Class Meeting: M, W, F, 9-9:50 a.m.
Class Location: AS-121-A
Phones: Office: 815-836-5786; Cell: 773-972-3936 for course-related text messages only with student's first initial, last name, and always included.
Email: burkejs@lewisu.edu
Office Hours: M, 12-2:30 p.m.; W, 8:00-8:30 a.m.; F, 12-1 p.m. or by appointment
Office: Academic Building, room AS-119-A
Mailbox: Theology suite, AS-119 on east wall
Credits: 3
Prerequisites: 19-100 or 19-106; Required off-campus service-learning component

Course Rationale: God, humanity and history call us not to standby while injustice oppresses billions of human beings and global climate change threatens the planet. The global signs of the times in 2012, present not only grave concerns but also highlight humanity’s potential to resolve global social justice problems with God’s help.

In 2012, Catholics will celebrate the one-hundred-twenty-first-year of modern Catholic social teaching, a body of thought which is meant to help all humanity read the political, economic and social signs of the times and come to just, peaceful and sustainable solutions. In Fall 2011, Brother-President James Gaffney committed Lewis University to examine how students can participate in Cardinal Roger Mahony’s challenge to
university students at Catholic universities to play a larger role in helping the nation envision a new just immigration system, protecting both the citizens’ security and the human dignity of immigrants. This course will continue the conversation begun by more than 1,300 participants in Lewis University’s Center for Ministry and Spirituality’s fall 2010 symposium, Welcoming the Stranger Together: Interfaith Action on Immigration Reform.

The course will attempt to link Christian social teaching perspectives on immigration with the political parties and presidential candidate’s positions in an election year. The course will finally be an inaugural course in the university’s celebration of fiftieth anniversary of the Second Vatican Council (1962-1965), entitled Pilgrimage to Vatican II, 2012-2015.

Recognizing the complexity of questions facing the United States on immigration, we will take a personalist approach true of Catholic social teaching. We will start by entering at three levels into the “chaos” of immigrants to the United States. First, we shall accompany Mark and Louise Zwick as they recount their thirty-year journey providing hospitality and works of mercy to over 70,000 immigrants without regard for immigration status at Casa Juan Diego, a collective of Catholic Worker houses in Houston. Second, we will undertake direct service and advocacy for immigrants in our area as service learning, through Lewis University’s Office for Service Learning. Lastly, we will critically absorb the U.S. Catholic bishops’ social teaching on immigration as well as a scholarly examination of religious language’s potential to the struggle for immigration reform.

From this personalist and pastoral focus on immigrants and immigration, we shall move to a comprehensive theoretical examination of Catholic social teaching, as one stream of Christian social teaching. Catholic theological and ethical approaches toward global social problems provide students, indeed all people, with reasoned perspectives on promoting peace with justice. Critical engagement with Catholic social teaching offers students a rich set of publicly reasoned principles with which they can integrate personal experience, academic knowledge, and religious or philosophical values into effective agendas for action toward justice and peace.

The 2010-2012 Lewis University Catalog describes 19-268 Christian Social Teaching (3) in this way:

This course considers how Christians are called to act in a world challenged by racism, poverty, consumerism and other complex, modern problems. Particular attention is given to the Roman Catholic perspective as expressed in Scripture, Church doctrine and papal teaching.
Required Sources.


► Lewis University Center for Ministry and Spirituality, *Welcoming the Stranger Together: Interfaith Action on Immigration Reform*, fall 2010 symposium keynote lectures, videoed lectures. (Blackboard copy)

Prerequisites and Service Learning. Students are required to have taken 19-100 (*Search for Faith*) or 19-106 (*Introduction to Christian Theology*) as a pre-requisite to this course. In addition, students will be required to do fifteen to twenty hours of service at an immigration agency as an integral part of this course’s learning-strategy.

Description. We will focus on immigrants and immigration policy in the first half of the semester as prelude to a historical and theological/ethical examination of the classic corpus of Catholic social teaching in the second half of the semester. From intense encounter with immigrants as persons, their stories and immigration policy as it is, we will return to the wider academic examination of global Catholic social teaching themes, history, methods and sources, without losing the rich data collected through service. Small service-learning-and-pastoral-reflection groups will make PowerPoint reports on their service to the entire class and use the data to inform citizen-advocacy letters to legislators on immigration and other timely legislative. Each student will move ultimately through the theoretical examination of social teaching toward
an articulation of a personal mission statement, a three-year plan for growing as a Lasallian global citizen, conscientiously building a more green, just and peaceful world.

Service learning is often confused with volunteerism or community service, according to Susan Benigni Cipolle (Service-Learning and Social Justice: Engaging Students in Social Change, Rowman Littlefield Publishers, 2010). To clarify, Cipolle defines service learning as:

A learning strategy in which students have leadership roles in thoughtfully organized service experiences that meet real needs in the community. The service is integrated in to the student’s academic studies with structured time to research, reflect, discuss, and connect their experiences to their learning and worldview. (157)

Each participants in this course is invited to enhance these structured times in and outside class accordingly for all. We shall also tap into the LaSallian tradition, as an outstanding model of how Christians have creatively helped lessen poverty, social inequality and exclusion.

**Student Learning Outcomes.**

After taking this course, students should be able to do the following. Assessment tools used to measure these outcomes will be listed in parentheses:

▪ apply basic Catholic social teaching vocabulary, themes and principles to solving social injustice (exams, quizzes, small group presentation)
▪ identify one’s roles, circle of influence, personal mission statement and just-peacebuilding agenda as an agent for social change (mission statement)
▪ use a rudimentary method of social analysis to locate root causes of injustice and interests/power reinforcing unjust policies, and to plan with others to undo social injustice through lifestyle changes, direct service, and political participation toward just public policies, and forceful nonviolent conflict (reflection-analysis circles, small groups)
▪ work collaboratively in small pluralistic citizen-action groups to analyze social problems and create effective just-peace actions (reflection-analysis circles, guest’s evaluation)
▪ rank eight global social teaching imperatives into just peacebuilding agendas for the nation and one’s household as social contexts change (mission statement)
▪ write persuasive, citizen-advocacy letters to political leaders from one’s own conscientious political and ethical perspective (small group peer evaluation)
▪ dialogue constructively about faith and politics in interdisciplinary and interfaith settings (reflection-analysis circles, guests’ and small group evaluations)
locate one’s federal or state legislators, districts and register to vote or update one’s registration (exercise, quiz)  
continue to connect political action, and struggle for justice for all with one’s worldview secular or religious (reflection-analysis circle, one-page essay).

These student outcomes are directly related to Lewis University’s characteristics of the baccalaureate graduate. This Christian Social Teaching prioritizes equipping students as responsible global citizens (characteristic 5) by developing their critical and creative thinking to locate the root causes of social injustice propose effective actions and public policy advocacy to create a more just and peace world (characteristic 6). The course also provides an in-depth and critical exposure to the moral theological grammar and vocabulary of Catholic social teaching or Christian social ethics (characteristic 2). The service-learning component and construction of a personal mission statement have the potential for lifelong learning (characteristic 7).

Requirements. Students will reach these outcomes through these learning activities.

1) asserting self-leadership in punctual, whole-hearted and competent service (15 to 20 hours of actual service over the semester) at an immigrant agency (service-learning site) and keeping a service-learning log (a page per site visit) as a means of capturing experiences, insights and questions;

2) working collaboratively, creatively and equitably in small service-learning groups to enter respectfully into immigrants’ context, to absorb service-learning site’s mission, and to honor confidential service-learning sharings of classmates in pastoral reflection/social analysis circles;

3) creating jointly with small group a 20-minute PowerPoint presentation conveying site’s mission and tying each student’s service-learning experiences to themes of Catholic social teaching;

4) reading critically all assignments on time;

5) attending every class to actively listen, contribute to discussion, take notes and help others prepare for quizzes and two exams (midterm and final);

6) writing an original 6-page (1,800 words) personal mission statement, and two 1-page (no more than 250 words) advocacy letters-emails; and one 1-page (300 words) reflection for the Office of Service Learning Research Project. 

6) taking in-class course evaluation.

Class meetings will rely principally on lecture-presentation, dialogue and in-class exercises. Students should come to class having read the assigned readings. During the semester, relevant clips will be screened from four movies: Romero, Hotel Rwanda, Don’t Call Me a Saint,
and *Schindler’s List*. We will also study at least one segment from the documentary, *A Force More Powerful: A Century of Nonviolent Conflict*.

**Relationship to Mission.**
*Lewis University, guided by its Catholic and Lasallian heritage, provides to a diverse student population programs for a liberal and professional education grounded in the interaction of knowledge and fidelity in the search for truth. Lewis promotes the development of the complete person through the pursuit of wisdom and justice. Fundamental to its Mission is a spirit of association which develops community in teaching, learning and service.*

This course challenges students to read the contemporary signs of the times as St. John Baptist De La Salle did those of the second half of the seventeenth century. Knowledge and fidelity in the search for truth enrich each other as one aligns one’s living with the demands of justice. Association with people of good will from quite different worldviews is essential for transformation of the structures of injustice.

This course is directly related to the university’s quest for knowledge in association, applied wisely and faithfully in pursuit of justice. In addition, this course aims for academic excellence in introducing students to theological social ethics. At the same time, the course seeks to reinforce baccalaureate characteristics of critical and creative thinking in ethical decision-making and of conscientious formation of students as active and informed global citizens.

Because this course intends to awaken and strengthen each student’s conscience through critical thinking about social justice issues, each class meeting and all of our interactions should actualize the university’s commitment to be ever more actually a Sanctified Zone. “Inspired by the University’s Mission values of *Wisdom, Knowledge, Justice, Fidelity and Association*, the Lewis Community declares that Lewis is a **Sanctified Zone** where people are committed to working to end racism, bias and prejudice by valuing diversity in a safe and nurturing environment.”

**Academic Honesty.** Scholastic integrity lies at the heart of this academic institution. All of its members should expect to be evaluated on their own work. Plagiarism, collusion and other forms of cheating or scholastic dishonesty are incompatible with the principles of Lewis University. Students engaging in such activities are subject to loss of credit and expulsion from the University.

**Professional Conduct.** The learning environment is best nurtured through conduct that is both respectful and professional. This includes personal actions and speech. Disagreement with another’s thinking should be made with the utmost respect for the individual in which all parties seek understanding of the other. In a Catholic and Lasallian
university, values of diversity, religious freedom and primacy of conscience demand that we learn to understand and respect the plurality of worldviews among students.

**Class attendance is required.** Theology becomes realized through critical reflection and dialogue. Student reflection and discourse in addition to presentations by the instructor are essential to the theological process. This scholarly dialogue can only be achieved when all members of the class are present. It is impossible to earn an A in this course with more than two absences. However, perfect attendance alone without full and active participation will not ensure an overall average participation grade above C-.

**Participation must be full and active.** Students are expected to be prepared in advance for class and to participate in the class. Participation includes attendance, preparedness, completion of all writing assignments on the assigned day, and verbal contributions to class discussions on a regular basis. Participation also involves punctuality. Students will be marked absent for texting or using any electronic devices, including laptops, during class. Drinks are permitted. If absent, arrange with small group member to borrow notes and discuss the class meeting. Attendance is taken each class. All athletes and Mock Trial participants are responsible for providing the professor with a semester list of planned absences by email by Monday week II. A fuller rubric for participation will be posted on Blackboard under Information.

**Communication.** Students are strongly urged to communicate with the professor by email, office phone, texting (to cell phone include your last name and course section—e.g. “Jones, CST10”) and/or in person. Appointments with the professor can normally be proposed during office hours anywhere on campus and scheduled within twenty-four hours of the initial request. “Office hours” could be more accurately called “Student hours.”

This semester students will be asked to evaluate my teaching in-class with the traditional Scantron evaluation, rather than the on-line course evaluations. The evaluation is strictly confidential, anonymous and not seen by me before final grades in this course are turned in. However, your anonymous comments and ratings are immensely helpful. They are used by the university to evaluate my teaching methods and choice of texts. I also depend on your reasoned comments heavily in altering the course for the future. Your attendance at the in-course evaluation will be worth 1 point on your final grade.

**Blackboard.** All original, written assignments should be posted on Blackboard under Content via Turnitin to guard against plagiarism.
Writing and grading rubrics will be posted there. Exams and quizzes will be taken on Blackboard in one attempt. The Grade Center will be used and announcements made for class through Blackboard.

**Grading.**

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28% Final Exam  
22% Midterm Exam  
15% Service Learning (service, reflection-analysis circles)  
11% Mission Statement Paper  
8% Participation (attendance, contribution)  
6% Presentation  
4% Quizzes  
3% Service-Learning Log  
2% Advocacy Letters  
1% Research reflection 1-page essay  
100%

Fifty-four percent of your weighted grade for this course will be earned through performance on two exams and near weekly quizzes, measuring your understanding of the Christian social teaching terms, principles, thinkers. Fifteen percent will reflect your service-learning performance—both in service at the site as evaluated by community partner agency, the Office for Service Learning and me; and in class in pastoral reflection-social analysis circles. A 6-page personal mission statement, integrating Christian social teaching principles and your work-love trajectory is worth eleven percent of the final grade. Eight percent of your final grade will be achieved by counting the percentage of 43 class meetings you attended (4%) and assigning a dialogue grade reflecting your active and constructive contributions to class dialogues outside reflection/analysis circles (4%). Near weekly quizzes earn 4%. Your Service-Learning Log will be 3% and two advocacy letters 2%. For completing the in-class course evaluation at the end of the semester, 1% is earned. Full rubrics will be posted on Blackboard with each writing assignment (mission statement, service-learning log, presentation and advocacy letters).

There are no make-up exams or quizzes, if they are simply missed. Midterm or Final Exams may be rescheduled in advance in exceptional circumstances. Late assignments will not be graded higher than B-.
A very limited number of “restorative credit” points (not extra credit) can be earned. (See Blackboard under Syllabus for a full description of how these points work.) Briefly, these points are applied only to the objective portion of the Midterm Exam and cannot raise an exam grade from F to a D-, B+ to an A-, or A- to an A. Restorative credit points can only raise a Midterm grade to the next 1/3 of a letter grade (e.g. from a C- to C, but not to a C+) and points earned beyond that 1/3 grade are forfeited. Any restorative credit points earned are forfeited if any assignment is missing or if attendance is below 75%. Restorative credit will be offered for a handful of campus Arts & Ideas events, e.g. Diversity Week, Jan. 23-28, the *Signum Fidei* lecture on March 22, and Food for Thought Presentation, April 11, “Becoming Food for the Journey.”

**Assistance.** I will be happy to strategize with students experiencing any kind of difficulty in this course or wishing to improve study habits. Don’t wait to bring the topic up with me. I also welcome the opportunity to discuss the integration of just peace-building with your major, planned career and life. Learning and writing assistance are available through Leckrone Academic Resource Center [LARC] and the Writing Center. Dr. Christine Billups and Ms. Beka Flanagan, Office for Service Learning are available in the Office for Service Learning, also in LARC.

**Schedule of Assignments**

**Week I: Christian Social Teaching, Immigration, Service Learning**

Assignments due by listed class meeting. Quiz (**Day**, time posted-due).

**Jan. 18 (W)** Introductions to syllabus and one another

**Jan. 20 (F)** Read syllabus for quiz (**W5p-F7a**)  
Bring many questions on syllabus and on service learning. Guests: Dr. Christie Billups, Beka Flanagan, LU ’11, Office for Service Learning.

**Week II: Salvadoran case study, social analysis, your site**

**Jan. 23 (M)** Read Zwick, iii-vii, 1-26 for quiz (**W5p-F7a**)  
**Jan. 25 (W)** Read Massaro, 71-75; “Strangers No Longer,” qz (**W5p-F7a**)  
**Jan. 27 (F)** More about sites, plan service-learning

**Week III: Catholic Worker, Social Justice & Church’s Mission**

**Jan. 30 (M)** Read Zwick, 27-45 for quiz (**W5p-F7a**)  
**Feb. 1 (W)** Read Massaro, ix-xi, 1-16 for quiz (**W5p-F7a**)  
**Feb. 3 (F)** Dialogue and social analysis circle

**Week IV: Saint for ‘Nobodies’ & Works of Mercy**

**Feb. 6 (M)** Read Zwick, 46-58, Keenan handout for quiz (**W5p-F7a**)  
**Feb. 8 (W)** Read Zwick, 59-77 for quiz (**W5p-F7a**)  
**Feb. 10 (F)** Dialogue and social analysis circle
Week V: Setbacks & Freedom  
Feb. 13 (M) Read Zwick, 78-99 for quiz (W5p-F7a).  
Feb. 15 (W) Read Zwick, 100-117 for quiz (W5p-F7a).  
Feb. 17 (F) Dialogue and social analysis circle. Study guide for Midterm exam posted under Blackboard Content. Choose presentation dates.

Week VI: In This Together & Love in Action  
Feb. 20 (M) Read Zwick, 118-131 for quiz (W5p-F7a).  
Feb. 22 (W) Read Zwick, 132-144 for quiz (W5p-F7a).  
Feb. 24 (F) Dialogue and social analysis circle. Personal mission statement rubric posted on Blackboard, Content.

Week VII: Violence Again, but Hope  
Feb. 27 (M) Read Zwick, 145-168 for Midterm (F class time).  
Feb. 29 (W) Read Zwick, 169-191 for Midterm (F class time).  
March 2 (F) Midterm Exam on Bb (class time).

No Class Meetings, March 5-9—Spring Break

Week VIII: Deportation and Unjust Economies are Sinful  
March 12 (M) Read Zwick, 192-232 for quiz (W5p-F7a).  
March 14 (W) Read Zwick, 233-262 for quiz (W5p-F7a).  
March 16 (F) Dialogue and social analysis circle.

Week IX: Going Public with Faith & Social Teaching Tradition  
March 19 (M) Read Massaro, 17-32 for quiz (W5p-F7a).  
March 21 (W) Read Massaro, 33-54 for quiz (W5p-F7a).  
March 22 (Th) Signum Fidei (‘Sign of Faith’) Lecture, 2-3:15 p.m., Sancta Alberta Chapel, attendance required  
March 23 (F) Dialogue and social analysis circle.

Week X: Sources, Methods & Three Key CST Themes  
March 26 (M) Read Massaro, 55-71, 75-78 for quiz (W5p-F7a).  
March 28 (W) Read Massaro, 79-88 for quiz (W5p-F7a).  
March 30 (F) Dialogue and social analysis circle.

Week XI: Six More Key CST Themes  
April 2 (M) Read Massaro, 89-97 for quiz (W noon).  
April 4 (W) Read Massaro, 98-117 for quiz (W noon).  
April 6 (F) No Class Meeting—Good Friday

No Class Meetings, April 6-9—marking Easter Three Days, April 5-8

Week XII: Role of Catholic Social Teaching Today  
April 9 (M) No Class Meeting. Mission statement paper due by 11:59 p.m. on Blackboard.
April 11 (W) Read Massaro, 121-148 for quiz (W5p-F7a).
April 13 (F) Dialogue and social analysis circle.

Week XIII: CST Future Directions & Immigration Presentations
April 16 (M) Read Massaro, 151-182 for quiz (W5p-F7a).
April 18 (W) Group presentation for quiz (W5p-F7a)
April 20 (F) Dialogue and social analysis circle. Study Guide for cumulative Final Exam posted on Blackboard, Content.

Week XIV: More Immigration Presentations & Last Circle
April 23 (M) Group presentation for quiz (W5p-F7a)
April 25 (W) Group presentation for quiz (W5p-F7a)
April 27 (F) Dialogue and social analysis circle.

Week XV: Topic—Presentations, Evaluation, Commissioning
April 30 (M) Group presentation for quiz (W5p-F7a). Attendance required for in-class course evaluation.
May 2 (W) Group presentation for quiz (W5p-F7a)
May 4 (F) Course summary and commissioning. Last day of class.

Week XVI: Final Exam
9 a.m. MWF, Wednesday, May 9, 10:30 a.m.-12:30 p.m.