

“Faith/Justice: Two Sides of the Same Coin or Different Currencies?”

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Argument: In Catholic and Jesuit Higher Education, attention to, research on, education about CST is “essential”!

I’m a Trinitarian, so here are my three sections:

1. Faith/Justice and Catholic Higher Education/Jesuit Higher Education

Key ideas in those two traditions:

a. *Ex Corde Ecclesiae*: (John Paul II’s Apostolic Constitution on Catholic Universities, 1990)

“The Christian spirit of service to others for the promotion of social justice is of particular importance for each Catholic university, to be shared by its teachers and developed in its students.” (para. 34)

1) ‘service to others’: there must be opportunities for ‘service’

--- A challenge: “Christian” as adjective --- in a pluralist university.

BUT: the Catholic tradition is our frame...and we are ecumenical, interfaith in that very tradition.

2) And service must be presented so students see it as “for the promotion of social justice.”

b. Jesuit higher education, indeed all Jesuit ministries: GC 32 as a pivotal contribution

Decree 4 (48.2)

“The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another.”

= phrase used now: “the service of faith and the promotion of justice”

There need to be some opportunities where students (faculty, administrators, staff!) can learn about this: curricular and co-curricular opportunities for students; seminars, workshops; etc. for faculty, administrators, and staff.

2. How can this be done? CST --- it’s an ‘intellectual’ tradition. So this is about knowledge and frameworks and action NOT “indoctrination.”

- a. CST = Catholic social thought, Catholic social teachings, Catholic social tradition (the last being my preference!)
- b. The argument: if we are to be true to our tradition as Catholic colleges and universities we “must” provide some education about CST for the members of our schools.
- c. Three examples of ‘how’: one from my scholarship; one from my teaching, and one from a co-curricular program we started two years ago.

1) scholarship:

Living the Catholic Social Tradition: Cases and Commentary (2005; a book I co-edited with Alexia K. Kelley)

Why we did it: a recognition that we need more tools if we are to help in “Sharing Catholic Social Teaching” (1998 document of the U.S. Catholic Bishops)

2) teaching:

I teach a section of the “Introduction to Justice and Peace” each year. I always do a segment on the Just War Tradition and use material from the Bishops’ 1983 document:

The Challenge of Peace: God’s Promise and Our Response

--- It gives me a chance to talk about CST, what that means, etc., as they learn about JWT.

3) co-curricular program:

With the Association of Catholic Colleges and Universities, Villanova University, and Kim Bobo at Interfaith Worker Justice (Chicago), we at the Center for Social Justice (Georgetown) piloted a spring break program in 2008 on “Worker Justice, D.C.”

The ‘spine’ of the program was CST = an overview; *Laborem Exercens*; *Economic Justice for All*; a session on supporting workers as consumers and citizens; and contributions of ‘practioners’ in the field.

3. Difficulties/ challenges:

- a. How do we make sure that our colleges and universities educate about CST?
Who should/can do such teaching?
- b. What are our students like (H.E.R.I. data from U.C.L.A.)?
- c. What about other traditions and their social teachings?