
From Chaos to Ethical Clarity: The Quest for Lasallian Higher Education in Today's Global Society

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Introduction

We are all aware and familiar with the unfolding beautiful story revealed in Holy Scripture's *Genesis* account of creation. It tells us that when God imagined creation into existence, the earth

was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.³

From these Biblical images, we can almost feel that chaos – or perhaps better to say, that “holy mess” – blanketing the earth. Or, without resort to a religious explanation, modern astronomers seem to uncover a similar scenario. Many theorize, extrapolating from “cosmic microwave background” and utilizing mathematical formulas and models, that there was an explosive chaos in the beginning that we know as the “Big Bang Theory.” Yes, from that unfathomable, baffling chaos from the big bang some 13 billion years ago, we now have the cosmos, the universe, the earth and us in it.

Now, these billions of years later, can we ignore the real and profound modern chaos in today's world? Do we not see the shifting and conflicting geopolitical issues exploding all around us; the bursting deep and perplexing cultural, political and religious polarization; the pleas for help from migrating populations seeking safety; the deteriorating environmental sustainability endangering our planet; the economic disparity revealing poverty, marginalization and the degradation of human dignity; the estimated 27 million people today living in some form of slavery, which is more than ever in the history of the world; the ideological and religious intolerance among and within world religions, including the Catholic Church; the devastating horrors of heinous terrorism bringing fear and dismay to daily life; and the threats of use of weapons of mass destruction used to gain dominance over other nations, peoples and cultures?

Are we not forced to confront the possibility that we are experiencing a new creation, but this time of our own making? A creation that is a mess, but this modern mess certainly is not a holy one. Are we today in an ethical quandary that has caused another “Big Bang,” but this time from our own human force of self-inflicted destruction? Does not our world urgently require new, imaginative, innovative, creative and pragmatic forces to re-create God's creation?

Let us recall the familiar *Genesis* account of creation on the sixth day:

Then God said, Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.⁴

God saw everything that he had made, and indeed, it was very good.⁵

Indeed, it certainly was very good. Wasn't it? Perhaps it is a bit strange then, that I ask this question billions of years, according to radiometric dating, after this strikingly splendid universe was formed from chaos. Perhaps it is a bit odd that I ask this question after fossils of anatomically modern humans were discovered that seem to indicate our appearance on earth to be about 200,000 years old. Perhaps it is a bit alarming that I ask this question 2,000 years after Jesus, true man and true God, the *Word* made flesh, came to our earth that we have dominion over. He came to reassure us how very good creation is by spreading his Gospel of Good News and by promising us that "...we may have life, and have it abundantly."⁶ Yes, isn't it so very strange how we messed-up and caused a modern chaos and an "unholy mess" from God's very good creation?

Yet, today over these thousands and thousands of years, we claim to have evolved and developed as rational, intelligent, civilized, sophisticated, enlightened and educated human beings. So, I believe it is fair, no, it's obligatory, that we ask all peoples, nations, governments, societies and especially religions some pertinent questions. Are our actions, decisions and powers over the earth and ourselves modeling, nurturing and protecting people and the sustainability of the environment? Are we responsible for causing destruction and chaos to the magnificence, beauty and harmony of the earth and all its' people? Are we in an economic and material sense endowing peace, justice, and integrity and nurturing a dignity for all people on earth? Are we accepting and honoring the awesome, kaleidoscopic array of the rich God-created diversity among peoples, cultures, religions and ideas?

Humanity's decisions and actions caused today's incommensurable and challenging transformed world. Note that I use the past tense – *transformed*. The reason is clear. Our world is not *transforming*. The world has already *transformed*! We must meet people where they are today, just as Jesus did 2000 years ago and Saint La Salle did 300 years ago by creating a new and transformed message of Christian love that was pertinent and needed for their times. It is now our time.

With these considerations, I do not present to you a research paper on ethics. Rather, I share with you some core reflections that I believe are necessary for us to consider about the ethical underpinnings and directions for our research in whatever pursuit or academic field we choose to study. No one or no institution has a monopoly on how to make real today that truth of Jesus' all encompassing, all-inclusive and unconditional love for all humanity and all God's very good creation.

I am reminded of the nineteenth-century French historian Hippolyte Taine (1828-1893) who said,

There are four types of people in the world: lovers, opportunists, lookers-on and imbeciles. The happiest are the imbeciles.

My Lasallian colleagues, I know that none of us would be here today if we were merely “lookers-on” or “imbeciles.” We are and must continue to be the “opportunists” that discover new ways that will make Christian love real in God’s very good creation. Our world, our Church and we Lasallians can no longer afford to let the “imbeciles” control the destiny of humanity and the sustainability of our earth by seeking nostalgic values, ideas and solutions that do not work in our already transformed world.

With this as a background as to my basic thinking, I am asking you to examine five foundational observations – or considerations – in the continuing pursuit of your already effective studies and research. I am inspired to share my thoughts with you after reading your own mission statement⁷ which states that you seek to “...look beyond a study solely of the origins, tradition, and heritage in Lasallian research” and desire to “...break open the possibilities for Lasallian research in the twenty-first century.” So, let’s start to break open together some possibilities.

Foundational Considerations

We Must Be All Things to All People

The ***first observation*** that I ask us to consider is that we re-think and penetrate the effects of the awesome evolution that has embraced today’s human person. The “dominion” that God gave us over all living things on earth has no more powerful evidence of its validity than to see who we have become, and what we have done, by and with our God-given creative powers and free will.

Traditionally, for the most part, “religious” people emphasize the importance of God’s intervention in our lives which would lead us to living moral lives by loving others. The secular viewpoint emphasizes the nurturing aspects of environment and culture that should support individuals to respect others for their own self-interests. Ethical standards to do good and avoid evil could be supported by either religious or secular approaches. From Plato to modern-day philosophers, such as twentieth century’s Antony Flew, posit this precept in a dilemma that goes something like this:

Is conduct right because the gods command it?
Or, do the gods command it because it is right?

Michael Gazzaniga,⁸ the director of the SAGE Center for the Study of Mind at the University of California, Santa Barbara, has devoted much of his research to the field of cognitive neuroscience. He has written many important and acclaimed books as a result of his research. I was particularly drawn to his book *The Ethical Brain*,⁹ which investigates how the brain enables the mind, and the resulting implications that it has for human ethical behavior. In this book, he

advances from his familiar academic area in neuroscience to tackle the study of “neuro-ethics,” i.e. how we make our moral and ethical judgments.

His research leads him to the observation that, though each person’s brain is “determined” in the sense that it has the faculty for adapting to what is good, the person is truly “free” to choose her or his actions. He believes and exhorts us to be driven and committed to the quest to strive for practical, universal, acceptable, ethical actions; but, not in the sense that they are justified only because of doctrinal religious dictums, but rather, because they are catholic, with a small, lower case “c,” i.e. universal. Yes, we as Lasallian educators love and respect the Church and our faith. We are part of the Church as the People of God, who as faith-filled Lasallians embrace a quest, not to bring people to the institutional church; but rather, to bring the love and Gospel message of the Church through education and research to all. “All” means just that, “all”; not just to the “many”; not just to the Christians; not just to those who accept our particular sectarian religious views.

It is in this way that we Lasallians in higher education are *ex corde ecclesiae* – *from the heart of the Church*.¹⁰ Let us remember a similar spirit in Saint La Salle’s transformation of education as he imagined and created a new future for his students even when challenged by societal, governmental and Church forces of his time. The Founder freed his students from the shackles of limiting societal, cultural and religious forces. He had faith that his students had the God-given innate power to use that pragmatic education to better their lives, to save their souls and to become ethical Christian “doers” for the good of all people, not just those who accepted the traditional values of his time. For sure, the Founder was no Catholic automaton or “on-looker.” He loved the Church and wanted it to be a significant, effective and relevant “doer” of Jesus’ message to love all. Perhaps, like Gazzaniga, the Founder, way before his time, just may have been the first “neuro-ethicist”!

Therefore, as my first foundational point, I ask you to consider that:

We Lasallians strive to foster and nurture in our research and studies, ethical principles and their applications that can be universally acceptable in a diverse and pluralistic global world. We do not rely only on our sectarian religious doctrines and unexamined scientific, philosophical or religious assumptions while making Jesus’ Good News of unconditional love effective and real for all.

In this endeavor, we should embrace Vatican Council II’s declaration that a person’s conscience is at the core of a person’s existence.

In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships.¹¹

Note well, that it does not say that we join only with other Catholics or Christians; or only with people who think and believe as we do. Rather, we join with all people in the search for truth. To make this a core constitutive element in our research does not make

us less Catholic, less moral or cultural *relativists*. Actually, it makes us become more Catholic (with a capital, upper case “C”)!

And for those who would tell us that taking such a direction is inappropriate, I would ask them to please let us know what Saint Paul meant when he said:

I have become all things to all people, that I might by all means save some. I do it all for the sake of the Gospel, so that I may share in its blessings.¹²

Is Nature Still Natural?

For my *second observation*, I ask us to look again, and perhaps with a bit more scrutiny, as we develop our research initiatives in order truly to read the *signs of the times*. We should recognize that the wonderfully rich Catholic intellectual tradition of *faith seeking understanding* is influenced by our philosophical, theological and educational patterns of thought of the *natural law*. We recognize we are influenced by Saint Thomas’ *Summa Theologica*,¹³ where he explains that the *natural law* involves the human person’s *rational* participation in God’s eternal law.¹⁴ Rationally, whether people believe in an *intelligent design* of creation or not, science portrays that there is *de facto* a natural history, a natural evolution, natural biology and natural laws of physics evident in the world.

If we grasp the *signs of the times* and want a conversion for humanity’s self-inflicted destructive chaos, then we should heed the insight of French philosopher Paul Ricoeur (1913-2005), who masterfully integrated a phenomenological description of reality with hermeneutics. He said:

Every real conversion is first a revolution at the level of our directive images. By changing his imagination, man alters his existence.

Don’t we know only too well, unfortunately, that even rational people don’t always see nature, reality and the facts the way they are. Many times, rational people see reality the way they are. Look at where the advances in science, technology and *artificial intelligence* have taken us and our traditional understandings of the *natural law*. We, the humans, with dominion over the earth, are now at the onset of an exploration, alteration and explosion of human built systems. We are able to clone, map and manipulate DNA and the human genome. We have bio-chemical altering drugs that can change human emotions, behaviors, and appetites of all kinds. We are learning to extend or modify the behavior of organisms and engineer them to perform new tasks. We are bringing together engineers and biologists to design and build novel bio-molecular components, networks and pathways, that use these constructs to re-wire and re-program living organisms. We are now fusing together living tissue with mechanical components to create a “bio-hybrid” system that can mimic human parts. We have developed “climatic geo-engineering” science that intentionally intervenes with natural climate systems, etc., etc. Now, tell me about Aquinas’ traditional understanding of the *natural law* today!

Lasallians, if we are reading the *signs of the times* clearly, we must see that today humanity’s dominion over the earth is looking more and more like we humans are playing God. We are, indeed, confronted and challenged in all our academic fields of study and research and all our

traditional understandings of *natural law* to seek a clarity in all our past ethical understandings. Our God-given dominion over creation has made Paul Ricoeur's insight a demand, a compelling obligation, to transform our imaginations and intellectual presumptions in order effectively to study, research and respond profoundly to our already altered and transformed existence. No longer can traditional *natural-law* assumptions and understandings, that got us to where we are today, guide faith-filled Christians, who now live in a world (let's face it head-on) of not natural, but "synthetic biology"; not natural, but "synthetic evolution"; not natural, but "synthetic human engineering."

Where do traditional *natural-law* understandings about free-will go from here? We are no longer in the "anthropological" world of traditional *natural law*; we are now in a world that has evolved into an "anthropogenic" world of *artificial intelligence* and "synthetic" evolution and power. We must come to the realization that we, now, have transformed the very ability, power and dominion that God gave us. We humans *are*, and *can*, and *will* choose *who* and *what* we will become more than we had ever even dared to think or to imagine was possible or natural! We Lasallians better be right in the middle of these paradigm-changing realities. We must be at the core of such new, powerful research. It is we who must bring Jesus' commandment to love, which is not synthetic, was never synthetic and will never become synthetic if we help make that love real, meaningful and natural in today's world.

Therefore, as my second observation I ask you to consider that:

We Lasallians openly and courageously accept that within the spirit and core of our research, we will embrace a commitment to seek a prophetic role in our studies that responds to the new wave of power that we humans possess in a transformed understanding of what our God-given dominion and power over creation are in today's world.

Lasallians, through our study and research, we must claim a new ethical clarity giving us dominion over today's human "synthetic" reality so as to make the abundant life that Jesus promised genuine and real in today's world. And, let's face it, that won't be easy to do!

Integrate Our Spirituality with Our Worldliness

For my ***third observation***, I ask you to consider today's global confluence of disturbing social and economic dynamics: uncontrollable sovereign debt, many endangered banking systems, significant unemployment and underemployment, growing serious possible recessions, and a stark panorama of increasing social unrest and terrorism. Adam Smith (1723-1790), the *father of capitalism*, and his "invisible hand" which he said would nurture social advancement and harmony as people pursue their individual interests, has not always been evident on the world scene. Instead, unfortunately, we also see only too clearly:

the *delusion* – of those who believe that business should only be concerned with its "bottom line" while over three billion people on this earth live in poverty;

the *illusion* – of those who believe that politicians will solve the problems of poverty in the world;

the *collusion* – of corrupt public, business and (sad to say) even some religious global players, scheming with their insidious machinations to fraudulently benefit themselves at the expense of people;

the *confusion* – growing among many ethical political and business leaders as to how to transform the global enterprise system so that all people on this globe may live with dignity and peace in an environment where people can breathe clean air and drink clean water; and lastly,

the *conclusion* – being a devastating and ugly picture framed in the chaos and mess of our own doing hanging on today's global wall for all to see.

The impact of that scenario transcends nations, societies and religions. It is we Lasallians that are called to make Adam Smith's *invisible hand* a *visible arm* that can stretch out over the entire globe and make our research and studies effective instruments that help people to live in dignity. We must never forget that the cause of these problems is not necessarily any particular economic system. Rather, it is people, the people leading, working and not nurturing human ethical values in whatever economic, business or religious system that is the problem. It takes ethical people to create an ethical distribution of wealth. It could not have been said better than it was in Emeritus Pope Benedict XVI's 2009 Encyclical, *Caritas in Veritate*, when he said:

Profit is useful if it serves as a means toward an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty.¹⁵

Therefore, I ask you to consider as my third point that:

We Lasallians focus our research to explore, search and discover new ethical economic principles that will demonstrate that business profits when people and the environment profit. We must integrate our spirituality with our worldliness in such a way that faith and finance are brought together.

We Lasallians are certainly not foolish or naïve. We readily accept that there is a *de facto* dilemma confronting us. The Christian mission and spirit for social justice clashes with some prevailing global ideologies promoting self-interest, greed and reluctance to transform our economic and business practices. Well, that's why we are being challenged to effectively transform and create a new future for all.

A New "Human Synthesis"

For us to accept this challenge, I ask you to consider my ***fourth observation***. The late Dominican theologian Claude Geffré, the former director of *École Biblique* in Jerusalem (1996-1999),

insightfully helps us to understand the implication of this challenge. He saw that today's challenge for us is nothing less than an opportunity for a *creative reinterpretation of Christianity* itself.

It is with you, creative Lasallian minds joining together and in association at this annual Lasallian Research Symposium, that a power and a force can develop not to merely react to the past with our traditional mind-sets; but rather, to create a new future to help discover a new human synthesis through a *creative reinterpretation of Christianity* for the benefit of all peoples and religions. This means that we must be courageous enough to eclipse sectarian religious and ideological divides, to step out of our comfort zones, and to acknowledge that we alone do not have a monopoly on truth or solutions. We should consider expanding the horizons of this symposium and not only study, research and integrate our own rich cultural diversity existing among ourselves. Furthermore, we must not fear to bring in with us and continue to explore with the knowledge and wisdom of other faith traditions, ethical principles and scientific discoveries that may challenge our philosophical and theological traditions.

We can attain inspiration for this direction if we again re-visit *Caritas in Veritate*. It can make our dedication to economic justice and a *preferential option for the poor* much more than a pious wish. Pope Benedict ventured into dialogue with the world and thrust himself right into the middle of the many difficult material problems and global economic crises. Pope Benedict breaks new ground in *Caritas in Veritate* when he addressed some important “worldly” topics: technology, micro-financing, labor unions, intellectual property rights, the environment, free-markets, agrarian reform, business ethics, world energy problems, migration, and the costly bureaucratic administration in international organizations. He strays from the expected area of our traditional spirituality and presents a direct and poignant synthesis about timely and worldly topics. Since 1891 with the introduction of Pope Leo XIII's *Rerum Novarum*,¹⁶ Popes have always reflected on real life situations; but rarely have they pointedly addressed these topics with such concreteness, directness and force.

He warns us in *Caritas in Veritate* that:

The risk of our time is that the *de facto* interdependence of people and nations is not matched by ethical interaction of consciences and minds that would give rise to truly human development.¹⁷

The different aspects of the crisis, its solutions, and any new development that the future may bring, are increasingly interconnected, they imply one another, they require new efforts of *holistic understanding and a new humanistic synthesis*.¹⁸

This then, my fourth foundational consideration, is for us to explore in our research that:

We Lasallian have the courage to strive in all our studies and research to conceive, shape, generate and design a new human synthesis that responds to today's world and leads us, without fear, to a creative reinterpretation of Christianity by becoming creators, enablers and networkers of strategies and actions acceptable in today's diverse and pluralistic world of competing values.

By expanding and challenging our own present success of this symposium, we will effectively promote human ethical actions by a *creative reinterpretation of Christianity* that unfolds a *new humanistic synthesis* making it real that *thy kingdom come on earth as it is in heaven*,¹⁹ is “doable” instead of being just the sound of hollowness from empty pietistic words.

Creating Specialized Institutes

In this my ***fifth and final observation***, I would like you to consider that if there is even some validity to the points that I raise, we must find practical ways to effectively spread globally the truly magnificent research that this yearly symposium nurtures and will study in the future. We live in a world where many have the inexorable compulsion to turn means into ends. However, we must seek effective initiatives to share our research and not just make it an end in itself.

I am suggesting that through this successful symposium, we should seek the support and encouragement from the *International Association of Lasallian Universities* and the Institute’s *Generalate* for “seed” funding to help us create and organize specialized institutes as extensions of this symposium that can be the channel and conveyance of our research to the world *writ large*. Therefore, I suggest that:

We Lasallians create our own specialized institutes that can take our research and raise awareness globally. We should seek grants from interested foundations so as to disseminate and make our research applicable and replicable for other entities that can apply it to real life problems and situations.

In particular, I see a good beginning and a fine example for such an initiative with the success of the *International Lasallian Institute for Sustainability*. ILIS responds to Pope Francis’ Encyclical, *Laudato Si’- On the Care of Our Common Home*.²⁰ It promotes good sustainable policies that lead and serve as a model for practices and possibilities which intertwine issues of environmental protection, economic viability and social fairness.

I believe, as a result of our research, we Lasallians should also organize and create other specialized institutes to explore the new and unusual problems on the horizon. For instance:

What will be the effects on people’s lives and the future work force as *artificial intelligence* expands with its unprecedented magnitude and velocity?

What is the future for human social interactions as technology, computers and machines increasingly replicate elements of human intelligence?

What can our research contribute to enhance socially responsible and “impact investing” principles of action?

What must we study and research so that we may contribute to developing new social safety nets needed in the current social and economic fragmentation arising globally?

What new ways to education and research will the advancements in the field of *virtual reality* technologies bring to us Lasallians?

What credible strategies can we help create with our research for the inclusion of women as equals in decision-making and opportunities throughout the world, in general and the Church, in particular?

You certainly can identify many more areas of interest that are needed in today's world.

You might recall, in this regard, the insight of that magnificent British novelist and poet C. S. Lewis (1898-1963), whose writings certainly reflect a profound sense and commitment to Christianity. In his book *The Four Loves* published in 1960,²¹ he wrote: "What draws people to be friends is that they see the same truth. They share it." However, today, instead of sharing truth, the explosion in social media has facilitated an *onslaught* and *aggression* of ideological attacks labeling the others' viewpoints as heretical and destructive. Instead of "broadcasting" information, people are inflicted with "narrowcasting" news, causing that dreaded human disease to the mind, *analysis-paralysis*! For sure, we cannot rely solely on this in today's open free market society and censure the myriad and abundant information of competing, and often times, opposite and destructive ideological views, biases and prejudices. We must ensure that our research will, indeed, be "*broadcasted*" by creating our own institutes charged with making our studies and findings available and appealing to all.

Conclusion

I conclude my observations with the incident described in the *Gospel of Matthew* when the Pharisees and Sadducees tried to discredit and vilify Jesus by asking him to show them a sign from heaven to prove his words and actions were truly good and holy.

He answered them, When it is evening, you say, "It will be fair weather, for the sky is red." And in the morning, "It will be stormy today, for the sky is red and threatening." You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.²²

Lasallians, you are the new generation in a new globalized world on this shrinking planet of ours that is in chaos. We are called to respond to the *signs of the times* in order to re-create Jesus' *Good News* from two thousand years ago. It now falls upon us to make it alive and relevant in today's open and free-market world of competing values and forces. This existential chaos crushes humanity by dividing people within their social and economic interactions and their respective religious, intellectual and psychological boundaries that penetrate the marrow of humanity's very existence and being.

Lasallians, for over three-hundred years we have been doing great education by transforming lives of thousands upon thousands of people with the spirit of Saint La Salle. Yet, we have not done a good job making the world aware of it. Some Religious Congregations, much to their credit, are much better known for their education and research than we are. Now is the time for

us to “re-imagine” and “re-create” our studies and research. Now is the time to put our flesh on those revered bones of the Founder and effectively create *born again Lasallians* whose education and research will be known and effective so as to benefit all people. If we effectively bring our Lasallian research to the world, we will surely help people to find solutions to the present human-made chaos by bringing ethical clarity to people of this “unholy messy” of a world that humans have created. I know that we can be the *creators, enablers* and *networkers* that will help to construct and to actualize a new future to make real “*thy kingdom come on earth as it is in heaven.*” We certainly can do this because we Lasallians know that Jesus lives in our hearts, *forever!*

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Endnotes

1. This address was delivered on 21 September 2018 in Minneapolis, Minnesota, at the International Lasallian Research Symposium that is co-sponsored by the Institute for Lasallian Studies at Saint Mary's University of Minnesota and the Lasallian Region of North America (RELAN).

2. Brother Louis DeThomasis, who co-founded Christian Brothers Investment Services in 1981, is a De La Salle Christian Brother. He was chairman of CBIS Global in Rome from 2008 to 2017 and is a president emeritus of Saint Mary's University of Minnesota. He earned a doctorate in financial management from Union Institute and University in Cincinnati, Ohio.

3. *Genesis 1:1-2 (New Revised Standard Version).*

4. *Genesis 1:126 (New Revised Standard Version).*

5. *Genesis 1:131 (New Revised Standard Version).*

6. *John 10:10 (New Revised Standard Version).*

7. The annual International Symposium on Lasallian Research, which is co-sponsored by the Institute for Lasallian Studies at Saint Mary's University of Minnesota (SMUMN) and the Lasallian Region of North America (RELAN), "gathers creative minds to dialogue about the key characteristics or key areas that comprise the field of Lasallian research today; look beyond a study solely of the origins, tradition, and heritage in Lasallian research; break open the possibilities for Lasallian research in the 21st-Century; and propose avenues or topics for future needed Lasallian research. The goal is also to develop a community of scholars committed to supporting, conducting, and publishing Lasallian research."

8. Michael Gazzaniga received a PhD in psycho-biology from the California Institute of Technology in 1964.

9. Michael S. Gazzaniga, *The Ethical Brain: The Source of Our Moral Dilemmas* (Harper Perennial Reprint Edition, 2006).

10. Cf. Pope John Paul II, *Ex Corde Ecclesiae* (August 15, 1990).

11. Pope Paul VI. *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World* (December 7, 1965), 16.

12. *I Corinthians 9:22-23 (New Revised Standard Version).*

13. The First Part of the Second Part, Question 91.

14. See: *Summa Theologica* I-II.91.2.

15. Pope Benedict XVI, *Caritas in Veritate* (7 July 2009), 2:21.
16. Pope Leo XIII, *Rerum Novarum* (15 May 1891).
17. *Caritas in Veritate*, 8.
18. *Caritas in Veritate*, 21 (emphasis supplied).
19. Cf. *Matthew* 6:10.
20. Pope Francis, *Laudato Si' – On the Care of Our Common Home* (24 May 2015).
21. C. S. Lewis, *The Four Loves* (Geoffrey Bles, 1960).
22. *Matthew* 16:2-3 (*New Revised Standard Version*).