

Leader's Guide for

Primary Source Readings in
Catholic Social Justice

Sarah Caffrey Bachand
Connie Fourné

Saint Mary's Press®



Genuine recycled paper with 10% post-consumer waste. 5127100

The publishing team included Christine Schmertz Navarro, development editor; Lorraine Kilmartin, reviewer; Mary Koehler, permissions editor; Design Pics Images Fotosearch, cover image; prepress and manufacturing coordinated by the production departments of Saint Mary's Press.

Copyright © 2007 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, MN 55987-1318, www.smp.org. All rights reserved. Permission is granted to reproduce only the materials intended for distribution to the students. No other part of this manual may be reproduced by any means without the written permission of the publisher.

Printed in the United States of America

ISBN 978-0-88489-969-3

Contents

Introduction	7
Chapter 1: God’s Plan of Love for Humanity	10
Chapter 2: The Church’s Mission and Social Doctrine	15
Chapter 3: The Human Person and Human Rights	21
Chapter 4: Principles of the Church’s Social Doctrine	26
Chapter 5: Family: The Vital Cell of Society	31
Chapter 6: Human Work	37
Chapter 7: Economic Life	42
Chapter 8: The Political Community	47
Chapter 9: The International Community	53
Chapter 10: Safeguarding the Environment	57
Chapter 11: The Promotion of Peace	63
Chapter 12: Social Doctrine and Ecclesial Action	68
Appendix 1: Related Justice Organizations	73
Appendix 2: Index by Topic	76
Acknowledgments	84

Introduction

Vision

“You are the light of the world. A city built on a hill cannot be hid.” (Matthew 5:14)

Educating young people in Catholic social teaching is a challenging but worthwhile endeavor. Catholic social teaching has the power to transform students’ view of the world and of themselves. Especially when combined with prayer and action, learning about the Church’s tradition on social justice can give students a broader view of the world, a clearer sense of their own roles within it, and a new and direct experience of God.

Catholic social teaching is sometimes called the Church’s best-kept secret, and students and parents may be surprised to learn the central importance of the social mission of the Church. Some may dismiss social teaching as the invention of a small group of people, having had their start sometime during the tumultuous 1960s. Primary resources, however, reveal the solid foundation of this message, which has been proclaimed by popes, bishops, and councils for many years.

Each chapter in the student book contains one Church document and one document by an individual immersed in the same quest for justice. The readings balance one another, the first a presentation of how and why to live justly, and the second, an example of justice in action.

Church Documents in Social Justice

The selections from Church documents give young people the opportunity to hear these voices directly. Students have the chance to decipher and interpret documents for themselves, without the filter of another’s interpretation. They have the certainty of knowing, “Yes, this *is* what the Church teaches—I saw it myself.” This makes their understanding of the message more accurate and more substantial.

Other Significant Documents

The second reading in each chapter puts students in conversation with some figures from history and with others working today to slowly transform the world. Some, like Archbishop Oscar Romero and Martin Luther King Jr., were well known in their time but may be rather unfamiliar to students today. These are heroic witnesses who must not be forgotten. Their wisdom is hard won, distilled through suffering; their voices are a compelling means to touch young people’s hearts. Though students need guidance and encouragement to understand these readings, with your help, they can encounter some of the great prophets of our age.

The student book itself does not abandon your young readers. Sidebars help students understand key terms and give further examples of faith in action. Additional sidebars introduce students to other role models in social justice.

Surrounded by a bewildering array of choices, young people can see a steadying light shining through these readings. For many, this will be their only invitation to study these documents. You have the opportunity to show them the way.

The Leader’s Guide

The leader’s guide provides you with ideas for showing your students the way. It takes the readings from the student book and provides varied types of activities on a wide range of issues.

Authors Sarah Caffrey Bachand and Connie Fourré both agreed that this leader’s guide should have a consistent structure yet also be flexible enough to provide activities and ideas that truly

enhance each reading. Because of this, you will recognize several constants from chapter to chapter, but you will also see the variety the authors have included.

Summaries

In the leader's guide, the authors have summarized both the Church reading and the second, or "applied," reading, highlighting main teaching points and helping you quickly identify readings that will be most helpful to your course.

Guiding Students Through the Readings

The student book has review questions that reinforce students' basic understanding of the readings and invite them to personally appropriate it. The authors felt that students might need more assistance *while* they read the texts, so they have provided ideas for guiding students through the readings in ways that are fresh, relevant, and largely in the students' own hands. Sometimes the authors assign portions of the readings to groups. Other times they provide additional questions on handouts. For two readings, students are asked to "dialogue" with the author. For other texts, Sarah and Connie provide additional information or encourage personal reflection to make the readings more meaningful.

Once the students feel confident about the readings, they may be able to give stronger answers to the review questions.

Additional Activities

After the activity that helps students read the texts, the authors address the readings in many different ways. The activities bring you a variety of teaching methods and ideas for engaging your students in the material. The authors feel that the readings provide an opportunity for you to take a break from center stage in order to learn *with* the students. The activities are decidedly student centered. For example, the many handouts, which are virtually self-explanatory, engage your students in course material (often in small groups or pairs) but allow you to encourage, rather than direct, their learning process.

Prayer

Each chapter offers you opportunities to pray with your students in ways that relate to the chapter topic. Sometimes the authors provide you with a full prayer service, and other times they provide a simple prayer.

Action Ideas

Simply put, this section gives you some ideas for action either as a class or as individual take-home work.

The Appendices

This leader's guide has two appendices. Appendix 1, "Related Justice Organizations," guides you to organizations that can provide more material for your study of social justice. It is easy to find the organizations' Web sites by doing a quick Internet search.

Appendix 2, "Index by Topic," makes it easy for you to quickly find an activity that relates to what you are doing with the students. Though the activities about the family, for example, all cluster

around that subject matter, concepts like subsidiarity and the common good occur in more than one chapter.

An Invitation to Engage

Primary Source Readings in Catholic Social Justice challenges your students to embrace justice issues with their heads and hearts, by themselves and with others. It is important to remind students that their classmates bring a diversity of experiences to these readings. One may have lived in a Catholic Worker house as a guest or host, another may have had a relative murdered or be related to someone who murdered another. One student may be the daughter of a local manufacturer who pollutes the environment, while another may live in an environmentally friendly home.

Because issues of social justice are issues that affect all of us, students will have strong feelings about them. Neither we nor our students always know who is personally affected by what issues, so it is a good rule of thumb for us and for our students to always speak as if someone in the classroom knows this issue very personally. Students can speak about issues of justice with passion, but a reminder about others' personal involvement with such issues invites us to reflect on our word choices, carefully present our thoughts, and be open to multiple viewpoints.

God's Plan of Love for Humanity

Summaries of the Sources

The readings from the Second Vatican Council and Marion Maendel emphasize two concepts fundamental to Catholic social teaching: the dignity of the human person and the call to extend the gift of God's love to all people.

Excerpts from *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, by the Second Vatican Council

Concepts central to our faith and familiar, no doubt, to many of your students, underlie the formal language of *The Church in the Modern World*. The excerpts in the student book come from the preface and first two chapters of a much longer document—the longest, in fact, of all the Vatican II documents. The excerpts highlight the theological bedrock upon which Catholic social teaching rests. The Council embraces the Church's place in the secular world but asserts in faith and against cultural relativism that “beneath all those changes there is much that is unchanging, much that has its ultimate foundation in Christ” (see student book, p. 14). This foundation, laid out in a constitution no less, articulates, among other things, our basic and unchanging understanding of human nature, sin, Christ, and the human community.

You will notice that many connections exist between this reading and work your students have done in other religion classes. For example, your students will easily spot references to the Genesis Creation stories. Encourage the confidence that flows from their familiarity with the material. The reading addresses several important points:

- **Human nature.** As Catholics, we believe in the dignity and worth of all people. We believe that by our innermost nature, we are social beings called to live in relationship with God and others.
- **Sin.** Sin entered the world when human beings, in freedom, refused to acknowledge God as their source, and, in so doing, broke the right order between themselves and God.

- **Christ.** Through the mystery of his life, death, and Resurrection, Christ, “the new Adam,” redeems sinful humanity and opens the way to full and everlasting communion with God.
- **The human community.** God calls the human community, made in the image of God, to the same self-giving love that characterizes the Trinity. It is only through such self-giving that we fully realize our true identity.

“Dorothy Day’s Pilgrimage Continues at Casa Juan Diego: The Pilgrimage Continues . . . Poor Teach Harsh and Dreadful Love: A Disillusioned Catholic Worker Stays On,” by Marion Maendel

As a young Catholic worker in Houston, Marion Maendel embodies “sincere self-giving” and other themes of the first document. In her essay, she explains that she started out her life at Casa Juan Diego with the goal of helping other people, a sentiment that is familiar to many generous teenagers. Three years later, however, the concrete experience of living with the poor transformed her self-described martyr complex into a mature sense of solidarity with all people.

In the face of suffering, Marion ultimately finds hope and the will to continue working not from her own inner strength, but from a profound faith in the redemptive love of God. The very demanding yet loving labor Marion undertakes in the Catholic Worker community erases the divisions she once saw between “the helpers” and “the helped,” and allows her to recognize instead a common humanity struggling like Jesus, all people trusting in the resurrection in which we share.

Activities

Excerpts from *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*

Guiding Students Through the Reading

This process helps students understand the reading from *The Church in the Modern World* by breaking it into manageable segments and by having the students share with one another what they have read.

1. Ask all students to read the full excerpt as homework, identifying (underlining, if possible) lines that strike them as important and meaningful. Counting off, assign each student a number from one to five. Ask the students to reread the part of the document that corresponds to their number and then create one or two essay-type questions about key concepts in their section. In this way, they will have an overview of the document and a greater understanding of one part. This is one way of breaking down the text:

- “Humanity’s Deeper Questionings” and “Women and Men in the Image of God”
- “Sin”
- “Humanity’s Essential Nature” and “Kinds of Atheism and Its Causes”
- “Christ the New Man”
- “Communitarian Nature of the Human Vocation: God’s Design”

2. Now group together students according to their numbers and ask them to select or hammer out final versions of the essay questions so that each group has one or two well-written questions for its section. If possible, copy and distribute the questions to all the students.

3. Regroup the students so there are five groups, each having at least one person from each of the original five groups. (This way, each group has a built-in expert for each segment of the reading.) These new small groups should discuss, answer, and take notes on each of the final questions.

4. Conclude by asking students to keep these main points in mind as they read the second selection. Have a class discussion about any points that struck the students as especially important.

Variation: Use handout 1–A, “Yesterday, Today, and Tomorrow,” either to further the class discussion generated by this activity or as a written follow-up homework assignment.

Going Deeper into the Second Vatican Council

To provide a context for the reading, ask your students to research answers to some or all of the following questions about Vatican II. This information is readily available at the library or on the Internet.

- When did the Second Vatican Council meet?
- What issues did the Council seek to address?
- Which Pope(s) presided over the Council?
- Name the three types of documents promulgated by the Council. How many documents are there in total?
- Give the Latin name for the document in chapter 1. What type of document is it?

“Dorothy Day’s Pilgrimage Continues at Casa Juan Diego: The Pilgrimage Continues . . . Poor Teach Harsh and Dreadful Love: A Disillusioned Catholic Worker Stays On”

Guiding Students Through the Reading

Students read “Dorothy Day’s Pilgrimage Continues at Casa Juan Diego: The Pilgrimage Continues . . . Poor Teach Harsh and Dreadful Love: A Disillusioned Catholic Worker Stays On” and then use the questions on handout 1–B, “The Old and the New,” to get at the concept of solidarity, especially in the context of Christian faith.

1. Divide your class into small groups and give each student a copy of handout 1–B. Ask the students to use the reading and the handout as a way to develop their understanding of a concept central to Catholic social teaching: solidarity. (The handout could also be completed individually or used in a large-group discussion.)

2. Review the questions from the handout as a whole class. Conclude by discussing this passage from Maendel’s essay with your students:

Purely philosophical dreams of love and justice are only given meaning when we begin to know poor people as people, and not obstacles, or objects to be acted upon. Then, slowly perhaps, can a society where love and justice flourish as by-products begin to grow. (*Houston Catholic Worker*; see student book, p. 22)

Examining Both Readings Together: Living the Christian Vocation

Set aside some class time to discuss and debate this common challenge to Catholic social teaching:

- Is the Christian call to peace and justice impossibly idealistic?
- What benefit is there, if any, in setting a goal that cannot be achieved, at least not perfectly, in one's own lifetime?

Encourage your students to draw on personal experience to support their answers.

Prayer

This prayer by John Henry Cardinal Newman was a favorite of Mother Teresa of Calcutta and reveals how deeply she connects her work and her faith. Read this prayer with your students:

Dear Lord, help me to spread Thy Fragrance
everywhere I go.

Flood my soul with Thy spirit and life.

Penetrate and possess my whole being so utterly

That all my life may only be a radiance of Thine.

Shine through me, and be so in me,

That every soul I come in contact with may feel

Thy presence in my soul.

Let them look up and see no longer me, but only

Thee O Lord!

Stay with me; and then I shall begin to shine as

Thou shinest;

So to shine as to be a light to others.

Amen.

(North Country—Only Handmade Web site)

Action Ideas

Encourage your students to learn more about the Catholic Worker Movement. Here is an idea:

- Have the students visit the Web site for Casa Juan Diego and read more about the Catholic Worker Movement in general, and this community in Houston in particular. Encourage them to visit a Catholic Worker House in your own community if possible.

Yesterday, Today, and Tomorrow

The opening words of *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)* signaled the Church's commitment to defending and promoting the dignity and welfare of all people; this document intertwined our identity as Christians with the call to do justice in the world.

The joys and the hopes, the griefs and the anxieties of the men 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. (Preface to *Pastoral Constitution on the Church in the Modern World [Gaudium et Spes]*, by the Second Vatican Council, at www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html, accessed October 31, 2006.)

Compare the justice-related concerns of the Second Vatican Council with the ones we face in our own day by answering the following questions:

1. The second part of this document, "Some Problems of Special Urgency," addresses issues of concern to the Catholic bishops in 1965. Based on your own knowledge of the mid-twentieth century, what kinds of problems do you think they might have cited in this section had they been writing it today?
2. Does the Church today still face some of the same justice issues that it did then? If so, which ones? Has the Church made any discernible progress in the last several decades?
3. How do your answers to these questions make you feel? hopeful? anxious?
4. What do you see as the role of the Church as we move more deeply into the third millennium?

The Old and the New

In her essay “Dorothy Day’s Pilgrimage Continues at Casa Juan Diego: The Pilgrimage Continues . . . Poor Teach Harsh and Dreadful Love: A Disillusioned Catholic Worker Stays On,” Marion Maendel describes how her experience at Casa Juan Diego changed the way she thought about her volunteer work:

My “I know, you don’t” approach to those whom I intended to save crumpled, and I became weaker, not more elite. I was shocked to discover that I, too, was desperately needy, empty, poor. (In *Houston Catholic Worker*, at www.cjd.org/paper/poor.html, accessed October 31, 2006)

The following questions explore the concept of solidarity and examine how, from this point onward, Marion understands herself and her ministry in a fundamentally different way:

1. Provide two definitions of the term *solidarity*—one from a dictionary or glossary, and one written in your own words.
2. As she reflects on the transformation she has undergone during her three years as a Catholic Worker, Marion Maendel paints two drastically different portraits of herself and her philosophy—the old Marion and the new. Review her essay and chart some of those differences as “old” and “new.”
3. What, in brief, is “new” about Marion? What do you think brought about her transformation?
4. How does Marion’s faith pave the way for her own understanding of *solidarity*?
5. In your opinion, does it matter whether one views the person one is helping as an equal or not? To illustrate the difference, give an example from your own experience of being helped by a coach, teacher, or friend.

Acknowledgments

The scriptural quotation marked NAB is from the New American Bible with Revised New Testament and Revised Psalms (NAB). Copyright © 1991, 1986, and 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used by the permission of the copyright owner. All rights reserved. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner.

All other scriptural quotations are from the New Revised Standard Version of the Bible, Catholic Edition. Copyright © 1993 and 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. All rights reserved.

The quotations on page 11 and handout 1–B are from “Dorothy Day’s Pilgrimage Continues at Casa Juan Diego: The Pilgrimage Continues . . . Poor Teach Harsh and Dreadful Love: A Disillusioned Catholic Worker Stays On,” in the *Houston Catholic Worker*, at www.cjd.org/paper/poor.html, accessed October 31, 2006. Used with permission of Marion Fernandez-Cueto.

The prayer by John Henry Cardinal Newman on page 12 is from the North Country—Only Handmade Web site, www.northcountryny.citymaker.com/motherteresabracelet.html, accessed October 31, 2006.

The excerpt on handout 1–A is from *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, by the Second Vatican Council, at www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html, accessed October 31, 2006.

The quotation by Archbishop Oscar Romero on handout 2–C is from the American Friends Service Committee Web site, at www.afsc.org/pwork/0503/050322.htm, accessed October 31, 2006.

The quotation on handout 3–A is from Message for the 1999 Celebration of the World Day of Peace, number 1, on the Vatican Web site, at www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_14121998_xxxii-world-day-for-peace_en.html, accessed October 31, 2006.

The quotations on handout 3–B are by Sr. Helen Prejean, from her article titled “With a Human Being Who’s About to Be Killed,” in *Peacework*, April 2000, volume 27, number 304, pages 6–8.

The quotation on page 26 and the bishops’ seven principles summarized on page 26 are from *Sharing Catholic Social Teaching: Challenges and Directions*, on the United States Conference of Catholic Bishops’ Web site, at www.nccbuscc.org/sdwp/projects/socialteaching/socialteaching.htm, accessed October 31, 2006. Copyright © 1998 by the United States Conference of Catholic Bishops.

The prayer of Saint Francis of Assisi on handout 4–B is from *Catholic Household Blessings and Prayers*, by the Bishops’ Committee on the Liturgy (Washington, DC: United States Conference of Catholic Bishops [USCCB], 1989). Copyright © 1989 by the USCCB. All rights reserved.

The quotations on page 31 are from *A Christian Theology of Marriage and Family*, by Julie Hanlon Rubio (New York: Paulist Press, 2003), page 186. Copyright © 2003 by Julie Hanlon Rubio.

The quotation on handout 5–B is from *The Role of the Christian Family in the Modern World (Familiaris Consortio)*, number 43, on the Vatican Web site, at www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio_en.html, accessed October 31, 2006.

The quotations from “By Their Fruits You Shall Know Them: Can Catholics Make a Difference for Justice in the Business World?” on page 38 are by Dennis O’Connor in *U. S. Catholic*, May 2004, page 14.