

**SCRIPTURE AND TRADITION 175R:  
WEALTH, WORK & THE GOSPEL  
WINTER 2017**

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SCTR 175R.47645  
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**Required Books**

**New/Used/Rent New/Rent Used/eBook**

Roland Boer. <i>The Sacred Economy of Ancient Israel</i> , Library of Ancient Israel. Louisville: Westminster John Knox, 2015. [ISBN 978-0-664-25966-2]	[\$50/\$37.50/na/na/\$23.49 kin]
David A. Fiensy and Ralph K. Hawkins, eds. <i>The Galilean Economy in the Time of Jesus</i> , SBL Early Christianity and Its Literature 11. Atlanta: Society of Biblical Literature, 2013. [ISBN 978-1-58983-757-7]	[\$24.95/\$18.70/na/na/na]
Richard A. Horsley. <i>Covenant Economics: A Biblical Vision of Justice for All</i> . Louisville: Westminster John Knox, 2009. [ISBN 978-0-664-23395-2]	[\$25/\$18.75/\$22.50/\$11.25/\$9.99 kin]
Daniel K. Finn. <i>Christian Economic Ethics: History and Implications</i> . Minneapolis: Fortress, 2013. [ISBN 978-0-8006-9961-1]	[\$49/\$36.75/\$39.20/\$9.80/\$28.49 kin]
Articles on Camino	[no cost, unless you print them]

**Recommended Book**

<i>The Holy Bible, NRSV, with Apocrypha</i> . New York: Oxford University Press, 1989. [ISBN 9780195283808] <i>You need a Bible for this class, but if you have one already, don't buy this version. You can also read the Bible online at <a href="http://biblia.com">biblia.com</a>, but you will need to have the texts in class.</i>	[\$30/\$22.50/\$24/\$6/na]
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**Course Description & Goals**

What do you desire? Why do you want “goods,” and are these goods and desires actually good for you? What responsibility do you have to yourself and to others in your labor, your consumption, your property, your investments, your debts? What social, economic and political forces shape your sense of your needs and desires, and are you able to step outside the world that shapes you to recognize its advantages and limitations? In this course, you will explore these questions in your own life and in our own postmodern moment in dialogue with the beliefs and practices of Jews and Christians articulated in their scriptures. Think of the authors of scripture, its interpreters, and our contemporary theorists as conversation partners. As they analyze the ancient sacred or imperial economy or our contemporary capitalist one, they will help us to see ourselves more clearly—to see what we might otherwise take for granted.

We will begin with the contemporary authors, because they speak directly to the economic moment that is most familiar to us. Pope Francis has captured the imagination of many people, and has troubled others, with his critique of capitalism in his first apostolic exhortation, “The Joy of the Gospel.” We will read part of his critique, and then turn to a Christian economic ethicist, Daniel Finn. Both raise questions about our current practices, models and ideologies. We will use their ideas to provoke critical reflection on our own beliefs, assumptions and practices. Having posed an account of our own economic context, we will then dive into the economic world of the Bible. We want to study that original economic context so that we can better understand what passages about wealth, work, charity, and property originally might have meant, with special attention to the economic context of Jesus and his gospel message. To do this, we will treat the biblical texts and interpretations as secondary to the material economic realities of the authors, so that the religious beliefs will be understood (in a Marxist sense) as ideological mappings of economic experiences and aspirations—as “case studies” revealing the material circumstances of Jews and Christians. But we will also want to see how these texts were interpreted as the economy began to change in the middle ages (Franciscan and scholastic thinkers), at the rise of capitalism (Adam Smith), in the industrial revolution (Karl Marx), and after the rise of communism (Ayn Rand), closing with reflections on Catholic social teaching to examine how it apprehends the biblical tradition of social justice in light of our economic system.

### Purpose of the Core Course in Religious Studies (for non-RS majors/minors)

At Santa Clara University, the study of religious belief and practice in various cultural contexts (including your own) is one of the central features of the Core Curriculum. This has always been important in Jesuit Catholic education, which is why you're now taking your third Religious Studies course. But the purpose of these Core courses isn't to make you believe certain teachings or to limit your inquiry to one tradition. Religious Studies at Santa Clara is broader, deeper, and more analytical than that. In this third course, we want you to develop your skills at analyzing religious traditions that impinge on contemporary issues facing society. We hope that this approach will help you to negotiate a world in which religious beliefs are one of many factors in the diverse ways that people frame their lives.

### RTC 3 Prerequisites (for non-RS majors/minors)

This course satisfies the RTC 3 Core requirement. If you are seeking RTC 3 credit for this course, you must have completed your RTC 1 and 2 courses before this quarter. The only exception is transfer students who entered SCU with 44 or more units completed; they may take any two RTC classes (1, 2 or 3) in any order at any point in their career.

### Core & Course Learning Objectives

By the end of this course, you will be able to:

- a. Identify diverse perspectives and evaluate ethical positions on contemporary questions (namely, Jewish, Christian, Marxist, and objectivist perspectives on economic ethics). *(RTC 3 Core 3.1)*
- b. Evaluate and apply insights from the study of biblical texts and their interpretation to contemporary questions (for example, to the question of what constitutes a just and ethical economic practice). *(RTC 3 Core 3.2)*
- c. Identify and reflect on your own experience with greater clarity and confidence. *(Course)*
- d. Develop your research skills and your ability to present a thesis and an argument orally and in writing. *(Course)*

### How to Prepare for Class

#### *Reading and Study Prior to Class*

The readings listed under each day's topics should be read before that class. They will provide the basis for our class discussion. Readings listed as "primary" are those from Bible or the time period we are analyzing, while those listed as "secondary" are by modern scholars *about* those primary texts. On three class days, you will type a two-page paper to engage the readings more deeply and to help stimulate your informed participation in the discussion (see class engagement, below). As student teams take over seminar leadership, they will post discussion questions in advance of class on Camino, and you will take turns typing responses to their questions and leading your classmates' response during the presentation.

#### *Where to Find the Readings*

Many of our primary readings are in the Bible, and many of the secondary readings are in our other four course textbooks. Frequently, though, postbiblical primary readings and additional secondary readings will be on our course Camino page (links are on the Camino syllabus, and the files themselves are in the "Required Readings" and "Optional Readings" folders at the Camino Files tab).

### Assessment and Grading

#### *Grade Components & Scale*

Class Engagement (oral remarks and responses 15%, 3 short papers 20%, attendance 5%)	40%
Seminar Leadership (2 occasions @ 10% each)	20%
Economic Perspective Paper	10%
Research Paper (submitted in stages)	30%

#### *Grade Scale*

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93.5–100	A	86.7–89.9	B+	76.7–79.9	C+	66.7–69.9	D+
90.0–93.4	A-	83.3–86.6	B	73.3–76.6	C	63.3–66.6	D
		80.0–83.2	B-	70.0–73.2	C-	60.0–63.2	D-

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## Class Engagement

### General Engagement

Class engagement is a critical part of any seminar. Classes will typically begin with either a written reflection on a question related to the day's readings or a brief discussion based on your impressions and questions (*learning objective d*). The professor will provide background information to orient the discussion, particularly during the first four weeks of the course. But increasingly you will be expected to participate in the discussion by both leading it and, when not leading, by being an active respondent—articulating perspectives, raising questions, analyzing the readings, and imagining the ethical implications of our reading (*learning objectives a, b, c, d*). To help stimulate that discussion, you will write three short papers analyzing the day's topic and considering the ethical implications (*learning objective a*). Type these papers and bring the hard copies to class; you'll find brief prompts on the course syllabus, and fuller prompts at the Assignments tab on the course website. At two points in the quarter, you will also play a more formal role as respondent to another seminar leadership team, preparing answers to the questions they post in advance on Camino to help stimulate the class discussion of the topics the team has chosen. 15% for oral remarks and responses, 20% for the three short papers (7-6-7), 5% for attendance (see attendance policy below); 40% of grade total

### Seminar Leadership

Working with one other person, you will be responsible for presenting a critical analysis of the primary and secondary readings for two separate meetings during the quarter. You will select your group and topics in the second week of class. Your task will be to summarize the material *briefly*, outline the key issues in the secondary material, and lead the class in the application of these insights to the primary readings for the day (if any are assigned) or to prior course readings. You will prepare a handout (2 sides of one page) that lists your names, your topic, and the day's readings, outlines the key ideas in the secondary readings (use no more than 1 page for that outline), and presents your questions and sub-questions to stimulate class discussion. Post a copy of your handout on the Pages tab on our course Camino page by 5 p.m. the night before your presentation so that your respondents and the other students can prepare their remarks. The professor will bring hard copies of the handout to class as well. Since the other class members will each have prepared the readings, you should spend no more than five minutes summarizing the readings; just refresh our memory about the key points of each secondary author. Plan to lead at least 50 minutes of discussion, and leave some time after your discussion to field questions "from the floor"—questions that others in the class might have had from the reading (*learning objectives a, b, d*). For the grading rubric, see the "Assignments" tab online. 20% of grade total (10% each occasion).

## Critical Inquiry

### Your Economic Perspective

In this 6-page paper, you will use the readings from the first week of class to reflect on your own economic perspective. This paper should have three parts. (1) First, describe your view of our economic system and how you are or hope to be engaged in it in the years ahead. Reflect on both the benefits and the disadvantages of the system that you have witnessed firsthand. (2) Next, discuss the differences between the two competing Christian ethical positions on capitalism that Daniel Finn introduces in chapter 1—the Christian socialist and the Christian libertarian; introduce each, and then evaluate which one is more persuasive to you and why. Don't simply state your opinion in response, but defend it, explaining why your position is persuasive to you. Where do you think Pope Francis fits on this spectrum? (2 pages). (3) Finally, discuss what traditions "live" for you that affect your economic decisions; these need not be religious traditions, as Finn presumes, but may be entirely secular. As you try to imagine this section, think about what accounts of our economy, of prosperity or success, of appropriate allocation of resources are most persuasive to you—stories that are inculcated in our national mythology, in your family, in your major, in your work experience, or in the media (2 pages). Submit the paper to the assignment drop box on Camino before class on **Thursday, January 19**. For further directions and the grading rubric, see the "Assignments" tab on the course web site. 10% of grade. (*learning objectives a, c, d*)

### Short Papers

Three short papers will be spread out during the quarter that ask you to engage an ethical question raised by the previous readings. These papers are the only typed work that will be turned in in hard copy in class (the only other hard copy due is the *optional* draft of your research paper). 20% of grade total (7-6-7) (*learning objectives a, b, d*). The topics are:

- |                                      |                       |
|--------------------------------------|-----------------------|
| • How was Israel's economy "sacred"? | Tuesday, February 7   |
| • Was Jesus lazy?                    | Thursday, February 16 |
| • Was Marx right?                    | Tuesday, March 7      |

### Research Paper

You will prepare a 15-20 page research paper examining a single biblical passage or teaching and how it might be or is being applied to a situation today. You'll start with a close study of a single biblical passage or teaching—something in the neighborhood of 5-20 verses. You will read a professional commentary about your passage and five professional sources beyond our class textbooks that explore the economic background and significance of the teaching. You will write a paper in which you summarize briefly the passage, and discuss the economic circumstances of its original context and how those shaped the message. Then you will turn to a later moment when that passage was applied to a new situation, or when the topic it addresses was later contested. In this section of your paper, you can be creative in your choice of modern analogies or you can follow the lead of a Jewish or Christian ethicist; you'll be evaluated in this section on how well you compare and contrast the economic contexts of the Bible and your later situation, and how well you comprehend the point of the biblical teaching as you explain what it might say to the modern case.

Some of the various types of papers you might write are offered at the "Assignments" tab on the course website (not Camino), and some ideas for specific topics are listed at the "Research" tab on the course website (again, not on Camino). The paper will be due in the stages listed below; all but the optional draft should be turned in to the relevant assignment drop box on Camino. 30% of grade. (*learning objectives a, b, d*)

#### Research Paper Schedule

Topic statement and sources (Camino before class)	3rd week	Thursday, January 26
Annotated Bibliography (Camino before class)	8th week	Tuesday, February 28
Outline (Camino by Sunday midnight)	10th week	Sunday, March 12
Research Colloquium (7-minute synopsis of your research)		Thursday, March 16
<i>Optional draft of paper (e-copy in MSWord emailed to prof)</i>		Friday, March 17
Final Research Paper submitted to assignment drop box on Camino by 4:30 p.m.	Exam week	Tuesday, March 21

### Examinations

There are no examinations in this course. The final research paper replaces a final exam and is due by the end of our final exam period, **4:30 pm on Tuesday, March 21.**

### Extra Credit

Extra credit opportunities will be posted online at the "Extra Credit" tab on the course website throughout the quarter. To receive extra credit, attend the event, write a 2-3 page summary and evaluation, and turn it in within one week of the event (the required parts of your paper are listed at the Extra Credit tab). If an event falls in the final week of classes, the paper must be submitted by Friday of that week. Extra credit can only be counted if all regular assignments have been submitted. Each assignment is worth at most 2 points, so students usually do 2 to get the maximum grade. 3% of grade max. (*learning objectives a, d*)

### Assessment of Course

The course will be assessed at mid-quarter with a short evaluation and at the end of the quarter with an online numerical evaluation and, in class, with an SALG and a narrative evaluation.

## Policies & Protections for You

### *Attendance*

If you're sick or something comes up, please notify the professor in advance or within a week of the missed class. *Remember: You're not doing yourself or anyone else any favors if you come to class sick—you can always make up the work.* Notifying the prof means that the absence is excused; it's unexcused and counts more against your grade if you don't let the prof know. After the first excused absence, and for all unexcused absences, your attendance and class participation grades will be affected. At two or more unexcused absences (10+% of the course) your entire grade for the course begins to drop. Five unexcused absences (25% of course) will result in a failing grade. Daily roll will be taken. 5% of grade +.

### *Academic Integrity*

The Academic Integrity pledge is an expression of the University's commitment to fostering an understanding of—and commitment to—a culture of integrity at Santa Clara University. The Academic Integrity Pledge, which applies to all students, states:

*I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.*

Students are expected to uphold the principles of this pledge for all work in this class. What that means in this course is that you are expected to collaborate to share ideas, resources, and questions, particularly on group work and in class discussions. This sharing becomes cheating or plagiarism when you present as your original work the insights or work of another. Work on extra credit and the research paper is expected to be original to you. That does not mean that every idea and insight you write about will be your own. What it does mean is that your assignments should be guided by your insights and, when you do rely on an authority other than yourself, you note that reliance through standard footnotes and bibliography (see the "Style Sheet" at the course website). If you are caught cheating or plagiarizing on a required assignment, you will receive an "F" on the assignment and in the course, and the matter will also be forwarded for further action to the Office of Student Life.

For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see [www.scu.edu/academic-integrity](http://www.scu.edu/academic-integrity).

### *Discrimination & Sexual Misconduct (Title IX)*

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, the professor encourages you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408.554.3043, [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint at [https:// www.scu.edu/hr/quick-links/ethics-point](https://www.scu.edu/hr/quick-links/ethics-point).

### *Disability Accommodation Policy*

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, [www.scu.edu/disabilities](http://www.scu.edu/disabilities), as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with the professor during her office hours within the first two weeks of class. Students who have medical needs related to pregnancy may also be eligible for accommodations.

While the professor is happy to assist you, she is unable to provide accommodations until she has received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (If you have approved accommodations for time-and-a-half on exams, please let the professor know as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations; they would be grateful for advance notice of at least two weeks. For more information, you may contact Disabilities Resources at 408.554.4109.

### *Accommodations for Pregnancy and Parenting*

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medically related needs. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
UNIT 1. OUR ECONOMIC CONTEXT			
1	1/10		COURSE OVERVIEW
	1/12	[20]	THE JOY OF THE GOSPEL <u>Primary Material:</u> Pope Francis, <i>Evangelii Gaudium</i> ['The Joy of the Gospel,' Apostolic Exhortation] §§50-75 (chapter 2, Introduction and section I) (Rome: Vatican Press, 2013) 43-62, online, <a href="http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf">http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf</a> (Camino and online) <b><i>Sketch your ideas for Paper #1 on your economic perspective in light of today's readings, and bring them to class for our conversation; the actual paper is due in a week</i></b>
2	1/17	[32]	A CALL TO REFORM OUR DESIRE <u>Secondary Material:</u> Finn, <i>Christian Economic Ethics</i> , 199-215 (textbook and Camino); Daniel M. Bell, Jr., Introduction from <i>The Economy of Desire: Christianity and Capitalism in a Postmodern World</i> , 15-30 (Camino) <b><i>Sketch your ideas for Paper #1 on your economic perspective in light of today's readings, and bring them to class for our conversation; the actual paper is due on Thursday</i></b>
	1/19	[46]	HOW CHRISTIAN ETHICS ENGAGES ECONOMIC QUESTIONS <u>Secondary:</u> Finn, <i>Christian Economic Ethics</i> , 3-30, 217-34 ⇒ <b><i>Paper #1 due: Your Economic Perspective – submit your paper before class to the assignment drop box on Camino</i></b> ⇒ <b><i>Choose Seminar Leadership Topics (in-class)</i></b>
UNIT 2. BIBLICAL TEXTS & CONTEXTS			
3	1/24	[52]	DEVELOPING AN APPROPRIATE MODEL FOR THE ANCIENT ECONOMY <u>Secondary:</u> Boer, <i>The Sacred Economy of Ancient Israel</i> , 1-52
	1/26	[62]	FORMS OF ALLOCATION: SUBSISTENCE, KINSHIP-HOUSEHOLD, PATRON-CLIENT <u>Primary:</u> Psalm 68; Ruth (in Bible) <u>Secondary:</u> Boer, <i>The Sacred Economy of Ancient Israel</i> , 53-109 ⇒ <b><i>Topic Statement and sources for Research Paper due (Camino before class)</i></b>
4	1/31	[62]	FORMS OF EXTRACTION: ESTATES <u>Primary:</u> Exodus 1:8–2:10; 2:23–3:22; 12–14; 19–21; Deuteronomy 15:1-18 (all in Bible); Comparison of Covenants (Camino) <u>Secondary:</u> Boer, <i>The Sacred Economy of Ancient Israel</i> , 110-45 <u>Optional:</u> Jacob Rosenberg and Avi Weiss, "Land Concentration, Efficiency, Slavery, and the Jubilee," in <i>The Oxford Handbook of Judaism and Economics</i> (ed. Aaron Levine; New York: Oxford University Press, 2010) 74-87 (Camino)

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
4	2/2	[55]	<p>FORMS OF EXTRACTION: TRIBUTE-EXCHANGE  <u>Primary:</u> Amos  <u>Secondary:</u> Boer, <i>The Sacred Economy of Ancient Israel</i>, 146-92  ⇒ <i>Bring prep notes for Short Paper #1 for discussion: How was Israel's economy "sacred"?</i></p>
5	2/7	[22]	<p>DEBATES AMONG THE SAGES: WEALTH &amp; POVERTY IN THE WISDOM TRADITION  <u>Primary:</u> Select two contradicting wisdom passages in the Bible that Adams discusses, and read them and their surrounding material in the Bible  <u>Secondary:</u> Adams, "The Ethics of Wealth and Poverty," in <i>Social and Economic Life in Second Temple Judea</i> (Louisville: Westminster John Knox, 2014) 183-205 (Camino)  <u>Optional:</u> Boer, <i>The Sacred Economy of Ancient Israel</i>, 193-216  ⇒ <i>Short Paper #1 due: How was Israel's economy "sacred"? (hard copy in class)</i></p>
	2/9	[61]	<p>DEVELOPING AN APPROPRIATE MODEL OF THE GALILEAN ECONOMY IN JESUS' TIME  <u>Secondary:</u> Fiensy and Aviam essays in <i>The Galilean Economy in the Time of Jesus</i> 1-48, 165-86</p>
6	2/14	[65]	<p>RENDERED UNTO CAESAR: THE EARLIEST TRADITIONS ABOUT JESUS  <u>Primary:</u> Gospel of Mark (Bible); Q passages (Camino)  <u>Secondary:</u> Horsley, <i>Covenant Economics</i>, 81-97, 115-33  ⇒ <i>Bring prep notes for Short Paper #2 for discussion: Was Jesus Lazy? Begging the Question</i></p>
	2/16	[48]	<p>CONFLICTS OVER THE POOR IN JERUSALEM: PAUL &amp; JAMES  <u>Primary:</u> Galatians 2; Acts 2:42-47; 4:32-5:11; 6:1-7; 15; James  <u>Secondary:</u> Horsley, <i>Covenant Economics</i>, 135-48; Bruce W. Longenecker, "Remember the Poor': Interpretive Paradigms in Conflict," in <i>Remember the Poor: Paul, Poverty, and the Greco-Roman World</i> (Grand Rapids, Michigan: William B. Eerdmans, 2010) 157-82 (Camino)  ⇒ <i>Short Paper #2 due: Was Jesus Lazy? Begging the Question (hard copy in class)</i></p>
7	2/21	[33]	<p>CONCERN FOR THE POOR IN A RICH PERSON'S GOSPEL: LUKE-ACTS  <u>Primary:</u> Wealth, Poverty &amp; Possessions in Luke-Acts: A Synopsis (Camino)  <u>Secondary:</u> Robert Karris, "Poor and Rich: The Lukan <i>Sitz im Leben</i>," in <i>Perspectives on Luke-Acts</i> (ed. Charles H. Talbert; Special Studies Series 5; Danville, Virginia/Edinburgh: Association of Baptist Professors of Religion/T &amp; T Clark, 1977/1978) 112-25; James A. Metzger, "Jesus on Economic Justice in Luke: Accommodationist or Subversive?" <i>Prism</i> 23:1 (2009) 45-58 (Camino)</p>
	2/23	[39]	<p>CRITIQUING ROME IN TEXT &amp; PRACTICE  <u>Primary:</u> Revelation 18  <u>Secondary:</u> Richard Bauckham, "The Economic Critique of Rome in Revelation 18," in <i>The Climax of Prophecy: Studies on the Book of Revelation</i> (Edinburgh: T &amp; T Clark, 1993) 338-83 (Camino)</p>
8	2/28	[33]	<p>MONASTIC, FRANCISCAN &amp; PROTESTANT REFORMATIONS  <u>Secondary:</u> Finn, <i>Christian Economic Ethics</i> 107-122, 159-77  ⇒ <i>Choose your critique of Marxism in class for class discussion on March 7; relevant chapters from Eagleton's book, <u>Why Marx was Right</u>, are posted in Files &gt; Required Readings on Camino, and are linked through the Camino syllabus</i>  ⇒ <i>Annotated Bibliography for Research Paper due (Camino before class)</i></p>

Wk	Date	Pages of Reading	Topic of Lecture & Discussion
UNIT 3. CONTEMPORARY CAPITALISM & ETHICS			
8	3/2	[41]	<p>CAPITALISM: ITS RISE, ITS ASSUMPTIONS</p> <p><u>Secondary:</u> Ha-Joon Chang, "How Have We Got Here? A Brief History of Capitalism," in <i>Economics: The User's Guide</i> (New York: Bloomsbury, 2014) 37-78 (Camino)</p>
9	3/7	[45]	<p>KARL MARX: THE SOCIO-ECONOMIC CONTEXT &amp; CONSEQUENCES OF HIS WORK</p> <p><u>Primary:</u> Karl Marx and Friedrich Engels, "<i>The Communist Manifesto</i>," 1872 ed., trans. Samuel Moore, in Karl Marx and Friedrich Engels, <i>The Communist Manifesto</i> (ed. Jeffrey C. Isaac; Rethinking the Western Tradition; New Haven, Connecticut: Yale University Press, 2012) 73-102 (Camino)</p> <p><u>Secondary:</u> You will choose one of eight critiques of Marxism that Terry Eagleton raises and rebuts, depending on your interest; you'll read his chapter on that critique, write a 2-page single-spaced paper on the critique and Eagleton's rebuttal, and present your summary to the class; chapters are from <i>Why Marx Was Right</i> (New Haven, Connecticut: Yale University Press, 2011; all on Camino)</p> <p>⇒ <i>Short Paper due: Was Marx Right? (hard copy in class)</i></p>
	3/9	[26]	<p>THE OBJECTIVIST/LIBERTARIAN CRITIQUE OF MARX: AYN RAND &amp; OTHERS</p> <p><u>Primary:</u> Ayn Rand, "Collectivized Ethics," and Nathaniel Branden, "Isn't Everyone Selfish?" in Ayn Rand, <i>The Virtue of Selfishness: A New Concept of Egoism</i> (New York: Signet, 1964) 93-9, 66-70 (Camino)</p> <p><u>Secondary:</u> Daniel Finn, "Nine Libertarian Heresies Tempting Neoconservative Catholics to Stray from Catholic Social Thought," <i>Journal of Markets &amp; Morality</i> 14:2 (2011) 487-503 (Camino)</p>
10	3/12		⇒ <i>Outline for Research Paper due (Camino by 11:59 p.m. Sunday night)</i>
	3/14	[35]	<p>PRINCIPLES FOR AN ECONOMIC ETHIC TODAY</p> <p><u>Secondary:</u> Finn, <i>Christian Economic Ethics</i> 329-67</p> <p><u>Optional:</u> Finn, <i>Christian Economic Ethics</i> 199-233; Albino Barrera, "What Does Catholic Social Thought Recommend for the Economy? The Economic Common Good as a Path to True Prosperity," in <i>The True Wealth of Nations: Catholic Social Thought and Economic Life</i> (ed. Daniel Rush Finn; New York: Oxford University Press, 2010) 13-36 (Camino); U.S. Conference of Catholic Bishops, "Economic Justice for All" (Washington, D.C.: United States Conference of Catholic Bishops, 1986) (Camino and online)</p>
	3/16	[0]	<p>RESEARCH COLLOQUIUM</p> <p>Our class today will allow you to showcase your research by offering a 7-minute summary of your findings</p>
	3/17 Fr		⇒ <i>Optional Draft of Research Paper due by 5:00 p.m. – email paper in Microsoft Word to professor</i>
11	3/21 Tu		⇒ <i>Your research paper is due by the end of our final exam period (4:30 pm). Submit your paper to the assignment drop box on Camino; you do not need to submit a hard copy to the professor.</i>