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MAGAZINE SPRING 2013

INSIDE

Vatican II and Pope Benedict
Higgs Boson Revealed
Everest ER Doc
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Altar of the Chair of St. Peter, framed by Papal Altar and Baldacchino, both by Bernini, St. Peter's Basilica in Rome (photo courtesy John Ries)



Carroll Outreach Team and Montana Dental Outreach Team in Ecuador over Christmas 2012 (photo courtesy Emily Jackson)

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On the cover: South face of Everest at sunset (photo courtesy Eric Johnson)

CARROLL MAGAZINE

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Carroll Magazine welcomes letters to the editor. Tell us what you think of the magazine and its articles—we'll print letters in the next edition of Carroll Magazine.

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Carroll President Tom Evans signs scholarship agreement in Kumamoto, Japan

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Located in Helena, Montana, Carroll College is a leading Catholic, diocesan liberal arts and pre-professional four-year institution. The college's mission is to provide its 1,500 students an academically rigorous, affordable education incorporating service outreach and study abroad. Carroll is nationally ranked and award-winning for its academic quality and outstanding programs, including pre-med, nursing, civil engineering, natural sciences and mathematics.

At Kumamoto agreement signing, standing left to right: Shingo Yamauchi, director International Affairs Division of Kumamoto Prefecture, Niki Noriko, director Private School Promotion Division of Kumamoto Prefecture, Montana Trade Representative Mako Sakaguchi, Hiro Suzuki, director of the Experiment in International Living, Japan; Sitting left to right: Tetsuko Okamoto, director Archives and Private School Promotion Bureau of Kumamoto Prefecture, Carroll board of trustees member Dr. Albert Olszewski, Kumamoto Governor Ikuo Kabashima, Dr. Evans, Carroll Director of International Programs Michelle Lewis, Kumamoto Lt. Governor Shinichi Murata



A Greeting By Carroll President Tom Evans

“It is a time of grace given us by the Lord so that we can move beyond a dull or mechanical way of living our faith, and instead open the doors of our hearts, our lives, our parishes, our movements or associations, going out in search of others so as to bring them the light and the joy of our faith in Christ.”

*Pope Francis,
March 27, 2013*

In this issue of *Carroll Magazine*, we are focusing on stories from around the globe, including the worldwide import of a very special anniversary: the 50th anniversary of Vatican II, a defining moment for our personal lives of faith and our mission at Carroll College. Remembering Vatican II in a year that has seen the election of the first pontiff of the Americas, Pope Francis, reminds us that our Church is global and truly limitless. Carroll reflects its Church: In our strategic planning efforts as well as our current endeavors at Carroll, a broad and genuinely global reach is increasingly imperative. This has been evident to me as I have gone about the work of creating new partnerships for Carroll in Europe, South America and Asia.

Most recently, this March I was in Montana’s sister state of Kumamoto Prefecture to sign a scholarship agreement with Governor Ikuo Kabashima that will give scholarships ranging from \$4,000 to \$10,000 to Kumamoto students seeking a Carroll degree. This augments the formal exchange agreements we established on this trip with Asia Pacific University in Beppu, Japan, and with Catholic University of Korea in Seoul. These two-way exchanges will provide students on both sides of the Pacific a semester or a year experience abroad, with the tuition simply the normal cost of attending the student’s home college. These new exchange agreements add to those established in fall 2012 with Catholic University of the West in Angers, France, and Comillas Pontifical University in Madrid, Spain. Other agreements with institutions in Chile and Ireland are in the offing.

What stands to really change through these agreements, however, is not just our student body or scholarship dollars available. What truly will change are viewpoints, hearts and even destinies. This was evidenced by a conversation I had in Kumamoto with a Japanese student’s father who said, “My daughter has changed since her time at Carroll. She called me on my birthday and thanked me for giving her life. Something she would not have done before.” The message was driven home during a March 9 reunion I attended with 21 of Carroll’s Korean alumni, plus two US Carroll graduates now working as teachers in Seoul and our hosts, Carroll History Professor Bob Swartout and his wife Kyung. At this reunion, one of our alumni from Korea told me, “I learned how to be a whole person at Carroll. It changed my life.” Hearing this changed my life, too.

Meanwhile, on every trip I have made over the past several months to create new Carroll partnerships with institutions on other continents, I almost always have run into Carroll faculty, staff and students at airports along the way. In those random meetings, I have encountered our service groups traveling to their volunteer destinations south of the border and in major US cities. Indeed, these student and Carroll employee volunteers with the Carroll Outreach Team and Carroll Engineers Without Borders overseas and Carroll Campus Ministry Headlights domestically all dramatically illustrate how much Carroll life is rooted around the world. Most interesting of all, we have established beachheads abroad not by raising brick and mortar college classroom outposts “over there” but by building lasting relationships based on respect for human dignity and the pursuit of peace. These experiences of us, the Carroll few, bind us to the many through the eternal principles and purpose revealed by Vatican II.

What’s more, the hand we extend to the people of the world returns full of unexpected treasure. Strangers become our siblings, enemies become our friends, the feared become our beloved. Those who have wandered the world return to campus to share their stories of these new siblings, friends and loved ones. Our Carroll travelers open our own eyes, and the troubles and the triumphs we see through the lenses of others are reflected in this magazine. With new perspectives gained from Everest to Ecuador, from the spiritual sphere to the subatomic universe, these story samplings from Carroll’s epic journeys are your stories, too.

All the best,

Thomas M. Evans, Ph.D.



Dr. Evans with Kumamoto Governor Ikuo Kabashima during Carroll delegation’s March 4, 2013, visit to the Kumamoto Prefectural Government Building for the signing of a scholarship agreement

About Beginnings

By Loren Graham, Carroll College Associate Professor of Languages and Literature

On November 5, 2012, Carroll College inaugurated its 16th president, Dr. Thomas M. Evans, Ph.D. Festivities included a week of community bonding activities and academic presentations. At the ceremony installing the new president, Carroll Professor of Languages and Literature Loren Graham read a poem he composed in honor of Dr. Evans. Graham is an award-winning poet with three books to his credit.



Loren Graham

About beginnings, the epic poets offered this advice: first, start all your stories in the middle; second, pray to the gods to get you rapidly somewhere else.

In other words, realize that a beginning is a fiction to be revised, meaning “looked back upon,” that a beginning becomes the beginning long after it begins.

Dante begins in a dark wood, halfway through life’s journey, Milton with battle strategies in hell for an already obviously lost war, Vergil with the cloud-raked towers of Troy already

collapsing around Aeneas’s pious ears. They knew: a beginning is the unshot film stock of a dream, the tag end of the first thread of a tapestry that will map everything

that matters, a place to depart from, a thing to leave behind. It is a story we believe in, not because we think it really occurred, but because it defines something in us that aches to come forth.

It is the imagined point at which we set down the fixed foot of the compass that describes our visible arc without leaving any mark of its own,

for even to begin “Let there be light” makes no sense unless we are currently in darkness, which is to say that the way forward is not yet clear. We take

the disorder before us and assume we can recast it into a beautiful new story, not because we already know what to say, but because we are determined to learn.

Imagine Homer beginning to write The Iliad for the twentieth time or the twenty-first, months after he began to begin, his pen slowly filling

what before were blank lines on the page, his scribbles describing the temporary illusion of a path that he created by traveling it, his writing quill moving the story forward

the way Einstein says that light moves, by opening out of itself. His way to Troy was like light—there and not there. It flickered off and on, seeming to curve away in every direction at once

and following it was half a matter of simply believing in it and half of peering at a thing so faint it seemed imaginary. And then, miraculously, somehow, without his even being sure

that he meant to say them, the new words came: I sing the wrath of Achilles. And Homer leaned back, astonished, as though Zeus’s lightning bolt had incinerated the page,

realizing that he had glimpsed it there, not the way to end his great story of triumph and loss—no, not that, not that—but the way to see the way, the path to the path

we make by finding it, the inevitable road we pave by walking, beginning with this footstep: and this footstep: and this.



Top right: Bishop of Helena George Leo Thomas delivers the inaugural benediction Center: Dr. Evans, left, with Dr. George Martin, president of St. Edward’s University, who presented Evans during the inaugural ceremony



Dr. Evans’ wife Lisa and their sons Walter and Leland

The “Vatican II Pope”: How Pope Benedict Shaped the Legacy of the Second Vatican Council

By Dr. Beth K. Haile, Carroll College Assistant Professor of Moral Theology



Upper façade of St. Peter's Basilica, showing Christ, John the Baptist and the Apostles, by Michelangelo (photo courtesy John Ries)



Pope Benedict blesses the crowd in St. Peter's Square during Carroll Alumni and Friends pilgrimage to Rome, May 2010

On February 11 this year, Pope Benedict XVI surprised the world by announcing his resignation as Supreme Pontiff, effective February 28, 2013. The question of Benedict's legacy is still very much a subject of debate even as the Catholic Church embraces newly elected Pope Francis. In many ways, the legacy of this still-living former pope is very much shaped by and parallel to the legacy of the event that perhaps shaped him most: the Second Vatican Council. Like his predecessor Karol Wojtyła, Joseph Ratzinger was present at all four sessions of Vatican II, though as a theological expert (*a peritus*), not a bishop.

Benedict's own story closely parallels the Council's reception. Ratzinger was known as a “progressive” during and immediately following the Council, and his thinking in the early years of the Council was particularly influenced by the theology of Karl Rahner. In the late 1960s, he served on the editorial board of the journal *Concilium*, which was known as a left-leaning publication associated with the so-called “spirit of Vatican II.”

At the end of the 1960s, partially in response to the student uprising in the German universities, Ratzinger's theological thinking began to evolve. In 1972, he became one of the founders of the journal *Communio*, known as the more conservative counterpart to *Concilium*. In 1981, he was appointed prefect of the Congregation of the Doctrine of the Faith, where he adopted a number of unpopular stances among many of his more progressive theologian colleagues, many of whom he censured. As prefect, Ratzinger condemned Marxist tendencies within liberation theology twice. In 2000, he promulgated the declaration *Dominus Iesus* which clarified the Church's stance toward other Christian denominations as well as non-Christian faiths. The declaration was criticized as an attempt to reverse progress in the post-conciliar period in the areas of ecumenism and inter-religious dialogue.

In many ways, Benedict has a love/hate relationship with Vatican II. However, as cardinal and later as pope, Benedict has had to assume significant responsibility for the public life of the Church, and the developments in his theological assessments of the Council largely reflect his commitment to the unity of the Church. An overarching concern throughout Benedict's theological and pastoral career has been the way in which certain interpretations of the Second Vatican Council have divided and damaged the Church.

However, in a February 2013 speech given to the clergy of Rome, Benedict reflected on his memories of the Council and spoke with an almost-youthful exuberance about the significance of the Council and what it had accomplished. In that speech, he bemoaned the fact that the media had represented the Council as a political struggle in the Church, but celebrated the fact that the “true council” of faith is emerging today “with all its spiritual strength.” He called on the faithful to work to realize the true meaning of the Council and to really renew the Church.

It is fitting that Pope Benedict's resignation aligns with the 50th anniversary of the Second Vatican Council, for in many ways, he has shaped its legacy. This essay will examine three areas in which we especially see Benedict's influence on how the Church remembers and receives the legacy of the Council 50 years after it opened.

A Proper Hermeneutic

While a strong defender of the significance and worth of the Second Vatican Council, Benedict has made it clear that a proper reception of the Council depends on a proper interpretation. One of the foundational ways in which Benedict has shaped the legacy of Vatican II is in developing and advocating a particular hermeneutic for understanding the Council's documents and

impact on the Church. A hermeneutic is a principle of interpretation or a lens through which we view a text. In the post-conciliar period, there have been two dominant hermeneutics for interpreting the Second Vatican Council: on one hand, a hermeneutic of continuity which emphasizes the relationship between the conciliar documents and past ecumenical councils and tends to underemphasize the legitimate developments in doctrine and practice emerging from the Second Vatican Council; on the other hand, a hermeneutic of rupture which tends to see the Council documents as distinct from the so-called “spirit of Vatican II” and tends to underemphasize the continuity between the Second Vatican Council and past orthodoxies.

In his first Christmas address as pope, Benedict adopted a strong critical stance toward a hermeneutic of rupture, but he did not identify his own position with a hermeneutic of continuity, embraced by many self-identified conservatives in the Church. Benedict rather called his position a “hermeneutic of reform,” which embraced “renewal in the continuity of the one subject—Church which the Lord has given to us.” (Christmas Address, December 22, 2005)

The hermeneutic of rupture Benedict decries is associated not only with the progressives in the Church who see the Second Vatican Council as paving the way, at least in spirit, toward new orthodoxies but also with traditionalists in the Church who view the Council with suspicion as doing precisely that—creating a new Church founded on new truths. Traditionalists and progressives err, according to Benedict, in pitting the pre-conciliar period against the post-conciliar period. The Church is one, always the same and yet a pilgrim, always in need of renewal but always in continuity with the past, as he made clear in his Christmas address: “She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God.”

In embracing a hermeneutic of reform, Benedict strove to navigate between those who argued that the Council had changed very little and those who argued that the Council kept very little the same. In the same address cited above, Benedict identifies three critical areas in which there is marked development in doctrine and a kind of discontinuity with the past: the relationship between faith and science including the historical sciences, particularly with regard to the historical-critical method of Biblical interpretation; the relationship between the Church and the modern state, particularly with regard to religious freedom; and finally, the Church’s stance toward other faiths, particularly the Jews. In all of these, Benedict notes a certain discontinuity with the past does exist, though “the continuity of principles proved not to have been abandoned.”

A hermeneutic of reform is one that embraces both continuity and discontinuity. For Benedict, the true

“spirit” of Vatican II is the Holy Spirit who guided the Council Fathers “to transmit the doctrine, pure and integral, without any attenuation or distortion, but in a new way, according to that work which our era demands of us.” (*Address of His Holiness Benedict XVI to the General Assembly of the Italian Episcopal Conference*, May 24, 2012, citing Pope John XXIII’s *Opening Speech to the Second Vatican Council*, October 11, 1962) Guided by a proper hermeneutic, Benedict has argued that this legitimate “spirit of Vatican II” is necessary for the ongoing renewal of the Church that is always needed as she faces new circumstances and as she carries out her distinctive mission to bring Christ to the world. But in proclaiming Christ to the world, as Benedict reminds us, “the Church, both before and after the Council, was and is the same Church, one, holy, catholic and apostolic, journeying on through time.”

The New Evangelization

It is through a hermeneutic of reform that the spirit of Vatican II gave birth to the New Evangelization, which Benedict made a central theme of his pontificate. Although it was John Paul II who coined the phrase “new evangelization,” using the phrase in a 1983 address to the Latin American bishops, the concept really goes back to Vatican II. The New Evangelization calls all of the faithful to deepen their own faith and to boldly go into the world to proclaim that faith.

Engaging the world while remaining rooted in the faith is the distinctive call of all members of the Church in light of the Second Vatican Council. The New Evangelization is the Church’s response to reading the “signs of the times” in order to find ever new ways of communicating timeless truths in a rapidly changing world. As Benedict has made clear, the New Evangelization is not about proposing new content but rather about seeking out new methods of proclaiming the Gospel by entering into dialogue with secular culture.

In the past, Catholics thought of evangelization as a special vocation within the Church, usually limited to religious orders with the charism of missionary work. Vatican II made it clear that evangelization is a vocation shared by all Christians: “The obligation of spreading the faith is imposed on every disciple of Christ, according to his state.” (*Lumen Gentium*, 17) In identifying the Church with the people of God, *Lumen Gentium* calls on all the faithful to share in the apostolic mandate to “make disciples of all nations.”

Pope Benedict has put a special emphasis on bringing the New Evangelization to those regions of the world who need a “re-proposing” of the Gospel in response to a “crisis of faith” due to secularization, and in particular the European continent, once the center of Christian faith and practice. Here especially the Gospel needs to be proclaimed with new methods.

But especially for those areas of the world still reeling in the wake of secularism, the New Evangelization is not just about words, but about relationship. In his address, *The New Evangelization: Building the Civilization of Love*, in December 2000, then-Cardinal Ratzinger defined evangelization as revealing the path toward happiness and teaching the art of living: “This is why we are in need of a new evangelization—if the art of living remains an unknown, nothing else works. But this art is not the object of a science—this art can only be communicated by [one] who has life—he who is the Gospel personified.” (*Address to Catechists and Religion Teachers*, December 12, 2000)



Papal Altar framed by Bernini’s Baldacchino, standing over the tomb of St. Peter, where Pope John XXIII celebrated opening Mass for Vatican II (photo courtesy John Ries)

Benedict has also made clear the critical connection between the New Evangelization and the social mission of the Church. Faith for the Catholic is never solely individual but is deeply communitarian and involves social responsibility for what one believes. The public dimension of the faith leads the Christian into the world not only to evangelize it but also to heal it, recognizing in the opening words of *Gaudium et Spes*, “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.”

The New Evangelization is clearly a fruit of the Second Vatican Council’s spirit of renewal, which Benedict argues is “achieved through the witness offered by the lives of believers.” (*Porta Fidei*, 6) The New Evangelization is also a fruit of the Council’s spirit of *aggiornamento*, of adopting a stance of openness to the world not only to be renewed by it

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Pope Paul VI, who continued Vatican II after the death of Pope John XXIII in 1963, saw Vatican II to completion in 1965 and implemented its reforms until his 1978 death

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but also to bring to the world the abundant life that a relationship with Christ makes possible.

Catechesis

The New Evangelization begins with and is grounded in a re-evangelization of the members of the Church. As such, the New Evangelization depends on proper catechesis, which again has been a central theme in Benedict's career both as pope and as prefect of the Congregation of the Doctrine of the Faith. Benedict explicitly placed his own declaration of the Year of Faith in continuity with Pope Paul VI's call for a year of faith in 1967, with the goal that the Church could

"reappropriate 'exact knowledge of the faith, so as to reinvigorate it, purify it, confirm it, and confess it.'" (*Porta Fidei*, 4, citing Paul VI, *Credo of the People of God*, June 30, 1968)

It is fitting, therefore, that October 11, 2012, marked not only the 50th anniversary of the opening of the Second Vatican Council but also marked the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*. The *Catechism* was requested by the Extraordinary Synod of Bishops in 1985 as a tool for catechizing the laity in the modern world. Cardinal Ratzinger chaired the committee that drafted the *Catechism*, which he identified as profoundly "shaped by the impulses of the Second Vatican Council," seen particularly in the treatment on the Liturgy and the sacraments.

The question of a universal Roman catechism was a matter of dispute immediately following Vatican II, with many arguing that national catechisms rooted in the local church were sufficient for the catechesis of an inculturated laity. In his essay introducing the *Catechism*, Cardinal Ratzinger makes a strong case for why a catechism of the Second Vatican Council was necessary. He acknowledges that a crisis of catechesis occurred in the decades following Vatican II, "... when enduring content had in many instances become distasteful and anthropocentrism was the order of the day. This produced weariness precisely among the best catechists and, naturally, a corresponding weariness among the recipients of catechesis, our children. The insight that the power of the message had once again to shine forth began to gain ground." (*Introduction to the Catechism of the Catholic Church*, page 14)

In his announcement concerning the Year of Faith, Pope Benedict acknowledged that the *Catechism* is "one of the most important fruits of Vatican Council II." The *Catechism* truly is a remarkable document. It is arranged according to the "Four Pillars" of the faith: The Apostle's Creed, the Liturgy and sacraments, the Ten Commandments, and the Lord's Prayer. Each section is deeply grounded in Scripture, the writings of the Church Fathers and the documents of the Second Vatican Council. As such, it is not always an easy document to engage. But its difficulty is a testament to the dignity of the post-conciliar Catholic laity, which is called to know and participate in the faith in a more sophisticated way than previous generations. The *Catechism* calls both the bishops and the laity to a life of "faith seeking understanding." Properly used, the *Catechism* makes it possible for every one of the lay faithful to not just memorize the faith but to do theology.

Although a crisis of catechesis seems to have followed in the generation immediately following Vatican II, Benedict had made it clear that believers today must have an authentic understanding and appreciation of Catholic doctrine, with the teachings of Vatican II given particular emphasis. His proposals for the Year of Faith mention specifically studying the primary documents of Vatican II as well the *Catechism of the Catholic Church*. Episcopal conferences are encouraged to make translations of the Council documents available in the vernacular, and to use modern media to communicate the ecclesial significance of the Council. For Catholics living 50 years after Vatican II, knowing the faith means knowing what the Council taught.

Conclusion

In his last discussion on Vatican II to the clergy of Rome, Benedict reminisced about the spirit in the Church at the opening of the Council: "We went to the Council not only with joy, but with enthusiasm. The expectation was incredible. We hoped that everything would be renewed, that a new Pentecost really would come, a new era of the Church, because the Church was not robust enough at that time." As theologian, cardinal and pope, Benedict has shown the Church that the hope for renewal which characterized the opening of the Council is fulfilled not in the Council itself, but in the way the Council is lived. Fulfilling that hope has not always been easy. These past five decades have been filled with deep divisions in the Church, declining membership in the developed world, a crisis in vocations, and scandals that have paralyzed the Church. Fifty years later, Benedict shows us, as his long career has come to its conclusion, that it is time for a new springtime in the Church. The time is ripe for the true Council to materialize. And Benedict, the great "Vatican II" pope, has left his own legacy: He has taught the people of God what it means to be a Vatican II Church.



CHRISTMAS IN BETHLEHEM

DECEMBER 20–30, 2013

Tour the Holy Land this Christmas with seasoned traveler and Carroll history professor Dr. Jeanette Fregulia.

Tour destinations include the **Sea of Galilee, the Mount of Olives, Jericho, Jerusalem, the Dead Sea, the Garden of Gethsemane, and the Church of the Nativity.** *Plus, we'll be in Bethlehem on Christmas Eve and Christmas Day.*

For complete details on these and other alumni and friends trips and events, visit www.carroll.edu/alumni or call Kathy Ramirez in the Carroll Alumni Office at 406-447-5185.

Filarete Door, the central entrance into the basilica used by those attending the Second Vatican Council (photo courtesy John Ries)

"The past is never dead.
It's not even past."
William Faulkner, Requiem for a Nun

Doors of a Basilica

Fifty years ago, on October 11, 1962, some 2,500 Council Fathers from all around the world filed into St. Peter's Basilica for the solemn opening of the Second Vatican Ecumenical Council. I cannot help but wonder at and wonder about what they brought in with them through the doors of St. Peter's that day; what expectations, questions and even fears mingled in that procession about what lay before them. They were called to an ecumenical council to grapple with what it means to be Church in the very messy and tense times in which they found themselves—the shadows of World War II weighing heavily, the specter of the Cold War (the Cuban Missile Crisis would break out four days after the Council convened), the emergence of scandalous poverty that came to be called the Third World, developing modern sciences and philosophies that seriously challenged or made obsolete traditional ways of thinking, and widespread social and political unrest. I cannot help but think that those doors must have been rather ominous to walk through that day.

No doubt, the fathers passed those massive doors that morning not exactly knowing what lurked ahead and were surely anxious and perhaps uneasy. Cardinals and patriarchs, archbishops and bishops, abbots and superior generals—a procession coming from all corners of the earth—while being convoked to an unexpected council were asked and consulted for their input beforehand for the issues to be addressed. They were beckoned to *aggiornamento* rather than "staying the course" in difficult times, entering St. Peter's to embark on a largely uncharted but prodigious journey without a precise script. What would come to be? How could such a thing work? And to what end? Yes, those

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Opening ceremony of Vatican II, with Carroll alumnus and future Carroll Professor Emeritus of History Rev. Jeremiah Sullivan in center foreground wearing white robe

Opening the Doors at the Second Vatican Council – 50 years past remembered

By Dr. John Ries, Carroll College Theology Department Chair





Pope John XXIII

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doors told them they could not be exactly sure of what would take place here, but no doubt those doors also told them that something truly remarkable was afoot.

Once the procession was completed and everyone was in place, Pope John XXIII intoned the *Veni Creator Spiritus* (*Come, Holy Spirit*) at the altar of St. Peter. Linking the Council to a “new Pentecost” had become common since the pope’s unexpected announcement on January 25, 1959, of his intention to convoke an ecumenical council. This invoking of the Holy Spirit in the midst of perhaps the most global and powerful assembling of Church must have resonated not only extensively around the basilica’s walls but also intensively within each and every heart. Indeed, whose spirit could have remained unmoved in such astonishing presence?

After the Eucharist, John XXIII delivered his opening address for the Council, *Gaudet Mater Ecclesia* (*Rejoice Mother Church*). In many ways, it reiterated what had already been taking place in the preparation period and was embodied in the ceremonial opening and would accordingly draw forth the tone and direction of what would happen after the Fathers of the Council had passed those opening doors. This was not to be a council of gloom and doom, but of joy and mercy, for “[ecumenical councils] spread everywhere the light of truth” and so “stir up and fortify spiritual energies, and continuously raise minds towards true and eternal goods.”

Having entered those auspicious Council doors from far and wide, bearing the challenges and uncertainty of the world, and yet drawing from the Spirit of truth and life, John XXIII was reminding the fathers that “[w]henver they are held, Ecumenical Councils solemnly proclaim this union with Christ and his Church” and accordingly “will look to the future without fear.” This was neither a naive optimism nor an ignoring/closing off of ourselves as Church from the grave problems facing the world. “And our

duty is not just to guard this treasure, as though it were some museum-piece and we the curators, but earnestly and fearlessly to dedicate ourselves to the work that needs to be done in this modern age of ours, pursuing the path which the Church has followed for almost twenty centuries.”

While drawing from the riches of the past, “the Church must also look at the present times which have introduced new conditions and new forms of life, and have opened new avenues for the Catholic apostolate.” This was a call for the Council to be “to the day,” i.e., *aggiornamento*. Those sacred doors of the Basilica of St. Peter had drawn the fathers in so that it might open new ways for the light of Christ to reach out to all in the complexity and messiness of the time, i.e., to be Christ’s Church in and through being pastoral.

John XXIII closes his opening remarks with both anticipation and hope:

For with the opening of this Council a new day is dawning on the Church, bathing her in radiant splendor. It is only the dawn, but the sun in its rising has already set our hearts aglow. Everything here breathes holiness and stirs up joy. Yet there are stars to be seen in this temple, enhancing its magnificence with their brightness. According to the Apostle John’s testimony, you are those stars; the churches you represent are golden candlestands shining round the tomb of the Prince of Apostles.

Of Golden Candlestands and Stars

While the Second Vatican Council undoubtedly opened as a radiant dawn, there were many difficult and tiring days ahead of figuring out and re-figuring and debating how to be Church going forward, to develop those new avenues—“candlestands”—for Christ’s light to shine forth. Indeed, how could the 2,500 candlestands from across the world, with all their particularities, problems and tensions, come to be stars for such a hoped for and radiant dawn? The questions of how to proceed, what to concentrate upon, what kind of vision to develop, how to engage the messiness of being in the world, etc., already dominated the beginnings of the Council. There were conflicts and tensions, misunderstandings and confusion, but nonetheless there was also a “spirit of the council” which brought forth a willingness to work in and through such things. It is both interesting and instructive how already at the beginnings of the first session (there would be a total of four sessions between 1962 and 1965) the “regulations” concerning council procedures and some of the key draft documents/schemas of the preparatory commission were found to be inadequate

in the task of *aggiornamento*, the timely changes that John XXIII had encouraged. Living in the present, with all its complexities, ambiguities and tensions, didn’t simply match the best-laid plans. Passing those doors of St. Peter’s, bearing the precious candlesticks from their churches afar, the Council needed something of a new start, a new vision, in order to give life to being Church in the here and now.

Among others, the leadership of Cardinals Bea, Frings, Liénart, König, Alfrink and Suenens, as well as help from *periti* (experts) like Yves Congar, Karl Rahner, Henri de Lubac and Joseph Ratzinger, emerged as “stars” of light to help bring the Council forward and to live up to the call of John XXIII’s opening address. In and through commission meetings, walks and meals with colleagues and speeches on the floor of the general council, their voices—in questioning, conversing, arguing, and creative pondering—opened doors that were largely unimaginable before.

This opened the way for what would become one of the principal hallmarks of Vatican II: dialogue. A part of being such a large and diverse group reflecting the many precious candlestands of the world inescapably required finding ways of genuinely conversing, of disagreeing without alienating, of holding convictions and taking other viewpoints seriously. Without such dialogue, it is hard to imagine how the Council could come to such wide consensus on so many documents and difficult issues. Considering that this council had so many

Dome of St. Peter’s, begun by Michelangelo and finished by other master artists, above the Baldacchino (photo courtesy John Ries)



participants (averaging 2,400, compared to 75 at Vatican I and up to 200 at Trent) from all ends of the earth (116 countries) and would come to produce more than twice the number of Trent documents (the next largest), there can be little doubt that the dialogue necessary to create all this work became the working model for the implementation that would follow. The rising significance of bishop conferences (both national and regional) and the development of diocesan offices, Catholic agencies and even local parish councils largely blossom from the very workings of the Council itself.

Dialogue, however, was not merely a matter of internal conversations and development. Dialogue became a way of engaging the broader world at large, even to the point of “mutual cooperation.” From these beginnings, and developing throughout the remaining sessions, the Council worked at and worked out its understandings of being Church dialogically. In contrast to prior practices in a more legalistic and condemnatory tone and manner (represented in guarding the truth through syllabi of errors, indexes of forbidden books, oaths against modernism, forbidding ecumenical participation and so forth), the Council became more open to modern forms of scholarship (in studying the Bible, for example), social movements concerned with human dignity, and other forms of thought and human endeavors that could become new and fruitful candlestands for bearing the light of Christ throughout the world.

Having entered through the doors, those living candlestands burning with the spirit shared among them, the Council Fathers foreshadowed



Exterior of St. Peter's in Rome

many of the renewals and changes that would eventually result from Vatican II; indeed, the global spiritual wildfire that roared out of Vatican II had been sparked at the dawn of the Council. Much more awaited them, with three more sessions, crafting constitutions on Liturgy, Scripture and the Church (as well as many other instructions and declarations), the hard work of building consensus, and continued pondering of fruitful implementations. Each of these individual flames would ignite in a variety of planned and surprising ways and so come to mark the Church we know today. From the more active participation of the laity in being Church to liturgical renewal, from serious dialogue and communion with the human family to active and mutual engagement in the world, from

religious liberty to ecumenical possibilities, the doors of the Council would open back out into the world, bearing the light of Christ in and through all the more precious candlestands—the believers and those called to believe.

Today, the Church is what it is because of the doors opened 50 years ago. From its renewing spiritual flame, seeds long hidden away were suddenly released on the wind and sown into newly fertile soil worldwide, with some of these liberated seeds already blossoming and others now just beginning to push their way through the dirt. Perhaps some still rest hidden. While Vatican II was begun and concluded decades ago, its work is not finished and certainly not dead; it is not even past.

CARROLL COLLEGE is proud to announce the 2013 alumni award honorees.



THE 2013 ALUMNI ACADEMIC ACHIEVEMENT AWARD WILL BE PRESENTED TO **MS. JANEL KEATING**, MA, '86, superintendent of White River School District in Buckley, Washington. Janel has been recognized nationally for her work creating collaborative culture within school environments with an intense focus on clarifying what each student must learn, monitoring each student's learning, providing systemic interventions, and enrichment for students who master learning standards. She has co-authored several books and written numerous articles on leadership and school improvement.



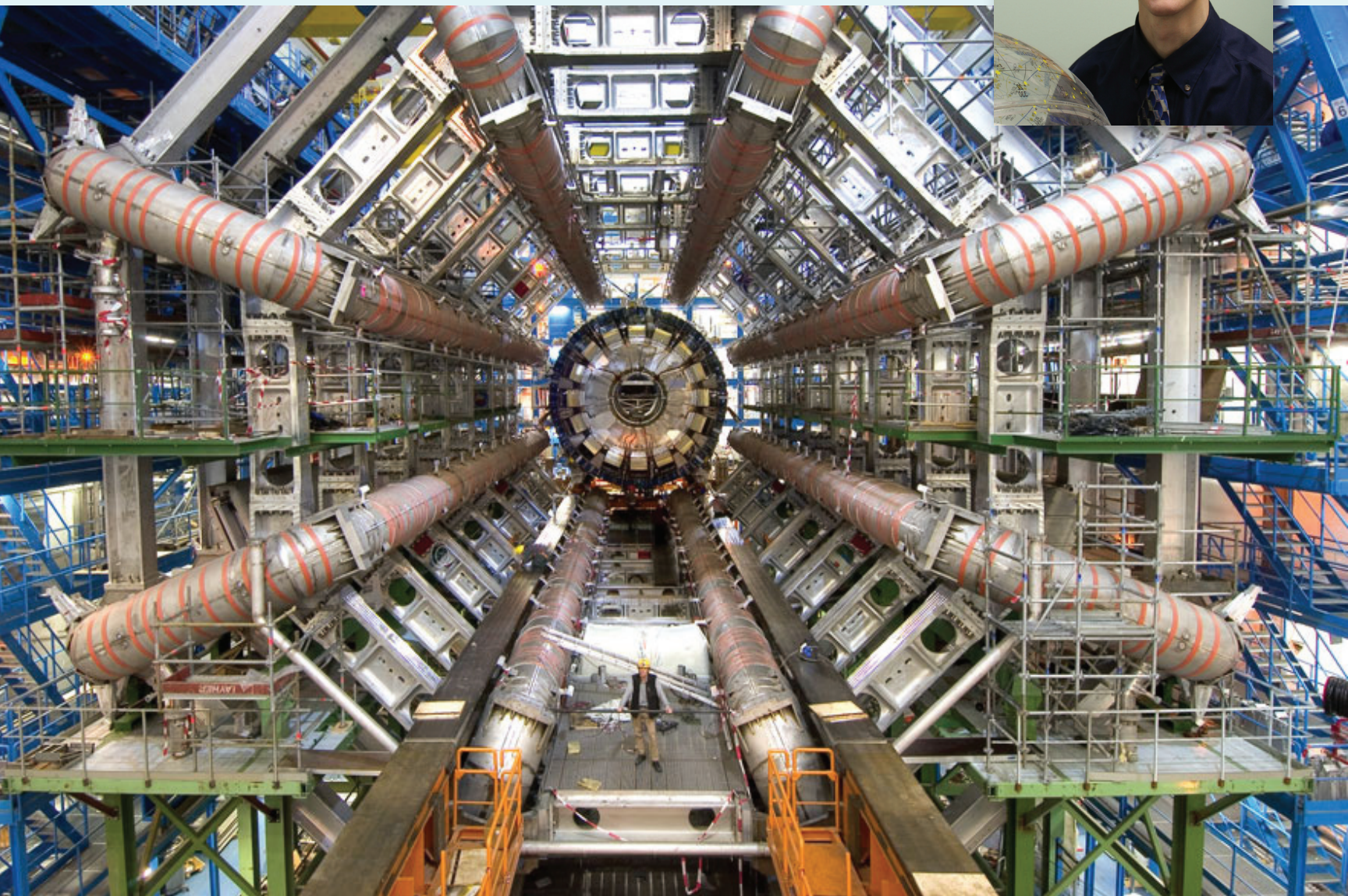
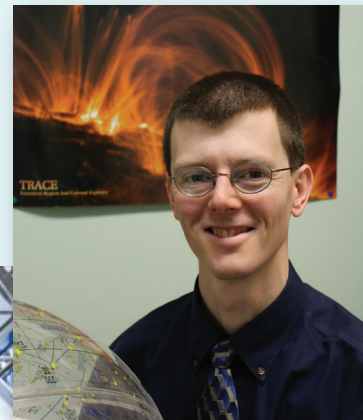
MRS. TERRI (TROUPE) TEMPLE, RN, '79, WILL BE INDUCTED INTO THE ALUMNI HALL OF FAME this November. Terri works in post-anesthesia recovery at St. Peter's Hospital in Helena, Montana. She has received the DAISY Award for Extraordinary Nurses, a testament to the quality of care she provides for patients and their families, and she volunteers her time to provide grief support for those who experience the death of a newborn. For over 30 years, Terri has mentored Carroll nursing students, teaching them how to blend the skills and values learned in Carroll's nursing program to provide extraordinary patient care in the course of their own careers.

The 2013 Alumni Academic Achievement and Alumni Hall of Fame Awards will be conferred during Founder's Week, the first week of November.

The Higgs Boson: Discovering the Physics of Beauty

By: Dr. Kelly Cline, Carroll College Associate Professor
of Mathematics and Astronomy

Large Hadron Collider at CERN



A few months ago, an amazing new particle was discovered at the Large Hadron Collider, the world's biggest, costliest particle accelerator located 300 feet underneath the French-Swiss border and operated by the Geneva-based multinational research center CERN. The discovery appears to confirm an extraordinary mathematical prediction made back in the 1960s. Fifty years ago, British physicist Peter Higgs predicted that a new subatomic particle should exist in our universe, a particle which is today called the Higgs boson, sometimes referred to as "the God particle." And

now, after decades of searching, it looks like Peter Higgs was right. The Higgs boson is real.

So what does that mean? What does the discovery of the Higgs boson tell us about the universe? What led Peter Higgs to propose this new particle? And, why is this important?

The story of the Higgs boson is the story of the search for beauty, for elegance and for simplicity in the universe. This search for simplicity in our world is as old as philosophy. Look at the world around you: Every rock is different. Every tree is unique.

Every cloud is distinctive. Yet, more than 2,000 years ago, the ancient Greek philosopher Empedocles wrote that all things are made up of mixtures of four basic elements: earth, air, fire and water. Empedocles saw the amazing diversity of objects in our world—sand, water, plants, animals, wind and soil. Yet, Empedocles believed that our universe really is very simple. He believed that all these objects could be understood as mixtures of just four basic elements.

Empedocles was wrong. In 1661, the Irish scientist Robert Boyle, one of the pioneers of modern

chemistry, described a series of experiments proving that there must be more than four elements. By 1789, the French chemist Antoine Lavoisier published a book demonstrating that there were at least 33 elements found in nature, including oxygen, sulfur and hydrogen. In 1869, the Russian chemist Dmitri Mendeleev organized the 66 known elements into his periodic table.

As the number of elements continued to mount, many scientists were dismayed. How could this be? How could our universe be built from such a long and arbitrary list of substances? But the dream of Empedocles remained alive. Many scientists dug deeper, convinced that underneath the bewildering complexity of the periodic table, our universe must be simple and elegant.

This wonderful dream was briefly realized when physicists discovered that atoms can be broken apart into still more basic particles. The discovery of the electron in 1897, the proton in 1917, and the neutron in 1932 showed that the universe is even simpler than Empedocles had guessed. While Empedocles required four elements to create all things, modern physics needed only three. Neutrons, protons and electrons were enough to create all the elements in the periodic table. For a short time, it appeared that at the deepest level only three particles, these three substances, could explain everything in the universe.

Unfortunately, this dream of deep simplicity was quickly shattered as new particles were discovered. In 1936, the muon was found. This strange particle has a negative charge like an electron, but it has 200 times the mass of an electron, and it only lasts for a few microseconds before it decays, exploding and turning into other lighter particles. In 1946, the pion was revealed to be an even heavier particle with a briefer lifetime and could have either positive, negative or neutral charge. In 1947, four types of kaon particles were uncovered. Then in 1956, neutrinos were discovered. This zoo of strange new subatomic creatures prompted the Italian physicist Enrico Fermi to remark, "If I could remember the names of these particles, I would have been a botanist!"

So how do you discover a particle that lasts for only a few millionths or billionths of a second? First, you have to create it. Einstein's famous equation $E=mc^2$ gives us the recipe for creating new particles. This equation tells us that mass and energy are really different forms of one basic substance. Mass can be transformed into energy, and energy can be transformed into mass. This equation tells us exactly how much mass you can get from a certain amount of energy, or how much energy you can get from a certain amount of mass. The key idea is that mass-energy cannot be created or destroyed. You can only change it from one form into another.

Beginning in the 1950s, physicists built large particle accelerators, sometimes called "atom smashers," in order to create and discover new particles. First, they would take ordinary particles, like protons, and accelerate them to enormous speed. Energy of motion is called kinetic energy, and when a proton is going very fast it has a lot of kinetic energy. Pushing these protons to almost the speed of light and then crashing them into a stationary target brings the particles to a screeching halt. Where does all that kinetic energy go when a proton stops running? That kinetic energy can then be turned into new particles, like pions and kaons.

At the same time, physicists were discovering that there are four forces which can push and pull these particles around. Gravity, as explained by Isaac Newton back in 1687, is a force which attracts all things toward each other. Electromagnetism is a force which attracts positively and negatively charged particles toward each other, while pushing pairs of equally charged particles away from each other. In atoms, the protons and neutrons are bound tightly together into a tiny structure called the nucleus. However, electromagnetism pushes groups of positively charged protons away from each other, so there must be an even stronger force which binds the nucleus together. Physicists called this the strong nuclear force. On top of these three forces, physicists discovered a fourth force, which creates some types of radioactivity by occasionally transforming a neutron into a proton. This force was named the weak nuclear force.

Galileo wrote that
"Mathematics is the
language with which
God has written the
universe."

As physicists ran their particle accelerators up to higher and higher energies, they discovered a blizzard of new particles, but Empedocles' dream of simplicity was still alive. Physicists believed our universe must be simple. Beneath this laundry list of particles and forces, there must be elegance, a beauty at the heart of all things.

But how do we find the simplicity? How do we locate the fundamental basic substance of the universe hidden underneath all these crazy new particles? We must turn to the language of mathematics. The science of physics really began in 1618 when Galileo wrote that, "Mathematics is the language with which God has written the universe." By using higher mathematics, physicists

began finding tantalizing patterns in this strange menagerie of new particles.

In 1961, the American physicist Murray Gell-Mann proposed a mathematical system for organizing all the particles which are affected by the strong nuclear force. In 1964, Gell-Mann further proposed that all these particles are composed of simpler particles called quarks. Pions, kaons and even ordinary neutrons and protons are really made of quarks, and there are only six types of quarks in the entire universe. Similarly, electrons, muons and neutrinos were all classified as leptons, with exactly six types of leptons to be found in the universe.

While order was being found among the particles of matter, the four forces appeared strangely diverse and arbitrary. The electromagnetic force is infinite in range—as you move two charged particles away from each other, the force between them gets weaker, but it never completely goes away. On the other hand, the strong and weak nuclear forces are very short in range. If you pull a couple of protons more than a trillionth of a meter away from each other, these forces die out completely. Why? What would make these three forces behave in such different ways?

This was the mystery that Peter Higgs solved: Why is the electromagnetic force infinite in range, while the weak nuclear force acts only over extremely short distances? The answer is that the electromagnetic force is carried by particles called photons, and photons have no mass. As a result, photons last forever and can travel to any distance. Photons carry light energy from the stars to our eyes across millions of light-years of empty space. On the other hand, the particles which carry the weak nuclear force have mass. Because these particles are heavy, they decay, exploding and turning their energy into other particles. As a result, the weak nuclear force can only operate over very short distances.

But why do the particles of electromagnetism have no mass, while the particles of the weak nuclear

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force have lots of mass? This mystery became even more important when physicists in the early 1960s discovered that the electromagnetic force and the weak nuclear force could be mathematically combined together into a unified electroweak force. In a stunning work of amazing mathematical elegance, they showed that these two very different forces could be understood as different features of a single electroweak force. This theory predicted that the weak force must be carried by particles called W and Z bosons, which are counterparts of the photon. The only problem was that the first formulations of this theory predicted that these W and Z bosons should be massless, just like the photon.

Experiments were clear. The weak nuclear force is very short-range, and thus W and Z bosons must have mass. But no matter how the physicists worked, they could not see how mass could be given to the W and Z bosons, while the photon remained massless. It took the genius of Peter Higgs to explain that paradox.

In 1964, Peter Higgs proposed a simple and beautiful solution to this problem: There is a field which fills the whole universe, just like the gravitational field of Isaac Newton and the electromagnetic field which carries light energy. This new field, which we call the Higgs field, is what gives mass to different particles. At very high temperatures, like those found at the moment

of creation, in the big bang itself, all elementary particles are massless. However, at lower temperatures this symmetry is broken, and some particles began interacting with the Higgs field, which gives them mass. Peter Higgs proposed a beautiful mathematical mechanism showing why the photon would remain massless, while the W and Z particles would gain mass and thus be allowed to decay.

The world of physics celebrated this extraordinary new idea, but wondered: Could this be true? Could there really be a Higgs field which fills the universe and imparts mass to some particles and not to others? Was this just a lovely bit of mathematics, or does it really happen? Peter Higgs' daring new theory also predicted the existence of a new particle, which we call the Higgs boson. This new particle would be extremely massive, and thus very hard to create in particle accelerators, but Peter Higgs' theory predicted many things about this particle which could then be tested and verified. However, for 50 years particle accelerators were not powerful enough to create the Higgs boson, making it impossible to test this new theory.

The Large Hadron Collider (LHC), completed in 2008, was created for many reasons, but the most important reason was to search for the Higgs boson. At first, equipment problems plagued the LHC. Meanwhile, Internet "news" buzzed with fears that the LHC would create a black hole that

would swallow us all up. After a few years, this incredible laboratory proved it would cause no world catastrophe as it began doing experiments and recording data in earnest.

On July 4, 2012, two separate teams at the LHC announced the discovery of a new particle that matches the predictions made by Peter Higgs back in 1964. So far, all the evidence we have indicates that the Higgs boson has been found. After decades of wondering, it appears that the mystery is solved.

The world we live in is more complex than the one imagined by Empedocles, made of only earth, air, fire and water. It is more complex than the early 20th-century vision of a universe made of only neutrons, protons and electrons. But on the other hand, our world is not an arbitrary collection containing dozens of particles and forces, interacting in strange and complex ways. At the deepest level, there is a pattern to things. There is an ordered, elegant structure to our universe.

Half a century ago, Peter Higgs saw a way that things might be simpler than they appeared. Higgs found a lovely mathematical pattern which could explain why some particles have mass while others do not. For decades, physicists wondered whether this theory, this lovely vision, could really be true. Today, it appears that the intuition of Peter Higgs was right. His daring mathematics has revealed that, at the deepest level, our universe is indeed beautiful.

CARROLL ALUMNI & FRIENDS TRAVEL GLACIER NATIONAL PARK WEEKEND

JULY 26-27, 2013

Explore the great outdoors at any pace alongside Carroll friends and family with options of river rafting, boating, hiking, a scenic tour, an evening around the campfire, and more.

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Investigating the Ancient Artistry of China: Esposito's Semester Abroad



Clockwise from upper right: Prof. Esposito at work in China; Great Wall of China outside Beijing Dec. 2012; Esposito visits the Hutian Big Pot Factory near Jingdezhen; hand-built Yi Xing-style teapot made by Esposito during a Yi Xing workshop in Jingdezhen—this type of teapot has been made in the Chinese town of Yi Xing for centuries; Esposito making a Yi Xing-style teapot during master class taught by Yi Xing Master Gu Mei Qun in Jingdezhen; carved porcelain vase, employing slow removal of dry clay to create three-dimensional surface relief, made by Esposito during a workshop in Jingdezhen

Chinese artisan contributions to world culture include high-fired porcelains, dramatic glazes and ornate, intricate techniques creating some of the finest pottery on earth. For a ceramic artist like Carroll Fine Arts Professor Ralph Esposito, to make a pilgrimage to the birthplace of these art forms and meet the master artists who carry on these clay traditions was one of his wildest dreams. Fortunately for Esposito, some dreams are the wakeful variety: In autumn 2012, he spent 98 days exploring the ceramic artistry of China as part of a semester abroad program through West Virginia University's School of Art and Design. From mid-September to mid-December 2012, Esposito immersed himself in Chinese culture, language, history and innumerable pottery studios home to master craftsmen. The experience left the acclaimed Carroll ceramic artist with plenty of inspiration for his future art works plus much wisdom to share with his Carroll students.

This was Esposito's second major artistic enhancement journey abroad. A few years ago, he was awarded a Fulbright-Hays Seminar Abroad in Greece and Bulgaria. During that sojourn, he studied the arts, history and culture of both countries for six weeks in

the summer of 2008 and produced new ceramic pieces inspired by techniques he learned there. Esposito's artwork has been featured in over 150 shows including 30 national and international competitive juried exhibits.

Beginning with five days in Shanghai, he spent most of the Chinese educational tour in the ceramic art mecca of Jingdezhen, Jiangxi Province. He studied with some of China's most prominent teachers and ceramic artists, visited artist studios, toured art museums (including The Shanghai Museum, the Museum of Contemporary Art-Shanghai and The Ancient Kiln Museum) and got behind the scenes at world-famous ceramic factories. During the three-month immersion experience, Esposito attended a full slate of daily lectures, demonstrations and workshops on almost every facet of ceramic artistry and took time to tour famed ceramic markets and points of interest in Jingdezhen, Shanghai, Xi'an, Beijing and other art hubs. His time in China extended beyond the fine arts, with intensive classes in Chinese language and culture, plus living accommodations in a youth hostel that acquainted him with some particularities of Chinese daily life, such as the energy conservation

measures that prevent residents from leaving a room with the lights on.

As an invited visiting artist, Esposito served as an artist-faculty mentor to three undergraduate and two graduate students and worked alongside them in the same pottery studio. He gave two lectures on ceramic art, one in Jingdezhen and the other at Xi'an Jiaotong University in Xi'an. To cap off his experiences, he participated in a farewell group exhibit, "98 Days in China," in Jingdezhen.

"My experiences in China were incredible and left me changed for the better and enriched beyond description," Esposito says. "I fell in love with the art, food, culture and people of China and have gained a whole new spectrum of ceramic knowledge. Now, I have already begun to incorporate my new knowledge into my work and my classes and will always be very grateful to Carroll and WVU for the opportunities I was blessed with."



Getting High on Wild Medicine: Carroll Doctor at Everest ER

By Ashley Oliverio

Emergency call: a man in a tent swoons on the knife-edge of death. The doctor arrives on the scene to find the patient struggling for breath and fading fast, with another man dead beside him. A quick examination of the patient and the overall scene suggests that it's methanol poisoning—uncommon in the West, but not here—caused by consuming homemade liquor improperly distilled to a lethal brew. The standard protocol is immediate dialysis or life-saving medication. But, here in Nepal at Mount Everest Base Camp, 17,500 feet (or nearly three and a half miles) above sea level, no dialysis equipment or antidote is available at the “Everest ER” tent.

Treating physician Dr. Eric Johnson, Carroll class of 1977, faces the prospect of losing the patient. Then, Johnson remembers his Carroll Professor Guido Bugni lecturing during Chemistry 101 on how ethanol displaces methanol in the body. Johnson calls out to all of Everest Base Camp and a bottle of 100-proof vodka is produced by famous Himalayan guide Russell Brice. A quick drink mix of ten percent vodka in a saline solution is loaded into an IV bottle and fed intravenously to the dying man. For two days they wait, and the patient miraculously recovers. It is one of a handful of documented



Dr. Eric Johnson in Khumbu Icefall, with west arm of Everest to the left and 25,790-foot Mount Nuptse to the right (all Everest photos courtesy Eric Johnson)
Below: Sherpas evacuate a patient from Everest ER



similar cases that have ever ended well in this type of harsh environment.

This all might sound like an epic tale from a mountaineering memoir, but Johnson's methanol save is just another day at Everest ER, where he has served twice, in spring 2006 and 2009. This is in addition to his 1998 and 2002 stints as a backcountry emergency doctor at the Himalayan Rescue Association's clinic in Nepal's village of Pheriche, lying in the shadow of Ama Dablam (over 22,000 feet). Though it is one of the most remote medical outposts in the world—a short flight followed by nearly two weeks of hiking from the nearest city, Kathmandu—the red-cross-embazoned white tent home to Everest ER has been the fascinating subject of fairly extensive media coverage. This includes a 2006 BBC/Discovery Channel documentary, *Everest ER*, and two *Outside* magazine articles featuring Johnson and the clinic's founder, Dr. Luanne Freer of Bozeman, Mont., in their daily travails saving lives in the shadow of the world's tallest peak. The April 2013 edition of *Outside* served up a riveting account of doping on Everest ("Climbing's Little Helper") that followed Johnson's treatment of a 2009 Everest hopeful's overuse of dexamethasone, commonly called "dex," a silver bullet steroid used to prevent and reduce acute altitude sickness. After a quick Internet search, the climber's doctor back at home had prescribed the medication in potentially lethal doses. To up their chances of making it to the top, or to do so without the prudent standard use of bottled oxygen, an increasing number of aspiring Everest summiters are abusing dex, and the results can be fatal or permanently disabling. The risk seems worth it to some, given the average \$70,000 price tag for joining an Everest attempt with long odds of succeeding.

The results of going to such extremes in a land of extremes is something Johnson must battle on his four-month Everest medical tours of duty, but he isn't judgmental. He appreciates the danger but also the motivation, some might say obsession or merely wild passion, that drives humans to stand on the roof of the world. A longtime mountaineer, pilot, deep-water scuba diver and diving instructor, Johnson adores adventure and has always found a way to incorporate it into his profession.

"You truly impact people's lives very personally on Everest and wherever you practice remote medicine," Johnson says. "I've always tried to combine my love of the outdoors with my love of medicine. I'm a past president of the Wilderness Medical Society, and their motto is 'Combining your profession with your passion.' That's what other folks and I have been able to do. It keeps you invigorated. It lets you see healthcare around the world with a different set of eyes. If you ever get tired and pissed off about the medical profession, the way to heal yourself is to go overseas and practice."

After graduating from Carroll, Johnson went on to the University of Minnesota Medical School, where he spent part of his third year treating adventurers on Mount McKinley and studying the toll exacted on their bodies by the grueling altitude and extreme cold. He married fellow 1977 Carroll alum Michelle King and completed a family practice residency in Boise in the early 1980s. Starting in 1989, he developed expertise in emergency medicine, including work as a consulting physician for the Boise, Idaho, Fire Department's dive rescue team, director of emergency services at Teton Valley Hospital in Driggs, Idaho, and emergency room doctor at Boise's Saint Alphonsus Regional Medical Center and St. Luke's. Meanwhile, he segued into hyperbaric medicine—the use of oxygen at higher than sea-level atmospheric pressure to heal people. He co-founded and served as medical director of the Center for Wound Healing and Hyperbaric Medicine's eight hyperbaric units established at two Idaho hospitals. Today, he is the medical director of the Advanced Wound Healing and Hyperbaric Medicine Program at Saint Alphonsus, where patients with intractable tissue injuries, infections, burns and other conditions are healed after resting in the high-pressure, 100-percent-oxygen environment enclosed within a cylindrical glass and metal chamber. Johnson also is one of four medical consultants for Global Rescue, a company providing medical advice and evacuation worldwide.

A love affair with medicine in high-pressure situations inspired Johnson to sign on as a volunteer for the nonprofit Himalayan Rescue Association (HRA), first at its 14,000-foot Pheriche outpost along Nepal's popular Everest region trek trail. Then, Dr. Freer established HRA's Everest ER in 2003, the 50th anniversary of the mountain's first summiting by New Zealand's Edmund Hillary and Nepalese Sherpa Tenzing Norgay. A few years later, Johnson was there practicing medicine on the hip of the 29,029-foot colossus known to natives as Chomolungma. With Everest ER doctors setting up the clinic before the first climbing teams arrive and only leaving when the last adventurers and Everest camp workers have headed home, the doctors' commitment entails three to four months of remaining constantly on call.

As the earth's highest altitude emergency clinic, Everest ER serves the 500 or so yearly summit seekers, the 10,000 hikers who trek to Base Camp and the thousands of Sherpas who do the heavy lifting, cooking, rope-setting, guiding and fathomless other work to supply the camp with the basics and lead climbers to the top. Sherpa porters manually haul everything necessary to sustain a temporary village—food, clothing, wood, ladders, communication devices, stoves, shelters and oxygen tanks are just a few items on the monumental list—up to Base Camp. Sometimes their duties include serving climbers tea in the

Death Zone above 25,000 feet or carrying disabled and exhausted climbers on their own backs both down and up Everest. Those Sherpas were the true inspiration for the clinic's founding.

"Up until 2003, some doctors at Everest would only treat Westerners, not the Sherpas and porters," Johnson explains. To serve these hardworking, low-paid laborers and guides, the HRA began providing donation-subsidized free medical care. Today, the organization charges alpine guiding companies on the mountain \$100 per climber, which allows HRA to provide life-saving free care for everyone on Everest. "No one gets turned away. We treat everybody," Johnson adds.



Johnson with Hindu holy man in Kathmandu

The death rate on Everest is 1.3 percent of all who ascend beyond Base Camp, or over 200 fatalities among the thousands who have attempted it. However, danger is the daily reality for everyone on the mountain, whether climbing or not, during the brief month and a half weather window presented each April and May before monsoon season sets in. Dex abuse and poisonings are far from the most prevalent health hazards on Everest. Common, and sometimes deadly, maladies include infections, exhaustion and dehydration. Roaring storms and bitter chill result in frostbite, amputations,

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OCTOBER 11–14, 2013

Visit beautiful Washington wine country at harvest time.

- Small group **limousine rides** to the wineries
- Meals with **exceptional food** and wine pairings
- Accommodations at the historic **Marcus Whitman Hotel** in Walla Walla

HOME COMING 2013

SEPTEMBER 13–15

Carroll alumni—Mark your calendars for Carroll Homecoming 2013.

Return to Carroll to renew old friendships, reminisce about those glory days, cheer the Fighting Saints to victory, and forge new experiences on campus.

Special Anniversary Class Years
2008, 2003, 1998, 1993, 1988, 1983, 1978,
1973, 1968, 1963, 1958, 1953, 1948, 1943

CHRISTMAS IN BETHLEHEM

DECEMBER 20–30, 2013

Tour the Holy Land this Christmas with seasoned traveller and Carroll history professor Dr. Jeanette Fregulia.

Tour destinations include the **Sea of Galilee, the Mount of Olives, Jericho, Jerusalem, the Dead Sea, the Garden of Gethsemane, and the Church of the Nativity. Plus, we'll be in Bethlehem on Christmas Eve and Christmas Day.**



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hypothermia and climbers getting lost in the snow or blown over a cliff, some never to return. The infamous “Khumbu Cough” ravages the camp, with hacking so violent that it sometimes snaps ribs. Also typical are injuries sustained from falls—into glacial crevasses, on ice, from heights—or from being hit by rocks, avalanches or tumbling ice pillars known as seracs in Everest’s infamous Khumbu Icefall.

The environment surrounding the soaring eminence also presents stealthier and highly unpredictable perils from within. High altitude pulmonary edema

(HAPE), or water on the lungs, and its insidious cousin high altitude cerebral edema (HACE), fluid on the brain, are a constant death threat requiring eternal vigilance for symptoms and, if contracted, immediate evacuation to lower altitude. Helicopter lifts to Kathmandu hospitals are often required but not always possible, due to the thin air and frequent storms that preclude flying. The area near Base Camp is littered with the debris of failed heli attempts. For the HACE and HAPE patients trapped at Base Camp, Johnson inflates the Gamow (pronounced GAM-off) Bag, a portable, foot-pump-operated hyperbaric chamber slightly larger than a

sleeping bag and much smaller than the high-tech models he oversees in Idaho, with life-saving results.

Making do with what is on hand is far from an inconvenience to Johnson: It imbues his work with authenticity. “Only overseas can you practice true medicine,” Johnson says emphatically. “I’m a family doctor, and doctors here (in the US) have had lots of years of training. If you’re overseas, or in a very remote part of Nepal, and there’s a medical problem that in general wouldn’t fit into what a family doctor would do in the States, they look at you and all they see is you’re a doctor. It’s hard for people in the US



A rare, cloudless view of Mount Everest at sunset

to imagine a family doc doing an appendix surgery, but I've had to do them in remote settings. It's over a weeklong walk to Kathmandu, so you either watch them die or you do what you need to do."

He recalls an illustrative moment a few years ago when he was trekking up Nepal's Khumbu Valley below Everest and encountered four men running down the trail toward him.

"I stopped them and told them I'm with the Himalayan Rescue Association, and what's the emergency?" Johnson recounts. The men identified themselves as American dermatologists, all of whom had decided to run for help because a Sherpa woman was in labor behind a rock off the main route. "I told them to go back and help her. Just hold her hand," Johnson says, adding that he ended up being the attending physician for the delivery and was treated to three days of parties afterward by her rejoicing family.

"In America, you're a skinologist, brainologist, bellyologist, boobologist, but we forget the part about a Sherpa lady behind a rock. You have to provide her compassion and caring; you have to be there to hold her hand," says Johnson. "Here, we put so many restrictions on what you can do—you have to be a specialist. Overseas, that's a hilarious joke."

Johnson's high-altitude mountain experience is not confined to his two four-month terms at Everest ER. He has led numerous treks to Base Camp and, along the way, has met the most famous celebrities in mountaineering. In 1998, he joined *Into Thin Air* author Jon Krakauer and a group of family survivors commemorating the 1996 Everest season that killed

12, with eight dying in a single storm that barely spared Krakauer. One of those 1996 survivors, Beck Weathers, was not present on that reunion but met up with Johnson for a separate Denali for Dreams fundraiser that brought in over \$350,000 for the Make-a-Wish Foundation of Idaho. Meanwhile, Johnson and other high-altitude physicians from the West are working with Nepalese doctors to enhance their expertise in treating altitude sickness. ("After all," Johnson quips, "it's their mountain.")

"From the outside, the Everest community seems like a small world," Johnson says. "But, everywhere I go, all over the world, I meet up with someone I've already met on Everest."

In May of 2013, he was slated to return to Everest ER and become one of only two physicians ever to serve more than twice there, but his own health intervened. In January 2013, Johnson underwent surgery for a post-operative sepsis that set in after the removal of a cancerous intestinal polyp months earlier. At the infection's worst, his critical-care doctors told Johnson that he would probably not live through the night. It was his closest call with death since getting buried at Base Camp by a snowstorm spawned by an early monsoon. Base Camp's altitude is the worst possible place for recuperation: at high altitude, wounds don't heal, and Johnson knew his own post-surgical condition would only hinder his ability to provide patient care and might burden Everest ER resources. Even as he grappled with his ongoing life-and-death health challenges last year, the enchantment of Everest was inexorable: from his Idaho home base, he managed three Himalayan treks and a five-man climbing team, with one

member crowing proudly atop the globe's loftiest perch. Johnson's comeback is already in the offing: This fall, Johnson plans to lead another group trek to Base Camp, and in May 2014 he will join Everest ER and eagerly take on whatever man or mountain might present.

Yet, Nepal and other forbidding wild places really don't require travel, for they color Johnson's daily life, even the most mundane activities. "We're very blessed—I still think running water is the coolest thing in the world. When you live four months with no electricity, no heat, you never stop marveling at something like hot water coming out of the tap," he muses. In fact, the toughest part of service abroad is coming home, Johnson claims. "There are noises in camp and the sound of storms and avalanches, but over there, it's really a lot of quiet. When I get off the airplane in LA, everyone is talking about inane things on their cell phones, and there's background music everywhere. Constant noise."

The other noise is the cultural voice that tells the average American that they can't afford to take time out from the norm and do the sort of overseas unpaid work that gives Johnson the exuberance of purpose.

"We all make choices, and in America thank God we have the ability to make choices. I'm not saying it's wrong to be economically motivated, but you have to make a choice of a balance. I've chosen to live frugally, well below my means, so when I go to Everest for four months, I can still pay my American bills," Johnson asserts.

That choice can be simpler than we are led to believe. At a medical conference a few years back, Johnson was approached by a neurosurgeon who had heard his talk on Everest medical practice. "He said 'I'd love to do what you do, but I can't.' I told him 'I can solve your problem in five minutes on a single piece of paper.'" The two sat down and Johnson asked the surgeon what his house cost, what he drove, whether he had a private country club membership. The advice was simple: move into something smaller, drive something cheaper, golf at the city course instead. "In five minutes, we figured out how he could do it," Johnson says. "Now, he works six months here and the rest helping neurosurgeons around the world learn how to provide the best patient care in their profession."

In Serving Others, We Find Ourselves: Carroll Latin American Studies Senior Meets Montana’s Migrant Workers

By Ashley Oliverio

After a lifetime growing up Latina, Xochitl (pronounced SO chee, an Aztec word meaning “flower”) Espinoza got back to her roots while pursuing a minor in Latin American Studies at Carroll College. The senior history for secondary education and Spanish education major grew up bilingual in Pasco, Wash., an area boasting a sizeable population of Hispanic and Spanish-speaking seasonal workers in the agricultural industry. Her own grandfather and uncle had been migrant workers. Yet, she didn’t have direct experience of what that way of life meant and, when she arrived at Carroll, didn’t realize migrant workers were a part of Montana’s culture. For her first elective course at Carroll, Xochitl chose Modern Latin American Studies, taught by Professor Gillian Glaes. She found herself riveted to the topic and signed on to the relatively new Latin American Studies minor the college offers, headed by Carroll Spanish Professor Tomas Graman.

“I’ve learned a lot from Tomas about the history of how South America was conquered by Europeans and more modern Cold War-era covert operations,” Xochitl says. “That’s fuelled my interest in learning about Hispanics and migrant workers, including the tension over immigration reform, with the growing number of Hispanics in the US.”

As part of their requirements to earn a Latin American Studies minor, students participate in a capstone seminar, where some have chosen to work in clinics serving Hispanics or volunteer at the Diocese of Helena’s mission in Guatemala. The six-year-old multidisciplinary program currently has four students pursuing the minor, including both Xochitl and her younger brother Juan Diego Espinoza.

“In Carroll’s Latin American studies program, we are trying to make the connection to people of Latin American heritage in Montana and the Northwest as much as we can,” says Graman. Migrant laborers are an enduring interest for Graman, who directed a center for migrant farm workers in the Midwest from 1974 to 1976. To buttress Graman’s teaching on the Treasure State’s Hispanic connections and the realities of migrant-worker life, he brought in guest speaker Claudia Stephens from the Montana Migrant & Seasonal Farmworker Council. Her presentation unfurled new possibilities for Xochitl.



Migrant cherry harvester with children (photo courtesy Flathead Lake Cherry Growers Assoc.)

Xochitl Espinoza at Carroll

“I honestly thought migrant workers were a thing of the past.”

“I honestly didn’t know there were migrant workers in Montana until I heard Claudia Stephens’ talk,” Xochitl recalls, and she quickly decided to apply for a summer job with the council. Hired as a translator and outreach worker, she was stationed at the Montana Migrant Council’s clinic in the Flathead Lake area near Polson, Mont., where itinerant Spanish-speaking laborers from Washington’s Yakima Valley and from California harvest the world-famous cherry crop from hillside orchards. Providing primary and preventive healthcare to workers with no insurance and very little means, the council clinic has been in operation for over 40 years.

“When I first got there, I was very nervous and uncertain about what to expect,” Xochitl remembers. “Meeting Yakima Valley people, where I’m from, and all of us speaking Spanish was our bond. I found we all had a similar background.”

At the clinic near the Finley Point cherry packing plant, Xochitl worked alongside other college

students, professional nurses and a dentist. Her duty was to assist in filling out the necessary paperwork for the migrant patients, including explaining the content of authorization forms, taking their health histories and, through it all, getting a crash course in Spanish medical and dental terminology. While the majority of the workers could communicate in English, they preferred to speak Spanish, and Xochitl served as a translator and clinic guide to both children and adults visiting the clinic for the three weeks of the cherry season. Working six days a week full-time, Xochitl has no idea how many patients she helped, but all of them offered her a new view of the world.

“I honestly thought migrant workers were a thing of the past, but there are many Hispanic migrant and seasonal workers who work hard and travel far to provide for their families,” Xochitl says. “Cherry picking is not an easy task—you have to carry a bucket on your chest and be climbing a ladder at the

same time. It wears on your body, and with the sun it gets hot. Not to mention that in order for a cherry to be sold, you cannot break the stem. Wives work among their husbands. I enjoyed getting to know them all, and I learned to be thankful I'm bilingual."

Good pay for a migrant cherry picker is around \$1,000 per week, Xochitl found. However, the work is not steady, salaried or predictable and offers little in the way of benefits while requiring long-distance travel. Thus, migrant workers are some of the lowest paid wage-earners in the US. Sometimes, their pay comes with housing, perhaps a shower or laundry facility. More often, it does not. Most workers spend the season in tents and trailers near the orchards, outside the bounds of vacation-destination Polson. The Polson schools, however, open their doors to migrant workers' children, providing them schooling, school supplies, lunches, health assessments and even some clothing, all while keeping them out of the orchard work zone. In all, the laborers are a mystery to most residents and tourists: while the Flathead is known for its cherries, almost no one knows the people whose callused hands have carefully picked each one, Xochitl says.

There were some amusing moments on her busy beat. One day, a migrant worker approached Xochitl and began talking up the fine attributes of her son, including his green eyes and his artistic talents, all with a view to matchmaking a marriage. "She told me that I had to meet him, and the next day she brought him," Xochitl smiles.

In her research seminar at Carroll this year, Xochitl drew on her experience to write a history of Montana's migrant workers. Part of that history is Xochitl's own and that of her brother, a Carroll sophomore studying international relations and Spanish.

"I found out that my grandfather had been a migrant worker and that he worked in Billings (Mont.) harvesting sugar beets and spent 20 years traveling the migrant circle. He was from Texas and followed the crops, which led him to Idaho, Montana and Washington. Ultimately, he settled in Pasco, where I'm from," Xochitl reveals.

Coming face to face with the migrant worker reality and the many ways it has shaped her life, Xochitl hopes to return to the Finley site this coming summer and assist the new batch of workers and their families. Beyond summer, the experience has inspired Xochitl to focus on a career teaching, hopefully in bilingual education at a school with a large Hispanic population, perhaps at a migrant school in Washington or California.

"If I had not continued in Latin American studies, I would not have known about the migrant clinic or these choices," Xochitl says. "I am grateful that Carroll has this minor and gave me the opportunity to broaden my experiences."



Left: Final picture of Carroll volunteers on the Habitat build site, with their building supervisor and a local AmeriCorps volunteer—the gray square in the background was a hole when the group began the week: Carroll students chipped stucco, measured and filled with plywood and three coats of stucco; Right: Mariah Ramirez, '13 (standing), and Shannon Schober, '14, carefully chip away stucco from a brick wall

Carroll takes the Collegiate Challenge: Spring Break Habitat for Humanity Service

By Jackie Clawson, Carroll College Assistant Director of Community Living

During spring break 2013, seven Carroll students and I traveled to southern California to volunteer with the Greater Los Angeles affiliate of Habitat for Humanity during its Collegiate Challenge program. As one of the country's largest alternative spring breaks, Collegiate Challenge allows students to use their school vacations to build homes with Habitat in over 200 locations worldwide. To date, over 208,000 students have taken part in Collegiate Challenge and last year alone raised over \$1.3 million dollars for the local Habitat affiliates they volunteered with over their school breaks. This is the second year Carroll has participated in Habitat's Collegiate Challenge. A returning Carroll volunteer, Phil Bouchard, class of 2013, said the trip offered "a chance for students to step outside the comfort of college life and alleviate some of the discomfort characterizing the living conditions of millions of Americans."

Carroll students began their week moving into their sleeping quarters at a local church, where they took turns cooking (and showered at the nearby YMCA). A driving tour of previously finished Habitat houses followed, with one family inviting us in to show us their new home. That evening, we ate at the home of a different partner family and learned firsthand how Habitat changed their lives. Next, the Carroll group worked in a local ReStore, which sells donated, new and gently-used furniture, home accessories, building materials and appliances to the public at a fraction of the retail price, with proceeds supporting local Habitat for Humanity affiliates' building and renovation projects.

The last half of the week was spent renovating an existing house. Students chipped stucco and tile, learned how to stucco a wall, used power tools and helped with roof repairs, among many other tasks. We learned one of Habitat's mottos is "A Hand Up, Not a Hand Out," then experienced it each day as we worked shoulder-to-shoulder with local Habitat volunteers and partner family members. Each family is required to put in a specific amount of "sweat equity" hours either on their own home or at another Habitat site before they can officially become homeowners.

Tyler Phelps, class of 2013, summed up the week for the entire Carroll crew: "I really enjoy volunteering with Habitat because it not only builds new beginnings for families but also offers a character-building experience for us as volunteers."



Carroll group with the Collegiate Challenge banner listing all four schools that volunteered with the Greater Los Angeles affiliate during spring break 2013

Freshman Fighting Saint football player Zeke Koslosky carrying four 50-lb. bags of stucco from the delivery van





Emily Jackson, far left, with six orphaned children, all fostered by a single elderly lady, waiting to see a dentist on day two of the mission to Ecuador (all Ecuador photos courtesy Emily Jackson, permission from FASCA)

Touching The Equator: COT'S Holiday Healthcare Mission

By Ashley Oliverio

The Christmas season on the equator is a world apart for snow-loving Montanans, as a 31-person Montana Dental Outreach Team (MDOT) crew can attest. On the January 2–9, 2013, journey to Ecuador, MDOT professional dentists and physical therapists volunteering their services were joined by 13 Carroll Outreach Team (COT) students, plus Carroll 2010 graduate and civil engineer Tyson Bogumill and Carroll Math Professor Jack Oberweiser, a frequent flyer on MDOT service missions. The Christmas crew spent the South American sojourn not basking in the midwinter sun but sweating it out on long days providing dental care to some of the world's poorest citizens.

Santa Rosa parish convent near the Ecuadoran city of Santo Domingo de los Tsáchilas had been handpicked as the service journey's destination by MDOT founder Dr. Tom Bartoletti, a practicing dentist for the past 29 years in Sheridan, Mont. Since he founded MDOT in 2004, Bartoletti has led MDOT dentists, dental hygienists, Carroll students and other volunteers on work missions across the

globe, from Eastern Europe to Haiti and Honduras. Those who enroll on these trips commit to not only grueling conditions and tiresome travel but also substantial personal financial outlay.

The Ecuadoran area Bartoletti selected for this journey was home to orphaned children and an abundance of youngsters with severe mental and physical disabilities. Local people in need are served by a charity, La Fundación Acción Social Cáritas (FASCA), begun by Msgr. Finbarr O'Leary of The Missionary Society of St. James the Apostle.

Bartoletti chose a team specially suited to the conditions, with three professional physical therapists and a few pre-physical therapy college students (including Carroll's Taylore Dinsdale) on board. Eager to begin an extreme adventure in hands-on healthcare, Carroll pre-med and biology, pre-dentistry, health science and sociology majors signed on for Ecuador. The COT student roster included Kegan and Kilian Cunniff, Kaya Garringer, Kiersten Utsey, Andrew Lamm, Jillian Harmon,



Prof. Jack Oberweiser entertaining young patient with guitar on second day of Ecuador dental outreach mission

Cameron Hahn, Shannon Schober, Christyne Hanson and Graham Bogumill. Two Carroll nursing seniors, Emily Jackson and Amy Surbrugg, also joined up. For all of the students, it was a first-time COT adventure, and one they will never forget.

From the first few days providing care for children with disabilities and performing dental cleanings and extractions for young orphans, to a finale prison visit, the entire journey presented bold insights into lives of hope in the midst of privation.

"The trip allowed me to see a different perspective in the medical field, but we learned more from them than we could possibly teach them," Amy says. "The simplicity and joy they take in everyday things is a lesson we can all learn."

Amy and several other students served as dental assistants, holding the "spit bucket," cleaning teeth and applying fluoride treatments. After each dental examination, Carroll students sent patients on their

way with a basket of goodies “so they wouldn’t be scared and would want to come back again,” Amy explains, adding that all of these gift baskets were donated by people back home in Helena. Emily took weight and height measurements and blood pressures of every person treated and took away a feeling that she had been touched by grace through the children and adults she met.

“Now I understand why people go into the Peace Corps,” Emily says. “Even though it was humid, hot and busy, the experience was so satisfying. I felt genuinely happy. It changed me, and now that I’m back at Carroll, I’m trying not to let go of that perspective. My goal is to return to Ecuador after graduation and volunteer a month while I study for my board exams.”

People came from miles around for care, and despite trepidations about their first encounter with a dentist, patients wore their Sunday best. When fear and the discomfort of the unfamiliar dental cleanings elicited cries from the children, Professor Oberweiser took time out from sterilizing dental instruments to don a musical instrument: his guitar. Playing songs and engaging the visiting adults and children in sing-alongs, he created a calming, upbeat atmosphere for everyone. As he distributed drums and other instruments for the kids to play, some of the Carroll volunteers joined the impromptu jam session—with a side benefit of showing the patients that kind, smiling faces were hidden behind the scary surgical masks.

“Jack helped change the mood to something fun. He’s so talented and great with children. Their faces would light up in his presence,” Emily recounts.

The good morale was contagious. “Jack made us feel very appreciated,” Amy adds.

Over five days, MDOT and COT saw approximately 400 patients in three towns, where they left shiny teeth, filled cavities, new toothbrushes and proud smiles in their wake. In one of these towns, several children with cerebral palsy and Down syndrome arrived for care provided by MDOT physical

therapists. Nearly 100 children received physical therapy, and some of them took home orthotic devices to improve their daily lives. Showing both the children and their caretaking adults how to perform basic exercises to increase strength and flexibility will likely pay long-term dividends. The ability to stay mobile and execute basic movements like reaching for tools, cooking utensils and food can make all the difference to a severely disabled person. It might even determine their survival.

Another place where life was on the line in Ecuador was the prison the MDOT/COT group visited, bearing gifts of food sealed in plastic bags to prevent contamination at the filthy facility.

“They don’t feed the prisoners—it’s up to the families to feed them,” Amy explains. “It’s not just murder or stealing that could get you into prison. The justice system there is based on money—most people we saw ended up in prison because they lack resources.” Reminiscent of Dickensian England, a car accident the driver could not pay for or a defaulted loan can land an Ecuadoran in prison for an interminable period. Also like the England of old, prisoners might go a week or more without eating, especially if their families are too poor to provide for them.

For the two future Carroll nurses, the Ecuador trip added to their eagerness to serve the neediest. Neither of the Carroll students went to Ecuador oblivious to poverty. Amy had previously participated on Carroll’s Campus Ministry Headlights trips, twice to the Browning, Mont., Blackfeet Reservation and, in May 2012, to East Los Angeles. This coming summer, she returns for a second summer as a camp counselor for kids fighting cancer at Montana’s Camp Mak-A-Dream. Afterward, she hopes to achieve her own dream of working as an oncology nurse in a pediatric hospital.

Emily has been involved in community outreach since she participated in her first AIDS walk at age nine. Since then, she has supported the AIDS Foundation while putting her construction skills

to work through Habitat for Humanity. Following Hurricane Katrina, Emily participated in national disaster relief efforts in Texas and Louisiana, and animal rescue is also an important activity in her personal life. Most recently, she served as a mentor for one year at Florence Crittenton Home in Helena. After graduation, she hopes to begin her nursing career in an acute care facility and spent volunteer time doing humanitarian aid work.

Both Emily and Amy found a calling to help children from diverse backgrounds during their experience in Carroll’s Native American Health Perspectives class taught by Assistant Professor of Nursing Maria Brosnan. “Maria inspired me and Amy to experience more cultures and to embrace diversity while gaining insight on healthcare issues and barriers,” Emily says.

The world healthcare perspective gained on MDOT/COT missions does not come cheap for Carroll students. COT requires each participant to fund their own way, and while accommodations are austere and inexpensive in most developing countries like Ecuador, the air travel to get there is not. The Ecuador trip’s cost ran each student around \$2,500, plus necessary immunizations that added more to the tally. Trip participants also must provide donations of basic items like toothbrushes and surgical gloves to bring on the service journey. Local Helena dentists Drs. Thomas Ditchey and Paul Nielsen generously supplied dental donations for Amy and Emily to bring along. Meanwhile, for the bulk of the costs, Amy took out a parental loan, while Emily’s family and friends donated money to defray her travel expenses.

“If I was financially able, I would go all the time,” says Emily.

During spring break 2013, another COT student group joined MDOT for a service journey to Argentina. As MDOT’s work continues, the number of Carroll students touched by medical service abroad grows. With this growth, good works and changed lives multiply across the globe, like a halo that keeps stretching to embrace all people everywhere.

Photos left to right: MDOT volunteer Gaspar Tognetti and Carroll COT nursing students Emily Jackson and Amy Surbrugg sorting medications for patients on first day in Ecuador; Carroll student Andrew Lamm holding baby while the child’s mother receives dental care; Carroll student Christyne Hanson applying fluoride treatment to orphan with cerebral palsy on day two of the mission



The Red Flags of Human Trafficking

A Woman or Girl You Know:

- Brags about her new, older boyfriend
- Has a sudden change in wardrobe (often to much more revealing attire)
- Comes to class proudly displaying her new designer bag on her desk for all to see, but you know she doesn't have a job or can't afford it
- Has unexplained bruises or a new tattoo, perhaps with her new boyfriend's name on it
- Suddenly changes the music she listens to (for example, used to like Top 40 but now into harsh urban rap)
- Suddenly doesn't want to be your friend anymore
- Doesn't like to do the extracurricular activities she used to
- Is suddenly obsessed with appearance; always has hair/nails done, doesn't have money to pay for it (brags her boyfriend hooks her up, takes care of it)
- Suddenly gets physically or verbally abusive when you start asking questions
- Uses terms like "wifey," "daddy," "the family" or "the game"
- Is always exhausted
- Has calluses on her feet

Hotline number to report possible trafficking:
888-373-7888

For more information, visit
www.freeinternational.org or
www.breakingchainsnetwork.com



Kari Rice near Brussels, Belgium, where she worked with trafficked women in summer 2012



Kari Rice leading worship for victims of sex-trafficking in the ministry center in the red-light district of Antwerp, Belgium (faces blurred intentionally)

"Some wish to live within the sound of a chapel bell; I want to run a rescue shop within the yard of Hell." ~ C.T. Studd

Until Everyone is Free

By Kari Rice, Carroll College Political Science Senior

Summer 2012: I thought we would be "under the radar" in the red-light district in Antwerp, Belgium, and could do our work there quietly. Instead, I suddenly found myself being trailed by a pimp. He was a huge man, standing well over six feet tall, with biceps larger than my thighs. Although I was able to get away without harm, I was terrified—my heart and adrenaline were pumping. For the first time, I was able to understand a fraction of the terror and fear that young girls experience when they are sexually trafficked.

According to the Breaking Chains Network (BCN), 2.3 million people, primarily women and children, are trafficked in the sex industry around the world today. Sex trafficking is expected to surpass drug trafficking as the preferred business of organized crime. The girls and women are beaten, abused and threatened on a daily basis, their spirits and will broken. They are too afraid to go to the authorities because their pimps have convinced them that authorities can't be trusted. Pimps threaten to kill their families if they try to run away. Trafficked girls and women are commonly forced into drug addiction so they will become dependent on the pimps and have no option but to continue working. Passports and identification are often stolen from the girls as a means of exerting control.

BCN, founded by Assemblies of God ministers Jerry and April Foster, reaches out to sexually exploited women and girls by going into Belgian red-light districts, making contact and building relationships with "girls in the business." They maintain a ministry center on the corner of the red-light district that welcomes the exploited and provides services and activities to help promote relationships. BCN works to heal the person and help them find hope and a way out.

During my time in Belgium last summer, I was able to assist the team with their outreach efforts in several different ways, including helping women relocate to better living conditions, babysitting their children, hosting a baby shower for a woman in the district, and giving the women in the district bags filled with jewelry, encouraging scriptures and information about the ministry center. We cooked a meal for the women followed by a worship service and got them involved at the center through activities like making jewelry, painting or shared home-cooked meals. This interaction, while fulfilling for everyone involved, also offers alternative job skills critical for breaking the chains of sexual exploitation.

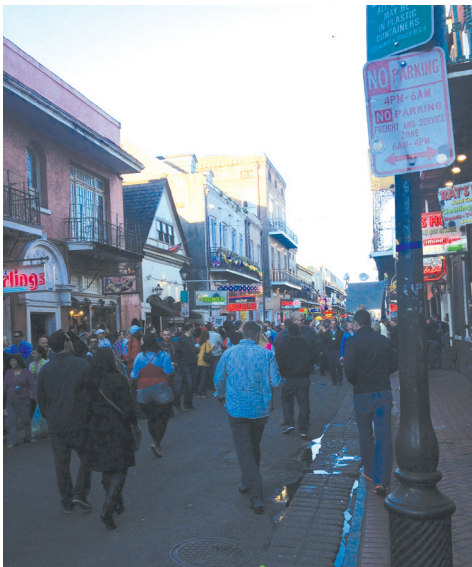
Providing for the women's practical needs is the central focus of the ministry. By doing so, BCN workers become "Jesus with skin on." I saw firsthand how women were emotionally overwhelmed when they experienced people caring enough about them to reach out with a helping hand. It brought several touching opportunities to talk with them about the love of Christ and the hope of a better life.

Most people understand that human trafficking is a problem overseas but fail to recognize that this vile modern slavery is a huge problem in the US. Even less known is the fact that the Super Bowl is

the largest single event for sex trafficking in the US. During the late January-early February 2013 Super Bowl week in New Orleans, I volunteered with an organization called Find, Rescue, Embrace and Empower International (F.R.E.E.), founded by Assemblies of God ministers Mike and Denise Bartel to combat trafficking within our borders. Every year, F.R.E.E. targets the city where the Super Bowl is held.

Our F.R.E.E. team conducted 16 school assemblies in New Orleans high schools and middle schools in addition to speaking at 35 school lunch clubs. Our outreach work educated students about the

Bourbon Street, New Orleans, where F.R.E.E. International partnered with the FBI in searching for trafficked minors



F.R.E.E. International's Super Bowl Outreach to New Orleans high school students

dangers of sex trafficking and explained how to recognize it and what to do if they were involved or knew someone who might be. We provided students with a list of "red flags" associated with trafficking and impressed upon them our battle cry, "Say Something," if they observed these things happening to their friends. In the evenings, our team partnered with the FBI in a targeted search for minors who were being trafficked. We broke into groups of three or four and walked rowdy Bourbon Street and the surrounding areas until four or five in the morning, looking for minors. Our team intervened in three rape situations. The FBI made over 85 arrests for sex trafficking in New Orleans the week prior to the big game.

Sex trafficking is ominous; it oppresses and destroys people. It is dark, something we prefer not to talk

about. For me, I cannot continue living a life of blessing and happiness and fail to use my God-given abilities to reach out to those trapped in darkness. As the Apostle Paul said, "... whatever was to my profit I now consider loss for the sake of Christ. . . . I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. . ." (*Philippians 3:7-8*).

I urge everyone to make contact with one of the many organizations working on this issue and do what you can, however small, to be a part of pushing back the darkness for women and children. As William Wilberforce said, "You may choose to look the other way but you can never again say that you did not know." We can no longer stay silent. Not until everyone is free.

CARROLL ALUMNI & FRIENDS TRAVEL



WALLA WALLA WINE TOUR

OCTOBER 11-14, 2013

Visit beautiful Washington wine country at harvest time.

- Small group **limousine rides** to the wineries
- Meals with **exceptional food** and wine pairings
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For complete details on these and other alumni and friends trips and events, visit www.carroll.edu/alumni or call Kathy Ramirez in the Carroll Alumni Office at 406-447-5185.



BEYOND THE ARAB SPRING

By Dr. Jeanette M. Fregulia, Carroll College Associate Professor of History

Work of graffiti artist Banksy, Segregation Wall, Bethlehem, summer 2012 (all Middle East photos courtesy Jeanette Fregulia)

Introduction

The first half of 2013 witnessed new and renewed violence throughout much of North Africa and the Middle East, from Algeria and Mali to Egypt and Syria, continued violence in Iraq and Pakistan, and stalled peace talks between the Israelis and the Palestinians. An ever-changing geopolitical situation starkly illustrates a region of rich complexities that defies easy explanations, evades simple answers to important questions, and yet remains among the most compelling on earth. While the people and places of the Middle East have survived times of peace and times of conflict since antiquity, this article begins in 1918, for it is in the aftermath of World War I that millennia of history, and a passionate attachment to land, culture and matters of faith, collided with the aspirations of European colonialism and the fate of a crumbling Ottoman Empire. The events of a century ago resonate today perhaps most starkly in Egypt, in

the horrific violence in Syria, in the ongoing strife between Israel and the Palestinians, and in the prospects for what seems to be an elusive peace.

Modern History

Both the current national borders and the continuing volatility throughout much of the Middle East have their origins largely in the division of the Ottoman Empire into nation states in 1918, the imposition of two mandates (one British and the other French) and the creation of the modern nation of Israel by the United Nations in 1948. Decisions by outsiders generally denied local people the ability to create durable political institutions appropriate to the inhabitants. It also denied them the opportunity to negotiate for themselves how best to live together in a land believed sacred by all three Abrahamic faiths.

Economic exploitation has only worsened the situation described above. The D'Arcy Oil

Concessions of 1901 granted William Knox D'Arcy the right to develop the Persian petroleum industry on terms less than favorable to the Persian people. Similarly, in 1882 the British government acquired a controlling interest in the Suez Canal in the face of massive Egyptian debt following the collapse of the cotton industry. These two examples, among many, illustrate an economic history marked by the desire of outsiders to use the land, resources and people for monetary and strategic gain, often to the great detriment of the local inhabitants.

Foreign intervention has not been confined to the drawing of borders and the exploitation of resources. Powers outside the region have rarely hesitated to support leaders sympathetic to their goals. Such was the case in Iran in 1953 when the US and Britain helped foment a coup against Muhammad Mossadegh that returned Shah Reza Pahlavi and his more favorable stance toward the West to power, setting in motion events that

culminated in the 1978-1979 Iranian Revolution. Similarly, Russia has long supported the regime in Syria. This foreign meddling has hindered the development of strong economies, effective political institutions as determined by the people, and stable societies throughout the region. It is against this backdrop that the events of the modern-day Arab Spring, civil war in Syria, and strife between Israel and the Palestinians must be understood.

The Arab Spring

On January 25, 2011, protests erupted in Egypt's Tahrir Square, and by February 11 Egyptian President Hosni Mubarak had stepped down as the longest-serving president in Egyptian history. Social media activists in Egypt, many of them young and educated with few prospects for employment, reached out to one another and the world community, inspiring us with their desire for political, economic and social reforms. The elections in the summer of 2012 that brought Mohamed Morsi to power suggested that a new era was coming to Egypt, though many also recognized that difficult times, hard work and possibly additional instability lay ahead.

All of the above has proven true, as Morsi has found himself embroiled in conflict with the Egyptian Supreme Court, in disagreements over the role of religion, and with a stagnant economy. Perhaps not surprising, new violence erupted in Tahrir Square and beyond on the eve of the second anniversary of the Arab Spring. Some argued that Morsi's roots in the Muslim Brotherhood have proven him incapable of leading the nation. There is an alternate view. As the people of Egypt seek to define their future predicated on an Egyptian vision of self-determination and the power of the ballot box, these new protests represent the power people feel to demand change, despite their violent tenor. The protests of 2013 suggest that the 2012 election in some ways fulfilled the promises for which it was intended, however flawed the process. A leader was elected, and while it appears that in many ways Mohamed Morsi is not the leader for whom so many hoped, the protests nevertheless speak to the empowerment of the Egyptian people to call for his ouster in favor of someone who might better serve the nation.

Syria

As protests in Egypt seemed to spark uprising around the region, it is in Syria that the consequences appear most deadly. As the death toll continues, by some estimates over 70,000, and as refugees flood over the borders into neighboring countries, the world cannot ignore either President Bashar al-Assad's slaughter of his own people or the tremendous damage inflicted by the rebels as they seek his ouster.

Syria presents a difficult riddle for leaders inside and outside the Middle East. For Israel, upheaval in Syria directly threatens the Golan Heights, captured and then annexed by Israel in the 1967 War. Syria has demanded the territory be returned, while Israel maintains that the Golan is important to national defense. Unrest on this contentious border has already proven intolerable by Israel as evidenced by reports in February that Israeli jets crossed into Syria and hit a military research center near Damascus. Israeli Prime Minister Benjamin Netanyahu has also suggested the possibility of building a forty-mile fence along the Golan Heights as a precaution. Outside Israel, the scores of refugees entering Lebanon threaten the internal peace of a nation that has experienced cyclical bouts of violence since independence from the French Mandate in 1943. Meanwhile in Jordan, already home to approximately 1.4 million Palestinian refugees, there is little space for these desperate newcomers.

Beyond the Middle East, Russia stands in opposition to the US and Europe, protesting Western efforts at regime change. Russia has longstanding ties to Syria generated in part by the need for a warm-water port, as well as maintenance of its naval base at Tartus on the Mediterranean. US Secretary of State John Kerry, as part of his first overseas trip in March 2013, met in Rome with the leader of the Syrian National Coalition, Ahmad Moaz al-Khatib, and with the Friends of Syria group. Kerry promised

a package of direct aid to Syria that included food and medical supplies, as well as monetary aid to the rebels, reportedly in the amount of \$60 million (*UK Telegraph*, March 3, 2013). Other nations in the West have hinted that they might send military aid if the conflict continues, just as arms from Iran continue to flow into the hands of the Bashar regime.

Even for those who see it as a moral imperative to provide humanitarian assistance, serious questions remain. Relatively little is known about the Syrian National Coalition, its leader, and its plans for a post-Bashar Syria. The end of the Bashar government is unlikely, at least initially, to produce peace and security and could produce a real vacuum of power and even a heightened civil war as the rebels, Bashar loyalists, those who espouse a conservative political Islam, and secularists compete for control. This does not necessarily warrant support for the governmental status quo in Syria, although it does caution those outside the Arab world to tread carefully in any decision to more robustly arm the rebels.

Israeli-Palestinian Conflict

This brings us to perhaps the most enduring question in the region: the likelihood of peace and stability between Israel and the Palestinians. The 1948 United Nations decree that created the modern nation of Israel included a nation for the Palestinians. The latter did not materialize, and in

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Jerusalem, Western Wall, summer 2011



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the intervening years the leaders of both peoples have been left with the ramifications of a decision they had no hand in creating. It has led to wrongs on both sides.

Since 1948, Israel has expanded its territory, grabbing the Sinai Peninsula, the Gaza Strip, the West Bank, East Jerusalem, and the Golan Heights. Israel also made Jerusalem, intended as an international city, its capital. Despite international condemnation and an agreement that gave the Palestinian Authority administrative control of the West Bank and Gaza (the latter controlled by Hamas since 2006), Israel has continued to build settlements in territory Palestinians claim as their own, including East Jerusalem. Citing national security, in 2002 Israel began a controversial segregation wall that now covers an area of 1,664 square kilometers around the West Bank.

Conversely, Palestinian frustration has resulted in attacks on Israel, just as other Arab nations, claiming support for the Palestinian cause, continue to arm a variety of groups in both the West Bank and Gaza with often deadly consequences. These include the 2001 suicide attack on a Sbarro restaurant in Jerusalem and an attack that same year on the Dolphinarium discotheque in Tel Aviv. While he later stepped back from the position, the late Palestinian leader Yasir Arafat initially refused to acknowledge Israel's right to exist, and some countries in the region still maintain this position.

The separation wall, suicide bombings, the West Bank, Gaza, settlements, and economic problems in both Israel and the Palestinian territories are only a sampling of the challenges facing this contested territory. For some, a two-state solution is the only answer. For others, admittedly a minority, sharing the land is the only hope for peace. Despite what may seem to be insurmountable obstacles, ordinary people—Jewish, Christian and Muslim—speak of the friends they have in each of the communities,

Northern West Bank, between Arab village of Kafr Malik and Christian Arab town of Taybeh



of the need for peace, of frustration with leaders unable to secure this basic desire, and of their hope that their children will see the end of the animosities. Whatever the final outcome, peace will require that Israelis and Palestinians make difficult compromises, including an end to settlement building by the Israelis and a stop to the attacks on Israel from the Palestinian side. Beyond that, only the two sides can determine the best path, and the rest of the world may need to take a difficult step back.

Conclusion

The Middle East must be understood on its own terms, as it will always defy attempts from the outside to define it, to make decisions for it, and to remake it in any image other than its own. That does not make it impossible to offer some ideas as to how the future might look, what role countries inside and outside the Middle East might play, and even some possible solutions.

In late April and again in June 2013, Egyptians vote in parliamentary elections, though not all parties have made the decision to participate. Parties planning to boycott the upcoming elections do so for several reasons. Some parties claim that the decision not to participate stems from changes in the electoral law that now favors candidates from the Muslim Brotherhood and similarly conservative religious parties. The National Salvation Front says its decision is based on the belief that the government has failed to acknowledge their demands (*Egypt Daily News*, March 4, 2013). As a counter to this, the more liberal-leaning Ghad El-Thawra party announced in early March its intent to participate, stating that a boycott of the elections is unlikely to bring a resolution to the problems facing Egypt, something the party's leaders argue can only be achieved peacefully through participation in the parliament (*Egypt Daily News*, March 4, 2013). With the eyes of an outsider, I would cast my vote with those who plan to participate regardless of where they stand on the political or religious spectrum. Boycotting the election might make a temporary statement, but it will do little to provide Egyptians with the range of voices needed to make this body at least moderately more representative of the people. Further, the decision to boycott could have long-lasting repercussions, the most important of which would be a heightened sense of disillusionment with the electoral process, resulting in ongoing violence and discontent. It will likely take years of elections and much patience if Egypt is to endure the infancy of its self-determination and ultimately create a government more responsive to the needs of the many divergent voices. Perhaps it is best to start now and build on the momentum of the Arab Spring.

A remedy to the strife in Syria presents a real challenge since, as noted above, the simple departure of President Bashar al-Assad is not

enough to secure peace and stability. Most worrisome at present is the increase in the shipment of weapons to both sides. On February 26, 2013, *The New York Times* reported that the Saudi government financed the purchase of a large shipment of arms from Croatia meant for the rebels and transferred through Jordan, just as Iran continues to heavily support the Assad government. The US, at least in early March, committed only to humanitarian aid and monetary support for the rebels, while some European countries have begun to contemplate arms for this group. Just over 25 years ago, Patrick Seale, in his book *The Struggle for Syria*, wrote that Syria "is a mirror of rival interests on an international scale . . ."¹

Little has changed, as inside Syria the rebel Syrian National Coalition battles not only the ruling minority Alawite party of Bashar al-Assad but also the ambitions of far-right conservative Islamic parties backed by the Hezbollah of Lebanon, a group that also receives military aid from Iran. Meanwhile, the Russians back the Assad government for strategic and economic reasons, and the US and Europe are sympathetic to the rebels. By the time this article is published, Bashar al-Assad may well have left Syria. It is equally likely that he remains at the head of the government. Attempts to predict the actions of Middle East dictators have not always proven accurate, as was the case with both Libyan leader Muammar Qaddafi and Iraq's Saddam Hussein. I cannot predict how long it will take, but I do think it is unlikely that Bashar will serve a lifetime as the Syrian dictator in the same way his father did. Throughout the Middle East, people have lost their tolerance for these types of regimes, proving more than willing to take up arms to achieve this goal. It is time for the rebels to think in terms of a time after Bashar, and for the Russians, the US and Europe to start contemplating an appropriate role in this transition. More specifically, when the Bashar regime does finally collapse, as I believe it will, the US and others can serve as mediators if our assistance is requested, urging all sides to come together, even (or perhaps especially) those groups we might oppose on political and/or ideological grounds. If we avoid the temptation to determine solutions and rather accept solutions appropriate to the cultures and peoples, we might just find ourselves welcome as facilitators of peace. We can also offer assistance with the task of rebuilding, something sure to be a desperate need when this finally concludes and likely to discourage subsequent uprisings. In the end, if we are not invited, we would do well to accept that also.

If the Israeli-Palestinian conflict is to finally end, Israel and the Palestinians have to accept certain uncomfortable realities. Israel must stop settlement

¹ Patrick Seale, *The Struggle for Syria*, (London: I.B. Taurus & Co. Ltd, 1986), 1.

Athletics Roundup

By Bruce Parker, Carroll College Athletic Director

In summing up Carroll's 2012-2013 Saints Athletics season, I must begin with a quote:

"Champions do not become champions when they win the event, but in the hours, weeks, months and years they spend preparing for it. The victorious performance itself is merely the demonstration of their championship character."

~T. ALAN ARMSTRONG



Bruce Parker

By these standards, Carroll's student-athletes are champions indeed. After their hours, weeks, months and years of training and competition, honing their talents and steeling their resolve, they have met the gold standard, with nearly all of our squads recognized as NAIA Scholar Teams. Criteria for this honor include a minimum team grade point average of 3.0. With nearly 350 student-athletes in the Saints Athletic Department, our cumulative grade point average is 3.2. It is remarkable what our 13 athletic teams accomplish in the classroom, not just this year but consistently: For more than a decade, Carroll has led the entire Frontier Conference in academic All-Conference and All-America selections.

"The fact that our teams are named NAIA Scholar Teams speaks highly of the commitment of our entire coaching staff at Carroll to motivate our student-athletes to keep their education as their top priority," offered Dr. Jim Hardwick, Carroll's vice president of Student Life.

In competition, the Saints enjoyed a solid year. The fall saw our women's and men's cross country teams win Frontier Conference titles and earn berths in the NAIA National Championships. The women ended fifth at nationals, the highest finish in school history, and the men's first-ever trip saw them ranked 24th in the nation.

Volleyball also turned some heads by winning the Frontier post-season tournament as well as a first round NAIA playoff game to earn a spot at the finals tournament in Sioux City, Iowa, for the first time since 1992. In women's basketball, the nationally ranked Saints were selected for the NAIA National Championships (first time in five years), held in Frankfort, Kentucky, where they won a first round game and earned a berth in the Sweet Sixteen.

Making the most noise during the winter season were our women's and men's indoor track and field teams. Led by Carroll's first-ever individual national track and field champion, junior Easton Padden, the Saints' men finished seventh overall, while the women ended the season 16th in the nation. All this achievement for a three-year-old program.

"Easton Padden is such a special student-athlete and is a great representative of what we hope our track and field programs can be at Carroll College," said head coach Matt Morris. "He came in without a ton of fanfare as a solid high-school athlete who wasn't recruited by very many programs. From the first day he stepped on campus, he started improving as a student and an athlete. Not only has Easton raised his own personal bar but he has also figured out a way to make the people around him reach higher—team mates and coaches alike. He is a tremendous leader for us, and most importantly he leads by example."

Easton's history-making pole vaulting win at track and field indoor nationals added to the thrill of Carroll having nine students named All-Americans at the NAIA championships. The men's team was responsible for five of Carroll's All-American honorees. On the women's side, the Saints were led by three-time All-American Kathleen Mulligan, a sophomore who finished third in the triple jump.

In the end, what Carroll student-athletes receive for their years of devotion to their studies and their sport are not simply diplomas or trophies. They really take away incredible life skills. A few years ago, I met up with Carroll alum and former Saints football standout Cody Lamb, who was wearing a t-shirt emblazoned with "Tradition Never Graduates!" I thought this pretty much explained Saints athletes, present and past—and future. It also reflects the reason why Saints fans are so faithful to their home team year after year, in stellar and sometimes not as stellar competition moments. Like all of us in Saints Athletics, you know what we are doing isn't merely "college sports." It's doing everything everyday with purpose and intention, with character and faith, with resolve and commitment, always mindful that it's not for school, but for life.



NAIA pole vault winner Easton Padden, Carroll's first-ever individual national track and field champion

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building, halt construction of the segregation wall that has brought extreme economic hardship and anger to the Palestinian people, and come to the negotiating table ready to accept a sovereign Palestine, ideally along the 1967 border. Israel cannot force a de-armed Palestine as a pre-condition for negotiations unless they are willing to take similar action, nor can they deny Palestinians access to the holy sites in Jerusalem. In short, they will have to stop acting like occupiers and more like neighbors. I might also advise Israel to devote its attention to this problem rather than threaten war with Iran. An Iran with nuclear weapons is a national security threat far beyond Israel's borders and perhaps best left for others to manage, preferably with the continued imposition of sanctions as opposed to force.

For its part, the Palestinian leadership must treat the Israelis as a partner in this sacred land. Palestinian Authority President Mahmoud Abbas and other leaders must gain enough control over their own people to stop attacks on Israel, actively condemn violence and punish the perpetrators. Fatah and Hamas will have to find a way to work together in the West Bank and Gaza, and once admitted to the community of nations their Palestinian leadership will need to take up the responsibilities of governing, including stabilizing the economy, educating for peace and involving all parties in the task of governance. Most importantly, both sides need to recognize that their survival is dependent on the survival of the other side. This is a tall order. The consequences are worse. Failure will mean yet another generation of Palestinians born to lives of desperation in refugee camps, a continuation of the insecurity bred by the constant fear of violence now endured by children on both sides, and the possibility of Egypt-style uprisings. Egypt and Israel made peace in 1978 despite tremendous odds. The plans started with the Oslo Accords, no matter how incomplete, offer a place for everyone to return to the table. In this endeavor, the two sides may well need mediators, a role the US and one or more Arab countries could effectively fill, provided they adhere to the role of mediator only.

The Middle East exists at the crossroads of world strategic, political, economic, religious and historic interest and imagination. It cannot and should not be ignored or simplistically written off as a land so ridden by violence that it is beyond a peaceful future. That is not even its history—the movements of today are both modern and largely secular (the role of religion is far beyond the scope of this article). So maybe it is appropriate here to offer just a few more prognostications for a part of the world that has fueled my own curiosity and imagination for as long as I can remember.



Left: Ancient olive tree outside Nablus, West Bank, summer 2012; Right: Carroll College students at the Treasury in Petra, Jordan, summer 2011

First, the role of Twitter, Facebook and other social media in uprisings and calls for change will always be associated first with the Arab Spring. Those first protesters showed us the power of this connectedness, which has the potential to bring about real change. Witness for example the Facebook page Israel Loves Iran (www.israelovesiran.com) with the motto “peace is viral,” started by a young Israeli graphic artist who wanted the people of Iran to know that the people of Israel did not hate them, regardless of the rhetoric of their governments. Second, it is too early to tell what the impact of John Kerry might be, but it is no secret that presidential administrations long before Barak Obama’s hoped to seal their legacy by bringing peace to the region, most notably between Israel and the Palestinians. President Obama must believe that John Kerry could be the secretary of state to make that a reality. Third, it seems unlikely that the Arab League (more formally the League of Arab States, a collection of 22 member states based in Cairo and founded in 1945) will be any more effective than the United Nations in bringing peace to the region. Nevertheless, in November 2011 the League suspended Syria’s membership in the body after the government failed to end its violence against the people. More recently, and in a largely symbolic move, on March 6, 2013, the League officially admitted the Syrian rebels to the body, solidifying its view that the Bashar government no longer leads the nation. This same body remained noticeably silent during the 2011 uprisings in Egypt. These decisions by the Arab League suggest that it cannot be entirely discounted nor is it in a position to be a leading voice for peace.

The entire region has been rocked by particularly widespread and horrific violence in the last few years. Terrorism, urban uprisings and civil war are far too often the order of the day, a situation unlikely to have ended when this magazine arrives

in readers’ mailboxes. The death of children has been particularly hard to watch. Yet, the unrest also suggests something positive. People all over the Middle East are starting to assert their desire to be rid of dictators and to throw off decades of foreign intervention. Despite tremendous risks, people are demanding a voice in the decisions that affect them, the ability to determine for themselves the place of religion in their countries, and the opportunity to bring peace and justice back to the Holy Land, a place that until a century ago was not the most contested on earth. The rest of the world is in the position to support these aspirations not with arms but with tolerance, understanding and even appropriately placed sanctions. This entire process may take years, but small steps can be made right now, and I call on my own nation to take the first bold steps by resisting the urge to put boots on the ground and rather to urge diplomacy no matter how many miles must be traveled, how many cups of coffee must be shared and how many hours must be spent in just listening.

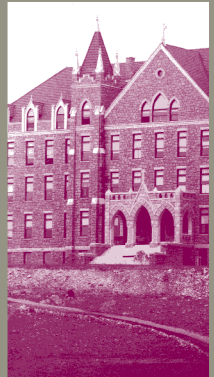
All over the Middle East, Jews, Christians and Muslims greet one another with words of peace, *shalom* or *assalamu alaykum*, Hebrew and Arabic respectively. At first, I thought this was simply good manners. Several visits to the region later, I began to think this greeting also expresses a desire for the very thing that has proven noticeably elusive. Yet if spoken often enough, it might be attainable.

Brief Biography

Dr. Jeanette M. Fregulia’s research and teaching focuses on the pre-modern Mediterranean and on the modern Middle East. She has conducted research extensively throughout the region, leads a biennial study abroad to Israel, the Palestinian Territories, and Jordan, and is planning a Christmas journey to Israel for Carroll College alumni in December 2013.



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