2014

303-02H Christian Ethics: Methods and Questions

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Course Description:
This course offers an introduction to the methodology of Christian ethics, i.e., the process to draw on sources of knowledge (scripture, tradition, reason, and contemporary experience) to formulate sound judgments and work toward social norms to respond to contemporary ethical issues, and will particular attention to socio-cultural effects of globalization and digital technology/social media. In addition to the issues studied in class, students will select issues for research, collaborative and creative advocacy, oral and written presentation, and for the purposes of integrating reflection and practice (i.e., praxis).

Course Objectives:
To successfully complete THEO 303, students will:

1. Examine the foundations of moral theology and methodological developments in the field of Christian ethics.
2. Understand the Christian vision of the human person in relationship to community, with special emphasis on freedom and responsibility that contribute to the common good and integral flourishing.
3. Reflect on the sources and methods in the Christian tradition to critically and constructively analyze and apply the teachings, principles, and practices to respond to ethical problems in the world today.
4. Develop abilities in critical thinking, moral judgment and conversation, as well as clear and effective communication (reading, writing, speaking, and listening), personally and collaboratively.
5. Articulate mature, intelligent, and responsible judgments and participate in respectful, well-informed discussions in pursuit of wisdom and justice in light of complex religious, social, political, cultural, economic and moral issues.
6. Construct the vision and values for practicing moral deliberation and action as part of one’s personal and professional development. As a part of Xavier’s E/RS focus, this course places special emphasis on personal conscience formation for social responsibility.

Required Texts:
4. E-copies of additional readings (or links to the appropriate pages) will be available on Canvas.
Course Assessment:

1. **Preparation and Participation (15%)**: This course is designed more for seminar discussions than lecture. As such, students are expected to be present for every class as these conversations are considered significant for mastering the core course material. Students should bring a hard copy of the assigned reading and be ready to speak to/from it, be prepared to take thorough notes, and participate in discussion (this includes thoughtful consideration and critical analysis of the readings and how they relate to current theological beliefs and practices). Please note the following:
   
a) For every class, students should bring a 3x5 note card that includes (1) a thesis statement or key quote from the assigned reading to demonstrate the student understands what is important to learn about the topic of the day and (2) a question for clarification or conversation to help initiate a lively discussion in class. Note cards will be collected at the start of each class and recorded as part of the participation grade.
   
b) As a sign of respect to all, please be on time for class and do not plan to leave until class has concluded. If a student arrives late several times, it may be counted as an absence.
   
c) If an absence is unavoidable, please email the instructor beforehand whenever possible. Excessive absences (more than 3) over the course of the semester will result in a lower final grade. More than 6 absences will automatically result in failing the course. No distinction is made between “excused” and “unexcused” absences for this policy.
   
d) Students should not use personal phones, tablets, or laptops (etc.) during class time. If a student does not comply with this rule, the technology may be confiscated by the instructor; repeated offenses may involve a grade reduction. (Please note: if a student needs to use a laptop to accommodate a learning disability, please see the instructor.)
   
e) Each student is required to schedule at least one office hour visit to check-in at some point over the course of the semester (more than one check-in is welcome, of course). An “A” in class participation is earned through all the above behavior.

2. **Journal and Quizzes (25%)**: Student comprehension of readings and class conversations will be evaluated on a weekly basis by a combination of journal entries and quizzes. Quizzes may be scheduled or unannounced and will be given at the beginning of class and cannot be made up in the case of absence. The lowest quiz score will be dropped before calculated for the total grade. Journal entries are due by 11:59pm each Friday. Every journal entry should contain three parts: (1) clearly and comprehensively identify the main points developed by the author(s) that week; (2) specifically describe why these points are important for Christian ethics; (3) raise a question or address an issue to apply and develop a lesson from the readings to work out implications for putting this in practice. More detailed directions for the journal posts may be found on the course Canvas site. The instructor will provide brief comments and scores in response to student journal posts and is happy to clarify comments, scores, and/or provide additional feedback at any time during the semester.

3. **Essays and Advocacy Project (25%)**: This includes a moral autobiography (due early in the semester), designed for students to name and explain the sources and processes of their own moral reflection, reasoning, practices, and evaluation as well as put personal moral experience/approach in conversation with the sources and methods presented. This will be followed by a case study essay (due near mid-semester), written in response to a specific topic not covered in the course readings and designed to demonstrate a student’s understanding and application of the sources and methods of Christian ethics. Finally, students will prepare a social media advocacy project (due toward the end of the semester), to raise awareness about and empower Xavier community members to contribute to an important social cause. More instructions will be provided in class and posted on the course Canvas site.

4. **In-Class Presentation (10%)**: Students will present on a topic and connect the readings to a current event/issue to facilitate deeper understanding/application of the principles and practices being studied as well as prepare a handout that summarizes main points from the reading and raises insightful questions for class discussion. Presentations will be arranged in consultation with the instructor and designed to
facilitate a lively class discussion. Additional instructions will be provided later in the semester and posted on Canvas.

5. **Final Essay (25%)**: In lieu of a final exam, students will be assigned a 3,000-4,000 word final essay, designed to synthesize and apply the content and methods examined over the course of the term to a specific issue, problem, cause, and/or social location of considerable importance to the student. This essay will be submitted on the date for the final exam scheduled for this course (due: Friday, December 19 by 5pm via Canvas).

**Grading Scale:**
Grading is cumulative over the course of the semester. Participation and written work will be graded based on the demonstrated level of effort, comprehension of material, thoughtful reflection, and insightful analysis following the letter grade scale below. Please consult the [Theology Department’s Grading Policy](#) for more precise guidelines.

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>100-94</td>
<td>Superior work. Exceptional academic performance that is an uncommonly high academic achievement. Demonstrates mastery of the subject matter, critical analysis, effective communication and creativity.</td>
</tr>
<tr>
<td>A-</td>
<td>93-92</td>
<td>Good work. An academic performance that is high quality. Demonstrates an above average competency in terms of critical analysis, effective communication and creativity.</td>
</tr>
<tr>
<td>B+</td>
<td>91-90</td>
<td>Fair work. A satisfactory academic performance that meets an average level of competency including understanding of basic ideas and concepts with some critical reflection and analysis.</td>
</tr>
<tr>
<td>B</td>
<td>89-87</td>
<td>Meeting the minimum academic performance sufficient to pass.</td>
</tr>
<tr>
<td>B-</td>
<td>86-84</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>83-82</td>
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<td>D</td>
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<td></td>
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<tr>
<td>D-</td>
<td>70-68</td>
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<tr>
<td>F</td>
<td>67-0</td>
<td>Failure. An unacceptable performance; not college level work.</td>
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**Academic Integrity:**
All the university’s policies regarding academic honesty are in effect for this course. Xavier’s policy reads,

> The pursuit of truth demands high standards of personal honesty. Academic and professional life requires a trust based upon integrity of the written and spoken word. Accordingly, violations of certain standards of ethical behavior will not be tolerated at Xavier University. These include theft, cheating, plagiarism, unauthorized assistance in assignments and tests, unauthorized copying of computer software, the falsification of results and material submitted in reports or admission and registration documents, and the falsification of any academic record including letters of recommendation. All work submitted for academic evaluation must be the student's own. Certainly, the activities of other scholars will influence all students. However, the direct and unattributed use of another's efforts is prohibited as is the use of any work untruthfully submitted as one's own. Penalties for violations of this policy may include one or more of the following: a zero for that assignment or test, an "F" in the course, and expulsion from the University. The dean of the college in which the student is enrolled is to be informed in writing of all such incidents, though the teacher has full authority to assign the grade for the assignment, test, or course.

If a student has questions about this, please consult the [Academic Honesty Policy](#) and/or the instructor.
Course Policies:

1. Feedback: Students will receive feedback from the instructor on written work, and as necessary, on quizzes and class participation. Students will have the chance to evaluate the course’s (and the instructor’s) effectiveness around mid-term, so improvements can be made before the end of the semester. The instructor is always happy to give or receive feedback, so please feel free to do so via phone, email, or an office visit. Please feel very welcome to stop by during office hours, although scheduling an appointment beforehand (during or outside these hours) will ensure the instructor’s undivided attention to your comments, questions, or other concerns.

2. Class participation: As noted above, students are expected to be actively engaged (listening, note-taking, and speaking) in the material and conversations during class. Students must bring the assigned readings to class and be prepared to speak to/from them during every class meeting. Students may be called on to share their response to the readings and discussions at any time. To establish a classroom environment conducive to active, inclusive participation, we will maintain an atmosphere of respect, honesty, and trust. This is a space that welcomes all (thoughtful, well-informed, respectful) views but also seeks to get “underneath” current observations or convictions to critically assess the foundational values, perspectives, and biases. As such, all students should be prepared to address why they express the comments and questions they share with the class. The more we can reflect on and share how and why we are coming to new insights (about Christian theology, the present American socio-cultural context, others, ourselves, etc.) the more precise and profound our learning can become. To this end, side conversations, using technology in the classroom (e.g., texting), or consistently refraining from active participation will result in a lower level of learning and, correspondingly, earn a lower participation grade. If a student experiences difficulty in this learning environment, please see the instructor, who is happy to work with you.

3. Written assignments: All written work should be formatted in a Word document in standard MLA style (1 inch margins; size 12 Times New Roman font; double-spaced; use footnotes or endnotes to properly cite any ideas or phrases that are not your own) and should be submitted via Canvas by the deadline noted in the Course Schedule (below). All written assignments should be free of spelling and grammar mistakes; if numerous typographical errors are found, the essay will be returned to be corrected and resubmitted. If a student would like help improving one’s writing, please see the instructor or Xavier’s Writing Center before the assignment is due. All assignments must be turned in on time out of fairness to all students; late work earns a lowered grade in proportion to how much time has passed since the deadline. Exceptions/extensions can only be granted before the due date.

4. Workload: As this is an honors section, expectations are raised above the typical 6-9 hours a week of work for a 3 credit course; if questions or concerns about this arise, kindly contact the instructor.

5. Extra credit: Work for extra credit – typically an essay relating a current event, article, etc. to course material to demonstrate a student’s understanding and application of Christian ethics – is accepted via Canvas on a rolling basis until Monday, December 15 at 5pm. For more detailed instructions, please see the notes on Canvas and/or contact the instructor. Attendance at the “Is There a Jesuit Ethics?” E/RS Lecture series (Sept. 10 & 23, Oct. 1, 16, & 22, and Nov. 12) is highly encouraged!

6. Communication: Please check your Xavier email and the course Canvas site regularly for communication about THEO 303, as any changes or updates to assignments will be shared here.

7. To request academic accommodation for a disability, please contact Academic Support Services and the instructor in order to properly address these needs.

8. Changes: The instructor reserves the right to change the syllabus as needed, and will do so with as much advance notice as possible.
Relevant Resources:

- **American Friends Service Committee** ([www.afsc.org](http://www.afsc.org)): the AFSC is the social justice arm of the Quaker church. They have a very strong commitment to social justice issues, especially those related to peace. This site offers numerous links to other peace and justice organizations and includes sections on: criminal justice, immigrant issues, foreign aid, economic justice, war and conflict resolution.


- **Catechism of the Catholic Church** ([http://www.vatican.va/archive/ENG0015/_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)): the most comprehensive source for Catholic teaching; may be helpful to research topics like “conscience,” “virtue,” “sin,” etc.

- **Catholic Moral Theology** ([http://catholicmoraltheology.com/](http://catholicmoraltheology.com/)): an excellent forum among well-respected Catholic theologians on a variety of current cultural, political, and economic event issues.

- **Catholic Worker Roundtable** ([www.catholicworker.org/index.cfm](http://www.catholicworker.org/index.cfm)): a lay Catholic social justice movement founded by Dorothy Day and Peter Maurin. Catholic Workers live in community, are pacifists, intentionally live below the poverty line in solidarity with the poor, refuse all government support, do direct service to and with the poor and devote themselves to working for social justice. There are several Catholic Worker houses in the area.

- **Center of Concern** ([www.coc.org](http://www.coc.org)): a non-profit Catholic (Jesuit) social justice lobbying organization and think-tank in Washington, DC that tends to focus on international issues, US foreign and economic policies and corporate behavior. They have an excellent reputation for insightful analysis of issues of social justice including: third-world debt relief, women’s issues, hunger, globalization, agribusiness, racism, war, human rights, etc. This site also includes a section on “Religious Social Values,” which provides an overview of the social values of the world’s religions.


- **Ethics Updates** ([http://ethics.sandiego.edu/](http://ethics.sandiego.edu/)): a comprehensive site that includes a glossary of ethical terms, overviews of great thinkers and a number of articles and lectures (text based, audio and video) on ethical theories and issues in applied ethics (e.g. war and peace, world hunger, capital punishment, the environment, gender issues, etc.). While it is primarily a philosophical source (as opposed to a theological one), it is an excellent web page.

- **Evangelicals for Social Action** ([www.esa-online.org](http://www.esa-online.org)): a socially progressive and biblically based group of Evangelical Christians addressing a number of contemporary social justice issues. Their web page includes links to *Crossroads*, an evangelical Christian magazine on contemporary politics and culture. A great place to find critical Evangelical opinions on social issues. See also: **Sojourners**, a Protestant-led (but multi-faith and collaborative) community dedicated to the intersection of faith, politics, and culture ([http://sojo.net/](http://sojo.net/)).

- **Network** ([www.networklobby.org](http://www.networklobby.org)): a Catholic social justice lobbying organization founded by a number of Catholic women religious congregations. Includes information on welfare reform, healthcare, tax reform, housing and international policy, as well as, a number of good links and an overview of Catholic social teaching.

- **Pax Christi** ([www.paxchristiusa.org](http://www.paxchristiusa.org)): an international and well-respected organization of Catholics dedicated to peace and justice. They often address issues of social justice; non-violence; militarism; defense spending and a host of contemporary social, political and economic issues.

- **St. John’s Abbey, Justice & Peace Commission** ([www.sja.osb.org/justpax/peacewall.html](http://www.sja.osb.org/justpax/peacewall.html)): includes summaries of Catholic social teachings, a number of links to various religious (e.g. Jewish, Christian, Muslim, Buddhist, Jesuit, Franciscan, etc.) and non-governmental (e.g. Amnesty International, Oxfam, etc.) social justice organizations. It also has sections on such topics as: racism, hunger, human rights, capital punishment, poverty, labor, the environment, etc.

- **Theology Library, Catholic Social Teaching** ([www.shc.edu/theolibrary/cst.html](http://www.shc.edu/theolibrary/cst.html)): includes all of the official church documents, summary articles and a “Handbook of Catholic Social Teaching” that addresses such topics as: social justice, economic justice, political justice, discrimination, war and peace and criminal justice.
Course Schedule:

1) Mon, August 25: Introduction to the Course
   - Discuss in class:
     i. Christian Ethics: What, Why, and How?
   - Read in class:

   - Read for Class:
     ii. Maxxwell Strachan, “The U.S. is Even More Unequal Than You Realized”
   - Watch for class: “Wealth Inequality in America”
   - Note: Every article/video with a hyperlink in this syllabus is provided on Canvas.

3) Fri, Aug 29: Standing Up for What is Right, True, Good, and Just
   - Read for class:
     i. Martin Luther King Jr., “Letter from Birmingham Jail” (1963)

4) Mon, Sep 1: No Class – Labor Day

5) Wed, Sep 3: No Class – Spirit Celebration at 11:30am, Xavier Yard

6) Fri, Sep 5: Thinking Theologically
   - Read for class:
     i. Jana Bennett, “People of No Morals” Catholic Moral Theology (09/16/11)
     ii. Brackley, Call to Discernment in Troubled Times, pp. 1-72.
   - Note: This is a long assigned reading because there is only one class meeting this week; please be sure to have all these pages ready by Friday’s class.

7) Mon, Sep 8: What is Moral Theology?
   - Read for class:
     i. Brackley, pp. 73-89.
     iii. Andrew Kim, “Violent Entertainment and the Foundations of Sin” CMT (06/03/14)

8) Wed, Sep 10: The Moral Act and Conscience
   - Read for class:
     i. Brackley, pp. 125-142.
     ii. Zalot and Guevin, pp. 30-44.

9) Fri, Sep 12: Making Moral Judgments
   - Read for class:
     ii. Catechism of the Catholic Church, “Human Freedom”
10) Mon, Sep 15: Mapping a Moral Method
   • Read for class:
     i. Brackley, pp. 143-156.
     ii. Bretzke, pp. 19-41.
     iii. Meghan Clark, “What is Theology? Moral Theology is Messy” CMT (06/09/14)
     iv. Jason King, “The Theology of Mr. Rogers” CMT (02/27/14)

11) Wed, Sep 17: Natural Law
   • Read for class:
     i. Bretzke, pp. 43-66.
   • Watch for class:
     i. David Foster Wallace, “This is Water”

12) Fri, Sep 19: Moral Norms
   • Read for class:
     i. Brackley, pp. 157-172.
     ii. Bretzke, pp. 66-77.
   • Assignment Due: Moral Autobiography – submit via Canvas by 11:59pm

13) Mon, Sep 22: Sacred Scripture
   • Read for class:
     i. Bretzke, pp. 79-108.
     ii. Patrick Clark, “God’s Preferential Justice” CMT (09/25/13)

14) Wed, Sep 24: Making Sense of Conscience
   • Read for class:
     iii. Brian Green, “The Primacy of Conscience: A Teaching Which Unites and Divides the Church” Catholic Moral Theology (02/26/14)

15) Fri, Sep 26: Purifying Conscience
   • Read for class:
     i. Brackley, pp. 105-124.
     ii. Bretzke, pp. 138-144.
     iii. Thomas Bushlack, “What’s the Point of Fasting and Penance?” CMT (02/22/12)

16) Mon, Sep 29: Emotions
   • Read for class:
     ii. *Catechism of the Catholic Church*, “The Morality of the Passions”
     iii. Jason King, “Catechism Commentary – Passions” CMT (10/20/11)
     iv. Meghan Clark, “Feelings vs. Reality” Catholic Moral Theology (07/05/12)
     v. Dana Dillon, “Cardinal Sean: Be the Merciful Face of God” CMT (01/22/14)
17) Wed, Oct 1: Virtues  
   • Read for class:  
     i. *Catechism of the Catholic Church*, “The Virtues”  
     ii. William Mattison, “*Catechism Commentary – Virtue*” CMT (10/20/11)  
     iii. Tom Bushlack, “*Are You Happy?*” CMT (02/13/13)  

18) Thurs, Oct 2: Fr. Greg Boyle, SJ Talk at Bellarmine Chapel @ 2:30 or 7:30pm  
   • Attend either one of these talks (or watch this video if attendance is impossible) in lieu of class on Oct. 17.  

19) Fri, Oct 3: Sin and Failure  
   • Read for class:  
     i. Bretzke, pp. 191-208.  
     ii. *Catechism of the Catholic Church*, “On Sin”  
     iii. Emily Reimer-Barry, “*Catechism Commentary – Sin*” CMT (01/20/12)  
     iv. Meghan Clark, “*The Criminalization of Poverty*” CMT (08/26/11)  

20) Mon, Oct 6: Forgiveness and Resurrection  
   • Read for class:  
     i. Brackley, pp. 193-222.  
     iii. Beth Haile, “*Resurrection Hope*” CMT (04/18/11)  

21) Wed, Oct 8: Engaging Experience  
   • Read for class:  
     i. Bretzke, pp. 169-190.  
     ii. Jana Bennett, “*Leaning In Versus Leaning On …*” CMT (04/02/13)  
     iii. Jason King, “*Hook-Up Culture and Catholic Schools*” CMT (09/05/12)  

22) Fri, Oct 10: No Class – Fall Break  

23) Mon, Oct 13: Ethics to Seek Justice  
   • Read for class:  
     i. John Donahue, “Biblical Perspectives on Justice” – on Canvas  
     ii. Patrick Clark, “*American Justice and Divine Mercy: Thoughts on Osama Bin Laden’s Death*” CMT (05/02/11)  

24) Wed, Oct 15: Catholic Social Teaching  
   • Read for class:  
     i. Zalot and Guevin, pp. 46-64.  
     • Watch for class: “*What is CST?*”  

25) Fri, Oct 17: No Class  
   • Assignment Due: Case Study Essay  – submit via Canvas by 11:59pm
26) Mon, Oct 20: CST in a Globalized World
   • Read for class:
     i. John Coleman, “Making the Connections” – on Canvas
     ii. Johan Verstraeten, “CST as Living Tradition that Gives Meaning to
         Globalization as a Process of Humanization” – on Canvas
     iii. Meghan Clark, “Inequality … By the Numbers” CMT (02/23/13)

   • Read for class:
     i. Lisa Sowle Cahill, “Globalization and the Common Good” – on Canvas
     ii. David Hollenbach, “The Common Good in a Divided Society” Santa Clara
         Lecture (04/18/99)
     iii. John Coleman, “Unhealthy Inequality” America (05/20/14)

28) Fri, Oct 24: Human Dignity and Human Rights
   • Read for class:
     i. Meghan Clark, “CST on Human Rights and Solidarity” – on Canvas

29) Mon, Oct 27: The Differences of Sex/Gender
   • Read for class:
     ii. Shankar Vedantam, “Why Men Outnumber Women at Business School” NPR
         (04/09/14)
   • Watch for class: How Boys are told to Man-Up

30) Wed, Oct 29: Tolerant or Anti-Racist?
   • Read for class:
     i. Jamelle Bouie, “Why do Millennials Not Understand Racism?” Slate (05/16/14)
     ii. Meghan Clark, “Facing Hidden and Not-So-Hidden Racism” CMT (01/22/12)
     iii. Zerlina Maxwell, “7 Facts that Prove White Privilege Exists” MIC (05/22/14)
     iv. Ta-Nehisi Coates, “The Case for Reparations” The Atlantic (05/21/14)

31) Fri, Oct 31: The Preferential Option for the Poor
   • Read for class:
     i. Brackley, pp. 90-104.
     ii. Gustavo Gutiérrez, “The Option for the Poor Arises from Faith in Christ” – on
         Canvas
     iii. Meghan Clark, “An Option that’s not Optional” CMT (04/17/13)

32) Mon, Nov 3: Social Analysis
   • Read for class:
     i. Peter Henriot, et al., “The Pastoral Circle Revisited” – on Canvas
   • Watch for class: A Split: Idolization vs. Slut

33) Wed, Nov 5: Advocacy
   • Watch for class: KONY 2012
34) Fri, Nov 7: Activism or Slacktivism?
   • Read for class:
     i. Ken Homan, “Organizing Activism…” *The Jesuit Post* (07/14/14)
     iii. Steve Okey, *Who is My Digital Neighbor?* *Daily Theology* (01/24/14)
     iv. Katy Waldman, “For Love or Money” *Slate* (05/22/14)
   • Watch for class: **Slacktivists vs. Activists**

35) Mon, Nov 10: Business Ethics
   • Read for class:
     i. Zalot and Guevin, pp. 69-94.
     ii. Josh Eidelson, “Ashton Kutcher vs. Walmart” *Salon* (11/20/13)
     iii. Meghan Clark, “Thou Shall Not Steal” *CMT* (06/30/13)
   • Watch for class: *Alabama’s Migrant Workers* *The Colbert Report* (10/26/11)

36) Wed, Nov 12: Global Economic Ethics
   • Read for class:
     i. Zalot and Guevin, pp. 98-125.
     ii. Dan Levin, “Chinese Workers Threaten Mass Suicide” *Daily Beast* (01/13/12)
     iii. Meghan Clark, “Victims of Slavery or Prostitutes?” *CMT* (06/22/11)
   • Watch for class: **Alta Gracia**

37) Fri, Nov 14: The Costs of Consumption
   • Read for class:
     i. Tom Beaudoin, “Being Consumed” — on Canvas
     ii. David Cloutier, “Consumerism no, Capitalism yes?” *CMT* (04/08/13)
     iii. Emily Reimer-Barry, “Should a Christian Feminist Color her Hair?” *CMT* (08/05/11)
     iv. Jana Bennett, “Economic Justice: A Few Links” *CMT* (03/01/12)

38) Mon, Nov 17: Care for Creation
   • Read for class:
     i. Pope John Paul II, “Peace with God ... Peace with All Creation” (1990)
     ii. David Cloutier, “The Church of the Poor and the Green Church” *CMT* (03/21/13)
     iii. Jessica Wroblewski, “Water of Life, Culture of Death” *CMT* (01/20/14)

39) Wed, Nov 19: Just War Theory
   • Read for class:
     i. Zalot and Guevin, pp. 154-188.
     iii. Eli McCarthy, “Beyond Just War” *CMT* (06/03/14)

40) Fri, Nov 21: The Death Penalty
   • Read for class:
     i. Zalot and Guevin, pp. 130-151.
     ii. Tobias Winright, “Would the Death Penalty …” *CMT* (05/09/12)
   • **Assignment Due: Social Media Advocacy Project** – submit via Canvas by 11:59pm
41) Mon, Nov 24: Medical Ethics
   • Read for class:
     i. Zalot and Guevin, pp. 192-225.
     ii. Jana Bennett, “Needing a New Motto for Health Care” CMT (11/20/13) and “The End of Time” CMT (10/19/12)

42) Wed, Nov 26: No Class – Thanksgiving Break

43) Fri, Nov 28: No Class – Thanksgiving Break

44) Mon, Dec 1: Bioethics and the End of Life
   • Read for class:
     ii. Beth Haile, “Euthanasia: The Slippery Slope is Getting More Slippery” CMT (01/19/13)
     iii. Charles Camosy, “Is There an Official Teaching on Brain Death?” CMT (05/04/11)

45) Wed, Dec 3: Immigration
   • Read for class:
     i. Kristin Heyer, “Kinship Across Borders” – on Canvas
     ii. Meghan Clark, “Crisis on the Border” CMT (07/10/14)
     iii. Emily Reimer-Barry, “Migration and Structural Violence” CMT (08/07/13)

46) Fri, Dec 5: Sexual Ethics
   • Read for class:
     i. Zalot and Guevin, pp. 254-282.
     ii. Jana Bennett, “Catholics, Contraception, and Feminisms?” CMT (07/24/13)

47) Mon, Dec 8: Just Sex
   • Read for class:
     i. Margaret Farley, “Framework for a Sexual Ethic” – on Canvas
     ii. Thomas Bushlack, “It’s OK to be Me” CMT (06/27/13)

48) Wed, Dec 10: Family Ethics
   • Read for class:
     i. Julie Hanlon Rubio, “Families as Agents of Social Change” – on Canvas
     ii. Julie Hanlon Rubio, “Service – Reimagining a Central Practice of Middle-Class Family Life” – on Canvas

49) Fri, Dec 12: Christian Ethics: A Faithful Witness to the World
   • Read for class:
     i. Brackley, pp. 223-255.
   • Listen for class: Greg Boyle, The Calling of Delight

50) Final Essay Due: Friday, December 19 at 5pm on Canvas