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Care for Our Common Home in Jesuit Higher Education: A Study of the School of Environmental Sustainability at Loyola University Chicago

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Abstract

Environmental sustainability has become a critical issue for Catholic commitment to the common good in the twenty-first century. Both the Vatican and the Society of Jesus have spoken with urgency concerning the great educational challenges of forming new convictions and lifestyles in this regard. This paper chronicles the development of environmental sustainability initiatives at Loyola University Chicago within the context of institutional reforms from 2001 to the present. A consideration of these initiatives and environmental sustainability as both a set of operational and academic practices is undertaken with respect to social ethics in Catholic Jesuit higher education from the perspective of the relationality-responsibility model of Catholic moral theologian Charles E. Curran.

Introduction

The Catholic Church entered a time of significant change in 2013. The world was not only caught off guard by the resignation of Pope Benedict XVI, but equally unprepared for the election of Cardinal Jorge Mario Bergoglio, the Jesuit archbishop of Buenos Aires who took the unprecedented pontifical name of Francis. Attention to Bergoglio's candidacy from within Vatican circles was sudden and not widely known. Three days prior to the start of the papal conclave, the Argentine cardinal delivered an address to his brother electors destined to sway their judgement and fire the imagination of many.¹ His speech, brief and to the point, held the vision of a new pontificate in which the Catholic Church would pursue a mandate of evangelization understood in terms of a bold call to the "peripheries."² The aim would be to build on the work of solidarity and human development of his predecessors by ministering to those on the margins of society while responding to the critical issues of our times in dialogue with the entire human family.³ Faithful to the gospel, Pope Francis has labored to extend the body of the Church's social teaching by speaking of an integral ecology which respects the unique place of humans within an interconnected web of life.⁴ Contained in this stance is a deep reverence for nature, since creation is a

sacramental sign of God's presence and the degradation of ecosystems disproportionately inflict greater hardships on the poor.⁵ The unprecedented rate and scale of global impacts due to rising temperatures over the last century alone has threatened the health and livelihoods of populations most vulnerable to the externalities of industrial globalization. Africa as a region is expected to experience a catastrophic decline in food production as the evidence forecasts up to fifty-percent reductions in crop yields likely resulting in mass hunger.⁶ Some changes affecting human and natural systems moreover will be both unexpected and dire for even those most economically secure as singular weather events impact developed nations.⁷ Human activity transforming between one-third and one-half of the land surface of the planet may be pushing the biodiversity of life into an extinction event the magnitude of which hasn't occurred since the ending of the Cretaceous more than sixty-five million years ago.⁸ The Catholic Church under the leadership of the Pope has sought to heighten awareness of the importance of environmental issues. The integral connection that exists between humans and nature as well as the apostolic mission of the Church to go out of herself for the salvation of souls necessitates, according to Francis, an evangelization which understands creation and its redemption to be inseparably

bound by the potential God has inscribed in all things and the immanence of the Holy Spirit.⁹ The renewal of humanity and the well-being of the planet is a work of unity wherein the mission of the Church, ad intra and ad extra, becomes a single evangelical journey through the modern world.

Catholic Jesuit universities are destined to play a critical role as means for the transmission of this vision. Since the Church seeks to initiate dialogue as a key outcome of pastoral action, the apostolate of higher education is an especially suitable venue for advancing an ecological agenda. More notably, the Jesuit Superior General, Rev. Arturo Sosa, S.J., announced four Universal Apostolic Preferences for the Society of Jesus in 2019 that included a call to accompany young people in building a hope-filled future and to ecological conversion for a sustainable planet.¹⁰ With 193 colleges and universities globally, the Society of Jesus as a religious order has recognized its favorable position for establishing programs in sustainability and environmental science as well as research institutes that reach a wide swath of humanity and the next generation of global citizens. At the level of discourse and values, shared understandings among people act as determinants for present conditions. The sensibilities of whole societies, the beliefs and ideas that inform and direct human behavior, can be influenced to produce social change if disseminating ecological concerns becomes a priority within the living traditions of higher education responsible for developing human capital across generations.¹¹

Purpose of the Study

The following intends to be a source of encouragement for Catholic Jesuit universities worldwide, spotlighting the critical work being done by Loyola University Chicago (LUC) and the School of Environmental Sustainability (SES) for environmental sustainability in Catholic Jesuit higher education. The primary objective is to recount the development of SES and environmental sustainability practices within the context of university reforms at LUC from 2001 to the present. A second objective is to use LUC as an occasion to discuss environmental sustainability with respect to social ethics in Catholic higher education from the perspective of

the relationality-responsibility model of Catholic moral theologian Charles E. Curran.

Contribution

This study makes the following contributions to the organizational change literature within Catholic Jesuit higher education. Loyola leadership took a positive turn towards a fuller Christian and Catholic commitment to the values of solidarity and the common good by developing robust programs in environmental sustainability on both the academic and operational levels. Further, environmental sustainability as both an academic discipline and a set of operational practices more readily facilitates and supports a relational ethic and approach to leadership in Catholic higher education. Finally, consciousness of the historical situation confronting the modern world demands morally of all Catholic colleges and universities a commitment to environmental sustainability at a level appropriate to institutional size and resources. The findings along with the proposed relationality-responsibility model and accompanying principles encourage leaders in Catholic higher education to foster environmental sustainability on campuses as an imperative of Catholic institutional identity and as Christian commitment to future generations.

Case Selection

The context of this study has been disclosed as the Loyola University Chicago and its School of Environmental Sustainability. The disclosure of this setting is in part unavoidable due to the unique, revelatory profile of SES within Catholic Jesuit higher education.¹² The university's ability to be an example of decisive action taken on behalf of environmental learning within Catholic Jesuit higher education however also argues in favor of transparency.

University Portrait

By the end of the last century, Loyola University Chicago was an institution in crisis. As reported by the *Chicago Tribune*, the school had been grappling with financial troubles since 1995.¹³ Facing budget shortfalls in the tens of millions, a decade of deferred infrastructure maintenance, falling undergraduate enrollments, and low morale

among faculty and staff, the largest Jesuit university in America was steep in decline and internal turmoil. The irrational exuberance of the dotcom era with its speculative mania in capital markets began the first leg of a painful economic correction in late 2001, the year Michael J. Garanzini, S.J. was made the twenty-third president of LUC. A leadership battle on all fronts, the fourteen years of his tenure would bring about a complete transformation in the university's life.

Founded in 1870, the Jesuit university on the banks of Lake Michigan was a visionary response to a rapidly expanding urban environment that included immigrant populations of speculators and laborers struggling to build the great transportation hub of the Midwest.

Unprecedented in its rapid growth, the city of Chicago experienced dangerous levels of social stratification and congestion that threatened the sustainability of its commercial ambitions. Fr. Arnold J. Damen, S.J., in founding St. Ignatius College, later to become Loyola University Chicago, believed a brighter future could only come from the energy of a community banding together to create solutions. Something of this spirit of solidarity and the resilience it generates can be seen 150 years later in a university community that harnessed its potential for change. The renaissance experienced was the product of a bold leadership vision that came to include environmental sustainability as an approach to both infrastructure improvement and academic development. More importantly, environmental sustainability helped students, faculty, and staff believe in LUC's own mission and values as a Catholic Jesuit institution of higher education.

Approach

Relationality-Responsibility Model

Catholic tradition views the human person as a relational being that cooperates with and is shaped by others throughout the duration of its life. An important element within this anthropology is the belief that persons are endowed with the power to deliberately choose a course of action, thereby becoming responsible agents of conscious intention and mature growth.¹⁴ Humans however

face many limitations in exercising independence. Physical, mental, social, and even time constraints check the influence willpower can exert over life. Freedom in the Catholic tradition as both the rationality and dignity of the soul conferred by God is concomitantly the experience of an interdependency on the level of being. Human existence is a positioning, a set of relationships in time, that meets the great diversity and particularity of the world through action and inaction, careful thinking as well as reflex response.

In seeking to form an idea of the moral life and make explicit the significance of human freedom, Catholic theology has appropriated different ethical models in its long history of development. As a practical aid to philosophical analysis, the use of an ethical model as a framework by no means eliminates the advantage or even need for other models, given the complexity of human relations.¹⁵ Since environmental sustainability is concerned with improving quality of life without harming future generations according to the United Nations, the relationality-responsibility model has been selected in an attempt to discuss the value of environmental sustainability for Catholic Jesuit higher education.¹⁶

The model states that the human person exists within a set of relationships identified as God, neighbor, self, and world.¹⁷ The advantage of a relational approach to moral reasoning is that it calls attention to the dynamic character of decision-making in the present within the context of communal living while making clear the Catholic stance of a transcendent order to which human action is ultimately answerable, God. By drawing attention to the social context of the person and his or her relationships through these categories, rather than to duty or goals, as would be the case in deontological or teleological models, the Christian commitment which should prevail for building and maintaining an authentic Catholic university culture and identity in partnership with others can more readily come to light.

Curran's model is a modification of a responsibility model developed by H. Richard Niebuhr. In addition to seeing the person in relationship with God, neighbor, self, and world, Curran's formulation of the model contends an

ontological basis for the reality of relationality and gives a greater role to initiative as well as response. The model explains responsible decision-making as involving: (1) initiative action as well as actions in response to others; (2) in accord with an interpretation of situation and context; (3) willingly accountable for any reaction to or critique by others; (4) and in solidarity with a community of persons in time.¹⁸ By focusing on human agency-in-relation, the model also brings out the potential need for moral conversion of individuals and organizations in their basic orientation and fundamental commitment to others as conceptualized by the transcendental theory of Bernard Lonergan, S.J. as well as Karl Rahner, S.J.¹⁹

Moral conversion, as Lonergan understood it, is a change in the use of human freedom. The acting subject moves away from seeking satisfaction to seeking values through which advance is made towards greater authenticity.²⁰ When persons occupy leadership positions, moral conversion can help an entire organization move towards the common good, thereby actualizing their deepest communal values and aspirations while shedding some of the “inauthenticity” resulting from biases which block and distort moral growth.²¹

Authenticity is a liberation that persons achieve when they loosen themselves, according to Lonergan, from the social, psychological, and economic pressures that would otherwise determine behavior as well as the sinful dispositions and tendencies that distort the proper use of the will in decision-making. Instinctual satisfactions give way to the possibility of achieving real human progress based on values, since personal transcendence contributes to the emancipation of others through the organizational structures that shape attitudes, actions, and collaborative work in the world.²²

Employing the relationality-responsibility model as an evaluative framework for discussing environmental sustainability and leadership in Catholic higher education, however, requires making some additional suggestions. The following five principles distilled from the model are proposed as a simple set of criteria for examining the social character of leadership decisions for a university community. Considering

the relational and interdependent structure of human beings within the Catholic moral tradition, preference should be given to choices that:

1. Reflect collectively proposed solutions (communally emergent options) open to further correction and adjustment by representative voices of the university’s assorted publics²³
2. Lead to greater commitment to and expression of the Christian and Catholic values of solidarity and the common good by the organization
3. Are supportive of, or at least non-conflicting with, broader strategic goals and institutional protocols
4. Integrative of multiple university publics across time leading to greater wholeness and integrity
5. Reduce the burden of present challenges on future realities.

While abiding by these standards, a leader in Catholic higher education will be required to adjudicate between conflicting proposals as an essential part of responsive and interpretive action as the relationality-responsibility model specifies, seeking to act responsibly across all four relational axes—God, neighbor, self, and world. The Catholic university president, for example, will conduct affairs more like the mayor of a village than a CEO of a corporation. The village consists of constituencies, neighborhoods, groups of people, both professional and non-professional, workers, young people, and surrounding towns (i.e., internal and external publics) where the president’s most important role is to manage expectations while providing vision and a sense of competency to the entire community. In this regard, each constituent group or public is of indispensable value to the functioning of the whole and must be made to understand their importance in line with the mission of the university. As a diverse portfolio of assets, appeal for cooperation in running the organization is made to the entire range of human capital that comprises the community. Decision-making therefore results more from the bottom up than

from the top down as leadership is a fundamentally collaborative human activity when undertaken with responsible intent.

Ethnographic Method

Ethnographic study of organizational reform within higher education has led to important insights about how leadership manages change across multiple constituencies within university communities that are complex-dynamic systems.²⁴ Since this study seeks to be a source of encouragement for Catholic Jesuit universities worldwide in developing environmental sustainability initiatives that answer the universal apostolic preferences of the Society of Jesus “to accompany young people in building a hope-filled future” and “to collaborate in the care for our common home,” a traditional qualitative approach was taken that allowed for flexibility in research design.²⁵ Utilizing one-on-one interviewing combined with document analysis enabled a holistic picture of the reform process to emerge, shedding light on motivations and rationale among the prominent players within LUC and SES as well as community sensibilities requiring astute discernment.

Participants

This study focuses on the development of SES during critical years of institutional renewal for LUC. The time frame and some of the participants in this study therefore are familiar at the very least within certain circles of the academy, if not more widely and publicly known. Effort has been made, however, to obscure identities where possible by refraining from directly naming persons and correlating decisions not of direct significance to the primary purpose of this study in an effort to ensure a reasonable degree of anonymity.

Interviews were conducted with seven persons in mid- to senior leadership positions related to the development of LUC’s environmental sustainability efforts on both the administrative and academic ends from 2001 to 2015 as well as the present. The significant lapse in time since the period under study necessitated a long-format, open-ended question and discussion style that attempted to elicit important remembrances and

impressions from participants as well as details pertaining to major decisions in the reform process in order to construct a narrative. A combination of recording and note taking was used to capture facts, attitudes, and convictions as they arose in relation to each topic under discussion. A review of documentary evidence relating to this time period, such as strategic proposals issued by the Office of the President, along with administrative records and web resources was also carried out. All data for this case, collected between 2018 and 2020, was assessed and combined so as to build an account of the implementation of environmental sustainability initiatives within the broader reform context leading to the creation of the Institute of Environmental Sustainability (IES) in 2013, which was awarded “School” status in 2020 becoming the School of Environmental Sustainability (SES) at the completion of this study. Follow-up interviews and correspondence was performed for select participants relating to pivotal issues as they arose either in the examination of the data or in the write-up of this case to ensure a reasonable degree of accuracy.

Analysis Strategy

Although this study is not a work in moral theology, the employment of the relationality-responsibility model helped to conceptualize within the framework of Catholic social teaching the value communally of those who advocated for the creation of SES. The interdependency existing between stakeholders in a university community was also rendered explicit. Both benefits contributed to an assessment of the reform agenda as well as the historical consciousness within which the reorganization of LUC was manifested. Through the data collection and analysis process, the five principles indicated above were used as criteria for drawing out the social character of leadership choices and organizational developments with respect to environmental sustainability within the narrative of this study so as to highlight their moral and Catholic character as proposed by the relationality-responsibility model.

Findings

Less than ten years has elapsed since the opening of the Institute of Environmental Sustainability in 2013. However, its process of development was more than a decade in the making. This study has identified three distinct phases of university reform that led to the IES facilities as they exist today. These phases unfolded in a dynamic manner establishing a path collaboratively produced over the duration of the new president's tenure.

Phase I: Strategic Agenda

Due to the acuteness of the fiscal problems faced, the first phase from 2001 to 2004 meant “putting the house in order” (Interview with leader, C), so as to stabilize the institution economically and prevent further erosion of the university endowment, which stood modestly at \$282 million.²⁶ According to the “Strategic Agenda” released by the Office of the President, nine goals were outlined for the revitalization of LUC without specifying sustainability as a working concept for institutional renewal at this time. Although the mid- to late 1990s were growth years for many colleges and universities in the United States, Loyola University Chicago had been grappling with a budget squeeze for half a decade. The need for economic restructuring of the university came abruptly to a head in 2000 with the resignation of the university's president. The Board of Trustees, considering possible closure of the university, decided to take a last chance on restoring LUC to fiscal health at a time when undergraduate enrollments at the university were in decline (Interview with leaders, C and D). Budget deficits ballooning by 2001 contributed to a buildup in deferred maintenance across university campuses, impacting the quality of on-campus residential life and student satisfaction as well as an atmosphere of distrust and disenchantment among the faculty over stagnant salaries, among other grievances.

The buildup in deferred maintenance on campus facilities, including the heating plant, along with the energy inefficiency of many buildings ill-equipped to face the severity of Chicago winters and the frigid northern winds of a lakeshore campus became an entry point for the “notion of

an environmentally sustainable approach” towards university revitalization (Interview with leaders, C and D). Solomon Cordwell Buenz (SCB), the architectural firm that managed the university's redesign and construction projects, brought solutions to the table for energy efficiency that included LEED-certified building designs as a practical way of “investing in the environment” (Interview with leaders, D and H). Notably, the city of Chicago at this time also enacted legislation mandating and supporting sustainability practices for “planned development” projects, a classification within which LUC's construction proposals fell (Interview with leader, H). Key faculty tapped for their expertise in matters of conservation by the new leadership for campus reconstruction, however, saw an opportunity to move the dialogue at this stage towards considering the broader environmental footprint of LUC as an organization as well as the promotion of environmental learning among undergraduates (Interview with leaders, C, B, and H). These individuals drew connections for the president between energy efficiency in design, architecture, and recycled material technology, and the responsibility of the institution for informing and shaping public opinion through undergraduate education, as environmental sustainability was argued to be an issue of justice for the poor (Interview with leaders, C, D, and B). The latter objective, as a responsible effort for preparing the next generation to face the seemingly intractable problems of climate change and pollution, would begin with a single interdisciplinary course in sustainability, and guide in subsequent planning stages the future development of broader academic goals for the institution, transpiring in the creation of IES.

The stabilization phase that began in 2001 acted as an agenda for gaining control by leadership of the university's financial health, which matched the need to reduce waste in operational overhead. Addressing obsolete facilities causing the university to hemorrhage resources in a manner that would secure university systems for the future became part of an aggressive two-prong approach towards managing the university budget in perpetuity. Recruiting students and increasing tuition revenue to meet levels comparable for a private research institution of its size and caliber was the joining tactical decision in raising capital

and securing a new vitality for the campus (Interview with leader, D). Although common leadership practice necessitates consultation and managerial ranks for the delegation of power as well as teams for developing and deploying strategy, the leadership style employed garnered a wide range of support by both prudently identifying accomplished administrators and faculty as well as working with young people on campus (Interview with leader, C). Additionally, since both public perceptions and staff sentiment had been in decline for years (Interview with leaders, C, D, and B), a marketing firm was tasked to reinvent the university's image in the public eye, which was part of the larger recruitment campaign to raise enrollments, which stood at approximately 1,200 for an average freshman class.

Recommendations were also gained by the president through a decision to live in a freshman resident hall during these critical years, which allowed for both feedback on the rebranding efforts and for monitoring the pulse of the student body from a ground level on a day-to-day basis (Interview with leaders, C and D). University presidents are often stretched thin. Combined with the hierarchical structure of a large bureaucratic organization, which often impedes and distorts information flows, the view from the top can be myopic. However, the close-quarters arrangement simultaneously dealt two big advantages for steering change. The "team" assembled consisted of a diverse representation of views across the community. Secondly, it helped make the new leadership as visible as possible so as to build group confidence and avoid the risk of conspiratorial rumors and gossip developing around bold and potentially sensitive decisions taken for the long-term betterment of the entire school. When coupled with open "town-hall" meetings that allowed for questioning, discussion, and critique, transparency proved critical for finding the community support necessary for making a collective effort towards transformation (Interview with leaders, C and D).

Two additional decisions during Phase I proved critical for success and the later development of IES. The first was to "manage by pockets" as a discipline (Interview with leaders, C and D). This meant that ways were sought to make operational units of the university able not only to sustain themselves, but to improve economically over

time. An important example of this approach found by this study is that resident halls were reorganized as business units so as to separate residential life expenses from tuition. This pocket approach allowed management to closely track the financial well-being of residential life by keeping it separated from the expenses incurred by the university for academic services, and vice versa. The strategy brought greater financial clarity both holistically and to each organizational unit. Once clarity had been achieved, outcomes could be more clearly assessed from a financial standpoint, allowing for a greater likelihood in identifying and solving problems pertaining to each unit's budgetary performance as well as picking options that showed a greater promise of success.

The second effective action was to make good on a promise that faculty were to be "the first beneficiaries" of a balanced budget (Interview with leaders, C and D). With a goal of achieving an advance towards the sixtieth-percentile for peer group, faculty salaries were raised in the third and fourth years of the new presidency so as to make up for the stagnancy of years past. This commitment not only raised morale significantly, but cemented the nascent trust the new leadership had been working hard to establish during this period of stabilization. With a fiscally responsible approach to managing operational and academic units and faculty confidence high, leadership had positioned itself favorably for discerning its next moves, which would include a broad commitment to environmental sustainability.

Phase II: Strategic Plan

LUC proceeded into a second phase of reform between the years 2004 to 2009. The Office of the President released a ten-goal "Strategic Plan," which continued to cover objectives in undergraduate recruitment and retention, fiscal health, research and scholarship, community outreach, and campus quality of life. Once again, no specific mention was made of environmental sustainability as a core objective of the university's agenda. However, this period began a bold visionary planning phase centered on the academic revitalization of its educational platform, leading ultimately to the creation of the Institute of Environmental Sustainability (IES) in 2013. The fiscal discipline and transparency of the system

established as part of a new culture at LUC meant that the ground was laid for the creation of academic priorities that made sense to many within the university community (Interview with leaders, C and D).

As raised above, tackling the problems of infrastructure maintenance, energy efficiency, and the redesign of the campus, including the need for new residence halls to accommodate growth in admissions, brought about discussions around sustainability science as an academic discipline (Interview with leaders, C, D, and B). Faculty specialists who were called upon for the former campus structural issues recognized an opening to petition leadership for support in this area. Their pitch argued for both the feasibility of sustainability science as an area of undergraduate study at LUC and informed student support for courses on the topic. Further, reasoning was advanced that demonstrated the links between environmental degradation and poverty, a correlation which was admittedly unclear to leadership at that time (Interview with leaders, C, D, and B). Sustainability was shown to be a social justice issue that aligned with the Jesuit educational apostolate years before *Laudato Si'* brought it to the foreground of Catholic consciousness. A single course, "Solutions to Environmental Problems" (STEP), patched together in 2004 by resourceful professors willing to give their time to issues they believed in, found the success needed to create further courses and lesson plans that tapped into the consciousness of sustainable development among the growing undergraduate class (Interview with leaders, C, D, and B). A unique ambition, the course sought to merge the realms of the academic and the applied in sustainability science, based on principles of Ignatian pedagogy for undergraduate teaching. The hands-on approach helped to expand greatly student interest and support for sustainability at a time when executive leadership had both the fiscal discipline and clarity to identify which academic units were capable of supporting themselves, along with the aim of creating a new vision that was open to non-traditional options.

Environmental sustainability as a highly interdisciplinary field matched the collaborative approach to academics that the president thought could raise the standing of LUC as a research

institution. LUC already had a natural science department, albeit in decline, constructed to serve the core for undergraduate majors in the arts. The decision was made during Phase II to revitalize the tired academic unit by converting it into a Department of Environmental Science and Studies, hiring new faculty to develop the presence of ecology at Loyola, while continuing to serve non-science majors looking to fulfill science requirements in the core (Interview with leaders, C and H). Additionally, wishing to advance research across the university, the vision that took shape during this second phase was of an institution drawing upon its strengths to move its scholarship forward through cross-departmental joint collaboration. The conception of "Centers of Excellence" during these years amounted to a move to "break down discipline barriers" and "form bridges" between departments before it was common practice in higher education to think in terms of "inter-professional education" (Interview with leader, A). Introducing sustainability science at LUC required just this sort of cooperative creativity and research. The Center for Urban Environmental Research and Policy (CUERP) was launched in 2005 as a way of testing the water in terms of collaborative research in environmental sustainability. Eventually, as both growth in student interest and the recognition that no discipline is without an environmental dimension became clear to leadership, enthusiasm arose for sustainability as a defining area of the university's new image both academically and operationally (Interview with leaders, C, D, A, and B). Planetary well-being through environmental sustainability quickly became an important path for updating the university's image, attracting and galvanizing students, and honoring as a Jesuit educational institution the call for justice enunciated in the social teachings of the Catholic Church. CUERP was given operational space to expand and take on more daring projects studying the relationship between Earth systems, technology, and human prosperity. Winning the confidence of the president and the board, environmental sustainability proved to be an obvious bet that began to build on itself as fiscal discipline rewarded areas that proved capable of growing while uniting the energies of the university community.

2007 saw the creation of the Biodiesel Program as a consequence of a STEP designed course.²⁷ The significance of this move, as mentioned above, is found in adopting an approach that helped students design and run collective, solution-oriented projects towards environmental problems where outcomes from the use of biodiesel looked promising. The experiential method led to student managed biodiesel engineering research and clean energy initiatives on a local scale, which supported multidisciplinary collaboration not only between students and faculty across the university, but also with practitioners, innovators, and mentors in the Chicago community (Interview with leaders, C, G, and H). The projects also allowed students to stage public forums for demonstrating their results, which led to greater visibility for work being done by CUERP and LUC. Over several iterations, STEP Biodiesel, leveraging expertise from different schools and departments, including the School of Communication for public relations, marketing, and grant writing support, eventually led to the construction of a biodiesel lab that was arranged temporarily in an old biology laboratory scheduled to be torn down and later housed modestly in empty space arranged by campus facilities.

The Office of Sustainability was also formed in 2009 at the end of Phase II as a resource for the development of environmental sustainability in university decision-making at all levels of campus operations, with the stated goal of making LUC a leader in the Chicago region and internationally among Jesuit institutions.²⁸ For several years prior, the pieces for a campus-wide sustainability push academically were being enacted from the Office of the Provost alongside the Office of the President. However, the need for a director to carry forward with the work on both ends became clear to leadership as the university's ambitions dramatically increased.

By the close of the ninth year of the new president's term, confidence had built to risk a decisive purchase of ninety-eight acres of countryside property in 2011 for the creation of the Loyola University Chicago's Retreat and Ecology Campus (LUREC). The expanse of "prairies, savannas, woodlands, wetlands, and ponds" would further the hands-on engagement of students in learning about ecosystems and

biodiversity while developing their capabilities in environmental problem-solving.²⁹ Additionally, plans were put in place to build the LUREC farm, which would expand as a sustainable food operation to include kitchen and greenhouse facilities for maximizing farm productivity and reducing waste, along with a farmer's market. According to leadership, the rationale for the diverse environmental sustainability activities on campus at the close of this period in LUC's reform was "this needs a home" (Interview with leaders, C and D). CUERP's STEP courses were now attracting not only students from across the arts and sciences, including pre-med majors, but engineering students, alongside courses being offered by the new Department of Environmental Science and Studies. STEP courses leveraged students' desire for hands-on, interactive learning projects, which they both built and controlled (Interview with leaders, C and G). Closer ties were also developing between sustainability and other departments and schools through the increase in the cross-registration of students and the hands-on projects constructed in STEP courses. The amount of work done to lay a foundation for environmental sustainability at LUC proved successful in becoming a key component of the university's future vision, so that the prevailing stance from the Office of the President as of the writing of this case is that "no discipline should not have an environmental dimension" (Interview with leader, B).

Phase III: Plan of Excellence

To cover the years 2009 to 2015, a new strategic "Plan of Excellence" was issued detailing the university's mission to continue evolving into a first-class institution of Catholic Jesuit higher education with a "transformative spirit." Although sustainability and the environment were to remain undeclared in both theme and directive within the new plan, a commitment to a facility to house the university's sustainability activities was being endorsed behind the scenes at this time (Interview with senior leaders, A and B). Major renovations, including demolition of post-war asbestos-lined buildings, were already underway on both the Lakeshore Campus and the downtown Water Tower Campus. Slated to become a central feature of LUC's quad and a showcase for sustainable architectural design, Cuneo Hall (2012) was based

on the original 1924 campus master plan, the facade matching the early 1900s architectural style of its adjacent surroundings. In constructing a LEED Gold, net-zero ready building, Solomon Cordwell Buenz employed innovative active and passive mechanical systems to substantially reduce energy consumption along with a modern user-friendly interior for comfort.³⁰ Leadership, initially disinclined to think in terms of sustainability, became enthusiastically supportive as the sense of the science made clear the practical advantages of employing its principles to infrastructure reform as well as its public relations appeal (Interview with leaders, C, D, and H). In the words of one senior leader, “How do you use the old? How do you retrofit it and then how do you add new such that it works together and you’re not simply destroying the old, but repurposing it?” (Interview with leader, D). This approach both to the preservation of the past and conservation for the future began to shape increasingly the sensibilities at the top while attracting a wide-range of support from donors and the university community. From 2011 work commenced on founding the International Jesuit Ecology Project and its plan to publish an online ecological textbook *Healing Earth*, led by a team from Loyola University Chicago involved in the university’s sustainability efforts.³¹ An ambitious worldwide collaboration of over ninety contributors and Jesuit leaders, *Healing Earth* was to become a free resource that incorporates Catholic ethics and Jesuit spirituality into a text on environmental literacy accessible to all, especially to those on the margins. An important goal of the project and the textbook, according to one senior leader, was to produce a resource on ecology that had an “interdisciplinary consciousness,” that is, bringing the science together with the social, cultural, and Catholic spiritual dimensions of environmental sustainability so as to “ask meaning questions as a door into religion” (Interview with leader, B). As an aside, current online access for the textbook records approximately six thousand hits per week with a reach across 120 countries. Notable weekly usage is shown for about thirty countries, mostly in Latin America and East Asia, and also including the United States and India. The data reflects that the textbook is finding the audience its creators set out to serve by being employed in areas with a formative Catholic and Jesuit presence in education; the Spanish version of the text

accounts for approximately sixty percent of total use. Other versions include English and Portuguese, with a French translation complete and a Chinese version currently in the works.

Environmental sustainability, starting from the practical need to address structural issues on campus along with a single course in applied sustainability problem-solving, emerged as an undergraduate major in 2013 with the creation of the Institute of Environmental Sustainability, experiencing the fastest enrollment growth across the university at that time (Interview with leader, C). Student recruitment, which built upon itself through word of mouth, particularly among non-science majors looking to fulfill core requirements with courses pertinent to their studies in the liberal arts, rapidly expanded as a facility was erected that “visualized sustainability” for the campus community, prospective students, and parents (Interview with leader, H). One might surmise that it was only by the end of this period of time in 2015 that university leaders had become comfortable enough to fully embrace publicly environmental sustainability as an important facet of institutional identity. The issuance of “Plan 2020: Building a More Just, Humane, and Sustainable World” as a new strategic agenda clearly draws the connection between Jesuit education, justice and environmental sustainability, a move undoubtedly helped by the publication of Pope Francis’ encyclical *Laudato Si’* in the same year.

The IES facility was designed in 2013 to house not only classrooms and labs, but an eco-dome greenhouse, an aquaponics system, the newly designed Searle Biodiesel Lab, a green café, and the largest geothermal heating and cooling system within the city of Chicago and the first in the state of Illinois to be installed underneath a facility’s footprint.³² Today IES, newly renamed as the School of Environmental Sustainability, offers six undergraduate majors, four five-year dual degree programs, two minors, two Master of Science programs, along with three graduate certificate options.³³ Faculty and student research extend across core areas of sustainability science to include biodiversity restoration and conservation, aquatic systems, clean energy generation and sustainable food production.³⁴ Additionally, its annual “Climate Change Conference,” inaugurated

in 2014, has become a platform mobilizing students for climate activism and political change.

From Institute to School Status

Although the “grim outlook” and “crisis mode” that ensues from “facing the data” of environmental degradation can overwhelm, the resolve not to lose hope for the future is

contagiously present in the growing body of students that SES graduates each year (Interview with leader, C). As of 2019, according to IES Alumni Employment, 71% of IES graduates (248/350) have reported being employed in environmental fields among fourteen sectors in the marketplace. Another 20% (71/350) of IES alumni are currently enrolled in graduate programs at the very best universities across the country.

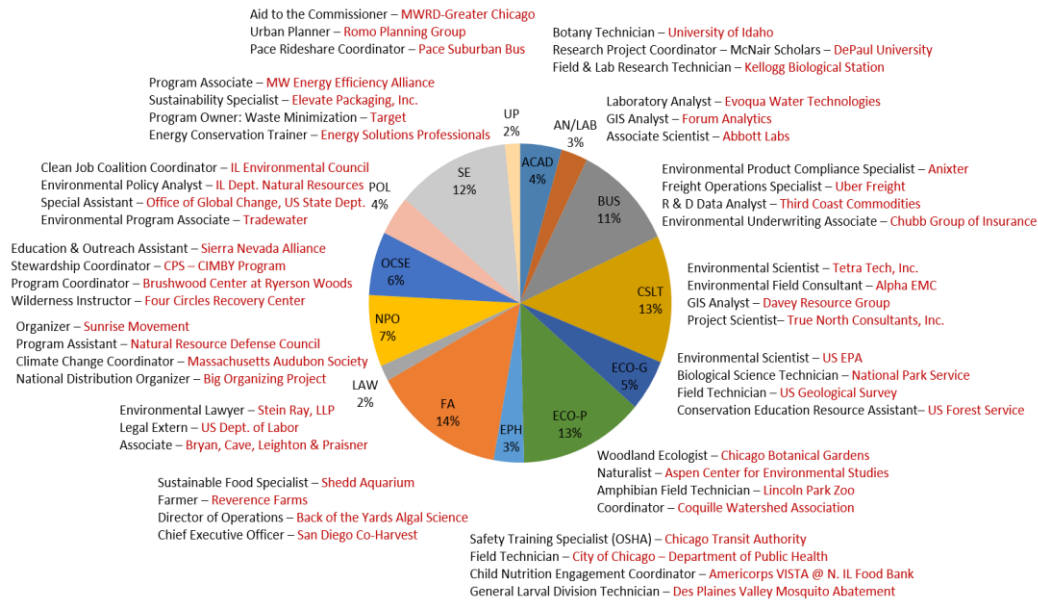
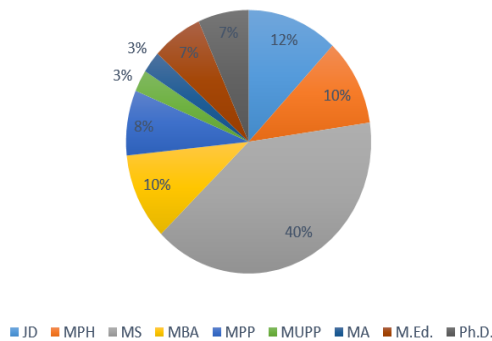


Figure 1: IES Alumni Employment (248/350 graduates 71%)

Post-Baccalaureate Degree Programs



- M.S.**
Loyola University Chicago
Johns Hopkins University
Ohio State University
DePaul University
University of Vermont
University of Illinois
Purdue University
Cornell University
Stanford University
University of Minnesota
University of Minnesota – Duluth
University of Washington
University of Bristol
Florida International University
SUNY – ESF
Duke University
Memorial University
University of Copenhagen
London School of Economics
Northwestern University/Chicago Botanical Gardens
Yale University School of Forestry & Environmental Studies
- M.Ed.**
Boise State University
Hamline University
- M.A.**
Boston College
Ohio State University
- M.U.P.P.**
University of Illinois at Chicago
- Ph.D.**
Stanford University
Purdue University
University of Wisconsin – Madison
University of Illinois at Chicago
John Jay College of Criminal Justice
- J.D.**
Loyola University Chicago
University of Virginia
University of Colorado
University of Vermont
Chicago-Kent College of Law (IIT)
Emory University
- M.P.H.**
Loyola University Chicago
University of Illinois at Chicago
Emory University
George Washington University
- M.B.A.**
Loyola University Chicago
- M.P.P.**
Loyola University Chicago

Figure 2: IES alumni in graduate programs (71/350 = 20%)

At its inception, IES as an academic unit was envisioned by its supporters as an influential player within Loyola as a whole. With the reality of COVID-19 causing retrenchment across the university due to budgetary pressures, planning has moved to “recalibrate institutional strategy” so as to emerge stronger from the crisis (Interview with senior leader, B). University leadership is looking to its strengths in public health and environmental sustainability to get ahead of the societal changes seen on the horizon. As of the writing of this case, a transition to “School” status in late 2020 for IES has been ratified by the board with a major proposal to expand into four departments: Energy & Sustainability Science, Sustainable Economics & Governance, Environmental Toxicology & Health Equity, and a new Department of Sustainable and Equitable Societies to focus on the collaboration between

environmental science, the humanities, and the social sciences. The four departments will facilitate the development of ten new programs in collaboration with more than two dozen departments and schools across the university. Undergraduate and graduate enrollments are projected to increase by 175% and 800% respectively by 2026 (see table 1). Today, LUC proudly includes six LEED Silver rating buildings: Information Commons, Norville Athletic Center, Damen Student Center, Halas Addition, FlexLab, and St. Joseph’s Hall; and six LEED Gold rating buildings: Cuneo Hall, Marcella Neihoff School of Nursing, the Institute of Environmental Sustainability, de Nobili Residence Hall, Quinlan School of Business, and the Center for Transformational Research, with a seventh building, Francis Hall, on the way.

Table 1: Projected Enrollments (Aspirational)

Year	Undergraduate	Graduate	Certificate	Total
FY21	400	55	5	460
FY22	450	82	15	547
FY23	500	164	40	704
FY24	550	252	56	858
FY25	600	349	76	1025
FY26	700	437	84	1221
5-yr Growth in Students	+300	+382	+79	+761
% Increase	175%	800%	1,700%	265%

Discussion

Considering the main features of the relationality-responsibility model can help illuminate the appropriateness or fittingness of actions with respect to Catholic values that naturally affect a universe of persons, including the self in its relationship to its own internal wholeness or integrity as well as to God. The following discussion attempts to demonstrate LUC's institution-wide commitment to environmental sustainability as the outcome of responsible action, leading to a solidarity that brings greater integrity to LUC as a Catholic Jesuit institution of higher education. Prudent leadership choices were made that honored the multiple relationships of God, neighbor, self, and world that characterize all persons according to Catholic social teaching. Decisions taken (1) reflect collectively proposed solutions (communally emergent options) open to further correction and adjustment by representative voices of the university's assorted publics; that (2) lead to greater commitment to and expression of the Christian and Catholic values of solidarity and the common good by the organization; which (3) are supportive of, or at least non-conflicting with, broader strategic goals and institutional protocols; (4) integrative of multiple university publics across time leading to greater wholeness and integrity; and (5) reduce the burden of present challenges on future realities.

With multiple publics both internally and externally that university leaders are called to serve, relational decision-making seeks solutions that fit into the entire interaction of the community, including "objections, confirmations, and corrections," so as to have greater meaning for the whole.³⁵ Since the complexity of moral life is never entirely captured by any single ethical model, the presence of goals and protocols as part of any leadership strategy does not invalidate either a relational approach to decision-making that would strive to discern the possibility of multiple expressions or pathways towards objectives by a community of actors, nor an analysis that highlights relational responsibility in the manner outlined above. Rather, the issue is a question of whether goals or protocols are given priority over the concrete reality of both situation and persons, so as to suppress any positive emergent options from the community as

proposed solutions to institutional problems and thereby fail to engender social solidarity.

This study concludes that the success of LUC in traversing its challenges as an organization can be reasonably said to lay with the approach to leadership employed by the president, best captured by the relationality-responsibility model. As a framework for considering the moral reality of the person enmeshed in multiple relationships across time, the model brings to the foreground the Catholic claim that responsible decision-making entails a delicate balancing of concern for all four categories of relational being as well as, in this case, the history of the university as a Catholic Jesuit institution of higher education and its future (i.e., a time element). The Catholic moral tradition makes clear that charity as moral conversion must displace the selfishness and egoism which views the individual in isolation. Following Charles Curran, "moral conversion is the transformation of the self from seeking satisfaction to seeking values."³⁶ The human person is called to cooperate with others through various organizations and associations that can both serve the common good and signal the moral department of members towards a greater commitment to solidarity, as Pope Emeritus Benedict XVI clearly states in *Caritas in Veritate*.³⁷

According to senior leaders, reforms began with a decision by the newly appointed president to assemble a team and get good advice as well as to seek input at every level of the community, including soliciting undergraduate freshmen. With the relationality-responsibility model in mind, attention is drawn to these acts of inclusivity in the decision-making process as important indicators of an attitude of openness and respect for the varied publics in which the leader is working. By drawing the circle of regard wide, unanticipated solutions were allowed to surface and develop over time that reflected the collective sensibilities of a larger percentage of the university community. Therefore, greater solidarity was realized in judiciously heeding by degrees the solutions that constituencies proposed that matched the need to be responsible both fiscally and socially as a Catholic learning institution. Environmental sustainability as an emergent pathway for institutional renewal presented itself early through at least four main channels: the

architectural design firm SCB chosen to manage the university's structural renovation, sustainability policy enacted by the city of Chicago, faculty input on both campus conservation and the need for environmental sustainability in academics, and student enthusiasm for courses on such topics. By regarding these voices and identifying further alignments with current academic strengths, such as in the fields of health and science, the geography of a lakeshore campus, and the Catholic tradition's call to social justice, environmental sustainability showed itself to be a favorable choice for acting responsibly to the university's multiple publics while enhancing the future of the institution and honoring its past.

In addition, a Catholic university's choice for literacy of environmental sustainability throughout its academic and administrative operations is manifold in expression as to support and encourage a relationality-responsibility model of leadership. That is, although environmental sustainability presented itself unexpectedly to the new president as one viable road for renewal given LUC's contextual strengths and weaknesses, its comprehensiveness in subject matter allows it to be chosen both as an aim and as a horizon towards which multiple pathways can evolve situationally over time. Concrete realities and core identities, along with the varied voices of LUC's many publics internally and externally, shaped both response and interpretation in the president's ongoing attempt to be accountable to his communal situation while allowing sustainability to become a north star for the institution's commitment to social justice and its Catholic heritage. As multiple LUC leaders realized, no discipline or area of operation is without a sustainability component (Interview with leaders, C, D, A, H, and E). Environmental sustainability touches upon the entire relational structure of a human being as all persons belong to nature and therefore to one another as well as to God. For the Catholic imagination, the entire world carries sacramentally within itself divine order and wholeness as a "sensory manifestation of the invisible" (Interview with leader, E).

A related observation implied above is that fundamental sustainability concepts provide not just directions for development, but numerous interlinkages for uniting community members.

Alert to emerging possibilities, environmental sustainability revealed its highly interdisciplinary character as both an academic field and operational ideal to those working for the revitalization of Loyola. As leadership moved through the stabilization phase that involved plans for infrastructure reform towards a focus on research and teaching in Phase II, different academic disciplines and administrative units were drawn together as faculty and students sought expertise from the larger community on the content of courses and applied projects in environmental sustainability. The relationality-responsibility model calls attention to our basic need for wholeness on both the subject pole and object pole of moral life.³⁸ The model further expresses that wholeness or integrity is a function of appropriate or fitting action towards ourselves and others. Human freedom must discover those choices that optimally balance the complexity of moral choices caused by legitimate competing demands by thinking relationally. In a university context, the existence of such claims can seem exponential to any leader struggling to act responsibly towards all parties. Environmental sustainability as a strategic choice proved a tool for crossing departmental silos and enhancing collaboration, thereby cutting through some of the complexity. Greater communication facilitated a stronger drive to find affinities around topics that many individuals value irrespective of religious or non-religious faith considerations. In a pluralistic community such as a Catholic Jesuit university, both the ideal of a sustainable planet and the desire to solve local problems through student-run projects can often carry the day when it comes to donating altruistically valuable time and resources. IES's STEP courses, as one example, demonstrate that environmental sustainability can unite parties that hold divergent goals since its topics intrinsically require collaboration. Although no single department, school, or discipline can do all of the heavy lifting in tying a community together, sustainability if taken up as part of a reform agenda can find customized expressions that unite people in working for the common good. Collaboration between faculty, students, and administrators, along with partners in the outside community, will be marked by both the resources and limitations inherent in any localized school context. In the spirit of Fr. Damen, S.J., creative solutions can only be found by a community

striving to reach freely chosen objectives. Solidarity has a greater chance of being realized in the absence of heavy-handed planning that is often coercive from the top down. STEP projects, such as its biodiesel and food systems programs, helped Loyola's community to discover hidden linkages intelligible to its particular reality at the on-going discretion of participants.

A final consideration is that environmental sustainability is harmonizing in its openness to the future. Goal-oriented leadership styles look to identify targets to be realized bringing out the potential of an organization. In this sense, the approach is open towards tomorrow, but must carry the burden of identifying the proper ends towards which decisions are to be ordered today. For a pluralistic community, such as a Catholic university that nonetheless espouses its own intellectual and religious heritage, determining the common good in this manner can prove problematic when the community's varied beliefs threaten unity. In addition to the advantages discussed above, environmental sustainability possesses an indeterminate character that can evolve and adapt to the changing perceptions and needs of the group since the word sustainability itself "can be individually defined" (Interview with leader, H), thereby calling for an explicit rendering with respect to new projects or situations. It is also this indeterminacy in human relations that the relationality-responsibility model attempts to spotlight and environmental sustainability captures so well. Adopting a green perspective on the part of leadership will color the interpretations and judgements that prompt action as each new decision seeks to be accountable, as is fitting, to the whole as the relationality-responsibility model maintains. When community attention is brought into play, decisions for a sustainable campus and programs in environmental science and ethics can be adjusted to the shifting narrative of perception, while maintaining the support necessary for continued application both academically and operationally to make a difference over time. As environmental sustainability initiatives were taken up in succession at LUC, the flexible character of the discipline became evident, allowing administrators and faculty to change and move in new, relational ways according to the uniqueness of each school, department, campus, and level of support, while leveraging serendipitous encounters

and connections. The open-ended quality of sustainability explains the need to establish during the end of Phase II the Office of Sustainability to manage in part its unanticipated and increasing presence across LUC's many internal and external publics. The rapid growth in IES's courses may also be explained by the elastic quality of sustainability among a diversity of students looking to fit it into their personal academic tracks. The relationality-responsibility model for conceptualizing moral life tries to be inclusive of the different temporal realities that constitute the human condition and therefore asks a person to discern ways in which the future may be brought into the considerations of the present. Environmental sustainability provides an open door in time because sustainability *is* balance; it is the art and science of balanced living and therefore expresses responsible action towards the future as part and parcel of its work.

Conclusion: Hope at the Peripheries

As one LUC leader put it, the dignity of persons created in the image and likeness of God is "spread-out," encompassing the environment of which the human race is a part (Interview with leader, B). The natural world is not merely a backdrop or a stage upon which the drama of salvation history is scripted. Rather, the air, the water, and the soil from which bodies are taken participate in the travail through which all men and women must pass. As part of the earliest teachings of the Church, the creation subjected to futility awaits from its Source its final perfection and beatitude at the consummation of the world, when God shall be all in all (Rom. 8:20; 1 Cor. 15:28). Facing the increasing reach of a technocratic paradigm, however, humanity is confronted with ever-deepening experiences of fragmentation as individuals become detached from the intrinsic unity of life. According to Pope Francis, a technocratic paradigm prevails that values technological and economic power for the sake of manipulative control over the external world without regard for larger social and natural systems of interdependency. Relativist and instrumentalist mindsets take over labeling as irrelevant that which doesn't serve immediate self-interest.³⁹ Borrowing a line of thought from Fr. William F. Lynch, S.J., in *Images of Hope: Imagination as Healer of the Hopeless*, the "preoccupation that

makes a whole of a part is one of the great human problems.”⁴⁰ Sickness psychologically is in some measure the closure of correct perspective and the healing power of the imagination that would grasp reality in its fullness. The natural history of the world, argues ethicist Daniel Cowdin, is uniting with human history at this point in time through human consciousness, so that the former is held within the latter as part of the ongoing development of human culture and organization.⁴¹ “The flow of life is in our hands.”⁴²

The alienation and brokenness of the world due to the presence of evil however is conquered by the suffering of the Savior and his resurrection from the dead; a resurrection-destiny for the human race that, as Catholic theologian John Thiel maintains, “occurs socially... and brings to embodiment again all of our relationships.”⁴³ The transformed bodies of the saints (Phil. 3:21) will be the total recapitulation and perfection of the union of matter and soul, flesh and spirit of which we are called upon by grace now to treat. The work of ecological restoration as a practice can be simultaneously a work of healing for humanity in its fundamental relationship to an earth disfigured by sin. Gretel Van Wieren, in *Restored to Earth: Christianity, Environmental Ethics, and Ecological Restoration*, writes that “social, ecological, religious, and ethical values and virtues are importantly shaped by concrete experiences and actions in relation to nature and others. ...acts of ecological restoration can yield personal and communal experiences of transformation and renewal in relation to damaged and healing land.”⁴⁴ Through applied education, training of the senses can be embarked upon that inculcates the sacramental reverence and skills needed for anticipating God in every encounter of biota and abiota as an entry into experiencing the sacred.⁴⁵

At the peripheries of our minds, on the edge of conscious awareness stands nature. But it is only seemingly so. Like the forgotten poor, the

abandonment of the environment to greed and ambition and shortsightedness is really a renunciation of our most personal selves.⁴⁶ A just order is not something super-added to being. Rather, in the Catholic tradition, being is an ordering by God: “Order is nothing other than the patterning or proportionality which enables beings to exist and to act as the kinds of beings that they are in the first place.”⁴⁷ Called to reflect God’s wisdom and goodness through intelligent activity, integral human development, according to Pope Emeritus Benedict XVI, preserves the patrimony of creation.⁴⁸ It is “a manner of life,” he says, that safeguards a “home” that is “fundamental” to us.⁴⁹ Saint Pope John Paul II also spoke of a “peace with all of creation” as a function of the “due respect for nature” that God’s redemptive love demands.⁵⁰ Pope Francis’ desire for a Church that goes to the peripheries further elaborates on this work as an evangelization of those places of pain, injustice, and misery that break the human family apart.⁵¹ An integral ecology, writes the Pope, takes us to the heart of what it means to be human because it holds a vision which recognizes the truth that the environment, economics, and culture are all closely interrelated.⁵² Change therefore is impossible without a process of education that picks up this integral vision and runs with it creatively, making a leap towards the transcendent which gives it its deepest meaning. Jesuit higher education has begun to lead in this regard understanding the danger of disassociation and the obligation to act and teach otherwise. As biblical scholar James Harrington, S.J. and moral theologian James Keenan, S.J. point out, “violence, domination, and objectification are founded on and promote alienation. Solidarity, on the other hand, promotes bonds of fidelity both among humans and within the world.”⁵³ Loyola University Chicago and its new School of Environmental Sustainability stand as a model of Catholic Jesuit higher education in this regard. A place of scholastic achievement keeping hope for the future alive in a fallen world. HJE

Notes

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² O’Connell, *The Election of Pope Francis*, 154.

³ Gerard Whelan, S.J., *A Discerning Church: Pope Francis, Lonergan, and a Theological Method for the Future* (New York: Paulist Press, 2019).

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⁵ Francis, *Laudato Si'*, sec. 20, 25, 48.

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⁹ Whelan, S.J., *A Discerning Church*.

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¹⁶ UN Environment Program, "Why Does UN Environment Programme Matter?," <https://www.unenvironment.org/about-un-environment/why-does-un-environment-matter>.

¹⁷ Curran, *The Catholic Moral Tradition Today*.

¹⁸ Curran, *The Catholic Moral Tradition Today*.

¹⁹ Curran, *The Catholic Moral Tradition Today*; Walter E. Conn, *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender* (Paulist Press, 1986).

²⁰ Bernard J. F. Lonergan, S.J., *Method in Theology* (London: Darton, Longman, & Todd, 1971).

²¹ Lonergan, S.J., *Method in Theology*, 110.

²² Curran, *The Catholic Moral Tradition Today*.

²³ The use of the term *publics* above, and throughout this study, as "reference groups" toward which discourse is to be made both within and external to a university community is language borrowed from David Tracy's examination of the social reality of the theologian in pluralistic societies. David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (London: SCM Press, 1981), 3.

²⁴ James L. Bess and Jay R. Dee, *Understanding College and University Organization: Theories for Effective Policy and Practice*, vol. 2, *Dynamics of the System* (Sterling, VA: Stylus Publishing, 2012).

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³³ Loyola University Chicago, School of Environmental Sustainability, "Academics," <https://www.luc.edu/sustainability/academics/>.

³⁴ Loyola University Chicago, School of Environmental Sustainability, "Current Projects," <https://www.luc.edu/sustainability/research/currentprojects/>.

³⁵ H. Richard Niebuhr, *The Responsible Self: An Essay in Christian Moral Philosophy* (Louisville, KY: Westminster John Knox Press, 1978), 64.

³⁶ Curran, *The Catholic Moral Tradition Today*, 96.

³⁷ Benedict XVI, *Caritas in Veritate: Charity in Truth* (Vatican City, Italy: Libreria Editrice Vaticana, 2009), http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html.

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³⁹ Francis, *Laudato Si'*.

⁴⁰ William F. Lynch, S.J., *Images of Hope: Imagination as Healer of the Hopeless* (Notre Dame, IN: University of Notre Dame Press, 1965), 252.

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⁴⁸ Benedict XVI, *The Garden of God: Toward a Human Ecology* (Washington D.C.: Catholic University Press, 2014).

⁴⁹ Benedict XVI, *The Garden of God*, 73.

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⁵¹ O'Connell, *The Election of Pope Francis*.

⁵² Francis, *Laudato Si'*.

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