

# Communion Ecclesiology/Catholic Social Teaching Rubric

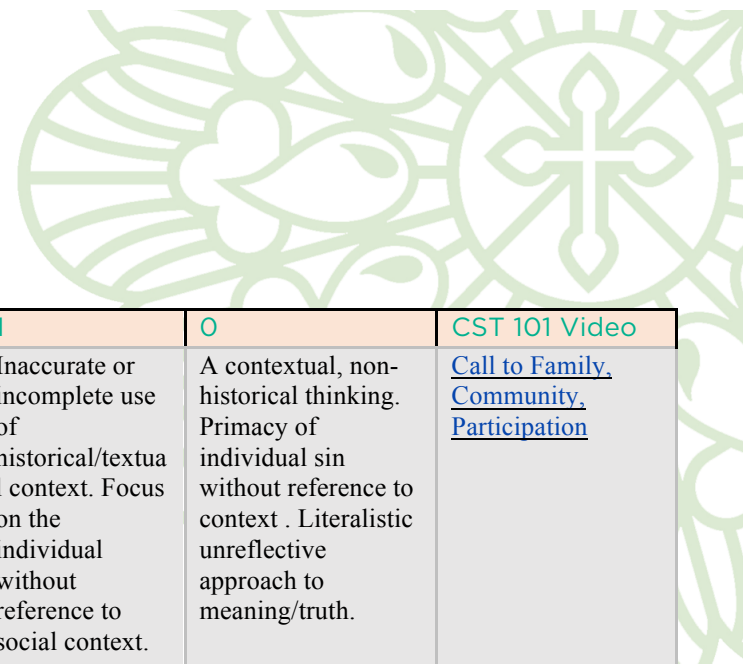
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Mt. Angel Seminary faculty use CST as a tangible marker of Eucharistic identity throughout our formation program. The following rubric is being used by the intellectual dimension as a teaching tool for faculty and students, and as an assessment tool for our program. At this point we have a 5-stage plan for utilizing the rubric:

- 1. Faculty education:** All faculty are required to have at least one “Student Learning Outcome” (SLO) on the syllabus for each core course that corresponds to the C. E. rubric.
- 2. Student education:** Students in every level have received the rubric and have been informed that it will be used to evaluate their progress.
- 3. Student evaluation:** We will use the rubric to evaluate M.Div. qualifying exams in December.
- 4. Institutional assessment:** We will use the rubric to assess (based on the exam results) institutional success at integrating CST across the curriculum.
- 5. Curriculum mapping:** Next summer we will use this rubric (and rubrics for our four other institutional goals) to map the SLOs for every core course. If we find that some criteria are not adequately addressed throughout the curriculum we will address the lacunae.

Criteria	4	3	2	1	0	CST 101 Video
<b>Able to articulate content of CST as the Eucharist lived, and identify examples within various disciplines</b>	All responses demonstrate concern for justice at an individual <i>and</i> social level. Theological understanding moves beyond abstract to practical implications. Provides practical examples.	Responses articulate an understanding of CST across disciplines e.g. scripture, systematics, history etc. Theological discussion includes a recognition of practical implications within the church and beyond the church.	Some responses include an accurate description of CST. Description remains primarily abstract.	Definitions of CST are incomplete or incorrect or unconnected to the Eucharist as its source.	CST is absent from their understanding of communion ecclesiology.	
<b>Receive-Become-Live: Respects the dignity of the human person</b>	Recognizes the nuance of dissenting positions. Demonstrates humility by questioning own position. Approaches pastoral situations as primarily personal rather than legal. Addresses issues of injustice and inequality among persons Eucharistically.	Demonstrates a pastoral orientation to theological reflection. Able to discuss dissenting opinions respectfully. Absence of prejudice based on ethnicity, handicap, gender, etc.	Includes some recognition of pastoral issues. Mentions other possible approaches with respect. Little recognition of difference, or possible prejudice.	Ideas are presented abstractly without reference to human context. Other perspectives are not addressed or presented unfairly.	Vilifies others. Dismisses different opinions. Some opinions reflect bias against a particular group of people.	<a href="#">Life and Dignity of the Human Person</a>
<b>The common good-solidarity</b>	Able to articulate a vision of ecclesiology where identity and mission of church is necessarily linked to the common good of all persons. Includes practical examples in multiple disciplines. Avoids “us/them” divisions.	Able to discuss theology without ecclesial insularity. Able to articulate ideas in light of the Church as a “sacrament of salvation.” Demonstrates an understanding of “common good.”	Able to accurately define “the common good” as it relates to at least one area of study.	Sees the Church’s role primarily in terms of “fixing” the “world.”	Relies on binary distinctions to make theological points. “Fortress mentality.” Church vs. World, Us vs. them	<a href="#">Solidarity</a>



Criteria	4	3	2	1	0	CST 101 Video
<b>Social nature of humanity: Relational nature of God and human persons.</b>	Focus on communal nature of God and humanity. Able to connect the systemic, social sin and individual sin. Historical and cultural context form a constitutive part of their theological interpretation.	Responses demonstrate an awareness of contextual dimension of Church's teachings. Recognizes the reality of social sin and able to identify consequences.	Able to describe the historical or textual context in at least one area of study. Identifies social sin in a limited sense.	Inaccurate or incomplete use of historical/textual context. Focus on the individual without reference to social context.	A contextual, non-historical thinking. Primacy of individual sin without reference to context. Literalistic unreflective approach to meaning/truth.	<a href="#">Call to Family, Community, Participation</a>
<b>Preferential option for the poor</b>	Looks for unheard voices, but does not attempt to speak for them. Gives central place to the biblical and historical tradition of kenosis for theological reasoning and pastoral identity. Identifies implications of theological positions for economic, political, and social justice as a call to personal conversion.	Articulates the preferential option for the poor. Can identify practical situations of injustice. Recognizes a need for personal conversion.	Able to define the preferential option for the poor within the mission of the Church. Description is primarily abstract rather than concrete. Calls to conversion are abstract or targeted primarily towards others.	Includes a definition of the preferential option for the poor that is abstract or inaccurate.	Speaks for others. Condescending. Demonstrates no recognition of value or validity of the preferential option for the poor. Doesn't give evidence of a recognition of a need for personal conversion.	<a href="#">Option for the Poor and Vulnerable</a>