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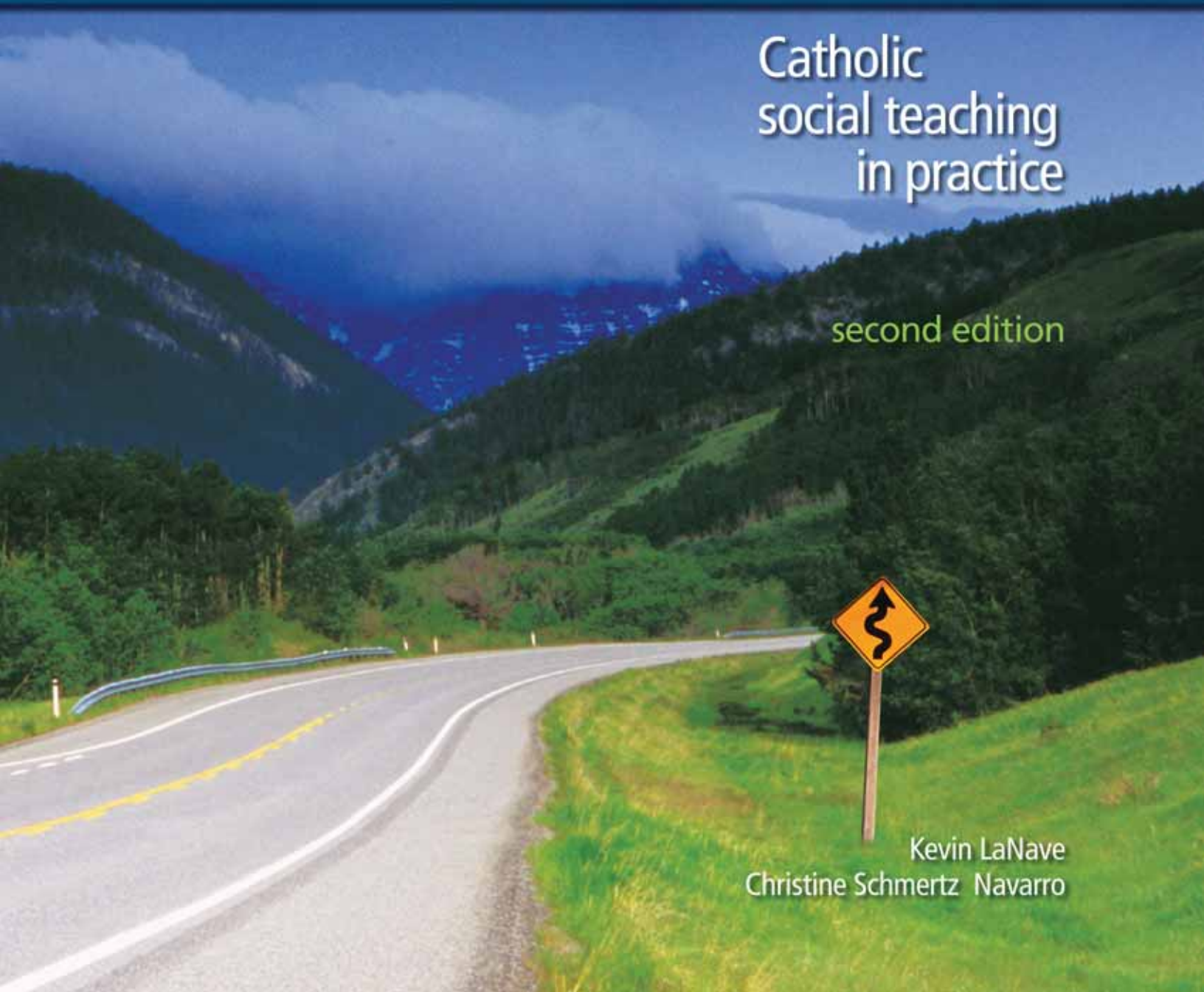
TEACHING MANUAL

LIVING JUSTICE AND PEACE

Catholic social teaching in practice

second edition



Kevin LaNave
Christine Schmertz Navarro

Teaching Manual for

Living Justice and Peace: Catholic Social Teaching in Practice

Second Edition

Kevin LaNave
and
Christine Schmertz Navarro

To access the ancillary teaching resources for this course, go to www.smp.org/OLE/LivingJusticePeace

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There aren't two categories of people.

There aren't some that were born
to have everything,
leaving the rest with nothing,
and a majority that has nothing
and cannot taste the happiness
that God has created for all.

The Christian society that God wants
is one in which we share
the goodness
that God has given for everyone.

—Archbishop Oscar Romero

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INTRODUCTION

Living Justice and Peace

> We need . . . to ensure that every Catholic understands how the Gospel and church teaching call us to choose life, to serve the least among us, to hunger and thirst for justice, and to be peacemakers. The sharing of our social tradition is a defining measure of Catholic education and formation.
>
> —U.S. Catholic bishops, *Sharing Catholic Social Teaching,* page 3

Course Overview: Objectives and Themes

In their 1998 statement *Sharing Catholic Social Teaching,* the U.S. Catholic bishops offer this assessment of the state of Catholic education for social justice:

> [There are] many innovative efforts by Catholic educators to communicate the social doctrine of the Church. At the same time, however, it is clear that in some educational programs Catholic social teaching is not really shared or not sufficiently integral and explicit. As a result, far too many Catholics are not familiar with the basic content of Catholic social teaching. More fundamentally, many Catholics do not adequately understand that the social teaching of the Church is an essential part of Catholic faith. This poses a serious challenge for all Catholics, since it weakens our capacity to be a Church that is true to the demands of the Gospel. (Page 3)

The bishops go on to call Catholic educators and publishers to make "new efforts to teach our social tradition and to link service and action, charity and justice" (page 7).

As followers of Jesus, we must live justice and peace. The mandate to put Catholic social teaching into practice is rooted in Jesus' call to participate in the Kingdom of God, a vision introduced in the Book of Genesis and described by the prophets. To live justice is to build a life of justice rather than to simply learn about justice.

Victor Valenzuela, a former high school campus minister and teacher, emphasizes that service is nonnegotiable for Christians because service defines what it means to be a Christian. To live like Jesus, says Victor, is to *find* situations in which we can be justice. When we teach theology, do campus ministry, or engage in any kind of ministry, we must seek to perform the actions of Jesus, the liberator of poor and vulnerable people. When we ask our students to act for justice, we are educating them about what it means to be a

Christian—just as writing assignments educate students far better about what it means to be a writer than do lectures and conversations about writing.

This introduction explains how you might use *Living Justice and Peace: Catholic Social Teaching in Practice* as one tool for responding to the bishops' call.

Course Objectives

This course seeks to form young people who not only *know* how the Scriptures and Catholic social teaching call them to justice, but who possess the ability and desire to *respond* to that call in their daily lives. In order to achieve that goal, the course has been developed with the following objectives in mind:

1. To immerse students in God's vision of justice and to help students find God in their pursuit of justice. The course places God at the center of the pursuit of justice. God wants goodness for all creation, especially the poor and vulnerable. God invites the students to deepen their relationships with God, others, themselves, and the earth.

2. To foster students' sense of compassion for those who suffer from injustice. The course pursues this objective by inviting the students to deepen their awareness of the reality of injustice in the world around them, and to consider that reality from the perspective of God's love for the world.

3. To enable students to critically examine society according to the criteria of justice. The course encourages the students to use the values of the Scriptures and Catholic social teaching not only to identify the causes of injustice but also to imagine ways toward a world of justice and peace.

4. To inspire students to act for justice. Students often suggest that the vision of justice and peace promoted by the Scriptures and by Catholic social teaching is unrealistic. The text uses true stories and case studies to demonstrate that people, including young people, do have the power to transform injustice in the world by living in right relationship with God and others. The course encourages the students to contemplate specific ways they might take action for justice and peace in the world around them.

Many students find courses in social justice to be overwhelming and even depressing. Although such a reaction is unavoidable if the course is to effectively raise students' awareness of injustice in the world, its final outcome should not be to leave students with an overwhelming sense of hopelessness. Rather, a course in Christian justice should awaken students to their own capacity to make the world a better place by working in solidarity with others. The final outcome of a course in Christian justice, then, should not be despair, but hope and even joy.

Major Themes

The content of *Living Justice and Peace* is organized around several major themes. The first four themes have their origin in the vision of justice described in the Scriptures, the subject of chapter 1. They are the basis for the themes of Catholic social teaching, described in chapter 2.

1. Respect for the dignity of each human person flows from the fact that all people are created in the image of God. An anthropology that understands the human person as created in the image of God has significant im-

plications for the way people relate to one another, and therefore for the way society is structured. The Christian view of human dignity is in tension with a culture that assesses the value of the human person according to how much power and wealth he or she possesses. The contrast between these two perspectives is a major theme of Pope John Paul II's social teaching. It is introduced in chapter 4 and discussed throughout the text.

2. Created in the image and likeness of God the Trinity, human beings are created to be in relationship—with God, self, other people, and creation. The Scriptures and Catholic social teaching suggest that individualism and the resulting isolation stem from Original Sin, and that they reflect ruptures in the kinds of relationships God wants. The moral decisions of individuals determine the nature of those relationships, which in turn shape the nature of our society. The text encourages students to recognize that if our social reality is the result of human choices, then injustice is not an inevitable reality.

3. Injustice is ultimately rooted in Original Sin, the tendency to assert one's own will over and against the will of God. Sin leads people to choose for themselves even at the expense of the good of others. These individual choices ultimately build up into unjust social structures. If sin is at the root of injustice, then grace is necessary to overcome injustice. The Church understands that it is impossible for humans, acting alone, to achieve a world of justice and peace. Only because Christians dare to believe in the reality of the Resurrection are they able to hope that such a world will be realized through the grace of God.

4. Love of God and neighbor is the organizing principle of the Christian vision of justice. Throughout the course, the students are challenged to imagine what the world would look like if love—the desire for the good of the other—were the most important value guiding social decision making.

5. The seven themes of Catholic social teaching form the heart of the Catholic Church's social teaching that examines human society in light of the Gospel and Church Tradition, for the purpose of guiding Christians as they carry on the mission of Jesus in the world. Chapter 2 of the student text provides a brief history of the development of Catholic social teaching. It also provides an introduction to the seven themes of Catholic social teaching as they are listed in *Sharing Catholic Social Teaching:* the life and dignity of the human person, the call to participate in family and community, rights and responsibilities, the option for the poor and vulnerable, the dignity of work and the rights of workers, solidarity, and care for God's creation. The themes are developed in greater depth as the students examine specific justice issues in chapters 4 through 10. Throughout the student text, icons alert the students to watch for discussion of particular themes.

The Circle of Faith-in-Action

Chapters 1 and 2 of the student text explore the principles of Christian justice contained in the Scriptures and Catholic social teaching. Chapter 3 suggests an approach by which students might put those principles into action in the world around them. That approach is named the *circle of faith-in-action* to emphasize the relationship between faith and action in doing justice.

The circle of faith-in-action is conceptually based on the pastoral circle developed by Joe Holland and Peter Henriot, SJ, in their 1983 book *Social*

Analysis: Linking Faith and Justice. Their pastoral circle draws on the concept of praxis as it has been developed by liberation theology, especially by Paulo Freire in his influential text *The Pedagogy of the Oppressed*. The pastoral circle is also similar to the see-judge-act approach to justice promoted by Canon Joseph Cardijn, the Belgian priest who inspired Catholic social action groups for youth in the 1930s.

The circle of faith-in-action simplifies the pastoral circle while retaining the principles that guide its approach. The structure of each of the seven chapters that examine specific issues in social justice roughly follows the circle of faith-in-action. In these chapters, students are invited first to consider the experience of those who suffer from injustice, then to analyze that experience in the light of faith-based principles, and, finally, to consider the possible responses suggested by those principles of faith. You can apply this approach as you facilitate classroom discussion about various justice issues as well. Following are brief descriptions of the three steps of the circle of faith-in-action.

Awareness

Awareness arises from concern about and attention to the lived experience of others. Awareness—and the subsequent steps of the circle—is motivated by a spirit of solidarity.

The text discusses the limitations of human awareness at some length. Challenging the students to realize the ways their own awareness may be affected by biases, limited experience, and cultural conditioning will help them adopt a more open attitude as they consider specific justice issues later in the text. You will notice that the text discusses awareness in terms of "friendship with the world." The students should be discouraged from the temptation of viewing themselves or Christians in general as "saviors" with special competence to rescue those affected by injustice—"victims"—from their situation.

In this teaching manual, each chapter opens with an activity that invites the students to tap into their own vision of justice about the specific issues covered in the chapter—an awareness of the dreams God gives them for justice in their own lives or for the wider community. Then the teaching manual provides specific suggestions for ways to increase the students' awareness of the issues addressed.

Analysis

The students are invited to engage in social *analysis* by identifying the relationships that shape a particular social situation and the way power is used in those relationships. The text provides basic information the students might use to begin their analysis of specific justice issues, but analysis is deepened significantly by conversation with those affected by the injustice and through research of the issues.

The task of analysis is to identify an alternative vision of a more just situation as suggested by the values and principles of the Scriptures and Catholic social teaching. Although study of the Scriptures and Catholic social teaching is one component of theological reflection, prayer is an important way for the students to become sensitive to God's desires for the world and for their own lives. Remind the students that many of the world's most prominent justice leaders have viewed prayer as essential to their work. Try creating opportunities for their prayerful reflection on justice issues. Each chapter in the teaching manual provides one prayer experience or service for the students.

The teaching manual suggests activities that facilitate this analysis process. A central tool used for analysis in the manual is the *relationship map,* a process

that helps students create a "blueprint" for justice. This tool is introduced in chapter 3 of the text. The additional activity "Tools of Analysis: Relationship Mapping," pages 76–77 in this teaching manual, allows you to teach this process step-by-step to the students with the help of two handouts. Starting points for relationship maps are suggested in chapters 4 through 10 of the teaching manual.

Action

The Scriptures and Catholic social teaching ultimately call us to take *action* on behalf of justice. Providing the students with opportunities to act in response to the issues they are addressing in class is the natural outcome of their study, a loving response to God's invitation to live justice, and a further opportunity for learning. Such opportunities can be a source of hope in an otherwise overwhelming course. In many Catholic high schools, however, opportunities for service are offered separately from courses in social justice. In this case, give the students the opportunity to use the circle of faith-in-action so they can take action in a more informed way. This teaching manual provides specific suggestions for direct action and social action.

An excellent resource that discusses the impact that a meaningful, long-term service experience can have on students within the context of a course in Christian justice is *Community Service and Social Responsibility in Youth,* by James Youniss and Miranda Yates (Chicago: University of Chicago Press, 1997).

Elements of the Student Text and the Teaching Manual

Tools for Teaching

While reading the explanations given in this section, you may find it helpful to glance at one of the chapters in the student text and its corresponding chapter in this manual to see examples of the teaching tools described.

Major Concepts

The chapters of *Living Justice and Peace* and this manual are organized according to *major concepts*. A major concept is a concise statement or summary of the significant ideas conveyed in the student text. Each chapter has four to six major concepts. Taken together, the major concepts form a summary of the contents of a chapter. In the teaching manual, major concepts are followed by corresponding references to paragraphs in the *Catechism of the Catholic Church*.

Review Questions

The review questions in the student text are repeated in the teaching manual. There are two types of questions: "For Review" and "In Depth." The intent of the first type of question is simply to check whether the students have retained the basic information for a given concept. The students who can accurately answer these questions demonstrate basic comprehension. The suggested answer is provided for each "For Review" question in the manual.

The purpose of the "In Depth" questions is to engage the students more deeply in the material through further reflection or by further application of the concepts explored in the chapter. Because these questions invite the students to respond personally and in greater depth, these questions are repeated in the teaching manual with no answer given.

Student Text Activities

Lettered activities appear at the bottom of the pages in the student text, and they correspond with the text material on those pages. The activities are repeated for you in this manual. Select from these activities the ones that best fit the needs of your class.

Text activities are often most effective when combined with some other processing of the students' reflections in class. Text activities can be used in a number of other ways, however, such as a preparation for a larger discussion or as an independent assignment. These are some suggestions:

Paired exchanges. Have each student exchange his or her written reflections with another student (if you judge that the material generated by the activity is appropriate and that the students will be comfortable sharing it). Direct the students to read their partner's reflections and then discuss them. Afterward, a whole-class discussion can draw insights from the students who volunteer their thoughts from the paired discussions. However, caution the students that they should not bring up what their partner said unless he or she gives the okay.

Quiet collection of thoughts, followed by a discussion. Ask the students to think about the question or task presented in the activity for a few quiet minutes, rather than to write their thoughts. Giving them a few moments to collect their thoughts before asking for class involvement in discussion often yields a more fruitful discussion.

Brainstorming. Brainstorm the question in the text activity with the whole class. For instance, an activity may call for the students to come up with situations where they have experienced something similar to what is described in the student text. An effective way to generate examples like this is to have the students call them out to you without discussion as you write them on the board. Once the whole list is out, go back and ask for elaboration on the items you think would be most helpful to discuss. Demonstrate your respect for the students' accounts by the way you ask clarifying questions or affirm their experiences.

Skits or role-plays. Some activities that call for examples from the students' experiences can be extended into skits or role-plays. A class discussion then helps the students reflect on the issues presented in the performances.

Extra credit. Certain text activities—for instance, those that call for the students to bring something from home, to do some research, or to interview someone—might be assigned to individuals or to small groups for extra credit. The results of their work could be shared with the class in an oral report.

Fishbowl discussions. When a text activity calls for reflection on an issue that is likely to generate controversy, an effective way to discuss the issue is with a "fishbowl." In this type of discussion, a small group of students dis-

cusses a topic in a circle while the rest of the class watches from outside the circle.

Try to make sure the small group is made up of students with a variety of opinions on the issue. Leave one chair in the circle empty, and tell the rest of the class that if someone outside the circle wants to make a comment, he or she can occupy that chair briefly, comment, and then vacate the chair. This method can sustain interest in the discussion by enabling limited participation by potentially everyone in the class. But it also avoids the pitfalls of a controversial large-group discussion, which can get out of hand.

Journal writing. You may wish to have the students keep a justice journal throughout the course. Some text activities are ideal starters for journal entries; the students may also use the journal to reflect on current events that are related to justice issues and concepts that are being studied. Collect and evaluate the journals periodically.

Test questions. Text activities check for deeper levels of comprehension and can be incorporated into quizzes and tests. These activities generally require subjective responses from the students, and so should be evaluated on a different basis than the review questions and objective test questions.

Additional Activities

For each major concept, you will find one or more additional activities in the teaching manual. These most often are classroom activities that suggest discussion and evaluation of issues by students in small groups or by the whole class. Occasionally, the activities require handouts that must be photocopied and distributed to the students. These handouts appear at the end of each chapter in this manual.

The following thoughts about the additional activities may be helpful as you plan them and use them:

They are open ended. For the most part, the activities are open ended rather than scripted. The activities generally are not goal oriented—that is, there is no assumption the students will know particular facts or hold particular opinions when an activity has been completed. Rather, they are designed to engage the students more deeply in the experience of or reflection on injustice. In many activities, the students may react in a variety of ways, and it is important to be prepared to take such an activity in the direction of the students' response.

They are centered around nonnegotiable values. Although most of the activities are open ended, they do contain some nonnegotiable Christian values and perspectives. For example, love is a fundamental Christian value. A discussion of Christian justice cannot take place apart from this value. Discussion may reveal that Christians are not always faithful to this value, but the value itself cannot be thrown away. The open-ended quality of the activities should be anchored in the fundamental values of justice.

They focus on faith principles. The additional activities try to help the students focus on the Christian faith principles that underlie our responses to justice. Justice can be taught on a purely human level, but it is important for the students to see, believe, and hope in the vision God has for the world.

They value the students' experience. Many of the activities begin with an effort to tune in to the students' own experiences, ideas, or questions. This is not merely an attempt to engage the students before the "real" content is provided; it is a vital part of the activity. Recognizing the value of the students' experience helps them learn to value it as well—their experience and ideas can be ways in which the Spirit works.

They reflect the belief that justice education should be just. The potential always exists for injustice in the education process. It is especially important in a justice course to use methods that are respectful, empowering, and inclusive. The additional activities promote such methods and are most effective when executed justly.

They attend to affective and behavioral outcomes. Intellectual outcomes are vital, but in justice education, affective and behavioral outcomes have equal, if not more significance. Close attention should be paid to the relationships and patterns of communication within the classroom, and to the skills involved in learning about and acting on justice issues. Focusing on these aspects can help the students gain knowledge that is not only cognitive but potentially transformative.

Appendices

Three appendices to this manual offer additional tools for teaching that can be used in various ways.

Appendix 1: Overall Resources. This appendix lists resources and ideas that apply to justice education in general or to multiple chapters in the text. It contains a list of organizations that are committed to social justice, as well as lists of prayer, art, music, activity, and reading resources.

Appendix 2: Resources by Chapter. Appendix 2 is a chapter-by-chapter compilation of resources. Organizations, activities, audiovisual suggestions, and print resources are given as supplementary material for your presentation of the content of each chapter.

Appendix 3: Sample Test Questions. A bank of tests for each chapter of the student text is provided. Objective and essay questions are included. Pick and choose from these to supplement tests of your own making, because the tests given in the manual are intended to be augmented by questions that reflect the particular study and conversation in your classroom. Sample test questions for this course and all other Saint Mary's Press high school courses are available online for downloading. Call 800-533-8095 for information about this resource.

Learning to Live Justice and Peace

Every teacher has abilities that are unique, and every group of students brings a special combination of demands and gifts to the classroom. The day-to-day experiences of classes learning about justice are as varied as the number of

such classes. The thoughts that follow are offered not as rules but as idea starters and hints.

God's Role

God is central to the pursuit of justice. God created a world of goodness, and God desires that people be in close relationship with self, God, one another, and creation. God provides the vision of justice. God gives us the mind and heart to seek justice. God gives us the grace to act for justice.

God is the principle teacher in the classroom. God speaks to the students through their study of biblical justice and the Kingdom of God in the Scriptures, through the Church's social teaching, through the voices of poor and vulnerable people, through the material presented, and through the students' own prayer and conversation. Emphasizing God's desires for justice—taught for centuries in Judeo-Christian communities—helps the students realize that the vision of justice extends far beyond our own vision as teachers.

The Teacher's Role

We often speak of faith as a journey. Justice, too, is a journey. It is not a destination. It is a lifelong process, and a course in justice should strengthen the journey of both the student and the teacher. The role of the teacher in a justice course has several dimensions:

Witnesses of the Journey

The teacher teaches by being a witness to her or his own journey in faith and justice. The students are frequently asked to share and to respond to questions that are matters of their personal searching faith, so the teacher also should be willing to enter into that sharing and self-examination as much as is appropriate and comfortable.

A living prayer life leads us to see our weaknesses as well as our goodness, and thus leads us to humility. Like the students, we struggle to live the Gospel authentically in a consumer culture, and so we walk with the students. As we see the areas in which we need to grow, we are better able to identify with our students' fears and resistance to love, and to witness to the transforming power of grace in our own lives. At the same time, humility is closely connected with the ability to see goodness in ourselves and in other people.

M. Basil Pennington, OCSO, writes about the beautiful effects of humility:

> One of the fruits of humility is a profound reverence for every person. Another is that in our presence, others can experience themselves as respected and loved in an embrace of total acceptance. In our eyes, they can come to see themselves in all their lovableness, as the beautiful Christ-person that each of them is. In our transparent knowledge of them they can come to know themselves in truth. I know this by experience, having been in the presence of such humility. The morning I sat across the breakfast table and looked into the eyes of Mother Teresa in Calcutta is forever etched in my soul. That morning I came to know, love, and respect myself as a Christ-person, the beloved of God. (From "Bernard's Challenge," in *Weavings,* May–June 2000)

Humility enables us to be effective stewards of God's vision. As we come to know ourselves as Christ-persons, full of strength and of weakness, we can help our students see themselves in the same way. This, in turn, enables all of us to see those in the world, especially poor and vulnerable people—in their strengths and their weaknesses—as sisters and brothers to us.

The opening and closing teacher prayers in each chapter are opportunities and reminders that nurturing our own inner lives is central to our ministry in the classroom and in the world—as it will be for the students.

Stewards of the Vision

God sees the goodness in the world and the goodness in each student, but we can be blind to this goodness and can become discouraged by the sin and selfishness that lead to the injustices this course addresses. The suffering and injustice in the world *is* overwhelming without God.

In the classroom, we are stewards of the vision that God has of the students and of the world. Even as we study injustice, we must convey hope in the goodness God sees. It is more important that the students come from our classroom with a sense that we believe in their goodness than that they have the latest statistics or the most creative lesson plans.

We sow seeds of hope with confidence that God will work in the students' lives in God's time. We collaborate with God in our work with the students, but it is God's activity in their lives that will lead them to act for justice.

> We may never see the end results
> but that is the difference
> between the master builder and the worker.
> We are workers, not master builders,
> ministers, not messiahs.
> We are prophets of a future not our own.
>
> (Oscar Romero)

"Midwives" of Meaning

One dimension of the teacher's role is to facilitate conversation, reflection, and sharing among the students. Someone once offered the image that the role of the teacher is not so much to dispense knowledge as to midwife meaning—to help students give birth to what lies within them and within the experience of the course. The students may easily accept the role of passive learners—just asking for answers—and teachers may be tempted to offer answers too quickly. The active learning activities in this manual are intended to engage each student in the learning process. It is important for teachers to attune themselves to sparking reflection and encouraging and facilitating sharing so the students do not take the easy way out and so real learning can take place.

The Student's Role

Living justice and peace is an active response to God's invitation to love. Many of the additional activities in this manual employ active learning strategies and are student centered, engaging the students through a variety of learning styles. Such activities engage every student rather than allowing some students to carry a discussion while other students function as spectators.

Saint Paul reminds us that "there are varieties of gifts, but the same Spirit" (1 Cor. 12:4), and that all gifts are needed to build the Kingdom of God. Multiple-intelligence theory is an excellent tool for teachers who are involved in religious education, and it is an important focus of this manual. Activities that regularly invite the students to share, discover, and strengthen their varied gifts model a world in which every person's contributions are seen as valuable, and they give the students opportunities to imagine creative ways they might use their gifts for justice.

Day to Day in the Classroom

Discussion Guidelines

Foster an atmosphere in which discussion is truly an interaction among the students and the teacher. In a course of this nature, it is likely that strong opinions will clash and will reduce discussion to a heated debate. This should be avoided.

Although the students should feel free to voice their opinions, invite them to express themselves with compassion. Remind them to converse about issues as if someone else in the room has experienced the injustice personally, because, unknown to the other students, particular students may be closely acquainted with a particular injustice. Such a mindset sets the tone for respectful conversation. Invite the students to use "I" statements (I feel, I think . . .) rather than making judgment statements. (See the additional activity "Seeking Common Ground: A Life-Giving Approach," in chapter 4 of this manual, pages 96–97. This activity invites the students to consider ways that conversations about controversial issues can be discussed in a respectful manner.)

Guidelines for Guest Speakers

Presentations by activists, members of local justice organizations, or victims of injustice are excellent opportunities for the students to deepen their awareness of injustice, its causes, and efforts to overcome it. In arranging for guest speakers, consider the following guidelines in choosing whom to invite and in preparing the students to engage the speaker:

Speakers. Brief any speakers that you invite to your classes about the course goals, and give them an idea of the students' level of understanding about the issue at hand. Although you cannot dictate what speakers will say, be as sure as you possibly can be that they are capable of clearly describing the experience of injustice. Ask them to communicate a sense of who they are and of the dignity of the people they represent. This enables the students to perceive the speakers (or the persons represented) as more than victims of injustice. It also builds the students' sense of compassionate understanding.

Speakers also should address causes of injustice—especially structural ones. It is important for the speakers to avoid making the students feel that somehow they are to blame for the injustice; rather, the students should be directed toward the awareness that they can be part of a solution.

Ask the speakers to point to ways that individuals and groups can work for greater justice. Discuss what has been done and what additional efforts ought to be made. Invite the speakers to share some aspects of their personal justice journey—how they have grown, what insights they have gained, their sources of renewal and hope.

Students. Sessions with guest speakers should be interactive. Prepare the students with appropriate readings and discussions before a speaker's visit. Ask the students to imagine themselves in the situation of injustice the speaker is going to address. Prepare lists of questions to ask the speaker. Above all, do not limit the interactive aspect of a speaker's visit to just a brief question-and-answer session at the end. Allow questioning early or throughout the talk.

After hearing a speaker, focus the initial discussion on the question, What do I now understand better about life from the perspective of a victim of injustice? Stress the need to be compassionate toward people before evaluating their ideas.

Affirm the value of critical thinking. If the students disagree with the speaker's information or analysis, encourage further research. Stress that research is intended to discover what is true, not simply to reinforce one's views. Contact the speaker later for follow-up responses to the students' questions.

Finally, seek avenues for action so the experience of hearing the speaker results in more than abstract analysis. Look especially for opportunities that do the following:

- establish or strengthen the students' relationship with people who suffer from injustice
- address the causes, not just the symptoms, of injustice
- promote justice on a structural as well as a personal level
- create and celebrate justice rather than just protest injustice

Other Resources for Justice Education

The study of justice is as rewarding as it is challenging. *Living Justice and Peace: Catholic Social Teaching in Practice* and this teaching manual provide tools and information for students and teachers who are taking the justice journey. What these books cannot provide, however, also is vastly important: the students' and the teachers' experience and reflection, local justice resources, attention to justice issues in the daily press, the experience of taking action for justice, and so on. It is hoped that the stories, examples, conceptual framework, guidelines, and suggestions offered by this textbook and teaching manual are an impetus to making use of additional resources and to taking great strides in the direction of justice in the world.

Appendices 1 and 2 suggest many additional resources. The following resources can supplement your study of the justice issues:

Other resources from Saint Mary's Press. Saint Mary's Press has many resources that supplement and complement this textbook and teaching manual. The manual makes regular mention of a collection of short stories developed specifically to complement this course, *Mountains of the Moon*. This collection and its accompanying leader's guide enable the students to look at justice issues through age-appropriate literature. This teaching manual refers to selections from the student book and leader's guide of *Primary Source Readings in Catholic Social Justice* (Saint Mary's Press, 2007). Each chapter of the student book contains a reading from Church teaching and one from a person in the field of social justice. These readings can deepen your study of Catholic social teaching and make the experience of justice more personal. The chapters in this teaching manual regularly refer to this resource. The appendices also list other relevant resources from Saint Mary's Press.

The student book and leader's guide of *Making the Hours Count: Transforming Your Service Experience* (Saint Mary's Press, 2006) either will give you the guidance to begin a service program in your school or will provide ideas about how to keep it running smoothly and effectively. The student book takes some of the key points in *Living Justice and Peace* and applies them to service so the students, for example, will be encouraged to practice a reflective model about their service and consider the charitable and structural change that is needed in their service placement.

Affective resources. Appendix 1 of this manual contains suggestions for music and visual resources to supplement your teaching. Thomas Groome, professor of theology and religious education at Boston College, encourages people to look at their surroundings and ask, "What does this teach?" We need to surround our students with justice. The liturgical music suggested in ap-

pendix 1 comes from a variety of cultures, some of it from the cultures of developing countries. Listening to this music for prayer and reflection can help the students see the giftedness of persons who also are poor and vulnerable. When the students see art or images in their classroom or home that are multicultural, they unconsciously build a sense of a community that encompasses many different people.

A Lesson Planning Chart

On the following page, you will find a copy of the lesson-planning chart for this course that includes examples of how the chart can be used. A blank copy of the chart is provided at the end of this introduction for use in your planning.

Here is how to use the chart:

1. In the first column, write the number or date of the class period. That is, you may wish to number your class periods for the semester from, say, 1 to 80. Or you may prefer to specify each session by the date on which you will teach it.

2. In the second column, state the major concept to be taught during the class period.

3. Identify the relevant pages of the student text to be covered in class or assigned in advance as homework reading. List these in the third column. You may be teaching one concept for several class periods, so you will want to identify the specific pages of the student text for each of these periods. (This point will become clearer when you read point 5, below.)

4. Now you are ready to specify the teaching strategies, or activities, you will use during the class. Note that all the activities in this manual are either lettered or titled, for example, activity C or "The Students' Dreams for Their Own Lives." Use these letters and titles along with page references from this manual to complete the column "Activities." Also, describe briefly any modifications or additions you made to a text activity. For instance, write "Activity F brainstormed with whole class" or "Activity P arranged as role-play followed by discussion."

5. In the column titled "Homework Assignment," specify the student text pages to be read, the text activities to be completed, or any other task you want to assign as homework.

6. Finally, after teaching each class, briefly jot down in the last column your evaluation of the class, particularly concentrating on the strategies you identified in the fourth column. Simple evaluative statements will refresh your memory about the effectiveness of particular strategies when teaching the course in the future.

Lesson Planning Chart

Date, Class	Major Concept	Text Pages	Activities	Homework Assignment	Evaluation
Mon. 1/10	Chapter 1, Concept A: A World Full of Light and Shadows	8–13	Introduce self and ask students to do the same. Read opening stories (pp. 8–9 in text) aloud; get reactions to them. Briefly go over course expectations.	Read pp. 8–13. Answer For Review and In Depth questions, p. 13. Do activity C.	Reading stories sparked conversation about other youth who confront injustice—good!
Tues. 1/11	Concept 1A: Continued	8–13	Go over homework and collect it. Have students share their findings from activity C. Explain assignments: "The Students' Dreams for Their Own Lives" (tm, p. 28 and "The Students' Dreams for the World" (tm, pp. 28–29).	"The Students' Dreams for Their Own Lives" for tomorrow. "The Students' Dreams for the World" for Tuesday, 1/18.	Provide concrete examples of dreams from previous years (with proper permission) to illustrate assignment.
Wed. 1/12	Concept 1A: Continued	8–13	Do "The Students' Dreams for Their Own Lives" (tm, p. 28). Allow full class time for activity.	Read pp. 14–20. Write "Why Is There Suffering?" (tm, p. 32–33) reflection.	Felt like this activity helped me get to know the students more.
Thurs. 1/13	Concept 1B: Why Is There Suffering?	14–20	Do "Why Is There Suffering?" (tm, p. 32–33). Allow full class time for activity.	Do For Review and In Depth questions, p. 20.	Powerful sharing!
Fri. 1/14	Concept 1B: Continued	14–20	Go over homework and collect it. Do "What Is Love? What Is Sin?" (tm, pp. 33–34). End with a "Grace Happens!" (tm, p. 34) story.	Read pp. 20–27. Answer For Review and In Depth questions, p. 27.	Give more time for the conversation re: grace.

Lesson Planning Chart

Date, Class	Major Concept	Text Pages	Activities	Homework Assignment	Evaluation

Teaching Strategies

CHAPTER 1

The Scriptures and Justice: Calling Us to a World of Goodness

Major Concepts

A. A World Full of Light and Shadows. Although human beings find light and joy in the world, they also encounter shadows and suffering that can be very discouraging. People respond to suffering either by doing something about the situation or by doing nothing. Some people do nothing because of hopelessness or individualism. Others choose to do something out of only self-interest. When people understand the suffering of others with their heart and mind, their actions come out of compassion. Love is the compassionate and hope-filled commitment to ease the suffering of others. Christians are called to follow Jesus by responding to suffering with compassion. *See* the *Catechism,* nos. 1817–1821, 2090–2092 (hope, theological virtue); 1822–1829, 2093–2094 (love, theological virtue); 1823, 2052–2055 (call to love of God and neighbor); 1878–1885 (the communal character of the human vocation).

B. Why Is There Suffering? People often wonder why there is suffering in a world created by a good and all-powerful God. God made human beings in his image, which means that we have human dignity, are made to be in relationship, and have free will. Because Adam and Eve believed they were not good enough, they disrupted the loving relationships with themselves, others, God, and creation that God willed for them. Original sin is the tendency to reject our own humanity as created in God's image and is the root of personal sins. Grace, God's transforming love, restores the goodness of creation, and at the end of time, grace will renew all of creation in "a new heaven and a new earth." Grace is the reason Christians can find hope amid suffering. *See* the *Catechism,* nos. 225, 355–361, 1701–1709 (humans made in the image of God); 309–314 (Why does evil exist?); 337–349, 369–379 (God desires goodness and harmony for humans and creatures); 385–412 (the Fall—overall); 388–389, 396–409 (Original Sin); 397 (Original Sin as loss of trust); 398 (Original Sin as choice of self over God); 399–400 (sin disrupts relationships); 404 (Original Sin and personal sin); 1846–1869 (personal sin); 1987–2016 (grace and justification—overall); 1996–2005 (grace).

C. Justice: The Reign of God's Goodness. Christianity holds that God does not cause suffering, does not want suffering, and acts to save people from suffering. Throughout the Scriptures, God shows compassion for poor,

oppressed, weak, and marginalized people. In the Exodus story, God delivers the Israelites from slavery and suffering to freedom and goodness in the Promised Land. Through the Law and the prophets, God calls the people to justice. Justice is the establishment of loving relationships among human beings, God, and creation so that life can flourish in the way God intends. Injustice is a condition in which people have put obstacles in the way of loving relationships, thus preventing life from flourishing as God intends. Because Jesus opens a way through death into goodness and life, Christians believe that suffering can be transformed into hope. *See* the *Catechism,* nos. 64, 201 (prophets call people to God); 218–221, 733 (God is love); 1807 (justice—cardinal virtue); 1928–1942, 2401–2449 (social justice); 2056–2063 (Exodus and the Ten Commandments—God's liberation).

D. The Compassionate Way of Jesus. Following Jesus means living a life of justice. The Incarnation, the Son of God becoming human in the person of Jesus Christ, was the result of God's choice to be with humans to lead us out of suffering and death. Jesus himself restored relationships through his ministry and by speaking of the Kingdom of God, the way things are when love is more important than anything else in people's lives. Jesus Christ both initiates and fulfills the Kingdom of God, which is already present where there are people and communities centered in love. Jesus echoed the prophets by saying that true love of God is best shown by loving other people. He wanted to turn a society built on selfishness into one built on love. Jesus' Resurrection shows that unselfish love, rather than selfishness, leads to goodness, joy, and life. Christians must follow Jesus' call to give themselves in love to others even though the pursuit of justice may involve suffering. This course is an exploration of the Christian pursuit of justice, the commitment to cast light on a world of shadows. *See* the *Catechism,* nos. 238–242 (Jesus reveals the Father); 410–412, 1987–1995 (Jesus overcomes sin); 459, 520–521, 1693–1698 (a call to live like Jesus); 541–550 (Kingdom of God); 544, 588–589, 2448 (Jesus and marginalized people); 549, 1741 (Jesus, liberator); 852, 2473–2474 (martyrdom); 1965–1974 (Jesus' law of love).

Opening Teacher Prayer

Spend a few moments centering yourself, and ask for the grace to feel God's presence. Reflect on the journey you are about to take with your students, a path that will be challenging and rewarding, an invitation to love, freedom, and justice. Contemplate these excerpts from Exodus, chapter 3, God's conversation with Moses:

> Then the LORD said, "I have observed the misery of my people . . . ; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them. . . . So come, I will send you. . . ."
>
> "Who am I that I should go . . . ?"
>
> "I will be with you. . . ." (7–12)

Ask God for a feeling of God's presence as you journey with the students. Close with this reminder from Micah:

> And what does the LORD require of you
> but to do justice, and to love kindness,
> and to walk humbly with your God?
>
> (6:8)

Pages 8–13

Concept A: A World Full of Light and Shadows

Review Questions: A World Full of Light and Shadows

Question 1. When confronted with suffering in the world, what are two basic ways we can choose to respond?

Answer. We can do something about the situation or do nothing.

Question 2. Name four reasons for our responses to suffering, and provide a definition for each.

Answer. Hopelessness is the belief that one cannot possibly make a difference. Individualism is the belief that each person should take responsibility for his or her own life, and that when people fail to take responsibility for themselves, others should not be expected to help them. Enlightened self-interest is the realization that by helping others we are really helping ourselves in the end. Compassion is a feeling of life-giving closeness and protective care. It is the understanding, both in mind and heart, of others' experience of suffering.

Question 3. When accompanied by hope, what does compassion lead to?

Answer. Compassion moves people to commit themselves to easing the suffering of others. In other words, it moves them to love.

Question 4. Provide your own example of each of the four types of responses to suffering.

Text Activities: A World Full of Light and Shadows

Activity A

What is the world you know like? What is good about it? What is bad about it? Imagine you have the power to change the world. What does this new world look like? You may use writing, song, or art in your response.

Activity B

For each example, write down several ways someone could respond to the situation, giving reasons for each response.

Activity C

Read your local newspaper or watch a local television news program. Clip, copy, or write down examples you find that illustrate hopelessness, individualism, enlightened self-interest, and compassion.

Activity D

Which of the four responses to encounters of suffering in the world most closely matches your own? Why? Write several paragraphs explaining your position.

1

Additional Activities: A World Full of Light and Shadows

The Students' Dreams for Their Own Lives

In this activity, the students dream about their ideal lives and identify important life questions and values. This is the first of three activities about dreams. After dreaming about their own lives, the students create a dream for the world, and finally, they articulate God's dream for the world in an activity at the end of the chapter. Pass these dream assignments back to the students at points throughout the course to allow them to observe how these dreams are shifting in response to their study of justice.

1. As homework, assign students the task of writing a 5- to 10-minute reflection about their ideal lives, the lives they dream about having twenty years from now. The talk should address their education and career choices, as well as personal issues such as relationships and family life. Within the reflection, they should include how they would imagine answering the following questions at that point in their lives:

- What brings me goodness and joy?
- How do I respond to pain and suffering when I encounter it?
- How is God a part of my life?

2. In class, form groups of four or five students and ask the students to take turns presenting highlights of their reflections with one another.

3. Conduct a class discussion about the dreams the students have articulated. Focus especially on the students' responses to the questions about goodness, joy, pain, suffering, and God.

4. You might share something about your own dreams as a high school student, and then give examples of some experiences that challenged you to consider the questions the students addressed in their talks. Conclude your discussion by letting students know they will reflect on these questions during the course and throughout their lives.

The Students' Dreams for the World

The students use a variety of media to bring their vision of the ideal world to life.

1. As a homework assignment, ask the students each to prepare a 1- to 3-minute creative presentation that depicts the world as they wish it would be. The presentations may be made using various media: music, poetry, photos, drawings, paintings, collage, short story, and so on.

2. Have the students share their presentations with the class. Remind them to offer one another a respectful atmosphere for the sharing because dreams come from deep inside and reflect the presence of God within. Ask the students to be attentive to themes that emerge most frequently in the presentations.

3. Discuss the students' responses to the presentations, inviting them to share the common themes they have identified. Then ask them each to write brief responses to the following statements, indicating their agreement or disagreement, with reasons:

- I would like the world to be more like the world we have been imagining.
- I believe the world can become more like the world we have been imagining.
- I believe I have a responsibility to help the world become more like the world we have been imagining.
- I believe God plays a role in helping the world become more like the world we have been imagining.

Discuss these statements as a large group by creating a scale across the room, explaining that one end of the scale represents strong agreement and the other, strong disagreement. Students should choose a place on the scale that represents their response to each statement. Conduct the discussion as the students stand along the scale.

4. Invite the students to reflect on the relationship between their dreams for their own lives and their dreams for the world. Have them identify areas of possible agreement and areas of possible conflict. For example, do they desire a world without poverty, yet also desire great personal wealth?

5. Close with comments along the following lines:

- The purpose of this exercise is to consider the relationship between our personal visions and our visions for the world. Society sometimes places tremendous emphasis on achieving personal goals. But it is important to ask, Can our dreams for the world be realized if we consider only our personal goals?

Follow-up prayer idea. As you begin the study of each chapter, invite the students to write a vision of justice using the issues discussed in the chapter. Use these reflections as a prayer at the beginning of your class as you study the chapter.

God's Plan of Love for Humanity

Chapter 1, "God's Plan of Love for Humanity," from *Primary Source Readings in Catholic Social Justice* (Saint Mary's Press, 2007), supplements this chapter. The selection from *Pastoral Constitution on the Church in the Modern Worl*d (*Gaudium et Spes,* 1965) further discusses suffering, humans created in the image of God, sin, and Christ's saving of humanity. In the second essay, a Catholic worker shares the insights she has gained about her own role in working for justice. The accompanying leader's guide provides activities to assist your students in reading the passages and ways to process them in class afterward.

Focus on Joy: A Talent Show

The students share their gifts with one another as they affirm and enjoy one another, thus *living* an element of the peace we seek.

Kathleen McGinnis, executive director of the Institute for Peace and Justice, emphasizes the importance of affirming gifts in peace education. She writes:

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> This two-fold awareness [of students' own giftedness] is probably the most important building block of peace education. First, it means promoting a sense of self-esteem. Without a positive self-concept or self-image, no one takes a stand, rejoices in diversity, "goes public," works for change. Thus, in Gandhi's schools in India, there is a 30-minute period every day of public performance (dance, song, poetry, etc.) as a way of encouraging students to stand up in front of others, to overcome their self-consciousness and become public persons. Secondly, the more we become aware of our giftedness—that who we are and what we have in talents and possessions are really gifts, gifts augmented by the efforts of thousands of others and not something we earned/created all by ourselves, as the "rugged individualists" would have us believe—the more willing we are likely to be to share these talents and goods with others and to give our lives for others in working for social change. (*Educating for a Just Society,* page 3)

Give the students a chance to share their varied gifts throughout the course as appropriate, whether that be through a one-day talent show or through regular breaks in the course work to celebrate and enjoy student talent. It is important for the students to experience the sense of community that we are seeking in the world and to realize that the pursuit of justice is not simply about suffering—even though it involves coming face to face with it.

The Gift of Compassion

Through guided imagery, the students reflect on God's compassion toward them and affirm themselves as compassionate people.

1. Create a reflective atmosphere in the classroom and ask the students to slow their breathing, relax, and close their eyes. Instruct them to listen as you speak, and invite them to ponder the words and images. Speaking in a slow and reflective manner, narrate the following reflection in your own words:

- This prayer experience centers around the gift of compassion: God's compassion for us and our compassion for one another. The textbook describes compassion as "a word from the Hebrew plural of the word *womb*. The biblical sense of compassion, then, is similar to the feeling a mother has for the child in her womb—a feeling of life-giving closeness and protective care. People who have compassion understand, both in their mind and heart, others' experience of suffering" (page 12).
- Bring to mind a time when you were moved by someone else's suffering . . . by seeing a movie, reading a news headline, listening to a friend—anything that might make you say, "That really got to me."). Revisit the images or memories associated with that moment. . . . What were you feeling? . . . What about the event moved your heart? . . . Why was it that you felt you understood another's suffering in your mind and heart? (Pause for a few moments to allow the students to reflect on these questions.)
- Where in your own life are you experiencing suffering right now? . . . Bring that to mind. . . . What kind of feelings does this experience cause? . . . Imagine that God looks at you with compassion, like a mother would gaze with love at a hurting child, with an expression of deep understanding. . . . What is that like?

- The Israelites knew of God's compassion for them. The Book of Isaiah says:

> Can a woman forget her nursing child,
> or show no compassion for the child of her womb?
> Even these may forget,
> yet I will not forget you.
> See, I have inscribed you on the palms of my hands.
>
> (49:15–16)

- God is a God of compassion. As human beings, we are capable of incredible compassion. Allowing ourselves to experience compassion from God frees us to reach out to others in compassion.

2. Provide the students with some quiet time to write or reflect on their prayer experiences. Then give them the opportunity to share their prayer experiences if the class atmosphere is one of trust and respect.

Pages 14–20

Concept B: Why Is There Suffering?

Review Questions: Why Is There Suffering?

Question 5. What are three truths about human beings that result from their being made in the image of God?

Answer. Human beings were made good, were made to be in relationship with God and others, and were made free.

Question 6. What is human dignity? Can anyone lose his or her human dignity? Why or why not?

Answer. Human dignity is the basic goodness of human beings that comes from always being loved by God. Only humans were created to share in God's own life by knowledge and love; this special destiny is the reason for their dignity. Because nothing can take away the love of God, nothing a person does can take away his or her inherent dignity.

Question 7. Define the following terms: *Original Sin, grace*.

Answer. Original Sin is the human tendency to reject one's own humanity as created in God's image. Because of Original Sin, people have a tendency to sin as their "first parents" did, selfishly betraying the loving relationships they are meant to have with God, with others, and with the earth. Grace is the transforming love of God that works to restore creation's original goodness, and at the end of time, grace will renew all of creation in "a new heaven and a new earth" (Rev. 21:1) in which God will dwell with his people and "mourning and crying and pain will be no more" (21:4).

Question 8. What is a consequence of Original Sin?

Answer. Wrongful actions or omissions that human beings choose called personal sins.

Question 9. What is the difference between wanting what is good for oneself and being selfish? Use examples to explain your answer.

1

Text Activities: Why Is There Suffering?

Activity E

Can you think of three other examples in which people sacrifice something for a good cause?

Activity F

Draw a portrait of someone you know, or use a mirror to draw a portrait of yourself. The quality of your drawing is unimportant for this activity. Instead, as you form an image of your subject on the paper, reflect on Genesis 2:7, "Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being." When you are finished, at the bottom of the portrait, record a few words from your reflections.

Activity G

Respond to the following reflection questions with a few sentences for each: In what ways do others see your human dignity? What kind of relationship do you have with other people, with creation, and with God? What is the most important way you have used free will, and why is it important?

Activity H

One way young people experience suffering is through the breakup of romantic relationships. If the Christian understanding of love is to want goodness for another person, is it possible to break up with someone and still have Christian love for him or her? Explain your answer.

Additional Activities: Why Is There Suffering?

Why Is There Suffering?

Before beginning this section of the chapter, allow the students to explore the answer to this question on their own. Give them a few days to compose a written reflection that addresses the questions, Why is there suffering? and How is God responding to the suffering in the world? (A concrete story of suffering from the news or another source can give the students a context for their reflection. Provide such stories yourself, or ask the students to find their own.) As the students ponder these questions, ask them to think about the people, life experiences, books, music, movies, or other influences that have led them to think about suffering and God this way.

In class, ask the students to share their insights in groups of four. Then conduct a large-group discussion about this issue, helping the students to articulate the major questions that arise around the question of suffering. Encourage the students to verbalize their sense of God's response to suffering.

Honor their struggles with this issue, and possibly share your own questions or talk about times when you may have struggled with it. It is human for suffering to challenge our faith even as we assert that our God of love does not want that for us.

What Is Love? What Is Sin?

This activity helps the students clarify the meaning of love and sin.

1. Place the students in pairs or small groups and provide them with large pieces of paper or poster board. Ask them to make two columns on the paper. In the left-hand column, ask students to write

- seven examples of love
- a one-sentence definition of love

In the right-hand column, have the students write

- a list of seven sins that could destroy the loving relationships in the left-hand column
- a one-sentence definition of sin

Ask the students to compare each definition to their examples and, if necessary, make adjustments in their examples and definitions.

2. Invite the groups to share their definitions and examples. Write them on the board. Compare the student definitions of love and sin to those in the textbook, pages 14 and 19.

3. Ask the students, in groups, to draw one diagram representing a person in loving relationship with himself or herself, God, other people, and creation, and a second diagram portraying a person in a ruptured relationship with himself or herself, God, other people, and creation.

4. Give all groups the opportunity to put their diagrams on the board. Make observations, ask follow-up questions, and invite comments on these portrayals of love and sin. Ask the students to place God's grace into their diagrams, inviting the students to share their sense of how grace works to transform sin into love.

5. Summarize the class discussion, and make the following observations in your own words:

- To love is to will the good for another just as God does. Love builds relationships while sin and selfishness betray and destroy the relationships God wants for every human being and for creation.
- Because God calls all people to love, sin is more than just a question of whether this action violates a code. Because sin is a failure to love and build relationships, sin is about breaking people and creation rather than breaking rules only.

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- Some aspects of sin are overlooked. People can sin by not loving or by looking the other way in response to suffering. This is called a sin of omission. Social sin refers to the fact that institutions such as nations or corporations can be sinful if they do not build loving relationships or create abundant life for all.
- As we progress through the course, our main question should not be, Is it a sin if . . . ? *Love* is at the center of our Christian faith. The fundamental question is always, What is the most loving choice in this situation? This is a question that may have a complex answer. [Throughout the course, it will help if you can rephrase questions about sin into questions about love to help reinforce this idea.]

6. Give the students some time to write a reflection about the class discussion. Collect the reflections. Consider writing up some of the principles generated by the groups, mentioned in the discussion, or put forth in the reflections. Post these principles or pass them out to the students for future reference. Student-generated principles, if they are on target, are much easier to use in the course when you discuss some topics later on that may be threatening for the students to face.

"Grace Happens!"

Because the news (and bumper stickers) often tends toward the negative aspects of our lives rather than the hopeful ones, it is important to bring our attention to places where God's grace is obvious. Inspirational stories are inviting ways to share the power of God's grace with teens and to affirm hope amid suffering.

Many resources for inspirational stories are available. Invite the students to write a story from their own life experience in which love and grace were visible and clearly triumphed over sin and selfishness. Keep these stories and invite the students to share them as prayer reflections throughout the course. Selections from the Stories by Teenagers series from Saint Mary's Press, are good resources for such stories, as are the Chicken Soup for the Soul series and inspirational magazines such as *Readers' Digest, Guideposts, Devo'Zine,* and so on (see appendix 2).

Concept C: Justice: The Reign of God's Goodness

Review Questions: Justice: The Reign of God's Goodness

Question 10. Why does God lead the people out of Egypt and into the Promised Land?

Answer. God has observed their misery, heard their cry because of their taskmasters, and wants to deliver them from the Egyptians and bring them to a good and broad land flowing with milk and honey.

Question 11. Name at least three ways God asked the Israelites to live out the Law "Love your neighbor as yourself" (Matthew 19:19).

Answer.

- Leave some of the harvest for gleaning by the poor.
- Do not set dishonest prices.
- Welcome the stranger; treat foreigners as you would your own people.
- Every seven years, cancel all debts.
- Give God thanks for your harvest by giving the first part of it to foreigners, orphans, and widows, "so that they may eat their fill" (Deuteronomy 26:12).

Question 12. According to the prophets, what kind of worship does God want from humans?

Answer. Worship that is accompanied by compassion for others. Isaiah asks the people to loose the bonds of injustice, undo the thongs of the yoke, let the oppressed go free, share bread with the hungry, bring the homeless poor into their homes, cover the naked, and not hide from their own kin. Micah asks the people to do justice, love kindness, and walk humbly with God.

Question 13. Define *justice* and *injustice.*

Answer. Justice is the establishment of loving relationships among human beings, God, and creation so that life can flourish in the way God intends. Injustice is a condition in which people have put obstacles in the way of loving relationships, thus preventing life from flourishing as God intends.

Question 14. Why is worship of God pointless if people do not love one another?

Text Activities: Justice: The Reign of God's Goodness

Activity I

Recall a time when you were called on to take leadership or responsibility—in a job, on a sports team, or in a social situation. Describe your experience: Were you hesitant? How did it turn out? How did it affect your willingness to take on leadership roles in the future?

Activity J

Form a small group with some of your classmates. Working together, make a collage depicting a modern Exodus by pasting or taping pictures from old magazines and newspapers onto poster board. Here are some images you might include in the collage: all sorts of people who are oppressed or suffering, landscapes symbolizing Egypt or the Promised Land, leaders working for change ("Moses"), barriers to freedom, people living in goodness, and newspaper headlines to serve as captions.

Activity K

Make an inventory, or detailed list, of all the things you own, listing how many types of clothes, sports equipment, games, bicycles, or cars you

have, and how many DVDs, CDs, video games, shoes, shampoos, jewelry, money, and so on, that you have. Now imagine that you live in ancient Israel. The law asks you to give part of your "harvest" away for the benefit of others. Would you do it? If so, why? What would you give? If not, why not?

Activity L

Imagine that the prophet Isaiah was commenting on your school, family, or community. What would he say? Beginning with the phrase, "Is not this the fast that I choose, . . ." write his prophecy in your own words.

Activity M

Do you find echoes of the prophets in the music you listen to? Write down the lyrics of songs you think might be prophetic for people today, and explain why you think they are prophetic.

Activity N

Is it possible for the world to become the good place envisioned in the Book of Genesis and by the prophets? Explain your answer.

Additional Activities: Justice: The Reign of God's Goodness

Handout **1–A**

The Scriptures and Concern for Justice

The strong scriptural focus on doing justice is evidenced by the passages listed on handout 1–A, "The Scriptures and Concern for Justice." Distribute it to the students to be used now and throughout the course in these and other ways:

- Use the handout as a resource for class prayer, personal prayer, and school liturgies.
- Ask the students to memorize several passages during the course, as a way of remembering the scriptural call to live justly.
- Invite the students to make bookmarks that include a favorite passage that speaks powerfully about biblical justice.
- Ask the students to create a scriptural collage that visually incorporates some of the biblical passages with modern texts from poetry, music, literature, and so on.
- Have groups of students create a CD of songs that reflects biblical themes in contemporary music.

Practicing Prophecy

Taking on the role of an Old Testament prophet, the students examine current societal needs, bring these problems to God, listen for a response, and then speak and act on God's behalf.

Handout **1–B**

1. Distribute handout 1–B, "Practicing Prophecy," and read the description of an Old Testament prophet with the students. Review the definitions of justice and injustice from the textbook, page 26. Ask each student to choose an injustice that moves or concerns him or her.

2. Give the students a week to engage in the process of prophecy as explained on the handout. Ask them to write up steps 1, 2, and 4.

3. When students have concluded this exercise about prophecy, lead a prayer experience in which some or all of the students share their prophecies and reflections on the exercise itself. Close with the call of the prophet Jeremiah (Jer. 1:4–10) as a way of affirming your young students as being capable of prophetic speech.

4. In closing, share some of the following information about prophets:

- The prophets of the Old Testament led difficult lives (note Jer. 20:7–10). They lived on the margins of society, and people often did not listen to them. Like Jeremiah, they sometimes resisted their calling because God often asked them to challenge all sorts of people to return to a right relationship with God and others. Yet many of the prophets also felt compelled to continue in their work. Jeremiah felt he could not contain "something like a burning fire" (20:9) in his bones, and Amos says, "The Lord God has spoken; / who can but prophesy?" (Amos 3:8).
- How does God give us fire for justice? Like the prophets, we are called in different ways with different messages. Throughout this course, may we be attentive to that calling.

(This activity is based on an image of prophecy used by Dr. Gina Hens-Piazza, the Jesuit School of Theology, Berkeley, CA.)

Pages 27–39

Concept D: The Compassionate Way of Jesus

Review Questions: The Compassionate Way of Jesus

Question 15. Why did the Son of God become a human being in the person of Jesus Christ?

Answer. The Incarnation, the Son of God becoming human in the person of Jesus Christ, was the result of God's choice to be with humans in order to lead us out of suffering and death.

Question 16. What is the Kingdom of God?

Answer. The way things are when love is more important than anything else in people's lives. The Kingdom of God is both initiated and fulfilled in Jesus Christ, who is the embodiment of divine love, and it is already present wherever there are people and communities centered in love.

Question 17. According to Jesus and the prophets, how is true love for God best shown?

Answer. By loving one another.

1

Question 18. Briefly explain how Jesus invited each of the following groups of people into the Kingdom of God: *women, sick people, sinners, rich and powerful people, enemies*.

Answer.

- Jesus talked with women, had physical contact with them, taught them, and appeared to them first after the Resurrection.
- Jesus rejected the idea that sickness comes from sin, and he touched the sick to heal them, even on the Sabbath.
- Jesus associated with sinners, forgave their sins, and said that the true sinners are those who think they are holier than everyone else.
- Jesus invited rich and powerful people to give up their wealth and power so they could love.
- Jesus asked people to respond to their enemies with love rather than violence.

Question 19. In two paragraphs, describe the significance of *(a)* the Original Sin committed by Adam and Eve, and *(b)* Jesus' death on the cross. How are they related?

Question 20. Why do Christians such as Jean Donovan work for justice, even if they might die doing so?

Text Activities: The Compassionate Way of Jesus

Activity O

The Scriptures tell us that God is like a mother comforting her child (see Isaiah 66:13). Describe a time when you were suffering from sickness, disappointment, or rejection. How did the presence of a friend or parent make you feel better? Are there times when you would rather be alone when you suffer? Why or why not?

Activity P

In the Gospel of Luke, Jesus' reply to the scribe is followed by the parable of the good Samaritan. In that story, the priest and the Levite are going to worship at the Jerusalem Temple and do not want to help the beaten man because his blood might make them "unclean" and unable to worship. The Samaritans were despised by the Jews because they did not worship God at the Temple—but, as a result, the good Samaritan is able to help his neighbor. He knows that he honors God by caring for the beaten stranger on the road.

Read the story of the good Samaritan in Luke 10:29–37. Then rewrite the parable as if it took place today in your community.

Activity Q

How is the world as you see it today the same as or different from the world of the ancient Jews? Draw a diagram showing how groups of people relate to one another. Your diagram does not have to be a pyramid—it should reflect the shape of society as you see it.

Activity R

Form a small group with some of your classmates. Together, make up a humorous skit about what would happen if people suddenly started living out Peter Maurin's vision. Or write a skit by yourself.

Activity S

The political leaders of Jesus' time feared his vision of a world based on love. Have you ever been afraid of love? If so, why? If not, can you imagine reasons people might fear love?

Activity T

Respond to this statement: "Nobody ever said the Holy Spirit was going to make us happy, but [he] is going to make us joyful. In fact, he will make us unsatisfied."

Activity U

Describe a time when you were surprised by love. If you cannot think of a personal experience, describe a way you or someone you know might like to be surprised by love.

Activity V

Respond to the following statements: *(a)* God alone can bring justice to the world. *(b)* Humans can bring justice to the world on their own. Do you agree or disagree with each? Why?

Additional Activities: The Compassionate Way of Jesus

The Scriptures and Ethics: Acting with the Mind and Heart of Jesus

This first approach to the Scriptures and ethics invites the students to know Jesus in mind and heart so they can make choices that resemble the kind of choices Jesus would make. The students place Jesus in modern situations and dramatize the way he would restore ruptured relationships.

1. Divide the class into small groups of four or five students. Ask each group to create a description of the "mind and heart of Jesus." How did Jesus think? What moved Jesus' heart?

2. Provide the groups with detailed news stories that narrate a contemporary conflict or injustice. Ask each group to create a skit that portrays the contemporary situation and shows how the situation would progress with Jesus present.

The students should be putting the mind and heart of Jesus into action. Remind them of Jesus' status in his own society and encourage them to cast him in a parallel position today. The skit should show how Jesus would respond to the conflict as well as the responses of those involved.

3. Invite discussion about the skits as they are presented. Conclude with the following observation:

- Christians sometimes struggle as they apply biblical principles to contemporary situations. Because the Scriptures were written to a different audience and because they were written so long ago, people differ at times about what the Bible is saying about some of our contemporary moral and justice issues. The Scriptures can be used in several ways in ethical situations. One approach to applying the Gospel principles to the modern day is to explore the mind and heart of Jesus and to try to become disciples who think and feel like he did. This approach is like the "What would Jesus do?" (WWJD) campaign (bracelets, bumper stickers, and so on) in that it includes action. This approach also extends beyond action; it means that Christians learn to think and feel like Jesus. If Christians can think and feel like Jesus, they are more likely to apply scriptural principles appropriately to their daily lives.

4. Invite the students to comment on this approach to justice. How do we become people who feel and think like Jesus?

(This activity adapts an approach to the Scriptures and ethics used by Dr. William Spohn. See William C. Spohn, SJ, "The Reasoning Heart: An American Approach to Christian Discernment," in *Introduction to Christian Ethics: A Reader,* Ronald P. Hamel and Kenneth R. Himes, OFM, eds. [Mahwah, NJ: Paulist Press, 1989]. The article originally appeared in *Theological Studies* 44 [March 1983]: 30–52.)

The Scriptures and Ethics: A Three-Level Study

Handout **1–C**

In this second approach to the Scriptures and ethics, the students look at a moral issue in the Scriptures using a three-level approach.

1. Distribute handout 1–C, "Using the Scriptures in Ethics," to the students and read through it with them. The sheet presents a model for using the Scriptures to address contemporary moral issues, using one of these questions as a sample exploration: Is it ever loving to kill? or If it is never loving to kill, is it ever morally permissible to kill? This approach can be used throughout the course as you help the students think about questions of justice from a Christian perspective. The students can use the question posed here to practice this approach, finding additional passages to broaden their consideration of the question. This kind of question is most accurately studied in light of a biblical study of the ideal we strive for—in this case, peace. Often, the ideal we strive for, such as peace or truth, is a more complex study because of the breadth and depth of this goal. Killing or lying verbally, for example, is an easier topic for students who are beginning such a study.

2. Divide the class into small groups and invite the students to expand the study presented on the handout, as practice for future chapters. Give the students access to a concordance, preferably one that corresponds to the translation of the Bible they are using (see appendix 2). Or copy pages from a concordance and provide pages for specific passages, related passages, and general biblical themes.

3. Invite the students to share the questions and insights they gained from this study.

God's Dream for the World

This activity is the third dream activity in this chapter, complementing and completing the students' reflections on dreams for their own lives and for the world.

1. Ask the students to read "Justice: The Reign of God's Goodness," starting on page 20, and "The Compassionate Way of Jesus," starting on page 27, from the textbook, for homework. The students should bring Bibles to class for this session.

2. If the class has completed either of the earlier dream activities in this chapter, pass the assignments back to the students so they can compare their own dreams with God's dreams.

3. Explain to the students that they will explore the biblical view of justice, God's desires for the world. They will then consider how the biblical vision compares with their own.

Ask the students, in pairs, to look up the following passages:

- Isaiah 11:1–9
- Isaiah 25:6–8
- Isaiah 35:1–7
- Isaiah 65:17–25
- Ezekiel 36:8–11,24–30,33–36
- Micah 4:1–4

For each passage, instruct the students to do the following tasks:

- List the images of an ideal world presented in the passage.
- Identify the role God plays in the passage and the role humans play in the passage.

4. After checking the students' answers for accuracy, offer the following information:

- These passages describe what the Scriptures refer to as the Kingdom of God. They express the Hebrew people's vision of fullness of life for all creation, for harmony between human beings and creation, and for intimacy with God.
- The Hebrew people sensed that God wanted this dream to be realized *here and now.* They believed that God was involved in this dream and wanted all people to participate in its creation.

5. Review the textbook section entitled "The Compassionate Way of Jesus," on pages 27–39, with the students. Ask the students to explain how Jesus' presence on Earth reflects God's desires for the world.

- The Incarnation reveals God's desire to be with us in our human condition.
- Jesus echoed the prophets in preaching about the Kingdom of God, and showed in his life and ministry that love of God and love of neighbor are inseparable. [Note the passage from Matthew, chapter 25, in the textbook, page 32.]
- Love puts all people on an equal footing, effectively turning upside down the pyramid that society becomes when power is seen as most important.

1

- Jesus' death on the cross was the final sign of his commitment to love us and to bring justice here to Earth. The Resurrection is a sign that God's power is greater than any obstacle to the Kingdom of God.
- Jesus calls Christians to cooperate with his grace in making the Kingdom of God real here and now.

6. If the students completed either or both of the first two activities in this chapter, invite them to compare the biblical concept of the Kingdom of God with their dreams for their own lives and for the world, noting similarities and differences. Ask the students to consider which aspects of the biblical vision they would like to add to their own dreams.

Encourage lively discussion in response to this activity. Help the students clarify their understanding of the Kingdom of God. Invite them to explore related questions about God, God's activity in the world, the purpose of human life, the existence of evil, and so on.

"A Shard of Glass"

The story "A Shard of Glass," from *Mountains of the Moon* (see appendix 1), tells the story of a young man whose vision of justice has been clouded by painful experience. While experiencing another tragic event, he is able to expand his view of a world of love and compassion.

See the Saint Mary's Press Web site at *www.smp.org* for resources to supplement this chapter.

Closing Teacher Prayer

Most loving God of hope,
Be with me in my own suffering.
Help me feel your presence as I build relationships of love.
I offer my students to you in their own struggles and hurts.
May I be a healing and encouraging presence in their lives.
May I have the wisdom to see you in them and in their stories and ideas.
May we, together, model your world of life-giving relationships, and together, turn the world upside down!
Amen.

THE SCRIPTURES AND CONCERN FOR JUSTICE

The Scriptures display a strong concern for justice in the world. Keep this list of justice-centered biblical passages for use in preparing class prayers and liturgies, as a resource for assignments, and for your own reflection and prayer.

The Old Testament

Genesis 1:1–31. God creates the world; humans are called to be stewards of the earth.

Exodus 3:1–20. God is a liberator; Moses is sent to free the People of God from oppression.

Exodus 22:21–27. Justice is required toward strangers, orphans, widows, and neighbors.

Exodus 23:6–8. Legal systems must be fair.

Leviticus 19:9–18. Love your neighbor as yourself.

Leviticus 19:32–36. Respect foreigners and the elderly; be honest in business.

Leviticus 25:8–17. God wants the jubilee year and economic restoration.

Leviticus 25:23–28. The land is the Lord's; humans are guests.

Leviticus 25:35–38. Give support to poor people.

Deuteronomy 15:1–15. God gives laws on cancellation of debts and release of slaves; let there be no poor people among you.

Deuteronomy 24:17–22. Have just relations with strangers, orphans, and widows.

Deuteronomy 26:12–13. Paying tithes shows concern for people who are poor.

Deuteronomy, chapter 30. Choosing the Lord means choosing life.

Psalm 9:7–12,18. God is a just ruler.

Psalm 25:6–18. God hears and protects the just people.

Psalm 65:9–13. God cares for creation.

Psalm 72. God liberates oppressed people; in God's day, justice thrives.

Psalm 82. God calls for fair judgment.

Psalm 103. God works for justice for oppressed people.

Psalm 146:1–10. God upholds oppressed people, bringing justice and liberty.

Proverbs 19:17. Helping poor people is helping God.

Proverbs 21:13. Do not ignore the cry of poor people.

Proverbs 31:8–9. Speak out for those who have no voice.

Isaiah 11:1–9. God's servant brings justice.

Isaiah 32:16–20. The effect of justice will be peace.

Isaiah 42:1–7. God calls us for the victory of justice.

Isaiah 58:1–12. God desires conversion of heart, not vain worship.

Isaiah 61:1–3. The Messiah's mission of justice is prophesied.

Jeremiah 7:1–11. The Temple is not a place for doers of evil.

Jeremiah 22:13–17. To know the Lord is to act justly.

Ezekiel, chapter 34. Leaders and authorities have obligations.

Amos 5:10–15. Do what is right; establish justice.

Amos 5:21–24. Worship must express real conversion and renewal.

Amos 8:4–7. Those who have power oppress the needy people.

Micah 4:1–4. In God's Reign of peace, swords will be beaten into plowshares.

Micah 6:8. Act justly, love tenderly, walk humbly.

Zechariah 7:9–10. Show one another kindness and mercy.

The New Testament

Matthew 5:1–12. Jesus preaches the Beatitudes.

Matthew 5:13–16. You are the light of the world.

Matthew 5:38–48. You must love your enemies.

Matthew 6:1–4. Do not seek praise for your generosity.

Matthew 6:19–21. Your real treasure is in your heart.

Matthew 6:24–34. Seek first the Kingdom of God.

Matthew 11:2–6. The Messiah is recognized by acts of justice.

Matthew 25:31–46. What we do for our neighbors we do for Christ.

Mark 9:35; 10:42–45. To be first, become a servant for all.

Mark 10:17–31. The rich young man cannot give up his wealth.

Mark 12:41–44. The widow's offering is greater than that of the rich man.

Luke 1:46–55. Mary praises God, who exalts the poor and lowers the rich.

Luke 3:10–18. John the Baptist calls for sharing and honesty.

Luke 4:16–30. Jesus announces his mission of liberation.

Luke 14:7–14. Those who exalt themselves will be humbled.

Luke 15:1–7. Jesus responds to those who are angry because he welcomes outcasts.

Luke 16:19–31. Jesus tells the story of Lazarus and the rich man.

Luke 19:7–9. Zacchaeus meets Jesus and is converted.

John 13:1–17. Jesus washes the feet of the disciples.

Acts 2:43–47; 4:32–35. The early Christian communities shared everything; no one was in need.

Acts 6:1–6. Deacons were appointed to serve.

Acts 10:34–35. God shows no partiality.

Romans 12:3–21. All are one in Christ; our behavior should demonstrate this oneness.

Romans 14:17–19. The Kingdom of God consists of justice, peace, and joy.

1 Corinthians 12:12–27. In the Christian community, if one suffers, all suffer; if one benefits, all benefit.

1 Corinthians, chapter 13. Love is the lifestyle of a Christian.

2 Corinthians 8:1–15. Share with needy people; Christ became poor so we could be enriched.

2 Corinthians 9:1–15. Give with gladness.

Galatians 3:28. We are all one in Christ Jesus.

Galatians 6:2. Bear one another's burdens.

Galatians 6:9–10. Never grow weary of doing good.

Philippians 2:1–11. Be a servant, like Christ.

Colossians 3:9–17. Clothe yourself in a new self, made in the image of God.

1 Timothy 6:17–19. Rich people should not be proud.

Hebrews 13:1–3. Welcome strangers and remember those who are in prison.

James 1:22–27. Be doers of the word, not just hearers.

James 2:14–17. Faith must be accompanied by action.

James 5:1–6. Unjust riches cause misery.

1 Peter 4:7–11. Let your gifts serve others.

1 John 4:7–21. We cannot love God without loving our neighbor.

Revelation 21:1–6. In the new heaven and the new earth, death no longer has dominion.

PRACTICING PROPHECY

Sometimes we think of a prophet as one who speaks for God or as one who speaks about the future. This understanding does not capture the role of the prophets in the Old Testament. The Old Testament prophets were worldly and savvy observers of human nature and of the political and social world of their time. Even though the prophets had many different social functions, they interpreted the things of God *and* the lives of the people around them.

As individuals, we are going to imitate the prophetic model. We will observe the world around us and attempt to interpret injustices. We will ask God about these injustices and listen for God's response. We will then speak and act according to what we hear.

1. Choose an injustice that moves you personally and interpret what is happening. Ask:
- Why is this injustice happening?
- What are the obstacles present that cause people or creation to suffer?
- Why is life not "flourishing"?

2. Talk to God about this injustice and its effects by writing a prayer or letter to God.

3. Pray about the issue, asking for God's response. Ask questions such as the following:
- God, what do you want for people or creation in this situation?
- What is the loving way of acting here?
- How do you call me to use my own gifts and talents to build loving relationships in this situation?
- How do you call others involved in the injustice to build loving relationships?

Some passages about the compassion of God that you might refer to are Isaiah 35:1–10 and 49:14–16, Jeremiah 29:11–14 and 31:1–3.

4. Write a short speech in response to the dialogue with God that reflects your sense of what God wants for the people or the created things that are affected by the injustice. Try to respond as you think a prophet might. Refer to the passages from Isaiah and Micah in the textbook, page 23, as examples of prophetic speech, but feel free to use your own style.

USING THE SCRIPTURES IN ETHICS

When Catholics consider ethical issues, they carefully consider the issue at hand and also look to the Scriptures and Church Tradition as they discern the loving course of action in a particular situation. When examining an ethical issue in light of the Scriptures, it is helpful to look at the issue on three levels. This handout presents a model that can be followed when studying various issues. As you read through the passages, ask questions about the passages to try to delve deeply into the meaning. The main ethical question to be considered in the example on this handout is, Is it ever loving to kill? or If it is never loving to kill, is it ever morally permissible to kill?

1. **First, look at specific passages that discuss the issue.** In Genesis, chapter 4, Cain kills his brother Abel and God punishes him. But in Genesis 4:15, "The LORD put a mark on Cain, so that no one who came upon him would kill him." In Matthew 10:28, Jesus says, "Do not fear those who kill the body but cannot kill the soul." What do these and other passages say about killing?

2. **Second, look at passages related to the issue.** In our study, one would look up a synonym for killing such as murdering, related terms such as violence, as well as the desired alternative to killing, peace. In the NRSV translation of the Bible, the Ten Commandments say, "You shall not murder" (Exodus 20:13). What is the difference between killing and murder? Then Jesus says, "You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be subject to judgment.' But I say to you that if you are angry with a brother or sister, you will be liable to judgment" (Matthew 5:21–22). Could we apply this teaching to killing? We consider Jesus' statement, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). What alternatives does a peacemaker use when confronted with a situation in which others kill?

3. **Finally, consider the issue in light of general biblical themes.** How is killing presented in the Old Testament? Was killing a part of God's initial plan in creation? Was killing in line with God's desires for a covenant relationship with the people of Israel? In the New Testament, how does killing fit into Jesus' teaching about the Kingdom of God? What does Jesus' own death teach us about killing?

(Based on a model described in "Moral Methodology: A Case Study," by Lisa Sowle Cahill, in Introduction to Christian Ethics: A Reader, Ronald P. Hamel and Kenneth R. Himes, editors [Mahwah, NJ: Paulist Press, 1989], pages 551–562. Copyright © by Ronald P. Hamel and Kenneth R. Himes. The article originally appeared in Chicago Studies, volume 19, Summer 1980.)

CHAPTER 2

Catholic Social Teaching: Envisioning a World of Justice and Peace

Major Concepts

A. A Message of Hope. In the 1930s, Dorothy Day shared the social teaching of the Catholic Church with people who were poor because of the Great Depression. Through her newspaper, the *Catholic Worker,* she told people that there were persons in the Catholic Church who were concerned for the material welfare of people, not just their spiritual welfare. By doing this, she countered a prevalent belief that the Communist party was the only group concerned with the plight of poor people. *See* the *Catechism,* nos. 1928–1942, 2401 (social justice—general); 2443–2449 (love for poor people).

B. The Church in the World. Catholic social teaching documents contain ideas that can change the world. Having been transformed by Christ in the liturgy, the Church is called to bring his saving presence into the world so that all people might be transformed by his love. Catholic social teaching responds to the "signs of the times." The first Catholic social teaching document, *Rerum Novarum,* was a response to the unjust social situation of the nineteenth century brought about by forces such as the Enlightenment, the Industrial Revolution, capitalism, Marxism, and so on. *Rerum Novarum*'s author, Pope Leo XIII, was concerned about the intolerable conditions of the new working class. *See* the *Catechism,* nos. 1807 (justice—cardinal virtue); 1928–1942, 2401 (social justice—general); 2244–2246 (the Church's role to speak about society); 2411 (commutative justice); 2419–2425 (the Church's social doctrine); 2443–2449 (love for poor people).

C. The Development of Catholic Social Teaching. *Rerum Novarum* caused a stir in its time for several reasons. The document challenged the society to become more like the Kingdom of God by criticizing capitalism and socialism and by advocating for the dignity of workers. *Rerum Novarum* influenced government policies that protected the rights of workers, and it set a precedent for the Church to speak out on social matters. The document also challenged Christians to look for the social roots of injustice. Although the core themes of Catholic social teaching have not changed, the teaching has changed to respond to the needs of society. More recently,

Catholic social teaching has addressed global issues such as international peace, the use of weapons, the responsible ownership of private property, and the just distribution of goods. *See* the *Catechism,* nos. 2244–2246 (the Church's role to speak about society); 2302–2317 (peace, war, weapons); 2402–2406 (universal destination of goods).

2

D. Themes of Catholic Social Teaching, 1–3. The U.S. Catholic bishops have listed seven themes, or beliefs, that form the heart of Catholic social teaching. These themes are interdependent, each supporting the others. Promoting the life and dignity of the human person is the first theme and the foundation on which all the other principles are based. God loves all people, and Christians are called to live out that love and to support life in its fullness for everyone. The second theme, participation, means that all people have the right and responsibility to participate in every aspect of society. Participation encompasses the pursuit of the common good and the principle of subsidiarity. The third theme, rights and responsibilities, means that all people have the right to survive and thrive and also have a responsibility for the good of others. *See* the *Catechism,* nos. 1700–1869 (dignity of the human person—general); 1731–1738 (freedom and responsibility); 1877 (humanity's vocation); 1878–1885 (communal character of the human vocation); 1883–1885 (subsidiarity); 1886–1889 (conversion and society); 1905–1912 (common good—general); 1913–1917 (responsibility to participate in social life); 1929–1933 (respect for the human person—general); 2207–2213 (family and society); 2238–2243 (duties of citizens); 2259–2283 (respect for human life—general).

E. Themes of Catholic Social Teaching, 4–7. The option for the poor and vulnerable, the dignity of work, solidarity, and care for God's creation comprise the last four themes of Catholic social teaching. The option for the poor and vulnerable is the choice to put the needs of society's most poor and vulnerable members first among all social concerns. This priority means that Christians must be in solidarity with one another to transform the injustices that prevent poor and vulnerable people from living out their God-given dignity. The dignity of work is the value that work has because it supports human life and promotes human dignity. Workers have the right to conditions that enhance that dignity. Solidarity, a constant commitment to the common good, is based on the belief that "we are all really responsible for all" (*On Social Concern [Sollicitudo Rei Socialis],* 38). The cooperation of solidarity must also extend to the planet because of the interdependence of all creation. To care for God's creation is to live our faith in relationship with all God's creation by protecting the health of people and the planet. *See* the *Catechism,* nos. 293–294 (creation and the glory of God); 337–349 (God's will for creation); 1911 (interdependence and universal common good); 1939–1942 (solidarity); 2409, 2434 (just wage); 2415–2418 (respect for the integrity of creation); 2426–2436 (economic activity and social justice); 2437–2442 (justice and solidarity among nations); 2443–2449 (love for poor people); 2544–2547 (poverty of heart).

F. Toward a World Based on Love. Catholic social teaching is a program that continues Jesus' mission of love in the world. Christians must take the principles of Catholic social teaching and, with God's help, apply them to their lives in the world.

Opening Teacher Prayer

In preparation for this chapter about Catholic social teaching, reflect on the "signs of the times" in your own life, the lives of your students, and the world. Read this quote prayerfully:

> The joys and the hopes, the griefs and the anxieties of the [people] of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. (*The Church in the Modern World [Gaudium et Spes],* 1)

Reflect on the following questions:

- Where do I experience joy and hope, grief and anxiety in my life? How is God reaching out to me in these experiences?
- Where do I notice joy and hope, grief and anxiety in the lives of my students and in the world? How does God want to reach out to the students and act in the world through me?

Close by asking for the grace to be attentive to the ways God calls you to honor the signs of the times in your own life and in your classroom.

Pages 42–43

Concept A: A Message of Hope

Text Activity: A Message of Hope

Activity A

> The *Catholic Worker* was started "for those who think that there is no hope for the future." Where have you heard a message that gives you hope for the future? Whether it is from a song, a poem, a book, a movie, or something someone told you, write down that message and why it gives you hope. Be prepared to discuss it in class.

Additional Activity: A Message of Hope

The Catholic Commitment to Social Justice

The students research Catholic organizations that work for social justice, to see ways Catholics are committing themselves to Jesus' call to justice. In the process, they learn about organizations that may be used as resources throughout the course.

1. Assign different Catholic organizations to the students individually, in pairs, or in small groups, or allow the students to choose them according to their interest. (See appendix 1 for a list of relevant organizations. Be sure to include the Catholic Worker Movement.)

Handout **2–A**

2. Distribute handout 2–A, "Justice Resources," to the students. Instruct them to research organizations and prepare short written and oral summaries of their findings. On this handout, they should write down basic information about the organization.

2

3. Ask the students to share their findings with the class in short oral presentations. Collect the handouts, and make one or more resource booklets from them for future classroom use.

Variation. Use handout 2–A, "Justice Resources," to explore global, national, or international Christian or secular organizations relevant to this course. (See appendices 1 and 2 for some organizations that are relevant to the course.)

Pages 44–49

Concept B: The Church in the World

Review Questions: The Church in the World

Question 1. Define *Catholic social teaching*.

Answer. The teaching of the Church that examines human society in light of the Gospel and Church Tradition, for the purpose of guiding Christians as they carry on the mission of Jesus in the world.

Question 2. What are the signs of the times, and what role do they play in Catholic social teaching?

Answer. The realities faced by people in the world. These realities include religious, political, cultural, and economic factors. Catholic social teaching is an interpretation of and compassionate response to the signs of the times.

Question 3. Define the following terms: *the Enlightenment, capitalism, socialism, communism*.

Answer.

- The Enlightenment was a social, political, and philosophical movement of the eighteenth century that asserted that reason and science are the basis for knowing truth. This movement dismissed religious teachings, the Bible, and any claims of church or royalty to have authority in matters of truth or in directing human beings.
- Capitalism is the economic system in which a few own the means of production for their own profit, and workers sell their labor to the owners for whatever wage they can get. Initially, capitalism produced much wealth for a few, but an intolerable life for the masses.
- Socialism is a movement that advocates distributing wealth according to need, not ownership of capital and profits.
- In Marx's theory, communism is an ideal, equitable society in which government and laws are unnecessary.

Question 4. Choose one of these social influences—the Enlightenment, the Industrial Revolution, capitalism, socialism, Marxism—and in a paragraph or two, explain how it continues to influence society today.

Text Activities: The Church in the World

Activity B

The term "Catholic social *teaching*" implies that the Church attempts to be a teacher of society through its official documents. In your opinion, who are the most influential "teachers" of society in the world today, and what is their message?

Activity C

The Catholic Church has argued that both faith and reason are necessary to know God and live according to God's wishes. Do you rely primarily on faith or reason in your life, or both? What are the strengths and weaknesses of each approach? Be prepared to discuss your answers in class.

Activity D

To demonstrate the impact of the Industrial Revolution, do a scavenger hunt for handmade items (items not made in a factory) in your home. Bring a list of as many items as you can find—or, if possible, the items themselves—to class. As you do this, consider these questions: What might have been some of the benefits and drawbacks of the preindustrial way of making things? What are some of the benefits and drawbacks of industrialization?

Activity E

Marxism says that privately owned property is the primary source of conflict between groups of people. Considering the differences between the economic groups in your school, do you think Marx was right? Explain why or why not.

Additional Activities: The Church in the World

The Local Church and Justice

Encourage the students to research local church efforts to fulfill its justice mission.

- Direct the students to find out what service activities their parishes and church communities perform by looking at church bulletins, Web sites, and booklets, and by interviewing parish staff and parishioners who participate in service activities and teaching. Ask the groups to bring in bulletins and other written material.
- Suggest that the students pay particular attention to Sunday readings, homilies, prayers of the faithful, and songs, and assess whether these aspects of Christian worship reflect a service or justice theme. Ask the students to report their discoveries to the class.
- As a class, volunteer to prepare a school liturgy that focuses on an issue of justice.

Signs of the Times

In this activity, the students create signs of the times for our contemporary society.

2

1. Prepare for this activity by bringing some items to class that visually reflect something central about the current social situation (a cell phone, a current magazine headline, or articles of clothing). If the students will make the "signs of the times" in the class, provide appropriate art supplies: paper, markers, scissors, glue, magazines, and so on.

2. Review with the students the meaning of the signs of the times from the text, page 45–49, and share your own signs of the times with the students, asking them to discuss what these items reveal about the culture.

3. Ask the students to make road signs, billboards, or other signs that communicate the signs of the times. The students can include slogans, symbols, pictures, statistics, lyrics, and so on.

4. After the students have made their signs, invite them to share the signs with the class. Conduct a class discussion about the current social situation, listing the students' observations about society on the board, and asking them to note trends and similarities in their observations. Ask the students to formulate a Christian response to some of the signs and to indicate the extent to which they hear this response from the Catholic Church. (Note: This conversation may elicit some critique of the Church's role in promoting justice. Give the students the opportunity to research ways the Church is responding to some specific signs of the times, or provide some of this material yourself. Guide them in a discussion about ways their local parishes, school, or diocese could educate Catholics about Catholic social teaching.)

Concept C:
The Development of Catholic Social Teaching

Review Questions:
The Development of Catholic Social Teaching

Question 5. What are six themes of *Rerum Novarum?*
Answer.

- The social system should be based on cooperation among social classes.
- Work must respect human dignity.
- Workers must receive a just wage and be able to form unions.
- The state should have a balance between liberalist and socialist philosophies.
- All people have a right to own property; this right carries responsibilities.
- Protection of the poor should be a priority.

Question 6. What has been one of the most important results of *Rerum Novarum* for the Church?

Answer. It established a precedent for the Church to speak out on social matters.

Question 7. In a short paragraph, describe one way Catholic social teaching has developed to respond to social changes. 2

Answer. (Any one of the following would be an appropriate answer.)

- Documents have become more concerned with global issues since the 1960s, rather than just focusing on Western society. This shift was a response to the number of bishops from poor, undeveloped countries. This new global concern allowed the Latin American bishops to call the whole Church to a "preferential option for the poor," a theme that has been especially prominent in the Church's social teaching since then.
- Special attention was given to international peace and the morality of nuclear weapons during the cold war. This shift occurred when the United States and the Soviet Union competed to dominate the world through military might between 1945 and 1990.
- The Church has shifted its attitude toward private property. Leo XIII felt it was important to emphasize the right to own private property because socialism was challenging that right. Since then, however, the Church has seen that the Western world, despite its wealth, largely ignores the majority of the world's population that suffers in poverty. So, although the Church does not dispute the right to private property, it has put more emphasis on the responsibility to use the goods of the earth for the benefit of all.

Question 8. Review the summary of Catholic social teaching on pages 52–54 and identify what you think might be some of its major themes (for example, human dignity, the gap between rich and poor people). For each theme, describe in a short paragraph how it reflects an aspect of the teaching or mission of Jesus.

Text Activities: The Development of Catholic Social Teaching

Activity F

Consider your own work experience, and talk to your parents and friends about theirs. Based on these experiences, write down some ways *Rerum Novarum* could be updated for modern workers.

Activity G

"Individual moral choices affect society, and society affects individual morality." In several paragraphs, describe some ways your individual moral choices affect society, and then describe several ways society affects your own moral decision making.

Activity H

As you read the summary of the Catholic social teaching documents, consider the following questions: Does any aspect of the Church's social teaching surprise you? Do you disagree with aspects of the teaching, and

why? In what areas do you think the world best reflects the values of Catholic social teaching? What areas seem to need the most work? Be prepared to discuss your answers in class.

Activity I

2

Now that you have been introduced to the Catholic social teaching documents, write your own social teaching document together with some of your classmates. Begin by discussing the various social situations that concern you most, and then choose a specific situation to address. Write a letter that expresses your vision for making the situation better. Base your letter on values expressed by the Scriptures and Church Tradition.

Additional Activities: The Development of Catholic Social Teaching

Exploring Catholic Social Teaching

This activity exposes the students to the Catholic social teaching documents and the tools for finding and using these documents. It is a valuable skill and one that can be used throughout the course. Such a study could take several forms:

- Choose one document and read it with your students. (See appendix 1 for ways to obtain copies of the documents.)
- Ask the students to look at samples of the documents. The Office for Social Justice, Archdiocese of Saint Paul and Minneapolis, provides key excerpts of documents (see appendix 1).

Primary Source Readings in Catholic Social Justice

Primary Source Readings in Catholic Social Justice (Saint Mary's Press, 2007) is a book that covers all the themes of Catholic social teaching with excerpts from Vatican documents and those from the United States Conference of Catholic Bishops (USCCB) matched with reflections of persons working for justice. Two chapters, "The Church's Mission and Social Doctrine" (chapter 2) and "Principles of the Church's Social Doctrine" (chapter 4), complement this chapter by helping provide a foundation for the Church's Catholic social teaching. The accompanying leader's guide provides activities to assist your students in reading the passages and ways to process them in class afterward.

"Selling" Catholic Social Teaching Documents

In this activity, the students create commercials and jingles that communicate the themes of major Catholic social teaching documents.

1. Divide the class into small groups and assign several Catholic social teaching documents (from pages 52–54 in the student text) to each group. Ask the students to develop commercials that persuade an audience to adopt the views in the documents. (The students will want to identify their target audi-

ence before developing their commercial.) They can create commercials with simple exchanges or develop ones that contain musical jingles or other effects.

Because many of the descriptions in the sidebar are general or respond to situations in another era, give the students permission to flesh out the teaching in creative ways in the context of the modern world.

2. Invite the students to share their presentations as a way of teaching one another about the various documents. Ask them to consider how receptive their audience would be to these messages. 2

Many of the messages of Catholic social teaching are challenging as well as freeing. Did the students present the messages in an appealing way, or in a way that encourages a sense of guilt?

Concept D: Themes of Catholic Social Teaching, 1–3

Review Questions: Themes of Catholic Social Teaching, 1–3

Question 9. Define the following terms: *human dignity, common good, subsidiarity.*

Answer.

- Human dignity means that all human beings have dignity because they are loved by God and made in God's image.
- The common good is the social condition that allows *all* the people in a community to reach their full human potential and fulfill their human dignity.
- Subsidiarity means that governments and large organizations exist only to serve the good of human beings, families, and communities, which are the center and purpose of social life.

Question 10. Define *participation.* What does participation mean for families and nations?

Answer. Participation is the right and responsibility of all people to participate in all aspects of human society—educational, political, cultural, religious, economic, and so on. All people must have an opportunity to participate in a family, society's most basic building block, and society must support families so this can happen. Internationally, participation means that all nations—whether they are rich or poor, weak or powerful—are able to share in making decisions for the global community.

Question 11. Define *rights*. What general responsibility do people have that limits their rights?

Answer. Those conditions or things that any person needs in order to be fully what God created him or her to be. People have a responsibility for the good of others and for the common good.

Question 12. For each of the following themes, provide your own example (either real or made up) showing the theme or its absence: *life and dignity of the human person, participation, rights and responsibilities.* For example: "A family that decides to serve as a foster family for babies with AIDS is promoting the babies' lives and dignity."

Text Activities: Themes of Catholic Social Teaching, 1–3

Activity J

Choose one of your favorite songs and write down the lyrics. Then, in a few paragraphs, explain how the lyrics support or oppose human dignity and life.

2

Activity K

Most of the time, the exclusion of people from the mainstream of society is not as obvious as it was in Melba's case. Do you see examples of people being marginalized, perhaps in more subtle ways, in your own school? In your opinion, what are some of the reasons people are excluded?

Activity L

In your local newspaper, find an article about a government, business, or organization doing something that affects society. Write a paragraph or two about whether it is promoting the common good, and why. Be prepared to discuss your example in class.

Activity M

Make a list of the rights you think belong to all people. After each right, list the responsibilities that limit it.

Additional Activities: Themes of Catholic Social Teaching, 1–3

Evaluating Cultural Social Teaching

In this activity, the students look at the values taught by the culture, in preparation for their study of Church teaching.

1. Ask the students to brainstorm important institutions, groups, or individuals that influence the values of the culture. Write this list on the board.

2. Divide the class into groups of four to six students. Invite each group to select one institution, group, or individual from the list on the board. Have each group write up the "seven themes of the culture's social teaching," identifying seven principles that this institution, group, or individual "teaches" explicitly or implicitly. When the students have completed this exercise, invite them to share their themes with the class. Compile a top-seven list of teachings for your class that is representative of the whole culture.

3. Post this list, and refer to it as you study Catholic social teaching within the culture.

Variation. Invite each group to create and present skits that show a teen trying to live by the teachings proposed by the group. Have the students il-

lustrate in the skits how the teen grapples with the moral implications of these values.

(This activity is an adaptation of "Taking Off on the Ten Commandments," by Fr. Steve Brice, an activity featured in *Connect: A Newsletter for High School Religion Teachers,* October 1992.)

2

An Image of Human Dignity

In this activity, the students prayerfully capture their understanding of human dignity in a visual image.

1. Prepare for this activity by completing the activity yourself. Bring in your own mounted picture as a model for your students.

2. After reading through the section in the textbook about the life and dignity of the human person, pages 57–58, ask the students to find a single image that captures their current understanding of human dignity. (The students can take or find a photograph, look in magazines, download an image from the Internet, or draw their own image if they are so gifted.) Let the students know that this should be a prayerful search that reflects a heartfelt sense of human dignity. The students should then mount the picture on a piece of paper or cardboard. Underneath the picture or around it, they should write a one-sentence statement that expresses the essence of the image. (This could be a personal statement, a biblical quote, a quote from literature, a song lyric, and so on.)

3. Invite the students to gather in a circle and share their images. Create a prayerful atmosphere, and ask the students to share the picture, the statement, and a brief reflection about their image. Honor each student by thanking him or her or by commenting on the sharing. Finish the activity with a statement such as this:

- Human dignity has the simplicity conveyed in your pictures and quotes and is basic and essential to human love and justice. Human dignity has many faces, as you have shared, and has as many manifestations as there are human beings. This truth about our worth in God's eyes will be the foundation of all our following conversations.

"The Volunteer"

The story "The Volunteer" from *Mountains of the Moon* (see appendix 1), narrates the story of a young woman who engages in service activities but has trouble seeing the human dignity in the people with whom she interacts. Respect for human dignity is central to work for justice.

Participation: Participation in School

The small groups discuss school-related concerns that bring up issues of participation, the common good, and subsidiarity.