Report on Catholic Ecology Courses in Priestly Formation in the United States, Canada, Rome, and the Holy Land

By The Interfaith Center for Sustainable Development

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Report Introduction and Summary of Key Findings

This report highlights courses on ecological themes offered at a number of Catholic seminaries in North America, Rome, and the Holy Land. It follows the release of Pope Francis’s Encyclical, *Laudato Si’: On Care for our Common Home*, which has significantly increased global awareness of the strong link between faith and ecology. In the Encyclical, Pope Francis stated: "All Christian communities have an important role to play in ecological education. It is my hope that our seminaries and houses of formation will provide an education in responsible simplicity of life, in grateful contemplation of God’s world, and in concern for the needs of the poor and the protection of the environment."

This is the first Papal statement that comments on seminary education and the environment. As the Encyclical states, young people are demanding change, and the training of emerging clergy can help catalyze the ‘ecological conversion’ for which the Pope is calling.

Emerging clergy have an important role to play once they go on to aid their congregations in the healing of human society. Seminaries influence the reach and impact of future faith leaders. Many faiths understand the ecological crisis to be a spiritual crisis, and the education of emerging clergy in this area is therefore critically important. The many millions of people who suffer from ecological, political and religious conflicts often turn to their faith for support. Heightening the skills of future and current Catholic religious leaders and linking them together with a common moral purpose and a greater understanding will inspire action toward a peaceful, just, and sustainable future. Improving emerging clergy's ecological awareness will inspire communities, congregations, and leaders of other sectors in improving human-environment relations.

Seminaries have embarked on a host of greening initiatives. Part of this involves greening of the physical infrastructure of the campus – installing renewable energy generation and composting; sourcing food locally; and expanding and renovating buildings with LEED green-building certification. Another significant aspect of greening seminaries pertains to the level at which ecology and creation care are integrated into curricula. This is manifested via courses that relate to faith and ecology, as well as integrating ecological components into existing courses on other topics. This report focuses primarily on courses that relate to Catholic teaching and ecology.

**Here is a summary of the data presented in this report:**

- 68 Catholic seminaries and theological schools in North America, Rome, and the Holy Land were surveyed;
- Eight Catholic seminaries, or 12% of the sample group, offered courses on faith and ecology;
- This report lists the 18 courses we found and provides a short description of each seminary course and the name of the instructor;
- This report also includes several samples of course syllabi.

Despite the rapid growth of such courses in religious education, the percentage of Catholic seminaries offering Catholic teaching and ecology courses remains low. Furthermore, courses

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1 Paragraph 214, online at [https://www.documentcloud.org/documents/2105201-laudato-si-inglese.html](https://www.documentcloud.org/documents/2105201-laudato-si-inglese.html)

2 Paragraph 13
on faith and ecology still represent only a small fraction of overall seminary education at most
seminaries. During the multi-year formation period of seminarians, a student who attends one
of the 15% of seminaries that offer a course on faith and ecology would likely only take one or
two such courses during his or her formation period.

*It is an aspiration of the Interfaith Center for Sustainable Development to help dramatically
increase the number of faith and ecology courses through the publication of this report, which
will serve as a tool for advocacy and resource circulation. ICSD has also created a free,
searchable collection of faith and ecology syllabi and reading lists on its website,
www.interfaithsustain.com, which serves as a resource for seminary instructors interested in
expanding their teaching on faith and ecology. ICSD also offers consulting services to
seminary deans and faculty to facilitate expanded teaching in this area.*

Research undertaken by the Interfaith Center for Sustainable Development for a separate
report on Faith and Ecology in North American Seminaries indicates that there are more than
190 courses on faith and ecology at 58 institutions training seminarians in the United States and
Canada\(^3\) in the past number of years, out of more than 250 seminaries investigated.\(^4\) It is
encouraging to see religious institutions – in particular seminaries – increasing education about
the environmental crisis based on faith teachings.

This new report focuses on faith and ecology courses provided by Catholic seminaries in North
America and Italy, Israel, and the Palestinian Authority. The report includes 18 courses from
seven different seminaries with a description of each seminary, a short description of the
course, and the instructor. The report also provides a few sample course syllabi with the aim to
aid seminaries in planning and implementing such courses.

A 2014 survey by the Public Religion Research Institute and the American Academy of Religion
found that "most Americans who attend religious services at least once or twice a month hear
little from their clergy leaders about the issue of climate change. Just over one-third of
Americans say their clergy leaders speak about climate change often (11%) or sometimes (25%).
More than 6-in-10 Americans say their clergy leaders rarely (29%) or never (33%) reference
climate change."

The survey also found a correlation between clergy speaking about climate change and
congregants who believe that climate change is occurring and human caused: "Americans who
say their clergy leaders speak at least occasionally about climate change are more likely to be
climate change believers than Americans who tend not to hear about climate change in church
(49% and 36%, respectively). Americans who say their clergy leaders speak at least occasionally
about climate change also score higher on the Climate Change Concern Index.\(^5\)"

The low incidence of American clergy teaching on climate change, and by extension,
environmental issues in general, is reflected in how American citizens view the issue of climate
change. According to a recent poll by Yale and George Mason universities, as detailed in the

\(^3\) While this report focuses mainly on North America, it is noteworthy that courses on faith and ecology are also
offered at seminaries in Rome, Australia, India, Israel, Italy, New Zealand, and elsewhere.

\(^4\) There are 200-250 additional seminaries in North America that were beyond the scope of, or excluded from this
study, many of them with low student enrollment.

\(^5\) "Believers, Sympathizers, and Skeptics: Why Americans are Conflicted about Climate Change, Environmental
Bloomberg graph below, the vast majority of Americans do not view climate change as a moral or religious issue.\(^6\)

While many have sought to address climate change and other global environmental challenges, activists have yet to succeed in catalyzing a collective global response commensurate with the challenge. This stems in part from the failure to engage those people with the greatest track record of inspiring behavior change: faith leaders, clergy, and teachers. Twenty-five years ago, a group of prominent scientists wrote an open letter calling for faith communities to support them in addressing climate change: “Problems of such magnitude…must be recognized as having a religious as well as a scientific dimension…we scientists urgently appeal to the world religious community in word and deed.”\(^7\) One of the early responses to this call was the ten Harvard conferences (1996-1998) and ten edited books (1997-2004) examining views of nature in the world’s religions. This resulted in the Forum on Religion and Ecology now at Yale.


Report Methodology

Courses on Catholic teaching and ecology have been defined, in the research for this report, as courses that are primarily focused on environmental, ecological, creation-care or nature-based themes and their relation to faith teachings, as evident in the course description. Courses that include ecology as an ancillary theme – as one lecture among ten during a semester-long course, for example – are not included. Some courses with the word 'Nature' in the title, like 'Philosophy of Nature' or 'Theology of Nature,' have not been included in this report if the course description does not indicate an environmental focus, as commonly understood, but rather pertaining to questions of theology or philosophy. Courses that address food ethics and/or animal welfare have been included among the courses listed in the report.

For the purposes of this report, ‘seminary education’ is broadly defined to include any educational institution that instructs students training to become clergy in their chosen religion. The term ‘seminarians’ usually refers to all those studying to be clergy, whether in seminaries or at religious colleges or universities. Seminaries include schools that award a Masters or Doctor of Divinity to their students.

In some cases, a Graduate School of Theology is a part of a larger university, the latter of which offers courses on faith and theology that seminarians in the Graduate School do or likely attend. The phrase ‘theological school’ and the word ‘seminary’ will be used interchangeably in this report and are intended to refer to institutions that train religious leaders. "The Program for Priestly Formation of the United States Conference of Catholic Bishops (USCCB) requires that all candidates for ordained ministry complete four full years of theological study. This normally entails one year of study beyond completion of the Master of Divinity degree.

We used "Priestly Formation" in the title of this Report, since it applies no matter where seminarians may be doing their studies for priesthood, whether in seminaries, theological institutes, consortia, colleges, or universities. For some of the courses, Catholic women also enroll, as part of their graduate studies in theological education to become Deacons, religious school teachers, chaplains, or professors. While the term 'priestly formation' excludes such women (and men enrolled in these courses but who will not enter the priesthood), we nonetheless considered it the most appropriate description for this Report, which focuses primarily on education of seminarians for the priesthood.

The authors recognize that gaps exist between published course information and actual course offerings. However, online course catalogs represent a public statement by a seminary regarding their course offerings and serve as an access point for public information. In finding outdated courses, ICSD researchers reached out to seminary contacts to attain updated information as consistently as possible.

Most seminaries in this report were contacted directly to attain more information about their faith-based ecology courses. In some cases, ICSD staff conducted in-person and telephone meetings with seminary faculty to ascertain what courses are being offered. In many cases, the in-person, telephone, and email communications led to an expansion and clarification of the course list. However, many requests went unanswered. ICSD intends to update this report for future cycles as courses change and develop every year. To provide updated course and
institutional information for future editions, please contact ICSD at the following email address: info@interfaithsustain.com.

A 2009 study by the Auburn Theological Seminary analyzed interfaith exposure and coursework in seminary education. The Auburn report provided a model for researching and writing this report on seminary education, and we acknowledge Dean Rabbi Justus Baird for his assistance. ICSD acknowledges Drew Theological School and the George Fox Evangelical Seminary for their leadership positions in the Green Seminaries Initiative (GSI) and Seminary Stewardship Alliance (SSI), respectively. The GSI and SSI generously shared the syllabi on their website with ICSD in order to enable the expansion of our syllabus collection on faith and ecology.

It is the goal of the authors and publishers of this report to expand faith-based environmental education in North American Catholic and other seminaries, and around the world through information sharing and advocacy. To this end, ICSD has created a searchable database of course syllabi, available on the ICSD website: www.interfaithsustain.com.

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List of Catholic Institutions Offering Courses on Faith and Ecology

Following are the names of the seven Catholic institutions involved in priestly formation we found that offer courses on Faith and Ecology:

1. Catholic Theological Union, Chicago, IL
2. Catholic University of America: School of Theology and Religious Studies, Washington D.C.
3. Oblate School of Theology, San Antonio, TX
4. Saint Paul Seminary School of Divinity at Saint Thomas University, St. Paul-Minneapolis, MN
5. University of Notre Dame Department of Theology, Notre Dame, IN
6. Pontifical Gregorian University, Rome, Italy
7. Pontifical Athenaeum of St. Anselm, Rome, Italy
8. Salesian Pontifical University, Rome, Italy
Descriptions of Courses on Faith and Ecology and the Catholic Theological Institutions Offering Them in the USA

A collection of the institutions we found, the courses offered, the course descriptions, and instructor’s names, when available, are listed below. The full, up-to-date, list of syllabi are listed here: [http://www.interfaithsustain.com/faith-and-ecology-syllabi-collection/](http://www.interfaithsustain.com/faith-and-ecology-syllabi-collection/)

The information below is gleaned from course descriptions that faculty shared with us for the purpose of this Report, and also from publicly available information from institution websites or Wikipedia pages.

Catholic Theological Union, Chicago, Illinois, USA
Student Population: 344; Website: [http://www.ctu.edu/](http://www.ctu.edu/)

**Institution description:** The mission of Catholic Theological Union is to prepare effective leaders for the Church, ready to witness to Christ’s good news of justice, love, and peace. In concert with the sponsoring religious communities, the founding mission is the academic and pastoral preparation of religious order candidates for the ordained priesthood and support for the formation and continuing education efforts of these religious communities. Moreover, as a Roman Catholic graduate school of theology and ministry, they are dedicated to offering quality theological education and ongoing formation for laity, religious, and clergy who are preparing for or who are already engaged in ministry in the United States and around the world. As an intercultural community of faith and learning, they seek to bring the richness of the Roman Catholic tradition, teaching, and practice to the students, to the broader Church, and to the public. This is accomplished through the graduate degree programs, faculty, programs for youth and young adults, and a variety of other educational opportunities and resources.

In communion with the Church, they are committed to ecumenism as well as inter-religious dialogue, particularly with the Jewish and Muslim communities, and welcome students from those communities who are seeking to study in a Catholic context. They strive to accomplish this mission in a community environment composed of religious, clergy, and lay women and men who mirror the local and global Catholic Church in all its vibrant diversity. **The Catholic Theological Union has the distinction of being the first Roman Catholic seminary to join the Green Seminary Initiative.** The institution has offered four faith-based environmental courses from two different faculty members including “Ethics, Spirituality, and Global Climate Change” and “Catholic Environmental Ethics: Sources, Norms, and Issues,” the description for which says: “Care for the Earth is more than an Earth Day slogan. Catholic doctrine and Catholic moral theology provide a rich grounding for dealing with the complex and often perplexing issues that constitute today’s environmental crisis.”

The Catholic Theological Union also has a concentration in Ethics and a Master of Arts Justice Ministry degree. The concentration in Ethics requires students to take at least one of 21 ethics courses, seven of which include the environment in their descriptions. The MA Justice Ministry includes a concentration in Environmental Justice but is not considered a Master of Divinity.

**COURSE: Catholic Environmental Ethics: Sources, Norms, and Issues (Dr. Dawn Nothwehr):** Care for the Earth is more than an Earth Day slogan. Catholic doctrine and Catholic moral theology provide a rich grounding for dealing with the complex and often perplexing issues that constitute today’s environmental crisis. This course examines key theological and ethical
sources and norms that can assist us in achieving conversion from our abusive relationships with the Earth, to moral, sustainable and reverential ways of living.

**COURSE: Ecology and Spiritual Practice** *(Dr. Mary Frohlich)*

**COURSE: Ethics, Spirituality, and Global Climate Change** *(Dr. Mary Frohlich and Dr. Dawn Nothwehr)*: The 2006 Academy Award-winning film, “An Inconvenient Truth” brought the fact of global warming and its catastrophic effects to the consciousness of thousands. Global climate change is a reality that Christians cannot ignore. While engaging the scientific, economic, and political realities that show the urgency of climate change issues, we will look beyond that dilemma to explore the deeper spiritual and moral resources available in the Christian and Roman Catholic traditions. Students will be assisted in finding ways to integrate their spirituality and ethical practice and to engage in concrete actions that seek resolutions to the many issues global climate change presents to our world.

**COURSE: To Care for the Earth: Ethics and the Environment** *(Dr. Dawn Nothwehr)*: Later in the course, we explore various approaches to environmental ethics and begin to see the cause and effect relationship the proponents of these various methods hold as the trigger for the current environmental crisis. From an broader perspective, Christian and Jewish sources will be reviewed for the moral wisdom they offer to Christians today. Special attention will be given to the various statements on the environment published by Roman Catholic magisterial bodies from around the globe and the Franciscan tradition.

**Faculty Bios:**

**Dr. Mary Frohlich**, RSCJ is an associate Professor of Spirituality and holds a B.A. from the Antioch College; and an M.A. and Ph.D., from the Catholic University of America. Professor Mary Frohlich, R.S.C.J., is a Sister of the Society of the Sacred Heart. Her research interests include mystical dimensions of “conversion of the Earth,” contribution of women in seventeenth century French Spirituality, methodological issues in spirituality, and Carmelite Spirituality. Each year at the Summer Seminar in Carmelite Spirituality, she offers lectures and workshops with a particular focus on the women of Carmel. Her publications include essays on spirituality as a discipline, Carmelite spiritual writers, and topics in eco-spirituality.

**Dr. Dawn Northwehr** is the Erica and Harry John Family chair of Catholic Theological Ethics. She has an M.A. in Religious Studies from Maryknoll School of Theology; Maryknoll, NY and a Ph.D., in Religious Studies from Marquette University, Milwaukee, WI. Dawn M. Nothwehr holds The Erica and Harry John Family Endowed Chair in Catholic Ethics at Catholic Theological Union, the mandate of which is to promote the Roman Catholic Consistent Ethic of Life, advanced by Cardinal Bernardin. She is a member of the Sisters of St. Francis, Rochester, Minnesota. Nothwehr’s current research explores issues of ethical normativity – especially how moral wisdom of peoples beyond the North Atlantic regions enriches and informs classical Christian ethics. Her ongoing research engages environmental ethics through the lens of Franciscan theology, particularly the effects of global climate change on the poor. The dialogue between religion and science, as well the ethics of power and racial justice are of equal interest. Her study attends to mutuality as a formal norm within a feminist ethic of power. Additional involvements include: the praxis of empowerment of the poor and vulnerable, moral pluralism, and relations in moral disagreement.
Catholic University of America: School of Theology and Religious Studies; Washington, DC
Student Population: 275; Website: [http://trs.cua.edu/](http://trs.cua.edu/)

**Institution description:** The mission of The Catholic University of America is to render service in the United States as an intellectual center of the highest quality where every dimension of truth, natural and revealed, can be examined with competent expertise. As a central part of this mission, the School of Theology and Religious Studies sets itself two goals: to promote excellence in teaching, research, and publication in the area of theology and religious studies; and to provide the professional training of lay and clerical leaders who will serve the Roman Catholic community in the United States and throughout the world.

In pursuit of these goals, the school places emphasis on an interdisciplinary approach and collaboration with other schools of the university, on the ecumenical and inter-religious dimensions of all theological studies, on the exploration of relations between religion and culture, and on the promotion of informed efforts to work for justice and peace both within the Church and in the world in the light of the Gospel of Jesus Christ.

The Catholic University of America’s School of Theology and Religious Studies has offered five courses by at least three different instructors involving faith-based environmentalism. Courses include “Religion & Ecology,” “Ethics and The Environment,” “Theology and Ecology,” “Francis of Assisi: Prophet of Peace and of Creation” and “Spirituality, Religion and Social Transformation.” The latter courses explore Francis of Assisi’s pursuit of peace and the preservation of the environment and an examination of ways in which prominent spiritual and religious authors have addressed issues of slavery, global poverty, environmental degradation, and ethnic violence.

The University has also worked together with the Committee on Doctrine of the United States Conference of Catholic Bishops to create a conference on “Laudato Si’”, the protection of “Our Common Home” in relation to faith and science. The conference engaged a number of bishops and leading professors in the field of climate change and other environmental issues.

**COURSE: Ethics and the Environment**: To be human is to be ‘placed’ in the world, both in a ‘natural’ and ‘built’ environment. Our vision of what it means to be human shapes what we build, especially in relation to the natural environment. Our buildings, from the humblest shack to the grandest Cathedral, make moral statements. This course surveys historical and contemporary theories of how humans are to build, whether it be, e.g. homes, cities, monuments, or churches.

**COURSE: Francis of Assisi: Prophet of Peace and of Creation** (*Rev. Dr. Regis Armstrong, OFM Cap., Ph.D.*): In the pursuit of peace and the preservation of the environment, Francis of Assisi is universally proposed as a patron, intercessor, and model. In addition to examining the life of Francis and the struggles of his times, this course will examine in depth the portrait of Francis written by St. Bonaventure, who understood Francis to be a model of every Christian called to be an instrument of peace and a catalyst in respecting creation. St. Francis became the patron saint of nature and the environment based on his concern for all of the Creator’s inhabitants. Pope Francis chose his own name in part due to the ecology-related writings of St. Francis, and titled his Encyclical on climate change, “Be Praised,” based on a St. Francis teaching.

**Faculty bio: Regis John Armstrong** is a Capuchin Friar Minor and a world renowned expert on Saint Francis of Assisi and Saint Clare of Assisi. He has authored nine books and many journal
and encyclopedia articles as well as edited a number of other books related to his research. Fr. Armstrong earned a PhD in Historical Theology and Spirituality from Fordham University, and served his confreres in various positions of formation and administration. In addition to translating and editing Francis and Clare: The Complete Works, and three editions of Clare of Assisi: Early Documents, he was Editor-in-Chief of the four volume "Francis of Assisi: Early Documents", and has written "St. Francis of Assisi: Writings for a Gospel Life, True Joy", along with a large number of articles-many of which have been translated. He taught at the Pontifical University Antonianum in Rome-where he was also Vice Rector, and at the Franciscan Institute of Saint Bonaventure University, Olean, New York, as well as, the Franciscan International Study Centre in Canterbury, England-where he served for ten years as a Governor. He is a co-founder of the Franciscan Institute of Asia, where he also taught. More recently, he has been a member of an international committee of eight Capuchins established to study and rewrite a proposed edition of the Capuchin Constitutions.

**COURSE: Religion & Ecology (Dr. William Barbieri):** This course examines interrelated issues pertaining to religion, ecology, science, and technology. [The course] includes religious and ethical issues related to cosmology, nature, global environmental problems, and types of ecological spirituality and theology.

**Faculty bio: Dr. William Barbieri** teaches in the Religion and Culture and Moral Theology/Ethics programs in the School of Theology and Religious Studies and directs the Peace and Justice Studies Program at the Catholic University of America. He is also a fellow of the Institute for Policy Research and Catholic Studies and of the Center for the Study of Culture and Values. In addition to his monograph Ethics of Citizenship: Immigration and Group Rights in Germany (Duke University Press, 1998), he has published in the areas of human rights, comparative ethics, peace studies, Catholic social teaching, and German studies. His current research addresses the theory of justice and the historicity of morals. A member of the American Academy of Religion and the Society of Christian Ethics, he has also served on the board of the Peace and Justice Studies Association. He is a past recipient of an Alexander von Humboldt Fellowship and a Fulbright German Studies Fellowship. After studying religion and comparative area studies at Duke University he received a doctorate in religious studies from Yale University in 1992. Following brief appointments at the College of the Holy Cross and the Hebrew University of Jerusalem he joined the CUA faculty in 1994.

**COURSE: Spirituality, Religion and Social Transformation:** An examination of ways in which some major spiritual and religious authors have addressed issues of slavery, global poverty, environmental degradation, and ethnic violence. Readings will be drawn from books and articles by such authors as John Woolman, Hans Kung, Stephanie Kaza, Patricia Mische, Marc Gopin, John Paul Lederach, and Pope John Paul II.

**COURSE: Theology and Ecology:** In these times of ecological crisis, what resources does the Christian tradition have to offer to current debate? This seminar considers a range of material from the last half-century, with particular attention to contributions from Christian East and West, and to the ecological discussion that has taken place under the auspices of the World Council of Churches.

**Faculty bio: Rev. Msgr. Paul McPartlan** is a priest of the Archdiocese of Westminster (UK) and Carl J. Peter Professor of Systematic Theology and Ecumenism at The Catholic University of America. He was born in Newcastle upon Tyne and graduated from Cambridge in Mathematics.
in 1978. Having studied Philosophy and Theology at the Pontifical Gregorian University in Rome, he was ordained a priest by Cardinal Basil Hume in 1984. He gained his doctorate from Oxford, and then served for four years in a London parish. After holding a post-doctoral research fellowship at St. Edmund's College, Cambridge, from 1993-1995, he was appointed to the faculty of Heythrop College in the University of London, where he taught systematic theology for ten years before coming to CUA in 2005. He served for two terms on the International Theological Commission and is a member of the International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church since 2005, he has participated in international Anglican-Roman Catholic and Roman Catholic-Methodist dialogue. He was appointed as a papal chaplain by Pope Benedict XVI in 2008, and served as Acting Dean of the School of Theology and Religious Studies at CUA in 2014-2015.

Oblate School of Theology; San Antonio, Texas, USA
Student Population: 180; Website: http://www.ost.edu/

Institution description: Oblate School of Theology prepares men for priesthood from many dioceses across the United States and a number of religious communities. Roman Catholic men and women and those from other Christian traditions are present on campus since the School also prepares men and women religious as well as laity from Catholic and other Christian traditions for a variety of ministries. The early spirit and motivation of the pioneering missionaries to be of service to the church in the cultural context where faith is lived and expressed is still a driving force for Oblate School of Theology. It understands preparation for mission and ministry as the actual integration of pastoral experience and theological study. In 1992, the Oblate School of Theology assumed the responsibility for the Oblate Renewal Center (formerly Casa San José). The school is also a center where students from a number of religious denominations complete a degree in theology and ministry.

As part of the institution’s effort to promote and teach the “Laudato Si’” to its congregation and students, Sr. Linda held a presentation of Pope Francis’ teaching focusing on chapter 4 and 6-integral ecology and ecological education and spirituality. Sr. Linda Gibler has been a parish social minister, presenter of workshops on religion and ecology. Her doctoral concentration is philosophy, cosmology, and consciousness, preaching certification from Acuinas Institute of Theology. She is an Associate Academic Dean at Oblate School of Theology an adjunct professor for the Loyola Institute for Ministry.

COURSE: Earth Insights: A Nature-Based Christian Spirituality Building on the Work of Teilhard de Chardin: This course draws from Christian Tradition and contemporary science to explore the Christian journey. In this course students will reflect on the relevance of dynamics that occur at all levels of creation (Cosmic, Earth, and Human) and apply them to the Christian spiritual path. The work of Brian Swimme, Steven Chase, and Brennan Hills form the backbone of the course.

Saint Paul Seminary School of Divinity at Saint Thomas University; St. Paul, Minnesota, USA
Student Population: 90 students; Website: http://www.stthomas.edu/spssod/

Institution description: The Saint Paul Seminary School of Divinity develops the next generation of Church leaders through formation of men for the priesthood and preparation of laity and
religious for service in the Church. Their program acknowledges the unique role of the priest in persona Christi and forms both seminarians and lay students in the understanding of this foundational truth of the Roman Catholic Church and their important and complementary roles in ministering to God’s people. The Saint Paul Seminary School of Divinity has a twofold mission: as a seminary, to prepare men for ordination to the priesthood of the Roman Catholic Church; and, as a graduate school of theology, to prepare women and men for service and leadership in the Church and society.

Saint Paul School is very active on issues of ecology and actively engage their students on related issues both in the courses that they offer and in conferences help every year. Saint Paul partnered with Catholic Rural Life, Minnesota Consortium of Theological Schools and with the Siena Symposium on various conferences including many conferences directing issues of environment and ecology years before the “Laudato Si'” of Pope Francis in 2009, 2011 and 2014. The conference in 2009 was environmental issues titled “Renewing the face of the Earth” attended by fifty participants from philosophy, theology, law and the social sciences gathered to reflect on issues of environmental concern, with a special focus on the intellectual tradition inspired by St. Thomas Aquinas. Essays from the conference may be found in Nova et Vetera, English Edition, Vol. 10, No. 1 (2012): 61-278.

The conference in 2011 titled “Nature as Norm” was a three-day seminar that gathered scholars from across the country to discuss the significance of "nature" in the arena of metaphysics, ethics, anthropology, and ecology with a special emphasis given to the normative role it plays in such discourses. Dr. Steven Long facilitated discussions based in the powerful words of Pope Benedict XVI. In 2014 there were two conferences on issues related to the environment- “The Evolving Theology of Creation” which discusses what does it mean to till and keep God's Earth? How has the call to be faithful stewards developed over the history of Christian theology and how is humanity's care for creation understood in various traditions and by various academic disciplines? The Evolving Theology of Creation conference examined these and other questions pertaining to the Christian call to till and keep God's earth. Panelists addressed questions through their interaction with sacred scripture, historical theology, and literature. Essays exploring a sustained, theological reflection upon the ways in which the Church has considered the meaning and value of creation were published in spring, 2016, titled On Earth as it is in Heaven: Cultivating a Contemporary Theology of Creation.

The second conference was entitled “Faith, Food & the Environment: The Vocation of the Agricultural Leader” in cooperation with Catholic Rural Life and Minnesota Farmers Union, The Center for Theological Formation co-sponsored an ecumenical conference hosting over 70 leaders from across the country and representatives from France, Italy, Uganda, and the Philippines. Together, participants explored the landscape of modern agriculture, the connection between religious traditions and contemporary agricultural issues, and the guiding principles and wisdom of various faith traditions regarding the stewardship of creation and social justice. The developments that emerged from the symposium contributed to the publication of Vocation of the Agricultural Leader, a comprehensive set of practical resources intended to help agricultural leaders around the world navigate their vocation in these trying and changing times.

In 2015, in anticipation of Pope Francis' encyclical Laudato Si', The Center for Theological Formation partnered with the Center for Catholic Studies, the Pontifical Council for Justice and Peace, and the U.S. Catholic Conference of Bishops held a conference titled “Human and
natural ecology: economic, political and cultural implications”. The goal was to bring together an impressive array of theologians and scholars from around the world and from a variety of disciplines to discuss the implications of the highly anticipated encyclical on ecology and climate change. Conference proceedings focused on presentations from a diverse group of climate scientists, business leaders, and philosophers covering topics from policy, academia, economics, and science.

With a focus of interdisciplinary thinking, the conversation broadened to address the immediate realities surrounding the release of the encyclical and the long-term conversations on care for creation that are yet to come. In 2016, Saint Paul plans to hold a conference entitled “Integral ecology in action” which will explore the theme of integral ecology in light of Laudato Si’ in cooperation with the Chapelstone Foundation.

**COURSE: Principles of Stewardship and Sustainability:** This course will provide the occasion to consider the complex issue of “environmental stewardship” from the perspectives of traditional Catholic theses concerning the meaning of creation and the status of the human person within it. Special emphasis is given to the Thomistic categories of natural philosophy and theology. The seminar course will include common readings to be discussed at each class in light of fundamental themes developed throughout the whole.

**University of Notre Dame Department of Theology, Notre Dame, IN, USA**

**Student Population:** 318  
**Website:** [http://theology.nd.edu/](http://theology.nd.edu/)

**Institution description:** The University of Notre Dame was founded in 1842, and in recent years it has made sustainability an integral part of its mission. In 2008 it created the Office of Sustainability to achieve a number of goals in the areas of power generation, design and construction, waste reduction, procurement, food services, transportation, and water. As of 2012 four building construction projects were pursuing LEED-Certified status and three were pursuing LEED Silver. Notre Dame's dining services sources 40% of its food locally and offers sustainably caught seafood as well as many organic, fair-trade, and vegan options. The Office of Sustainability considers the pursuit of sustainability as directly related to the Catholic Mission of the University, and actively works to weave faith into its programs.

Notre Dame is offering a special public lecture series in spring, 2017 on Laudato Si' and Integral Ecology, given by Fr. Terrence Ehrman, who is the assistant director for outreach for the Center for Theology, Science and Human Flourishing. He also teaches a science and religion course at Notre Dame that has ecological elements in it. As for Laudato Si more broadly at Notre Dame; there have been various events organized through the sustainability minor and sustainability office, including a lunch series for students that discussed different aspects of this in the Fall of 2015. Notre Dame Alumni magazine also had a lead article on Laudato Si' by Dr. Celia Deane-Drummond.

**COURSE: Ecology and Catholic Social Teaching Seminar, Professor Celia Deane-Drummond.**  
This course will explore the relationship between ecology and Catholic social teaching on the environment, drawing particularly on the writing of the most recent popes (Pope John Paul II, Pope Benedict XVI, and Pope Francis I). Students will be required to attend a public lecture series on the crucial topic of integral ecology covering the themes that are relevant to this
relationship and inspired by Laudato Si’, such as theological anthropology, energy, economy, biodiversity, food and agriculture. They will also be required to write a short commentary on Laudato Si for the mid term paper, and complete a learning journal that integrates the knowledge gained in the public lectures with specific texts on Catholic social teaching on the environment.

**COURSE: Environmental Ethics, Professor Celia Deane-Drummond.**

This course will focus on the development of a theological approach to environmental ethics in the light of current understanding of broad environmental challenges alongside critical philosophical analysis. Our discussion will encompass both global and local issues, including broad questions about sustainability, climate change, and the relationship between ecology and development, and associated economic issues, as well as mitigation or adaptation to climate change and ecological restoration. We will consider critically different theological frameworks that might be used to address or interpret these issues, including what might be termed social justice, sacramental or stewardship alternatives. The course will then move to a more direct consideration of indirect impacts of human activity, including biodiversity loss & species invasion, as well as direct impacts through food production and associated issues of animal ethics and the use of genetic modification in agriculture.

**Faculty Bio: Dr. Celia E. Deane-Drummond**


**Descriptions of Courses on Faith and Ecology in Catholic Institutions**

*Pontifical Universities in Rome*
Pontifical Gregorian University; Rome, Italy
Student Population: 761; Website: http://www.unigre.it/home_page_en.php

**Institution description:** The fundamental characteristic of the Pontifical Gregorian University is that of a Pontifical Ecclesiastical University entrusted by the Holy See to the Society of Jesus, a commission which Benedict XVI confirmed again in 2006. From its beginning, the college was seen as a crossroad between Church and society, between faith and culture, faith and justice, and faith and science. As constantly emphasized by the Papacies over its 500-year history, it seeks to be at the service of the Church in every part of the world. The Gregorian is an Ecclesiastical, Pontifical and Jesuit University. Rooted in the Ignatian spirit, it aims to form men and women from every culture in such a way that they can find God wherever they will live (in all things). Each, according to his or her vocation, is called to bring the world to God so that God will be known by all people in their own language and tradition.

Besides theology, canon law, and philosophy, Church History and other human sciences, in an attempt to always probe more deeply into the mystery of God who reveals himself and his salvation, realized in Christ, in human situations, in history, and in the Church. As a Pontifical University, it collaborates closely with the Petrine ministry by cultivating unity of faith with respect to the diversity of cultures that distinguishes the Church in its many local settings. In the heritage of its long Christian tradition, it seeks the common roots that allow the true faith to illuminate the plurality of existing situations in today's world as it is moving toward social and economic globalization.

The University has been active on the issues of ecology of faith for many years and as a part of this work it organized many events on the issue - one of them was a meeting of 24 members of the Diplomatic Corps to the Holy See - the goal of which was to discuss the Encyclical Laudato Si'. The event was initiated by a few people including Prem Xalxo SJ, a professor at the University. The meeting focused on the foreseen obstacles and impact of the Encyclical and on how to engage political leaders and civil servants in promoting the Laudato Si'. The University also had one of its professors, Dr. Herman speak at conferences in Rome and in the United States discussing and explaining the theological and ecological implications of St. Francis's words.


**Faculty Bio:** Prof. Prem Xalxo, SJ is a Jesuit Priest from India, born in 1966 and currently a lecturer of Moral Theology in the Faculty of Theology of Pontifical Gregorian University, Rome. He graduated in Statistics from Loyola College, Chennai (India). He completed his post-graduate studies in Computers and Statistics from the same College. He obtained his Licentiate in Moral
Theology from Academia Alfonasiana, Rome and completed his Ph.D. from Pontifical Gregorian University, Rome. The theme of his thesis was *Complementarity of Human Life and Life in Nature: A Study of Human Obligations toward the Environment with Particular reference to the Oraon Indigenous Community of Chotanagpur, India*. Since 2007, he has been teaching Ecological Ethics and Communication Ethics in the Faculty of Theology of Gregorian University.

**COURSE: Human Ecology (Ecologia Umana) (Paolo Conversi):** The objective of the course is to deepen interdisciplinary human ecology, that calls into question the responsibility of the human being to themselves, others, the created and the Creator, through the study of interactions between natural environment, population, technology and social organization. Contents: 1) Distinction between ecology and human ecology. 2) Social Doctrine of the Church and human ecology: ethical principles. 3) Evolution of the concept of development and its connection with human ecology. 4) The natural environment, land resources, energy and natural, climate and water resources. 5) The human population, the process of urbanization, the great migrations. 6) Technology and economy, communication technologies and biotechnology. 7) Social organization and the environment. 8) Environmental Education in its different aspects.

**Faculty bio:** Lecturer Paolo Conversi lectured in the Faculty of Social Sciences. He was born in 1971 in Rome, and graduated in Economics and Commerce from ‘La Sapienza’ University of Rome and in Social Sciences from the Pontifical Gregorian University. He then obtained a PhD in Social Sciences from the Pontifical Gregorian University and a PhD in Economics from ‘Roma Tre’ University. After taking part in development projects in Mexico, Colombia and Bosnia Herzegovina, in 1999 he became an Official of the Section for Relations with States of the Secretariat of State of the Vatican City. He has been a member of many Holy See Delegations to various international meetings, including the VI NPT Review Conference (New York, 2002). Since 2004 he has been teaching ‘Human Ecology’ at the Faculty of Social Sciences of the Pontifical Gregorian University.

**Salesian Pontifical University; Rome, Italy**
Student Population: 855; Website address: [https://www.unisal.it/](https://www.unisal.it/)

Institution description: The Salesian Pontifical University is promoted by the Salesians of Don Bosco (SDB). It was canonically erected by the Sacred Congregation for Seminaries and Universities (now the Congregation for Catholic Education) by Decree of May 3, 1940. Among the six Faculties that constitute the University, the Faculty of Philosophy and the Faculty of Theology currently offer courses in the area of ecology, some of which are also attended by some of the students of Faculty of Education. The Faculty of Philosophy began to offer courses in this area way back in 2002, probably the first among the Pontifical Universities to do so. The Faculty offers an MA Course entitled Ecology: Science, Philosophy, and Faith in Dialogue in the Context of the Contemporary Ecological Crisis which is guided by Prof. Joshtrom Isaac Kureethadam (author of *Creation in Crisis: Science, Ethics, Theology*, Orbis Books, New York, 2014 and several other publications). The Faculty of Theology currently offers two courses on ecology: a monographic course entitled Ecological Theology and Spirituality and a seminar on Youth Pastoral and Ecology. These courses are also given by Prof. Kureethadam.
The Institute of Social and Political Sciences of the Faculty of Philosophy is particularly attentive to ecological themes. The Institute organized an International Conference on Sustainability in March 2015 which explored ways and means to restore our common home increasingly imperiled by human activities. In the wake of Laudato Si’, Pope Francis’ landmark encyclical letter on care for our common home, the Institute of Social and Political Sciences envisages to create an Alliance for the Care of Our Common Home. Its scope will be to take forward the vision and mission of Laudato Si’ by creating networks of collaboration among groups concerned about the care of our planetary home.

The Alliance will include the Interfaith Center for Sustainable Development in Jerusalem, the Institute of Ecology and Bioethics (IEiB) at the Faculty of Christian Philosophy at the Cardinal Stefan Wyszyński University in Warsaw, and the Nuova Costruttività in Verona, with whom solid bonds of collaboration already exist. Among the new prospective partners are the Environmental Change Institute of the University of Oxford, the European Ecological Association, the Forum on Religion and Ecology at Yale University, the International Centre for Ethics in the Sciences and Humanities at the University of Tübingen, the Gregorian Pontifical University, the Angelicum, the Antonianum and eventually other Pontifical Universities in Rome, and other centres engaged with the vital and urgent question of the care of our common home. The Alliance will be officially inaugurated with an international conference scheduled for 23rd November 2016 at the Salesian University in Rome.

**COURSE: Ecology: Science, Philosophy, and Faith in Dialogue in the Context of the Contemporary Ecological Crisis (Prof. Joshtrom Isaac Kureethadam):** The MSc course for graduate students is offered every two years. The course attempts to offer a comprehensive understanding of the contemporary ecological crisis from a scientific, philosophical and theological perspective. The first part of the course makes evident the uniqueness of Earth as our common planetary “home” which has been molded over billions of years of cosmic evolution and is currently imperiled by human activities.

The second part describes the contemporary ecological crisis as a physical problem (climate change and its impacts, biodiversity loss, pollution, waste and depletion of natural resources, etc.), a moral problem (its disproportionate impacts on the poor), and as a theological problem (irresponsible stewardship of creation from the part of humanity). The third part traces the philosophical root causes of the ecological crisis, in the anthropocentric, mechanistic, dualistic Weltbild of Modernity. The fourth part offers a survey of attempts to respond to the ecological crisis at the local and planetary levels, cutting across grass root movements and nongovernmental organizations, state and governmental agencies, international organizations, Christian churches, and major world religions.

**COURSE: Ecological Theology and Spirituality, offered in Department of Theology (Professor Joshtrom Isaac Kureethadam)**

**Faculty bio:** Professor Joshtrom Isaac Kureethadam was born in Kerala (India) in 1966. He is a Salesian since 1985 and a priest since 1996. He obtained a licentiate in philosophy at the Pontifical Athenaeum Jnana Deepa Vidyapeeth in Pune in 1989 with a thesis entitled: “Towards a Holistic Vision: The Insight Cosmotheandric of Raimundo Panikkar”. He moved to Italy to study theology at the Salesian Pontifical University in Rome, where he graduated in theology in 1997 with a thesis entitled: The Self-consciousness of Jesus as the Son of God vis-à-vis the Religious Experience of Advaita. From 1997 to 2001 he directed the Vishwa Jyothi Don Bosco
College in Warangal (India), the center for the study of religion, philosophy and the social sciences and humanities. Since 2002 he has been a guest lecturer at the Faculty of Philosophy at the Salesian Pontifical University in Rome. In 2007 he obtained a doctorate in philosophy at the Pontifical Gregorian University in Rome entitled: René Descartes and the Philosophical Roots of the Ecological Crisis. In 2008 he was appointed professor at the Faculty of Philosophy of the Salesian Pontifical University and in 2014 and currently teaches courses in philosophy of science, history of scientific thought, and Ecology: Science, Philosophy and Faith. His double passion is to communicate to the younger generations a sense of wonder at the grandeur and majesty of the universe, our cosmic home infinitely large, and also a deep sense of concern for the increasingly precarious state of our immediate planetary home, the earth.

Pontifical Athenaeum of Saint Anselm; Rome, Italy
Student Population: 8,000; Website: http://www.anselmianum.com/

Institution description: The Pontifical Atheneum of St. Anselm (Italian: Pontificio Ateneo Sant'Anselmo) is an educational institute in Rome, established under papal jurisdiction. It is an international Benedictine University, which offers courses in philosophy, theology and liturgy, philosophy and mysticism, monastic studies, languages, sacramental theology and theological history. Sant'Anselmo receives students from Benedictine congregations from around the world to "provide theological training to Benedictines and other congregations of the Church Universal."

COURSE: Bioethics, Environmental Issues and Human Ecology (Director: Fr. Gonzalo Miranda, LC, Academic Coordinator: Prof. Massimo Losito): Although bioethics since the 1970s has addressed issues tending toward the biomedical, it had in its origins, in the thinking of some of the pioneers, a strong interest in environmental issues. The deepening ecological crisis necessitates, again and decisively, that this modern science examines this question. The course is therefore intended to deal with an interdisciplinary methodology on such issues of great public interest as pollution, resource management, the energy issue, climate change, biodiversity, environmental biotechnology, and animals. It is evident, however, that if these issues are the responsibility of bioethics, solutions cannot and should not be completely of a technical nature.

To go to the roots of the environmental crisis and then to find the guidelines for effective solutions, we must broaden our vision to include ethics, anthropology, theology: what is the place and role of man in the environment; how to discern the ethical nature of human behavior towards animals; and ultimately, where is the foundation of respect we owe to the non-human world. The course will show finally the Christian vision of the environment, which provides valuable guidance to the balance between conservation and development within the pastoral care of creation in respect of that original mandate to Man to "till and maintain." Where in fact human ecology is respected, the environment is the prime beneficiary.

COURSE: Ethics of the Environment (Etica dell'ambiente) (Professor Massimo Losito): Since ancient times, human beings, with their activities, have changed the world’s environment. But in recent centuries, beginning with the industrial revolution, thanks to an amazing but problematic technological progress, the impact of these advances has become increasingly widespread. Over the last fifty years, man has been asked to reflect on ethical human action.
This has serious questions about the future of man and his home; earth: does there exists for man a right way to behave towards a natural habitat? Which position and role does the human being have in the environment? Because, in the final analysis, it should be compared to nature. The answers to these questions are often very different, reflecting opposing views. The course aims to analyze the so-called "environmental issue", especially in its (bio) ethical implications. After identifying man's place in nature, will the definition and critical analysis of the major ethical issues address the relationship between man and environment? Then we will describe the proposal and the Christian vision of the environment and environmental movements. The second part of the course will discuss issues such as GMOs, ecological question about energy, climate change, etc.

Faculty bio: Fr. Gonzalo Miranda has a diploma in Human Sciences from the Legionaries of Christ, Salamanca. He holds a licentiate in Philosophy, Pontifical Gregorian University, Rome (Medaglia d'Oro) and a licentiate in Theology, Pontifical Gregorian University, Rome. He also has a Doctorate in Moral Theology from the Pontifical Athenaeum Regina Apostolorum, Rome. The title of his PhD thesis is “The concept of mercy killing and Christian anthropology." He speaks Spanish, Italian, English, French, German, Portuguese, Latin. From 1993 to 2001 he was secretary of the Operation Center for Bioethics at the University Cattolica del Sacro Cuore in Rome. In 2001 he founded the School of Bioethics of the Regina Apostolorum Pontifical University in Rome. From 2001 until 2006 he was Dean of the Faculty of Bioethics and Professor of Bioethics and Moral Theology and Bioethics at the faculty of theology of the University Pontifical Regina Apostolorum. He is the director of the journal Studia Bioethica. In 2004 he was posted as a delegate of the Holy See's representative at meetings of the International Bioethics Committee of UNESCO (five consecutive years). He is an honorary member of the "Consejo de Bioética" of the Mexican Episcopal Conference.

Professor Massimo Losito graduated in Biology, in biomolecular issues with a thesis work done at the Center for Nucleic Acids of the University of Rome "La Sapienza", published in the international Journal “Molecular and Cellular Biology”. For a few years he dealt with quality control and production on multinational pharmaceutical company Wyeth SpA and later obtained a Masters and then a licence in Bioethics at the Faculty of Bioethics of Regina Apostolorum (APRA), Rome, with a thesis entitled “Towards a fully human genetics: the contribution of John Paul II”. Currently he is a doctoral student at APRA in bioethics, is the editor of the International Journal of the School of Bioethics and is the Internship Coordinator, Academic Coordinator and professor of Master in bioethics and a course lecturer Bioethics and Environment. He teaches in the Ongoing Formation Course in Bioethics, Ascoli Piceno. He is a member of the Ethics Committee of the hospital and the ASL Rieti.

Seminaries Active on Environmental Themes But Not Offering Full Courses

The following two seminaries, in Berkeley, California, USA and Beit Jala, Palestine, are examples of Catholic seminaries that go to great lengths to incorporate sustainability teachings and practices in their seminaries, but do not offering a full course on ecological themes.

The Jesuit School of Theology; Berkeley California, USA
Student Population: 150; Website: http://www.scu.edu/jst/
Institution description: The Jesuit School of Theology (JST) is an international center for the study of theology. Students come to JST from across the nation and around the world to prepare for a broad range of ministries and service to the church and world. The students are lay women and men, Jesuits in formation, and members of other religious orders of all ages.

All members of the distinguished faculty are committed to achieving academic excellence, exploring the riches of the Catholic theological tradition, and helping the students appreciate the complex and fascinating ways in which faith finds a home in the many cultures and a global context. As a Jesuit school, there is an emphasis on the social justice dimension of faith and the Jesuit tradition of holistic education that engages all facets of the lives of the students. Whatever program of study students pursue, JST’s goal is to contribute to the intellectual, spiritual, and pastoral formation of all students, so that graduates emerge fully equipped for leadership in the Church and society.

JST is both a graduate school of Santa Clara University and a member of the Graduate Theological Union, a vibrant consortium encompassing nine graduate schools of theology in the Bay Area, most of them within a few minutes’ walk of the campus in Berkeley. The faculty of the Jesuit School of Theology promotes religious activism and education for environmental concerns and the small graduate school has already staged three extra-curricular events in 2015 on the content of Laudato Si’, and many of the students have attended two major events on the topic at University of San Francisco.

The Latin Patriarchate Seminary in Beit Jala, Palestinian Authority
Student Population: 35; Website: http://www.latinseminary.org/?page_id=3986

Institution description: The Latin Patriarchate Seminary in Beit Jala, Palestinian Authority, was founded in 1936. The seminary currently runs two educational programs: the first is a program for high-school studies and the second is a program that trains students for clergy. The majority of students in the seminary arrive from the West Bank and from Jordan, and the studies are conducted in Arabic. Values of nature conservation and environmental awareness manifest in the seminary in many and varied ways. First, the ongoing logistical maintenance of the seminary is conducted in accordance with the value of sustainability. The Seminary Rector, Father Jamal Khader, relates that fruit trees and vegetables are grown in the seminary and tended voluntarily by the students. The students in the seminary also actively participate in the production of olive oil, which is carried out on-site. Rainwater is collected and grey water is recycled on the seminary grounds, and these are then used for irrigation of the various crops. This has led to a higher degree of awareness of economical water usage among the seminary students. The seminary has also made it a priority to use renewable energy, as solar panels were installed in the seminary. The seminary’s building was renovated to enable reduction in the heating costs. Conservation issues are expressed also in the framework of the ongoing studies in the seminary. Lessons such as theological anthropology and social ethics, in which numerous environmental dilemmas arise, are taught in the seminary. These issues include human responsibility for natural creation and a historical view of the issue of concern for natural resources as opposed to their control. During the archaeological studies in the seminary, numerous tours are conducted in order to acquaint the students with the land, and these emphasize connection to nature and meditative reflection. Father Khader adds that the
connection to the Holy Land is a subject that receives much emphasis in the seminary, due to the fact that Jesus was born and active in the Land of Israel.

Since the publication of Pope Francis’s Encyclical, Laudato Si’ , this subject is learned in a systematic, deep and theological manner within the framework of the lessons that Father Khader himself teaches. The sessions focus on human responsibility towards nature, consumerism and global warming, and students study Laudato Si’ at two main levels. First, it is studied at the personal level, which addresses personal responsibility of being a good Christian, caring for the land given to him by God, and adapting his habits towards environmental responsibility. Second, Laudato Si’ is studied on the level of collective and universal awareness of the environmental challenges that face our world today. Ultimately, Father Khader states that the studies in the seminary are profoundly directed towards human justice, be it in the political, financial or environmental aspects.

**Salesian Pontifical University's Jerusalem Campus, Israel**

Student Population: 50; Website: [http://www.jerusalem.unisal.it/main.html](http://www.jerusalem.unisal.it/main.html)

Fr. Biju Michael, President of the institution, teaches a course on the subject of theology and ethics, and in the framework of this course, subjects related to environmental quality and sustainable development are addressed. In the framework of the course, Father Biju customarily shows the students a documentary film on climate change, and conducts various lectures and dialogues about environmental issues. The seminary regularly conducts archaeological tours to various sites in Israel and likewise the students participate in external conferences and seminars which interface with environmental values. The students helped in the organization of, and participated in the Faith and Ecology Conference in Jerusalem in 2014, in collaboration with the Interfaith Center for Sustainable Development and the Konrad Adenauer Stiftung. Father Biju positively views the expansion of studies in environmental issues within the framework of the curriculum and also points out that there is a need for textbooks that will serve Christian clergy and integrate religious studies with ecology.
Syllabi of Selected Courses

Syllabus #1: Ecology: Science, Philosophy and Faith in Dialogue in the Context of the Contemporary Ecological Crisis, Prof. Joshtrom Isaac Kureethadam, Faculty of Philosophy, Salesian Pontifical University, Rome

Introduction:

- The Crisis of Our Very ‘Home’; Are we tearing down our home?
- The Making of a Home
- In the Beginning ... A Cosmic Meditation on the Origin of the Universe
- Earth-The “Goldilocks” Planet
- Earth, the Womb of Life
- Our Arrival at Home – The Peopling of the Planet
- The Transformation of Our Common Home: From Agriculture to Industry
- Earth Is Our Only Home
- Our Common Home in Peril
- The Gravity of the Contemporary Ecological Crisis: Warnings from the Scientific Community
- The Alarming State of Our Common Home
- The Danger of Crossing the Thresholds
- Humanity Fouling Its Own Nest: The Anthropogenic Character of the Contemporary Ecological Crisis
- The Dawning of the Anthropocene Era
- The Moral and Religious Implications of Our “Oikos-cide”

The Ecological Crisis:

- The triple cry of the earth, of the poor and of the Gods.
- Climate Change and Its Impacts
- The Greenhouse Effect as Rendering the Earth a Home of Life
- A Walk through Earth’s Climate History
- Anthropogenic Global Warming and Associated Climate Change
- The Greenhouse Gases Driving Anthropogenic Climate Change
- Projections of Future Climate Change and the Danger of Tipping Points
- Impacts of Climate Change: Extreme Weather Events, Droughts and
- Desertification, Melting of Glaciers, Sea-Level Rise, Ocean Acidification and Threats to Marin Life, Biodiversity Loss
- A Reckless Gamble with Our Planetary Home

Species Extinction and Biodiversity Loss

- Pollution, Waste, and Depletion of Natural Resources
- Biodiversity and Its Importance
- Earth on the Brink of a Massive Loss of Biodiversity
- Current Spasm of Biodiversity Loss as Driven by Human Activities
- Implications of the Loss of Biodiversity
- Pollution of the Air, Land, and Water
• Waste and Depletion of Natural Resources
• The Problem of Water Scarcity
• Humanity’s Distorted Relationship with the Natural World

The Impacts of the Ecological Crisis on Human Well-Being and the Challenge of Eco-Justice
• The Impacts of the Ecological Crisis on Food Security
• Health Impacts of the Contemporary Ecological Crisis
• Ecological Crisis and the Spectre of Forced Migration
• The Ecological Crisis in Terms of Injustice and Inequality
• The Ecological “Apartheid”
• Historical Responsibility and Personal Responsibility
• The Triple Pillars of Equity, Justice, and Solidarity
• A Common Yet Differentiated Responsibility for Our Planetary Home
• Creation as God’s Home and the Ecological Sin of Irresponsible Stewardship
• Our Incapacity to See the World as Creation and Our Disregard for the Sacredness of God’s Home
• Creation as a Symbol and Sacrament of God
• The Ecological Crisis and the Disrespect for the Telos of God’s Creation
• The Human Vocation for the Stewardship of Creation
• Irresponsible Stewardship as Sin
• Repercussions of Sin on Creation
• Ecological Conversion in Response to Ecological Sin

The philosophical roots of the ecological crisis:
• Diagnosing the Root Causes of the Ecological Crisis
• The Roots of the Ecological Crisis as ‘Philosophical’
• Modernity as the Humus for the Philosophical Roots of the Ecological Crisis
• Bacon as a Possible Accoucheur of Modernity
• The Singular Contribution of Descartes in the Creation of the Modern Weltbild
• The Metamorphosis of Natural Philosophy into Modern Mechanistic Science
• The Cartesian Modern Weltbild as the Humus for the Philosophical Roots of the Ecological Crisis

The Philosophical Roots of the Ecological Crisis in Modern Anthropocentrism, Mechanism, and Metaphysical Dualism
• The Cogito and the Birth of the Modern Subject
• Modern Anthropocentrism and the Roots of the Ecological Crisis
• The Ontological Reduction of the Physical World to Sole Extension
• Cartesian Mechanistic Physiology and the Elimination of Teleology
• Ecological Implications of Cartesian Mechanistic Physiology: Animals as Bête-Machines
• The Metaphysical Dualism between the res cogitans and theres extensa
• Cartesian Dualism and the Bifurcation of Nature
• The Enduring Cartesian Modern Weltbild and the Ecological Crisis
Responding to the contemporary ecological crisis:

- Theoretical and Practical Responses to the Ecological Crisis
- Systematic Responses to the Ecological Crisis: Deep Ecology, Eco-feminism, Social Ecology, and Environmental Ethics
- Popular Responses to the Ecological Crisis: Environmental Movements
- Grass-Root Ecological Initiatives around the World
- Global Responses to the Ecological Crisis:
- United Nations and Other Organizations, International Treaties
- Church and the Stewardship of Creation: The World Council of Churches, the Orthodox Church, the Catholic Church, Catholic Bishops’ Conferences, Local Church Initiatives
- Religions and the Stewardship of God’s Creation

Towards a Comprehensive Response to the Ecological Crisis:

- Weaving a New Philosophical Weltanschauung: The Journey from Fragmentation to Totality
- The Ecological Crisis as the Kairos for an Alternative and Unitary Vision of Reality
- Rediscovery of the Cosmic Dimension and Our Rootedness in the Natural World
- The Re-Integration of the Poor: The Challenge of Eco-Justice
- Ecological Renewal through an Authentic Spirituality of Creation
- Return to the Mother Earth and a New Ethics of ‘Care’
- From Affluence to Sobriety: the Ascetic Path to Ecological Renewal
- Education towards New Lifestyles to Save the Earth and the Poor

Conclusion:

Ecological Conversion: From the crisis of Ecological Disharmony to the “kairos” of a New Vision and Lifestyle
Syllabus #2: To Care for the Earth: Ethics and the Environment
Dr. Dawn M. Nothwehr, Catholic Theological Union, Chicago, IL

“The foundational moral experience is reverence for the human person, and her/his environment.” For centuries, Christian moralists have focused almost exclusively on the first part of this statement, referring to “the person”. The current environmental crisis extending from the later 20th Century to the present raises numerous challenges to that focus and other traditional approaches to Christian Ethics.

This course will focus on the appropriate kind of reverence that Christians, who would be moral, need to give to the environment and the sort of behaviors that need to follow from that reverence. Since profound wonder is at the heart of reverence, the course begins by reviewing what various disciplines—ecology, astrophysics, quantum physics, geology, etc.—tell us about the Earth in all of its magnificent complexity. This wonder is jarred by the stark reality of the “state of the Earth.” Later in the course, we explore various approaches to environmental ethics and begin to see the cause and effect relationship the proponents of these various methods hold as the trigger for the current environmental crisis. From an ecumenical perspective, Christian and Jewish sources will be reviewed for the moral wisdom they offer to Christians today. Special attention will be given to the various statements on the environment published by Roman Catholic magisterial bodies from around the globe and the Franciscan tradition.

Finally, several lectures will be devoted to providing the student with a basic “environmental science literacy.” We will place these sources of moral wisdom in dialogue with wisdom drawn from other disciplines and draw some conclusions: What kind of perceptual and attitudinal changes must we make regarding the environment? What changes must we make in our consumption patterns and lifestyle? How can we reconcile those elements of the Christian tradition that have seemingly contributed to the assault upon the earth? What forms of Christian spirituality assist in the formation of a moral life fitting for reverence of the environment? How must we rethink our relation to the Earth the human community, and future generations if we are not to destroy ourselves and our planet?

Required and recommended texts:

- Required assignments found on MOODLE.
- Required readings found on CTU Library Reserves.
Reflections on “Planet Earth”:
The final Paper / Project: a research paper or eco-theological issue project of about 15-20 pages. Please create a plan for your paper or project and then schedule a meeting with the professor before you begin this exercise. The purpose of the paper is to explore how Catholic Social Teaching concerning the environment provides direction for the resolution of a concrete environmental problem.
(a) Select a specific environmental problem that faces the people in your country.
(b) Explore the historical, social, political, economic, ecological dimensions of the problem. Use the knowledge gained from the environmental literacy segments of this course to bring concrete scientific understanding to bear on your analysis.
(c) Ground your analysis of the issue using Christian doctrinal sources, the Catholic magisterial teachings from your local Church, statements from the Roman Magisterium and other resources explored in this course, and show the critique this moral wisdom brings to bear on the problem.
(d) Draw conclusions and make a recommendation for the resolution of the problem.
MA Students need to be explicit about and focus on the advantages/disadvantages, strengths & weaknesses of the ethical method used to arrive at a potential resolution to the problem posed in the paper. Div. and MAPS Students need to focus on a pastoral project that brings the conclusions of the paper to bear concretely on preaching, catechesis, and social action in a parish setting.
Schedule:
a. Introduction:
   - 9 Biblical Vision of Creation
b. Write and bring to class today: Using your experiences of relationship with the Earth, along with insights from other sources of learning, write a 3-page reflection in which you trace your attitudes, values, perceptions, behavior, and lifestyle – starting with your earliest awareness of the environment to the present. Response to these two fundamental questions: How ought a Christian to be in relationship to the Earth? What ought a Christian to do in relationship to the Earth? How consistent is your “doing” with what you know you “ought” to do? Why?
   - Toolan, At Home in the Cosmos
   - Nothwehr, ed., Franciscan Theology of the Environment
   - Hayes, A New Reading of the Sources, 9-21.
   - Karris, Colossians 1:15-20 – Christ Jesus as Cosmic Lord and Peacemaker, 67-91.
   - Dempsey & Pazdan, eds. Earth, Wind, and Fire
• In Class: B. Swimme, The Hidden Heart of the Cosmos, Part II, “Birthplace of the Universe.” [28 min.]
• 16 Development of Scientific Materialism DVD Reflections are due today.
• Toolan, At Home in the Cosmos-
• Chapt. 3 Imperial Ecology and the Death of Nature; Chapt 4 The Competitive Ethos Triumphant
• Nothwehr, ed., Franciscan Theology of the Environment –
• Doyle, The Canticle of Brother Sun & the Value of Creation, 155-72.
• Nairn, Francis of Assisi’s Canticle of the Creatures as an Exercise of the Moral Imagination, 175-84.
• Dempsey & Pazdan, Eds. Earth, Wind, and Fire
• McGinn, “All Creation Groans in Labor: Paul’s Theology of Creation in Rom 8: 18-23,” 114-123.
• In Class: B. Swimme, The Hidden Heart of the Cosmos, Part III, “The All-Nourishing Abyss” [26 min.]

23 State of the Earth:
• Research the endangered species of your homeland. Write a one page reflection providing a theological argument for why this matter should be of concern for Christians. Bring your reflection to class.
• Boff, Cry of the Earth, Cry of the Poor
• Ch. 1 The Ecological Era. 1-34; Ch 3 Ecological Crisis, 63-85; Ch 4 All Capital Sins Against Ecology, 86-103.
• Toolan, At Home in the Cosmos-
• Ch. 5 Is There an Environmental Crisis? 75-91.; Ch. 6 Pushing the Limits, 92-103.; Ch. 7 The Dynamics of Unsustainability, 104-125.
• Dempsey & Pazdan, Eds. Earth, Wind, and Fire
• Reid, “Sabbath, the Crown of Creation, 67-76.
• In Class: “From the Heart of the World: The Elder Brother’s Warning”
• Ch 2 The New Cosmology & Christology
• Boff, Cry of the Earth, Cry of the Poor
• Ch 2 An Ecological View of the Cosmos, 35-62
• Toolan, At Home in the Cosmos-
• Ch. 8 Evolution and Theological Repair, 132-155.; Ch. 9 A Physics of Promise, 156-177.;
• Ch.10 The Voice of the Hurricane, 178-191
• Nothwehr, ed., Franciscan Theology of the Environment –
• Hayes, An Excerpt from Bonaventure: Mystery of the Triune God, 201-246.
• Hoebing, St. Bonaventure & Ecology, 269-280.
• Rayan, “The Earth is the Lord’s,” 130-148.
• Nothwehr, “Tree of Life.”
• In Class: “The Earth is the Lord’s”
• 9 Earth Ethics – Cosmic Mutuality & Doing Justice To Creation
16 Environmental Ethics Method

- Smith – Chapt 1 – Deep Ecology and its Radical Vision; Chapter 2 – The Ethics of Ecofeminism

23 Environmental Ethics Method

Prepare & Bring to Class

- Smith – Chapt 3 -Animal “Rights” and the Questions of Human Behavior; Chapt 4 -The “Naturalists” and Leopoldian Ethics
- Gunn, “Why Should We Care About Rare Species?” 17-37.
- Marietta, “Environmental Holism,” 251-258.

30 Environmental Ethics Method

Prepare & Bring to Class:

Smith – Liberation Ecotheology
Chapt 7 – Eco-ethics of the Catholic Magisterium
Boff, Cry of the Earth, Cry of the Poor
Ch. 5 – Liberation Theology and Ecology, 104-114.
Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Church, Ch. 10.

Catechism of the Catholic Church
Firer Hinze, “Catholic Social Teaching and Ecological Ethics,” 165-182.

6 Catholic Environmental Tradition

- Hart – Creation, Creatures, and Community Consideration
- Common Ground and Common Good
- Boff, Cry of the Earth, Cry of the Poor, Ch. 7 – All in God, God in All, 140-157.
- 20 Earth Week Catholic Environmental Tradition -2
- Bring to class today: a Pastoral Letter on the environment or/and ecological issues from the local church of your country of origin. Be prepared to highlight contents of that document and discuss the effectiveness of its implementation. Also, as part of the discussion you will take turns listening to one another tell about local environmental pastorals. As you listen to your classmates present their pastorals, notice the similarities & differences from your own document and any ways in which their pastoral presents additional challenges to your local church.
- Hart –Sacramental and Common Creation
- Transforming Tradition and Conserving Creation: Northern Visions
- Boff, Cry of the Earth, Cry of the Poor, Ch. 8 – The Spirit is Sleeping in the Rock,” 158-173.
- Hart – Transforming Tradition and Conserving Creation: Southern Visions Chapt 6 – Creation Consciousness and Concern; Boff, Cry of the Earth, Cry of the Poor, Ch. 9 – “Split a Piece of Wood and I am There,” 174-186.
- Boff, Cry of the Earth, Cry of the Poor
- “All the Cardinal Ecological Virtues,” 203-220.
Syllabus #3: Ecology and Spiritual Practice
Dr. Mary Frohlich, RSCJ, Catholic Theological Union, Chicago, IL

Required Books:
- Ursula King, ed. Pierre Teilhard de Chardin (Orbis, 1999).
- Alice Laffey, Appreciating God’s Creation through Scripture (Paulist, 1997).

Course outline:
- Introduction to the course
- Reading: Callenbach and Laffey, whole books
- What is Ecology?
- Ecological Crisis as Spiritual Crisis
- Preliminary Survey of Ecospiritual Ideas
- Video: “The Unfolding Story”
- Barlow’s “Five Ways”
- Getting Started on “Practices”
- Introduction to “Spirituality of Place” re: Chicago/Hyde Park
- Place Visit (weather permitting): “The Point”

The way of science:
- Be sure to work regularly with your “Place Journals!”
- Plan consultation (in person or by telephone) re: your course project.
- Read in preparation: Barlow (whole book)
- Recommended in Hessel & Ruether: Maguire & Bratton; French
- Historical Perspective: The Dialogue of Science and Religion
- Video: “The Cosmic Voyage”
- The Present Earth Crisis
- Scientists’ Contributions to Ecospirituality:
  - The Ecological Vision
  - The Evolutionary Epic
  - Gaia Theory and Its Implications
  - “Old Story” and “New Story”: Challenges for Biblical Religion
- October 25 The Way Of Reforming Our Own Tradition
- Turn in practice journal for comments.
- Read: In Hessel & Ruether: Johnson; Cowdin; Keller; Knitter
- King anthology: whole book
- Basic Issues for Christian theology
- New Hermeneutical Principles for Christian Theology-
  - “Recycling” Classical Traditions
  - “Deep Ecumenicity”
- The Vision of Teilhard de Chardin
- Contemporary Theologians and Spiritual Writers

Practices for reconciliation with the earth:
- Read: Macy (whole book)
- Other essays to be assigned
- Effects of Denial, Alienation, Trauma, and Grief
- Educating Ourselves and Others for the “Ecological Self”
- The Way of the Ancients: Indigenous Religions
- The Way of Transcendence: Eastern Religions
- Place visit: Japanese Garden

Conversion to the earth:
- Read: In Hessel & Ruether:
- Hiebert, Berry, Burton-Christie, Cobb, Rasmussen, Mische; Conclusion
- Where do we go from here?
- “Growing your own” Spirituality and Theology of Relationship with Nature.
- Prophetic Action and Civic Participation
- The Way of Immersion: Spirituality of Place Revisited
- Bioregional Spirituality
- Student Presentations
- “Place journal”- at the beginning of the course, select a “place” that you will visit in a contemplative spirit regularly throughout the quarter. If the place is very near your home, you may be able to make brief visits every day or several times a week; if it is at a greater distance, your visits may be weekly and more lengthy. The place may be small (your backyard; the vicinity of a particular tree) or larger (a whole park, such as Indiana Dunes State Park). In addition to simply “attending,” do some research; learn something about the flora and fauna, the geological and human history, the present ecological challenges, of your “place.” Journal your responses, discoveries, insights. Visual media (photography, drawing, video) may be used as well as writing, if you wish. Each week during the course, post a paragraph or an image to Blackboard so that others can share in your spiritual experience of that “place.” At the end of the course, hand in selected highlights of your journal that will enable the reader/viewer to know something of your experience of “the spirit of the place.”

Experiential presentation:
Students will develop an experiential exercise and/or presentation of about 20-25 minutes. The intent of the presentation is to awaken, deepen, and/or educate an ecological spirituality. Ideally, it should be something you can actually use in ministry. Group projects are possible, but must be correspondingly longer (i.e 2 people = 40-50 minutes). The presentation may include elements of ritual, reflective process, artistic engagement, slides or video, dramatic reading, music, etc.

Written report:
Select an ecology-related theological issue that has important implications for the spiritual practice of Christians. Prepare: 1) a brief introduction to how this issue relates to spiritual practice; 2) an annotated bibliography of resources for exploring it; 3) a 3-4 page summary of perspectives on the topic. (Total pages: 7-10).

All other students: In consultation with the instructor, each student is to select a book for review. (A bibliography will be provided, but you may also propose other texts.) Write a three-page book review, giving an overview of the content and style of the book as well as a personal and critical assessment of its value for the development of an ecological spirituality. 4) Catholic Environmental Ethics: Sources, Norms, and Issues.

Recommended Texts:


Course Requirements and Items for Assessment:

Depending on class size, participants will form teams or sign up as individuals to make presentations of the readings for the sessions from February 11th – April 29th (see #3 below). The first half of each class session will consist of team or individual presentation(s). The presentation(s) should be collectively no longer than forty-five minutes. This will be followed by forty-five minutes of class discussion and comments by the professor.

The second half of the class session will then be devoted to discussion of the assigned Case Study in light of the readings for that class session. The focus will be on specific sources, norms, and issues contributing to the developing Catholic environmental ethical tradition. This will include critique of the strengths and limits of the methods under consideration for present-day work in environmental ethics.

Abstract and Analysis Papers:

- For 4 of the 12 scheduled classes- select one of the Recommended Readings for the session and write a 2-3 page (double spaced) paper in which you begin with an abstract of the author’s work and then proceed to analyze the work. This is not primarily a summary of the work, but your critique of the author’s work based on your knowledge of ethics and ethical theory. You should show the significance of the work for the development of Catholic environmental ethics.
• Lead a class session. Depending on the class size, all students will be assigned to plan and lead at least one seminar session. Prior to the session you will lead; you (and your partner) must meet with the professor and review the session plan in detail. Prior to meeting, you should have read the Required readings and at least have the main ideas from each of the Recommended readings in mind. You should bring a draft of your plan for the presentation. This draft will be the basis of your conversation with the professor.

Final Paper:
• M.Div. and MAPS students, a 15-20 page eco-theological issue project / paper, in which the student explores how Catholic Social Teaching concerning the environment provides direction for the resolution of a concrete environmental problem. The pastoral project needs to show how the conclusions of the paper bear concretely on preaching, catechesis, and social action in a parish setting.
  (a) Select a specific environmental problem that faces the people in your country.
  (b) Explore the historical, social, political, economic, ecological dimensions of the problem. Use knowledge from the pertinent scientific fields and basic environmental literacy in your analysis.
  (c) Ground your analysis of the issue using Christian doctrinal sources, the Catholic magisterial teachings from your local Church, statements from the Roman Magisterium and other resources explored in this course, and show the critique this moral wisdom brings to bear on the problem.
  (d) Draw conclusions and make a recommendation for the resolution of the problem.
• M.A. students, a 20-25 page research paper dealing with any element of the Catholic environmental ethics tradition, demonstrating research and articulation appropriate for the student’s MA track. Students need to be explicit about the advantages/disadvantages, strengths & weaknesses of the ethical method used to arrive at a potential resolution to the problem posed in the paper. Please submit a written proposal to the professor prior to beginning work on this paper.
• D.Min. students, a 20-25 page research paper dealing with any element of the Catholic environmental ethics tradition, showing the interplay between experience, culture, and tradition. Please submit a written proposal to the professor prior to beginning work on this paper.

• “Introduction: Reading the Catholic Theological Tradition through an Ecological Lens,” 1-16.
• Dempsey & Pazdan, eds. Earth, Wind, and Fire
• Laffey, “The Priestly Creation Narrative: Goodness and Interdependence,” 24-34.
- Gudorf & Hutchingson, Boundaries
- “We’re All in This . . . Alone,” 29-44.

The Second Testament – Jesus Christ in the Gospels and More
- Dempsey & Pazdan, eds. Earth, Wind, and Fire
- McGinn, “All Creation Groans in Labor,” 114-123.
- Duncan Reid, “Enfleshing the Human,” in Earth Revealing-Earth Healing, 69-84.
- Denis Edwards, “For Your Immortal Spirit is in All Things,” in Earth Revealing-Earth Healing, 45-68.
- Gudorf & Hutchingson, Boundaries
- “For Ecological Health or Profit,” 49-66.
- Earth Revealing-Earth Healing

Uniquely Human – Mediators Between God and Creatures

Reconstructing Patristic & Medieval Concepts
- Values & Virtues Foundational for Environmental Ethics class discussion
- Schaefer, Theological Foundations for Environmental Ethics:
  - “Valuing the Goodness of Creation,” 17-42.
  - “Appreciating the Beauty of Creation,” 43-64.
  - “Respecting Creation’s Praise for God,” 103-120.
  - “Cooperating with the Integrity of Creation,” 121-148.

Values & Virtues Foundational for Environmental Ethics class discussion
- Schaefer, Theological Foundations for Environmental Ethics:
  - “Living Virtuously within the Earth Community,” 231-254.
  - “Loving the Earth,” 255-266.
- David Toolan, At Home in the Cosmos
- Gudorf & Hutchingson, Boundaries
- “Must Java Have No Forests, 83-99

Norms & Issues – Catholic Social Teaching
- John Hart, What are They Saying about Environmental Theology? Chapt 1 – Creation, Creatures, and Community Consideration, 7-22.
- Firer Hinze, “Catholic Social Teaching and Catholic Ecological Ethics, And God Saw It Was Good,165-177.

CST Documents Discussed:
- Vatican Council II – Gaudium et Spes and Lumen Gentium,
- John Paul II – Address – Puebla Mexico (Jan. 1979)
- Address – Des Moines, IA (Oct 1979)
- Address – The Ecological Crisis (Jan 1, 1990)
- Apostolic Constitution – Ex Corde Ecclesiae (1990)
- Encyclical – Centesimus Annus (1991)
- Address – Respect Human Rights (Jan 1, 1999)
- Holy See – Earth Summit 1992 – Archbishop Renato Martino
- Holy See – World Summit on Sustainable Development 2001 – Archbishop Renato Martino
- Catechism of the Catholic Church – select sections
- Compendium of Social Doctrine – Chapter 10
- Stephen M. Gardiner, “Survey Article: Ethics and Global Climate Change,” Ethics
- Gudorf & Hutchingson, Boundaries
- “Water: Economic Commodity or Divine Gift,” 121-140.
- U.S. Bishops – Renewing the Earth (1991)
- Gudorf & Hutchingson, Boundaries
- “River Run or River Ruined,” 163-179.
- Appalachian Bishops – This Land is Home to Me (1975)
- Appalachian Bishops – At Home in the Web of Life (1995)
- New Mexico Bishops – Reclaiming the Vocation to Care for the Land (1998)
- Alberta, Canadian Bishops - Celebrate Life, Care for Creation (1998)
- Boston Province Bishops – And God Saw It Was Good (2000)
- Timothy E. O’Connell. The Making of Disciples,
- “The Values People Live, 57-64.
• “The Place of Feeling,” 65-74.
• “The Dynamics of Group Experience,” 75-85 Note: p. 86 of this reading is included in:
• Gudorf & Hutchingson, Boundaries
• “Planning for Climate Change,” 211-223.
• Benedict XVI – Address – World Day of Peace (2010)
• Social Encyclical – Caritas in Veritate (2009)
• Address – World Day of Peace (2009)
• Address – World Youth Day Australia July 2008
• Address – World Day of Peace (2008)
• Address – Italy Green Youth Rally Fall 2007)
Syllabus #4: Catholic Environmental Ethics: Sources, Norms, and Issues
Dr. Dawn M. Nothwehr, Catholic Theological Union

Care for the Earth is more than an Earth Day slogan. Catholic doctrine and Catholic moral theology provide a rich grounding for dealing with the complex and often perplexing issues that constitute today’s environmental crisis. This course examines key theological and ethical sources and norms that can assist us in achieving conversion from our abusive relationships with the Earth, to moral, sustainable and reverential ways of living.

Required and recommended Texts:

- John Hart. What Are They Saying About Environmental Theology?
- Christine E. Gudorf and James E. Hutchingson, Boundaries: A Casebook in Environmental Ethics.

Learning Outcomes and Assessment:

- MDiv – 2. Knows and articulates the Roman Catholic tradition and applies it accurately, proficiently, sensitively, and faithfully; 2.1 Interprets the Roman Catholic tradition in a faithful, historically critical and culturally sensitive manner; 2.2 Analyzes and interprets the Bible for believing communities; 2.3 Analyzes various kinds of texts, themes, issues, and methods in a judicious and reflective manner; 2.4 Communicates the Roman Catholic tradition in written and oral forms; 2.5 Engages the moral and social implications of the Roman Catholic tradition; 2.6 Probes the Roman Catholic tradition as a living faith ever relevant to new situations
- Maps – 2. In the area of articulating the Roman Catholic tradition; 2.1 Interprets the Roman Catholic tradition in a faithful, historically critical and culturally sensitive manner; 2.2 Analyzes and interprets the Bible for believing communities;
- MA – 1. The graduate of the Master of Arts program: 1.4 Demonstrates proficiency on engaging in academic study and research; 1.5 Knows the content of particular areas of the Catholic tradition appropriate to the Master’s level; 1.6 Demonstrates familiarity with contemporary issues in Christian living today; 1.7 Recognizes and critiques the strengths and weaknesses in diverse schools of theology; 1.9 Profits from and utilizes a
variety of theological and cultural perspectives; 2.2 (Research) Demonstrates knowledge of a variety of theological methods used in intentional ways

- EDM 1.1 Minister out of a well-articulated theology of ministry, 2.2.3 Reflect systematically upon Religious tradition, 2.3 Correlate critically these sources

Course Requirements and Items for Assessment:
Depending on class size, participants will form teams or sign up as individuals to make presentations of the readings for the sessions. The first half of each class session will consist of team or individual presentation(s). The presentation(s) should be collectively no longer than forty-five minutes. This will be followed by forty-five minutes of class discussion and comments by the professor.
The second half of the class session will then be devoted to discussion of the assigned Case Study in light of the readings for that class session. The focus will be on specific sources, norms, and issues contributing to the developing Catholic environmental ethical tradition. This will include critique of the strengths and limits of the methods under consideration for present-day work in environmental ethics.
1. Attendance & active participation in class discussions & presentations.
2. Abstract and Analysis Papers — For 4 of the 12 scheduled classes (starting February 11th), select one of the Recommended Readings for the session and write a 2-3 page (double spaced) paper in which you begin with an abstract of the author’s work and then proceed to analyze the work. This is not primarily a summary of the work, but your critique of the author’s work based on your knowledge of ethics and ethical theory.
3. Lead a class session — Depending on the class size, all students will be assigned to plan and lead at least one seminar session. Prior to the session you will lead; you (and your partner) must meet with the professor and review the session plan in detail. Prior to meeting, you should have read the Required readings and at least have the main ideas from each of the Recommended readings in mind. You should bring a draft of your plan for the presentation. This draft will be the basis of your conversation with the professor.
4. Final Paper: Please plan to submit a detailed proposal and outline of your project or paper
M.Div. and MAPS students, a 15-20 page eco-theological issue project / paper, in which the student explores how Catholic Social Teaching concerning the environment provides direction for the resolution of a concrete environmental problem. The pastoral project needs to show how the conclusions of the paper bear concretely on preaching, catechesis, and social action in a parish setting:
   (a) Select a specific environmental problem facing the people in your country.
   (b) Explore the historical, social, political, economic, ecological dimensions of the problem. Use knowledge from the pertinent scientific fields and basic environmental literacy in your analysis.
   (c) Ground your analysis of the issue using Christian doctrinal sources, the Catholic magisterial teachings from your local Church, statements from the Roman Magisterium and other resources explored in this course, and show the critique this moral wisdom brings to bear on the problem.
   (d) Draw conclusions and make a recommendation for the resolution of the problem.
M.A. students, a 20-25 page research paper dealing with any element of the Catholic environmental ethics tradition, demonstrating research and articulation appropriate for the student’s MA track. Students need to be explicit about the advantages/disadvantages,
strengths & weaknesses of the ethical method used to arrive at a potential resolution to the problem posed in the paper. Please submit a written proposal to the professor prior to beginning work on this paper.

D.Min. students, a 20-25 page research paper dealing with any element of the Catholic environmental ethics tradition, showing the interplay between experience, culture, and tradition. Please submit a written proposal to the professor prior to beginning work on this paper.

Introduction to the Seminar Topics and Procedures

- Schaefer, Theological Foundations for Environmental Ethics:
  - “Introduction: Reading the Catholic Theological Tradition through an Ecological Lens,” 1-16.
- Sources I – Creation, Redemption, Incarnation

The First Testament: Genesis and Beyond

- Dempsey & Pazdan, eds. Earth, Wind, and Fire
- Gudorf & Hutchingson, Boundaries
  - “We’re All in This . . . Alone,” 29-44.

The Second Testament – Jesus Christ in the Gospels and More

- Dempsey & Pazdan, eds. Earth, Wind, and Fire
  - McGinn, “All Creation Groans in Labor,” 114-123.
  - Duncan Reid, “Enfleshing the Human,” in Earth Revealing-Earth Healing, 69-84.
  - Denis Edwards, “For Your Immortal Spirit is in All Things,” in Earth Revealing-Earth Healing, 45-68.
- Gudorf & Hutchingson, Boundaries
  - “For Ecological Health or Profit,” 49-66. Earth Revealing-Earth Healing.

Uniquely Human – Mediators Between God and Creatures

- Sources II – Reconstructing Patristic & Medieval Concepts

Values & Virtues Foundational for Environmental Ethics class discussion

- Schaefer, Theological Foundations for Environmental Ethics:
  - “Valuing the Goodness of Creation,” 17-42.
  - “Appreciating the Beauty of Creation,” 43-64.
  - “Respecting Creation’s Praise for God,” 103-120.
  - “Cooperating with the Integrity of Creation,” 121-148.
Values & Virtues Foundational for Environmental Ethics class discussion

- Schaefer, Theological Foundations for Environmental Ethics:
  - “Living Virtuously within the Earth Community,” 231-254.
  - “Loving the Earth,” 255-266.

Scientific Materialism Final Paper

- David Toolan, At Home in the Cosmos:

- Gudorf & Hutchinson, Boundaries
  - “Must Java Have No Forests, 83-99

Norms & Issues – Catholic Social Teaching

- John Hart, What are They Saying about Environmental Theology? Chapt 1 – Creation, Creatures, and Community Consideration, 7-22.
- Firer Hinze, “Catholic Social Teaching and Catholic Ecological Ethics, And God Saw It Was Good,165-177.

CST Documents Discussed:

- Vatican Council II – Gaudium et Spes and Lumen Gentium,
- John Paul II – Address – Puebla Mexico (Jan. 1979)
- Apostolic Constitution – Ex Corde Ecclesiae (1990)
- Encyclical – Centesimus Annus (1991)
- Address – Respect Human Rights (Jan 1, 1999)
- Holy See – Earth Summit 1992 – Archbishop Renato Martino
- Holy See – World Summit on Sustainable Development 2001 – Archbishop Renato Martino
- Catechism of the Catholic Church – select sections
- Compendium of Social Doctrine – Chapter 10
  - Gudorf & Hutchinsonson, Boundaries
  - “Water: Economic Commodity or Divine Gift,” 121-140.
- U.S. Bishops – Renewing the Earth (1991)
Syllabus #5: Ecology and Catholic Social Teaching Seminar, Professor Celia Deane-Drummond, University of Notre Dame Department of Theology, Notre Dame, IN

Course Meetings: MONDAYS/WEDNESDAYS : 3.30-4.45 pm

Course Description: This course will explore the relationship between ecology and Catholic social teaching on the environment, drawing particularly on the writing of the most recent popes (Pope John Paul II, Pope Benedict XVI, and Pope Francis I). Students will be required to attend a public lecture series on the crucial topic of integral ecology covering the themes that are relevant to this relationship and inspired by Laudato Si’, such as theological anthropology, energy, economy, biodiversity, food and agriculture. They will also be required to write a short commentary on Laudato Si’ for the mid term paper, and complete a learning journal that integrates the knowledge gained in the public lectures with specific texts on Catholic social teaching on the environment.

Aims The course aims to:

(1) Provide students with basic knowledge and understanding of Catholic social teaching on the environment and its development.

(2) Provide a basic foundation in key ecological concepts relevant to that discussion.
(3) Provide a multidisciplinary framework for a discussion of environmental responsibility and its significance for wider global questions of integral development and peace making.

Learning Goals/Outcomes

By the end of this course students will be able to:

1. Analyze the relationship between ecology and Catholic social thought.
2. Understand the key significance of Pope Francis’ encyclical on the environment, *Laudato Si*: On Care for Our Common Home.
3. Consider ways in which such teaching might impact on their own practice and that of the communities in which they are based.

You are required to attend at least six out of nine public lectures on integral ecology that are scheduled for the Spring semester in 2017 and delivered by Fr. Terry Ehrman, C.S.C, who is a stream ecologist and philosophical theologian. There will be opportunities to discuss the content of these lectures with Professor Deane-Drummond immediately after the lecture at the reception to which you are all invited, as well as in the scheduled seminars. You are encouraged to ask questions in the public discussion period after the lecture. You are also required to make a record of the lectures you have attended and include this information in your learning journal.

Proposed Schedule of Classes

- **Public Lecture 1** Theological Anthropology: Identity and Mission Pre-reading (required). §1-61 *Laudato Si*. Seminar Discussion: What is Happening to Our Common Home?
- **Public Lecture 2** Natural History and Human History
- **Public Lecture 3** Biodiversity and Invasive Species Pre-reading (required). § 62-100 *Laudato Si*. Seminar Discussion: The Gospel of Creation
- **Public Lecture 4: Water: Refreshment, Resource and Waste**
- **Public Lecture 5 Food and Agriculture** Pre-reading (required). § 101-136 *Laudato Si*. Seminar Discussion: The Human Roots of the Ecological Crisis
- **Public Lecture 6: Energy**
- **Public Lecture 7: Economy**
- **Public Lecture 8: Art and Architecture** Pre-reading (required). § 137-162 *Laudato Si*. Seminar Discussion: Integral Ecology
- **Public Lecture 9 Liturgy and Ecology**

DUE DATE FOR SUBMISSION OF LEARNING JOURNAL WORKBOOK

Learning Journal Workbook

You can begin working through the material in your learning journal/workbook that can be obtained from DCL from the start of this course, but the intention is that you will use the information gained in the public lectures and in the seminar discussions in order to inform your commentary on key passages from Catholic Social Teaching provided. Your readings will include
excerpts from Pope John Paul II’s writing, including 1990 World Day Message of Peace, Pope Benedict XVI and earlier work of Pope Francis prior to *Laudato Si* that anticipates the themes developed here.

**Background Sources**


Pope Benedict XVI, *If You Want to Cultivate Peace: Protect Creation*, January 2010

*Ecumenical Dialogue*: Common Declaration of John Paul II and the Ecumenical Patriarchate His Holiness Bartholomew 1, 10 June 2002

*Ecological Conversion*: Pope John Paul II, Address to General Audience, St Peters Sq., 17 Jan 2001

*Environmental Responsibility*. Pope Francis I, Message to General Audience on Environment Day, June 5th, 2013, taken from following web site:


**Selected Secondary Sources**


Syllabus #6: Ecological Theology and Spirituality, CM di Antropologia teologica: Teologia e spiritualità ecologica, Professor Joshtrom Kureethadam, Salesian Pontifical University, Rome

**Argomenti:**

1. Introduzione: la Terra come la nostra casa comune (*Laudato Si’*).
2. La creazione di una ‘casa’: i ‘momenti cosmici di grazia’ dal Big Bang alla formazione della Terra e l’evoluzione della vita sul nostro pianeta – una meditazione cosmica.
3. La crisi della nostra casa comune – alcuni avvertimenti importanti da parte della comunità scientifica.
4. Verso una comprensione olistica della crisi ecologica dal punto di vista scientifico, etico e teologico: le manifestazioni fisiche della crisi – cambiamento climatico, l’”estinzione delle specie, l’inquinamento e la deplezione delle risorse naturali, il problema dell’acqua; l’aspetto morale della crisi – il grido della Terra e il grido dei poveri, il debito ecologico e l’eco-giustizia; la dimensione religiosa della crisi – l’amnesia della verità teologica del creato come opera di Dio, il peccato ecologico della salvaguardia irresponsabile del creato.
5. La radici teologiche della crisi ecologica: la rottura delle relazioni fondamentali cosmiche, umane e divine, l’*hubris* umano per il dominio sul creato.
6. Verso una teologia della creazione: la trascendenza e l’immanenza del Creatore, la creazione come l’*oikos* di Dio, la creazione come simbolo di Dio, l’impronta trinitaria del creato, il destino escatologico di tutta la creazione – il sabato eterno e la ricapitolazione di tutto in Cristo.
7. Verso una spiritualità incarnata e integrale: una visione sacramentale del creato; la lode del creato e la vocazione sacerdotale umana, l’Eucaristia e il creato, le intuizioni spirituali delle varie tradizioni religiose sul creato.
8. Verso una risposta globale alla crisi ecologica contemporanea: i dieci comandamenti verdi dell’enciclica *Laudato Si’*.

**Testi:**

Syllabus #7: Seminar on Youth and Ecology, Seminario di Teologia pratica generale: Pastorale Giovanile e ecologia, Professor Joshtron Isaac Kureethadam, Salesian Pontifical University, Rome

Argomenti: Il seminario intende offrire ai partecipanti una conoscenza adeguata della contemporanea crisi ecologica dal punto di vista scientifico e teologico alla luce della recente enciclica di papa Francesco: *Laudato Si', sulla cura della casa comune*. Inoltre si cercherà di mettere in evidenza come la crisi incide sui giovani e sulle future generazioni, e come nelle varie parti del mondo i gruppi giovanili stanno già cercando di rispondere alla crisi. La prima parte del seminario sarà di natura contenutistica per aiutare gli studenti a comprendere la contemporanea crisi ecologica. Per questo motivo le prime ore verranno dedicate alle lezioni frontali da parte del docente. Gli argomenti trattati qui si concentrano su alcune manifestazioni principali della crisi ecologica come i cambiamenti climatici, l’estinzione delle specie e la perdita della biodiversità, l’inquinamento e l’esaurimento delle risorse naturali, ecc. Verranno esaminate anche le implicazioni della crisi per l’umanità, soprattutto per le popolazioni povere, per i giovani e per le future generazioni. Nella seconda parte del seminario gli studenti stessi, sotto la guida del professore, approfondiranno alcuni temi specifici collegando la crisi ecologica con le preoccupazioni dei giovani nei vari contesti culturali. Si concluderà con un elaborato scritto da parte di ciascun partecipante sul tema approfondito.


Appendix 1: Catholic Universities Offering Courses on Ecological Themes

In addition to courses on faith and ecology at Catholic seminaries and Departments of Theology of Catholic universities in which seminarians study, there are also such courses at Catholic universities which seminarians in their formation program do not attend. In order to differentiate the two, in this Report we have listed an example of the latter such courses in this Appendix. While Santa Clara University has a graduate school of theology—The Jesuit School of Theology,
listed above—the two campuses are 50 miles apart and most students at JST do not take courses at Santa Clara University.

**Santa Clara University; Santa Clara, California, USA**  
Student Population: 5500 students; Website: [http://www.scu.edu/jst/](http://www.scu.edu/jst/)

**Institution description:** Santa Clara University held a major conference on Laudato Si’ in November 2015, with Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace as a keynote speaker. The university has received a large recent grant for “Science in the Seminaries” from the American Association for the Advancement of Science (AAAS) to sponsor environment-related programs and to encourage the faculty to work these ecological themes into their courses.

**Note:** The following courses were offered in past years but are not currently being taught.

**COURSE:** Environmental Justice in the Catholic Imagination: The Central Valley (*Dr. Keith Douglass Warner*): This class investigates the religious, ethical, and social meanings of environmental justice.

**COURSE:** Faith, Ethics & the Biodiversity Crisis (*Dr. Keith Douglass Warner OFM*): The present collapse of Earth’s biodiversity is a major issue facing human society. Members of all religions are responding as part of the “Greening of Religions,” also known as religious environmentalism, based on religious environmental ethics. A quarter-long research project drives our intellectual work in this class. This class investigates the How have the religions of the world reinterpreted their tradition (or how could they) so as to play a leadership role in conservation of biodiversity. This question emerges from your instructor’s curiosity, research, and teaching over many years. This research question is broken down into discrete tasks, with mileposts throughout the quarter.

**COURSE:** The Moral Vision of César Chavez (*Dr. Keith Douglass Warner OFM*): This course presents the vocation of César Chavez to investigates the dramatic changes have taken place in our modern agro-food system over the past century. Chavez was profoundly influenced by a Catholic vision of society, and this played a key role in inspiring him to organize Mexican farm workers to fight for their dignity. He addressed human rights, racism, labor organizing, farm workers’ conditions, environmental protection, food safety, and food access; through his moral vision and agency he challenged people around the world to do the same. This course will provide an overview of Catholic perspectives on agriculture, food, and the environment, but also labor organizing and immigration, to examine how Chavez went about achieving this vision using a spirituality of nonviolence. Class assignments will probe his spiritual and moral vision, and explore how it is, or could be, carried forward today.

**COURSE:** Spirituality & Sustainability (description not available)

**COURSE:** Vocational Challenge & the Greening of Religions (*Dr. Keith Douglass Warner OFM*): We will intensively examine the issue of global climate disruption since this is the most ominous threat to sustainability efforts. The course will introduce the concept of climate justice, and student will make an iMovie about a spirituality approach to this topic. This course will tackle the “why” questions, such as: why should we consider future generations in our actions? Why should we re-think and re-design our energy economy?
Faculty bio: Dr. Keith Douglass Warner OFM has a PhD in Environmental Studies from the UC Santa Cruz, an MA in Theology from the Franciscan School of Theology and a BA: Geography and Environmental Studies from the San Francisco State University. He directs the Center's education, fellowship, grants and action research activities. He is a practical social ethicist in the Franciscan tradition. He has designed and implemented innovative, inter-disciplinary educational programs that advance social justice and Catholic identity in higher education since he came to Santa Clara in 2004. He directs the Global Social Benefit Fellowship, which provides a comprehensive program of mentored, field-based study and research for SCU juniors within the Center's worldwide network of social entrepreneurs. With Thane Kreiner he designed the fellowship and wrote the grant that funds it. He also teaches in the Honors Program, School of Engineering, and Religious Studies Department. Keith is an active participant in the retrieval of the Franciscan Intellectual Tradition, and on the Board of Regents at the Franciscan School of Theology. His personal research webpage is www.scu.edu/kwarner

Jesuit Colleges & Universities Engaging on Laudato Si’:

On June 14th, 2016, the Ignatian Solidarity Network (ISN) published online the following highlights of the ways that Jesuit colleges and universities, secondary schools, parishes, and social ministries in both the United States and Canada have responded to Laudato Si’ in just one year. It is not an exhaustive list but offers an illustration of the impact Pope Francis’s call to “care for our common home,” is already making. The complete list, which includes other Jesuit institutions as well, is available at http://ignatiansolidarity.net/blog/2016/06/14/jesuit-pope-francis-laudato-si-encyclical-1-year/ ISN shared this list for reprinting in this Report.

Boston College – Chestnut Hill, Massachusetts
- Hosted Our Common Home: An Ethical Summons to Tackle Climate Change conference;
- Anticipating certification of 6th LEED silver certified building;
- Students are involved in promoting sustainability through student groups such as Ecopledge, Real Food BC, Ecoreps, and the Environmental Law Society;
- Continued progress by campus sustainability office to reduce energy use and increase energy

Creighton University – Omaha, Nebraska
- Sponsored two reading groups for a total of about 85 faculty and staff, to read and reflect on Laudato Si’;
- Center for Catholic Thought published numerous podcasts on encyclical – August 2015 & May 2016;
- Article published in Creighton Magazine regarding encyclical

Fairfield University – Fairfield, Connecticut
- Hosted an interdisciplinary panel with faculty representatives from biology, economics, political science, environmental studies, and Catholic studies

Fordham University – New York City, New York
• Joined 30 Catholic dioceses, organizations and universities in filing an amicus (“friend of the court”) brief in support of the Clean Power Plan, the first-ever federal standards to reduce carbon pollution from power plants;
• Through Climate Action Plan, Fordham will measure and implement methods to reduce its carbon footprint, working to meet the City of New York’s program for carbon reduction of 30 percent by the year 2017;
• Hosted panel on encyclical that featured Jeffrey Sachs, Ph.D, and Cardinal Óscar Rodríguez Maradiaga, SDB, Archbishop of Tegucigalpa, Honduras, and was moderated by Joan Rosenhauer, Vice President for Catholic Relief Services

Georgetown University – Washington, DC
• Committee on Investments and Social Responsibility is incorporating the lessons of Laudato Si’ and its emphasis on care for creation in its new guidelines on University investments;
• University announcement that they would not make or continue any direct investments of endowment funds in companies whose principal business is mining coal for use in energy production;
• Office of Sustainability continues work on commitment to cut carbon footprint in half by 2020, an effort established in 2013;
• Environment Initiative continues to reinforce to set directions for future scholarship and education efforts in environment and sustainability

Gonzaga University – Spokane, Washington
• Hosted panels of faculty from across the university to engage with the encyclical from an academic perspective. Presentations were followed by a moderated discussion and concluded with a communal reflection on what actions might be taken in light of the discussion;
• Facilitated the creation of encyclical reading groups;
• Film series that complimented several of the themes in Laudato Si’ with panel discussions

John Carroll University – University Heights, Ohio
• Jeffrey Johansen, Ph.D., professor in the department of biology, gave a presentation on climate change to John Carroll Alumni following the release of the encyclical;
• Campus Ministry scheduled a luncheon talk entitled, “Care for the Earth,” attended by students, faculty and staff;
• Became signatory of the Catholic Climate Covenant Pledge and the Leaders of Catholic Higher Education Pledge

Le Moyne College – Syracuse, New York
• McDevitt Center sponsored a lecture series of four lectures around the theme “Sustaining Earth”;
• Campus mass homilies were themed around the encyclical at encouragement of local Catholic bishop;
• Answering Pope Francis’s call to action in Laudato Si’ by advocating a response to climate change. Le Moyne joined 30 Catholic dioceses, organizations and universities in filing
an amicus ("friend of the court") brief in support of the Clean Power Plan, the first-ever federal standards to reduce carbon pollution from power plants

Loyola University Chicago – Chicago, Illinois
- Caring for Our Common Home: Conversations on Ecology & Justice, a symposium on Laudato Si’;
- “Viriditas: Finding God in All Things,” lecture by Fr. Bill McNichols on the icon, Viriditas, which he created for Loyola University Chicago to highlight its commitment to environmental sustainability;
- THEA Institute: Theology of Healing Earth in Action, a week long camp for high school students to explore theology and Laudato Si’ will launch in 2017. THEA is based on “Healing Earth,” an environmental science e-textbook that has been developed by the International Jesuit Ecology Project

Loyola University Maryland – Baltimore, Maryland
- Baltimore activist artist, Bridget Parlato created the River of Recyclables, a project designed to involve and inspire the Loyola community around the topic of sustainability and becoming stronger community stewards of our environment;
- Student-led events included a Care for Creation Mass and Earth Week activities;
- Reflecting In Community, Interfaith with Francis, participation in a global initiative called #LightTheWay, a worldwide call to action for world leaders to address issues such as poverty, inequality, and climate change. This prayer experience focused on life, the earth and the common good

Loyola University New Orleans – New Orleans, Louisiana
- Through its Climate Action Plan, Loyola has pledged to become a climate neutral institution;
- Recently renovated Thomas Hall has achieved LEED Gold Certification for its environmental sustainability components;
- The Loyola Institute for Ministry held a webinar on the encyclical soon after its release;
- In collaboration with the Environment Program, the Office of Mission and Ministry coordinated an interfaith prayer service for Earth Day in April drawing inspiration from the encyclical

Loyola Marymount University – Los Angeles, California
- Care for the Earth: A Roundtable Discussion on Pope Francis’ Ecological Encyclical;
- Laudato Si’ and Climate Change speaker series held on campus;
- Student Engagement – Smaller, targeted projects for students to raise awareness of ecological issues and the Catholic Church including: quotes from Laudato Si’ posted along one of the main walkways; collaboration of GreenLMU and ACTI on social media; and the selection of a group of students by professors to meet with Naomi Klein when she came to campus to discuss their concerns and learn more about activism

Marquette University – Milwaukee, Wisconsin
- Mission Week 2016 theme was “EarthJustice: Committing to our Sacred World” and included numerous lectures and campus events;
• Became the final tenant to move into the Global Water Center on Freshwater Way in Milwaukee’s Walker’s Point neighborhood. Marquette researchers occupy approximately 8,000 of the seven-story facility’s 100,000 square feet. Led by the Water Council, the Global Water Center houses water-related research facilities for universities, existing water-related companies and accelerator space for emerging companies;
• In the midst of developing a plan to integrate academic, physical, and financial priorities to develop more sustainable infrastructure

**Regis University – Denver, Colorado**

• Annual Mass of the Holy Spirit, focused on the creation story and the sacredness of the environment, and Fr. Joseph Carver, SJ. served as the guest homilist Additionally, Carver offered an evening presentation and discussion on Laudato Si’ and Ignatian spirituality;
• Greg Grobmeier, Ph.D., taught an Integrative Core Courses entitled “Globalization, Ecology, and Responsibility”;
• Hosted an evening event for an organization called Natural Capitalism Solutions, entitled Encyclical to Action: Business, Government & Faith Acting Together, and Colorado’s former governor Bill Ritter was among the guest speakers;
• As part of integrative core, every student is required to take a Global Environmental Awareness course

**Rockhurst University – Kansas City, Missouri**

• Rockhurst is promoting sustainability on campus in many ways, including the Green Club for students, the Sustainability Committee for faculty and staff, and the Student Senate;
• Recently retrofitted the entire campus with more energy efficient lighting, toilets and showers with equipment that reduces gallons per minute usage, eliminated styrofoam in the dining halls, began using a compost for leftovers from the dining hall, and much more;
• Campus hosted Earth Week which included daily prayer, presentation on encyclical, a fruit tree planting at a local parish and food pantry, and a “care of the Earth” photo contest;
• Campus ministry purchased carbon offsets for travel to various conferences and retreats

**Saint Joseph’s University – Philadelphia, Pennsylvania**

• SJU Catholic Relief Services Student Ambassadors participated in the “I am Climate Change” campaign, writing letters to Congress advocating for more sustainable environmental policies;
• Theology on Tap – current student and alumni event where speakers offered their thoughts on the significance of Pope Francis’s recent encyclical;
• Selected to win a “Go for the Green Award” from the Lower Merion Township’s Environmental Advisory Council

**Saint Louis University – Saint Louis, Missouri**

• SLU’s Center for Sustainability is helping to create a more sustainable world through interdisciplinary education, research and community engagement. This year, the Center for Sustainability Students designed affordable technology to help farmers collect data to improve crop productivity in the midst of climate change;
• SLU is installing solar arrays on six campus buildings and several more are slated for installation by 2016;
• The campus is engaged in multiple efforts to counter a culture of waste. It’s Trash to Treasure drive keeps waste out of landfills by donating unwanted items to local nonprofits. The campus diverted more than 400,000 pounds of waste from landfills during its 2015 RecycleMania competition;
• The campus plans to reduce energy and water consumption by 20 percent by 2020

Saint Peter’s University – Jersey City, New Jersey
• Saint Peter’s University became a signatory of the Catholic Climate Covenant;
• Gardens planted and maintained by Social Justice, Honors, Biology, and Community Service Students. “Peas and Justice” and May Day programs in gardens focus on climate change, environmental justice, and a vigil for Berta Cáceres, the Honduran activist who was assassinated in retaliation for her defense of indigenous rights and the environment. Food from gardens is harvested for use in the campus soup kitchen;
• Syrian Refugee Day on campus considered how climate change was a major factor in the start of a war, which has dispersed and killed millions of people;
• Climate justice vigils on campus co-sponsored by social justice students, Campus Ministry, and Sustainability Committee. Before vigils, social justice students studied Laudato Si’ together. Social justice students sponsored Naomi Klein’s film, “This Changes Everything” on campus;
• Co-sponsored the 4th Annual Science and Sustainable Living Conference, “Branching Communities Together,” in April of 2016. The conference brought together the University and economically impoverished communities in Newark and Jersey City who well understand that the poor will be the first to suffer the worst effects of climate change

Santa Clara University – Santa Clara, California
• Cardinal Turkson headlines “Our Common Home” conference hosted on campus;
• Ignatian Day of Reflection: Climate Justice and Sustainability offered to campus community members;
• Faculty Reading Groups organized to read encyclical

Seattle University – Seattle, Washington
• Lecture series inspired by Laudato Si’;
• Earth Spirituality and Justice course offered an innovative team-taught seminar experience on the encyclical built from the Catholic Heritage Lectures;
• Students created their own series of Lenten reflections focused on environmental justice as a part of the Catholic Relief Services “I am climate change” campaign;
• “Laudato Si’ Contemplative Hike”

Spring Hill College – Mobile, Alabama
• Offering summer institute course on the encyclical and Year of Mercy;
• Hosted a symposium on encyclical to raise awareness that featured three faculty: Stephen Wilson, Ph.D., Sergio Castello, Ph.D., and Leslie Bordas, Ph.D.

University of Detroit Mercy – Detroit, Michigan
• Dr. Gary Kuleck, Dean of the College of Engineering & Science joined deans of 22 Catholic universities in authoring an op-ed article following the encyclical on climate change appearing in U.S. News & World Report, Science, Technology, Engineering and Math;
• Dr. Greg Grabowski highlighted the importance of taking care of the planet in light of the encyclical in an op-ed entitled, “Laudato Si’ can offer blueprint for responsibility” published in Michigan Catholic

**University of San Francisco – San Francisco, California**
• Released this video of the president speaking in response to the encyclical. He also spoke at the San Francisco Commonwealth Club on the topic;
• Mission Council along with several Bay Area organizations hosted a 3-part lecture series on the encyclical and the response of communities of faith, featuring Mary Evelyn Tucker from the Yale Forum on Religion and the Environment

**The University of Scranton – Scranton, Pennsylvania**
• University of Scranton’s Office of Sustainability developed a comprehensive strategy to integrate sustainability throughout campus life through academics, in tangible ways through physical plant improvements and via community education;
• University buildings have earned LEED Certification, including the Loyola Science Center that earned LEED gold status and the Patrick & Margaret DeNaples Center that earned LEED Silver Certification;
• Hosted a Sustainability Symposium that featured Richard Malloy, S.J., Sister Maryanne Foley, Ph.D., Oliver Morgan, Ph.D., and Charles Pinches, Ph.D.

**Wheeling Jesuit University – Wheeling, West Virginia**
• Ecumenical Environmentalism Conversation that welcomed pastors and lay members from various religious backgrounds to discuss the encyclical and its impact on the faith community;
• Conversation for students and community members, led by the Wheeling-Charleston Diocese Social Ministries Office, which dissected the encyclical to truly understand the message Pope Francis was trying to convey and its significance to the Appalachian region;
• Appalachian People’s Pastoral Letter Public Forum and Summer Lunch Discussion
• Environmental course on Theology and the Natural World this coming Fall will link theology and reflection with environmental issues. Text for the class will include segments of the encyclical as well as the Healing Earth online textbook

**Xavier University – Cincinnati, Ohio**
• Xavier’s main classroom building, Alter Hall, was renovated with sustainability integrated into the design and won a 2015 award for “quality in educational facilities through design that enhance teaching, programming, academic outcomes, and the environment”;
• Offered a class last fall, SUST 405: Sustainable and Resilient Communities at the intersection of social justice and environmental stewardship. Community members participated in the classroom discussion and teaching;
• In cooperation with many regional partnerships, is hosting the “Regional Sustainability Summit” for the 2nd year
Author Biographical Information

Maria Kagan, Co-Author

Maria was born in Jerusalem to Russian immigrants and lived for several years in the United States. She was raised surrounded by people of different cultures and religions and always wanted to learn more about others. She obtained her BA in comparative religions with a focus on Christianity and history of art. After completion she spent half a year in Ethiopia and South Africa volunteering with children and teachers which inspired her to work in the field of education and development. Last year she graduated with an MA in Global community development from the Hebrew University and became a certified teacher from Kerem Institute. As a part of her studies she interned with Tevel in Burundi on teacher training. She is passionate about issues of co-existence and the right and need for diversity - cultural, environmental and religious.

Rabbi Yonatan Neril, Co-Author

Yonatan founded and directs the Interfaith Center for Sustainable Development. A native of California, Yonatan completed an M.A. and B.A. from Stanford University with a focus on global environmental issues, and received rabbinical ordination in Israel. He has spoken internationally on religion and the environment, and organized multiple interfaith environmental conferences in Jerusalem in which religious leaders of several faiths spoke. He was a Dorot and PresenTense Fellow and the lead author and general editor of two publications on Jewish environmental ethics, including *Uplifting People and Planet: 18 Essential Jewish Teachings on the Environment*. He lives with his wife, Shana, and two children in Jerusalem.

Andrew Deutsch, Project Manager

Andrew was born and grew up in Hong Kong, among many different cultures, and religions. He studied biology, environmental and information science. After many years of work as a technical writer in small and large companies, and in projects with environmental sustainability professionals, environmental organizations, NGOs, companies, and government ministries, Andrew has acquired a broad understanding of the relationships between societal needs, environmental and social problems, associated risks and opportunities, and possible solutions beginning with design, and manufacturing, and including social innovation and cooperation across all parts of society.
The Interfaith Center for Sustainable Development (ICSD), based in Jerusalem, accesses the collective wisdom of the world’s religions to promote co-existence, peace, and sustainability through education and action. ICSD promotes and manifests an inter-religious vision for environmental sustainability by encouraging the cooperation and training of religious leaders, teachers, and communities on ecological issues. ICSD is pleased to have successfully implemented a range of projects in partnership with numerous organizations, foundations, private donors, and clients. More information can be found at www.interfaithsustain.com.

Channels of Action in 2016

- **The Faith and Ecology Engagement for Seminaries Project** promotes Christian, Muslim, and Jewish seminaries educating on faith and ecology. By focusing on the formation of teaching values and methods for emerging clergy and faith leaders, ICSD seeks to create a multiplier effect. ICSD organizes workshops for seminary directors, faculty, and students, and issued the first-ever report on Faith and Ecology Courses in North American Seminaries.
- **The Women’s Interfaith Ecology Project** brings together young Christian, Muslim, and Jewish women together in Jerusalem for meetings and joint actions aimed at promoting environmental sustainability, strengthening ties among communities, and overcoming inter-religious strife.
- **The Faith and Science Earth Alliance** uses video teleconferencing and live meetings to engage the world’s principal religion and science leaders in a united message for environmental protection. Video content from these meetings will be disseminated via social media and to news outlets to promote public awareness, political will, policy, and action.
- **Interfaith Environmental Conferences** that ICSD organizes provide a forum for religious leaders and scientists to speak out on the intersection of faith and environmental issues. ICSD has organized, in conjunction with our partners, four interfaith environmental conferences. The conferences received broad media coverage in over 60 international media outlets.
- **Eco Israel Tours and Jewish Eco Seminars** ([www.ecoisraeltours.com](http://www.ecoisraeltours.com)), a branch of ICSD, engages a range of groups, including seminarians, on the link between ecology, faith teachings, and the Holy Land.

Supporters and Organizational Status

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