

Life and Dignity of the Person
Compendium of the Social Doctrine of the Church (¶105 - ¶159)

1. What is the starting point for the Church's social teaching? How does this compare and contrast with the starting points of the other moral systems we have studied?
2. How does the Church balance the individual, on the one hand, and the community, on the other, in its approach to social justice?
3. What significance does the "naming" of other creatures in the Book of Genesis hold with respect to the moral position human beings hold vis-à-vis each other and all of creation?
4. From the Church's perspective, how are the concepts of "sin" and "alienation" related to each other?
5. What does the Church see as the two greatest threats to social justice today?
6. In what sense does the Church view the starting points of other moral systems as "reductionist"?
7. What does the Church have to say about "ends" and "means" when it comes to human beings? What historical facts of the 20th century contributed to this emphasis in the Church's social teaching?
8. What does the Church mean by "natural law" and how is this related to the idea of rights and responsibilities?
9. What is the source of the human rights about which the Church is so concerned? How does this compare to the rights underwritten by the other moral systems we've studied? What "rights" does the Church's social doctrine underwrite?

Rights and Responsibilities
Compendium of the Social Doctrine of the Church (¶164 - ¶188)

1. What does the Church mean when it refers to the “common good”? Who is encompassed under this concept?

2. What does the common good say about income disparities? How does this view compare to or contrast with the other moral systems we’ve studied?

3. What does the Church mean by “integral development”?

4. The Church is concerned about “idolization.” What form does this archetypal sin take today?

5. Why does the Church view “subsidiarity” as such an important value? What historical developments in the 20th century contributed to this view?

Solidarity
Compendium of the Social Doctrine of the Church (¶192 - ¶196)

1. Why does the church view “solidarity” as such an important value? How did it arrive at this conclusion? How does this view compare to and contrast with the other moral systems we’ve studied?

2. Describe the two complementary dimensions of the Church’s concept of “solidarity.”

3. What distinguishes “solidarity” as a moral value from “solidarity” as a feeling of compassion or emotional distress resulting from the suffering of others?

4. How are the concepts of “solidarity” and the “common good” related to each other?

5. What does the Church mean when it argues that we are “debtors” to society? How does this view contrast with the views of the other moral systems we have studied?

6. With respect to social justice, who does the Church believe to be our “neighbor”?

Call to Family, Community, and Participation
Compendium of the Social Doctrine of the Church (¶209 - ¶214; ¶246 - ¶254; ¶189 - ¶191)

1. What relationship does the Church see between the family and the community? Why is this important in the Church's view?

2. In the Church's view, what role should the family play in terms of politics and society more generally? How does this relate to the various ways Christian communities approach social justice concerns as delineated by H. Richard Niebuhr?

3. In the Church's view, how extensive should our understanding of community be when we're thinking about our shared economic life? How does this view compare to or contrast with the views of the other moral systems we have studied?

4. How does the Church understand the individual Christian's responsibility with respect to politics and the development of society more generally?

5. What position does the Church take with respect to forms of government?

The Dignity of Work and the Rights of Workers
Compendium of the Social Doctrine of the Church (¶252 - ¶322)

1. Why does the Church consider work to be important? How does this differ from the perspectives of the other moral systems we've studied?
2. Despite the fact that work is good, in the Church's view, how can it endanger human beings? What antidote is recommended?
3. What historical developments prompted the Church to take such an interest in work?
4. How does the Church distinguish between the objective and subjective dimensions of work? In the Church's view, which is most important? Why?
5. According to the Church's view, what forms – both historical and contemporary – does alienation from one's work take? In what sense are both forms a problem?
6. What should the first priority in economic planning be according to the Church?
7. What is the ultimate source of "workers' rights" in the Church's view?
8. What position does the Church take with respect to labor unions? Why?
9. What position does the Church take with respect to the globalization of the economy? Why?

The Preferential Option for the Poor and Vulnerable
Compendium of the Social Doctrine of the Church (¶449 and ¶182 - ¶184)

1. Why is the Church so concerned about the poor?

2. How is the Church's commitment to the poor related to its belief in the "universal destination of goods"?

3. How is the Church's commitment to the poor related to the concept of "subsidiarity"?

4. What does the Church mean by "poverty"?

Care for God's Creation
Compendium of the Social Doctrine of the Church (¶451 - ¶487)

1. How does the Church view technology and science?

2. What does the Church mean when it refers to “reductionist” views on the environment?
What forms do these “reductionist” view take?

3. What is the “precautionary principle” and what perspective does the Church take with respect to it?

4. What does the Church’s commitment to the “preferential option for the poor” have to do with its views on the environment?

5. Given the full range of options individual Christians have available to them to respond to social justice concerns, which are most appropriate with respect to the environment?