Course purpose:
This course is designed to raise awareness about social injustice in the United States of America and encourage discussion as to how Christians might appropriately respond. We will study both official Catholic social teaching and the works of Christian social activists. By the end of the course, you should have a good grasp of the scope of Catholic social teaching from 1891-present and a sense of the kinds of questions more radical Christians have been asking. You should also be able to articulate your own perspective on social justice, in dialogue with the authors we have read and in relation to the issues we have discussed. We will focus primarily, but not exclusively, on the Catholic tradition. Bringing the social justice perspectives of other traditions into dialogue with the Catholic tradition will also be important, thus religious diversity and critical discussion are crucial components of our class.

Required texts:
All texts are available for purchase at the university bookstore. There is no textbook for the course. All texts play an important role in the class. We will spend our time together discussing these texts, so it is important that you read them and bring them to class.

Dorothy Day   Loaves and Fishes   [Day]
Shannon & O’Brien, eds. Catholic Social Teaching   [S&O]
Dalton The Moral Vision of Cesar Chavez   [Dalton]
Boff & Boff Introducing Liberation Theology   [B&B]
Selected articles-on reserve at Pius and online   [password=justice]

Course Requirements:
1. Participation. Every student offers a unique perspective on the issues we will face in this class and must find a way to share this perspective with the rest of us. I suggest that you do the assigned readings before coming to class and write down questions or responses in your notebook, so that you are prepared to contribute to class discussion. Like writing, speaking in class is a learned skill. All of us can do it if we make an effort. Participation is worth 10% of your grade. Strong participation grades (A-B) will be given to those who: answer questions I pose, participate in group discussions, and make comments which reflect their knowledge of the readings on a regular basis (i.e. at least once a week). Please see me if you need help in this area.

There is one formal aspect of your participation grade. During the term, I will ask each of you to give a 5-minute informal presentation on your service work as it relates to something we have discussed in class. This will help you prepare for the paper you write
(see #4 below) and will allow us to integrate service experiences into the course on a regular basis. You will sign up during the third week of class.

2. Reflection Paper. This is a 4-6 page thesis-driven paper in which you compare the responses of early Catholic social teaching and Dorothy Day on a significant theme, such as the scope and limits of private property, the obligation of charity, or the duty to work for justice. The paper is due on February 16. It is worth 20% of your grade.

3. Midterm examination: You will have an in-class midterm on March 3. It will consist of a combination of short and long essay questions. It will be worth 20% of your grade. Please bring 1 blue book to class.

4. Service Learning Paper: Service learning is a required part of this class. You will need to find a place to do direct service (i.e. service that puts you in direct contact with the poor) for at least 12 hours (preferably about one hour per week). You will write a paper in which you reflect upon your service experiences and relate them to a significant theme in liberation theology. The paper is due on April 23. It is worth 25% of your grade.

5. Final examination: You will have an in-class final at 12 noon on May 3. It will be cumulative. It will be similar to the midterm, but longer. Please bring 2 blue books to class. The final will be worth 25% of your grade.

6. Those taking the class for Honors credit will write an 8-10-page research paper in which they make a theological argument on a contemporary social justice issue. (This will replace the service learning paper, but not service. Service can be integrated into the paper.) They will make brief (10-15 minutes) presentations of their work during the last week of classes. Students must schedule two meetings with me: 1) to discuss paper topics (by March 5), and 2) to prepare presentations (by April 23). Papers are due on the day presentations are made (i.e., April 26 or 28). Students must provide a 1-page hand-out for the class with highlights of their argument.

Course policies:

1. I prefer to see no late work at all. Late papers will be penalized by one half of one letter grade per class day. Exceptions may be made in exceptional circumstances (i.e. illness, family emergency, etc.).

2. Attendance is required. I allow you 6 free absences. If you have used up your free absences and will need to miss additional classes due to illness, extracurricular activities, or family emergency, please inform me in writing. You must provide appropriate documentation.

3. Lateness is distracting to me and to other students. It shows a lack of respect for the course and the people in it. Please arrive on time. Students who do not arrive on time will not be allowed to sign the attendance sheet.

4. Plagiarism will not be tolerated. Every paper you write for me will need citations and a works cited page. Please use the MLA citation form. A brief guide is on e-reserve. Consult a more detailed guide if you have questions. Make sure that you cite your sources every time you use another person’s words or ideas. Note that using the words or ideas of other students or your own work from other classes constitutes plagiarism. Papers not conforming to MLA method will be penalized by 5 points.

5. I will hold papers in my office for 1 year after the course ends.
6. If you believe a paper has been graded unfairly, you may challenge the grade. You must provide written justification for the reconsideration. I will re-grade the paper. The grade may go up or down, or remain the same.

7. Any student who feels that he/she may need academic accommodations in order to meet the requirements of this course—as outlined in the syllabus, due to presence of a disability, should contact the Office of Disabilities Services. Please telephone the office at 314-977-2930, or visit Room 131 in the Academic Resources Center, 3840 Lindell Blvd. Confidentiality will be observed in all inquiries.

Grading scale:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Score Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>96-100</td>
</tr>
<tr>
<td>A</td>
<td>90-95</td>
</tr>
<tr>
<td>B+</td>
<td>86-89</td>
</tr>
<tr>
<td>B</td>
<td>80-85</td>
</tr>
<tr>
<td>C+</td>
<td>76-79</td>
</tr>
<tr>
<td>C</td>
<td>70-75</td>
</tr>
<tr>
<td>D</td>
<td>69 and below</td>
</tr>
<tr>
<td>F</td>
<td>59 and below</td>
</tr>
</tbody>
</table>

Grading standards:

D and F papers do not meet the basic requirements of the assignment (i.e. thesis, sources, length).

C papers meet the basic requirements in an acceptable way, but have significant flaws (i.e. no thesis, less than solid sources, emerging argumentation)

B papers meet the basic requirements and are good pieces of writing. That is, they have sound arguments, solid support, fairly strong argumentation, etc.

A papers are excellent. Their arguments are strong and interesting. Their sources are very good and are well-utilized in support of their main arguments. Their argumentation is convincing. They treat counter-arguments effectively. They show a depth of reflection that is often not apparent in B and C level papers.

Schedule of Classes

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-12</td>
<td>Introduction</td>
<td>Day ix-xvi</td>
</tr>
<tr>
<td>1-14</td>
<td>Politics and Apathy</td>
<td>Day 3-28</td>
</tr>
<tr>
<td>1-16</td>
<td>Conversion</td>
<td>Day 29-92</td>
</tr>
<tr>
<td>1-19</td>
<td>No Class-MLK Day</td>
<td>None</td>
</tr>
<tr>
<td>1-21</td>
<td>Hospitality</td>
<td>Day 95-150</td>
</tr>
<tr>
<td>1-23</td>
<td>Voluntary Poverty</td>
<td>Day 153-186</td>
</tr>
<tr>
<td>1-26</td>
<td>Personalism</td>
<td>Day 187-221</td>
</tr>
<tr>
<td>1-28</td>
<td>Rerum novarum I</td>
<td>S&amp;O 9-24</td>
</tr>
</tbody>
</table>

I. Radical Personalism and the Beginnings of Catholic Social Teaching
<table>
<thead>
<tr>
<th>Date</th>
<th>Reading</th>
<th>Chapters/Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-30</td>
<td><em>Rerum novarum</em> II</td>
<td>S&amp;O 25-39</td>
</tr>
<tr>
<td>2-2</td>
<td><em>Quadragesimo anno</em> I</td>
<td>S&amp;O 40-59</td>
</tr>
<tr>
<td>2-4</td>
<td><em>Quadragesimo anno</em> II</td>
<td>S&amp;O 59-79</td>
</tr>
<tr>
<td>2-6</td>
<td><em>Mater et Magistra</em> I</td>
<td>S&amp;O 82-104</td>
</tr>
<tr>
<td>2-9</td>
<td><em>Mater et Magistra</em> II</td>
<td>S&amp;O 104-130</td>
</tr>
<tr>
<td>2-11</td>
<td><em>Pacem in Terris</em> I</td>
<td>S&amp;O 131-144</td>
</tr>
<tr>
<td>2-13</td>
<td><em>Pacem in Terris</em> II</td>
<td>S&amp;O 144-162</td>
</tr>
<tr>
<td>2-16</td>
<td>2-16 Vision</td>
<td>Dalton 1-28</td>
</tr>
<tr>
<td></td>
<td><em>Paper Due</em></td>
<td></td>
</tr>
<tr>
<td>2-18</td>
<td>Roots</td>
<td>Dalton 29-61</td>
</tr>
<tr>
<td>2-20</td>
<td>Human Dignity and <em>La Huelga</em></td>
<td>Dalton 62-90</td>
</tr>
<tr>
<td>2-23</td>
<td>Virtues and La Causa</td>
<td>Dalton 91-116</td>
</tr>
<tr>
<td>2-25</td>
<td>Nonviolence</td>
<td>Dalton 117-147</td>
</tr>
<tr>
<td>2-27</td>
<td>Chavez as Prophet</td>
<td>Dalton 148-170</td>
</tr>
<tr>
<td>3-1</td>
<td>Other Latino Voices</td>
<td>None</td>
</tr>
<tr>
<td>3-3</td>
<td>Midterm Examination</td>
<td>None</td>
</tr>
<tr>
<td>3-5</td>
<td>Guest speaker: TBA</td>
<td>TBA</td>
</tr>
<tr>
<td>3-8-12</td>
<td><em>Spring Break-No Class</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>III. Modern Catholic Social Teaching</td>
<td></td>
</tr>
<tr>
<td>3-15</td>
<td><em>Populorum progressio</em></td>
<td>S&amp;O 163, 238-262</td>
</tr>
<tr>
<td>3-16</td>
<td>The Social Thought of John Paul II</td>
<td>S&amp;O 439-461</td>
</tr>
<tr>
<td>3-19</td>
<td>The Social Thought of John Paul II</td>
<td>S&amp;O 461-488</td>
</tr>
</tbody>
</table>
IV. Liberation Theology

3-22 Encounter with Third World Poverty Romero 19-42 [R]
3-24 Compassion and Liberation B&B 1-21
3-26 How Liberation Theology Is Done B&B 22-42
3-29 Solidarity and the Option for the Poor B&B 43-65
3-31 Liberation Theology in Historical Context B&B 66-89
4-2 Liberation Theology and Its Critics B&B 90-95; SCDF 3-36 [R]

V. Women and Sexism

4-12 No Class-Easter Monday None
4-14 Naming the Problem I Friedan 11-27 [R]
4-16 Naming the Problem II Hochschild 257-270 [R]
4-19 Feminist Perspectives on CST Riley & Sylvester 11-26 [R]
4-21 Feminism and Liberation Isasi-Diaz 120-135 [R]
4-23 Feminism, Family, and Justice Miller-McLemore 275-293 [R]

VI. Cutting Edge Social Justice Issues

4-26 Honors presentations Hand-outs
4-28 Honors presentations Hand-outs
4-30 Conclusion TBA