.98-104  
✓ **Due:** Theme Two Analysis Essays

Th 3.15 Pope John Paul II on Labor  
➤ *Laborem Exercens* (Pope John Paul II, 1981), §§1-27 | pp. 380-423

Tu 3.20 Workers and the U.S. Mexico Border  
• “Strangers No Longer” (USCCB with La Conferencia del Episcopado Mexicano, 2003), 20p.

Th 3.22 Critical Perspectives and Conversations  
• See Moodle for assigned reading  
✓ Reading Quiz 4 (*Rerum Novarum* through “Strangers No Longer”)

Tu 3.27 Semester Project Group Work Day  
• Students will: (1) Gather with their groups to discuss the resources they've found through research in Scripture, tradition, social analysis, and ethical reasoning, and (2) identify preliminary positions/principles for their final document.

## ENVIRONMENTAL JUSTICE AND THE UNIVERSAL COMMUNION: THEME FOUR

Th 3.29 Catholic Social Teaching Meets Ecological Concerns  
➤ *Laudato Si'* (Pope Francis, 2015), §§1-136 | pp. 593-634  
✓ **Due:** Theme Three Analysis Essays

Tu 4.3 Catholic Social Teaching and Ecology  
• *Laudato Si'* (Pope Francis, 2015), §§137-246 | pp. 635-676

Th 4.5	Catholic Social Teaching and the Environmental Issues of Montana <ul style="list-style-type: none"> <li>“The Columbia River Watershed: Caring for Creation and the Common Good” (U.S. and Canadian Bishops of the Columbia watershed, 2000), 32p.</li> </ul>
Tu 4.10	Critical Perspectives and Conversations <ul style="list-style-type: none"> <li>See Moodle for assigned reading</li> <li>✓ Reading Quiz 5 (<i>Landato Si'</i> and “The Columbia River Watershed”)</li> </ul>

## RACIAL JUSTICE: THEME FIVE

Th 4.12	Introduction to Conversation on Race and Catholic Social Teaching <ul style="list-style-type: none"> <li>➤ W.E.B. DuBois, “Of Spiritual Strivings,” in <i>The Souls of Black Folks</i> (New York: Dover, 1903, 1994), 1-3.</li> <li>➤ Podcast: “The Culture Inside,” from <i>Invisibilia</i>, 57 minutes.</li> <li>➤ <i>Octogessima Adveniens</i> (Pope Paul VI, 1971), §§8-23   pp. 283-289</li> <li>✓ <b>Due:</b> Theme Four Analysis Essays</li> </ul>
Tu 4.17	American Catholic Social Teaching on Racial Justice: A Critical Perspective <ul style="list-style-type: none"> <li>• Bryan Massingale, <i>Racial Justice and the Catholic Church</i> (Maryknoll, NY: Orbis, 2010), ix-xiv and 1-82.</li> </ul>
Th 4.19	American Catholic Social Teaching on Racial Justice: The Documents <ul style="list-style-type: none"> <li>• “Discrimination and Christian Conscience” and “Brothers and Sisters to Us” (USCCB, 1958 and 1979), 6p. and 8p.</li> </ul>
Tu 4.24	American Catholic Social Teaching on Racial Justice: Possibilities and Promise <ul style="list-style-type: none"> <li>• Massingale, <i>Racial Justice and the Catholic Church</i>, pp. 83-150 and pp. 175-80</li> </ul>
Th 4.26	Critical Perspectives and Conversations <ul style="list-style-type: none"> <li>• See Moodle for assigned reading</li> <li>✓ Reading Quiz 6 (W.E.B. DuBois through Massingale)</li> </ul>

## COURSE CONCLUSION

Tu 5.1	Semester Project Presentations <ul style="list-style-type: none"> <li>✓ <b>Due:</b> Semester Projects</li> </ul>
Th 5.3	Course Summary and Conclusion <ul style="list-style-type: none"> <li>✓ <b>Due:</b> Theme Five Analysis Essays</li> </ul>
5.7–5.10	Final Examination

## COURSE TEXTS:

Every student will need a copy of each of these books:

- *Catholic Social Thought: Encyclicals and Documents From Pope Leo XIII to Pope Francis*. Third Revised Edition ed. Edited by David J. O’Brien, and Thomas A. Shannon. (Maryknoll, NY: Orbis, 2016).
- Bryan Massingale. *Racial Justice and the Catholic Church*. (Maryknoll, NY: Orbis Books, 2010).

Assigned readings that appear in the schedule after the arrow-shaped bullet point can be found in the volume edited by O’Brien and Shannon (i.e. most of the Papal and Vatican documents with Latin titles). These assignments will be listed with both the section numbers and the page numbers.

All of the assigned readings for the course that are not drawn from these books will be available through Moodle.

## COURSE REQUIREMENTS AND GRADING:

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### ASSIGNMENTS:

- Readings  
Students should print off each assigned reading in advance and bring this printed copy to class. Because this is a text-based class, the learning goals require that students make time to read every text attentively, with a pen in hand, leaving thoughts, notes, and questions in the margins. Students who practice these kinds of active reading habits will be able to participate more creatively in class discussions and will find themselves better-prepared for written course assignments. Reading is hard work! Students who are looking to improve their reading strategies are encouraged to visit during office hours!
- Quizzes  
For the purpose of reading accountability, there will be six detail-oriented quizzes throughout the semester. Each quiz will cover all the readings assigned since the last quiz. The quiz grade for the course will be comprised of the highest five quiz scores (i.e. the lowest quiz will be dropped). Because the lowest score is dropped, no make up quizzes will be given for routine absences. Students who miss more than one quiz should contact the professor.
- Papers  
3 Analytical Essays  
Each student will write a 1300-1500 word analytical essay on three out of the five themes of the course. Students must write one of their papers on one of the first two themes. Each paper will analyze and evaluate the relationship between one of the essays assigned for the “Critical Perspectives and Conversations” day and the assigned texts from the Catholic Social Teaching tradition. Student essays will be evaluated on the basis of the depth, rigor, and creativity of their engagement with the texts. More details to come...

### Semester Project

Students will work collaboratively to produce a document in the spirit and style of Catholic Social Teaching addressing a pressing social problem about which the official texts of the tradition have had little to say. Examples include: animal welfare, intellectual property rights, feminism, and higher education/student debt. Students will work in small groups to research and discuss a social problem of their choice, explore the relevant aspects of scripture and tradition, on the way ultimately formulating and writing a set of positions and principles on the matter. More details to come...

- Final Exam  
There will be only one exam in this course. The final exam will be cumulative—covering the entire semester. More details to come.
- Participation  
It is exceedingly difficult to become wise if one does not come to class on time, having thoughtfully (!) completed the assigned reading with an open mind, ready to think and talk more about the relevant issues with the text in hand. Accordingly, these are basic expectations for participation in the course. Thoughtful comments and questions contributed to class discussions (and additionally, conversations during office hours) will demonstrate the depth of your engagement with the course’s central themes.

### FORMAT FOR PAPERS:

- Written assignments should conform to the following format:
  - double-spaced (with a single-spaced heading)
  - 12 pt. font
  - 1-inch margins
  - Citations: footnotes in Chicago Humanities Style (see below)
  - Works Cited page (see below)
  - Double-sided printing is encouraged

- It is vitally important that you cite the sources you use in your writing (see ACADEMIC INTEGRITY). The method of citation for this course will be *footnotes*. I encourage students who are unfamiliar with using footnotes to meet with me for a quick demonstration.
- Your footnotes and “Works Cited” page should be formatted according to Chicago Manual of Style. A short style guide will be handed out in class and posted on the Moodle page for the course. A more complete style guide is available by searching for “Chicago Style Quick Guide” at your local internet.
- Students are strongly encouraged to avoid gender-biased language in their writing. In contemporary formal writing, it is rude and inaccurate to use words like “man” or “mankind” when one is referring to both women and men. The disciplinary standards of academic theology also avoid masculine pronouns for God (he, his, himself); instead, use “God” in place of pronouns where possible (God’s, Godself).
- The best way to improve your papers (and relatedly, your paper grades) is to read a copy of your paper *aloud* (yes, out loud) without stopping from start to finish, making marks in the margins where your writing sounds awkward, makes logical or argumentative leaps, or contains spelling/grammar errors. After reading through the whole paper, go back and fix the passages that you have marked. Rinse and repeat if desired.

#### RELATIVE WEIGHT OF ASSIGNMENTS:

Participation	15%
Reading Quizzes	10%
Three Analytical Essays (15% each)	45%
Semester Project (group work, paper, and final presentation)	15%
Final Exam	15%

#### GRADING SCALE:

The grading scale used in this course is as follows:

A 93-100; A- 90-92; B+ 87-89; B 83-86; B- 80-83; C+ 77-79; C 73-76; C- 70-72; D 60-69; F 60 or below.

#### COURSE POLICIES:

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##### EMAIL:

When I need to communicate with you outside of class to pass along instructions, study materials, or other items, I will use your “\_\_\_\_\_@carroll.edu” email address. You are expected to check this account on a regular (preferably daily) basis.

##### ACADEMIC INTEGRITY:

In an academic community where plagiarism and cheating are tolerated, transformative learning is undermined and the grades that you work so hard to earn become meaningless. I take the integrity of our academic community very seriously and I encourage you to take the same attitude.

When you quote someone else’s words directly, or paraphrase someone else’s ideas in your own work, you need to give that person credit by providing a citation. The method of citation for this course will be *footnotes* (see FORMAT FOR PAPERS). *Plagiarism* is the failure to give someone credit when you use her ideas, directly or indirectly. If you are in doubt as to whether you have plagiarism in one of your papers, please get in touch and ask me! It is *much* easier to cite a source than to explain the situation later (to professors, deans, friends, etc.). While it is your responsibility to ensure that your work meets the standards of academic honesty set forth in the “Carroll Code of Student Conduct” (see <https://www.carroll.edu/public/academic-integrity-policy>), I am more than happy to help you do so prior to assignment due dates.

I will be proactive about maintaining high standards of academic integrity. In accordance with university policy, any instance of cheating or plagiarism will result in a zero on the assignment in question, and will be referred to the proper university authorities. Even *one* instance of plagiarism or cheating is grounds for *failing the course*.

##### LATE WORK:

Assignments are due in hard copy at the beginning of class on the due date. Late papers will be marked down by one-third of a letter grade (i.e. A- to B+), and papers more than one day late will be marked down an additional one-third

of a letter grade (B+ to B) for every day that they are late. Since there are printers available in many locations on campus, a broken printer is not a sufficient excuse for a late assignment.

#### INCLUSIVE AND TRANSFORMATIVE CLASSROOM

We are students and scholars. By definition, we will be exploring new ideas, experimenting with new practices, and subjecting long-held beliefs to critical reflection. All of these processes involve learning from mistakes and overcoming past failures. We will discuss personal and politically charged topics in this class, many of which have directly affected the lives of class members. If genuine learning and change are to take place, the classroom cannot be a completely *safe* place. I expect, however, that we will work together to make the classroom a *courageous* space—where anyone can try out their ideas in public with a respectful hearing, but all ideas are subject to critical scrutiny. As the instructor, I will especially strive to create space for historically underrepresented and undervalued perspectives.

Because of the importance and fragility of such a learning environment, abusive, threatening, or maliciously disruptive behavior will not be tolerated and will be subject to discipline according to Carroll's Code of Student Conduct.

#### ATTENDANCE:

- Class discussion of course readings plays a critical part of accomplishing the learning objectives of this course. Therefore, regular attendance is expected of all students. If you expect to be absent for any reason, please notify me of your absence as soon as possible. Generally, I am quite willing to work with students whose circumstances require them to miss class, but I prefer to know in advance.
- Attendance is taken at the beginning of the class period. Students who arrive late should talk to me after class to ensure that they have not been marked absent, and may be asked to explain their tardiness. Repeatedly arriving late to class is disruptive for everyone; three late appearances will be counted as one absence.
- When you are absent, it is your responsibility to find out what you've missed (e.g. assignments, instructions, major points of a lecture). I am more than happy to fill you in on what was covered, but it is your responsibility to seek me out, not vice versa.
- Up to *three* absences over the course of the semester will not directly affect a student's grade (though missing class inevitably has indirect effects). Four or more absences over the course of the semester will lower a student's grade in the course by one-third of a letter grade (i.e. a B+ becomes a B). Six absences in a semester will lower a student's grade by an entire letter grade (i.e. a B+ becomes a C). A student who misses more than 6 class meetings (three full weeks of class) will not pass the course.

#### EXTERNAL STIMULI:

- Food and drink, in small quantities, are permitted so long as they do not become a distraction to you or others.
- Cell phones must be invisible and silent during class (i.e. set to vibrate in a pocket or bag). Cell phones that emerge during class will be transported to a special location in the classroom (iPurgatory) and released by indulgence at the end of class.
- Computers and tablets are not to be used during class except by special permission. Students who wish to have their notes in electronic form are encouraged to type up their class notes as a form of review.

#### DISABILITIES:

Students who require reasonable modifications, special assistance, or accommodations for documented disabilities (e.g.: ADHD, Autism Spectrum Disorder, Learning, Physical, or Psychiatric) should *promptly* direct their request to Kevin Hadduck in the Academic Success and Disability Services Office (Borromeo Hall, room 115, 406.447.4504, [khadduck@carroll.edu](mailto:khadduck@carroll.edu)). All discussions will remain confidential. Please visit <https://www.carroll.edu/academic-resource-center/disability-services> for additional information. In the interest of fairness, the only accommodations made for exams and assignments will be those arranged through the ASDS Office (not *ad hoc* or last minute).

#### SYLLABUS SUBJECT TO REVISION:

This syllabus is subject to revision throughout the course and students are responsible for any changes made. All changes to the syllabus will be announced in class and the most current version of the syllabus will always be posted on Moodle.