

Conversations

On Jesuit Higher Education

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Laudato Si' Responsibility | Conservation | Sustainability

FALL 2016
NUMBER 50

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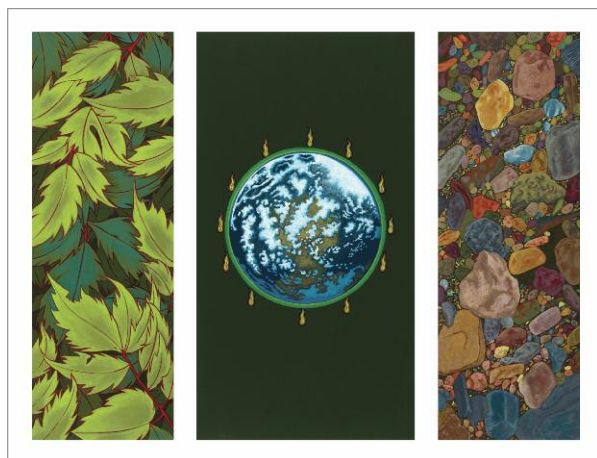
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Conversations

On Jesuit Higher Education

LAUDATO SI', CARE FOR OUR COMMON HOME



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in All Things

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Front Cover: Photograph of the Northern Lights over Grotfjord near Tromsø, Norway. See page 42.

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Caring for Our Common Home – We’re Doing Well

The work of our schools is a worthy tribute to the insights and challenges of Pope Francis in his encyclical “*Laudato Si’: On Care for Our Common Home*,” which has cast care for the environment as a spiritual mandate and a justice issue. Sharing the stories we offer here is a fitting way to celebrate the first anniversary of its publication.

Back in the 1960s, a Jesuit friend and I were in graduate school at Georgetown. Marty was studying biology; I was working in linguistics. One day Marty said that he thought he would concentrate on ecology. *Ecology* – the word was new to me. My linguistic interest quickly got engaged. *Eco* had to do with the home, as *economy* had to do with running a household. And *ecumenical* had to do with the whole inhabited world, where people live, where they build their homes. That’s a stretch, but it is where the word comes from. Other coinages followed, like *ecosystem* and *eco-friendly*.

Ecology was a recently emerging study, not the same as environmentalism but closely associated with it. The first Earth Day was celebrated in 1970. Marty explained that ecology concerned not just this animal or that, this plant family or another. Ecology looks at how living things relate to each other, how plants and animals affect each other, one sheltering another, one eating another, two species whose survival depends on each other.

When humans enter the picture, they don’t always maintain the balance that nature builds. With a drive to acquire more than they need, to store up now to allow leisure later, they often upset that balance. But didn’t God tell us to have dominion over all the other living creatures? It’s right there in the first chapter of the Bible. But God called us not to dominion, which leads to exploitation, but rather to stewardship. God charged us to watch over creation, to protect it, to use it wisely.

Our 28 Jesuit colleges and universities make significant contributions to the movement to protect the earth that has evolved in recent decades. The stories in these pages witness an amazing variety of approaches to environmental questions, all designed to get something done. University communities seem not to need much encouragement to face the causes and the effects of environmental damage – destruction of the land, extinction of species, global warming. Students take the need for granted and

want to do something they see as vitally important. Faculty and administrators constantly look for new ways to build a new project, eliminate waste, save energy. We present these stories in longer pieces, in reflections or reports from students and alumni, and in art. A lot of people are making a great difference.

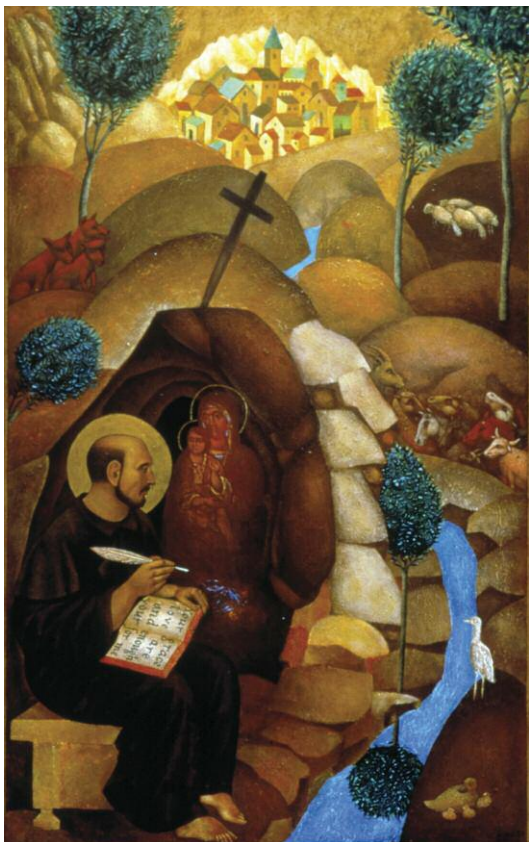
This issue of *Conversations* also includes two new short features. One is “Where We Come From,” a short history of one of the 28 schools. We will work our way through all 28, but with two issues a year that will take some time. We also have a teacher’s reflections in “Teaching the Mission”; our first column in this series is by *Conversations* seminar member Molly Pepper of Gonzaga. A letter in this issue from Pat Howell, the chair of the *Conversations* seminar, explains other innovations.

A great part of the enjoyment of being part of *Conversations* is welcoming new members to the seminar. This season we welcome Clint Springer, a professor of biology at St. Joseph’s University. A native of West Virginia, Clint has a strong interest in Appalachia and knows Catholic social teaching on the exploitation of that region. He has done specialized research on climate change.

That enjoyment comes at the cost of saying farewell. This year we say farewell to Jim McCartin, theology professor and director of the Fordham Center on Religion and Culture, who has faithfully finished his three years on the seminar. We will miss Jim’s insights and good humor; fortunately he works not far away and I am sure I’ll run into Jim from time to time.

Higher education has many issues to deal with, as successive numbers of *Conversations* show. A special section in *The New York Times* on June 23 studied a range of these issues, highlighting a lead article by Frank Bruni, “Student, or Customer?” Other issues included free speech, food and costs, sexual assault, and diversity. The next *Conversations* will address some of these issues as “Difficult Conversations.” For now, we focus on how our schools are addressing the need to care for our common home. We can always do more, of course, but that is no reason not to recognize the immense good that we do.

Edward W. Schmidt, S.J., editor



On Care for Our Common Home

*A Conversation
among Creatures*

By Elizabeth Groppe

The springs of Solsonès press up from under the range of Catalonia's Busa mountains. Seasonally, their flow is so strong that they generate magnificent waterfalls that cascade over rocks cloaked in emerald green moss, moistening the air with their mist. These are the headwaters of the Cardoner River that cuts its path through the Spanish village of Manresa on its way to join its waters to those of the Llobregat.

Ignatius of Loyola spent almost a year in Manresa in 1522. He entered the village on foot after relinquishing his nobleman's garments and warrior sword in a night-long vigil before the Black Madonna at the Benedictine Monastery at Montserrat. It was in Manresa that he spent long hours of prayer and penance in a cave, opening himself to a wisdom that would guide the remainder of his remarkable life and inspire the composition of the Spiritual Exercises. One day, as he was walking to a church a mile's distance from Manresa along a road that followed the Cardoner, he sat upon the ground and faced the swiftly flowing water.

"While he was seated there," Ignatius recounted, telling the story of his own pilgrimage to a fellow Jesuit as if he were narrating the life of a different person, "the eyes of his understanding began to be

opened; though he did not see any vision, he understood and knew many things, both spiritual things and matters of faith and learning, and this was with so great an enlightenment that everything seemed new to him. It was as if he were a new man with a new intellect." The Social Justice and Ecology Secretariat of the Society of Jesus' 2011 special report on ecology, *Healing a Broken World*, relates Ignatius' experience at the Cardoner to his theological conviction that the love of the triune God permeates all of creation and that we are to "find God in all things" (No. 49).

In 1965, centuries after Ignatius' transformative experience, studies of the Cardoner found no trace of the life forms common in healthy river waters. Test samples revealed only organisms whose presence is indicative of high levels of water pollution. The contamination of the river, explains Josep Lluís Iriberrí, S.J., a professor at Barcelona's Universitat Ramon Llull, originates in the region's salt and potassium mines and the discharges of the cities through which the river passes. Across the globe today, the rivers that are the aqueous arteries and veins of the planet are suffering not only from industrial and agricultural pollution but also from drought, deluge, and the diversion of their waters for human purposes.

And today, the first Jesuit pope in the history of the Catholic Church has issued the first expressly ecological encyclical, “Laudato Si’: On Care for Our Common Home.” Like Pope John XXIII’s “Pacem in Terris,” which was promulgated in the midst of the Cold War, Pope Francis’ historic letter is addressed not only to Roman Catholics but to all women and men of good will. Unique among papal encyclicals, it gives expression not only to human voices but also to Brother Sun, Sister Water, and all creatures of the cosmos. In continuity with the teaching of Pope John Paul II and Pope Benedict XVI as well as regional episcopal conferences from across the globe, the encyclical invites us to an ecological conversion. It begins with words of praise (“*Laudato Si’, mi’ Signore*”) and is composed of six care-

fully crafted chapters. Chapter One is entitled “What Is Happening to Our Common Home” and opens the encyclical with a summary of the travail of creation (Rom 8:22).

Broken Boundaries and Relationships

A domestic household maintains its health in part through the establishment of boundaries and limits. A financial budget sets a limit on expenditures on monthly rent or mortgage with the intention of reserving funds for food, clothing, medicine, and other necessities. A fence around a back yard sets the boundaries of a protected play area for children. Limits on the social



Left: The Spiritual Journey of St. Ignatius Loyola: Image 2 of 5: “Ignatius composing Spiritual Exercises at Manresa, overlooking River Cardoner.” Dora Niklov Bittau. Copyright Seattle University. Above: River Cardoner today, photo courtesy of the Jesuit Curia in Rome.

ITEMS FROM ROME

A Major Jesuit Meeting

Beginning on October 2, Jesuit representatives from all over the world will meet in Rome for General Congregation 36. Their major agenda item will be to accept the resignation of Fr. Adolfo Nicolás, the Superior General, and then to elect his successor. Father Nicolás officially convoked this meeting on Dec. 8, 2014.

A general congregation is rare in the Society of Jesus. If the superior general dies in office, one must be convoked to elect his successor. If the superior general wants to retire, the congregation must give its approval.

After the election of a new general, the delegates consider “matters of greater moment” in the life of the order. A committee will have met to compose a document describing



The view of the dome of St. Peter's from the Jesuit Curia's roof.

the state of the Society of Jesus today. Other groups will propose topics for consideration.

Throughout its history, the order has considered education to be a crucial ministry, and the schools have drawn attention from general congregations. They would

be more concerned with global issues rather than with specifics. And they would generally support the great work being done in so many academic settings.

More information is available at www.jesuits.org.

An Invitation to Make a Difference

Fr. Adolfo Nicolás, the Superior General of the Jesuits, wrote a letter in April introducing a new document prepared by a group of economists and theologians from all over the world; overseeing the work were Michael Garanzini, S.J., and Patxi Álvarez, S.J., the Jesuit secretaries for higher education and for social justice and ecology respectively.

The document reflects the close connection between ecological concerns and other issues of economic and social justice. The purpose is meant to spur discus-

sion, research, and advocacy. It is meant not only for Jesuits but also for individual colleagues in ministry, concerned groups, and institutions as a whole.

Father Nicolás's letter invites Jesuit institutions to develop a methodology to work on the document with a special focus on local situations, bringing intellectual and spiritual light to these concerns. He urges all to examine closely the personal, communal, and institutional responses we are capable of and to avoid the temptation to believe that

this is beyond us, that we are insignificant players, “too small or weak to make a difference.”

As this issue of *Conversations* shows, colleges and universities are capable of finding solutions to problems that beset our world; working together we can do much more.

The full text of the document is available at <http://www.sjweb.info/sjs/PJ/index.cfm?PubTextId=15696>. Or a search using the terms “promotio iustitiae 121” will also access the document.

activities of adolescents are instituted by parents with the intention of supporting youth in gradually developing a mature freedom.

The boundaries of our familial households exist within a vast web of planetary relationships to which we denizens of industrial western civilization have been largely unattentive. We have taken for granted the weather patterns of the last 10,000 years that have been so hospitable to the development of settled agricultural civilizations, the stability of the polar ice caps, the shorelines of the oceans, the fertility of the soil, and the fecundity of the seas. These dimensions of our biosphere, however, are contingent not only on the creative providence of God, but also on the complex interplay of a multiplicity of biogeochemical relationships.

A helpful synthesis of the scientific research that shapes the context of “*Laudato Si*” can be found in the publications of an international team of 18 scientists who have collaborated to identify and monitor the life systems that have made the Earth’s biosphere so hospitable to our species. In the article “Planetary Boundaries: A Safe Operating Space for Humanity” published in the journal *Science* in 2009 and then updated in 2015, Will Steffen and colleagues explain that our activity is pressing against or transgressing the limits to a planet hospitable to our species in nine ways: (1) destabilization of the climate; (2) loss of biodiversity and biospheric integrity; (3) depletion of stratospheric ozone; (4) acidification of the ocean; (5) disruption of the phosphorus and nitrogen cycles; (6) deforestation and other forms of land system degradation; (7) freshwater depletion; (8) the release into the atmosphere of aerosols, i.e. microscopic particles such as soot that affect the climate and living organisms; and (9) the introduction into the biosphere of novel entities, including organic pollutants, radioactive materials, nanomaterials, and micro-plastics.

Just as overspending a household’s financial budget or failing to limit the activity of a toddler can lead to homelessness or harm, so too overstepping or ignoring the boundaries of the systems that have made the Earth habitable for *Homo sapiens*

will have adverse consequences. According to the authors of “Planetary Boundaries,” humanity has already overstepped four of the nine boundaries of the life systems that make the planet a place that humans can call home.

Exclamations of Wonder

In the Spiritual Exercises, Ignatius meditates on his own sinfulness and voices “exclamations of wonder, with intense feeling, as I reflect on the whole range of created beings ... the heavens, the sun, the moon, the stars and the elements, the fruits, the birds, the fishes, and the animals ... how ever have they let me live and kept me alive!” The earth’s flora and fauna have long endured our ecological transgressions. Today, however, we are pushing them across their limits of resilience. With power equivalent to that of an asteroid crashing into the earth’s surface, humanity is precipitating the sixth mass extinction of species in Earth’s history, and climate change is driving earth systems into a state fundamentally different than that which our own species has enjoyed in all of our 200,000 years of existence.

“Doomsday predictions,” Pope Francis writes in “*Laudato Si*,” “can no longer be met with irony or disdain” (No. 161). The science that informs the encyclical supports this dire prognosis. Yet the work of the church is not simply to reiterate the science but to “protect mankind from self-destruction” (No. 79). To this end, the encyclical’s second chapter, “The Gospel of Creation,” offers a species that has transgressed planetary limits with Promethean presumption a vision of the Earth as the work of a Creator who loves and cares for every single creature. “The best way to restore men and women to their rightful place, putting an end to their claim to absolute dominion over the earth, is to speak once more of the figure of a Father who creates and who alone owns the world” (No. 75). This is a loving God who grants creatures their own autonomy and yet simultaneously remains present to us, such that cosmic history is a drama of the interplay of divine grace and creaturely freedom. Francis invites us to see creation “with the

gaze of Jesus” as a realm of laws and equilibriums that must be respected, a world that manifests divine wisdom and inspires awe and praise.

“The Human Roots of the Ecological Crisis,” the encyclical’s third chapter, identifies the heart of the crisis as our pursuit of an ideal of progress that is lacking an ultimate purpose, direction, or meaning. Francis appreciates the tremendous contribution of modern science and technology to the improvement of the quality of human life. Our technological power, however, has grown at a pace that has exceeded our growth in wisdom and responsibility. In this context, technoscience has often become a one-dimensional instrument of control serving a narrow understanding of self-interest. In the void of meaning that results, those of us who are privileged fill the emptiness of our lives with consumer goods and digital virtual reality, while the impoverished struggle to survive amidst the wastelands and rubble of a globalized industrial economy.

Chapter Four’s reflections on “Integral Ecology” highlight humanity’s unique place in God’s creation but emphasize that humanity is a part of nature, not its master. The natural and social spheres are inseparable, and ecological degradation and social disintegration have a common root. Francis invites us to commit ourselves to the common good of the human family and all creatures, to realize our interconnectedness, to overcome the inequities of our world, and to “feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement” (No. 89). Chapter Five, “Lines of Approach and Action,” calls for local initiatives, the articulation of global norms and strengthening of international institutions, and the practice of a healthy politics and true statecraft characterized by nobility, generosity, and courage. A final chapter on “Ecological Education and Spirituality” invites us to the contemplation of beauty, the practices of care and tenderness, the cultivation of ecological habits and virtues, and the joyful celebration of life in sublime communion with the triune God and all creatures. “God of love, show us our place in this world as channels of your love for all the creatures of this earth ... Praise be to you!” (No. 246)

A New Conversation

“Laudato Si’” invites Jesuit universities to an urgent and potentially transformative conversation. Pope Francis traces the roots of our social and ecological crisis to a cultural void of ultimate purpose that has left us to manage our common home with a one-dimensional technoscience. This technoscience is incapable on its own of setting us on a new course. Surely, we need more than ever the knowledge that science generates and new forms of technology that can support new forms of human civilization. But technoscience alone cannot produce a noble and courageous political culture. On its own, it cannot overcome the reductive epistemologies of modernity and the fragmentation of the disciplines of the academy. It cannot generate the ecological economics that Francis envisions nor serve the same ends as theology and spirituality. The surge in our technological power enabled by modern science, Francis laments, has not been accompanied by a growth in wisdom, culture, and ethics.

The Jesuit university is a place of conversation where the integration of science, economics, ethics, philosophy, history, anthropology, art, literature, music, and theology that Francis envisions might actually occur. Within a community engaged in such a collaborative search for wisdom, we can potentially become, like Ignatius on the banks of the Cardoner, new men and women with “a new intellect.” The exercise of this Ignatian intellect is inseparable from action on behalf of the suffering members of the human family and all creatures in our common home, for, the Exercises instruct us, “Love ought to find expression in deeds more than in words.” These deeds include the work of those who installed purification stations along the course of the Cardoner River in 1985. Now, Professor Iriberry testifies, one who stands on the old bridge in Manresa beholds ducks and other birds feeding in their waters, a sign of a healthy river ecosystem. *Laudato Si’, mi Signore, per sor’Acqua, la quale è multo utile et humile et pretiosa et casta.*

Elizabeth T. Groppe is an associate professor of theology at Xavier University in Cincinnati, Ohio.



Natura Revelata The importance of nature in the Jesuit University

*Reflections on
Environmental Biology,
the Liberal Arts, and Laudato Si'*

By Catherine Kleier

The observation and study of nature can be a useful pathway for engaging spirituality and understanding habits of the scholarly mind. These habits of attention to nature mirror the critical thinking skills so fundamental to the liberal arts. In “Laudato Si’,” Pope Francis asks us to privilege the Earth the way we privilege the poor. Developing a relationship with nature will help us all live out the pope’s call. The revelation that nature provides can give our lives meaning and help us to live more deeply in our own habitats.

In an *America* article in 2000 entitled, “How to Be Catholic in a Jesuit Context,” Howard Gray, S.J., asked, “Is there an ecumenical process that is both deeply religious but genuinely acceptable to those of other beliefs or no formally religious belief?” Then he outlines a Jesuit approach that first involves focus and then attention, reverence, and devotion. Finding spiritual union implies that we must look inward, but I propose that an outward focus on nature can also bring spiritual revelation. *Natura Revelata*, or nature revealed, can be the ecumenical process to bring us to union.

This process of focus, attention, reverence, and devotion is very much the pathway the liberal arts exalt within the disciplines. Teaching this process not only helps students in Jesuit universities to embrace union but may also help to model an approach to the life of the mind that we wish to inspire in our students. The Latin verb *revelare* means: to unveil, uncover, lay bare; disclose, reveal. Although the word *revel* may not be the same root, the added meaning of *revel*, or celebration, is equally appropriate to *Natura Revelata*. Thinking about nature in this way, we can also see a similarity to the process that all scholars engage on their path to truths in their disciplines.

In science, observations elucidate nature’s patterns. In order to observe at all, though, one must focus, which is the first part of Father Gray’s suggestion. Focusing our attention requires discipline, but like anything that requires work, there is usually a payoff. With focus and observation comes the recognition of a pattern. Such a recognition is a “eureka moment,” or a revelation. For scientists, this movement towards

the eureka moment may be a slow, plodding march, but usually that slog is followed by a frenzied flow of thought and understanding. I find nature a useful pathway for my students because it requires so little background knowledge. It's a good thing too that nature can be approachable without formal knowledge, because few people know anything about the natural history of where they live. Modern science views natural history as archaic and many universities don't even teach natural history any more.

To illustrate my point about the paucity of natural history knowledge, consider if you can answer the following: What phase is the moon in tonight? What constellations are visible in tonight's night sky? Name five native birds that are resident year round. Name five native non-tree plants in your home. Name five insects native to your home.

Natural history in our immediate physical place is the gateway to *Natura Revelata*. Understanding and observing local plants and animals can lead to the formation of patterns in the mind, which can be revelations and eureka moments, not just in science but also in faith and in emotional and physical aspects of life. Nature is no less a wonder for the nonbeliever as for the believer, and the moments and discernments nature provides are

available to everyone. To study nature, to understand nature or anything in the world, one can rely upon intuition, and one can also focus one's attention to make observation.

Sometimes students will ask me how I knew what I wanted to study. If we are introspective enough, we will understand that we didn't actually choose. More often, the subject matter chooses us. Like the eureka moment, there is a slow advance in observation, then some research, reading, experimentation, until there is some understanding. Possibly, even answers are revealed, and this is thrilling. Before we have realized it, we are in love. Like falling in love with a person, this is not the sort of thing that happens overnight, but if you study anything with enough perseverance, it reveals its mystery, and you begin to revel in your love. Nature provides an easy gateway to observation and study because it is tangible and all around us.

I believe the study and love of nature has not been explicit in the Jesuit university. To be sure, "finding God in all things" certainly echoes an implication of God in nature. Yet, focusing intentionally on nature provides a way of living that is indicative of "How ought we to live?" Nature forces us to think outside of ourselves. There is much documentation that

Composting, Food Waste, and Trust the Tap

By Isabella Kaser and Jake Gilcrest Dudley

As active members of the Sustainability Committee at Regis, we create programs that implement sustainability practices. This academic year we have worked with our cafeteria vendor to decrease the amount of food waste. For a week during lunch, committee members stood at the dish rack and asked people to clear their plate into a bucket, placed on a scale so they



saw how much waste they contributed. By the end of the week the amount of waste decreased from 120 to 80 pounds.

Our committee also initiated two composting, work-study positions, because having students lead composting efforts is the most effec-

tive strategy. Approved by the administration, student employees work with local businesses and Bon Appetit (on campus) to compost.

Sustainability is also integrated into our Integrative Core classes. In one class entitled "Modeling Sustainability," students created the

nature soothes our minds and relieves our stress. Emerson and Thoreau wrote about a returning to nature to gain access to the human spirit. Nature, though, is not apart from us. Nature is intrinsically part of the human being. To observe this nature though and celebrate it as God's creation or simply as a pathway to the life of the mind is *Natura Revelata*.

What might *Natura Revelata* look like in our liberal arts courses? If we look at any discipline, surely we are creative enough to see how nature, particularly one's immediate place-based natural history, can relate to everything. Many writers have touched upon the link between natural history and cultural history, providing a connection to the fields of history, politics, and sociology. Studies also reflect that nature relieves stress and provides feelings of happiness, which can be connected to psychology and economics, which has recently been engaged in happiness studies. Nature provides many ways of viewing mathematics: fibonacci series and the constructal law of nature are but two examples. Certainly, art is influenced by local habitat, and music might be as well, though this is less defined. Nature writing and nature poetry form the genre of ecocriticism, and philosophical writings about our relationship with and our responsibility to nature

are abundant. Thus, no matter our disciplinary silo, could we not involve our students in the stories of plants and animals on some small level to instill *Natura Revelata*?

I believe that we could coax place-based, local, nature knowledge into our courses, and that by doing so, strengthen our university identity as an institution rooted to this place and branching up to a global level. This message of creating a relationship with nature as a connection to God and a connection to humanity forms an antidote to what Pope Francis calls "the rapidification of life" and our "throwaway culture." Place-based, local, nature knowledge will inspire *Natura Revelata* and help our students fortify their relationship with God or simply fortify their relationship with the world and add meaning to their lives.

Catherine Kleier, an associate professor, is chair of the department of biology at Regis University, Denver.

Photograph of a raindrop, page 7, by Chris Kalinko, Seattle University.



"Trust the Tap" project to increase the number of water bottles reused on campus by having refill stations installed around campus.

The committee also educated the Regis community about conservation, food justice, E-waste, and other aspects of sustainability during "Earth Week."

The highly passionate committee has effectively motivated the student body and Regis community towards sustainable living and consumption.

Isabella Kaser and Jake Gilchrest Dudley are both members of the class of 2016, Regis University.



Far left: Maggie Lacy and Erin Mecaller in front of Sustainability Committee information.

Above left: Colleen Lopp adds her food waste to the scale.

Above: Grace Corrigan reviews the food waste challenge information.



Jesuit Colleges and Universities Uniquely Suited to Tackle the Environmental Crisis

By Nancy Tuchman

Students feel a sense of urgency about the global environmental crisis. They are aware of our planet's peril and the great void in worldwide environmental governance. Human use of land and water is driving species to extinction at rates unprecedented in Earth's history. Our global climate is chaotic, and the accelerated pace of warming is expected to make parts of the planet unlivable by 2100. These are the most pressing social issues of the 21st century because they threaten the security of land, food, water, and air, the very sustenance of human life. Students are concerned, engaged, and in-

formed; and they want to be agents of change. They are looking for leadership. Spurred by student desires and Pope Francis' call for care of our common home, Jesuit institutions of higher education are uniquely poised and called to deliver.

The challenge with educating young people about environmental degradation is that the more they learn, the more they sense how bleak the outlook is for their future. Balancing exposure to the complexity of the problems with a believable optimism for positive change requires a careful and compassionate teacher. This is where Jesuit universities play an important role: we can integrate *hope* through faith, spirituality, and a call to action that is a hallmark of our institutional missions. In educating undergraduates, the experiences that make the greatest impact are those which integrate student knowledge across disciplines (environmental sciences, economics, politics, international affairs, philosophy, and theology) with the goal of motivating changes in behavior and policy. Sound familiar? It's an approach the Jesuits have used for 470 years, and it works.

In his encyclical "Laudato Si'," Pope Francis calls for humans to be "integral ecologists." What does this mean? He is asking

each of us to think of how our bodies are integrally connected to nature – literally composed of elements from nature – and how our behaviors are directly linked with nature – either facilitating or destroying the very natural elements we require for life. If we integrate care for creation into our behaviors, we will not only experience a positive feedback to our own health, but also to that of the marginalized. This interrelatedness is what the millennials understand. Everything is connected. Every action, decision, and purchase we make has a ripple effect both upstream in the supply chain and downstream in the waste stream.

As a case study, the leadership at Loyola University Chicago (LUC) has made an commitment to developing a culture of integral ecology over the past 14 years, expressed in three concrete ways: (1) Core Curriculum – by converting the core science course into an environmental science course, all students graduating from LUC have a fundamental literacy of environmental challenges; (2) A New Institute – building an interdis-

iplinary Institute of Environmental Sustainability which offers six BA/BS degrees and two minors; it has attracted 260 student majors in three years; and (3) Campus Infrastructure – the campus environmental footprint has been reduced by approximately 50 percent through energy efficient construction, heating/cooling plant upgrades, storm water capture systems, green roofs, and a “Climate Action Plan,” which pledges to make the campus carbon neutral by 2025.

Loyola Chicago’s commitment to these efforts has earned it the ranking of fourth greenest university in the country by the *Sierra Magazine*. What’s more, the commitment to environmental sustainability is identified in surveys by 65 percent of all incoming freshmen as being an *important* or *very important* reason they chose to come to LUC – an indicator of the value millennials place on environmental conscientiousness.

The application of Ignatian pedagogy is particularly relevant in bringing hope and agency to students in times of insecurity and conflict. LUC’s Searle



The Searle Biodiesel Program focuses on production, research, and outreach efforts centered on utilizing waste products to create energy. The products are designed to utilize university and lab waste to make usable products with the long term goal of establishing a Zero Waste Process.

Biodiesel Lab is an example that employs the Ignatian approach by inviting students to work in interdisciplinary teams to develop solutions to environmental problems on campus. The best innovations coming out of a given semester are further developed in subsequent semesters and ultimately scaled up as permanent sustainability features on campus. In this example, our students use the waste vegetable oil from cafeteria deep fat fryers and convert it into biodiesel which replaces petroleum diesel in our campus shuttle buses. It's a waste-to-energy inno-

vation that has measurable reductions in greenhouse gas emissions, waste, and fossil fuel use.

As the project grew, a by-product from the biodiesel reaction, glycerin, began to accumulate in 55 gallon drums in the lab. The students were determined not to send these barrels to the landfill. So they worked with a chemistry professor to make the waste glycerin into soap. Today Loyola BioSoap has been refined through multiple chemistry trials (and lots of lavender essential oils to overcome the lingering French fry odor) and is now sold to

LUC's housekeeping contractor and distributed in restroom hand-soap dispensers across campus. The approach empowers students by engaging them to be agents of change within a definable community (campus) and to contribute measurably to the reduction of campus inputs and waste outputs.

It is both hopeful and exciting to see the creative environmental sustainability programs that Jesuit colleges, universities, and high schools across the country are increasingly facilitating. We can be most effective at this com-



mon goal if we share ideas and work together. Father General Adolfo Nicolás, S.J., challenges us to leverage the capacity of the world's largest higher education network (nearly 175 Jesuit colleges and universities worldwide) to more effectively address environmental and justice issues.

In response to this challenge, one highly collaborative international project led by LUC is the International Jesuit Ecology Project which has produced *Healing Earth*. *Healing Earth* is a free, online textbook in environmental science for college freshmen and high school seniors that integrates ethical

Loyola's University Chicago's Institute of Environmental Sustainability (IES) is engaged in advancing skills and knowledge in sustainable agriculture and developing local food systems through the Urban Agriculture Program. They manage several edible production spaces on Loyola's Lakeshore campus including Winthrop Garden, Mertz Terrace Garden, Quinlan Rooftop Garden, and the Greenhouse Lab featuring two aquaponics systems. In 2014, 1,700 lbs of produce was harvested, with the help of 14 student employees and 300 total student volunteers.

analysis, spiritual reflection, and a call to action. The overall goal of *Healing Earth* is to help all of us become integral ecologists, people who dare to imagine a healed Earth and are willing to put their hands, hearts, and minds to the task. *Healing Earth* was publicly

launched in January 2016, after three years of collaborations among 160 Jesuit contributors from 20 countries. The textbook is already being used by 26 professors/teachers in 10 countries. Over 40 more faculty from five additional countries are preparing to use *Healing Earth* in the upcoming semester, and we invite everyone interested to join the *Healing Earth* team of users and builders. This is an exciting example of how, when we combine our efforts, Jesuit institutions around the world are ready to create something that has enormous reach and potential impact (estimated 1,500 students worldwide in 2016 alone).

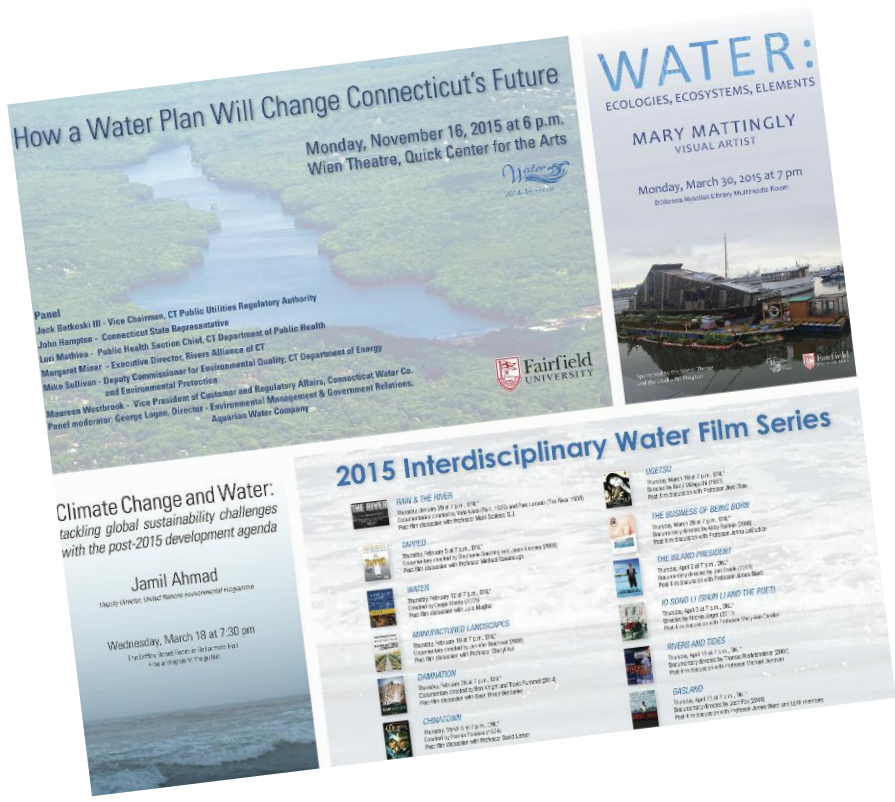
As an ecologist and a mother, I find hope in the young people. They want to be change agents in the world they are inheriting, and they are looking for adult leadership – someone to not only give them the knowledge and skills



they need to develop into leaders themselves, but also be *models* of faithful stewardship of our fragile Earth. Jesuit institutions around the world have those adult leaders. With the riches of our institutions, the integrity of our common mission, and the time-honored success of our pedagogy, we could be a powerful collaborative force to lead the youth, by example, into a hopeful future.

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(On *Healing Earth* see www.healingearth.ijep.net. See also "The Jesuit Difference in International Education: Two Projects That Teach a Lot," by Michael J. Schuck of Loyola University Chicago in *Conversations on Jesuit Higher Education* #49, Spring 2016.)



Connecting Streams across Campus

By Jo Yarrington, Lori Jones, and Pat Poli

As universities focus on the myriad of ways in which to serve their students and create fruitful learning environments, it's no surprise that job readiness and more streamlined educational programs have become a selling point. By contrast, universities have the opportunity to take something that may seem quite singular or unconnected to the everyday learning experience and weave this focus throughout a campus's curriculum – connecting a topic with global impact through interdisciplinary learning.

Fairfield University is committed to a learning environment for our students in which they experience interdisciplinary opportunities that value *cura personalis*. To aid this vision, the university sought an opportunity to integrate learning more actively through a comprehensive focus. The intent was to center the curiosities of both faculty and students through the exploration of particular ideas related to multicultural understanding, professional responsibility, and artistic engagement.

For the last two academic years, Fairfield has been committed to the theme "Water." The third university theme over the past six years, "Water" was selected because of its impact both globally and on our everyday existence – as

a referencing of the deep and unruly terrain between psychological spaces and physical places. Pat Poli, associate professor of accounting, was drawn because she teaches a course about NGO operations in which many of the cases

and readings involve water: its scarcity, the need for clean water, and the struggles of the poor to obtain water. And Lori Jones, director of programming and audience development for Fairfield's main theater



an element, a force to be moved and shaped, bought and sold, feared for its power, revered for its absolute necessity for life, lamented for its changing composition, and explored in its entirety to better understand the need for global stewardship.

For Jo Yarrington, professor of studio art, the notion of water is a central component of her creative accomplishments: it is a metaphor,

venue, wanted to contribute to a project that served the university's mission and dedication to social justice and encouraged campuswide engagement.

Together, this group formed the executive committee overseeing the water theme and worked with interdisciplinary partners to establish initiatives across a variety of fronts on campus: films, lectures, art exhibitions, activist projects,

water-themed courses, field trips, and community conversations. Provost Lynn Babington generously supported the effort by charging vice presidents and deans to devote various working budgets to the theme. Some of these programs have included:

- A curricular sequence of classes was offered to students participating in the theme by taking water-related courses and attending events and lectures. An interdisciplinary research seminar was also offered each spring where participating students worked with a mentor in their field of study to guide the research and with Jo Yarring-

ton, who incorporated their study of water.

- The “Water Wall,” located in the heart of campus, was covered with chalkboard paint so that all members of the university community could post water ruminations, facts, and questions.
- Aluminum water bottles were given to the incoming class of 2019 at orientation – challenging students to use them as a sign of solidarity and commitment to environmentally sustainable practices throughout their four years at Fairfield.
- Core English classes assigned first-year students to read and

write essays reflective of water. In the service of *eloquentia perfecta*, first-year students further explored the theme from the perspectives of responsible literary, intellectual, and civic engagement by hosting the water-themed “National Day on Writing,” showing they can make a contribution to the learning community at Fairfield from day one.

- Finally, illustrating a variety of approaches to the theme, an interdisciplinary water film series was structured so that each film explored a different aspect of water with an introduction by two Fairfield faculty members



Senior, Art and Communications major, Abigail Abrams, for the ID 395 Water Theme Seminar. Water Research Project: Keystone Pipe Line. Water color and India Ink on Rives BFK paper. Installation in the Experimental Space Gallery.

from different disciplines preceding the film and a guided Q&A afterward.

How was all this accomplished, especially in a small university with a multitude of different interests and priorities? Of importance is the university's vision to provide an integrated liberal arts program for students. The theme's activities deliver an example of this interdisciplinary

dent leadership positions were developed to spearhead the "Water" focus to build stronger student engagement in the university theme. The steering committee exhibited a passion and commitment to the success of "Water" and made excellent recommendations that enabled the more focused planning by the executive committee. Repeated and ongoing publicity also played a key role in establishing

other events happening daily. However, by breaking down assumed institutional silos and opening lines of communication across campus, we were able to better coordinate and partner with other events – offering students a diverse range of learning experiences and faculty the opportunity to engage outside of their programs. Many individual, unsolicited testimonies from students and faculty spoke to the power and benefit of providing a universitywide focus.

There is no denying water's impact on all of us on a global scale and yet it is so easily taken for granted. The impact of focusing on a universitywide theme encouraged students, faculty, staff, and the broader Fairfield community to reflect on their personal experiences, studies, and appreciation for this incredible resource. We hope Fairfield University's theme creates a "ripple" effect that pushes out and encourages a yearning to learn more and make a difference – whether through a student's research, a faculty member's commitment to helping students understand their impact on a vital source of life and commerce, or through a community member dedicating time to help keep our water clean.



Two separate installations in the Experiment Space gallery, studio art program, Loyola Hall, Fairfield University. Top view: student work in a water focused course exhibition, Exposing Water, Digital Photography. Bottom view: Fair Weather: The Wetland Project with artist Mary Mattingly.

learning both to the university and broader communities in the town of Fairfield.

From the beginning, it was determined that the success of the theme would require staff support, adjunct consultants, student representation, faculty commitment, and coordination with the provost's office, vice presidents, and deans. In addition, four stu-

larger audiences with reminders shared by print and digital resources to promote specific "Water" programs and series.

Of course, there are challenges. In particular, the university is a robust and active campus with living and learning communities and residential colleges with curricular requirements, multiple film series, and many

The overview was written collaboratively by Jo Yarrington, theme facilitator and professor of studio art in the department of visual and performing arts; Lori Jones, director of programming and audience development at the Quick Center for the Arts; and Pat Poli, associate professor of accounting in the Dolan School of Business.

Fairfield's Water Theme: a Student's Experience

By Samantha Porter

I became involved in the Fairfield University "Water" theme as a sophomore, during the first semester it was offered. I was initially intrigued by the idea of a project involving a topic in which I was already very much invested.

At the time, my understanding and appreciation of water was ecological and biological. I was interested in the environmental aspect of water, and I wanted to be involved in the two-year water journey. What I was not aware of, however, was the opportunities it would present to me and how it would change my way of thinking in the process.

As a biology major, I was very familiar with the biological importance of water; without it, there would be no life. What amazed me, though, was how the initiative taught me to explore new ways to think about, and to appreciate, water.

Water is not only biologically important – it shapes lives and cultures. Water makes art; water inspires art. Water feeds the masses and cleanses us. Water causes war and conflict. I learned to see water in things that are not inherently "watery" but are a result of water nonetheless.

The theme, through an array of lectures, panel discussions, art demonstrations, and film screenings, allowed me to widen my understanding of water and, ultimately, the world around me. The "Water" theme also allowed me to watch my peers and professors share their impressions and understanding of water, further exposing me to new ways of thinking outside my strictly biological mindset. It also provided the opportunity to pursue independent research in the field in which I am most passionate.

In my final semester at Fairfield University, with the support of my professors and through the "Inter-



Olivia Fox and Samantha Porter, right, present their Water Research Projects at the Student Research Symposium 2016.

disciplinary Water Research Seminar" course, I conducted an experiment investigating the effects of naturally occurring bacteria in fermented food upon exposure to *Vibrio* strains. The experiment and research I conducted made me better understand the severity of water-borne epidemics such as cholera in poverty stricken nations. It also made me think more deeply about how simple water sanitation is underappreciated in wealthy nations such as our own.

This initiative has shaped me into a more knowledgeable, mindful individual, one who is aware of issues regarding water in my own country but also issues on a global scale. This whole-person growth that I have experienced truly encompasses the Jesuit value of *cura personalis* that is central to the Fairfield University mission. As a graduate of the class of 2016, my education and experiences at Fairfield University, and especially my involvement in the "Water" theme, have made me confident in my ability to enter the professional world having developed a global awareness and an environmental consciousness.

Samantha Porter, class of 2016, majored in biology at Fairfield University.



Between a Rock and a Coal Mine

The Challenge of “Laudato Si” in Appalachia

By Jessica Wroblewski

The concept of integral ecology is undeniably central to Pope Francis’ encyclical “Laudato Si’,” but an important corollary to this is the interdependence of the principles of solidarity and subsidiarity – in popular terms we might say, “think globally, act locally.” Throughout the letter, Francis repeatedly states how “It cannot be emphasized enough how everything is interconnected,” (No. 138) not only in the sense that environmental and social issues are deeply intertwined, but also in terms of the complex connections between local and global concerns.

To take but one example, the effects of surface mining on local ecosystems and communities are obvious as mountain-tops are blasted away, streams are buried or poisoned, and

property values and measures of health and well-being decrease. Yet the impact of fossil fuels extends well beyond the regions that produce them, both in the form of carbon emissions and in the political and economic power of the industry. Though the technological, economic, and political factors that give rise to such practices often originate far from the places which feel their impact most directly, addressing these broader dynamics also requires thinking about local and regional solutions. “There are no uniform recipes,” Francis writes, “because each country or region has its own problems and limitations” (No. 180).

The region of Appalachia certainly has its fair share of “problems and limitations.” In-

deed, the problems and limitations of this region are arguably unique within the developed world. Sometimes described as an “energy sacrifice zone,” the wealth of the land and the poverty of the people of the region have been closely intertwined since the introduction of industry following the Civil War. In “Laudato Si’,” Francis offers one paragraph which is particularly direct in its challenge to the industries which have dominated the Appalachian region for much of its history. He writes, “We know that technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay” (No. 165). Francis recognizes that this energy transition will not be easy or immediate, but he is also aware that much of the challenge



lies in summoning the political will to make the necessary changes – no small task in an area where the fossil fuel industry maintains a force in the imaginations of many people, even though employment in the industry has been in steady decline for decades.

So while a move away from fossil fuel industries may be both inevitable and in the interest of the people of Appalachia, the church as an institution can find itself caught between the proverbial rock and a coal mine (or natural gas well), as can be seen in public statements on “Laudato Si’” by Bishop Michael Bransfield of West Virginia (diocese of Wheeling-Charleston). In an interview with West Virginia Public Radio earlier this year, Bishop Bransfield emphasized the idea that moving away from fossil fuels “is not economically feasible in West



Far left: Mountaintop removal coal mine operation, Kayford Mountain, West Virginia. Above: A slurry pond; coal dust holding waste of coal mining. Photos by Creighton University student Ayet Nguyen. Courtesy of The Clifford M. Lewis, SJ Appalachian Institute. Top: <http://www.wju.edu/ai/research/research.html#p=1>

The Strong Voice of Appalachia’s Bishops

The Catholic Committee of Appalachia is a grassroots organization of lay and clergy who have been committed to the promotion of social and environmental justice in the region since 1970. In the early 1970s, CCA held listening sessions with residents of Appalachia and was instrumental in drafting the 1975 pastoral letter “This Land Is Home to Me,” which was eventually signed by



the bishops of the region and which has influenced numerous movements and ministries in Appalachia and beyond. Twenty years later, the bishops issued a second statement, “At Home in the Web of Life,” offering a vision of sustainable communities – in many ways, an early articulation of an integral ecology. In 2015, CCA marked the 40th anniversary of the original letter by publishing “The Telling Takes Us Home,” a “people’s pastoral” that revisits and reaffirms their commitment to listening to the voices of the region and responding to the signs of the times – and places – in which they live.



Virginia,” and in other statements the diocese has stressed that the pope’s criticism of fossil fuel industries must be held together with his concern for the workers. “The Holy Father is not trying to run West Virginians out of work,” said Bryan Minor, a spokesman for the diocese. In another interview, the bishop focused on the need for assistance with economic transitions in areas that have been heavily dependent on a single industry like coal.

Yet such challenges have not prevented either the church as an institution or the people of God at the grassroots from taking up Francis’ call to action in “Laudato Si’.” For one example, the Clifford Lewis, S.J., Appalachian Institute at Wheeling Jesuit University was founded in 2002 with a threefold mission of research, service, and advocacy within the region. Elizabeth Collins, who currently serves as the institute’s director, is grateful for the pope’s message in “Laudato Si’,” which has brought weight and credibility to many of the institute’s longstanding programs and concerns. Like those who represent the diocese, however, Collins is aware of the challenges of transitioning away from fossil fuels – not only economically but also culturally – within Appalachia. She explains that with coal, there is a growing consensus that the



Above: Community garden project.
Below: Mountaintop mining.
Photos courtesy of The Clifford M. Lewis, S.J.
Appalachian Institute.

industry’s days are numbered, but the pros and cons of fracking remain widely and hotly contested. Collins discusses the need for going beyond the usual suspects and having hard conversations about what is ultimately in the best interest of the region. Although here, too, there are often challenges of reconciling mission with financial need, providing a forum for having such conversations is one way that Wheeling Jesuit University lives out its call to the service of faith and the promotion of justice in the region.

Elizabeth Nawrocki, a senior theology major, has worked closely with the institute since she transferred to WJU in 2013 by leading immersion trips, participating in community gardening projects, and helping to develop programs and events. Like Collins, Nawrocki also identified the work of the Appalachian Institute as bringing together the campus and the broader community for conversation and collaboration. “WJU is not a city *on* a hill but a city *in* the hills,” she says, “and our location in Appalachia is not coincidental to our mission.”

As Pope Francis has written near the end of “Laudato Si’,” “Social problems must be addressed by community networks and not simply by the sum of individual good deeds . . . The ecological conversion needed to bring about lasting change is also a community conversion” (No. 219). Certainly, much more could be said about the challenges of community conversion and promoting an integral ecology in a region where economics and environment are often seen as competing values. But ultimately, looking at “Laudato Si’” in Appalachia reveals that Francis’ vision of integral ecology requires not only recognizing the relationship between social and ecological concerns but also respecting the particular challenges and integrity of local places.

Jessica Wroblewski is an assistant professor of theology and religious studies at Wheeling Jesuit University; she also serves on the Jesuit Identity Team.



Shame and the Signs of Hope

Encyclical as Examen

By Mike Murphy

In the concluding lines of “In California: Morning, Evening, Late January” from 1989, the poet (and practitioner of Ignatian spirituality) Denise Levertov holds together an unexpected unity of opposites: “Who can utter / the praise of such generosity / or the shame?” That one can express gratitude to God for the generous gift of creation while at the same time expressing proper shame for treating the gift so poorly is to stand on the crux of a paradox, the kind of which fires the theological imagination.

Levertov’s collective *mea culpa* of authentic shame, written in the face of the growing ecological crisis, not only illuminates the urgency of her pointed, discriminating diction, but also encourages, implicitly and profoundly, the “faith that does justice” that resides at the heart of Ignatian spirituality. St. Ignatius’s own discernments about the complexities of generosity and culpability – about gratitude and sin – are likewise bundled in paradox; and his insights about how acts of conscience first flow from and are ever ordered to “gratitude for the gift” is a distillation of the dynamic relationship between contemplation and action, a paradoxical orientation of the pilgrim person in the world. It is the turn to God – the grace of interior conversion – that informs and precedes any “faith that does justice” and serves as lasting strength for the journey.

Pope Francis appropriates this powerful dynamic and employs it as the cornerstone of “Laudato Si’.” In both the formal structure and rhetorical arc of his landmark encyclical, the document reads like a sustained, corporate examen, an exercise in Ignatian spirituality doubling as a papal encyclical. In this sense – and in an expansive way –

“Laudato Si’” is a call to radical conversion through the sacramental lens of an integral ecology. In calling to mind the figure of St. Francis of Assisi, as Pope Francis writes late in the letter, “We come to realize that a healthy relationship with creation is one dimension of overall personal conversion, which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change.” Personal conversion emerges as key in “Laudato Si’” – not the Pelagian, by-our-own-boot-straps kind of conversion that so many of us in the West mistake for authentic change of heart but the kind that knocks you off your donkey. Lest we make the error of reducing Ignatian spirituality to some esoteric personal growth seminar, we must remember that St. Ignatius was, in his core, a mystic who encountered the living God first in the context of crisis. His prayer then became on-going event that re-ordered everything and the lens through which all subsequent experience was filtered.

As St. Ignatius also modeled, the Christian experience of prayer is no private, disincarnate transmission from Planet God. It is precisely incarnational and holistic, an integral experience which, in turn, becomes the sustaining message of “Laudato Si’.” The “gaze of Jesus,” as Pope Francis suggests early in the text, initiates an all-encompassing relationship. “The Lord was able to invite others to be attentive to the beauty that there is in the world,” Francis meditates, “because he himself was in constant touch with nature.” Such a gaze draws us nearer to Jesus, so much so that we “put on Christ” and begin to see the world through a transformed vision, one that retrieves unity and “invites

us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity." As Pope Francis further ponders, Jesus "was far removed from philosophies which despised the body, matter and the things of the world," for such "unhealthy dualisms left a mark on certain Christian thinkers in the course of history and disfigured the Gospel."

In this way, the Ignatian vision outlined in "Laudato Si'" transcends the often narrow and individualist boundaries of contemporary Christian spirituality (not to mention consumerist/materialist economic systems), in order to include a relationship with all created things. "Our hearts are authentically open to universal communion" Pope Francis declares, excluding "nothing and no one" because "everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures." It is holistic integration – not gnostic division – that best characterizes Pope Francis' eco-theological concern; it is a vision that is both religiously incarnational and morally communitarian – so much so that it stretches out to include the entire community of the cosmos.


Speaking in such demanding slogans as "a faith that does justice," then, is less possible and less credible without the fruits of prayer to undergird and sustain it. I think this is why Pope Francis' document and his papacy are having a profound effect on audiences who would otherwise discount or ignore him. For many in the modern environmental movement, conscious as they are of the scientific veracity and political urgency of climate change, the task has been to create the psychological and sociological conditions needed for radical behavioral change. Still, for anybody who has ever been to a climate conference, the mood is always understandably dark and dour. Something is missing. For Pope Francis, it is right relationship that is missing – a collective spiritual amnesia that impedes the movement of justice in the world and "has much to do with an ethical and cultural de-

cline which has accompanied the deterioration of the environment." The modern environmental community speaks in terms of problem-solving and human potential; Pope Francis speaks in terms of theological mystery and human virtue. The integral ecology he proposes replies to the darkness of personal shame and human complicity in climate change; but it also recovers the internal order and enduring harmony of all of these approaches, recasting and renewing them in terms of gratitude and praise.

In this way, shame can be a powerful sign of hope. Honest acknowledgement of legitimate shame about our part in anthropogenic climate change, about what Levertov called "globicidal insanity," is a first-fruit of an alert examination of conscience. Alert consciences pray for mercy; alert consciences are moved to proper action and restorative justice. The final word here, then, must be mercy – the need for which, as Pope Francis has so eloquently shown, is perhaps greater today than ever before. To show mercy to the earth and to the disproportionate number of the poor affected by ecological crisis is to amplify the dynamic relationship between mercy and justice. To commit to the complicated political action needed is to atone in justice, as a human family, for abusing the marvelous gift so freely given to us all. An integral ecological vision, focused as it is on prayer and contemplation, becomes a most exemplary "faith that does justice."

So then, we join with Pope Francis when he prays: "Triune Lord, wondrous community of infinite love / Awaken our praise and thankfulness / for every being that you have made. / Give us the grace to feel profoundly joined / to everything that is." And we commit ourselves to the acts of justice and mercy that our prayer will engender and sustain.

Dr. Michael Murphy is the director of the Catholic Studies program at Loyola University Chicago.



CRY OF THE EARTH, CRY OF THE POOR

“Laudato Si” and Jesuit Higher Education

By Daniel R. DiLeo

In the spring of 2008, I was a junior sociology major at Cornell discerning a vocation to the Jesuits. This process placed my lifelong Catholic faith on the forefront of my mind more than ever before, and, while I ultimately felt called to marriage and family life, it prepared me to recognize climate change as a moral issue for Catholics.

One day in development sociology, my professor pointed out that the poor are disproportionately harmed by climate change despite historically contributing least to the problem. At that moment, I began to see that climate change is as much about justice and human flourishing as it is non-human creation.

In general, ecological degradation most harms the poor, vulnerable, and marginalized. This is because these persons

and communities lack the economic, political, and social capital needed to address the structural causes, immediate effects, and future threats of ecological deprivation. In particular, the most severe geophysical and humanitarian consequences of climate change (for example, drought, flooding, food and water stresses, population displacement) are being – and will continue to be – acutely experienced by the poor, vulnerable, and marginalized in the United States and around the world.

My professor’s reference to the disproportionate climate-related suffering of the poor and vulnerable certainly caught my attention. What he pointed out next, however, set the trajectory of my life and career path: the poor and vulnerable are least responsible for causing the climate

change from which they suffer most. For example, according to the World Resources Institute and World Bank, the world's five wealthiest countries in 2007, as measured by total GDP, were responsible for more than half of all historical global carbon emissions since 1870. At that time, the U.S. alone was responsible for 28.8 percent of historical global carbon emissions.

Given the obvious ethical dimensions of climate change, and with a heightened awareness of my Catholic faith, I began to wonder if the Catholic Church had said anything about climate change. I started doing research and quickly discovered the church by that time, 2008, had repeatedly identified climate change as a moral issue (for example, Pope John Paul II's 1990 and 1999 World Day of Peace messages; the U.S. Conference of Catholic Bishops' 2001 *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good*). Excited by these teachings, I began working on climate change from a Catholic perspective and have never looked back.

St. Francis, Pope Francis, and "Laudato Si"

Shortly after he was elected bishop of Rome, Pope Francis explained that he chose his papal name to honor St. Francis of Assisi and his concurrent concern for the poor, peace, and creation. In view of the pope's namesake, it is unsurprising that "Laudato Si" integrates care for creation with care for the poor within the context of climate change. In doing so, "Laudato Si" gives the most authoritative and succinct Catholic account to date of the dynamics I recognized at Cornell.

First, Francis recognizes that environmental degradation disproportionately harms the poor. He quotes the Bolivian Bishops' Conference, which observes that "both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poorest" (No. 48).

In particular, Francis observes that climate change harms the poor, vulnerable, and marginalized persons and communities more than all others (No. 25). Additionally, the pope points out that much global "warming is caused by huge consumption on the part of rich countries" (No. 51). As such, Francis says that rich nations owe an ecological debt to poor nations (No. 51).

In order to redress the injustices of ecological debt, Francis highlights the importance of the common good, solidarity, the preferential option for the poor, and the universal destination of goods (No. 158, 93). Moreover, the pope insists that

"there are differentiated responsibilities" between rich and poor nations regarding climate change (No. 52).

Specifically, he says, developed nations should "significantly limit their consumption of non-renewable energy and by assist poorer countries to support policies and programs of sustainable development" (No. 52). Concomitantly, Francis says poor countries must address international disparities and corruption (No. 172). Additionally, he says poor nations must employ "less polluting forms of energy production" with the help of rich nations (No. 172).

In order to adequately address ecological degradation and climate change, Francis calls for integrated socioeconomic responses (No.139). This is because "we are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is simultaneously social and environmental (No. 139). In particular, we must "hear both the cry of the earth and the cry of the poor" (No. 49, emphasis in original).

Jesuit Higher Education

"Laudato Si" challenges all people of faith and goodwill to better care for creation and the poor. In response, Jesuit colleges and universities might respond in several ways to the call of the first Jesuit pope.

Catholic theological ethics distinguishes between charity and justice. The former focuses on local action while the latter seeks systemic change in society. The U.S. Conference of Catholic Bishops refers to these complementary dynamics as *The Two Feet of Love in Action* and insists that adequate responses to socioeconomic and environmental challenges require both modes of social engagement.

Animated by a spirit of charity, Jesuit colleges and universities could affirm the importance of Francis' "integral ecology" through programs like the Interdisciplinary Minor in Environmental Ethics at Marquette University. Additionally,



**I AM THE CAUSE.
I AM THE SOLUTION.**

I Am Climate Change is a campaign to engage college students to ask our government to address climate change.



Catholic Relief Services' *I am Climate Change* campaign
<http://www.iamclimatechange.org/>

institutions might devote resources to places like the Center for Sustainability at St. Louis University and encourage faculty to produce scholarship that leads to action like *Healing the Earth*, a free textbook on ecology published by the International Jesuit Ecology Project at Loyola University Chicago (see story, p.10) Finally, schools might sign and pursue plans with in accord with the American College & University Presidents Climate Commitment. As of April 2016, 12 Jesuit schools had already done so.

In conjunction with such local activities, Jesuit colleges and universities can also pursue ecological justice through faithful citizenship-based support for policies to address climate change. This step was taken by College of the Holy Cross, Fordham University, Le Moyne College, Loyola University of Maryland, and University of San Francisco in April 2016 when they signed onto an amicus curiae brief submitted to the U.S. Court of Appeals for the District of Columbia offering faith-based support for the Environmental Protection Agency's Clean Power Plan. Furthermore, schools might support Catholic Relief Services' climate change policy work by founding CRS Ambassador chapters like those at Boston College, College of the Holy Cross, Fairfield University, Loyola University Maryland, and University of Scranton.

Conclusion

The world is charged with the grandeur of God, and "Laudato Si'" has the potential to inspire people of faith and goodwill to better conserve the grandeur of our common home. As resourced institutions of higher education rooted in Catholic mission, Jesuit colleges and universities have a particular opportunity – and responsibility – to share and act on the first encyclical on ecology from the first Jesuit pope.

Daniel R. DiLeo is a Ph.D. candidate in theological ethics at Boston College and Project Manager of the Catholic Climate Covenant.

Hopkins and Francis on the State of the World: A Poet's Reflection

By Paul Mariani

It was a Jesuit priest, Gerard Manley Hopkins, who wrote some of the great Franciscan poems of all time, so that he and Pope Francis, a Jesuit who took the name of Francis, share that link in common. It follows, then, that Francis should begin "Laudato Si'," his letter to the world, fittingly delivered on Pentecost Sunday 2015, by quoting from St. Francis' "Canticle of the Creatures":

Praise be to you, my Lord,
through our Sister, Mother Earth,
who sustains and governs us,
and who produces various fruit
with colored flowers and herbs.

And so he begins his encyclical, "On Care for Our Common Home," with Francis, reminding us that "our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us." And so, in the name of the church, in the name of our shared humanity, Pope Francis reminds us that the very earth "cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her."

Hopkins, who loved God's creation much as St. Francis did, wept over what humans were doing to

the English and Welsh countryside and – by extension – to the entire world. Forgive them, Father, for they know not what they do. You have showered them with love. You have given them this beautiful world, both on the cosmic as well as on the microcosmic level, if they only had ears to hear its music and the eyes to see what is there before them, if they would only take the time to look.

But look at what? Hopkins's poems tell us what is there before us, just as Fr. Francis did and Pope Francis has been doing. "Look at the stars!," Hopkins urges us in "The Starlight Night,"

Look, look up at the skies!
O look at all the fire-folk sitting in
the air!
The bright boroughs, the circle-
citadels there!
Down in dim woods the diamond
delves! the elves'-eyes!
The grey lawns cold where gold,
where quickgold lies!
Wind-beat whitebeam! airy
abeles set on a flare!
Flake-doves sent floating forth at
a farmyard scare!

This is Van Gogh's "Starry Night" in a language rinsed and refreshed, words with a sense of deep wonder and awe behind them. Do

you hear it? Can you see it? Get up from your chair and go out behind your house on a clear dark night, where you can actually see the stars, and let their immensity and beauty surround you, he tells us. It's all free and there for the taking, he urges us on with nine exclamations in seven lines.

And the stars: stars as fire-folk, as bright boroughs, as circle-citadels. Or – in a reversal – diamond delves, elves' eyes, quicksilver gold: stars like the white underside of poplars shining in the night sky. All that energy and life, like a flock of spooked doves suddenly lifting from the earth. And behind those millions of stars, behind those untold millions of gold pieces, is something even greater: the Creator of it all, the Father and "Christ and his mother and all his hal-lows." A taste of heaven there for the asking.

"The world is charged with the grandeur of God," Hopkins wrote that same month. Charged, that is, with an electric energy coursing through it, instressed upon us, revealing a beauty and majesty that would "flame out, like shining from shook foil," lightning-quick in its dazzle. Or it would dawn on us slowly, gathering "to a greatness, like the ooze of oil/ Crushed," that rich yellowgreen oil from olives crushed in a press, their translucency reflecting the world about them in each tiny drop, because "There lives the dearest freshness deep down things." And because, in spite of what we have done to our world, the Holy Spirit, like a mother dove brooding over its young, cares about us, shining out like the dawn each day, a phoenix rising again, "with warm breast and with ah! bright wings."



The beautiful serene snow blankets the entrance to Gonzaga University. Photo by Matt Weigand.

A STUDENT'S POETRY

Why are we here, the poet asks? To burrow lice-like into some giant wheel of cheese, surrounding ourselves with the fat of the world until death takes us? Or are we here to recognize what we have been given – air, water, light, nourishment, knowledge, friendship, art – and thus give praise back to our Creator. “Glory be to God for dappled things,” Hopkins sang, for the kaleidoscopic variety and freshness in all things,

For skies of couple-colour as a brindled cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings...

For if the world is charged with the grandeur of God, then we are charged with acknowledging that grandeur, since we are the only creatures consciously aware of that beauty and so of praising the Creator of Brother Sun and Sister Moon. For where else, Hopkins tells us as he witnesses the terrible effects of strip mining which leaves huge brow-like slags to scar the earth for generations after. How else can the earth cry out in its hurt? What other “eye, tongue, or heart else, where/ Else, but in dear and dogged man?” Man, so dear to his Creator, and yet so “selfbent” on himself “that he would strip “our rich round world bare,” without a care for those who come after. Earth with those monstrous slagheaps for eyebrows, not unlike that massive methane leak in California’s Aliso Canyon. Methane in the air we breathe, lead in the water we drink, waste everywhere. The poor, the poor everywhere, without work, their dignity stripped from them, “Udenizenized, beyond bound / Of earth’s glory, earth’s ease,” he wrote late in his too-short life. The unemployed no longer a viable part of the commonwealth, and no one to share that care. This, he warned us, was to weigh those about us down with a hangdog dullness, a dullness which would morph to despair and then rage, turning those hangdogs to man wolves, whose packs would infest the age.

Paul Mariani is University Professor in the department of English at Boston College. His is the author of seven books of poetry and multiple biographies, including Gerard Manley Hopkins: A Life (2008) and, most recently, The Whole Harmonium: The Life of Wallace Stevens (2016). He is also author of a memoir, Thirty Days: On Retreat with the Exercises of St. Ignatius (2002).

Earth Day Pledges

Remember Earth Day?

Yeah me either but at one point we all pledged to take care of the earth around us, to do our darndest to pick up trash and plant more trees. Yet I went to the top of a mountain, imagine it won't you? The rolling hills, trees, birds, and critters letting us so graciously enter their homes as we trample through to the top. We come to a point where you see the top, excited you climb the ridge and what do you find?

No mountains. Only rubbish.

A coal mine sits just behind that mountain, the beeps and explosions periodically interrupt your thoughts as you look around at no mountains, no the beasts that used to reside here have long since been conquered by humans.

Layer by layer.

Rock by rock they disassembled the mountains. Remember those earth day promises when they showed us all that stuff our parent's screwed up? WE screwed up now. I sat on this mountain and looked at what was left of its brothers and sisters, a little mound there and a little rock here.

Nothing worth seeing.

Haikus:

I have a dream, one
Where my kids see the mountains
Majestic, beautiful

Hiking all day, all
Night. Top of mountain, no top
No nature, where did it-

Flying high in the
Skies. Humans should know beauty
Like a bird; freedom

Megan Trainor is a junior at Rockhurst University working towards a degree in English with minor in journalism. She hopes one day to travel and explore the world either alleviating some of the burdens others face or shedding light on them through her writing.

STUDENT VOICES



Volunteers from Canisius College at the Massachusetts Avenue Project, an organization that promotes community and sustainability on the West Side of Buffalo, NY.

Promoting Environmental Justice and Sustainability

By Clayton M. Shanahan

The student-run Sustainability Committee has continuously advocated for the promotion of environmental justice. We recognize that environmental degradation and exploitation of resources affects those most impoverished first and foremost and that our institution cannot continue to disregard the need for sustainable practices. A year ago, we kicked off an inaugural “Local Urban Market,” which featured locally sourced, responsibly made prod-

ucts that were free for students. Throughout the year the committee took on other projects such as educating the student body about recycling on our campus and at local dining establishments. We worked to pass a resolution to ban Styrofoam on campus. These projects paved the way for the committee’s development of the “Canisius College Sustainability Policy Brief,” which successfully urged the administration to incorporate sus-

tainability into the college’s strategic plan, a moral imperative at a Jesuit institution.

Consequently, we are developing a community garden, a bike-share program, and the usage of reusable cups. We’ve had a highly successful year to launch our efforts. We look forward to more.

Clayton M. Shanahan, Canisius College, Class of 2018.

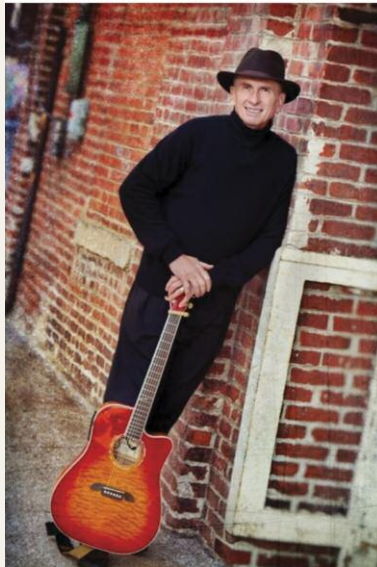
I Became an Edu-Tainer

By Stan Slaughter

Even while I was finishing my degree at Rockhurst, I started teaching in public schools part time. I taught general science, the fundamentals of how the world works. I felt the magic in the construction of the periodic table of elements. Helping high school freshmen prepare for the wave of technological innovation coming their way was a challenge, but a noble one, I felt.

After a decade, I left public school with a passionate desire to educate about our environment in new ways. I felt that the biggest legacy we leave is the influence we have on the body of ideas the culture holds. When public attention turned to waste reduction and recycling, grant funding became available to take programs to schools.

I wrote the first grant to bring composting programs to the Kansas City area in 1991. I soon in-



corporated the guitar music I'd learned in a band from my Rockhurst days and The Eco-Troubadour Road Show was born. The job entailed a delicious mix of writing songs and grants, recording studios and school assembly performances. I was pleasantly obliged to attend the best conferences on the environment and to network with others in my field nationwide. The topics I taught included recycling, composting, household hazardous waste, and water

quality. Songs that accompanied programs became a unique series of CD's. I produced posters, card games, and other materials to accompany the programs. Concert performances at environmental festivals followed. I was an edu-tainer! Teaching our connection to the natural world has been a thrill. Countless times I've led children in singing simple anthems that affirm our need to "take good care of our little blue ball." Every time I give thanks that I've chosen this path of service.

Stan Slaughter is a graduate of Rockhurst College (now University), class of 1969. He has been an entertainer, producing music that celebrates the earth and its beauty and bounty. (For more information, see his website with blog posts, videos, and more: <http://www.compost-education.com/aboutstan>)



River of Recyclables

By Mary Ellen Wade

Baltimore activist artist, Bridget Parlato created the “River of Recyclables” at Loyola Maryland last spring. It is a project designed to involve and inspire the community on the topic of sustainability to become stronger stewards of our environment. The owner of “Baltimore Trash Talk,” Bridget makes public works using found trash while raising awareness about recycling and the need for a bottle bill. After months of collaborative planning between the artist, associate professor of studio arts Janet Maher, and Taylor Casalena, an employee with sustainability initiatives, Loyola students, faculty, staff, and administrators collected over 3,500 plastic bottles and cans with which Bridget could create the “River.”



Students from studio arts and Sustainability, Messina students, and members of the student Environmental Action Club (EAC) assisted. Throughout the day, Bridget engaged in discussions with participating classes and others visiting the “River,” explaining her motivations behind

the project and encouraging further efforts toward sustainable practices at Loyola. Taylor and EAC students assisted with conversations about Loyola’s current initiatives and recycling resources. Janet led students and staff in an additional art project using caps from the collected bottles for the “River.” These pieces will be displayed on Loyola’s campus with information about the “River” and its purpose –



Left: Section of artist Bridget Parlato's "River of Recyclables" created in collaboration with the Loyola University Maryland community on the Quad. Far left: Studio Arts Two-Dimensional Design class responsible for kicking off the day—unloading and opening the collected bags, saving bottle caps, counting the collection and installing the "river."

Above: Overview of the installation hub on March 15, Loyola University Maryland Quad.

Right Throughout the day a bottle cap project kept students engaged at the river as the day progressed.

Photos by Fr. Timothy Brown, Dan Schalpbach, and Janet Maher.



helping extend the message and intention of this event beyond just the day on the quad. The day concluded with a gathering and reflection about the event before total de-installation and final recycling. A further meeting with Bridget, Janet, and Taylor and interested faculty and staff will generate requests to Loyola's administration for additional efforts toward sustainable practices at Loyola.

Mary Ellen Wade is associate director of the Messina Living-Learning Community Program at Loyola University of Maryland.

(These links provide further information: Student Sarah Wolford's (Class of 2019) video about the River: <https://www.youtube.com/watch?v=3G8YgERTDt0> ; Drone footage of the "River" by Rafael Castillo (Class of 2016) in Dr. Russell Cook's Communication course: <https://www.youtube.com/watch?v=HgmX8iKwhvc> ; Loyola's sustainability website that provides updates on sustainability projects at Loyola: <http://www.loyola.edu/departments/sustainability>)

Holy Water

Reflections from a College Senior

By Theresa Martin

A woman in a long white robe kneels into the marble baptismal font and gasps as the priest pours the apparently cold water of purification over her head. Drenched and now beaming, she stands and the priest gestures toward her, announcing, “Our newest neophyte!” The congregation erupts in applause at this new member of the church. I look down at my Easter Vigil program and read, “Neophyte: from the Greek word meaning ‘new plant.’”

Catholicism is filled with earth-bound symbolism. We sprinkle holy water, burn incense, and become “new plants.” Our liturgies demand that we honor the sanctity of the land. However, there are moments when the truth of environmental degradation surfaces. In January, we read, horrified, about lead poisoning and unconcerned government officials in Flint, Michigan. Water, the symbol of purification and new life, had become a carrier of poison and a cause for fear. Particularly for many white, upper-middle class people like myself, the effects of toxic waste disposal and contaminated drinking water have been disengaged from our daily lives. But for many communities predominately of color, like Flint, the effects of environmental exploitation have been entering their own backyards and bodies for years. However, the crisis in Flint is neither an isolated case nor a new phenomenon; it is a manifestation of environmental racism that has been systematically instituted for years but only recently come to the attention of our nation.

Therefore we must ask, “In what ways are our personal and institutional choices furthering this system of exploitation?” Particularly as communities committed to seeking justice and as participants in a tradition that is rooted in

earth-bound symbolism, Jesuit universities must find ways to integrate climate justice into college life. Doing so, however, requires conscious, practical steps. First, we must create dialogue with students and faculty members about environmental injustice. As we sprinkle holy water at school liturgies, we must also give homilies about the systemic mistreatment of this sacred symbol. In predominantly white churches and schools, we must acknowledge that environmental degradation disproportionately affects communities of color and that many white people have rarely felt the acute impacts of environmental harm. Creating dialogue in liturgies, classes, and faculty meetings can help replace simplistic narratives with a deeper understanding of the climate injustice.

Second, we must make practical commitments both individually and institutionally. Some significant steps include decreasing meat consumption and air travel. Perhaps we can reclaim the tradition of abstaining from meat (including fish) on Fridays – not only as a form of fasting, but as an act of resistance to factory farming and a way of decreasing greenhouse gas emissions. Students can also urge their universities to stop serving beef at institution-sponsored events and to recruit local speakers, rather than ones that need to fly in from across the county or world. Climate justice requires both individual and systemic commitments.

Finally, we can spend a day turning compost or planting seeds – visit an urban farm or plant a school garden. Climate justice necessitates a radical shift in our understanding of relationships. It demands uprooting ideologies that tell us we are isolated from the

effects of our actions. Through forming relationships with the land we live on and with people who most feel the effects of environmental degradation, we can begin to understand firsthand why environmental justice matters.

Sitting in the darkness of my apartment on Olive Street, I imagine the Missouri limestone crags, prairie grasses, and old woodlands that once thrived where highways, department stores, and college campuses now stand. I think of acidifying oceans and contaminated groundwater – or of little water at all. My mind goes to Flint, the Gulf of Mexico, and California – to East St. Louis and the north side. A half-second later, I remember impending exams and senior capstone projects, post-grad decisions and goodbyes. My desire to live sustainably wrestles with the urgency of college commitments. Is it possible to integrate college life and climate justice? Choosing to engage with climate justice in a college setting requires deliberate lifestyle shifts. Injustices like the crisis in Flint can nudge us to open our eyes, but these stories are neither new nor isolated. Time and again, we have opportunities to choose how we will respond.

Theresa Martin, St. Louis University class of 2016, is a double major in theology and international studies with an environmental science minor.

Human Right to Water

By George McGraw



George McGraw, top left, on location with his DIGDEEP organization.

I can trace my career – my life’s work – to a single, epic moment of laziness in college. Today I run DIGDEEP, a human rights organization working to empower communities without access to clean water. But in 2009 I was still a student at Loyola University Chicago, taking a capstone course in human rights for a degree in political science.

My professor – a rather brilliant (if formidable) Romanian diplomat – assigned each of us a semester-long project: take any right from the Universal Declaration of Human Rights and trace its history. The first assignment was a research proposal, and I wrote mine on the human right to water.

I didn’t realize at the time that the human right to water wasn’t among those rights mentioned by the Universal Declaration. (I hadn’t bothered to read it.) Nor did I realize that the very concept of a “human right” to water was a subject of considerable debate.

I like to think my Romanian professor was channeling *magis* (what more can we do for God?) when he assigned me a semester-long “deep dive” into the controversy surrounding the right to water. He told me to trace the roots of the right in international law and to propose the shape that such a right might take in the future. It was a ton of work. What more, indeed.

I took that research from Loyola into grad school, where I completed a master’s in international law. My thesis on the human right to water was published by Loyola’s *International Law Review* and quickly became required reading

in human rights programs around the world.

In 2011 I began my own organization, DIGDEEP. Our goal is to make the human right to water real by designing, co-financing, and implementing community-based water projects that put control over water resources back into the hands of communities. In 2011 the idea was both radical and necessary; more than 70% of water projects were failing within the first year, because they failed to empower the people benefiting from them.

Today DIGDEEP operates in South Sudan, Uganda and Cameroon. In 2013, we became the only global water organization to also work domestically, where 1.7 million Americans still don’t have access to a safe source of running water at home. Our work has been covered by CBS, *The New York Times*, VICE, and many others. The journey has been a tough and rewarding one.

Starting a global nonprofit in the middle of an economic downturn would not have been possible without that Jesuit spirit of adventure and openness that calls each of us into relationship with the other, especially the poor. Well that, and one generous professor who used my own laziness to teach me a valuable lesson.

George McGraw is an alumnus of Loyola University Chicago and also has a master’s in international law from the United Nations University for Peace in Costa Rica. He has worked extensively in human rights issues and has published in The New York Times, Huffington Post, and elsewhere.

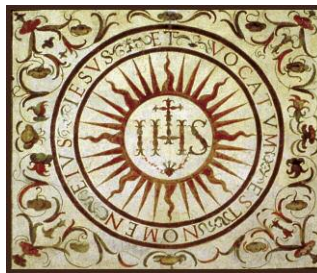
The Saints are grounded in the Blood of Christ, which feeds the World, as our Mother's own blood feeds us in the womb. If you look at nature closely in the early spring, all green things begin with red (wounds) buds, shoots, and branches. Then they flower into green and abundant colors of life. The leaves, vibrant rocks and stones are living examples of how nature praises the Creator.

Earth's atmosphere, usually a thin line of blue, is, in this version, green, with the life of the Holy Spirit. Twelve tongues of the Spirit's flames hover round the World as in a New Pentecost which Pope St. John XXIII and Pope St. John Paul II prophesied for the 21st Century.

The Holy Spirit is seen just at that moment when God speaks the Word from Genesis: "Let there be Light" and life as we know it began to swirl from the void.

The gorgeous frame by master woodworker Roberto Lavadie of Taos, chants the Holy Holy Holy ... as with Hildegard's inspired chants, she claims to have heard immersed in God, the Living Light; Heaven and Earth are full of God's glory. Christ the Deer, or hart, is at the bottom standing in precious water which nourishes all life.

Father McNichols is a priest of the Archdiocese of Santa Fe.



Reaffirmation of Jesuit Mission by the 28 Jesuit Colleges and Universities in the United States – A Brief Overview

By Michael J. Sheeran, S.J.

50 years after Vatican II, 25 years after "Ex Corde Ecclesiae," American Jesuit presidents and Jesuit major superiors (in Rome and in the United States) think it's the right time to ask how the 28 American Jesuit colleges and universities identify ourselves as Jesuit and Catholic in the 21st century. To that end, university presidents drafted the document "Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument" to be used as an evaluative tool and have tried it for a couple of years. Provincials have approved its use.

We are moving here to the regular reaffirmation that the school's mission is a Jesuit mission, that the board's priorities are harmonious with the educational vision of the Jesuit order. Some people call this an affirmation of "communion." The deep purpose is the positive reassertion of vision.

So the 28 schools and the provincial superiors are experimenting, looking for as simple and non-burdensome a method as possible for making this occasional reaffirmation. Here is the overall approach:

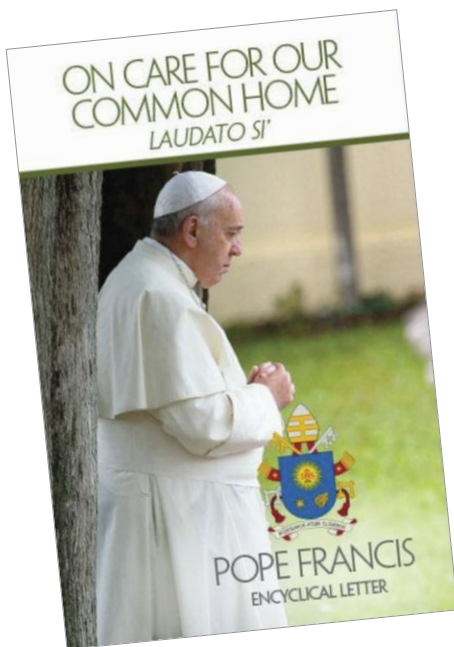
- Over the next five years, each of the 28 schools will use its own

process to review its current Jesuit mission priorities, deciding – in the Jesuit tradition of the *magis* – what changes to make to improve mission effectiveness. The school invites a small committee from other Jesuit universities to visit and offer advice (which the school is free to accept or decline) about the proposed priorities.

- The school sends a letter to the Jesuit Superior General through regular Jesuit channels, reaffirming its intent to carry out its Jesuit Mission with emphasis on the priorities it has selected.
- The Jesuit Superior General sends back a letter reaffirming that the school is a Jesuit institution.

This sort of procedure will happen once in the next five years and will be repeated every few years. (How frequently is up for discussion.) But, after the first five years, on the basis of knowledge gained from the first round, specifics will be adjusted by the 28 presidents and the relevant Jesuit officials in light of what seems to work best.

Michael J. Sheeran, S.J., is the president of the Association of Jesuit Colleges and Universities.



A Theologian Looks at “Laudato Si”

*An Interview with
Elizabeth Johnson, C.S.J.,
by James P. McCartin*

So much has been said about Pope Francis’ “Laudato Si’.” But is there some aspect of the encyclical that you think is overlooked or undercovered in all the attention it has attracted?

The religious value of plants and animals in their own right has not received sufficient attention. I think this is at the root of the encyclical’s spiritual vision and ethical challenge. For centuries Catholic teaching placed humans at the pinnacle of creation with the God-given right to have dominion over other creatures who were made for our use. Utilizing the classical idea of the great chain of being, this teaching took the world to be hierarchically ordered from inanimate matter at the base, then upward to plants, to animals, to human beings at the peak. In the Enlightenment era of the 16th and 17th centuries, when European nations began to colonize other continents, their aggressive entrepreneurial culture turned especially destructive to the natural world. The classical view

allowed imperial cultures to interpret dominion as domination without ecclesial protest.

In very strong language, “Laudato Si’” criticizes the traditional view as “inadequate” and frankly “wrong.” Why? Because it passes on a Promethean vision of human mastery over the world. Today, however, we need to envision a new way of being human that will enhance rather than diminish the life of other creatures with whom we share a common home. Instead of dominating nature, we need to see that all creatures share life together on this planet in “one splendid universal communion” - “*una stupenda comunione universale*” (No. 220).

In light of this old paradigm of human dominion over creation, what would you say is the most noteworthy theological contribution of the encyclical?

In view of the church’s long acceptance of matter-spirit dualism and the paradigm of dominion, Pope Francis recognizes that he

is contributing something new to Catholic teaching by emphasizing the community of creation. “Laudato Si’” states that even if “we Christians have at times incorrectly interpreted the Scriptures, nowadays we must forcefully reject the notion that our being created in God’s image and given dominion over the earth justifies absolute domination over other creatures” (No.67). Instead, he writes, “we are called to recognize that other living beings have a value of their own in God’s eyes” (No. 69). He continues, “In our time the Church does not simply state that other creatures are completely subordinate to the good of human beings, as if they had no worth in themselves and can be treated as we wish” (No. 69). Rather, “They have an intrinsic value independent of their usefulness” (No. 140). And why? Because God loves them. “Even the fleeting life of the least of beings is the object of God’s love, and in its few seconds of existence, God enfolds it with affection” (No. 77).

Other species, furthermore, are bearers of revelation. Each one “reflects in its own way a ray of God’s infinite wisdom and goodness” (No. 69). Each is a place where we can encounter God; since the Spirit of life dwells in them, they are a “locus of divine presence,” calling us into relationship with God (No. 88). Ultimately, we human beings have the responsibility to care for all other species because “the final purpose

of other creatures is not to be found in us. Rather, all creatures are moving forward, with us and through us, towards a common point of arrival, which is God” (No. 83). “Laudato Si” carries the community motif all the way to the eschaton: “At the end we will find ourselves face to face with the infinite beauty of God”; “resplendently transfigured,” other creatures “will share with us in unending plenitude” (No. 243).

If taken seriously by scholars, the paradigm shift Pope Francis proposes would have profound consequences, wouldn't it?

Absolutely. Shifting the model of human-nature relationship from pyramid to circle, from a human-dominated hierarchy to creation as a community, has radical, far-reaching consequences. “Other living beings have a value of their own in God’s eyes”:

Santa Clara University Discusses the Planet



Above left: Cardinal Turkson addresses guests as the keynote speaker of the “Our Future on a Shared Planet Conference,” at Santa Clara University in November 2015.

Above: Rev. Sally Bingham, Rabbi Allan Berkowitz, Ameena Jandali, Linda Cutts and Cardinal Peter Turkson enter into dialogue around the ways in which diverse communities can and are mobilizing around issues of climate justice.

Left: Michael E. Engh, S.J., president of Santa Clara University, addresses public policy and the environmental teachings of Pope Francis at the conference.

Photo credit: Joanne Lee

philosophers and theologians have much work to do here, to reconceive anthropology, ethics, and spirituality in this more inclusive vein.

Critics have accused the pope of wading into scientific debates that lie outside his realm of spiritual authority. What does this kind of criticism tell us about how people currently understand the relationship between science and faith? And what's your own view on how the encyclical integrates science?

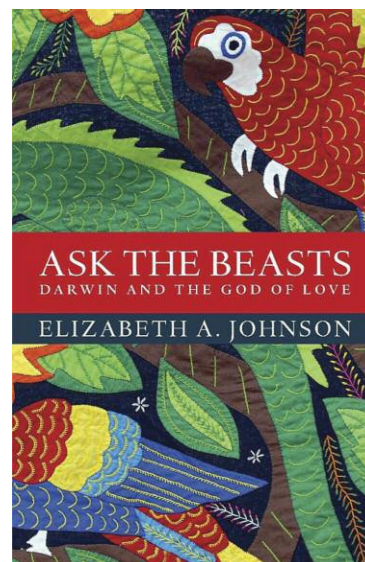
This criticism reveals a mentality that separates faith from reason, or religion from science, setting them in watertight compartments that have little to do with each other. But the Jewish-Christian understanding of God as Creator resists such division. If the whole world is God's creation, then everything under the sun (and beyond) is matter for theological reflection for everything has its origin, history, and goal within

the embrace of divine love. This theocentric perspective calls for mutually respectful dialogue between religion and science, the latter figuring out how the world works and the former affirming its deep meaning as a whole.

The encyclical makes good, intelligent use of current science. I find especially powerful its presentation of biological diversity and the disaster of the extinction of species.

Your 2014 book, Ask the Beasts: Darwin and the God of Love, has been recognized as a milestone in bringing Christian theology into a deep and sustained dialog with ecology and environmental science. How have colleagues speaking from the scientific side of the dialog responded to your book?

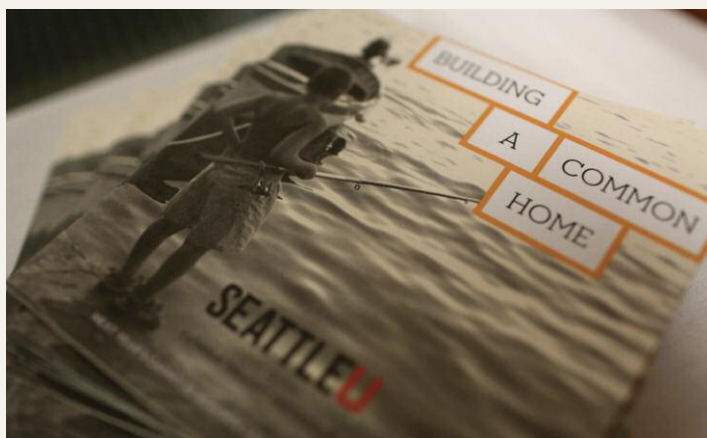
Not too many scientists have engaged the book, but those who have are quite positive, to date. Case in point: one science professor at the University of



Kansas who reviewed the book said he was going to use it in a course, since students would benefit from its clear account of Darwin's theory of evolution as well as its demonstration that far from being opposed to religion, evolutionary theory can spur religion to ethical action.

Do you have a sense of how students are reacting to "Laudato Si'" or to your own writing on ecology and theology?

Graduate theology students seem to be taking to this subject like fish to water; ecological themes are working their way into a diverse array of papers and dissertations. Undergraduate business majors have a hard time with the economic sections of "Laudato Si'," finding it hard to imagine how a successful business or the global economy can be run without profit as the main goal. Many other undergraduates resonate with the encyclical's spirituality. They simply take for granted that everything is connected, and enjoy the beauty of the vision as a whole.



Seattle U Winter Catholic Heritage Lecture

Photographer: Chris Kalinko. Copyright Seattle University.

Beyond ecology, what area of scientific inquiry do you think is most crucial for theology – and the humanities more broadly, for that matter – to engage in the years ahead?

Genetic research into the brain has tremendous potential to shift the meaning of what it means to be a human person with memory, understanding, and will. Every discipline in the humanities, theology not least of all, has a stake in making meaning of the outcomes of this research.

What are you yourself working on right now? What's your current project?

Diving deeper into one chapter of *Ask the Beasts*, I am currently researching the biblical idea of cosmic redemption for a monograph tentatively entitled "Creation and the Cross." The hope would be to develop further ecological theology's understanding of how the whole natural world will find its ultimate future in God, and "will share with us in unending plenitude."

Elizabeth Johnson, C.S.J., is Distinguished Professor of theology at Fordham University and former president of both the Catholic Theological Society of America and the American Theological Society. She is the author or editor of 10 books, including Ask the Beasts: Darwin and the God of Love (Bloomsbury, 2014).

James P. McCartin is associate professor of theology at Fordham University, director of the Fordham Center on Religion and Culture, and a former member of the National Seminar on Jesuit Higher Education.

Dear Conversationalists,

You will notice that we have launched a new era for *Conversations*. We now have access to full color for all of our pages, and we have significantly updated the layout. We calculate that the last time this was done was about 15 years ago. The new look and full color mean that we will be seeking more high quality photos for this and future issues. The *Conversations* board is very grateful to Pauline Heaney, valiant layout editor, for providing this new design which the board had a chance to review and to suggest alternatives at our April meeting at Rockhurst University.

The new printing process, still with Peacock Communications, is web-based so that our printing costs are actually reduced. Seems ironic, but it's true. The slight downside is that the trim of the magazine is about 1/4" less than it was before.

In addition, to the hard-copy changes, we now have a fresh new website up and running. Mounting this new site has been a considerable challenge since most of us on the board are "low tech." In addition, we had to change servers midstream from Adventure Studios to Square Space, which we believe will be much more user friendly and allow for frequent updates.

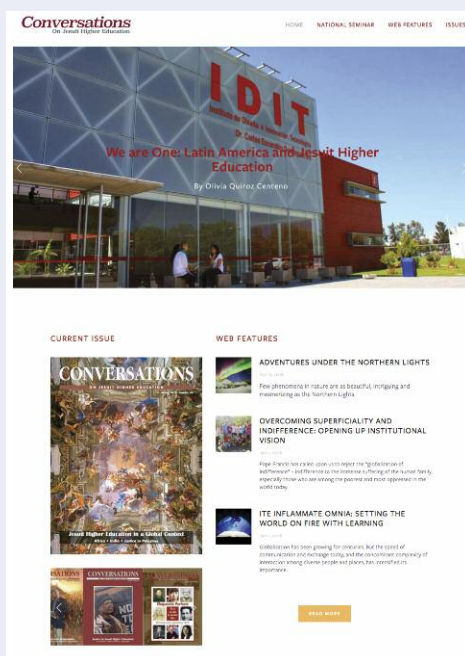
Currently, I am in dialogue with a Jesuit scholastic doing his

theology studies to see whether he can regularly monitor and update our website and keep it fresh. The website will allow us to "continue the conversation" between issues and to publish certain features, such as Youtube takes, in a timely manner.

Thank you for your generous support and readership, and we always appreciate hearing about how *Conversations* is being used and which articles or issues you have found most useful for advancing the Jesuit Catholic mission at your university or college.

Best wishes and blessings for this forthcoming academic year.

*Patrick Howell, S.J., chair
National Seminar on Jesuit Higher Education*



www.conversationsmagazine.org



Spring Hill College

Jesuit Educational Excellence Since 1830

By Gentry Holbert

Spring Hill College, Alabama's oldest institution of higher learning, was founded in 1830 by Michael Portier, Mobile's first Catholic bishop. Spring Hill is the first Catholic college in the Southeast, the third oldest Jesuit college, and the fifth oldest Catholic college in the United States. In a letter dated February 17, 1830, Bishop Portier requests 400 acres of public land from the city of Mobile to establish an institution that "will be eminently Catholic, yet it will be open to all denominations and no influence is to be exercised on the minds of the pupils for a change of religious principles."

This included a provision to board and instruct one orphan for every "half section" of land given; some of the first students were from the Mobile Orphan Asylum. In the 1930s Spring Hill became one of the first Jesuit colleges in the United States to request permission from Rome to admit women as students full time. That request was denied several times but became reality in 1932. In its tradition of educational excellence to persons of all faiths and backgrounds, the college has remained true to its mission to form students to become responsible leaders in service to others.



Spring Hill College and the Civil War

Spring Hill College remained open throughout the Civil War. In 1861, Fr. Francis Gautrelet, S.J., visited Confederate president Jefferson Davis and asked that recruitment of lay faculty and students be stopped. Many students were too young to enlist and enrollment increased in 1864 with families hoping to keep their sons out of military service. Union soldiers camped on the college grounds, but the college was not harmed. In the tough economic times following the Civil War, students from Cuba, Central America, and Mexico replaced southern boys. In 1866 and 1867, Spring Hill had more Cuban students than Alabamans.

Above: Stan Galle Field "The Pit" – Stan Galle Field is the oldest continuous collegiate baseball field in the United States. Intercollegiate baseball started in 1889, though Spring Hill had unofficial baseball clubs in the mid 1800s.

Inset: In 1924 Babe Ruth visited Stan Galle Field to demonstrate his mighty swing in an exhibition game.

Racial Integration

Spring Hill presidents Patrick Donnelly, S.J., and Andrew Smith, S.J., brought landmark changes to the college after World War II. Both viewed racial segregation as an ethical and moral dilemma. "So far I hear only silence. Let Spring Hill College break that silence! Let the College that was the first institution of higher learning to raise the torch of education in Alabama also light and lead the way to full democracy in Alabama and the Southland." So wrote Fr. William Patrick Donnelly, S.J., in *World Citizenship and the Unfinished Business of Democracy*, 1948.

In 1954, Father Smith presided over the enrollment of nine African-American students. For 10 years Spring Hill was the first and only integrated college in the Deep South.

Spring Hill College was the first desegregated college in Alabama and one of the first in the Deep South. Sociology professor Albert Foley, S.J., aggressively op-

posed the Ku Klux Klan in Mobile, using students to infiltrate Klan meetings and record license plate numbers. In 1957 Klan members set up a kerosene-soaked cross in front of a campus dormitory, but students chased the Klansmen out before they could light it.

Father Foley and Martin Luther King met several times between 1955 and 1963 to discuss the civil rights movement, sometimes disagreeing on tactic. Recorded conversations between them from May 4, 1963, were discovered in the school's archives, and transcriptions were made public. In April 1963, Doctor King cited Spring Hill College for its leadership in the civil rights movement in his "Letter from Birmingham Jail": "I commend the

Catholic leaders of this state for integrating Spring Hill College several years ago."

In 1956, Ms. Fannie Motley became the first African American graduate of the college. She was one of only two Mobile area students to graduate with honors that year.

Gentry Holbert is the Director of Library & Instructional Resource Services, Burke Memorial Library, Spring Hill College.

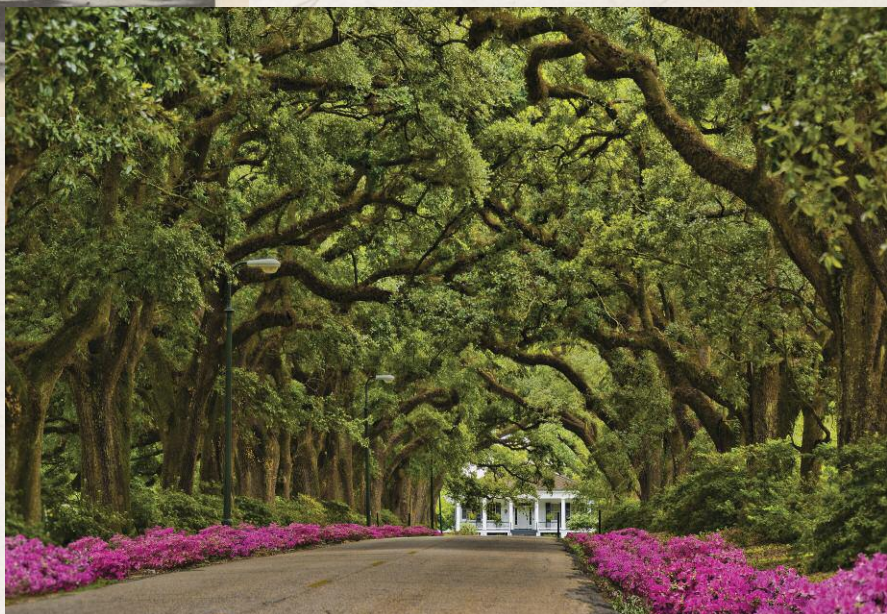


THE OAK TRAIL, SPRING HILL COLLEGE, SPRING HILL, ALABAMA



Then and Now

Avenue of The Oaks – This year marks the 166th anniversary of the Avenue of the Oaks that Roger Stewart, a Scottish cotton merchant, planted in 1850 leading to his Greek revival home known as Stewartfield. The college purchased the house and property in 1903 from Stewart's oldest daughter Annie Stewart Field. For more than 65 years, the avenue has been the traditional site for the college's commencement ceremonies, and thousands of graduates have processed under the giant oaks flanked by azaleas.





ADVENTURES UNDER THE

Northern Lights



Left: Aurora Borealis as seen over Grotfjord near Tromso, Norway
Below: The radar dish is part of the EISCAT research facility for studying the ionosphere outside of Tromso.
All images are copyright © Dr. William Gutsch.

By William Gutsch

Few phenomena in nature are as beautiful, intriguing and mesmerizing as the northern lights. As a professor at Saint Peter's University, a member of its Sustainability Council, and an astronomer and photographer, I have long been fascinated with this phenomenon. In recent years, I have traveled with colleagues and led small groups to photograph and study the lights from the pristine location of the Norwegian Arctic.

The triggering mechanism for the aurora is the sun. While it may look like the same quiescent yellow ball in the sky each day, the sun actually can be an "active" or even violent place peppered on occasion with regions where sudden brightenings called flares can occur. In turn, some of these flares can sometimes lead to eruptions of enormous numbers of charged particles out into space at speeds of over one million miles per hour. Such "coronal mass ejections" as well as huge voids in the sun's atmosphere known as "coronal holes" enhance a flow of particles called the solar wind that rapidly spreads out across the solar system and, at times, targets the earth. Indeed, in its journeys about the sun, the earth may be thought of as swimming in the outer atmosphere of the sun.

When such an enhanced stream of solar particles arrives at our planet a solar-geomagnetic storm occurs, as they buffet the invisible force field that engulfs the earth known as our magnetic field. The magnetic field, in turn, can channel these particles from the sun (mostly electrons) at enormous speeds as they spiral downward and ultimately crash into the upper levels of our atmosphere causing it to light up in the dazzling, dancing colors of the northern and southern lights. Indeed, the mechanism





Above: Arctic Day
Left: The Northern Lights over Grotfjord
near Tromso, Norway
All images are copyright © Dr. William Gutsch.

that causes our atmosphere to light up is the same as that which causes so called “neon signs” to glow brilliantly in bars and store windows at night. The oxygen and nitrogen in our atmosphere light up in vivid shades of green, red and other colors which can take on a variety of shapes including ribbons and curtains that seem to curl and flap like huge draperies in a breeze. Such auroral curtains can stretch from 50 miles to as much as 300 miles above our heads.

My particular interest in the aurora is the study of the correlation between minute-by-minute changes in the earth’s local magnetic field, as the onslaught of particles from a solar storm buffet it, and the visible manifestations

of the amazing resulting light shows we see. Advances in cameras over the last few years now permit us to record images of the aurora over the entire sky in near real time as well as more detailed images with exposures of as little as a few seconds.

We do this work around Tromso, Norway, not only because auroras occur there almost every night but also because the University of Tromso maintains a geophysical observatory nearby. Data from instruments known as magnetometers provide insight into what the earth's magnetic field is doing from minute to minute while our cameras provide the high resolution visual data. Images from earth-orbiting satellites give us additional, wider views from above. And, on a recent trip, in a cooperative effort, astronauts on board the International Space Station kindly shared images that they took of the aurora during flights over northern Europe while we photographed it from the ground.

In February, a few of us brave the mid-winter Arctic cold to test new equipment during the long Arctic nights. But in the fall, we typically will take a small group of photography enthusiasts with us to experience the thrill of gazing upward and being bathed in the glow of the northern lights. If you are interested in coming along on possible future trips, please contact me at wgutsch@saintpeters.edu.

Dr. William Gutsch is Distinguished Professor of the College of Arts & Sciences at Saint Peter's University.

Going Green at Saint Peter's University

Saint Peter's University's solar panels, and co-generation plant.





How Loyola Undergraduates Welcomed Undocumented Students

By Flavio Bravo and Ruth Gomberg-Muñoz

Undergraduate students at Loyola University Chicago voted in the spring of last year to pay an additional \$2.50 in student fees each semester to establish the Magis scholarship fund for undocumented students. With this vote, Loyola students made history – this was the first student-led, student-supported initiative of its kind. The campaign for the Magis scholarship not only made it possible for select students to attend a university that would otherwise be unaffordable, it also transformed the conversation about immigration on Loyola’s campus, in our Chicago communities, and beyond.

Each year, some 65,000 undocumented youth graduate from U.S. high schools. Of these, only five to ten percent go on to college. Undocumented students face a series of extra hurdles to higher education, including ineligibility for FAFSA, exclusion from work-study and other employment opportunities, concerns about post-graduation job opportunities, and, often, feelings of hopelessness and social isolation.

At Loyola, our aims were manifold. First, we wanted to ease the financial burden by providing financial assistance to undocumented students who are ineligible for federal financial aid and most private scholarships. Second, we sought to foment a university-wide conversation about migration, human rights, and education that would unify the university community around the Magis initiative. In particular, we were inspired by Jesuit teachings on equity in access to education, the legacy of student leadership on social justice issues on college campuses, and the historic steps taken by Loyola’s Stritch School of Medicine in 2013, which became the first medical school in the country to welcome undocumented students openly. Third, we hoped that bringing together the university community in sup-

port of the Magis would create a campus environment that was not only accessible but also openly welcoming to undocumented students.

The reaction to this historic vote was immediate and widespread. Regional and national news outlets interviewed members of the Student Government and the Latin American Student Organization about the campaign. As the news spread, student groups at college campuses nationwide contacted us about how to implement similar programs at their own schools. Two months after the student vote, Loyola was contacted by Don Graham, former owner of the *Washington Post* and cofounder of TheDream.US, the largest provider of scholarships for undocumented students in the country. Inspired by the work of Loyola students, Mr. Graham pledged a donation of \$50,000 to match the student contribution. The Loyola administration also pledged five full scholarships for undocumented students and created a scholarship account for undocumented students to which members of the public can contribute.

Just as importantly, the Magis campaign catalyzed conversations across our campus about whether and how to welcome the undocumented students in our midst. This conversation is ongoing and fraught with controversy, and for that reason it is especially timely and important.

Flavio Bravo graduated from Loyola University Chicago in May of 2016 with a B.A. in philosophy of social justice and political science. He attended the Jesuit high school Brophy College Preparatory in Phoenix.

Ruth Gomberg-Muñoz, assistant professor of anthropology at Loyola, works with undocumented people and their family members in the Chicago area.

Researching the Stillaguamish River in the wake of disaster

By Eric Kennedy

On the morning of March 22, 2014, a colossal landslide destroyed 49 houses and other buildings and buried a stretch of highway near Oso, Washington. It also claimed 43 lives. More than two years later, the scientific community is still attempting to explain the mechanisms behind the tragedy.

Over the past few months, I have investigated some of the hydro-geomorphic processes of the North Fork Stillaguamish River. In other words, I am trying to understand how the course of the river has changed over time. My work comprises researching photo archives – as far back as 1930 – for aerial images of the river and transforming them into quantitative data using Geographic Information System (GIS) tools. The goal is to deepen the scientific community's understanding of the Stillaguamish River and to shed light on the factors that led to the Oso landslide.

It is important that aspiring researchers like me continue to explore and understand the challenges facing a world threatened by climate change. Each small study builds on the others to shape a bigger picture. The clearer that pictures becomes, the better prepared we are to prevent future disaster like the Oso landslide.



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https://commons.wikimedia.org/wiki/File:Stillaguamish_River_39160.JPG

(For further information see:

[http://old.seattletimes.com/flatpages/local/oso-](http://old.seattletimes.com/flatpages/local/oso-mudslide-coverage.html)

[mudslide-coverage.html](http://www.usgs.gov/blogs/features/usgs_top_story/one-year-later-the-oso-landslide-in-washington/) and

http://www.usgs.gov/blogs/features/usgs_top_story/one-year-later-the-oso-landslide-in-washington/)

Eric Kennedy, Seattle University 2016, graduated in June with a dual degree in environmental science and business economics.

The Age of Sustainable Development, by Jeffrey Sachs

NEW YORK: COLUMBIA UNIVERSITY PRESS, 2015 543 PAGES

Reviewed by Stephen Pitts, S.J.

Jeffrey Sachs is no stranger to large problems or grand, sweeping claims. His latest work, endorsed by none other than the U.N. Secretary General, seeks to explain the “central concept for our age,” sustainable development. The “age of economic growth” began in 1750; up until then, the entire human race lived at the subsistence level, and inequality did not exist. Thomas Malthus predicted imminent catastrophe: exponential growth in population could not keep up with linear growth in agricultural production. Malthus failed, however, to anticipate the Industrial Revolution, by which technological advances boosted industrial output and increased agricultural production. But they came at a cost that still resonates today: large-scale migration, environmental degradation, and rising inequality.

Sachs’s work reflects recent trends in economics: this year’s Nobel laureate, Angus Deaton, pioneered the use of empirical field research to address questions in development. The first few chapters trace the history of economic development while subsequent chapters summarize the latest research on particular issues: geography, education, health, agriculture, poverty, social inclusion, cities, and climate change. Both *The Great Escape* (Deaton) and *Poor Economics* (Banaerjee and Duflo) treat a compa-

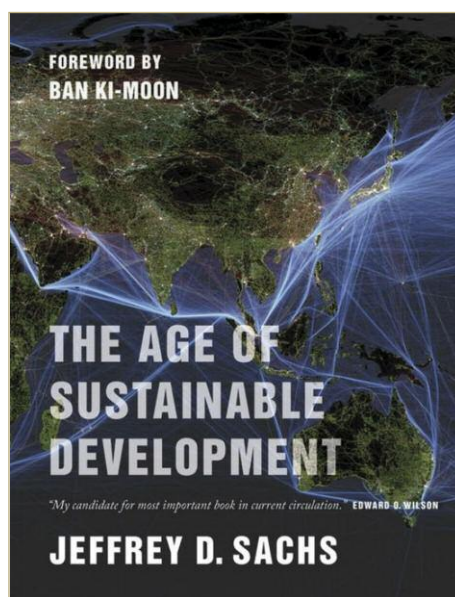


table range of topics, though Sachs alone deals with environmental issues. The work brings together material from an online course; the abundance of color pictures and lack of footnotes give it the feel of lecture notes whose enthusiastic tone aims to inspire the reader to change the world by the end of the semester.

Sachs proposes an “analytic and normative framework” to address sustainable development. On the analytic side, since World War II, a succession of models has aimed to explain the remarkable disparity between growth rates and outcomes in a variety of countries. Initially, the models looked for a key external (ex-

ogenous) factor of production that could be added to an economy. Whether from a developed country or an NGO, development aid of this sort meant infrastructure improvements. The limits of this sort of capital infusion soon emerged; factories sat idle without raw materials, schools languished without students, and roads led to nowhere. In response, recent work has acknowledged the necessity of human capital, such as education and women’s rights, and social capital, like functioning legal and financial institutions that people trust. Sachs uses complexity theory to analyze four interconnected systems: global economy, Earth systems, social interactions, and governance.

Sachs’s breadth of experience and command of examples past and present leaps out from every page. Many of the chapters end with specific policy prescriptions; in fact, the book’s final chapter describes a set of Sustainable Development Goals that parallel the Millennium Development Goals. The Millennium Development Villages in Africa provide a concrete example of the sort of multipronged intervention that he proposes: ten villages in ten different sub-Saharan African countries in which Sachs and his team implemented programs to address all eight MDG at once over the course of ten years.

The glowing account of the MDV does not mention the tremendous controversy that they have raised among Sachs’s academic peers, who contend that basic errors in his experimental design have invalidated his evidence for the effectiveness of the interventions. As in clinical trials in medicine, the increasing use of randomized controlled trials in development economics necessarily involves

ethical questions. On the one hand, can researchers withhold treatment for a disease like malaria from one village but not from an adjacent village in order to establish a control group? On the other hand, can researchers compensate participants, like those in education interventions who would otherwise not send their daughters to school?

The ethical questions that development entails certainly should not dissuade Sachs from pursuing his work. Still, it is surprising that in his 500-page book he devotes merely seven pages to ethics, a cursory survey of six different rationales for the importance of “social inclusion,” into which he subsumes most of Enlightenment political philosophy. The section ends with the laudable remark that “we therefore need to have more discussions, more public awareness, and more debates about these underlying ethical choices, because the goals of sustainable development depend on the ethical positions we adopt.” Unfortunately, the book does not deliver on its claim to offer a “normative framework.” It neither engages colleagues like Deaton who differ on the finer points of aid nor those who question the existence of any obligation of the rich toward the poor at all. Paul VI remarked: “technical expertise is necessary, but it must be accompanied by concrete signs of love.” The technocrat Sachs could learn from his words.

Stephen Pitts, S.J., is beginning his third year of theology studies at the Jesuit School of Theology of Santa Clara University; throughout his Jesuit training he has had a special interest in spirituality and spiritual direction.

American Jesuits and the World How an Embattled Religious Order Made Modern Catholicism Global, by John T. McGreevy

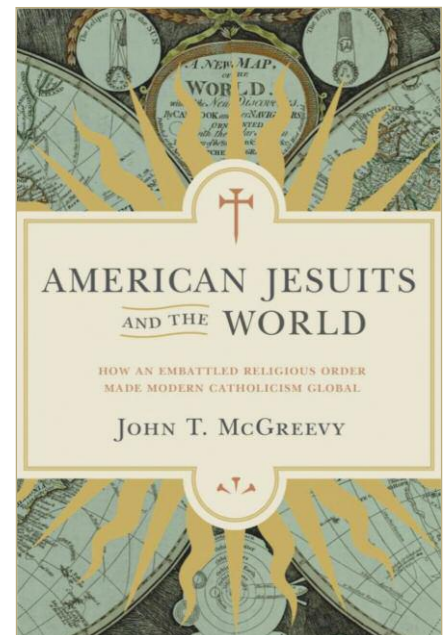
PRINCETON UNIVERSITY PRESS, 2016 315 PAGES

Reviewed by Edward W. Schmidt, S.J.

Jesuit history became a hot scholarly topic roughly two decades ago. Culture, art, dance, scholarship, science, and many other specific fields received scholarly attention and publication. Major conferences were held in 1997 and 2002. The interest has not abated.

Most of this scholarship concentrated on the Society of Jesus before its suppression by Pope Clement XIV in 1773. This was the age of the pioneers, the saints and martyrs, the missionaries, the founders. In these centuries after their founding in 1540, the Jesuits started hundreds of schools, wrote grammars for exotic languages in far-off lands, patronized major artists and architects. All the while they tended to pastoral care of the people they served with retreats, sermons, and spiritual writing. And they left copious records that modern scholars found fertile ground for new research.

The period right after the restoration of the Society in 1814 did not receive so much scholarly attention. This was a time of turmoil America and in Europe. During the period of suppression, both



the American and the French revolutions had taken place. The American Revolution didn't affect the church so much; the French Revolution certainly did. As the Jesuit order grew back in numbers, it faced far different social and cultural realities from those in which it had thrived. During the mid decades of the 19th century, many countries ejected the Jesuits as agents of a foreign power – the pope, no longer a revered spiritual

figure even in countries with large Catholic populations.

Jesuits from Switzerland, Belgium, France, or Italy came to the United States as missionaries. Many of them hoped to work with the native peoples but soon found themselves working with the Catholic immigrants who were flooding the country. And many ran afoul of the dominant Protestant culture.

American Jesuits and the World is a careful study of this world. After a thorough look at how Jesuits were received with suspicion and hostility (chapter one), it tells the stories of four regions of the country, beginning with a study of one individual and expanding its narrative from there. In Maine, Fr. John Bapst, originally from Switzerland, provoked some local people who in 1854 captured him and tarred and feathered him. This chapter studies the issues that provoked this violence and how Father Bapst survived. It raises issues of religion in schools and state funding for education.

Chapter three focuses on Fr. Ferdinand Helias, a Belgian Jesuit. Father Helias was one of many exiled European Jesuits who headed to St. Louis, and he taught at St. Louis University before heading out to the center of the state for missionary work. He worked hard to maintain his mission, negotiating local hostilities between supporters of the Union and of the Confederacy during the Civil War. Here too state support for education was a big issue. Hostility towards the Jesuits was rampant, stirred up by writers and orators and a German-language newspaper.

In chapter four a young novice of the Sacred Heart sisters was close to death. Her sisters prayed to Bl. John Berchmans, a 16th-century Belgian Jesuit who had died very young, and she was cured; everyone was astonished for she had been very close to

death. The Jesuits at nearby St. Charles College provided pastoral care for these sisters. Religious sisters were a vital part of Catholic education in the United States. Devotions and politics merge in this chapter.

Chapter five centers on Fr. Burchard Villiger in Philadelphia, another Swiss exile, who built the Gesu Church and St. Joseph's school, which developed into today's St. Joseph's Prep and St. Joseph's University. This chapter delves deep into issues of education and adaptation to evolving demands of schooling in the United States. It is a fascinating study of what provoked these changes and how traditions adjusted to new circumstances. It wasn't easy.

The sixth chapter studies U.S. Jesuits becoming missionaries in the Philippines, where they brought their U.S. educational ideals. A concluding chapter is an insightful look at on how all of this history affects who we are today.

The author has a masterful control of the sources, from drawers and files in archives, from printed journals and books old and new; the very last of over a thousand endnotes references three websites. By centering the chapters on a single person or incident, he weaves a narrative that sets the context, examines the issues, and helps the reader to see that whatever problems and issues we face today have been encountered before in some fashion. But the author's style is very accessible and engaging; for all its scholarship the text does not get bogged down.

This history is wider than just Jesuit history. It includes the social contexts in which Jesuit schools grew up. It considers how education is funded and the tensions between public and private schools. In the wider context it touches on issues with immigration, how mainstream Americans recoiled

at the numbers of poor, uneducated immigrants – Catholics! – flooding in from places like Ireland and Italy. Any parallels today? And the reader can see how ideals that we make explicit today such as high quality of instruction and care for the whole person in mind, soul, and body developed from a lot of hard work in very tough circumstances long ago.

This book gives a lot of information but also can set the imagination loose to see that whatever challenges the Jesuit schools face today, we can face them as earlier generations did with our own resources of competence and resolve.

Edward W. Schmidt, S.J., editor of Conversations, works at America Magazine.

BOOKS RECEIVED

Jesuit Pedagogy, 1540 – 1616: A Reader

Edited by Cristiano Casalini and Claude Pavur, S.J.

Boston: Institute of Jesuit Sources, 2016. 346 pages.

This book provides translations of crucial Latin documents concerning education from the first decades of the Society of Jesus.

Traditions of Eloquence: The Jesuits and Modern Rhetorical Studies

Edited by Cinthia Gannett and John C. Brereton

New York: Fordham University Press, 2016. 444 pages.

In 25 essays, scholars from across the country address issues of eloquence, rhetoric, writing, and other fields with historic perspective and contemporary analysis.

Democracy, Culture, Catholicism: Voices from Four Continents, by Michael Schuck and John Crowley-Buck, eds.

FORDHAM UNIVERSITY PRESS, 2015 360 PAGES

Reviewed by Joy Gordon

Democracy, Culture, Catholicism: Voices from Four Continents comes at a critical juncture in many regards. It emerged from a project on Catholicism and democracy, coinciding with the Arab Spring. The collection represents a six-year process of dialogue and collaboration among scholars from four countries, each of them in a different region of the world: Lithuania, Indonesia, Peru, and the United States. The collection explores the complex relationship between the Catholic Church and the state in contexts ranging from post-Soviet Lithuania to leftist regimes in Latin America. There are contributions exploring civil discourse, citizenship, and public space in Muslim, Christian, and secular cultures. Within a cross-cultural and interreligious context, the articles in the collection explore themes of memory, trauma, and restorative justice.

Perhaps what is most striking about the book is simply the nature of the project. Cross-national collaborations are never easy and are often fraught with challenges with regard to logistics and language. But this multinational project involves regions that are tremendously diverse, with great differences in scholarly traditions, national experiences, and the history of the church. The topics and approaches of the 23 chapters emerged from a series of three annual meetings, involving extensive discussion among the scholars from the four regions, as they

explored areas of commonality and of divergence. The collection represents work from 14 academic disciplines and four different religions. Working collaboratively, the editors and contributors sought to identify the critical issues to be addressed in light of the seismic changes taking place globally in regard to political participation and empowerment, and the role of religion and the Catholic Church in particular. At the same time, the contributors draw on the distinctive qualities and aspects of each culture – ranging from the narrative of the trauma of Sept. 11, 2001, in the United States to kethoprak theater in Indonesia.

The questions explored within this collection – or suggested as a direction for further consideration – reflect the multidimensionality of the enterprise. What might be the distinctive role of the Catholic Church in matters of public concern, given the considerable differences in the kind of space it occupies in difference cultures? In Latin America, the church had a formative role in shaping the colonial legacy of the continent. This was in marked contrast with the Catholic Church in Lithuania, which was marginalized and suppressed under the atheist state of the Soviet Union. And it contrasts again

with the role of the Church in predominantly Muslim Indonesia. What might Catholic social teachings have to offer the analysis of class divisions, incarceration, and labor in such diverse contexts? How might the Catholic Church contribute to public dis-

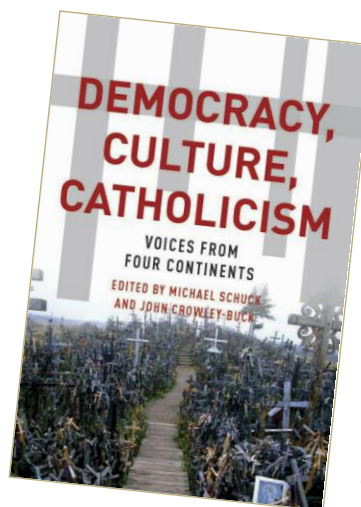
course on the environment and the rights of the indigenous in the Amazon?

Certainly many of these questions and themes are not new. But *Democracy, Culture, Catholicism* makes it possible to consider them through such different and intersecting frameworks that there is a sense of looking through a kaleidoscope: the book offers us so many different lenses to

look through that each theme in turn comes to take on a vivid set of new possibilities. In addition, this book suggests a methodology that might fruitfully be employed in other initiatives as well. In convening dialogue among collaborators of such diverse backgrounds and interests, the project of simply working together to understand with clarity the viewpoint of another is fully as important to the process as the particular chapters that were the outcome.

Democracy, Culture, Catholicism is a rich and engaging collection that has much to offer those who might want to explore the role of the Catholic Church in the rapidly changing international landscape of politics and culture. At the same time, it challenges its readers to consider the limitations of their own perspectives, and to seek ways to transcend them.

Joy Gordon is the Ignacio Ellacuría, S.J., Professor of Social Ethics at Loyola University Chicago.



This column by seminar member Molly Pepper is the first in a regular series of reflections on teaching.

Bringing mission to the classroom

By Molly Pepper

What does reflection look like in the classroom? Of the five elements of Ignatian pedagogy - context, experience, reflection, action, and evaluation – it has always been *reflection* that has been most difficult for me to implement. The logistics of doing so in the classroom have been a struggle. In part, this may be because I assumed using reflection in the classroom would require long papers and subjective grading.

However, I recently discovered a way to implement reflection in all my classes by borrowing an idea from an Aspen Institute conference. At Aspen, participants were asked to fill in the typical form regarding the quality of the presentation. However, they were also asked to write a “tweet” about the session. The conference organizers used these tweets to populate the conference feed on Twitter with interesting insights from participants. At the end of each session, the tweet request forced me consider what I would be taking from the session. Normally, I would have been figuring out which session I wanted to attend next.

On my return, I started to require students to turn in a “tweet” on an index card at the end of each class period about their biggest learning point from the day’s class. These are not posted to Twitter; I call them “tweets” to emphasize to students that they should keep their comments short and only try to cover one main learning point.

Students find the system a bit awkward at first. Many will try to tell me what they think I want to hear. But, over time, the tweets become more honest. By midsemester, students tell me that they look forward to “tweeting.”

While the main purpose of the cards is to require students to pause at the end of class for a brief moment of reflection on what was important to them in that class period, the cards have other pedagogical uses. First, the cards allow me to take attendance without using other class time. Second, they provide me with feedback about what was interesting and compelling about the class. They tell me what stuck with students and what might need further coverage. Third, the cards allow me to clear up any misconceptions. If a student writes a tweet that contains misinformation, I am able to email the student and clear up the misunderstanding or address it in the next class.

However, the final pedagogical use of the cards was unexpected and relates back to those five elements of Ignatian pedagogy. While students generally stick to providing information on what they learned, I often get additional comments like “just took an accounting test and am very tired” or “sorry I did not participate today – I am worried about my grandfather.” These comments provide me with the context of my students’ lives and allow me to engage in *cura personalis* – care for the whole person. When I meet one-on-one with a student, I can reference these cards and understand the context in which the student is experiencing my class and the educational experience. The cards have become a valuable format for bringing the Jesuit mission into the classroom.

Molly Pepper is the associate dean of undergraduate programs and associate professor of management in the School of Business Administration at Gonzaga University.



THE NATIONAL SEMINAR ON JESUIT HIGHER EDUCATION

The goal of the National Seminar on Jesuit Higher Education and its publication *Conversations* is to strengthen the Jesuit identity of our 28 colleges and universities. First, each issue is written to stimulate the campus dialogue – through departmental discussions or faculty symposiums – on the pursuit of various ideals. Second, through our various departments –

feature articles, forums, book reviews, and reports – we want to keep the conversation going to build on the progress we have made. Our members, representing various institutions and disciplines, visit three colleges and universities a year and listen to groups of faculty and students in order to decide the themes for each issue.

Members of the Seminar

Heidi Barker is an associate professor in the department of education at Regis University.

Mark G. Bosco, S.J., is the director of the Hank Center for Catholic Intellectual Heritage and joint professor of English and theology at Loyola University Chicago.

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Writing for *Conversations*

Most of the articles are commissioned according to a certain theme for each issue, but we welcome unsolicited manuscripts. Ideally they should explore an idea that will generate discussion. Try to avoid articles that simply describe a worthy local project. Guidelines.

- Please keep unsolicited submissions to 1000-1200 words. We may ask for reductions depending on the topic.

- Do not include footnotes. Incorporate any needed references into the text.
- The *Conversations* style sheet is available on request.
- We welcome photographs, fully captioned, preferable of action rather than posed shots.
- Send the manuscript as a Microsoft Word attachment to conversamag@gmail.com

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COMING UP Issue #51 (Spring 2017)
Difficult Conversations

Flowers in the Reflection Pool
at the Chapel of St. Ignatius,
Seattle University.
Photographer: Chris Kalinko



Georgetown University
Washington, DC, 1789

Saint Louis University
Saint Louis, 1818

Spring Hill College
Mobile, 1830

Xavier University
Cincinnati, 1831

Fordham University
New York, 1841

College of the Holy Cross
Worcester, 1843

Saint Joseph's University
Philadelphia, 1851

Santa Clara University
Santa Clara, 1851

Loyola University Maryland
Baltimore, 1852

University of San Francisco
San Francisco, 1855

Boston College
Boston, 1863

Canisius College
Buffalo, 1870

Loyola University Chicago
Chicago, 1870

Saint Peter's University
Jersey City, 1872

University of Detroit Mercy
Detroit, 1877

Regis University
Denver, 1877

Creighton University
Omaha, 1878

Marquette University
Milwaukee, 1881

John Carroll University
Cleveland, 1886

Gonzaga University
Spokane, 1887

University of Scranton
Scranton, 1888

Seattle University
Seattle, 1891

Rockhurst University
Kansas City, 1910

Loyola Marymount University
Los Angeles, 1911

Loyola University New Orleans
New Orleans, 1912

Fairfield University
Fairfield, 1942

Le Moyne College
Syracuse, 1946

Wheeling Jesuit University
Wheeling, 1954

COMING IN SPRING 2017:
#51 Difficult Conversations