

Endeavors

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FAITH. REASON. JUSTICE.

Endeavors

RESEARCH AND KNOWLEDGE IN SERVICE TO HUMANITY

LOYOLA'S MISSION

We are Chicago's Jesuit, Catholic University—a diverse community seeking God in all things and working to expand knowledge in the service of humanity through learning, justice, and faith.

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Dear Colleagues and Friends of Loyola,

Welcome to this issue of *Endeavors*, which annually showcases the work of some of Loyola's outstanding faculty scholars around a theme. This edition sought to elicit faculty perspectives on the intersection of faith, justice, and reason in Jesuit higher education, and how these themes are incorporated into their teaching, research, and university service.

The relationship between the concepts of faith, reason, and justice has long played a role in Catholic and Jesuit theological history. St. Thomas and St. Augustine considered the relationship between reason and faith in detailed theological perspective. St. Ignatius, founder of the Jesuits, promoted justice in his call toward "contemplation in action" as part of faith. The prominence of justice and equity in Jesuit theology (now often called "social justice") was further elevated by Father Pedro Arrupe, S.J., who emphasized the importance of service to others in Jesuit education and challenged individuals to live out a "faith that does justice." That Jesuit legacy continues today with Pope Francis. The world is affected by the message, teachings, and activism of the Pope as he uses his role to promote social justice, peace, tolerance, and compassion for the less fortunate. His impact beyond the Church is so profound that a term has been coined that is the title of a recent book about his influence: The Francis Effect.

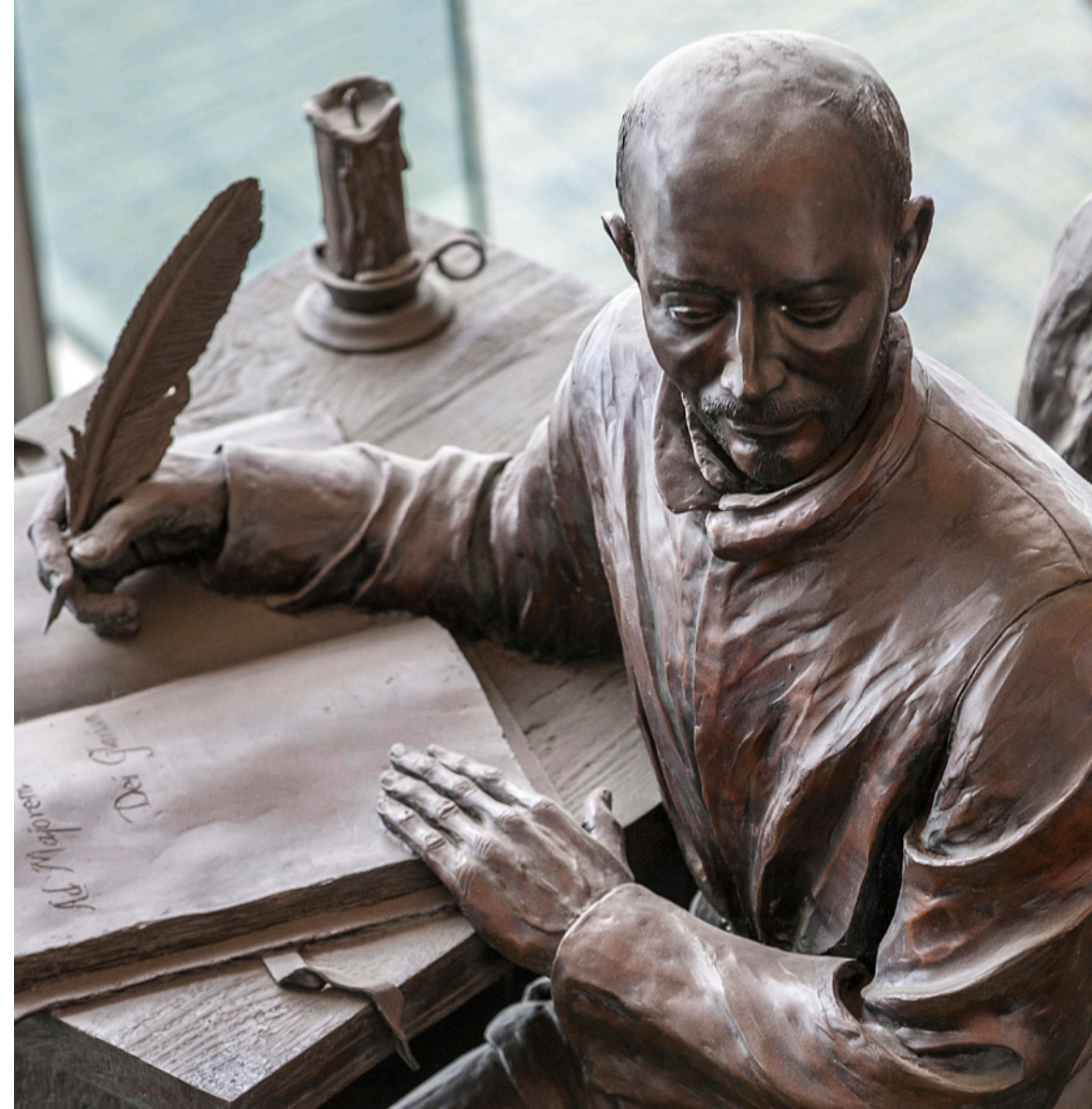
Our commitment as a Jesuit university is to create what St. Ignatius called "men and women for others," through a liberal arts education that includes service opportunities in our larger community, and a culture that promotes equity, tolerance, and compassion. St. Ignatius called

for "contemplation in action" in urging us to act for justice. Being academics, our faculty are inherently contemplative, but it is the action component that sets Jesuit universities apart from most secular ones: In 2015 Loyola was ranked fourth in the nation for service-learning opportunities.

The Loyola scholars profiled here represent multiple religious and academic backgrounds. Each brings a unique perspective on the relationship between faith, reason, and justice and the ways these are incorporated into their teaching, research, and service. Professor Linda Brubaker and Professor Mark Kuczewski were responsible for making Loyola's Stritch School of Medicine (SSOM) the first U.S. medical school to accept applications from aspiring medical student "Dreamers" (children of undocumented parents brought to the U.S., now protected by the Deferred Action for Childhood Arrivals act). They approached the Dreamer admission issue from a social justice and civil rights perspective, providing an inspiring example of "faith that does justice."

The work of bioethicist Therese Lysaught and biostatistician Stephanie Kliethermes focuses on increasing equity in health care; both work to help patients with little or no access to care in developing countries (El Salvador and Haiti, respectively). Professor Anita Weinberg and Civitas ChildLaw Center students are working to promote children's welfare by helping children in foster care, seeking reforms in the Illinois juvenile justice system, and ameliorating lead exposure in Chicago low-income children, through advocacy, legislative lobbying, research, and legal services. All of this work is aimed at increasing equity in health and health care, and embodies the Jesuit commitment to helping the less fortunate.

Several law school programs also provide hands-on legal service experiences that



Statue of St. Ignatius on the first floor of the Richard J. Klarchek Information Commons.

promote social justice in Chicago. Under the visionary and creative leadership of Dean David Yellen, Loyola's School of Law is likely the only law school in the country to encompass four unique educational legal service programs. In addition to the ChildLaw Center, the Health Justice Project, Life After Innocence project, and the PROLaw program (see page 14) provide hands-on legal education and highly impactful (10 bills originating in the law school signed into law) service to Chicago's disadvantaged populations.

Theologians Father Mark Bosco, S.J., and Professor Mark McIntosh both seek to inspire students toward exploring the roles of spirituality, faith, reason, and justice in contemplating meaning in their lives from both academic and personal perspectives. Both strive to emphasize personal spiritual growth

on a par with intellectual growth, and draw on Christian and Jesuit historical theology to help guide students toward finding purpose and fulfillment in life.

We are proud that these outstanding scholars and educators have chosen Loyola as their academic home. I hope that you find the insights of our faculty scholars on the roles of faith, reason, and justice in their work as inspiring as I have.

Sincerely,



David Prasse, PhD
Vice Provost for Academic
& Faculty Resources



Linda Brubaker, MD, MS
Dean and Chief Diversity Officer
Stritch School of Medicine

Promoting Social Justice in Medical Education

Professor Linda Brubaker brings an enthusiasm for medical education, social justice, and her medical specialty fields of female pelvic medicine and reconstructive surgery (urogynecology) to her several roles at Loyola's Stritch School of Medicine (SSOM). As a medical scholar, researcher, educator, journal editor, and clinician who sees patients every week, author of nearly 300 journal articles and book chapters, and principal investigator on five federally-funded research grants, she is uniquely suited to leading a medical school in the application of Jesuit educational values.

Brubaker observes that applying the concepts of faith, reason, and justice to higher education is particularly appropriate for medical education, where students may be responsible for their future patients' lives. Whereas reason forms the basis for the medical science that students are learning, faith can inspire a view of life as sacred, and Loyola's mission values of equity and integrity are traits conducive to the development of highly effective and compassionate physicians.

Brubaker believes that application of Jesuit values to medical education, medical practice, and patient care, can inform both the medical school's educational philosophy and curriculum and engenders attitudes promoting compassionate medical practice and patient care. Social justice is woven throughout the SSOM's programs but is most evident in the patient-centered medical curriculum. While western medicine increasingly incorporates a "holistic" approach to treatment by considering issues of lifestyle in patient care, the SSOM curriculum also incorporates faith via the Jesuit perspective of "God in all things" that includes the patient. SSOM students are taught to be aware of a patient's spirituality and to incorporate this into treatment where possible, thereby truly treating the "whole person" even beyond this contemporary concept. Brubaker believes that most SSOM students are aware that their education at Stritch is different from that of most other medical schools, and that this is why the medical school received nearly 11,000 applications last year.

She wants medical students to understand that "it is very important to treat patients with the dignity and care that God would want" as a crucial part of their medical education and the practice of the most compassionate patient care.

Brubaker also brings a passion to her role as SSOM Chief Diversity Officer. From a social justice perspective, she believes that diversity is critically important to the SSOM at all levels (faculty, residents, and fellows) but especially for the student population, and notes that the 2015 class is the most diverse ever admitted. While she largely credits Professor Mark Kuczewski of the Neiswanger Institute for Bioethics (also profiled here, see page 11), she was also critically involved in the effort to make SSOM the first U.S. medical school to admit undocumented students known as "Dreamers" (children brought to the U.S. by undocumented immigrant parents and protected from deportation under the Deferred Action for Childhood Arrivals [DACA] act) in 2012. She worked with Loyola's senior administration and Board of Trustees to create financial aid packages for Dreamer applicants comparable to those of other students (Dreamer students are ineligible for federal aid). Loyola partnered with Trinity Health (the parent corporation of Loyola University Health System) and the Illinois Finance Authority to design loan programs for these students, typically in exchange for a promise of future medical practice for underserved populations. She feels strongly that SSOM graduates have an obligation to the larger community in providing services to a diverse group of patients, especially those with limited health care access, i.e., minorities and the economically disadvantaged, which requires effort and outreach.

Brubaker combines her faith, medical training, scientific reasoning, acute sense of social justice, and commitment to excellence in medical education and patient care in her dedication to her professional roles at Loyola and to furthering the University's mission. Brubaker summarizes her philosophy resolutely: "I feel it is my moral obligation to incorporate justice into my research, teaching, and practice."

LEARN MORE: LUC.edu/endeavors/brubaker



Anita Weinberg, JD, MSSW
Clinical Professor and Director, Civitas ChildLaw Institute,
Loyola University Chicago School of Law

Teaching and Practicing Public Service Law for Social Justice

Loyola School of Law professor Anita Weinberg has a long history of pursuing justice initiatives that benefit and protect children, as well as a wealth of experience in organizations promoting children's welfare. A Loyola law school alumna, she has worked for, among others, the Illinois Department of Children and Family Services (DCFS), as Staff Attorney for the Children's Rights Project, as Supervising Attorney and Assistant Public Guardian in the Cook County Public Guardian's office, and at posts at the National Center For Youth Law and the Child Welfare League of America.

This career path reflects Weinberg's dedication to social justice, public service, and creating a more just world, values that she tries to instill in her students. She encourages students to question the status quo and to see themselves as instruments of change by giving them the tools and experience to address social injustice. In her courses, she seeks to challenge students to think critically about whether the law is effective, fair, and sufficient to address particular societal issues, and how it might be improved.

Weinberg wants to raise students' awareness of the complexity of societal problems. This goal is advanced in her child law capstone course, which includes guest faculty from other disciplines (e.g., social work, child development). Another example is the interdisciplinary course that she teaches for graduate students in law, social work, psychology, and education. Speakers in the class include parents of children placed in foster care and former foster care youth. Case studies in her courses focus on issues that impact the underserved and underrepresented, including children's health, family violence, and juvenile justice.

Weinberg strives to provide students with experiences that will inspire them to help the disadvantaged through advocacy and legal activism; apply their legal training to address issues of injustice; effect policy-making; and work with diverse groups – the poor, minorities, and professionals in health, education, social

work, and the legislature. These objectives are addressed by engaging students in real-world experience in the ChildLaw Legislation and Policy Clinic that she directs.

One of the larger issues that she and clinic students have tackled is that of Chicago children's exposure to lead poisoning. For more than 10 years, Weinberg and more than 35 students have staffed a statewide task force working to make housing lead-safe for children. Clinic students have worked with Task Force members, legislators, and community members to advocate for policy reform, promote public awareness, and foster collaborations to remediate childhood lead exposure. Notable results include: passing Illinois' first legislation to eliminate childhood lead exposure; initiating a state-funded \$5 million project to address lead paint in two low-income Chicago communities; and developing a model of university-community-government partnership lauded by the CDC, HUD, and EPA.

Another Clinic project supports a youth advisory board to the Illinois DCFS comprised of former foster care youth. Law students work with the youth board to teach them about the legislative process, develop a legislative agenda, do research, draft legislation, and give testimony. This project allows students to teach and mentor, gain experience working with clients, and to observe legislative processes. Under Weinberg's leadership, the Clinic's efforts have resulted in 10 bills becoming law in Illinois.

These activities reflect Weinberg's ethical convictions, values, and philosophy of life. Her personal passion for justice incites a "feeling of moral responsibility to make things better in the world" through effecting change; she wants to inspire law students to do the same. She credits her dedication to social justice and service to her socialization in Jesuit values as a Loyola law student, which was so profound that she "cannot imagine doing work that does not support social justice." An environment that so embodies her personal philosophy makes her feel "very much at home" in the law school and at Loyola.

LEARN MORE: LUC.edu/endeavors/weinberg



Stephanie Kliethermes, PhD

Assistant Professor of Public Health Sciences and Director of Biostatistical Core, Clinical Research Office, Stritch School of Medicine and University Medical Center

Biostatistics in the Realm of the Patient: Advancing Medicine and Global Health

In her two years at Loyola’s Stritch School of Medicine (SSOM), Professor Stephanie Kliethermes has accomplished quite a bit. While completing her PhD in biostatistics at the University of Iowa, Kliethermes anticipated landing a teaching career at a liberal arts college. She applied for the biostatistician position she holds at SSOM on a whim, but now says that her heart has found a home here. She was hired as the first biostatistician in the SSOM Clinical Research Office, in order to help medical investigators to design their research protocols and analyze their data. However, her position has grown and changed, and she is now Director of the newly formed Biostatistics Center that also employs two Master’s level statisticians.

Kliethermes takes both a holistic and social justice approach to her work in biostatistics and in helping medical researchers. The physicians are experts in their fields, but they may need help with the technical aspects of research design, data analysis, and interpretation of their results. Kliethermes and the Biostatistics Center staff work with medical researchers across the SSOM campus, helping them to determine data collection protocols, perform sample size analyses, and analyze their data. Her expertise in helping investigators write these sections of their grant proposals and publications has garnered her co-investigator status on seven federally-funded research studies led by SSOM faculty. She also has an appointment in the Department of Public Health Sciences, where she teaches a graduate course in statistics for medical students who may not be future investigators, but who as clinicians need to be able to critically evaluate published medical research.

Two of Kliethermes’ passions are Bayesian (inferential) statistics and global public health, and how the former can be used to promote the latter. Given that the use of inferential statistics provides perhaps one of the ultimate examples of reason, how can medical research data be informed by the perspectives of faith

and justice to help people? Can we use the conclusions that we draw from data to help people and improve health both locally and globally? Ultimately, Kliethermes is interested in how biostatistical data can be applied to the realm of patient care and used to improve health and save lives.

An example of the real-world application of these concepts is Kliethermes’ work with “Statistics without Borders,” a pro bono service organization conceptually similar to the well-known “Doctors without Borders.” Statisticians in this organization help scientists in developing countries to design research projects and analyze and interpret health data in cases where local scientists may not have statistical expertise themselves nor access to experts. These clinical researchers are often working on health problems critically affecting their countries.

This year Kliethermes is volunteering with health professionals from the Community Health Initiative Haiti (chihaiti.org), an NGO providing health services for rural Haitians. With a mission based on the intersection of reason and justice, CHI Haiti’s premise is that it is unjust to let people live in terrible physical conditions, poverty, and/or disease when there are resources in the world that could help them. CHI Haiti volunteers have established several medical clinics in rural Haiti. Kliethermes will help the clinics transition to an electronic medical records system, enabling them to serve more patients more efficaciously. CHI Haiti’s philosophy is based on the medical ethical principal of autonomy, i.e., that the population served can best determine their communities’ critical health challenges and the best solutions; thus they train and employ local citizens.

In 2012, 104 volunteers served over 5,400 Haitian patients. Having recently returned, Kliethermes described her experience in Haiti: “a country filled with so much beauty...it was inspiring, difficult, honest, and real.”

Kliethermes believes that biostatistics pro-



Professor Stephanie Kliethermes with children visiting the CHI Haiti health clinic near Arcahaie, Haiti.



vide a powerful tool to advance medicine and thereby help people by improving health and potentially saving lives. She notes that “All kinds of data relevant to health issues are present everywhere you look in society. The question

then becomes, how can medical biostatistical data be used from a perspective of faith and reason in the service of justice, in this case for helping people by improving their health?” This question continually inspires her work.



M. Therese Lysaught, PhD

Professor and Associate Director, Institute of Pastoral Studies and Professor of Medical Ethics, Neiswanger Institute for Bioethics, Stritch School of Medicine

Medical Ethics in the Context of Faith: Health Injustice and Palliative Care

As a medical bioethicist, Professor Therese Lysaught provides consultation to health care systems on medical ethics issues and solutions to resolve them. In addition, her research interests have included the anointing of the sick, gene therapy, human embryonic stem cell research, and end-of-life issues. She is the author of more than 50 journal papers, articles, essays, book chapters, and several books on medical and bioethical issues in the context of Catholic theology, the Catholic perspective on moral theology, and theological perspectives on medical ethics. Her most recent book, *Caritas in Communion: Theological Foundations of Catholic Health Care* is a result of her year as a visiting scholar at the Catholic Health Association, where she studied theological foundations of Catholic identity, principles of moral cooperation, and issues in health care medical ethics as applied to for-profit health care settings.

As an expert in medical ethics in the context of Catholic theology, themes of faith, reason, justice, and their intersection permeate Lysaught's work. An example is her research on the role of faith in informing the reasoning of medical ethics.

Western culture generally separates reason and faith whereas Lysaught tries to overcome this duality: "Even if science cannot explain all reality, that does not mean you can't use reason to ask questions about faith. We use the tools of science and reason to explore questions of faith but sometimes faith changes the way we ask the questions," noting that in this way history may influence theology and vice versa.

Lysaught relies on reason as a tool to explore these themes, e.g., by using rigorous techniques in analyzing biblical scripture to trace the evolution of religious attitudes toward

end-of-life issues in Judeo-Christian culture and how they have changed. She teaches a course entitled "Beyond Theology: Ethics and Practice at the End of Life" to classes mostly comprised of chaplains. Since chaplains are often called upon to assist with end-of-life issues for the terminally ill, they require a thorough understanding of these issues in the context of faith. Lysaught observes that in the U.S., the very idea of death is avoided, and the concept of "a good death" is virtually nonexistent. Thus, another issue addressed in her research is that of how we can improve the dignity and spiritual care of the terminally ill.

The intersection of faith, reason, and justice also underlies Lysaught's applied work on social justice issues. While leading a service immersion trip with Marquette students to Guatemala, Lysaught's colleague Professor Lars Olson, a Marquette University engineer, identified a health justice issue in the treatment of respiratory problems. Respiratory problems are common there due to the use of indoor wood- and coal-fired stoves, resulting in high levels of indoor air pollution that precipitates the widespread occurrence of asthma, COPD and TB.

Symptoms are usually treated in a clinic with a steam inhalant device called a nebulizer. However, there are few clinics in rural, developing contexts, and while available for home use, the traditional nebulizer is electronic. Thus in resource-poor countries, only wealthy people having electricity have nebulizers at home.

Lysaught became involved when she helped lead a second Marquette student immersion trip, this time to El Salvador. This trip catalyzed the research team to develop the "Human-Powered Nebulizer." This hand-cranked nebulizer is easy-to-use, inexpensive, portable, and has now



The Human-Powered Nebulizer (HPN) gets its power from a hand crank on the side of the device. Just like any other nebulizer, the HPN converts liquid medicine into a mist that can be inhaled deep into the lungs.



Professor Therese Lysaught with Professor Lars Olson outside the clinic in Cacoapera, El Salvador. Olson holds an early pedal-powered prototype of the Human-Powered Nebulizer.

been shown in a clinical trial in El Salvador to be as clinically efficacious as the electronic device. This is a practical and compassionate approach to a global health problem that builds on the Jesuit tradition of commitment to the poor and to addressing injustices rooted in poverty.

Lysaught observes that many health justice issues in the developing world are not sufficiently addressed by the four widely accepted basic principles of medical ethics: autonomy (patient control of treatment), beneficence (do the best for the patient), non-maleficence ("do no harm"), and justice (equal distribution of health resources and treatment). The renowned leader in global health, Paul Farmer, MD, PhD, has characterized much of the focus on bioethics issues in the U.S. as "quandaries of the rich," because they largely do not apply to impoverished populations lacking medical technology

and access to care. Lysaught notes that in developing countries, 80 percent of medical ethics dilemmas are related to access to care, whereas in developed countries such as the U.S., 80 percent of medical ethics quandaries are related to issues of treatment (e.g., withdrawing life-support).

Lysaught uses the context of a faith-based perspective to challenge more traditional approaches in the medical ethics field and to move it forward, such as, how can we apply faith to medical ethics dilemmas to advance the dignity and quality of care of ill people? From both a medical ethics perspective and her own work, Lysaught is keenly aware that the application of medical ethics to resolve health injustices in developing countries is challenging: "To do this work, people often have to be more involved and more determined than others."



Mark McIntosh, PhD
Professor of Christian Spirituality,
Department of Theology

Faith and Reason in Christian Historical Theology

It might be surprising to learn that a professor of Christian Spirituality in Loyola's Theology Department counts the works of popular authors J.R.R. Tolkien and C. S. Lewis among his academic research interests. Professor Mark McIntosh is interested in the latent theological themes in Tolkien's and Lewis' fiction that may not be apparent to the average lay reader. Scholars of both Tolkien and Lewis, who were contemporaries and friends (Tolkien was instrumental in "converting" Lewis, formerly an atheist, to Catholicism) have argued that the works of both are allegorically theological. The ring that is the unifying element in Tolkien's *The Lord of the Rings* trilogy, with its corruptive power, has been regarded as a symbol of sin itself, while the powerful central figure of the lion Aslan in Lewis' *The Chronicles of Narnia* may represent a mythical symbol of God. The study of Tolkien's and Lewis' works stems from McIntosh's interest in the theological history of Christian spirituality and its relation to mystical thought, which also led to his current projects as editor of the *Oxford Handbook of Mystical Theology*, and the book he is writing entitled *The Mind of God: Divine Ideas in Christian Theology and Mysticism*.

These and some of McIntosh's other works¹ include references to faith and reason in Christian theological history. He notes that in modern Western culture faith and reason are often juxtaposed. However, the Catholic intellectual tradition has long embraced the interdependence of these concepts. McIntosh references St. Thomas Aquinas, who found an analogy between the faith and reason relationship and that of theology and philosophy. St. Thomas argued that theology comes from God and is inherently based on faith, whereas philosophy attempts to explain the world based on reason (by man). St. Thomas viewed philosophy as serving theology, thus faith and reason served as two complementary ways in which man could know God.

McIntosh believes that faith and reason may have a dynamic relationship in people's search for meaning in life. He feels that most people

are motivated towards "good" or "happiness" in life in a deep sense, i.e., that they try to act in ways that are fulfilling to themselves and benefit others. But reason is crucial to this motivation, as people must work out how this is accomplished. At the same time, McIntosh thinks the motivation toward good must also be based on some kind of faith, otherwise it would be difficult to maintain in the face of adversity. In turn, reason gives people a rationale for trusting that they are correct in their beliefs. The loss of faith, and its motivation toward pursuit of "good," may lead to a hopeless pessimism. Thus, as some existentialist philosophers have maintained, faith is the antidote to nihilism.

McIntosh explores the themes of faith and reason in a course he designed entitled "Faith, Reason, and the Happy Life." In this course and another he created entitled "Loyola's Mission, Ignatian Traditions, and the Meaning of Life," he challenges students to examine the role of these concepts in their contemplation of personal meaning in their lives. Both courses rely heavily on the works of Plato, St. Augustine, St. Thomas, and St. Ignatius Loyola, great thinkers who deeply explored what it means to be human. In his experience, issues of faith and moral philosophy are personal for many students and often avoided in the classroom. The Jesuit intellectual tradition encourages personal reflection on such issues, creating an atmosphere for dialogue and engendering thought and discussion far beyond course content.

The concept of faith as both a set of beliefs and the act of believing is explored in both classes, as well as contributions of faith and pursuit of good in achieving happiness. The courses are designed to encourage students to think about what they ultimately want to learn about life's meaning and thus address the "big questions" about finding fulfillment and purpose in life. McIntosh finds that teaching such courses is thought-provoking for all involved: What he finds most rewarding about being a faculty member at Loyola is "helping students to ask the big questions and to explore the answers."

¹ McIntosh, M. *Mystical Theology: The Integration of Spiritual and Theology* (Oxford: Blackwell, 1998), and McIntosh, M. *Discernment and Truth: The Spirituality and Theology of Knowledge*



Mark G. Kuczewski, PhD

Fr. Michael I. English, S.J., Professor of Medical Ethics,
Chair, Department of Medical Education, and Director, Neiswanger
Institute for Bioethics, Stritch School of Medicine

Finding God in the Patient: Jesuit Values in Medical Education and Care

Professor Mark Kuczewski began his career as a bioethicist somewhat by accident. As a PhD student in philosophy, he anticipated an academic career as a scholar of Plato, Aristotle, and similar early philosophers. However, while writing his dissertation, he was asked to teach an extension course in medical ethics (an area in which he had no background) to nursing students. He found a textbook to assign, but soon realized that the textbook material bore little relevance to the nurses' experiences with patients. He threw out the textbook, letting the nurses' experiences guide the class. Kuczewski found bioethics intellectually intriguing, as well as appealing to his personal sense of justice. The experience changed his academic career; he recalls, "Those nurses were my first teachers in bioethics."

Kuczewski's work as a clinical bioethicist and educator often involves him directly with the experiences of medical students, health care professionals, and patients. He believes that the Jesuit concept of "finding God in all things" is particularly relevant to patient care. Medical students are trained to care for patients at vulnerable times when hospitalized and very ill or dying, while at the same time the students are learning the scientific aspects of medicine based on population statistics. Further, the culture of medical science emphasizes factual knowledge and statistically removes individual variation from medical data, eliminating consideration of the individual person. However, the tenet of "God in all things," including people, would deem such a premise false. It follows that caring for patients may be regarded as a sacred obligation, a view encouraged in the Stritch School of Medicine's (SSOM) curriculum.

The SSOM's philosophy of medical education is based on Jesuit values that lie at the intersection of faith, reason, and justice. The view of "God in all things" encourages medical students to see God in the patients they treat, and where possible, to develop a spiritual partnership with them. Students are urged to consider the individual needs of patients holistically and to

believe that patients deserve the justice of the best possible care.

Kuczewski feels that emphasis on the person also promotes compassion in medical students' training and enhances their development toward becoming caring and empathetic physicians. To that end, he and colleagues sought to incorporate the Ignatian tradition of self-reflection into the students' training. The researchers studied medical students' experiences with and reflections upon caring for dying patients and helping their families cope. For most students, the experience was moving and inspired considerable reflection; a common student concern was navigating between their own emotional responses to the patients and fear of desensitization to patients' needs. Some students' revelations were profound, vowing them to handle similar cases differently in the future.¹

Another aspect of Kuczewski's work is rooted in the pursuit of justice in civil rights. He and SSOM Dean Dr. Linda Brubaker (also profiled herein, page 4) were instrumental in making the SSOM the first U.S. medical school to accept undocumented student applicants eligible for the Deferred Action for Childhood Arrivals (DACA) program, known as "Dreamers," in 2012. Seven Dreamer students entered the 2014 class (graduating in 2018), followed by 14 in 2015.² (DACA allows these students to procure a work permit and a social security number, enabling them to become practicing physicians.) This pioneering action earned Loyola the "Moral Courage Award" from the activist organization Faith in Public Life.

Kuczewski observes, "Often in academia, we do research and write about injustice, but we seldom get a chance to actually CHANGE something ... These students' lives have been profoundly changed ... There will be countless patients ... whose lives will be touched by these students as physicians." The success of the Dreamer student initiative has contributed to Kuczewski's feeling of being "fortunate to be at Loyola," characterizing it as "the best thing I have been involved with in my career."

¹ Detailed results can be found in Kuczewski, M. G. et al, "I will never let that be OK again:" Student reflections on competent spiritual care for dying patients. *Academic Medicine*, Vol. 89, No. 1 / January 2014

² <http://ssom.luc.edu/daca/>



Mark Bosco, S.J., PhD

Director, Joan and Bill Hank Center for the Catholic Intellectual Heritage, and Associate Professor, Departments of English and Theology

Faith in Culture and Society: Literature, Sacred Sites, and Interfaith Dialogue

Father Mark Bosco's diverse interests related to religion include the manifestation of faith in culture and society, such as fictional literature and religious sites and symbols, the use of religion for political purposes, and the contribution of interreligious dialogue to social change. His PhD in Theology is based on his graduate work at Berkeley on the intersection of theology and literature that characterizes works of some notable 20th century authors, and how theological values can influence and be captured in fictional literature.

Twentieth-century literary icons Graham Greene and Flannery O'Connor are two examples of authors whose work Bosco has studied extensively from a Catholic theological perspective. A devout Catholic, Greene wrote four major "Catholic" novels and also wove theological themes into some of his other works. The "Catholic" novels in particular are relevant to the intersection of faith, reason, and justice in that they depict human frailties and individual struggles against the human capacity for evil and sin in a Catholic context.

Also a Catholic, O'Connor's literary works were composed within the context of and set against the backdrop of the Jim Crow deep south, and were influenced by her faith through frequent examinations of ethics and morality, and occasionally, race. Both authors' works are on the reading list for Bosco's "Religion and Literature" course, along with selections from the Bible and Islamic religious poetry, among other works. With support from the Flannery O'Connor Trust, Bosco is producing a documentary about O'Connor in collaboration with Elizabeth Coffman, PhD, Assistant Professor of Documentary Studies in Loyola's School of Communication, which is expected to air on PBS in fall of 2016.

Bosco also sees an intersection between sites and symbols of religion and the relationships among faith, identity, and action, and is particularly interested in how and why religious violence and the destruction of sacred sites and artifacts are used for political purposes.

He teaches a course called "Catholicism and Pilgrimage" on Loyola's Rome campus that includes field trips to ancient Roman religious sites and touches on his interest in the roots of religious violence and the related phenomenon of destruction of sacred sites. Some questions examined in the course include: What makes a site sacred? Why destroy sacred sites? Why is the destruction of a sacred site so devastating to its faithful? This tactic has a long history in which believers of one religion seek to convert or destroy practitioners of another, including during the Christian Crusades; a recent example is the Taliban's destruction of the ancient Buddhist statues in Afghanistan.

While the extent to which cultural and national identities are based in religion varies widely around the world, sacred sites exist in virtually every faith, with some revered for thousands of years. Visiting a sacred site remains meaningful to many today: millions of people continue traditional pilgrimages to sites around the world representing historical collective beliefs that evoke emotional, spiritual, and reflective experiences, even for those of a different (or no) faith.

Given that religion is the force that gives the deepest and most profound meaning to life for most people, the destruction of sacred sites can have psychologically devastating effects on the targeted group. While religious identity is strongly associated with cultural identity in many societies, in no case is it more paramount to cultural identity than in a theocracy; historically the most frequent origins of religious intolerance and violence are theocracies (or in the process of forming one in the case of ISIS). Religious violence and the destruction of sacred sites involves the intersection of faith, reason, and justice, in that faith and interpretations of holy scriptures may be used as a source of "reason" that justifies such actions.

History shows that the antidote to religious violence is the fostering and perpetration of a culture of religious tolerance, a capacity valued in the Catholic, Jesuit tradition. In studying the



Above: One of the towering Buddhas of Bamiyan carved into a cliff wall in central Afghanistan. Inset: This monument, built in 554 AD and over 170 feet tall, was destroyed by the Taliban in 2011.
Photo by John C. Huntington, courtesy of The Huntington Photographic Archive at The Ohio State University. Inset, Getty photo

Catholic intellectual, theological, and cultural heritage, Bosco is examining how faith is continually found and revealed in theological academic discourse, and how Catholic theology and thought on the relationship between faith, reason, and justice can be used to foster inter-religious dialogue and to effect social change. As Director of the Center for the Catholic Intellectual Heritage (CCIH), Bosco is able to combine his interest in the contribution of the Catholic intellectual tradition to interfaith dialogue and social change with activities that concurrently serve the CCIH mission. An example is the CCIH's "Catholicism in Dialogue" program, which brings scholars of other world religions to the CCIH to present a public lecture on the relationship between Catholicism and that the scholar's faith, in order to examine contributions of major religions to the promotion of inter-religious dia-

logue. In recent years Judaism, Buddhism, and Islam have been examined through the lecture and by engagement of faculty and students in smaller group seminars with the visiting scholars. The program seeks to address questions such as: Is there anything in the Catholic intellectual tradition that fosters inter-religious dialogue? How can Catholic thought be used to effect social change the world? How can inter-religious dialogue promote tolerance and reduce religious violence?

Regardless of the medium – classes, lectures, texts, sites, or documentaries – Bosco values an interdisciplinary approach to explorations of the intersections of faith, reason, and justice. The insights garnered through this lens should stimulate important conversations to help us understand the role of faith in cultural identity and change.



David Yellen, JD

Dean and Professor of Law,
Loyola University Chicago School of Law

Legal Education toward a More Just Society

As a college student, Dean David Yellen volunteered as a tutor for youth in juvenile detention. Seeing that most of the detained teens were from disadvantaged backgrounds and that the odds were “stacked against them” created an early awareness of social justice. Thus began Yellen’s interest in the law, legal, and judicial systems and promotion of justice that combined to lead to a legal career and specializations in criminal law and legal education. He is well-suited to leading a law school that embodies Loyola’s mission of social justice and service through both education and practice.

While many law schools combine legal education with community service programs, Loyola’s law school is unique in the number, breadth, magnitude, and multidisciplinary nature of educational service programs. The Health Justice Project trains law students to help low-income, minority groups to access health care via a medical-legal partnership between the School of Law and the Erie Family Health Center. The Erie Center serves over 60,000 low-income patients annually with participating students also from medicine, social work, and public health collaborating to address barriers to health care of low-income individuals. The Civitas ChildLaw Center (further described on page 5) promotes children’s rights, provides legal representation for children and parents, and trains law students and child welfare professionals in pediatric law and child advocacy.

In the law school’s Life After Innocence (LAI) project, law students assist exonerated former prisoners to re-enter society. While several law school-based “innocence” projects around the country seek to free the wrongfully convicted, LAI is the only law school program in the U.S. serving exonerated inmates after release, who in most cases are discharged with no financial support or services assistance. Law students help former inmates with records expungement, finding housing, counseling, and em-



The 2014-2015 PROLAW class

ployment training, and provide pro bono legal assistance, gaining valuable judicial system experience in the process.¹

The most unique of these initiatives is the LLM in Rule of Law for Development Program, known at Loyola as PROLAW®. Located on the Rome campus, this program grants LLM (Master of Laws) degrees to international students seeking to advance rule of law in their countries. This program is distinctive in being both faith-based and in promoting equitable civil governance on a global scale. PROLAW represents a combination of the promotion of Jesuit values, justice, human rights, and global leadership that is the only program of its kind. With support from the Bill and Melinda Gates Foundation, PROLAW graduated its first class of legal scholars in 2012.

All four of these distinctive service education programs were implemented under Yellen’s leadership. It is not surprising that Yellen was named the fifth most influential person in U.S. legal education by the National Jurist in 2015. Loyola’s law school is likely the only one in the nation to have institutionalized four such

programs, which provide hands-on learning in real-world settings (courtrooms, government agencies, and NGO advocacy and service agencies) that effect tangible outcomes.

Yellen himself is also involved in a high-profile local legal inquiry: In 2014 he was appointed Cook County’s “Special Master” investigator by the Criminal Division to identify individuals who may have been victims of torture by former Chicago Police Commander Jon Burge (who allegedly victimized over 200 mostly black detainees). Yellen² and a group of law students are combing through thousands of records to locate incarcerated potential victims who may be entitled to re-trial, civil action, or reparation (a number Burge’s victims’ prior convictions were reversed, dismissed, or pardoned).³

The programs described above have guided many Loyola law students into legal public service. However, Yellen observes that students come to law school for different reasons and not all gravitate to public interest law. But the law school’s pervasive culture of social justice and service ensures that all Loyola law students will value the ideal of a just society. Most Loyola

law students volunteer in the law school legal clinics or in Chicago service nonprofits. In these settings and the classroom, they learn cognitive skills that cut across legal specializations, including use of logic, reasoning, systematic analysis, informed judgment, objectivity, and the subsequent ability to argue any case from any side, relate it to relevant law or precedent, and formulate compelling arguments. Yellen believes that “The most crucial skill that any law school can teach its students is how to think like a lawyer.”

Yellen believes that having four service learning programs in a single law program could only happen at Loyola and is due to the “moral compass” of Loyola that comes directly from its Jesuit faith-based mission. As a result, he feels that there are “completely different kinds of conversations, dialogues, programs, and actions that occur here” as compared to his previous experience at secular institutions. He feels “much more connected” to Loyola than in his previous posts and fortunate to be in an environment that so aptly reflects his personal motivation to “contribute to creating a more just world.”

¹ The plight of exonerated inmates was recently examined on “60 Minutes” (cbsnews.com/news/60-minutes-life-after-death-row-exoneration/)

² Due to the statute of limitations, Burge could not be charged with the torture allegations, and served less than four years on related lesser charges.

³ In 2015 the City of Chicago agreed to pay a total of \$5.5 million in reparations to Burge’s victims.

Resources for Further Study and Information on the Role of Faith, Justice, and Reason in Jesuit Higher Education

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“THE ARC OF THE MORAL UNIVERSE IS LONG,
BUT IT BENDS TOWARD JUSTICE.”

— DR. MARTIN LUTHER KING JR.



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