



Sustainability and Catholic Higher Education: A Toolkit for Mission Integration



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There is much to celebrate on Catholic college and university campuses as environmental sustainability is increasingly seen as a core value in Catholic higher education.

All across the country, Catholic colleges and universities are actively working to reduce their carbon emissions and energy consumption, integrate sustainability into their curricula, and foster ecological awareness across their campus communities. Yet while many Catholic schools have successfully taken steps to integrate sustainability into their institutions, we believe more can be done to ensure that these efforts are thoroughly grounded in Catholic mission and identity.

Toward that end, we are pleased to share with you “Sustainability and Catholic Higher Education: A Toolkit for Mission Integration.”



Sustainability and Catholic Higher Education: A Toolkit for Mission Integration has been made possible by a grant to the Association of Catholic Colleges and Universities from the Catholic Coalition on Climate Change.

COVER IMAGES

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CATHOLIC MISSION AND IDENTITY

At the 2011 Association of Catholic Colleges and Universities' annual gathering, Bishop Gerald Kicanas, then-Vice President of the United States Conference of Catholic Bishops, reflected on the legacy of John Henry Cardinal Newman to encourage Catholic institutions of higher education to foster and strengthen their Catholic mission and identity. Said the bishop:

"Above all he [Newman] would expect that you place Catholic identity first among your concerns. Catholic is not just an adjective accidental to who you are. Catholic is core to your identity, the center of what you are about."

Bishop Kicanas went on to note that this is increasingly happening at many Catholic colleges and universities:

"Our Catholic institutions are incorporating moral and religious principles and the social teachings of

the Church into all they do. Pro-life groups, mission immersions, prayer and retreat opportunities, ethical and moral education in all fields of study are more common than not in your schools. They are part of campus life and the culture of your institutions. Your institutions have taken seriously the Holy Father's admonition not just to teach the faith but to provide opportunities for students to live the faith. 'As a natural expression of the Catholic Identity of the University, the university community should give a practical demonstration of its faith in its daily activities.' (Ex Corde, N. 39)"

Yet while he pointed out these positive steps towards enhancing and integrating Catholic mission and identity, the bishop also maintained that "there are areas to which we need to continue to pay attention."

We believe one of these areas is linking Catholic mission, identity and environmental sustainability.



Image courtesy of CSC

CARING FOR GOD'S CREATION

In his 1990 *World Day of Peace Message Peace with God the Creator, Peace with all of Creation*, Pope John Paul II confirmed that “Christians, in particular, realize that their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith” (No. 15). In doing so, the Holy Father reminds Catholic institutions that in order to “[k]eep up [their] efforts to make Catholic identity central to [their] efforts,” as Bishop Kicanas encouraged ACCU members to do, integrated sustainability initiatives must go beyond just doing sustainability to clearly, consistently and explicitly grounding sustainability work in the institution’s Catholic mission and identity. A Catholic school cannot just implement a recycling program, but must also explain that it is doing so because of its Catholic commitment to steward and care for God’s good gift of Creation; a Catholic school cannot just reduce its energy consumption, but must also communicate that it is doing so because of its Catholic commitment to protect and defend human life and dignity, especially of the poor and vulnerable who are most impacted by environmental degradation and climate change.

By virtue of its 2,000-year-old tradition, and especially in light of Catholic social teaching, “The Catholic Church brings a distinct perspective to the debate about climate change [and environmental sustainability] by lifting up the moral dimensions of this issue and the needs of the most vulnerable among us.”¹ Yet if sustainability work is not grounded in this Catholic mission and identity, the unique contributions which the Church can make to the conversation are quickly lost, and the sustainability efforts of Catholic institutions may end up looking no different than those of non-faith-based institutions.

SUSTAINABILITY AND CATHOLIC HIGHER EDUCATION: A TOOLKIT FOR MISSION INTEGRATION

In order to help Catholic colleges and universities strengthen and integrate their commitment to mission by responding to the Church’s call for environmental stewardship and solidarity with the poor and vulnerable — with particular focus on climate change — the Catholic Coalition on Climate Change, the Association of Catholic Colleges and Universities, the Association of Franciscan Colleges and Universities, the Association of Jesuit Colleges and Universities, the Lasallian Association of College and University Presidents, the Catholic Campus Ministry Association, Catholic Relief Services College and the National Catholic Student Coalition, with support from the Association for the Advancement of Sustainability in Higher Education, are pleased to offer this resource, *Sustainability and Catholic Higher Education: A Toolkit for Mission Integration*.

This Toolkit is organized around the five components of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor*, and offers practical suggestions by which institutions of Catholic higher education can holistically:

- ▶ **PRAY** and reflect on the duty to care for God’s Creation and protect the poor and vulnerable.
- ▶ **LEARN** about and educate others on the causes and moral dimensions of environmental degradation and climate change.
- ▶ **ASSESS** how we — as individuals and in our families, parishes and other affiliations — contribute to environmental degradation and climate change by our own energy use, consumption, waste, etc.
- ▶ **ACT** to change our choices and behaviors to reduce the ways we contribute to environmental degradation and climate change.
- ▶ **ADVOCATE** for Catholic principles and priorities in environmental and climate change discussions and decisions, especially as they impact those who are poor and vulnerable.

Each section of this toolkit examines a different dimension of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* by:

- ▶ Identifying who on campus can most effectively address each dimension.
- ▶ Offering suggestions for how each element might be implemented on campus.
- ▶ Suggesting ways in which the institution might go “beyond the campus” and into the community.

¹ United States Conference of Catholic Bishops, *Global Climate Change and Our Catholic Response*, 27 May 2011 <nccbuscc.org/sdwp/globalpoverty/ccgp_issues_climatechange.shtml>.

Of particular use to integrating mission-based sustainability at Catholic colleges and universities is our adaptation of *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities – Second Edition with Diagnostic Queries*. The introduction in Principles outlines that the project was first designed “to provide a framework for reflection and conversation, planning, staff development and assessment for student affairs professionals who work at Catholic colleges and universities,” and all accounts indicate that the initiative has effectively met and exceeded this objective. We have therefore worked closely with Michael J. James, Ph.D., Fellow of the Barbara and Patrick Roche Center for Catholic Education at Boston College and Principles project co-chair, to revise Principles in order that the project might help facilitate mission-based sustainability at Catholic colleges and universities. We are grateful for the chance to work with Dr. James in this way, and excited to share an adaptation of Principles as a Catholic mission and sustainability assessment tool at the end of this toolkit.

With the ideas, suggestions and resources in this Toolkit, we hope a network of colleges and universities will begin to encourage one another, share best practices, form new young leaders for this movement and be seen as beacons of what sustainability policies and practices can look like in their local communities. In order to build this network, we also hope your institution will become a Catholic Climate Covenant Partner by formally endorsing *The St. Francis Pledge to Care for Creation and the Poor* and promoting it as an integrated part of your school’s Catholic mission-based sustainability program.

We feel that formal endorsement of *The Pledge* offers a unique opportunity for Catholic institutions of higher education to publicly endorse mission-based sustainability and stand in solidarity with the group of more than 25 diverse national Catholic organizations which have already done so. In May, 2011, Saint Michael’s College became the first Catholic institution of higher education to become a Catholic Climate Covenant Partner, and Saint Michael’s Vice President for Academic Affairs, Dr. Karen Talentino, described the school’s motivation for endorsing *The St. Francis Pledge*: “As a Catholic college, we need to make this commitment to protect God’s Creations and be strong advocates on behalf of people in poverty who face the harshest impacts of global climate change. A commitment to sustainability, both personal and institutional, should be part of our mission, [and] signing this [St. Francis] Pledge reflects that commitment.”²

For more information about your institution becoming a Catholic Climate Covenant Partner, see page 40 and contact the Catholic Coalition on Climate Change at info@catholicsandclimatechange.org or (301) 920-1442.



At this important moment for our Church and nation, for our planet and our people, let us together tread more lightly and act more boldly to address the moral dimensions of climate change and environmental degradation by developing inspiring ideas, resources and morally sound leaders all contributing to a more just and peaceful world. Thank you for helping our institutions of Catholic higher education strengthen their commitment to Catholic identity by “protecting both ‘the human environment’ and the natural environment”³ through integrated, mission-based sustainability.

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²Saint Michael’s College, “Saint Michael’s signs St. Francis Pledge to advocate for those most severely affected by global climate change,” 2011, 31 May 2011 <http://www.smcvt.edu/admission/news/news_story.asp?iNewsID=1566&strBack=%2Fnews%2FDefault.asp>.

³United States Conference of Catholic Bishops, *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*, 2001, 27 May 2011 <<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/global-climate-change-a-plea-for-dialogue-prudence-and-the-common-good.cfm>>.

DEFINING SUSTAINABILITY FOR A CATHOLIC AUDIENCE

Image courtesy of CSC

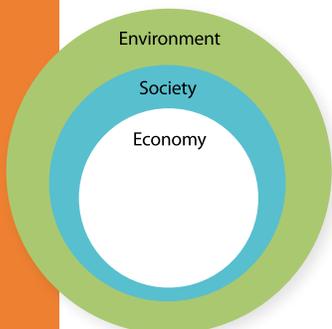
The most popular conception of sustainability stems from the United Nations' Brundtland Commission (1987), which stated:

"Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

In 2005, the United Nations' World Summit Outcome refined this understanding by articulating that sustainability is made up of three "interdependent and mutually reinforcing pillars:"

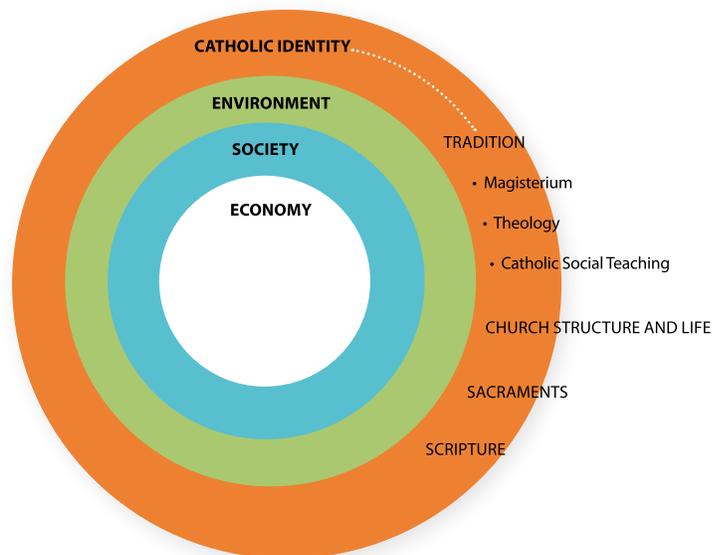
- ▶ Economic Development
- ▶ Social Development
- ▶ Environmental Protection

This vision of sustainability has been represented by concentric circles which recognize that the economy exists within (and therefore affects and is affected by) the larger society, and that both the economy and society exist within (and therefore affect and are affected by) the environment:



While this is a helpful way to model the different dimensions of sustainability, it may be of limited use to Catholic individuals and institutions. This is due to the fact that, for them, the three pillars of sustainability exist within the Catholic identity which ultimately guides and shapes their mission, practices and policies.

Thus, Catholic institutions might gain a fuller understanding of sustainability through a model which grounds the concept within components which make up Catholic identity:



In this conceptualization, Catholic identity is not a footnote to the general concept of sustainability, but rather imbues every aspect of it. Conversely, the principles of sustainability are not peripheral to Catholic tradition, but rather are embedded within it, illustrating that "Care for Creation is not a new component of our Catholic identity. It is as old as Genesis, and is woven into the very fabric of Catholic mission."⁴

⁴The Catholic Health Association with Practice Greenhealth, *Environmental Sustainability Getting Started Guide* (2010) Inside cover.

“PRAYER gives us strength for great ideals, for keeping up our faith, charity, purity, generosity.”

~ Pope John Paul II
Audience with Young People
March 14, 1979

The first step of *The St. Francis Pledge to Care for Creation and the Poor* is PRAYING and reflecting on the Christian vocation to care for God’s good gift of Creation and the poor and vulnerable who bear the brunt of environmental degradation. PRAYER is central to our lives both as people of faith and as a religious institution. Through PRAYER we come to a greater understanding of God’s vision for Creation and our role as co-creators and sustainers of God’s gift of creation, and develop an awareness of how our actions impact others.

In the context of Catholic higher education, it is likely that campus ministry can most easily facilitate the PRAYER commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* (both individual and communal). This can be done by:

INDIVIDUAL

- ▶ Sharing resources in the context of our common liturgical and campus life to help students and

others reflect on the consequences that lifestyles and choices have on both the human environment and the natural environment.

- For example, the USCCB’s *Faithful Stewards of God’s Creation: A Catholic Resource for Environmental Justice*. (www.usccbpublishing.org/productdetails.cfm?PC=772)
- ▶ Offering retreats, workshops and symposia centered around God’s gift of Creation and humanity’s role in sustaining it.
- ▶ Providing resources to help students and others PRAY about such texts as
 - The Creation stories in Genesis and other relevant passages from sacred Scripture (www.catholicclimatecovenant.org/wp-content/uploads/2010/03/Liturgy-Worship-Resources.pdf)
 - Franciscan Prayer for Peace (www.catholicclimatecovenant.org/the-st-francis-pledge/schools-colleges-universities/PRAY/PRAYER-of-st-francis/)
 - St. Francis’ Canticle of the Sun



Image courtesy of CSC

(www.catholicclimatecovenant.org/the-st-francis-pledge/schools-colleges-universities/PRAY/st-franciss-canticle-of-the-sun/)

COMMUNAL

- ▶ Publishing inserts and quotes about caring for God's Creation in weekly bulletins, campus newspapers and online.*
- ▶ Working with priests to include themes of stewardship in Eucharistic celebrations, and especially in homilies during appropriate times, e.g., the Feast of St. Francis on October 4 and/or Earth Day on April 22.*
- ▶ Offering prayers of petition for*
 - The beauty, bounty and fragility of God's gift of Creation.
 - Those who consume a disproportionate amount of the planet's natural resources to the exclusion of those who truly need more of the earth's bounty.
 - The poor who are disproportionately impacted by environmental degradation despite contributing least to it.
 - Policy makers who are elected to promote the long-term common good of all over the short-term interests of a few.
- ▶ Holding liturgies and PRAYER services on days of particular environmental significance, e.g. the Feast of St. Francis and/or Earth Day (www.catholicclimatecovenant.org/wp-content/uploads/2010/03/Liturgy-Worship-Resources.pdf)

* Resources for these ideas and more can be found at www.catholicclimatecovenant.org/resources/

While it is likely that campus ministry can most easily facilitate the PRAYER commitment of *The St. Francis Pledge to Care for Creation and the Poor* at institutions of Catholic higher education, all parts of the campus community (president/administration/board, faculty, students, student affairs, staff, plant/facilities/grounds) can PRAY and reflect on the duty to care for God's Creation and protect the poor and vulnerable by:

- ▶ Participating in individual and communal PRAYER opportunities offered by Campus Ministry.
- ▶ Reflecting on personal choices and habits in light of faith, and considering the impacts that these have on both Creation and the poor.
- ▶ Incorporating care for Creation into personal PRAYER life.

St. Francis' Canticle of the Sun

O most High, almighty, good Lord God,
to you belong praise, glory, honor, and all blessing!

Praised be my Lord God with all creatures;
and especially our brother the sun,
which brings us the day, and the light;
fair is he, and shining with a very great splendor:
O Lord, he signifies you to us!

Praised be my Lord for our sister the moon,
and for the stars,
which God has set clear and lovely in heaven.

Praised be my Lord for our brother the wind,
and for air and cloud, calms and all weather,
by which you uphold in life all creatures.

Praised be my Lord for our sister water,
which is very serviceable to us,
and humble, and precious, and clean.

Praised be my Lord for brother fire,
through which you give us light in the darkness:
and he is bright, and pleasant, and very mighty,
and strong.

Praised be my Lord for our mother the Earth,
which sustains us and keeps us,
and yields diverse fruits, and flowers of
many colors, and grass.

Praised be my Lord for all those who pardon
one another for God's love's sake,
and who endure weakness and tribulation;
blessed are they who peaceably shall endure,
for you, O most High, shall give them a crown!

Praised be my Lord for our sister,
the death of the body, from which no one escapes.
Woe to him who dies in mortal sin!

Blessed are they who are found walking by your most holy will,
for the second death shall have no power to do them harm.

Praise you, and bless you the Lord,
and give thanks to God,
and serve God with great humility.

From www.catholicclimatecovenant.org/the-st-francis-pledge/schools-colleges-universities/pray/st-franciss-canticle-of-the-sun/

- ▶ Organizing, supporting and attending liturgies and PRAYER services on days of particular environmental significance, e.g. Feast of St. Francis and/or Earth Day.
- Issuing public prayers for days of particular environmental significance and encouraging the school's sponsoring order to also issue public prayers.

EXAMPLE: UNIVERSITY OF NOTRE DAME

From www.newsinfo.nd.edu/news/16968-notre-dame-to-celebrate-environment-at-feast-of-saint-francis/

The University of Notre Dame community will celebrate the Feast of Saint Francis of Assisi, patron saint of the environment, on Monday (Oct. 4), with festivities, thought-provoking discussion, and opportunities to follow in the footsteps of Saint Francis, who was known for his love for nature and the poor.

Mass will be celebrated at 5:15 p.m. by Rev. William Lies, C.S.C., at Notre Dame's Basilica of the Sacred Heart. At 8 p.m., Dan DiLeo of the Catholic Coalition on Climate Change will present "A Catholic Approach to Climate Change" in the Geddes Coffeehouse, followed by discussion and a reception.

Dinner at North and South Dining Halls will feature a nature-themed dessert buffet in honor of the Feast Day, and tables where students can sign pledges to better care for nature and the poor through service opportunities and simple everyday choices. The program is co-sponsored by the Office of Sustainability, the Center for Social Concerns, the Department of Theology and Campus Ministry.

This year's Feast of Saint Francis comes at a time when the sustainability movement stands at a crossroads. Following international failure to reach a climate agreement through the United Nations Conference of Parties in Copenhagen last December, and domestic failure to pass comprehensive clean energy security legislation, both the United States and the international community have been unable to adequately respond to what Pope Benedict XVI has called "matters of grave concern for the entire human family."

In response, Notre Dame has strived to call attention to the moral and spiritual dimensions of carbon pollution. The Feast of Saint Francis also marks the one-year anniversary of the first national conference on sustainability and Catholic higher education, held at Notre Dame in October 2009. Titled "Renewing the Campus," the landmark conference brought together representatives from the Nobel Prize-winning Intergovernmental Panel on Climate Change and the U.S. Conference of Catholic Bishops, as well as faculty, staff and students from more than 40 Catholic colleges and universities across the country.

"Father Hesburgh has given us a vision of Notre Dame as a university that serves as both a lighthouse and a crossroads," said Notre Dame junior Patrick McCormick, one of the organizers of "Renewing the Campus" and the Feast of Saint Francis program. "On the Feast of Saint Francis, we recall the words of a saint who told us to 'preach the Gospel at all times, and when necessary, to use words.' The true celebration of the legacy of Saint Francis will be in the actions that we take in a world that all too often loses sight of the fact that a commitment to ecological justice is inseparable from a commitment to the dignity of the human person."

BEYOND THE CAMPUS

"You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

~ Matthew 5: 14-16

In order to spread PRAYER beyond the campus and into the wider community, Catholic colleges and universities can invite arch/dioceses, parishes and schools to participate in the aforementioned events. Additionally, Catholic colleges and universities can partner with arch/dioceses offices that serve parishes and schools to integrate PRAYER into their own Masses and PRAYER life using the ideas and resources offered above.

"Most important of all, PRAY to God to set your feet on the path of truth." ~ Sirach 37:15

"PRAY without ceasing." ~ 1 Thessalonians 5:17

“[B]e transformed by the renewal of your mind . . .”

~ Romans 12:2

LEARN

Image courtesy of CSC

The second step of *The St. Francis Pledge to Care for Creation and the Poor* is LEARNING about and educating others on the reality and moral dimensions of environmental degradation and climate change. In order to connect a college or university's sustainability work to its Catholic mission and identity, the school's community should clearly understand the causes and consequences of environmental degradation and climate change, as well as the moral framework that will enable it to address adverse consequences from an authentically Catholic perspective.

In the context of Catholic higher education, it is likely that faculty can most easily facilitate the LEARNING commitment of the *The St. Francis Pledge to Care for Creation and the Poor* by:

- ▶ Incorporating environmental sustainability into course offerings and linking it to Catholic social teaching (see AASHE's Curriculum Resources at www.aashe.org/resources/curriculum-resources)
- ▶ Sponsoring, organizing and participating in guest lectures and interdisciplinary seminars/colloquia/conferences which:
 - Consider the human life and dignity, causes of environmental degradation climate change in light of Catholic social teaching.
 - Consider the justice, immigration, public health, national security, and economic consequences of environmental degradation/climate change in light of Catholic social teaching.
 - Consider the impacts of lifestyles and choices in light of Catholic social teaching.

CLIMATE CHANGE INFORMED BY THE SEVEN PRINCIPLES OF CATHOLIC SOCIAL TEACHING

Many people recognize that the issue of climate change relates to our duty to “cultivate and care for” God's good gift of Creation (Genesis 2:15); as the U.S. Catholic bishops point out in *Global Climate Change: A Plea for Dialogue, Prudence and the Common Good*, “If we harm the atmosphere, we dishonor our Creator and the gift of creation” (2001). However, fewer people have recognized that the issues of climate change and care for God's Creation engage all of the other central dimensions that make up Catholic social teaching, especially the **commitments to protect and defend human life and dignity, to exercise an option for the poor and vulnerable, and to engage in solidarity**; as Pope John Paul II reminded us in his *1990 World Day of Peace Message*:

“[W]e cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations.” (No. 6).

Given this interconnected reality between climate change and the body of Catholic social teaching, the Catholic Coalition on Climate Change offers for reflection some examples of how the issues of climate change and care for creation involve all the dimensions of Catholic social teaching at catholicclimatecovenant.org/wp-content/uploads/2010/11/Climate-Change-and-Catholic-Social-Teaching.pdf.

RECOGNITION OF THE IMPORTANCE OF SCHOLARSHIP IN THE CATHOLIC TRADITION BY THE NATIONAL RELIGIOUS PARTNERSHIP ON THE ENVIRONMENT (NRPE):

Scholarship plays a critical role in developing a distinctively Catholic approach to environmental concerns. Careful thinking is needed to discern a faithful path through the current welter of conflicting secular and religious ideas about God, humanity, nature and society.

Catholic scholars have risen to the challenge by exploring:

- ▶ A God-centered understanding of creation, and of human beings' special place in the web of life and their relationship to their fellow creatures.
- ▶ Applications of Catholic social teaching to environmental issues — particularly concepts of natural law, the common good, concern for the poor, distributive justice and respect for human life and dignity.
- ▶ How Catholic liturgy and spirituality can express God's presence in the natural world and nurture care for creation and the pursuit of social justice.
- ▶ The insights of eminent Catholic theologians into the nature of the physical world, and ways to reformulate them in light of current science, and identify their moral implications for today.

Such thinking is not merely an intellectual exercise. As tested ideas are integrated into teaching, proclamation and programs, the work of scholars contributes a solid foundation for responsible Church involvement in the environmental arena. Find more examples at www.nrpe.org/statements/catholic_scholarship01.htm.

FROM SUSTAINABILITY CURRICULUM IN HIGHER EDUCATION: A Call to Action

by the Association for the Advancement of Sustainability in Higher Education (2010):

"The fundamental problem faced in meeting the goal of education for a healthy and sustainable society for all students is that the existing curriculum in higher education has not been developed to examine how we shape a sustainable world. Much of the curriculum has been developed to provide students with an increasingly narrow understanding of disciplines, professions and jobs, and is focused on specific knowledge and skills employed in the given area. What is needed is a curriculum that prepares learners for living sustainability, both professionally and personally, and that explicitly helps the learner deeply understand the interactions, inter-connections and the consequences of actions and decisions.

"Regardless of the subject of the curriculum, students must learn and practice holistic systems thinking and be able to apply such thinking to real world situations. Furthermore, students must understand how the systems of which they are a part (social, economic and ecological) function and are integrated. In order to accomplish this we need a significant segment of the learning opportunities for students to be structured to accomplish these outcomes. To do so will require significant changes in the curriculum and the pedagogy

used to deliver that curriculum. These changes will only occur when large numbers of faculty have the knowledge, skills, resources, support, incentives and disposition to change what and how they teach." Page 2

"Any efforts to increase the scale of sustainability education will rest in the hands of the faculty and thus it is clear that strategies for 'scaling up' EFS [education for sustainability] have to be aimed at providing faculty with incentives, support, resources, knowledge, and skills for changing their practice." Page 4

"Although faculty have responsibility for the curriculum, their work is part of a larger network that includes students, staff, administrators, employers, accreditation agencies, government agencies, foundations, and non-government organizations. As a consequence, one of the key opportunities for curriculum change involves collaboration among these stakeholders. Many individuals within these groups are committed to sustainability and those commitments can be leveraged to establish partnerships and collaborations that support curricular change." Page 3

While faculty can most easily facilitate the learning commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* at institutions of Catholic higher education, all parts of the campus community (president/administration/board, faculty, students, student affairs, campus ministry, staff,

plant/facilities/grounds) can learn about and educate others on the reality of climate change and its moral dimensions by:

- ▶ Sponsoring, organizing, participating in guest lectures and interdisciplinary seminars/colloquia/conferences which:
 - Consider the causes of environmental degradation/climate change in light of Catholic social teaching.
 - Consider the consequences environmental degradation/climate change in light of Catholic social teaching, as well as justice and peace, poverty, immigration, public health, national security and economics.
 - Consider the impacts of our lifestyles and choices in light of Catholic social teaching.
- ▶ Providing inter-disciplinary courses that link, for instance, theology and sustainability.
- ▶ Reading about Catholic social teaching, environmental policy, and the causes, consequences and moral dimensions of environmental degradation/climate change
- ▶ Integrating suggestions from the Association for the Advancement of Sustainability in Higher Education, including:
 - Establish a Sustainability Faculty Fellows Program to recognize accomplishments and develop resources.
 - Develop Regional Centers for Sustainability that can provide professional development and support for faculty.
 - Focus on Assessment, Accountability and Accreditation leverage points.
 - Create a Collaborative for Sustainability Curriculum Change that can continue and deepen the conversations.⁵

EXAMPLE: CREIGHTON UNIVERSITY

From <http://energy.creighton.edu/>

Starting in Fall 2011, Creighton will offer a new major in Energy Technology. This major prepares students for cutting-edge fields, but is based on Creighton's roots in Ignatian pedagogy. In this Ignatian model, drawn

from the Spiritual Exercises, teachers accompany learners in the pursuit of competence, conscience, and compassionate commitment. This model stresses personalized programs, active engagement of the student, and reflection on the experience.

The proposed curriculum includes Bachelor of Arts (B.A.) and Bachelor of Science (B.S.) degrees.

LEARNING OBJECTIVES:

- ▶ Graduates will be able to explain the principles of energy and its transfer, the production of solar energy and its distribution, the human and political factors in changing the way that energy is supplied.
- ▶ Graduates will be able to explain the engineering design process and will have hands-on experience with the design process.
- ▶ Graduates will have a knowledge of Ignatian Pedagogy and will have developed related life-long learning skills.
- ▶ Graduates will be able to communicate technology to a wide variety of audiences.
- ▶ Graduates will be able to explain effective project team operation and will have worked effectively in this environment.
- ▶ Graduates should emerge from the program having demonstrated a commitment to social and global responsibility including an awareness of Catholic Social Teaching.
- ▶ Graduates will demonstrate advanced problem solving skills.
- ▶ Graduates will have knowledge of how to implement the social science and ethical understanding relevant to a program like this that promotes cultural change.
- ▶ Graduates will have obtained the competencies needed for graduate study in policy, law or business or an entry level position in a sustainability related field.

From www.energy.creighton.edu/

⁵ AASHE, *Sustainability Curriculum in Higher Education: A Call to Action* (2010) 12.

EXAMPLE: SANTA CLARA UNIVERSITY

From www.scu.edu/sustainability/education/penstemon.cfm

The Penstemon Project for Sustainability Across the Curriculum, jointly sponsored by the Ignatian Center and the Environmental Studies Institute, is a major component of SCU's Sustainability Initiative.

The Penstemon Project is designed for faculty outside of the traditional environmentally focused disciplines to find ways to incorporate sustainability into their curriculum — either as class content or in the way their class functions. It could be as simple as having a field trip to a nature area in a writing class — or even simpler, carpooling to that field trip.

EXAMPLE: PENSTEMON PROJECT AUGUST 3, 2007

Nineteen faculty attended a peer-led workshop in June aimed to integrate sustainability across the curriculum at Santa Clara University. Participants were introduced to local experts (within SCU and beyond) who shared their knowledge about sustainability, identified relevant resources, and provided suggestions for field trip options for their courses.

"The Penstemon Project is designed for faculty outside of the traditional environmentally-focused disciplines to find ways to incorporate sustainability into their curriculum — either as class content or in the way their class functions," said Virginia Matzek, Director of Campus and Community Programs at the Environmental Studies Institute and one of five organizers of the project. "It could be as simple as having a field trip to a nature area in a writing class — or even simpler, carpooling to that field trip." Project leaders provided inspiration, background information, space for discussion, and a monetary

incentive for participants to develop their new or revised syllabi. Beyond that, the participants were the experts. Amara Brook, Assistant Professor of Psychology commented, "I learned about many exciting ways in which people are incorporating sustainability into a wide variety of courses. These creative ideas will help me integrate environmental content into my general psychology course."

"The workshop helped me to encourage students to think more deliberately about how sociology can be used to better understand and address issues related to the environment and sustainability," said Laura Nichols, Department Chair of Sociology, "especially in ways that will keep them thinking about and responding to these issues beyond graduation."

A website dedicated to detailing the changes to curriculum that are occurring as a result of the Project is under development. Soon, others who have not been through the workshop can see what their peers are doing with their classes. "It might end up being kind of viral," said Matzek. "I'm very excited about the possibilities."

"People living in poverty—both at home and abroad—contribute least to climate change but they are likely to suffer its worst consequences with few resources to adapt and respond."

~ U.S. Conference of Catholic Bishops, *Global Climate Change*, 2011

John Farnsworth, Co-Faculty Director of Cyphi, Lecturer in English and Environmental Studies, and director of next year's Penstemon Project reflected on what he LEARNED while organizing the first: "I realized how deep SCU's commitment to sustainability runs: university administration was quick to provide funding and support, and faculty responded to our initial request for proposals with enthusiasm."

A second Penstemon Workshop was held in 2009 for 20 more faculty members.

While not prescriptive or complete, here is a listing of resources which can help integrate Catholic teaching into environmental curricula:

Catholic Social Teaching on Climate Change/Caring for Creation

- ▶ Pope Benedict XVI
 - 2010 Address to the Diplomatic Corps
 - *2010 World Day of Peace Message If You Want to Cultivate Peace, Care for Creation*
 - Address to UN Climate Change Summit (2009)
 - Papal encyclical Caritas in Veritate (2009)
 - 2009 Easter Message Urbi et Orbi
 - Letter of His Holiness Benedict XVI to the Ecumenical Patriarch of Constantinople on the Occasion of the Seventh Symposium of the Religion, Science and the Environment Movement (2007)
- ▶ Pope John Paul II
 - *1990 World Day of Peace Message Peace with God, Peace with all Creation*
 - Declaration on the Environment (2002)
 - The Ecological Conservation (2001)
- ▶ Pope Paul VI
 - *A Hospitable Earth for Future Generation – Message to the Stockholm Conference on Human Environment* (1972)
- ▶ U.S. Conference of Catholic Bishops
 - *Our Catholic Faith in Action*
 - *Global Climate Change and our Catholic Response* (2010). Published with Catholic Relief Services as part of the “Catholics Confront Global Poverty” initiative
 - *To Cultivate Peace, Protect Creation: Pope Benedict XVI’s 2010 World Day of Peace Message* (bulletin insert)
 - *Faithful Stewards of God’s Creation: A Catholic Resource for Environmental Justice and Climate Change* (2001)
 - *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good* (2001)
 - *Renewing the Earth* (1990)
 - The U.S. Conference of Catholic Bishops Environmental Justice Program has sponsored several scholars conferences.⁶ These events have engaged a wider circle of Catholic scholars and universities in research, writing, teaching,

and discussions of faith and ecology and have broadened awareness of Catholic environmental thought both within and beyond the Church. The most recent of these conferences, “The Person, the Poor, and the Common Good: A Catholic Dialogue on the Environment,” was held in October 2004 at the University of St. Thomas, St. Paul, Minn.

- ▶ Environmental concerns have also been entering mainstream Catholic scholarship through:
 - Major conferences on ecology and theology at Catholic universities such as “Renewing the Campus- Sustainability and the Catholic University” at the University of Notre Dame and Spring Teach-In on Environmental Justice and Sustainability at Wheeling Jesuit University (sponsored by the Ignatian Solidarity Network).
 - Sessions on theology and ecology at annual meetings of scholars’ associations such as the Catholic Theological Society of America.
 - Public forums such as those organized through the Woodstock Theological Center.
 - The American College & University Presidents’ Climate Commitment at www.presidentsclimatecommitment.org/
 - The development of college and university programs in environmental ethics.
 - Sustainability Offices/Institutes/Initiatives/Centers Councils/Websites
 - A growing number of scholarly books and articles.

To see a list of these and other resources, visit www.nrpe.org/statements/catholic_scholarship01.htm and www.conservation.catholic.org/resources.htm.

The Science (causes and consequences) of Environmental Degradation/Climate Change:

- ▶ *Climate Change 2007: Synthesis Report*, Intergovernmental Panel on Climate Change
- ▶ *America’s Climate Choices*, National Academy of Sciences (2011)
- ▶ *Climate Change: NASA’s Eyes on the Earth*, National Aeronautical and Space Administration (NASA) (2011)
- ▶ *Fate of Mountain Glaciers in the Anthropocene: A Report by the Working Group Commissioned by the Pontifical Academy of Sciences* (2011)
- ▶ *Climate Change*, United States Environmental Protection Agency (EPA) (2011)

⁶United States Conference of Catholic Bishops, “About the Environmental Justice Program- Scholarly Activity,” 27 May 2011 <<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/scholarly-activity.cfm>>.



"[W]e accept the consensus findings of so many scientists and the conclusions of the Intergovernmental Panel on Climate Change (IPCC) as a basis for continued research and prudent action."

~ U.S. Conference of Catholic Bishops
*Global Climate Change: A Plea for Dialogue,
Prudence, and the Common Good*
2001

- ▶ NOAA Climate Service, National Oceanic and Atmospheric Administration (NOAA) (2011)
- ▶ NSF Climate Change Special Report, National Science Foundation (NSF) (2011)

Global Justice and Poverty – Academic Resources and Campus Activity

- ▶ *Our Catholic Faith in Action*, <http://usccb.org/campus/>
- ▶ Catholic Relief Services (CRS) College, <http://crscollege.org/>

BEYOND THE CAMPUS

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you." ~ Matthew 28: 19-20

In order to spread LEARNING beyond the campus and into the wider community, Catholic colleges and universities can invite arch/dioceses, parishes, schools and the general public to participate in some of the aforementioned events.

Additionally, Catholic colleges and universities can help arch/dioceses, parishes and schools integrate LEARNING into their communities by offering their personnel and facilities as resources for lectures, conferences and teach-ins, and/or by helping local schools to integrate Church teaching on climate change and Creation care into curricula and professional development.

CATHOLIC PERSPECTIVES ON CLIMATE CHANGE AND POPULATION

The Holy Father and the U.S. Catholic Bishops recognize climate change as a moral issue which: threatens human life and dignity as well as the rest of Creation; places added burdens on poor people; and compromises the common good of all. The Church also maintains that acceptable means to address climate change must meet the Church's standards of morality.

These standards include an authentically Catholic Pro-Life position which uncompromisingly excludes abortion, artificial contraception and/or sterilization, and which "forcefully reaffirm[s] the inviolability of human life at every stage and in every condition, the dignity of the person and the unique mission of the family, where one is trained in love of neighbour and respect for nature" (Pope Benedict XVI, 2010 World Day of Peace Message, No. 12).

To LEARN more, see "What Does the Church Say About Population Control and Climate Change?" at <http://catholicclimatecovenant.org/resources/climate-change-population/>.



Saint John's Abbey Energy Farm, courtesy of Saint John's University

ASSESS

“Modern society will find no solution to the ecological problem unless it takes a *serious look at its life style.*” (emphasis in original)

~ Pope John Paul II
1990 World Day of Peace Message, No. 13

The third step of *The St. Francis Pledge to Care for Creation and the Poor* is ASSESSING how we as individuals, families, and institutions contribute to environmental degradation and climate change by our own lifestyles and choices, as well as the extent to which our policies and practices are consistent with Catholic mission and identity. Before a college or university can take steps to more fully practice sustainability grounded in Catholic mission and identity, a baseline ASSESSMENT of its current operations and mission policies and practices should be established.

In the context of Catholic higher education, the president/administration/board and plant/facilities can most easily facilitate the operations ASSESSMENT commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* by:

PRESIDENT/ADMINISTRATION/BOARD

- ▶ Authorizing and conducting campus-wide audits of “waste, energy consumption and water to establish a facility baseline, performance metrics and direct future projects.”⁷
 - See: ENERGY STAR from the U.S. Department of Energy (DOE) and the U.S. Environmental Protection Agency (EPA) www.energystar.gov/index.cfm?c=business.bus_index
- ▶ Conducting a comprehensive, campus sustainability ASSESSMENT to baseline performance and compare with peer institutions.
 - See AASHE’s Sustainability Tracking, ASSESSMENT & Rating System (STARS) at www.stars.aashe.org
- ▶ Reviewing internal communication structures and systems to determine if changes can be made to encourage interdisciplinary/interdepartmental conversation and collaboration around sustainability.

⁷The Catholic Health Association of the United States with Practice Greenhealth, 16.

- ▶ Considering the environmental and social sustainability of institutional policies and practices in the areas of:
 - Food sourcing/purchasing
 - > *Eating as a Moral Act* from Coalition member National Catholic Rural Life Conference (NCRLC) at www.ncrlc.com/page.aspx?ID=9
 - > *Fair Trade* from Coalition member Catholic Relief Services (CRS) at www.crsfairtrade.org/
 - > *Dining Services* resources from AASHE at www.aashe.org/resources/dining-services
 - Energy
 - > ENERGY STAR listed above
 - > Energy resources from AASHE at www.aashe.org/resources/energy-resources
 - Construction
 - > *Leadership in Energy and Environmental Design (LEED)* from the U.S. Green Building Council at www.usgbc.org/leed
 - > *Green Buildings in Higher Education* from AASHE at www.aashe.org/resources/green-buildings-higher-education
 - Curriculum
 - > *Sustainability Curriculum in Higher Education: A Call to Action* from AASHE at [www.aashe.org/files/A_Call_to_Action_final\(2\).pdf](http://www.aashe.org/files/A_Call_to_Action_final(2).pdf)
 - Bookstore/merchandising sourcing/purchasing by
 - > Analyzing the carbon footprint (packaging, transportation, sustainable manufacturing processes) of college/university-themed merchandise, the treatment of workers and the ethics of the vendors of such merchandise.
 - > Using *Resources on Sustainable Purchasing in Higher Education* from AASHE www.aashe.org/resources/resources-sustainable-purchasing-higher-education
 - Bulk purchasing from sustainable/ethical vendors
- ▶ Reflecting on the degree to which these policies and practices are consistent with Catholic mission and identity;
- ▶ Determining the extent to which more environmentally sustainable alternatives are possible
- ▶ Requiring a “carbon footprint calculator” as part of pre-freshman materials/activities/requirements with
 - Campus Carbon Calculator (Clean Air - Cool Planet www.cleanair-coolplanet.org/Toolkit/inv-calculator.php)

- *Cool Congregations Carbon Calculator For Households* from Interfaith Power and Light www.coolcongregations.com/carbon_calculator/

PLANT/FACILITIES

- ▶ Considering current operations in light of the *Stewardship of Creation Resource Packet 2009* from the Departments of Facilities and Properties, Stewardship and Pastoral Services, of the Diocese of Green Bay <http://sites.google.com/site/stewcreationpacket/>

While it is likely that the president/administration/board and plant/facilities can most easily facilitate the operations ASSESSMENT commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* at institutions of Catholic higher education, all other parts of the campus community (faculty, students, student affairs, campus ministry, staff, plant/facilities/grounds) should be encouraged to ASSESS how as we contribute to environmental degradation as individuals and in our families, parishes and other affiliations by our energy use, consumption, waste, etc.

EXAMPLE: PRINCIPLES FOR ETHICAL EATERS

From www.ncrlc.com/page.aspx?ID=49

For Human Dignity, we support fair wages and healthy working conditions for farmers, farm workers, food workers.

For Human Dignity, we believe eaters have a right to nutritious food.

For Universal Destination of Goods, we support fair distribution of profits, not food cartel control.

For Integrity of Creation, we ADVOCATE for humane treatment of animals; we call for stricter regulations on factory farms.

For Integrity of Creation, we must protect the environment and ensure an abundance of food for next generations.

For the Common Good, we believe people around the world have a right to food security.

For the Common Good, we call for more localized food systems and a reduction of greenhouse gas emissions.

For Subsidiarity, we affirm the need for local food production and local purchasing as a consumer preference.

For Solidarity, we call for fair trade practices.

For the Preferential Option for the Poor, we must ensure nutritious foods for all those who hunger.

EXAMPLE: THE UNIVERSITY OF PORTLAND AND THE UNIVERSITY OF NOTRE DAME

From www.sustainuclimbing.com/american-recycled-apparel/:

Both license sustainable apparel with SustainU, “an American clothing company utilizing domestic labor and recycled fiber to create apparel for the collegiate community.”

MISSION

Our mission is to change the way clothes are made to improve the environment, reinvigorate America’s manufacturing sector, and educate the world about how clothing can positively impact people’s lives. Environment. Our apparel is made from fabrics that are made from 100 percent recycled materials, produced from post-consumer plastic bottles, recycled cotton

and post-industrial textile waste. The printing and embellishment of them is done using eco-friendly, PVC and phthalate-free ink. For every one pound of recycled yarn produced, half a gallon of gasoline is saved. One ton of recycled cotton saves 1,200 gallons of water, 500 kWh electricity, and avoids the release of 1,700 pounds of non-biodegradable waste.

EXAMPLE: LOYOLA UNIVERSITY–CHICAGO

From www.ncrlc.com/admin/uploads/forms/Loyola%20Chicago.pdf

In 2007, Marshall Eames, Ph.D., Director, University Environmental Sustainability, Loyola University, conducted a sustainability assessment sponsored by Loyola University’s (LU) Center for Urban Environmental Research and Policy (CUERP). Several systems were analyzed to establish a baseline against which future progress can be measured. The assessment focused on energy, water, food, purchasing, the built environment, transportation, and environmental awareness. The assessment’s results provided the necessary information/tools to develop and implement a plan to transform LU into a sustainable university. Since then, LU has begun to move forward with new policies for design of renovations and new construction.

There is a cooperative initiative between Center for Urban Environmental Research and Policy, home for the LU Sustainability Initiative, and Campus Ministry whereby students are assisted in making the connection between the operation of the college, climate change, and Catholic social teaching.

“The technologically advanced societies can and must lower their domestic energy consumption, either through an evolution in manufacturing methods or through greater ecological sensitivity among their citizens. It should be added that at present it is possible to achieve improved energy efficiency while at the same time encouraging research into alternative forms of energy.”

~ Pope Benedict XVI
Papal encyclical *Caritas in Veritate*, No. 49
2009

After an initial sustainability baseline has been established and concrete ACTIONS have been taken (see next section), the president/administration/board and plant/facilities are encouraged to regularly re-ASSESS the institution's sustainability progress. Some useful questions to ask include⁸:

- ▶ Were goals met?
- ▶ What were the challenges we faced (and may continue to face)?
- ▶ Is there room for more ambitious goals?
- ▶ Are there additional people who should be invited to be part of the sustainability task force?
- ▶ Are there other schools that could share their experiences and from whom we could LEARN?
- ▶ Have we effectively communicated our policies and practices to the campus community and beyond?

For more information about Loyola University's sustainability initiatives, visit www.greenreportcard.org/report-card-2009/schools/loyola-university-of-chicago

The operation of doing sustainability work is certainly important for Catholic colleges and universities. Yet recall from the introduction:

"For Catholic colleges and universities, integrated sustainability initiatives must go beyond just doing sustainability to clearly, consistently and explicitly grounding sustainability work in the institution's Catholic mission and identity ... This need to clearly, consistently and explicitly ground sustainability work in Catholic mission and identity is the central inspiration for this toolkit."

Grounding sustainability in Catholic mission and identity allows for the synthesis of multiple dimensions of Catholic teaching and tradition, e.g. Life and Dignity of the Human Person, Option for the Poor and Vulnerable, and Care for God's Creation.⁹ However, as was said in the introduction:

"[I]f sustainability work is not grounded in this Catholic mission and identity, the unique contributions which the Church can make to the conversation are quickly lost, and the sustainability efforts of Catholic institutions

end up looking no different than those of non-faith-based institutions."

Thus while it is important to ASSESS how we — as individuals and in our families, parishes and other affiliations — contribute to environmental degradation and climate change by our own energy use, consumption, waste, etc., it is equally important for Catholic colleges and universities to ASSESS the extent to which sustainability work is grounded in Catholic mission and identity.

In order to help facilitate this mission-based sustainability ASSESSMENT, we have worked closely with Michael J. James, Ph.D., Fellow of the Barbara and Patrick Roche Center for Catholic Education at Boston College to adapt *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities – Second Edition with Diagnostic Queries* for this purpose.

The resultant *Catholic Mission and Sustainability Assessment Tool* can be found as an appendix at the end of this Toolkit, and is intended to be used by Catholic colleges and universities as an organic working document. We hope it is an effective tool which helps your school ASSESS Catholic identity and sustainability in light of each other, and in order that their fuller integration might strengthen both.

⁸ Questions adapted from *The Catholic Health Association of the United States with Practice Greenhealth*, 19.

⁹ United States Conference of Catholic Bishops, "Seven Key Themes of Catholic Social Teaching," 27 May 2011 <<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>>.

“A major examination of conscience should begin today. What really is progress? Is it progress if I can destroy? . . . How can we correct the concept and reality of progress and then also master it in a positive way from within? In this regard a comprehensive reexamination of basic principles is necessary.”

~ Pope Benedict XVI
Light of the World, page 44
2010

BEYOND THE CAMPUS

“He said to them, ‘Go into the whole world and proclaim the gospel to every creature.’ ~ Mark 16:15

In order to spread ASSESSMENT beyond the campus and into the wider community, Catholic colleges and universities can invite arch/dioceses, parishes and schools to tour their energy ASSESSMENT and efficiency projects, and make personnel available for consultation with their own projects.

Additionally, Catholic colleges and universities can share their experience of mission ASSESSMENT in order to help other Catholic organizations firmly ground sustainability efforts in Catholic mission and identity.

Image courtesy of CSC





ACT

Image courtesy of CSC

“The environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.”

~ Pope Benedict XVI
Encyclical letter *Caritas in Veritate*, No. 48
2009

“In facing climate change, what we already know requires a response; it cannot be easily dismissed. Significant levels of scientific consensus — even in a situation with less than full certainty, where the consequences of not acting are serious — justifies, indeed can obligate, our taking action intended to avert potential dangers. In other words, if enough evidence indicates that the present course of action could jeopardize humankind’s well-being, prudence dictates taking mitigating or preventative action.”

~ U.S. Conference of Catholic Bishops
Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good
2001

The fourth step of *The St. Francis Pledge to Care for Creation and the Poor* is ACTING to change our choices and behaviors to reduce the ways we contribute to

environmental degradation and climate change. Once an institution has a baseline of how it measures up against a Catholic mission-based vision of sustainability, the school can then take concrete steps to more fully live out its commitment to care for God’s creation and the poor.

In the context of Catholic higher education, the entire campus community — led by the president/administration/board — can facilitate ACTION by:

ESTABLISHING A COLLEGE/UNIVERSITY SUSTAINABILITY TASK FORCE

In their resource *Cool Campus! A How-To Guide for College and University Climate Action Planning*, AASHE observes:

An important first climate action planning step is creating appropriate institutional structures for

To ensure early success and build confidence, the Task Force is encouraged to “start by selecting one or two doable projects that will give it some early wins.”¹¹

“It’s important to create the committee structure, identify the lead and committee participants and then find the right pace. This is a long journey and pacing is critical to avoid burnout and overwhelmed committee members. Low hanging fruit yields the best long-term harvest.”¹²

preparing and implementing your plan. Typically, this means identifying participants and establishing one or more committees or working groups — necessarily working with the full blessing, support and involvement of top campus leadership. As you develop your CAP [climate action plan] team, be sure to focus on existing institutional strengths and attempt to bring into the fold those who have already been working in this field, academically or operationally (page 16).

Top-level support from the president or chancellor is critical for success, as they are in the position to convene all of the various constituencies from the campus community that will need to be represented in the process. Ongoing active involvement from the president or chancellor is also important in maintaining momentum and effectiveness, and demonstrating the institution’s firm and continuing commitment to Catholic mission-based sustainability.

With support from their institutional leadership, Catholic colleges and universities are thus encouraged to pursue integrated programs of sustainability which are both comprised of and supported by personnel from across the institution. In order to achieve this inter-disciplinary approach to sustainability, Catholic colleges and universities are encouraged to create a College/University Sustainability Task Force made up of personnel from across the campus:

- ▶ Administration/president/board
- ▶ Campus ministry
- ▶ Engineering
- ▶ Faculty
- ▶ Finance
- ▶ Food services
- ▶ Groundskeeping/landscaping

- ▶ Information technology
- ▶ Leadership champions
- ▶ Legal
- ▶ Materials management
- ▶ Mission
- ▶ Operations
- ▶ Plant/facilities
- ▶ Public relations and marketing
- ▶ Residential life
- ▶ Risk management
- ▶ Supply chain
- ▶ Students
- ▶ Student affairs

Comprised of these personnel, the task force should “evaluate current programs and ... create organization-wide goals as well as an action plan. Specifically, the [Task Force can]:

- ▶ Perform a needs assessment and gather baseline data.
- ▶ Set annual environmental goals and develop action plans.
- ▶ Develop an education plan for new and current staff.
- ▶ Create resources for staff to use internally and beyond the office.
- ▶ Monitor progress and report to leadership, staff, and community.”¹⁰

Image courtesy of CSC



¹⁰ The Catholic Health Association with Practice Greenhealth, 12.

¹¹ Ibid., p. 15

¹² Ibid., p. 19

DEVELOPING SUSTAINABILITY POLICIES

Adapted from *Environmental Sustainability: Getting Started Guide*¹³

In order for a Catholic college or university to successfully implement and sustain a comprehensive program of campus sustainability which is grounded in Catholic mission and identity, it is necessary to articulate the components of the initiative, why they are important and how and by whom they will be implemented. This can be accomplished through the creation of a formal environmental or sustainability policy which is endorsed by the highest level of leadership and widely published throughout the institution.

A Catholic school's overall sustainability policy should evolve from, and be an extension of, the vision for Catholic mission-based sustainability discussed above.

Specific policies can address and provide guidelines for:

- ▶ Waste management
- ▶ Energy management
- ▶ Water management
- ▶ Food systems
- ▶ Toxic materials
- ▶ Purchasing
- ▶ Building design, construction and renovation
- ▶ Housekeeping and maintenance
- ▶ Transportation
- ▶ Groundskeeping/landscaping

EXAMPLE: THE UNIVERSITY OF SCRANTON

The following comes from <http://matrix.scranton.edu/sustainability/taskforce.shtml>

In July 2004, Scott R. Pilarz, S.J., President of The University of Scranton, convened a committee of staff

and faculty to discuss ways in which the University community could weave sustainability issues into campus life. Part of the ongoing emphasis on Education for Justice, the Sustainability Task Force was created to develop a comprehensive strategy for The University of Scranton.

The Task Force decided to approach this important issue from three vantage points: academics, physical plant and community education.

Academics: finding ways to infuse an emphasis on sustainability into the curriculum so as to provide students with a different prism through which to view issues of justice and decision-making.

Physical Plant: demonstrating in tangible ways that the University is prepared to "practice what it preaches." This also provides the ancillary benefit of reducing costs throughout our organization by using sustainable approaches in campus systems.

Community Education: informing constituents both on- and off-campus of the importance of this issue for the world as a whole, as well as for the local community.

WORKING WITH PARTNERS

The following comes from *Environmental Sustainability: Getting Started Guide*¹⁴

Beginning and maintaining an environmental sustainability program can seem difficult — maybe even overwhelming. However, the good news is that you don't have to start from scratch and you are not alone in your endeavors. There are a number of organizations, materials and resources available to help you more fully exercise an ethic of ecological responsibility — and all of them want to help you get started!

See *Resources for Catholic Colleges and Universities* on pages 29-30.

¹³The Catholic Health Association with Practice Greenhealth

¹⁴The Catholic Health Association with Practice Greenhealth, 22

COMMUNICATING: TELL YOUR STORY/ CELEBRATE YOUR SUCCESSES

The following comes from *Environmental Sustainability: Getting Started Guide*

The successful development, implementation and maintenance of an environmental sustainability program [grounded in Catholic mission and identity] provides your [school] with an opportunity to share this work with the board and sponsor, the public and the larger [academic community]. One effective means by which some organizations carry this out is through the development of a communication plan to brand and promote sustainability efforts and stories.

This environmental communications plan could take many forms, but may include a poster campaign, new employee and annual education...lecture series and [website] items. You might also work with your marketing department to develop a sustainability logo and complimentary resources.

While an effective environmental communications strategy is an on-going and continuous process, you may choose to make a special effort to tell your story around the Feast of St. Francis (October 4) and Earth Day (April 22). These dates offer special opportunities to celebrate environmental successes and work with your community through such things as farmer's markets, computer take back programs, tree planting, clean ups, lectures series and vendor fairs to promote sustainability and demonstrate leadership in the community.

For ideas on how to celebrate the Feast of St. Francis, see *Planning Guide for Promoting & Taking The St. Francis Pledge to Care for Creation and the Poor* from the Catholic Coalition on Climate Change at: catholicclimatecovenant.org/wp-content/uploads/2010/11/Planning-Guide-for-Taking-the-St.-Francis-Pledge.pdf

To see examples of sustainability communications strategies, visit:

- ▶ Boston College at www.bc.edu/offices/sustainability/
- ▶ College of St. Benedict / St. John's University at www.csbsju.edu/SJU-Sustainability.htm
- ▶ The University of Notre Dame at <http://green.nd.edu/>
- ▶ Santa Clara University at www.scu.edu/sustainability/

"The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it."

~ Genesis 2:15

ENCOURAGING ALL MEMBERS OF THE CAMPUS COMMUNITY TO TAKE THE ST. FRANCIS PLEDGE TO CARE FOR CREATION AND THE POOR

The St. Francis Pledge is valuable as a framework to help Catholic colleges and universities can connect their sustainability work to Catholic mission and identity. *The Pledge* is a consistent yet flexible instrument and because it is endorsed by more than 25 of the largest Catholic organizations in the country, it also ties a school's mission-based sustainability work to the larger Catholic movement happening around the country and the world.

Catholic college and university personnel are urged to promote *The St. Francis Pledge* to the members of its community, and to encourage individuals and groups to register their commitments at <http://catholicclimatecovenant.org>.

ENCOURAGING THE PRESIDENT OR CHANCELLOR OF THE INSTITUTION TO SIGN THE AMERICAN COLLEGE & UNIVERSITY PRESIDENTS' CLIMATE COMMITMENT (ACUPCC)

Adapted from <http://www.presidentsclimatecommitment.org/about/mission-history>:

The ACUPCC is a high-visibility effort to address global climate disruption undertaken by a network of colleges and universities that have made institutional commitments to eliminate net greenhouse gas emissions from specified campus operations, and to promote the research and educational efforts of higher education to equip society to re-stabilize the earth's climate. ACUPCC's mission is to accelerate progress towards climate neutrality and sustainability by empowering the higher education sector to educate students, create solutions and provide leadership-by-example for the rest of society.

The ACUPCC provides a framework that is different from but complimentary with *The St. Francis Pledge*. The ACUPCC also provides support for America's colleges and universities to implement comprehensive plans in pursuit of climate neutrality. The Commitment recognizes the unique responsibility that institutions of higher education have as role models for their communities and in educating the people who will develop the social, economic and technological solutions to reverse global warming and help create a thriving, civil and sustainable society.

For Catholic colleges and universities, this can be an excellent way to integrate secular and Catholic approaches to issues of environmental justice, sustainability and solidarity. As of May 2011, 677 colleges and universities across the United States had signed the ACUPCC.

RECOMMENDATIONS FOR COLLEGES AND UNIVERSITIES

Adapted from *Sustainability Curriculum in Higher Education: A Call to Action*¹⁵

Educate campus community about how environmental sustainability relates to human life and dignity, poverty, justice and Catholic mission and identity.

- ▶ Bring faculty together with sustainability oriented staff.
- ▶ Recognize sustainability curriculum efforts.
- ▶ Provide mechanism for recognizing and addressing barriers to EfS [Education for Sustainability].
- ▶ Provide Leadership opportunities.
- ▶ Share resources.
- ▶ Bring together high impact educational practices and sustainability education.
- ▶ Include sustainability in strategic documents.
- ▶ Develop language for hiring practices that would attract 'sustainability faculty'.
- ▶ Examine the ACUPCC commitment related to EfS.
- ▶ Bring together campus leadership with business and community leaders to seek collaboration and funding.
- ▶ Educate trustees/regents and solicit their support.
- ▶ Encourage the submission of proposals for funding sustainability education.
- ▶ Participate in relevant state federal policy making that furthers EfS.



Image courtesy of Sustainability at College of Saint Benedict

¹⁵ AASHE, 2010

EXPRESSIONS OF MISSION-BASED SUSTAINABILITY

EXAMPLE: LORAS COLLEGE

From depts.loras.edu/sustainability/

When possible, Loras College has attempted to connect Catholic Identity with our efforts to reduce our carbon footprint. This was done explicitly in the college's latest brochure Moments of Grace: On Catholic Identity at Loras College which links Loras' commitment to green initiatives directly to our Catholic identity. Loras' official press release concerning the desire to become a climate neutral campus included this quote from President Collins, "These efforts will build on Loras' ongoing commitment to sustainability, which, as a natural outgrowth of its Catholic identity, will bear witness to careful, thorough, lasting and sustainable stewardship of all creation, for the sake of present and future generations and for the common good."

EXAMPLE: JOHN CARROLL UNIVERSITY

From sites.jcu.edu/magazine/2011/03/16/a-greener-campus/

[John Carroll University's] vision is to have an environmentally, socially, and economically sustainable campus and community with employees and students who incorporate sustainability in their education, work, and daily lives. Three overarching strategic initiatives are:

- ▶ Conserve natural resources and reduce waste, energy usage, and its carbon footprint.
- ▶ Identify, promote, and implement sustainable practices in all operational areas.
- ▶ Support a culture of continuous improvement and enhance the Catholic character and commitment to the environment.

The University has done work in the areas of: energy and water use, office practices and IT, waste reduction, food services, design and construction, procurement, transportation, landscaping/grounds, student life and financial support.

Furthermore, the Catholic Bishops and Jesuits believe global climate change is real and it's the responsibility of this generation to help solve the problem. Toward that end, the university reduced greenhouse gas emissions by 22.3 percent from 2005 to 2008 and is developing a formal plan for emissions reduction. Half of campus buildings have been retrofitted with an energy management system to optimize efficiency.

EXAMPLE: CREIGHTON UNIVERSITY

From www.creighton.edu/about/sustainability/

Ignatius of Loyola, the founder of the Jesuits, asked that we seek the "magis," the greater. Thus we are called to be more generous, more compassionate, more forgiving. When it comes to sustainability "magis" can also mean less- we can consume less and exploit resources less. This requires the generosity Ignatius asks of us — to share what we have equally with others now and in generations to come.

EXAMPLE: ST. BONAVENTURE UNIVERSITY

From www.sbu.edu/about_sbu.aspx?id=21450

Sustainability at SBU: Building "Right Relationships"

As a campus community, we joyfully embrace the challenge to live in "right relationship" with the environment, with one another and the surrounding communities. Following the spirit of Francis of Assisi, we are committed to:

1. Encouraging all constituents by teaching and through example, to care for and commit to building a more sustainable environment
2. Raising the consciousness of our constituents with regard to the fragility of the environment and all beings
3. Celebrating the gift, goodness and beauty of all creation

While the president/administration/board and plant/facilities can most easily lead the ACTION commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor* at institutions of Catholic higher education, all other parts of the campus (faculty, students, student affairs, campus ministry, staff, plant/facilities/grounds) should be encouraged to ACT to change environmentally unsustainable choices and behaviors to reduce the ways we contribute to climate change and environmental degradation.

BEYOND THE CAMPUS

“But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.” ~ Mark 16: 20

In order to spread ACTION beyond the campus and into the wider community, Catholic colleges and universities can invite arch/diocesan, parish and school personnel to be members of the institution’s sustainability task force. Additionally, Catholic colleges and universities can assist arch/dioceses, parishes and schools in creating their own task forces, developing and implementing holistic sustainability policies grounded in Catholic identity and communicating their success stories.

“The Conference of Major Superiors of Men and the Leadership Conference of Women Religious jointly resolve to bring our own experience and charisms to the current conversation on climate change and into action for justice; to seek concrete ways to curb environmental degradation, mitigate its impact on the poorest and most vulnerable people, and restore right relationships among all God’s creation; and to foster a consciousness of care for God’s creation among all our members, colleagues, institutions and those whom we serve.”

~ Pope Benedict XVI
Encounter with the Leaders of Other Religions
St. Mary’s University – London
September 17, 2010

“We are all called to ‘ways of responsibly exercising our stewardship over creation’. . . lest we disfigure the beauty of creation by exploiting it for selfish purposes.”

~ Pope Benedict XVI
Encounter with the Leaders of Other Religions
St. Mary’s University – London
September 17, 2010

“Obedience to the voice of the earth is more important for our future happiness than the voices of the moment, and the desires of the moment.”

~ Pope Benedict XVI, July 2007

“Changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept.”

~ U.S. Conference of Catholic Bishops
Global Climate Change: A Plea for Dialogue, Prudence, the Common Good
2011

ADVOCATE



Image courtesy of CHA

“The Church has a responsibility towards creation and she must assert this responsibility in the public sphere.”

~ Pope Benedict XVI
Encyclical letter *Caritas in Veritate*, No. 51
2009

The fifth step of *The St. Francis Pledge to Care for Creation and the Poor* is **ADVOCATING** for Catholic principles and priorities in environmental and climate change discussions and decisions, especially as they impact those who are poor and vulnerable. In order to fully care for Creation and the poor in light of environmental degradation and climate change, it is necessary to further the goals of the Catholic college and university and of the Catholic Climate Covenant, and to **ADVOCATE** for systemic and institutional change at the level of public policy.

In the context of Catholic higher education, the entire campus community—led by the president/administration/board—can most easily facilitate the **ADVOCACY** commitment of the *Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and*

the Poor by using this Toolkit and its recommended resources to:

- ▶ Promote awareness and action regarding the environmental sustainability of institutional policies and practices in the areas of:
 - Food sourcing/purchasing
 - Energy
 - Construction
 - Curriculum
 - Bookstore/merchandising sourcing/purchasing
 - Bulk purchasing
 - Groundskeeping/landscaping

- ▶ Call for all of the institution’s sustainability policies and practices to be firmly and consistently grounded in and animated by the school’s Catholic mission and identity.

Additionally, all members of the campus community can ADVOCATE for Catholic principles and priorities in local, state, federal and international environmental and climate change discussions and decisions- especially as they impact those who are poor and vulnerable- by acting on the USCCB/CRS recommendations in *Global Climate Change and our Catholic Response* (2010)¹⁶ :

“As the U.S. Congress considers climate legislation, Catholics Confront Global Poverty invites Catholics to ADVOCATE for policies that reduce the impact of climate change on people living in poverty. Well-designed climate change policies can help both reduce the severity of climate change and protect the most vulnerable by:

- ▶ Creating new and necessary resources to assist poor and adversely affected communities in adapting to and easing the effects of global climate change in the U.S. and in the most vulnerable developing countries;
- ▶ Ensuring that the most useful technology is promptly made available to people in the most vulnerable developing countries to help them adapt to the effects of climate change (adaptation) and reduce their own greenhouse gas emissions (mitigation); and
- ▶ Promoting the participation of local communities in programs for adapting to climate change and easing its effects.”

For more, see the *Public Policy and Advocacy* link on the left side of the USCCB's *Climate Change, Health, and Justice Initiative* page. <http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/climate-change-justice-and-health-initiative.cfm>

EXAMPLE: GEORGETOWN UNIVERSITY

From www.greenreportcard.org/report-card-2011/schools/georgetown-university

Georgetown's Campus Sustainability Advisory Committee has helped ADVOCATE for integrating sustainability into the master plan, as well as for improving recycling facilities and purchasing renewable energy.

¹⁶ nccbuscc.org/sdwp/globalpoverty/ccgp_issues_climatechange.shtml

EXAMPLE: THE CATHOLIC UNIVERSITY OF AMERICA

From thisweek.cua.edu/default.cfm?issue=2011ThisWeekFeb14.htm&startdate=02/14/2011#Announcements

STRATEGIC PLANNING OPEN SESSIONS

The Strategic Planning Steering Committee reminds CUA students, faculty, and staff of upcoming open sessions designed to solicit input for the university's strategic planning for the period of 2012 to 2022 . . . Members of the CUA community are strongly urged to attend the meetings designed to gather input from particular constituent groups: undergraduate students, graduate and law students, faculty, and staff. Everyone is invited to participate in the meetings addressing themes of importance for the entire university community: Catholic Identity, Mission, and Community; Globalization; Campus Recreation, Athletics, and Fitness; Research; Diversity and Multiculturalism; and Environmental Sustainability.

BEYOND THE CAMPUS

“(Jesus) said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’” ~ John 20: 21

In order to spread Advocacy beyond the campus and into the wider community, Catholic colleges and universities can help arch/diocesan, parish and school personnel to ADVOCATE for changes to their own sustainability policies and practices. Where appropriate, Catholic colleges and universities can also work with faith-based and secular organizations to ADVOCATE for local, state and federal policies which care for Creation and protect the poor who are disproportionately harmed by environmental degradation.

“[C]onserving the commons, supporting local communities and economies, rather than incurring debt, waste, and contamination, is the cornerstone of patriotism, both regionally and globally.”

~ Sr. Miriam MacGillis, O.P.

Quoted in *Green Sisters: A Spiritual Ecology*

“At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God’s creation and the one human family. It is about protecting both the ‘human environment’ and the natural environment.”

~ U.S. Conference of Catholic Bishops /
Catholic Relief Services
Global Climate Change and our Catholic Response
2010

“In a word, concern for the environment calls for a broad global vision of the world; a responsible common effort to move beyond approaches based on selfish nationalistic interests towards a vision constantly open to the needs of all peoples.”

~Pope Benedict XVI
2010 World Day of Peace Message, No. 11



Image courtesy of CHA



CONCLUSION

Image courtesy of CHA

Catholic colleges and universities can strengthen and integrate their commitment to mission and identity by responding to the Church's call for environmental stewardship with particular focus on climate change.

In order to do this — and to do so in solidarity with more than 25 diverse national Catholic organizations — the Catholic Coalition on Climate Change, ACCU and AJCU encourages Catholic colleges and universities

to formally endorse *The St. Francis Pledge to Care for Creation and the Poor* by becoming a Catholic Climate Covenant Partner.

For more information about becoming a Catholic Climate Covenant partner, contact the Catholic Coalition on Climate Change at info@catholicsandclimatechange.org or (301) 920-1442.

RESOURCES FOR CATHOLIC COLLEGES AND UNIVERSITIES

The collection below includes all resources mentioned elsewhere in the Toolkit. The items are organized into categories for user convenience.

ASSOCIATIONS

- Association for the Advancement of Sustainability in Higher Education (AASHE)
<http://www.aashe.org>
- Association of Catholic Colleges and Universities
<http://www.accunet.org>
- Association of Jesuit Colleges and Universities
<http://www.ajcunet.edu/>
- The Catholic Coalition on Climate Change
www.catholicclimatecovenant.org

BUILDINGS & FACILITIES

- AASHE's Green Building Resources
<http://www.aashe.org/resources/green-buildings-higher-education>

- Leadership in Energy and Environmental Design (LEED), U.S. Green Building Council
<http://www.usgbc.org/leed>
- Stewardship of Creation Resource Packet 2009, Departments of Facilities and Properties, Stewardship and Pastoral Services, of the Diocese of Green Bay
<http://sites.google.com/site/stewcreationpacket/>

CAMPUS SUSTAINABILITY ASSESSMENT AND GUIDES

- The Catholic Health Association with Practice Greenhealth, *Environmental Sustainability Getting Started Guide*, 2011
<http://chausa.org/WorkArea/linkit.aspx?LinkIdentifier=id&ItemID=2147488985>

- *Environmental Sustainability- Getting Started Guide*
Dan Misleh. 2011
<http://chausa.org/WorkArea/linkit.aspx?LinkIdentifier=id&ItemID=2147488985>
- Sustainability Tracking, Assessment & Rating System (STARS) (AASHE)
<http://www.stars.aashe.org>

CLIMATE AND ENERGY

- AASHE's Climate & Energy Resources
<http://www.aashe.org/resources/climate-resources>
<http://www.aashe.org/resources/energy-resources>
- American College & University Presidents' Climate Commitment
<http://www.presidentsclimatecommitment.org/>
- *The Catholic Climate Covenant: The St. Francis Pledge to Care for Creation and the Poor*
<http://catholicclimatecovenant.org>
- Climate Change and Catholic Social Teaching (pdf)
<http://catholicclimatecovenant.org/wp-content/uploads/2010/11/Climate-Change-and-Catholic-Social-Teaching.pdf>
- *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*
<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/global-climate-change-a-plea-for-dialogue-prudence-and-the-common-good.cfm>.
- ENERGY STAR, U.S. Department of Energy (DOE) and the U.S. Environmental Protection Agency (EPA)
http://www.energystar.gov/index.cfm?c=business.bus_index
- Resources to Promote *The St. Francis Pledge*
<http://catholicclimatecovenant.org/resources>
- Intergovernmental Panel on Climate Change, Climate Change 2007: Synthesis Report, http://www.ipcc.ch/publications_and_data/publications_ipcc_fourth_ASSESSment_report_synthesis_report.htm
- National Academy of Sciences, America's Climate Choices
<http://americasclimatechoices.org/>
- National Aeronautical and Space Administration (NASA), Climate Change: NASA's Eyes on the Earth
<http://climate.nasa.gov/>
- United States Environmental Protection Agency (EPA), Climate Change
<http://climate.nasa.gov/>
- National Oceanic and Atmospheric Administration (NOAA), NOAA Climate Service
<http://www.noaa.gov/climate.html>
- National Science Foundation (NSF), NSF Climate Change Special Report
http://www.nsf.gov/news/special_reports/climate/

CURRICULUM

- AASHE's Curriculum Resources
<http://www.aashe.org/resources/curriculum-resources>
- *Sustainability Curriculum in Higher Education: A Call to Action* (AASHE, 2010)
<http://www.aashe.org/resources/aashe-how-guides>
- Catholic Scholarship on Faith and the Environment. (National Religious Partnership for the Environment)
http://nrpe.org/statements/catholic_scholarship01.htm

DISCUSSION

- Campus Sustainability Discussion Forums (AASHE)
<http://www.aashe.org/forums>

ENVIRONMENTAL JUSTICE, GLOBAL JUSTICE AND POVERTY

- *Faithful Stewards of God's Creation: A Catholic Resource for Environmental Justice* (USCCB)
<http://www.usccbpublishing.org/productdetails.cfm?PC=772>
- About the Environmental Justice Program (USCCB)
<http://www.usccb.org/issues-and-action/human-life-and-dignity/environment/scholarly-activity.cfm>
- Our Catholic Faith in Action, <http://usccb.org/campus/>
- Catholic Relief Services (CRS) College, <http://crscollege.org/>

GROUNDSKEEPING/LANDSCAPING

- AASHE's Resources to Plan and Maintain Grounds
<http://www.aashe.org/resources/grounds>
- AASHE's *Sustainable Landscaping on Campus*
<http://www.aashe.org/resources/sustainable-landscaping-campus>

PURCHASING

- AASHE's Sustainable Purchasing Resources
<http://www.aashe.org/resources/resources-sustainable-purchasing-higher-education>
- Catholic Relief Services' *CRS College Fair Trade* at crscollege.org/campus-activities/the-crs-fair-trade-program
- *Fair Trade Universities Campaign* from Fair Trade Towns USA at www.fairtradetownsusa.org/organize/resources/?did=27
- SustainU
<http://www.sustainuclimbing.com/>



Image courtesy of CSC

APPENDIX

“Above all he [John Henry Cardinal Newman] would expect that you place Catholic identity first among your concerns. Catholic is not just an adjective accidental to who you are. Catholic is core to your identity, the center of what you are about.”

~Bishop Gerald Kicanas
Then-USCCB Vice President

Address to 2011 Association for Catholic Colleges and Universities Annual Gathering

This assessment tool is based on the document *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities- Second Edition with Diagnostic Queries* jointly published by the Association of Catholic Colleges and Universities (ACCU), the Jesuit Association of Student Personnel Administrators (JASPA), and the Association for Student Affairs at Catholic Colleges and Universities (ASACCU), and co-chaired by Sandra M. Estanek, Ph.D. and Michael J. James, Ph.D, Fellow of the Barbara and Patrick Roche Center for Catholic Education at Boston College (jaspa.creighton.edu/Publications/REV4.Principles%20of%20Good%20Practice.pdf). The inspiration for *Sustainability and Catholic Higher Education: A Toolkit for Mission Integration* was born in part out of a recognized need to help institutions of

Catholic higher education explicitly and consistently link their sustainability work in Catholic mission and identity.

As the document evolved, it became evident that the resource was missing a crucial piece: a way for schools to ASSESS the extent to which their sustainability work is currently grounded in Catholic mission and identity.

Based on this identified gap, ACCU personnel recommended Principles to Coalition staff as an example of what type of resource might effectively fill this void. After review, Coalition staff found Principles to be exactly what the Toolkit needed, and Coalition staff contacted Dr. James, Principles Project co-chair, about

the possibility of adapting the Project to *Sustainability and Catholic Higher Education: A Toolkit for Mission Integration*. Dr. James gave both his blessing and expertise to the process of editing the Principles Project for this purpose, and the result is this *Catholic Mission and Sustainability Assessment Tool* for Catholic colleges and universities.

As a first and critical step to effectively utilize this assessment tool, it is necessary to convene the appropriate personnel from across the institutional community. While the personnel involved may be different for each institution, it is recommended that the assessment initiative be coordinated by one or two individuals who have mission-based, administrative, operational, and inter-disciplinary qualities and capabilities. Ideally, this would include both the institution's senior mission leader and sustainability director. In a situation which lacks one or both offices, school officials should determine which personnel are best situated to lead this assessment effort.

We hope this Assessment Tool helps your institution to ground its sustainability efforts in Catholic mission and identity, and we thank Dr. James and his team for their contributions of time, talent, and expertise.

The following comes from *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities*-Second Edition with Diagnostic Queries, page 3

WHAT ARE DIAGNOSTIC QUERIES?

The concept of diagnostic queries was borrowed, with permission, from the Inventory for Student Success and Engagement. The Principles of Good Practice for Student Affairs at Catholic Colleges and Universities express the overarching vision of how a student affairs division contributes to the life of the Catholic college and university. The Principles articulate specific expectations, understanding that they will be implemented in different ways on individual campuses. The diagnostic queries are designed to assist institutions in determining how well the institution is utilizing its resources to realize the vision of the Principles. They are a tool of self-reflection and self-improvement.

UTILIZING THE DIAGNOSTIC QUERIES FOR ASSESSMENT

Each principle is accompanied by five general queries that may be used by student affairs professionals at Catholic colleges and universities for the purpose of self-assessment of their areas. They are:

- ▶ What does this Principle mean for your institution?
- ▶ How do you apply this principle through programs, policies & practices?
- ▶ What evidence do you have to judge the effectiveness of your efforts?
- ▶ What does this evidence tell you about your effectiveness?
- ▶ What will you do with the information you have gathered about effectiveness?

The first query is the foundational question. While the question is common to all, the answer will differ by institution. The Principles do have a normative dimension, describing good practice at all Catholic colleges and universities. However, they also recognize that how the Principles will be implemented will differ depending on the specific history and distinct charism of an individual institution. Therefore, engaging the question, "What does this mean to us?" is an essential first step in the assessment process. While on the surface it seems simple, to truly engage this question is a critical component of the analysis. It is always a temptation to jump immediately to the "what we do" questions, but what we are doing should proceed from how we understand the principle in our particular institutional context.

The second query has been further developed into a set of five questions for each of the eight principles.

The third, fourth, and fifth queries have to do with good assessment practices and, like the first query, are common to each principle. They are fleshed out in this Introduction, accompanied by the general questions in each principle below.

The third step in the assessment process follows from the first two...what evidence do you have to judge the effectiveness of your efforts? Once the staff has surfaced its understanding of the principle and has enumerated what they do to implement it, the next step is to ask how they know if what they are doing is effective. This is the question that many people identify with “assessment,” yet, it is only effective if it follows an engagement of the first two queries.

Forms of assessment that may be utilized to answer this question include: needs Assessment, satisfaction surveys, usage over time, outcomes measurement, change of campus culture, and cost effectiveness, among others. Many good resources are available to practitioners to assist them in developing the measures they will need to assess the effectiveness of their activities.

The final two queries, “What does this evidence tell you about your effectiveness?” and “What will you do with the information you have gathered about effectiveness?” are also common to all good assessment practice and to each of the eight principles. It is important to remember that successful assessment efforts always include plans for and utilization of the results of the measures in the third step.

HOW THE PRINCIPLES HAVE AND CAN BE USED

As stated in the Introduction to the Principles, the purpose of the document is “to provide a framework for reflection and conversation, planning, staff development, and assessment for student affairs professionals who work at Catholic colleges and universities.” This is a peer generated document that is the result of consultation and collaboration. While it expresses specific expectations, it recognizes the diversity of Catholic colleges and universities and, accordingly, that the implementation of these ideals will be evident in various ways appropriate to each institutional setting.

PRINCIPLE ONE

Invites and accompanies students into the life of the Catholic Church through PRAYER, liturgy, sacraments and spiritual direction.

Catholic colleges and universities assist all students to develop an active and meaningful relationship with God. This is accomplished through such activities as traditional and contemporary PRAYER opportunities, small faith sharing groups, retreats, spiritual direction and (upon request) RCIA [Rite of Christian Initiation for Adults] instruction. In addition, liturgical and sacramental opportunities are scheduled on a regular basis for Catholic students. Each student’s personal relationship with God can be further deepened by application of the charisms and spiritual practices of the institution’s founding religious order, where applicable.

In order to deepen student’s awareness and appreciation of the Church’s sacramental understanding of creation, the campus ministry staff can collaborate with members of the sustainability staff and/or those engaged in sustainability efforts. In their provision of pastoral care and fostering of spiritual growth, campus ministers can also help students more fully understand how Christ’s salvific sacrifice can be seen as a model for sustainable living which fully embraces the Biblical call to “cultivate and care for” God’s good gift of Creation (Genesis 2:15).

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. To what extent do opportunities exist for all students who are seeking an active and meaningful relationship with God, regardless of their faith tradition?
 - b. What opportunities on campus exist to celebrate the rich liturgical tradition of the Catholic Church, including traditional devotions?

“Preservation of the environment, promotion of sustainable development and particular attention to climate change are matters of grave concern for the entire human family.”

~ Pope Benedict XVI

Letter of His Holiness Benedict XVI to the Ecumenical Patriarch of Constantinople on the Occasion of the Seventh Symposium of the Religion, Science and the Environment Movement

- c. In what ways are the Church’s call to ecological and environmental stewardship incorporated into the spiritual life of the college/university?
 - d. What opportunities exist on campus for collaboration between sustainability staff and other professionals on behalf of students’ spiritual development?
 - e. What opportunities exist for the spiritual development of all members of the campus community, including the sustainability staff?
3. What evidence do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your effectiveness?
5. What will you do with the information you have gathered about effectiveness?

In collaboration with academic colleagues, sustainability professionals can provide educational opportunities and LEARNING experiences which integrate the Church’s social and creation care teachings into and across all curricula. Catholic colleges and universities provide opportunities for students to develop a habit of reflection and to value PRAYER in bringing both faith and reason to the discernment process of how to live out the values and experiences of Catholic higher education in their personal and professional lives.

Catholic colleges and universities also provide opportunities for intellectually-informed and robust conversations on important issues of faith and culture, including applying relevant Catholic teaching to the issues of creation care, sustainability, climate change and environmental justice.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. How do sustainability staff members exemplify the integration of faith and reason, the commitment to the spiritual development of students, and to intellectually informed dialogue?
 - b. In what ways do sustainability staff, faculty and academic staff, and other key contributors collaborate to complement and enrich classroom LEARNING with respect to the integration of faith and reason, particularly with respect to creation care, environmental justice and Catholic social teaching?

PRINCIPLE TWO

Enriches student integration of faith and reason through the incorporation of the Church’s social and creation care teachings into and across all curricula.

The Catholic tradition has always valued and engaged in dialogue about the interconnection and integration of faith and reason. This dialogue and integration is a legitimate and significant part of Catholic higher education. Catholic colleges and universities foster the development of the whole person. In addition to rigorous intellectual development, there is particular emphasis on a student’s faith and spiritual development.

- c. How do sustainability programs contribute to the faith and spiritual development of students?
 - d. What forums exist to encourage robust, intellectually informed conversations among staff and/or students about applying Catholic teaching to contemporary issues?
3. What evidence do you have to judge the effectiveness of your efforts?
 4. What does this evidence tell you about your effectiveness?
 5. What will you do with the information you have gathered about effectiveness?

PRINCIPLE THREE

Challenges students to care for creation and the poor by exercising high standards of personal behavior and responsibility through the formation of character and virtues.

Students' personal choices around issues of production/consumption, transportation and advocacy can and should be informed by Church teaching. When there are tensions between such teachings and current social/economic/consumption mores, these differences serve as powerful teaching opportunities.

Sustainability professionals in Catholic colleges and universities should partner with Church or pastoral leaders to provide ongoing opportunities for conversation and other programs to support students in making appropriate choices that "cultivate and care for" (Genesis 2:15) God's good gift of creation, and show respect and care for the life and dignity of the human person- especially the poor and vulnerable who are most harmed by environmental degradation.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. How are expectations for behavior, character and virtue development discussed and communicated in relation to institutional mission?
 - b. To what extent do sustainability staff members develop an understanding of Catholic moral teaching and its application in Catholic higher education?
 - c. How do sustainability staff members help students develop the capacity for responsible decision making that is informed by Church teaching?
 - d. What opportunities exist to explore issues such production/consumption, transportation, advocacy, and other moral and health issues in light of church teaching and Gospel values?
 - e. What opportunities for inclusive dialogue and LEARNING exist when there are tensions between Church teaching and current social mores?
3. What evidence do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your effectiveness?
5. What will you do with the information you have gathered about effectiveness?

"Can we remain indifferent before the problems associated with such realities as climate change ... ?"

~ Pope Benedict XVI
2010 World Day of Peace Message, No. 4

PRINCIPLE FOUR

Assists students in discerning and responding to their vocations, understanding potential professional contributions, and choosing particular career directions.

Christians believe that their lifework is accomplished in partnership with the God who gives us life and talents, and sustainability professionals can help guide students in their discernment of life-choices. At Catholic colleges and universities, these privileged conversations can help students in their search for meaning and purpose, by integrating their beliefs, gifts, ambitions and hopes with the socio-economic and environmental needs of our dynamic world. This discernment process seeks to equip students to balance and integrate professional, personal, and relational commitments using the beliefs and teachings of their particular faith tradition.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. To what extent are career and other life choices understood and articulated in terms of vocation?
 - b. How do career services staff, faculty advisers, and others engage students in a discernment process that integrates their vocation and their career choices?
 - c. To what extent are there opportunities to implement this integration in areas such as the career center, academic advising, the curriculum and campus ministry programming?
 - d. To what extent are sustainability staff and other professionals in these areas prepared to assist students in this discernment?
 - e. How are students invited to consider “careers” in creation care and environmental justice?
3. What evidence do you have to judge the effectiveness of your efforts?

4. What does this evidence tell you about your effectiveness?
5. What will you do with the information you have gathered about effectiveness?

PRINCIPLE FIVE

Creates Opportunities for students to experience, reflect upon, and act from a commitment to justice, mercy, and compassion, and to live in the light of Catholic social teaching so as to develop respect and responsibility for the human person- especially those most in need- and the rest of God’s creation.

Because the framework of the Catholic social tradition is vital to the work of sustainability professionals in Catholic institutions, it is important for these professionals to become familiar with the tradition and incorporate it into LEARNING opportunities for students. Central to this work is deepening students’ awareness of local, national and international injustice and environmental degradation and grounding this understanding in the Church’s authentic teaching on creation care through creative partnering with diverse, underserved communities. Ample opportunities for action and reflection will help all to grow, individually and collectively, in their knowledge and practice of this rich tradition, thereby contributing to the common good and building a more humane, just and sustainable world.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. How is Catholic social teaching used as a framework to approach key campus issues?
 - b. To what extent do sustainability professionals collaborate with academic colleagues and campus ministry personnel to provide educational opportunities and LEARNING experiences outside the classroom that complements LEARNING in the classroom, such as living-LEARNING residential

“If we wish to build true peace, how can we separate, or even set at odds, the protection of the environment and the protection of human life, including the life of the unborn?”

~ Pope Benedict XVI, 2010 Address of His Holiness Pope Benedict XVI to members of the Diplomatic Corps

communities, volunteer service activities, and service-LEARNING opportunities? (taken from former Principle Three)

- c. To what extent do service opportunities include reflection that is informed by Catholic social teaching, particularly creation care and environmental justice?
 - d. How do these experiences provide opportunities for students to partner with underserved communities?
 - e. To what extent do sustainability staff members in all areas LEARN about Catholic social teaching and incorporate it into their work?
 - f. What activities or programs exist to help students deepen their awareness of local, national, and international injustice?
3. What evidence do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your effectiveness?
5. What will you do with the information you have gathered about effectiveness?

PRINCIPLE SIX

Grounds policies, practices, and decisions in the teachings and living tradition of the Church. Builds and prepares the sustainability staff to make informed contributions to the Catholic mission of the institution, as well as the wider local, national, and international communities.

In addition to relevant civil law and professional standards of practice and ethics, scripture, tradition,

philosophical reflection and the sustained experience of the Christian community all help to guide policy formation and decision-making in Catholic institutions. Catholic theology continues to be refined, developed and applied to contemporary circumstances.

As questions arise within the institution about the applicability of official Catholic teaching, it is important that sustainability professionals become familiar with such teaching, consulting other colleagues, Church or pastoral leaders, and theological specialists as appropriate. Senior leaders of sustainability divisions should make a commitment to hire a sufficient cohort of members who are familiar with Catholic teaching, and to provide professional development for all their employees on such matters. This will enable all institutional policy-makers and other personnel to firmly ground sustainability policies, practices and decisions in the authentic Church teaching which flows from Catholic mission and identity.

ASSESSING THIS PRINCIPLE

- 1. What does this principle mean for the institution?
- 2. How do you apply this principle through programs, policies and practices?
 - a. To what extent are students engaged so that they understand and respect the Catholic teachings which are the foundation of our policies and practices?
 - b. How is the sustainability staff engaged in professional development activities focused on Catholic identity and mission?
 - c. To what extent does the sustainability staff’s understanding of Catholic Church teaching inform policies and decision making?

“Environmental degradation makes the life of the poor especially unbearable.”

~ Pope Benedict XVI, August 27, 2006

- d. To what extent is the sustainability staff able to communicate this understanding to students?
 - e. To what extent does the sustainability staff collaborate with others (e.g. colleges, church leaders) to assist with staff development?
 - f. To what extent does Catholic social teaching — particularly commitments to human life and dignity, an option for the poor, and creation care — affect institutional practices and policies of the college/university?
 - g. To what extent is the college/university engaged in **ADVOCATING** for Catholic principles - particularly commitments to human life and dignity, an option for the poor and creation care - in local, national and international policies and practices?
3. What evidence do you have to judge the effectiveness of your efforts?
 4. What does this evidence tell you about your effectiveness?
 5. What will you do with the information you have gathered about effectiveness?

PRINCIPLE SEVEN

Reaches out to help the wider community more fully understand and live out Christian vocation to steward God's good gift of Creation and thereby care for the poor and vulnerable.

In Matthew's Gospel, Jesus tells us, "You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house." (5: 14-15). Thus while it is important that Catholic colleges and universities steward and care for God's creation through policies and practices on their own campuses, it is equally important that these

institutions reach out to the wider community (e.g., schools, parishes, dioceses, etc.) to help others more fully steward and care for God's creation.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?
 - a. What outreach efforts are made to educate the local community about the Church's authentic teaching on creation care and climate change?
 - b. To what extent are university personnel available to the local community?
 - c. How is the local community invited to **LEARN** from the college/university's best operational practices?
 - d. In what ways does the college/university exercise its role as convener within the local community?
 - e. What interfaith space(s) are available for students on campus?
3. What evidence do you have to judge the effectiveness of your efforts?
4. What does this evidence tell you about your effectiveness?
5. What will you do with the information you have gathered about effectiveness?



Image courtesy of CSC



PRINCIPLE EIGHT

Seeks dialogue among religious traditions and with contemporary culture to clarify beliefs and to foster mutual understanding about environmental sustainability and stewardship in the midst of tensions and ambiguities.

Sustainability professionals who work in the Catholic tradition and serve in institutions of higher LEARNING have a twofold call: to articulate a compelling truth as we understand it and to search for an informed truth as we explore it. While the first is supported by the rich heritage and reflection of a faith community, the second entails openness to other traditions and experiences. Educational institutions thrive on dialogue respectful of differences of points of view, and the consequent uncertainties and tensions are vital to the LEARNING mission of colleges and universities. Thus sustainability professionals serving in Catholic colleges and universities honor other faith traditions and experiences and invite them into dialogue for purposes of exploration and insight so as to most fully care for creation and the poor.

ASSESSING THIS PRINCIPLE

1. What does this principle mean for the institution?
2. How do you apply this principle through programs, policies and practices?

- a. In what ways are students exposed to interreligious perspectives on ecological conservation and environmental justice through curricular and co-curricular offerings, and through contact with faculty, staff, and fellow students?
 - b. How are students engaged in reaching mutual understanding between and among religious traditions and between their own faith (Catholic or other) and contemporary culture?
 - c. How is dialogue respectful of different points of view implemented?
 - d. To what extent are sustainability staff prepared to sponsor and encourage dialogue and mutual understanding?
3. What evidence do you have to judge the effectiveness of your efforts?
 4. What does this evidence tell you about your effectiveness?
 5. What will you do with the information you have gathered about effectiveness?

SAINT MICHAEL'S SIGNS *ST. FRANCIS PLEDGE* TO ADVOCATE FOR THOSE MOST SEVERELY AFFECTED BY GLOBAL CLIMATE CHANGE "TO CARE FOR CREATION AND THE POOR"

Saint Michael's signed on this month [May 2011] to be an advocate for *The St. Francis Pledge*, a nationwide initiative created by The Catholic Coalition on Climate Change "to care for Creation and the Poor."

"As a Catholic college, we need to make this commitment to protect God's Creations and be strong advocates on behalf of people in poverty who face the harshest impacts of global climate change," said Dr. Karen Talentino, Saint Michael's Vice President for Academic Affairs.

"A commitment to sustainability, both personal and institutional, should be part of our mission," Professor Talentino, a biologist, added. "Signing this pledge reflects that commitment."

Professor Talentino attended a conference on sustainability last year at the University of Notre Dame, along with Saint Michael's biology Professor

Valerie Banschbach and Saint Michael's sustainability Coordinator Heather Ellis, where they heard the director of *The St. Francis Pledge* initiative speak. "We were convinced by him that sustainability should be a mission-related priority at Catholic colleges," Dr. Talentino said.

The St. Francis Pledge is a promise and a commitment by Catholic individuals, families, parishes, organizations and institutions "to live our faith by protecting God's Creation and advocating on behalf of people in poverty who face the harshest impacts of global climate change."

According to *The Pledge*: "Today the great gift of God's Creation is exposed to serious dangers and lifestyles which can degrade it. Environmental pollution is making particularly unsustainable the lives of the poor of the world...we must pledge ourselves to take care of creation and to share its resources in solidarity."

From www.smcvt.edu/admission/news/news_story.asp?iNewsID=1566&strBack=%2Fnews%2FDefault.asp

CATHOLIC CLIMATE COVENANT PARTNERS PLEDGE TO SUPPORT THE COVENANT AND PROMOTE *THE ST. FRANCIS PLEDGE TO CARE FOR CREATION AND THE POOR.*

AS OF 2011, CATHOLIC CLIMATE COVENANT PARTNERS INCLUDE:

- United States Conference of Catholic Bishops (USCCB)
 - USCCB Dept. of Justice, Peace and Human Development
 - USCCB Dept. of Migration and Refugee Services
- Catholic Relief Services
- Catholic Charities USA
- Association of Catholic Colleges and Universities
- National Catholic Rural Life Conference
- Catholic Health Association of the United States
- National Council of Catholic Women
- Conference of Major Superiors of Men
- Leadership Conference of Women Religious
- Carmelite NGO
- Franciscan Action Network
- National Catholic Education Association
- Resource Center for Religious Institutes
- The Jesuit Conference
- The Roundtable Association of Diocesan Social Action Directors
- National Association for Lay Ministry
- National Federation for Catholic Youth Ministry
- Catholic Campus Ministry Association
- National Federation of Priests Councils
- National Diaconate Institute for Continuing Education
- National Organization for Continuing Education of Roman Catholic Clergy
- U.S. Catholic Mission Association
- Africa Faith and Justice Network
- Columban Center for Advocacy and Outreach
- Woodstock Theological Center
- National Catholic Development Conference
- National Conference for Catechetical Leadership
- Archdiocese of Los Angeles
- Pax Christi USA
- Saint Michael's College
- Marianist Environmental Education Center

For more information about your institution becoming a Catholic Climate Covenant Partner, contact the Catholic Coalition on Climate Change at info@catholicsandclimatechange.org or (301) 920-1442.

THE FOLLOWING ORGANIZATIONS ARE CO-SPONSORS OF THIS RESOURCE:



www.catholicclimatecovenant.org

The Catholic Coalition on Climate Change is a membership organization consisting of twelve national Catholic organizations — including the U.S. Conference of Catholic Bishops — which offer advice and assistance in implementing climate change programs, particularly the Catholic Climate Covenant: *The St. Francis Pledge to Care for Creation and the Poor*.



www.accunet.org

The Association of Catholic Colleges and Universities (ACCU), founded in 1899, is the collective voice of Catholic higher education in the United States. ACCU is a member of the Catholic Coalition on Climate Change and a proud Catholic Climate Covenant Partner.



www.franciscancollegesuniversities.org

The mission of the Association of Franciscan Colleges and Universities (AFCU) is to support member institutions in their mission of Catholic higher education as characterized by the Franciscan values of love/respect for one another and for all of creation, recognition that God is the Father of all persons, commitment to the search for truth, and for service with those in need.



www.ajcunet.edu

The Association of Jesuit Colleges and Universities (AJCU) serves as a facilitator for various cooperative initiatives such as fostering Jesuit, Catholic identity and institutional and international collaboration, educating for a faith that does justice, supporting leadership initiatives and developing a distance education network (JesuitNET).



www.ialu.net

Faithful to its educational mission, the Lasallian Association of College and University Presidents (LACUP) consists of seven Catholic institutions of higher education sponsored by the De La Salle Christian Brothers – six in the U.S. and Bethlehem University. LACUP promotes collaborative planning, shared academic programs, and innovative opportunities for the member institutions in this country and throughout the global network of Lasallian universities.



Catholic Campus Ministry Association

www.ccmnet.org

The Catholic Campus Ministry Association (CCMA) is the national association for Catholic campus ministers who serve at Catholic and non-Catholic colleges and universities. CCMA is a member of the Catholic Coalition on Climate Change and a proud Catholic Climate Covenant Partner.



www.crscollege.org

Catholic Relief Services (CRS) College connects key global issues such as environmental degradation, hunger, migration, HIV & AIDS and international poverty to the university classroom and campus through academic resources and campus activities for faculty, campus ministers, social justice staff and students.



www.catholicstudent.org

As collegiate student leaders in the United States of America, the National Catholic Student Coalition (NCSC) strives to empower students to further the mission of the Catholic Church through spiritual, educational and leadership opportunities.

THE FOLLOWING ORGANIZATIONS ALSO AIDED IN THE PUBLICATION OF THIS RESOURCE:



www.aashe.org

The Association for the Advancement of Sustainability in Higher Education (AASHE) is a member-driven, independent 501(c)(3) whose mission is to empower higher education to lead the sustainability transformation by providing resources, professional development, and a network of support.



www.chausa.org

The Catholic Health Association of the United States (CHA) is the national leadership organization of the Catholic health ministry representing the largest group of not-for-profit health care providers in the U.S. CHA is a member of the Catholic Coalition on Climate Change and a proud Catholic Climate Covenant Partner.



www.washucsc.org

The Catholic Student Center strives to form students so that they become active participants in parish life and moral and spiritual leaders in Church and society for the 21st century.

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“Care for God’s Creation is not a new component of Catholic identity. It is as old as Genesis, and must therefore be integral to the mission, identity and everyday life of Catholic colleges and universities.”

~ Most Reverend William S. Skylstad
Bishop Emeritus of Spokane
Honorary Chairman, Catholic Coalition on Climate Change
Past President, U.S. Conference of Catholic Bishops

SUSTAINABILITY AND CATHOLIC HIGHER EDUCATION: A TOOLKIT FOR MISSION INTEGRATION

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