

IN DIASPORA AND HOMELAND

“WITNESSES...TO THE ENDS OF THE EARTH...”

HOW DOES EACH OF US HEAR THEM IN OUR OWN NATIVE LANGUAGE?” – ACTS 1:8 & 2:8

“*This Land Is Home to Me*” as a **Bridge**
to the **World** as **Our Common Home**



PRESENTATION #4: OCTOBER 22, 2020

OPENING PRAYER

“There is no alternative:
We either build the future together or
there will not be a future... Religions, in
particular, cannot renounce the urgent
task of **building bridges** between
peoples and cultures,”

- Pope Francis, Abu Dhabi, Feb 4, 2020

keynote address to participants at high-level inter-religious meeting



"The time has come when religions should more actively exert themselves, with courage and audacity, and without pretense, to help the human family deepen the capacity for reconciliation, the vision of hope and the concrete paths of peace."

**+ Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us
a dream of renewed encounter,
dialogue, justice and peace.
Move us to create healthier societies
and a more dignified world, a world without
hunger, poverty, violence and war.
May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity,
common projects, and shared dreams.
Amen +**

IN DIASPORA AND HOMELAND

“The Council will be working out
at a local level for years to come.”

- Bishop Hodges,
A View from Seat 650

“WITNESSES...TO THE ENDS OF THE EARTH...

HOW DOES EACH OF US HEAR THEM IN OUR OWN NATIVE LANGUAGE?” – ACTS 1:8 & 2:8

“More and more people recognize
that a new social order is being born.

Indeed,

the Spirit of God

Presses us to this recognition.

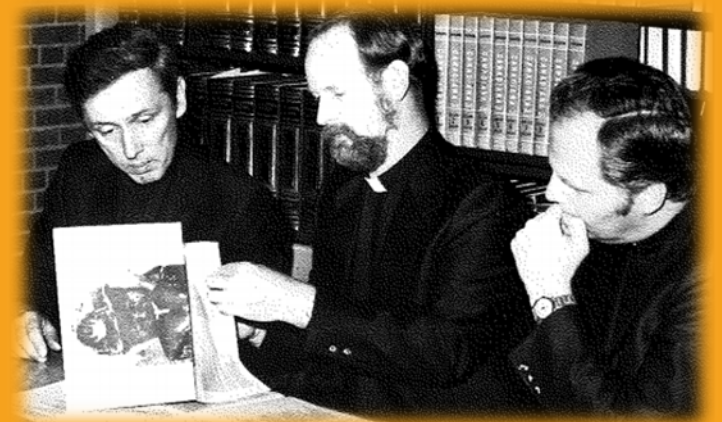
We do not understand it all,
but we know we are a part of it,

- in Appalachia
- in our nation
- across the world.”

**“This Land Is Home to Me” as a Bridge
to the World as Our Common Home**



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“THIS LAND IS HOME TO ME” & NATIONAL INFLUENCE



“We need to be very clear. Our defense of the poor, our pursuit of economic justice, is fundamentally a work of faith.” – Bishop Skylstad

Two examples: 1) demonstrated in this 2013 video, shows a group of students from the University of San Francisco on an immersion trip to Kayford Mountain, WV with Tom Breiding and student escorts from **Wheeling Jesuit University**;
2) pastoral letters of US bishops modeled on Appalachian letter

Maureen Eaton: “This land is home to me - this land means more to me than all the races and the places in the world around; this land of mountains and valleys and streams – this land is home to me”

TIMELINE OF WHAT RECENT POPES HAVE TAUGHT

Pope Francis: “true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.”



Pope John Paul II:
“When man turns his back on the Creator's plan, he provokes a disorder which has inevitable repercussions on the rest of created order.”



Pope Francis:
Laudato Si’:
“Integral ecology... takes us to the heart of what it means to be human.”



Fratelli Tutti:
“Isolation and withdrawal into one’s own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter.”

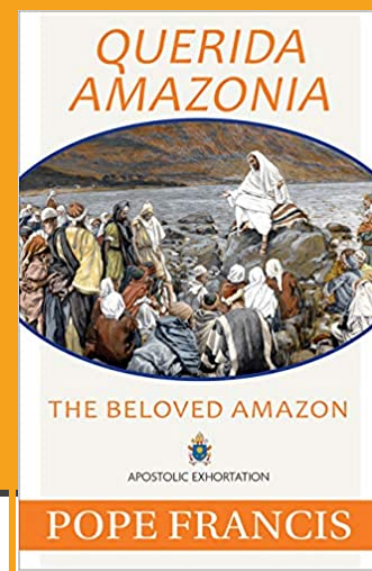
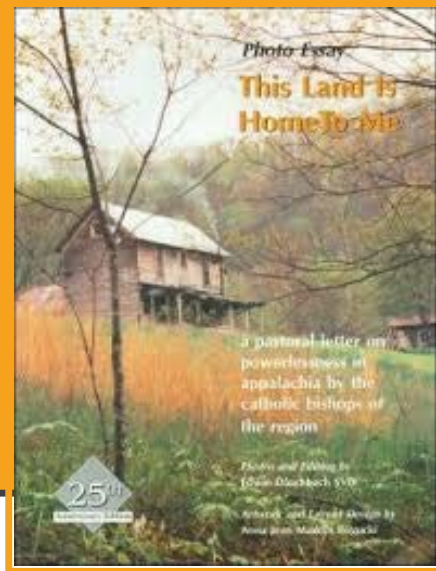


“This coming Friday, September 1st, the Church in Italy will celebrate the first 'Day for the Protection of Creation'...”
Pope Benedict XVI

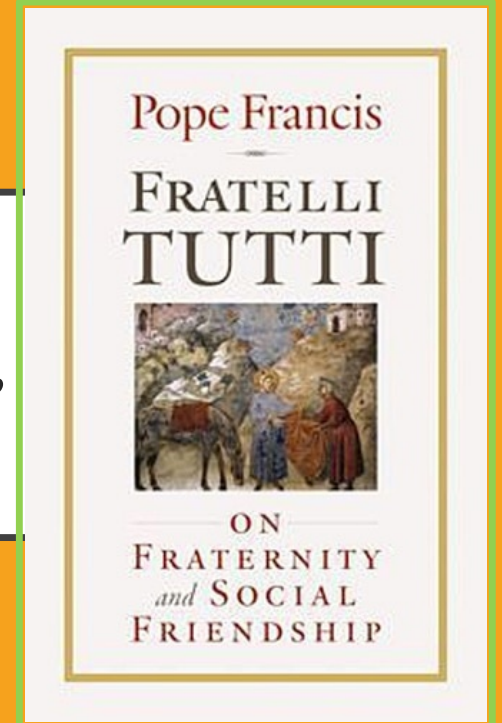
Querida Amazonia:
“The indigenous... were considered more an obstacle needing to be eliminated than as human beings with the same dignity as others”



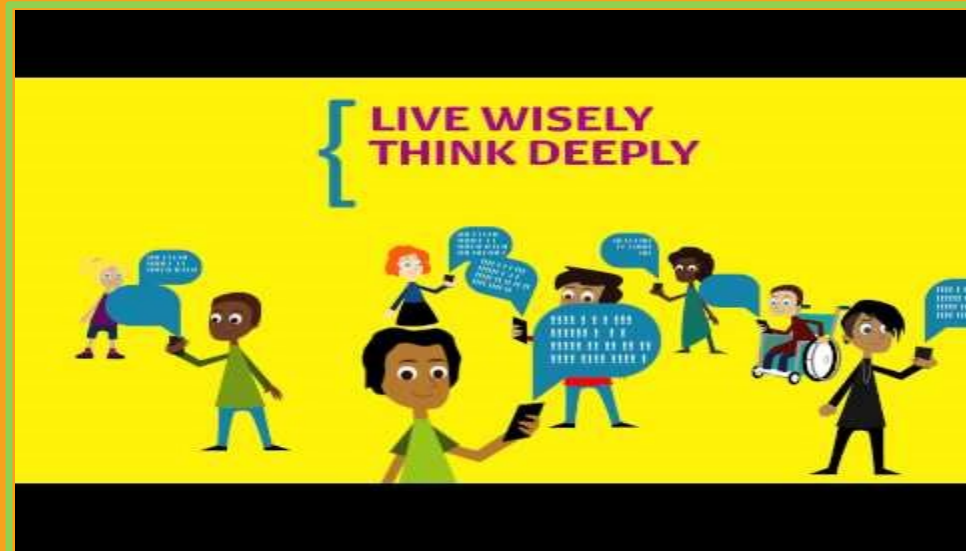
Integral Ecology



POPE FRANCIS
"THIS LAND" & "OUR COMMON HOME"



Life is the art of encounter *



In Laudato Si,' Pope Francis is quite clear about drawing on the restorative justice component that focuses on the harm done to relationships more so than laws being broken...Further, Pope Francis identifies how environmental harm impacts relationships with the poor who live in particularly affected areas, often being forced to leave their homes (no. 25). This environmental harm also calls us to recognize justice between generations and a need for "intergenerational solidarity" (no. 159). Yet, the harm also works the other way, as "every violation of solidarity and civic friendship harms the environment" (no. 142).



Journal of Moral Theology, Vol. 5, No. 2 (2016): 66-80
Breaking Out: *The Expansiveness of Restorative Justice in Laudato Si'*
- Eli McCarthy

RESTORATIVE JUSTICE



Krisanne Vaillancourt Murphy,
Executive Director of
Catholic Mobilizing Network

"While (Fratelli Tutti) touches on an array of current social concerns, a central thrust focuses on rediscovering shared dignity, building a culture of encounter, and recognizing the profound depth of social friendship... These themes call us into a more restorative way of understanding harm and violence — an approach which centers around the people and relationships violated and seeks a kind of justice that values human dignity, healing, accountability, and the hope of redemption for all involved."



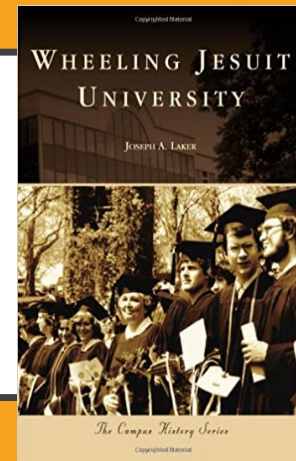
Dr. Joseph Laker was born and raised in Indianapolis, Indiana. Following his graduation from Marian College with a degree in history, he spent two years teaching English conversation in Kyoto, Japan. He returned home to seek advanced degrees at Indiana University and received his doctoral degree in history in 1975. He spent the next 33 years at Wheeling Jesuit University, writing a number of articles on various aspects of Japanese and world history.

Since retiring in 2008, he has written a history on Wheeling Jesuit and a variety of articles on West Virginia history.



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EMERITUS INPUT DR. JOSEPH LAKER WJU FACULTY 1973-2008



- ❖ **Witness to the pastoral letter, 1975**
- ❖ **WJU as a university without walls**
- ❖ **Contemporary relevance of the pastoral**

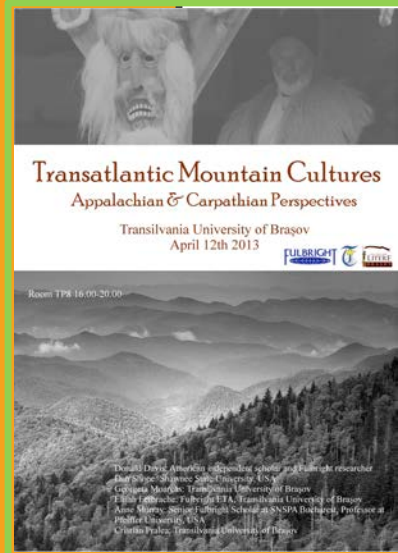
50 Appalshop



KEEPER OF THE MOUNTAINS

WE WORK IN DIALOGUE NOT ALONE

Friends of the Mountains



MOUNTAIN PARTNERSHIP

Quinquagenary Semicentennial Jubilee

“God has challenged us to take up as holy whatever is good and beautiful in the modern world as in all of creation. But God has also challenged us to resist what is evil, especially injustice.”

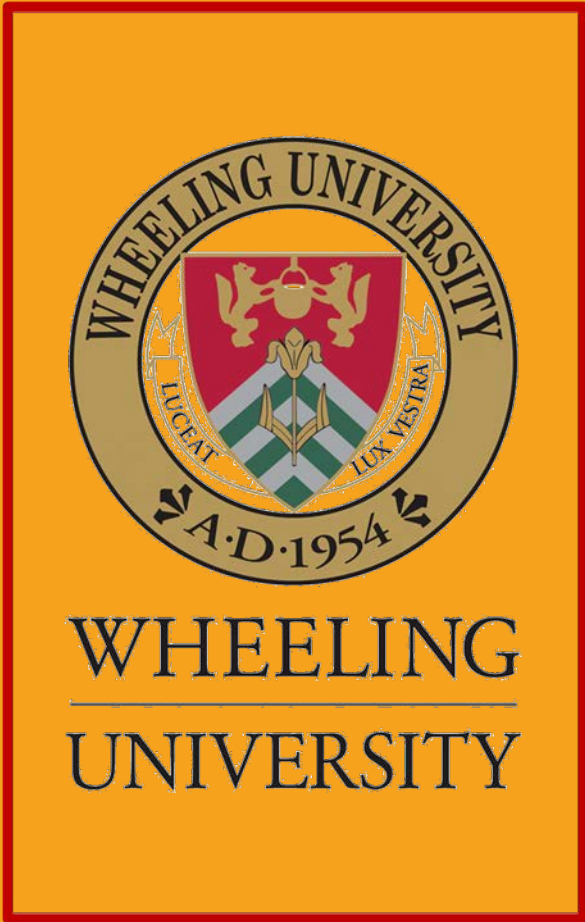


WHAT WILL “THIS LAND” BE AT 50?



Bishop Mark E. Brennan:
From “TEACH ALL NATIONS”
to “LIVING THE TRUTH IN LOVE”

A Boston native, Bishop Brennan attended public schools in Massachusetts and Maryland before entering St. Anthony High School in Washington, D.C. Graduating from Brown University in 1969 with a degree in history, he entered Christ the King Seminary in Allegheny, New York for a year of philosophy before attending the Pontifical North American College in Rome for his theological studies. A parish priest for nearly his entire career, 1976 – 2016, Bishop Brennan focused on Hispanic cultural studies in the Dominican Republic and in Colombia from 1985-86. Director of Priestly Vocations 1986-88 in the Archdiocese of Washington DC. Appointed Auxiliary Bishop for the Archdiocese of Baltimore on Dec. 5, 2016, and ordained on Jan. 19, 2017, Mark Brennan became the 9th Bishop of Wheeling-Charleston on August 22, 2019.



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“Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.” + **AMEN.**

This Presentation by Richard S. McCouch, S.J. with thanks to:

President Ginny Favede	*	Bishop Mark E. Brennan
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