

CE 603, CRN 122
Ethical Challenges and Laudato Si: A Franciscan Perspective
Fall Semester 2017

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Fall Semester 2017 – Franciscan School of Theology
Monday 6:00 - 9:00 pm
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Course Description

This course will examine some of the major ethical challenges in our society from the perspective of Catholic social teaching (CST) and the Franciscan Intellectual Tradition. More specifically, the course will be focused on the encyclical *Laudato Si'*, trying to identify its Franciscan roots and its proposal for an integral ecology that encompasses all aspects of personal and social life.

Main practical objectives

- Understand the profound relationship that exists between caring for nature and being true to him/herself as a person
- To stimulate the moral imagination
- To develop the ability for critical analysis on the moral values of life in society (reflection)
- To acquire the capacity of publicly sustaining a reasonable position while being open to dialogue and pluralism (argument)
- To strengthen the sense of moral responsibility towards our common home (life)

Student Learning Outcomes

- Students will be expected:
 - To recognize the importance of moral and spiritual values for integral sustainability.
 - To identify the Franciscan roots of the encyclical *Laudato Si'* and the specificity of the CST approach to human relationship with nature and social life.
 - To become more conscious of the strong bonds of kinship that link us with the rest of nature and the absurdity of a strong anthropocentrism.
 - To be aware of the need of promoting an integral development in all its human, cultural, educational, and social dimensions.
 - To be familiar with the major values, principles, and themes which recur in the Franciscan Intellectual Tradition and be able to apply them today.

- To *heighten* their awareness about the causes of the current socio-environmental crisis and the need to overcome the technocratic paradigm.

Required Texts

1. CARBAJO NÚÑEZ M., *Sister Mother Earth. Franciscan Roots of the Laudato Si'*, Tau Publishing, Phoenix (AZ) 2017, 265 pages, ISBN 978-1-61956-560-9, List price: \$19 (hereafter: MCN)
2. DELIO I. – K.D. WARNER – P. WOOD, *Care for Creation. A Franciscan spirituality of the earth*, Franciscan media, Cincinnati 2007, ISBN-13: 978-0867168389. List price: \$14 (hereafter: CoC)
3. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church* (Available online - hereafter: CSDC)

Expectations

- Before the class
 - The week before, a student will be assigned as leader to start the discussion for each document/commentary with a five-minute presentation.
 - Students will be required to read both primary sources and secondary texts, which will be the focus of discussions in the class.
 - Students will come to class having read all the material assigned and having submitted a half a page written reflection on one of the required readings. Those materials indicated as “Other readings (optional)” are recommended, but not required.
- Class Format:
 - Every lesson will have two different sections: one will focus on the book MCN, which will be the text of reference during the whole course; the second will deal with related aspects of the integral ecology proposed by the encyclical Laudato Si' and with important topics of the CST.
 - Consistently thoughtful and active participation in class is essential to the success of this course. Attendance is only a precondition for participation, not the measure of it.
 - Students are expected to provide well-reasoned contributions to class discussions and be prepared to raise questions in response to the readings.
- Final exam:
 - There will be a final written exam that could be preceded by a mid-term.

Weekly Assignments and written reflection

- You should not attempt to cover everything, but simply make one or two points that clarify some aspect of the reading and stimulate thought.

- You can follow these steps outlined by Richard Gula:
 - A) Identify the subject of the reading (just one brief sentence)
 - B) Critical Reflection:
 - 2) How does this article/unit affirm your present understanding of the topic. *In this article I relearned that ...*
 - 3) What new insight(s) did you gain from this article/unit? *I was surprised to learn that ...*
 - 4) What questions does this article raise for you? *I need to think more about ...*
 - C) Appropriation:
 - 5) Share an anecdote from your life that illustrates your experience with the insights of this article/unit. *I remember when ...*
 - 6) What would it be like to incorporate the insights from this unit to how I think and live? *If I act upon these insights ...*

- Students who have a disability requiring accommodation should contact the FST Title IX Coordinator (Garrett Galvin) or Assistant (Donna Foley).

Components of the Class (Evaluation procedure)

Participation	30%
Weekly Assignments	35%
Final exam	35%

Grading Scale

A	100-95%
A-	94-91%
B+	90-88%
B	87-80%

Course Outline & Schedule

September 11: (lesson online: this week I will be lecturing in **Colombia/Perú**)

- 1. Course overview: Syllabus, course description and requirements
- 2. The Spirit of Assisi: Dialogue to face the current ethical challenges.
- “**The Spirit of Assisi**: the contribution by religions to peaceful coexistence in society:
 - See this video: <https://youtu.be/xZqGVLDiKYc> (50 minutes)
 - Text with footnotes (see)
 - Powerpoint presentation (see)
- Read:
 - LS n. 163-201 (Lines of approach and action: **dialogue**)

- MCN 120-121, 158-167
- JOHN PAUL II, “Peace with God the creator, peace with all creation”, XXIII World Day of peace 1990.
- BENEDICT XVI, “Message to Bishop Domenico Sorrentino on the occasion of the 20th anniversary of the interreligious meeting of prayer for peace”, 2-09-2006, in AAS 98 (2006) 749-754.

September 18:

- 1. Clarification of concepts: ethics, morals, CST and Moral Theology, Vatican II orientations, CST major docs, etc.
- 2. Christian anthropology vs other ways of seeing the human being (part 1)
- Read:
 - CSDC n. 60-86.
 - Second Vatican Council: GS 10, 22, 45; OT 16
 - Catechism (CCC): 50-114, 131-133, **1691-1748**, 2052-2063, 2083-2087, 2090-2093
- Other possible readings (optional):
 - OSBORNE Kenan B., “A Scotistic foundation for Christian spirituality”, in *Franciscan Studies* 64 (2006) 363-405.
 - Encyclical *Rerum Novarum* (On the condition of labor)
 - Shannon, Thomas A., *Rerum novarum*, (MCST 127 – 150)

September 25:

- 1. Christian anthropology vs other ways of seeing the human being (part 2)
- 2. Ecology and environmental ethics
- Read:
 - LS n. 1-16
 - MCN 8-21
 - CSDC 451-460 (Safeguarding the environment)
 - “Criteria for a Christian ethic of sustainability”, in GBC_Germany, Climate Change: A Focal Point of Global, Intergenerational and Ecological Justice, 2nd ed., 2007, pages 32-40.
 - USCCB, Quotes from Church teaching on ecology; Pastoral Aids
- Other readings (optional):
 - BACON, Francis, *The Great Instauration of Human Control in the Universe*
 - Pastoral Constitution *Gaudium et Spes* (The Church in the Modern World)
 - Hollenbach, David, *Gaudium et Spes* (MCST 266 – 291).

October 2:

- 1. CST guiding principles: Human dignity and the Common good
- 2. The problem of sustainability

- 1) Read:
 - LS n. 17-61 (What is happening to our common home)
 - MCN p. 21-30
 - “Antropogenic climate change”, in CBC¹_Germany, [Climate Change: A Focal Point of Global, Intergenerational and Ecological Justice](#), 2nd ed., 2007, pages 11-31

- Other readings (optional):
 - CBC_New_Zealand, [“Statement on environmental issues”](#), Sep 1, 2006 (2 pages).
 - CBC_Australia, [“A new Earth”](#), 2002 (13 pages).

October 9

- 1. A self-sufficient freedom
- 2. Human rights as an ethical peace project

- Read:
 - LS n. 101-114 (Technology & technocratic paradigm)
 - MCN 30-39.
 - CSDC 461-465 (The crisis in the relationship between man and the environment)
 - USCCB, [Global climate change 2016](#) (Global climate change, 2001; [Letter to Rex Tillerson](#), Secretary of State feb 17, 2017)

- Other readings (optional):
 - CBC_Southern African, [On the Environmental Crisis](#), Sept 5, 1999 (4 pages).
 - CBC_Philippines, [What is happening to our beautiful land](#), Jan. 29, 1988 (8 pages).
 - Encyclical *Pacem in terris*, (Peace on Earth)
 - Christiansen, Drew, *Pacem in terris* (MCST 217-243).

October 16 (reading week)

October 23:

- 1. Freedom in St. Francis and the Franciscan Tradition
- 2. Peace: How to be builders of peace; war, violence, death penalty: a moral assessment

¹ CBC stands for “Catholic Bishops Conference”

- 1) Read:

- LS n. 63-100 (the Gospel of creation)
- MCN 116, 122-137
- CoC 19-64 (Creation and Incarnation)

- Other readings (optional):

- EDWARDS, Denis, “[Ecological theology: Trinitarian perspectives](#)”, in *Catholic Theological Society of America (CTSA) proceedings* 72 (2017) 14-28.
- Encyclical *Pacem in terris*, (Peace on Earth)
- Christiansen, Drew, *Pacem in terris* (MCST 217-243).

October 30:

- 1. Gratuitousness excluded or ignored
- 2. War, “Just war”, Death penalty

- Read:

- LS n. 115-136 (Modern anthropocentrism)
- MCN 40-46.
- KING, Nicholas, «[Laudato Si’. A Biblical angle](#)», in *The Way* 54/4 (2015) 23-31.
- DAMONTE, Marco, “[God, the Bible and the environment. An historical excursus on the relationship between Christian religion and ecology](#)”, in *Relations* 5.1 (2017) 27-45.

- Other readings (optional):

- USCCB, “[LS discussion guide](#)”; LS on page summary; Briefing.

November 6:

- 1. The logic of gift in St. Francis and the Franciscan Tradition
- 2. Social justice

- Read:

- MCN 116-118, 138-145.
- DOYLE, Eric, “[Ecology and the Canticle of Brother Sun](#)”, in *New Blackfriars* 55/652 (1974) 392-402.
- SPEELMAN, Willem M., “[A song in the dark. Francis of Assisi’s Canticle of Brother Sun](#)”, in *Perichoresis* 14/2 (2016) 53-66.

- Other readings (optional):

- CBC_Canada. “[You Love All that Exists... All Things are Yours, God, Lover of Life](#)”, October 4, 2013.

- SCOTT, Margaret, “Greening the vows. *Laudato Si’* and religious life”, in *The Way* 54/4 (2015) 83-93.
- BRANCATELLI, Robert, “*Laudato Si’* and a spirituality of resiliency”, in *Journal of Management for Global Sustainability* (2016) 1-14.
- Encyclical *Populorum progressio* (On the development of Peoples)
- DECK, Allan F. *Populorum progressio* (MCST 292-314).

November 13:

- 1. Instrumental relationships
- 2. Dignity of work and workers
- Read:
 - LS n. 137-155 (Integral ecology)
 - MCN 46-51
 - CHRYSSAVGIS, John, “Pope Francis’ *Laudato Si’* A personal response, an ecumenical reflection” in *Phronema* 32/2 (2016) 17-21.
- Other readings (optional):
 - EDWARDS, Denis, “Earth as God’s creation. The theology of the natural world in Pope Francis’ *Laudato Si’*”, in *Phronema* 31/2 (2016) 1-16.
 - Encyclical *Laborem exercens* (On human work)
 - LAMOUREUX, Patricia A., *Laborem exercens* (MCST 389 – 414).

November 20:

- 1. Fraternity in St. Francis and the Franciscan tradition
- 2. Private property
- Read:
 - MCN 119-120, 146-158.
 - CoC 65-108 (Creation as family)
- Other readings (optional):
 - BALS, Christoph, *A successful provocation for a pluralistic global society*, Bonn 2016, p. 43-59 (Paradigm shift from rulers of the environment to partaking universal fraternity)
 - Encyclical *Centesimus annus*, (The hundredth year)
 - FINN, Daniel (MCST 436-466).

November 27:

- 1. Total good instead of common good
- 2. Faith & Politics: The role of religion in the public realm

- Read:
 - LS n. 156-162
 - MCN 51-58
 - CSDC 466- 485 (The environment, a collective good)
 - DELIO, Ilia, “[Evangelical life today living in the ecological Christ](#)”, in *Franciscan Studies* 64 (2006) 475-506.

- Other readings (optional):
 - AUSTRIACO, Nicanor P.G., “[Bioethics in Laudato Si’](#). The ecological law as a moral principle”, in *National Catholic Bioethics Quarterly* 15/4 (2015) 657–663 (the natural moral law reimaged as an *ecological* moral law)
 - Encyclical *Sollicitudo rei socialis*, (On social concern)
 - CURRAN, Charles E. – HIMES, Kenneth R., *Sollicitudo rei socialis* (MCST 415-435).

December 4:

- 1. Spirituality and ecological conversion in the light of the *Laudato Si’*
- 2. Economic justice & the Preferential Option for the Poor

- Read:
 - LS n. 216-246
 - MCN 178-211
 - CoC 109-142 (Creation and contemplation)

- Other readings (optional):
 - CSDC n. 486-487
 - KIM, Yeongseon, “[St. Francis of Assisi and ecological conversion](#)”, in *Catholic Theology and Thought* 78 (2017) 47-86
 - Encyclical *Caritas in Veritate* (Charity in Truth)

December 11:

- 1. The common good in St. Francis and the Franciscan Tradition
- 2. Caring together for the common good

- Read:
 - LS n. 202-215
 - MCN 211-224

- CoC 155-199 (Creation and conversion)
- BENEDICT XVI, “[Se vuoi coltivare la pace, custodisci il creato](#)”, XLIII Giornata Mondiale della Pace 2010.

- Other readings (optional):

- WARNER, Keith, “[Franciscan environmental ethics. Imagining creation as a community of care](#)”, in *Journal of the Society of Christian Ethics* 31/1 (2011) 143-160.

RUBRICS FOR WRITING PROJECTS

	“A” Range	“B” Range	“C” Range
Thesis and Purpose	The thesis and purpose of the project are clearly expressed.	The thesis and purpose are somewhat clear, with the boundaries and scope a bit vague.	The thesis is unclear and the purpose of the project is ill-defined.
Support	<ul style="list-style-type: none"> • The development of the thesis is well thought-out, includes all relevant evidence, and respects the inner logic of the material. • Use of quoted material does not substitute for student’s own development of the thesis. • The paper is convincing, leaving no important aspect of the topic unaddressed. 	<ul style="list-style-type: none"> • Supporting details are adequate though some important material is missing. • Resources are too limited. • Paper shows understanding of relevant issues but lacks depth. • Uses too many direct quotes to substitute for developing own argument. • Some of the key connections between ideas and concepts are missing or stand in isolation from others to which they are logically connected. 	<ul style="list-style-type: none"> • Supporting material is disorganized and inadequate. • Analysis is superficial, shows signs of struggling to understand the relevant issues. • Lacks connections between related ideas, concepts, and themes. • Uses too many quotations so that own development gets lost, or uses no quotations to make own development the sole authority.
Organization	<ul style="list-style-type: none"> • Introduction draws the reader in, and the conclusion leaves the reader 	<ul style="list-style-type: none"> • Introduction does not create a strong sense of anticipation and the conclusion does not tie 	<ul style="list-style-type: none"> • There is no clear set-up of the project and the conclusion does

	“A” Range	“B” Range	“C” Range
	<p>with a sense of resolution.</p> <ul style="list-style-type: none"> • Material is presented in an orderly fashion. • Paragraphs are well-focused and coherent. • Transitions are thoughtful and show how ideas are connected with major sections and subdivisions clearly marked. • Major points are clear with the subordinate points clearly distinguished from the key, controlling ones. 	<p>the paper together into a coherent whole.</p> <ul style="list-style-type: none"> • Ideas generally ordered, though key connections between ideas are missing. • Transitions leave connections between ideas fuzzy. • Opening paragraph(s) do(es) not give clear direction of project and conclusion does not bring together key themes. 	<p>not wrap things up.</p> <ul style="list-style-type: none"> • Logical ordering of material is vague with major points undeveloped. • Transitions are absent or weak. • Introduction does not capture the scope of the project and conclusion lacks focus.
Style	<ul style="list-style-type: none"> • Uses English effectively to communicate thesis. • Paragraphs are well-focused and coherent. • Uses technical terms accurately. • Few errors of grammar and punctuation guide the reader through the text. • Correctly uses headings and subheads. 	<ul style="list-style-type: none"> • Use of English is generally effective. • Grammatical and punctuation errors distract from the flow of the presentation. • Use of technical terms is confusing. • Headings and subheads do not effectively present the relation of the material. 	<ul style="list-style-type: none"> • English is poorly used. • Too many grammatical and punctuation errors. • The material is not properly subdivided with headings and subheadings. • Quotations and summaries break the flow of the piece and do not seem to fit. • Errors in grammar distract and interfere with meaning.

	“A” Range	“B” Range	“C” Range
Documentation	<ul style="list-style-type: none"> All sources, footnotes and bibliographic form are clearly and consistently cited. 	<ul style="list-style-type: none"> Citations are generally good. Citations are too limited for the scope of the project. 	<ul style="list-style-type: none"> Lacks appropriate citations. Documentation form is inadequate.

Bibliography:

DELARUN, Jacques, *The Canticle of Brother Sun: Francis of Assisi reconciled*, Franciscan Institute pub., St. Bonaventure 2016.

HATHAWAY, Mark – BOFF, Leonardo, *The Tao of liberation: Exploring the ecology of transformation*, Orbis, Maryknoll NY 2009.

HIMES, Kenneth R., ed., *Modern Catholic Social Teaching. Commentaries & interpretations*, Georgetown Univ. Press, Washington DC 2005 [=MCST].

JENKINS Willis, *Ecologies of Grace. Environmental ethics and Christian theology*, Oxford UP, Oxford 2008.

KELLI, Anthony J., *Laudato Si’: An integral ecology and the Catholic vision*, ATF, Adelaide 2016.

PARREY, M.L., ed., *Climate change 2007: impacts, adaptation and vulnerability*, WMO, Cambridge 2007.

TAYLOR, Paul W., *Respect for Nature: a theory of environmental ethics*, Princeton UP, Princeton NJ 2011.

ZIMMERMAN, Michael E., ed., *Environmental philosophy: from animal rights to radical ecology*, Pearson, Upper Saddle River 2005.

- Bishops’ conferences on Ecology (quoted in LS):

- CBC_Southern African, [On the Environmental Crisis](#), Sept 5, 1999.
- CBC_Latin American and Caribbean Bishops, [Aparecida Document](#), 29 June 2007, n. 83-87.
- CBC_Philippines, [What is happening to our beautiful land](#), Jan. 29, 1988.
- CBC_Bolivia, “Pastoral Letter on: El universo, don de Dios para la vida”, March 23, 2012.
- CBC_Canada. [“You Love All that Exists... All Things are Yours, God, Lover of Life”](#), October 4, 2003.
- CBC_Japan, [“Reverence for life”](#), Jan 1, 2001.
- CBC_RepDominicana, [“Nuestra casa común”](#), June 5, 2017.
- CBC_New_Zealand, [“Statement on environmental issues”](#), Sep 1, 2006.
- CBC_Australia, [“A new Earth”](#), 2002.
- CBC_Argentina, [“Una tierra para todos”](#), 2005.

- CBC_Portugal, “Responsabilidade solidária pelo bem comum”, 2003.
- CBC_Mexico, “Jesucristo, vida y esperanza de los indígenas y campesinos”, 2008.