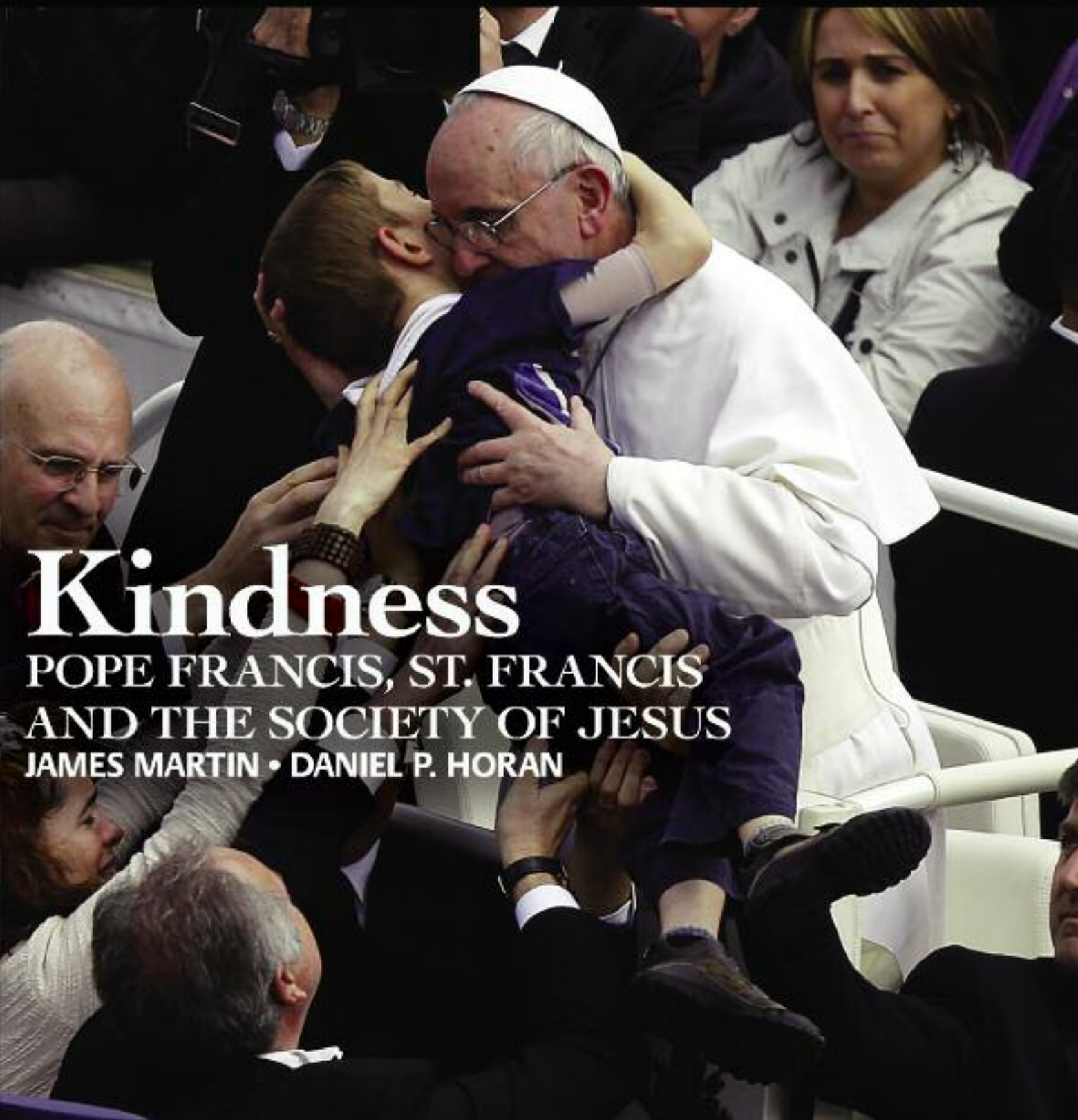


America

THE NATIONAL CATHOLIC WEEKLY

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Kindness

POPE FRANCIS, ST. FRANCIS
AND THE SOCIETY OF JESUS

JAMES MARTIN • DANIEL P. HORAN

OF MANY THINGS

Seated directly below the canopied altar, facing the facade of the basilica and just to the left of the statue of St. Paul, I was about 20 feet from the pope when he entered St. Peter's Square. Standing in a modified open jeep, under a long-awaited, bright blue Roman sky, the former Jorge Mario Bergoglio, S.J., appeared overwhelmed. He quickly found his stride, however, bending over to kiss a baby and even leaving his vehicle to greet a disabled man and his family. Frankly, if he hadn't looked a little uncomfortable, I would have been worried. An experience like this, an experience like no other, should unsettle a humble man.

As hard as it is to believe, given the grandeur and beauty of the surroundings, the installation of Pope Francis on March 19 was a pretty modest affair, many light years away from the papal coronations of old. In fact, the symbols of the papal office, the pallium (the white wool garment worn at the neck) and the fisherman's ring, were given to the new pope during a brief rite before the Mass properly started; thus was avoided any appearance that the installation is a sacrament.

Other innovations included the prominent placement and participation of representatives of the separated Orthodox churches and the proclamation of the Gospel in Greek, the language in which the texts were originally composed. In all, there were perhaps a dozen significant changes to the day's proceedings, every one of them for the sake of simplicity or inclusion.

The crowd got it. Most were moved by the new pope's gestures. Not a few were in tears as they came forward for Communion. My life as a priest has not been long, but distributing Communion at that liturgy is a high point and will likely remain so—not because of the surroundings or the occasion, though both of those helped. No, it was the unity-in-diversity of the moment that was so moving, a truly eucharistic

moment.

Every kind of human face could be seen at the rails, every language could be heard between the loggias, every category and condition of person was present: young, old, clerical, lay, fit and ill. Yet at the moment of Communion, we were truly one church, one visible body of Christ. God's dream "that they may all be one" was realized that day in the piazza. "As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me."

I suspect that this is the last issue of **America** that will have Pope Francis on the cover—at least for a while. Still, you never know. What we do know is that these past two months have changed the church—in exactly what way and to what degree remains to be seen. Yet we who have lived through these days cannot help but feel changed.

As I headed for the airport after the installation Mass, the blue sky gave way to gray, and my time in Rome ended as it had begun—in the rain. This time, however, I felt no fear as I settled into my seat on Alitalia. Be not afraid, I thought. The Lord has kept his promise. His spirit is still among us, guiding our earthly pilgrimage through the *gaudium* and the *spes*, as well as the painful struggles of modern life. The church's challenges are great, her scandals not few; but where "sin increased, grace abounded all the more."

When I left **America's** offices for Rome, we were just about to ship the issue with a picture of St. Peter's Basilica on the cover. Our art director, Stephanie Ratcliffe, and I chose to let you decide whether the sun was rising or setting over the basilica.

Well, I don't know about you, but I've made up my mind: a new day is breaking. Hope, the One who is hope, still lives. On behalf of the editors and staff of **America**, thank you for accompanying us on this incredible journey.

MATT MALONE, S.J.

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Cover: After his first Easter Mass, Pope Francis embraces 8-year-old Dominic Gondreau, who has cerebral palsy, in St. Peter's Square on March 31. Gregorio Borgia, AP via CNS. See p. 8, News Briefs.

CONTENTS



13

ARTICLES

13 CHILE THE BEAUTIFUL

Jesuit naturalists and the creation of Chile's historic narrative
Francis J. Sicius

16 HIS WAY OF PROCEEDING

How might Jesuit spirituality influence Pope Francis' papacy?
James Martin

19 WHAT'S IN A NAME?

The significance and challenge of St. Francis for Pope Francis
Daniel P. Horan



19

COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial The Ties That Bind

6 Signs of the Times

10 Column Precious Allies *James T. Keane*

23 Philosopher's Notebook A New Consistent Ethic? *John J. Conley*

26 Poem Prayer *Kathleen Pesta*

36 Letters

38 The Word God's Gift for All *John W. Martens*



25

BOOKS & CULTURE

25 **FILM** HBO's "Game of Thrones" **BOOKS** *Catholic Vietnam;* *The New Testament on Sexuality; Far From the Tree*

ON THE WEB

Reporting from Jesuit journals in **Latin America**, and resources on the Jesuits and **Pope Francis**. Plus, the Catholic Book Club discusses *The Pope's Last Crusade*. All at americamagazine.org.



Voice of Conscience

Anthony Lewis, who died last month, began his career at The New York Times as a reporter known for his lucid analyses of Supreme Court decisions—later developed in two best sellers: *Gideon's Trumpet*, on the right to a defense attorney, and *Make No Law*, on the case *New York Times v. Sullivan*, which led to a ruling that the press could not be sued for libel unless the plaintiff could demonstrate malice in the writer's intent. Beginning his op-ed column in 1969, Lewis moved from Washington to Boston to escape the company of those whom he might have to attack. He fought for civil rights, opposed the Vietnam War—particularly the wanton brutality of the 1972 Christmas bombing of Hanoi—and deplored U.S. support of undemocratic regimes in Latin America. Repeatedly he condemned the murder of four American churchwomen in El Salvador in 1980 and of six Jesuits and their housekeepers in 1989 and demanded the prosecution of their killers.

Mr. Lewis's life was a quasi-religious commitment to the First Amendment. In a lecture at Loyola University New Orleans in April 1993, he concluded, "The truth is that freedom begins not with judges but with the rest of us. The Supreme Court is the last resort, not the first, in keeping this a society that tolerates diversity of expression and ideas. And when we look at public attitudes toward free speech today, I think we have reason for concern. For a good many Americans are not ready to join [Justice] Holmes in assuring freedom for the thought that we hate." That was only 20 years ago. We might ask ourselves whether that judgment is still true today.

George Shultz, Mr. Sunshine

Four months into President Obama's second term, his domestic priorities are coming into focus. At the top are gun control, immigration reform and addressing the deficit. But another pressing issue has once again fallen off the domestic agenda. Aside from the heated controversy over the Keystone XL pipeline, there is still little national discussion of energy policy. For the moment, Mr. Obama seems content to pursue reform by executive order: by continuing to tighten emissions standards, for example. Given the political deadlock in Washington, one can understand, if not excuse, his reluctance to deploy political capital in the service of what could very likely be a doomed attempt to convince Congress to pass environmental legislation.

One way forward, perhaps, is to cast environmental policy as foreign rather than domestic policy. Consider the very reasonable position of former Secretary of State George P.

Shultz, who has been a vigorous proponent of energy policy reform. "We need to create energy where we use it and we have to avoid buying energy from governments and sources that could use the money we pay them to imperil our national security," he said.

Mr. Shultz has proposed a revenue-neutral carbon tax, which would tax companies for carbon production but distribute the proceeds to taxpayers instead of the government. This would limit the growth of government, which might entice some Republicans to sign on. The endorsement of Mr. Shultz should also help. It may take a touch of Reagan-era bravado to move the conversation forward. "I'm driving on sunshine, and it's free," Mr. Shultz says of the solar panels on his roof and the electric car in his garage. "Take that, Ahmadinejad."

Keystone State

The proposed Keystone XL pipeline, intended to connect oil from tar sand deposits in Canada with U.S. Gulf Coast refineries, faced a public relations disaster when an existing long-distance pipeline burst under Mayflower, Ark., on March 29.

Officials from Exxon Mobil, which maintains the Pegasus pipeline, were quick to respond to the public relations catastrophe, low-balling estimates of the severity of the leak and containing media access. Dozens of homes were evacuated after thousands of gallons of toxic Wabasca Heavy crude washed over Mayflower's suburban lawns. Wabasca is classified as a "heavy sour dilbit"—that's "dil" for diluted and "bit" for bitumen, a thick, low-grade oil derived from tar and oil sands. Despite efforts to prevent damaging media leakage from the spill, Exxon haz-press agents were not able to intercept some unsightly Internet video of the gurgling oil flow, which quickly went viral.

The proximate cause of the rupture remains to be determined. The capacity of the aged pipeline, designed to carry thinner oil at lower pressure, was increased 50 percent in 2009 to 90,000 barrels a day, and the system's flow was reversed in 2006—two major sources of stress on Pegasus, a pipeline that crosses under the Mississippi River and first went into service in 1948.

Keystone XL supporters worry that the bad judgment suggested by the Mayflower spill could rupture much grander plans for Keystone, a 2,000-mile pipeline intended to move nearly 10 times the amount of diluted bitumen that passed through Pegasus each day. Keystone proponents say that compared with the total volume of oil moved by the nation's pipeline network, that is an insignificant amount—unless, of course, one of those spills is pooling in your front yard.

The Ties That Bind

According to a new study, sponsored in part by the National Marriage Project at the University of Virginia, the average age at which American men and women first marry is rising. The authors of “Knot Yet: The Benefits and Costs of Delayed Marriage in America” also note that for the first time, the average age at which women marry is now one year older than the average age of women at the birth of their first child. Women in every social class are choosing to delay marriage. According to the researchers, while previous generations viewed marriage as a source of stability that facilitated financial or career pursuits, many young adults now view marriage as a “capstone” experience—that is, they believe that they must meet certain financial, emotional, educational and career goals before they tie the knot. While it is still the case that marriage is almost always in a couple’s economic self-interest, for some women there is one clear economic advantage to waiting: College-educated women who wait until their early 30s to marry can earn approximately \$18,000 more each year than their similarly educated peers who marry in their 20s.

Yet for an increasing number of couples, delaying marriage does not mean delaying having children. While most college-educated women give birth to their first child two years after they are wed, nearly 60 percent of middle Americans—a group the study describes as “women who have a high school degree or some college”—have their first child outside of marriage. That is a deeply troubling trend. Practically speaking, children born outside of marriage, even those born to cohabitating couples, “are much more likely to experience family instability, school failure, and emotional problems.” In fact, the children of such couples are three times more likely to see their parents’ relationships end.

The institution of marriage, of course, is a stabilizing force for children only when the marriage is stable. Studies have also shown that the children of married couples whose relationships are marked by chronic conflict fare worse than those in more stable, single-parent or divorced homes. Still, children have a right to safe and stable homes, and their parents have a duty to provide such homes by making a lifelong commitment. The tragic fact that this ideal family arrangement is sometimes clearly impossible does not mean that it is therefore optional.

While promoting marriage as the social and moral norm, however, both the church and the state should respond in charity to the lived and diverse experiences of contempo-

rary couples. Here are some suggestions:

Encourage commitment. The church provides extensive programming for engaged and married couples. But couples in nontraditional living arrangements—sometimes out of sheer economic necessity—often avoid approaching their pastors and fellow Catholics because they fear they will be judged harshly. The question here is not the church’s teaching but how we should respond to those who are not living in accord with it. We must respond with charity. We should also provide some practical help: The church could offer day-long retreats, for example, for couples who are not engaged or married. This time and space for reflection and prayer might help the couples to grow in their relationship and to discern their futures better. In a context of prayerful support, a couple is also more likely to be open to the beauty and truth of the church’s teaching.

End the remaining financial disincentives to marriage. Some individuals still pay more income tax when they marry than they would if they remained single. President Obama acknowledged this problem in his recent State of the Union address. W. Bradford Wilcox, director of the National Marriage Project, has suggested that the government should simply issue checks to make up the difference.

Create flexible work policies. Policies like paid sick leave, paternity leave, flexible work hours and child care stipends could help couples at every income level to achieve a better work-family balance. In addition, small stipends for child care and health care have been shown to help relieve stresses felt by parents in low-paying jobs; such policies also encourage greater engagement in their children’s school lives.

Make college more affordable. Not being weighed down by mountains of debt would offer 20-somethings the financial freedom they believe is necessary to settle down. In addition, attending college helps young adults realize their potential, introduces them to numerous career options and better prepares them for those careers.

Marriage is not a capstone social project; it is a fundamental social building block, “a partnership of the whole of life” that by its very nature, as the catechism says, is “ordered toward the good of the spouses and the procreation and education of offspring.” With the right incentives and encouragement, more couples might come to see marriage not as one more milestone in early adulthood but as a lifelong and life-giving journey.



SIGNS OF THE TIMES

MEDIA ANALYSIS

Are Kermit Gosnell's Crimes Too Horrible to Write About?

Few homicide trials have been as gut-wrenching as that of Dr. Kermit Gosnell, the Philadelphia abortionist charged with killing one adult patient and seven newborns who survived his late-term abortion procedures only to be allegedly killed by Gosnell or at his direction. According to the grisly testimony of members of his staff, several of whom have entered guilty pleas and agreed to testify against Gosnell, his Women's Medical Society in West Philadelphia was a shop of horrors. Gosnell may be responsible for far more deaths than the homicides he has been charged with; he and staff members may have murdered hundreds of infants born alive after the induced premature deliveries for which he became known. This would rank him among America's most prolific serial killers.

It is easy to understand why any human being would want to avoid hearing about beheadings of babies, fetal dismemberment, newborns left to sob themselves to death on "clinic" shelves and the rest of the many tales of the macabre emanating from trial testimony. But reporters are paid to swallow hard and represent the public interest during such awful spectacles. The idea is that when the public is informed, violations like this are far less likely to be repeated.

So where was the national media as the Gosnell trial began on March 18? Beyond reports from the Associated

Press and coverage in local media there had been scant evidence of national engagement with the story even as other "local" stories, the firing of Rutgers University basketball coach Mike Rice, for example, dominated



national coverage. A picture of the courtroom's empty reserved section for media circulated quickly on the social media network Twitter, and the media's indifference to the trial quickly became a cause célèbre among pundits and

IMMIGRATION

Nationwide Rallies Cry Out to Congress for Comprehensive Reform

From across the country, by bus, plane and train, tens of thousands of people calling for comprehensive immigration reform covered the West Lawn of the U.S. Capitol on April 10 in one of more than a dozen similar events taking place around the United States.

Cries of: "Si, se puede" (Spanish for "Yes, we can") and "What do we want? Citizenship! When do we want it? Now!" rose from the crowd in Washington. The rally was organized as part of a nationwide campaign to push Congress to pass a comprehen-

sive immigration reform law that addresses a range of problems with the current system.

And it is not just undocumented immigrants themselves who support reform. More than six of out of 10 Americans agree that immigrants currently living in the country illegally should be allowed to become citizens provided they meet certain requirements, according to a survey by the Public Religion Research Institute in partnership with the Brookings Institution. Majorities of Democrats (71 percent), independents (64 per-

cent) and Republicans (53 percent) support an earned path to citizenship, as do majorities of all religious groups, including Hispanic Catholics (74 percent) and white Catholics (62 percent).

The widespread support for a path to citizenship "is that rarest of rarities in our polarized political environment—a policy that enjoys majority support across partisan and religious lines," said Robert P. Jones, chief executive officer of the Public Religion Research Institute.

A Senate bill being crafted by the bipartisan, so-called "gang of eight" was said by some members of the panel to be nearly ready to unveil. It was expected to incorporate goals like a path to legalization and citizenship for the majority of the estimated 11 million people in the United States

NEWS THAT WON'T FIT? The March for Life in Washington Jan. 25.



bloggers at pro-life and conservative media sites.

But it wasn't until USA Today ran an opinion column by the Fox News contributor Kirsten Powers on April 11 that the story about the lack of

national coverage took off. Powers wrote: "A Lexis-Nexis search shows none of the news shows on the three major national television networks has mentioned the Gosnell trial in the last three months...despite headline-worthy testimony." Powers's scolding provoked a national examination of conscience at mainstream media sites, and some editors and commentators acknowledged that the case should have been better attended to. On April 12 the Gosnell trial became the lead story on CNN's "Anderson Cooper 360."

But if social media propelled by pro-life outrage was enough to shame secular media into a more thorough review of the case, it also provoked a backlash from the pro-choice community, which quickly suggested that the Gosnell story did not so much illustrate the brutality of abortion as much as the horrors that can ensue when access to abortion is limited by income, regulatory code and geography.

Beyond shining a light on the grotesquerie of late-term abortion, Gosnell's case has a number of other public policy implications. It forced Pennsylvania authorities, properly, to revisit minimum health, safety and oversight standards for abortion providers. Other states have followed suit, though pro-choice critics describe such efforts as thinly veiled attempts to diminish "reproductive rights." And the case cries out, at least, for a re-examination of the 24-week standard set by *Roe v. Wade* in determining the state's interest in protecting life.

More poignantly, Gosnell finally suggests that it is past time to better codify and enforce what the law requires when babies survive abortion. Advocates for safe and legal abortions suggest such cases are rare, but the evidence emerging from the Women's Medical Society suggests otherwise; and however rare, standards of public decency, still must be enforced.

KEVIN CLARKE

who lack legal status; increases in the number of visas available for workers; changes in the way family reunification visas are granted; and a set of requirements for ensuring that the Mexican border is "secure."

President Obama has been pushing the legislation but has been giving the Senate panel time to pull together a bill that might draw votes from both parties. Results of the 2012 election that gave Mr. Obama more than 70 percent of the votes of Latinos prod-ded Republican leaders to rethink their previous opposition to immigration reform that includes legalization or a path to citizenship.

Sentiments expressed at the rally gave a sense of just how complex the demands are for what legislation

should accomplish. Stepped-up deportation under the Obama administration was cited by many people on stage and in the crowd as something that is making their lives more difficult.

Martin, a butcher originally from Mexico who traveled to Washington with members of his Catholic parish in Grand Rapids, Mich., said that because of his lack of legal status he has not been able to return to see his now-elderly parents in the 15 years since he left Guadalajara.

His three children are U.S. citizens, and every day "we worry about deportation."

"Our life is here," Martin said. "We only want an opportunity to lead our lives. We are all children of God."



JUST SAY YES: A rally for comprehensive immigration reform on April 10 in Washington.

Curia Reform

The Vatican Secretariat of State announced on April 13 that Pope Francis has named a committee of eight cardinals “to advise him in the government of the universal church and to study a plan for revising the apostolic constitution on the Roman Curia, ‘Pastor Bonus.’” The advisory committee represents a step toward the reform of Vatican government that was recommended during the cardinals’ meetings that preceded the papal election last month. The list of cardinals selected for the committee is notable for the high representation of the Americas (three members, including Cardinal Sean Patrick O’Malley, O.F.M.Cap. of Boston) and English-speaking countries (also three, counting India’s Cardinal Oswald Gracias of Bombay). The role of coordinator has been given to Cardinal Oscar A. Rodríguez Maradiaga of Honduras. Five continents are represented. Only two members come from Europe, the church’s traditional heartland, and only one shares the Italian nationality of the majority of Vatican officials. The cardinals will begin meeting in October.

A Camp Apart for Christian Refugees

Christians escaping the two-year civil war in Syria will soon have their own humanitarian aid camp, the Disaster and Emergency Management Presidency of Turkey reported. The separate camp for Christians is being built near Mor Abraham Syriac Monastery near the Turkish town of Midyat, about 30 miles from the Turkish-Syrian border. Catholic Relief Services reported in March that approximately 200 Syrian Christian refugees in that area were sheltering in local churches, afraid to go to the other

NEWS BRIEFS

In an letter to Secretary of State John Kerry on April 11, Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops’ Committee on International Justice and Peace, urged the Obama administration to expedite a review of **U.N. Arms Trade Treaty**, so the president can sign it in early June.

• Vietnamese authorities say the Christian leader Hoang Van Ngai committed “**suicide through electric shock**” while in police custody on March 17,” an assessment rejected by family members who charge that he was beaten to death. • On March 8 Colorado lawmakers approved legislation to allow **undocumented immigrant students** to pay in-state tuition at Colorado’s public colleges and universities. • President Obama on April 11 posthumously awarded the Medal of Honor to the **Rev. Emil Kapaun**, an army chaplain during the Korean War who died in a prisoner of war camp in 1951. • Eight-year-old Dominic Gondreau of Rhode Island, son of the Providence College theology professor Paul Gondreau, shared an **emotional moment** with Pope Francis on Easter Sunday, when Dominic, who has cerebral palsy, was lifted up for a heart-stopping embrace with the pope that was quickly broadcast around the world.



Emil Joseph Kapaun

17 relief camps on the border, where Turkey’s government is providing humanitarian assistance to an estimated 200,000 refugees, most of them Syrian Sunni Muslims. “A month ago, some churches met with the [Turkish] foreign minister, and they requested that for Christians it would be better to open another camp,” the U.N. High Commissioner for Refugees spokesperson in Turkey, Metin Corabatir, said on April 12. The U.N.H.C.R. estimates that the conflict between pro-government forces and rebels in Syria has killed as many as 70,000 people and produced more than a million refugees, most of them children.

Diminishing Violence In El Salvador

The Organization of American States and the government of El Salvador signed a cooperation agreement on

April 8 on cooperation, establishing a security assistance committee to support the Central American nation’s internal peace process. That effort has so far achieved a truce between the nation’s two main gangs, MS-13 and Barrio 18. The gang truce, begun in March 2012 and negotiated with the assistance of El Salvador’s military bishop, Fabio Colindres, and the social leader Raúl Mijango, has led to a significant drop in El Salvador’s homicide rate—to 5.9 murders per day from 14. The secretary general of the O.A.S., José Miguel Insulza, commented, “The truce between the gangs is just the beginning; changing the way of life of a significant number of young people, giving them hope, promoting peace and rehabilitating them is a much more complex task.”

From CNS and other sources.

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Precious Allies

When the Brazilian architect Oscar Niemeyer died in December at the age of 104, obituaries listed among his most significant edifices two structures built for remarkably different clients: the French Communist Party headquarters in Paris (1965) and the Roman Catholic cathedral in Brasília (1958). Another church design of Niemeyer's is considered by many architects to be even more significant than his church in Brasília because it predated the liturgical and architectural ferment around the Second Vatican Council by several decades: the Church of St. Francis of Assisi in Pampulha, Brazil (1940). Described by fans as a whimsical conjuring of a bouncing ball and by foes as a garish and profane take on an airplane hangar, the building (whose design features a prominent row of parabolas) has had a profound influence on church architecture throughout the world. It would not inevitably look out of place in a present-day North American parish, a testament to the reach of Niemeyer's ideas about sacred buildings.

One other thing: like Le Corbusier, his mentor (and fellow church designer—he built the famous “Pilgrim's Chapel” in Ronchamp, France), Niemeyer was an atheist.

A month after Niemeyer's death, the secular and the religious met again at the second inauguration of President Obama in Washington, D.C. On that day, Supreme Court Justice Antonin Scalia drew attention for the jaunty cap he sported, a replica

of the one worn by St. Thomas More in a famous portrait by Hans Holbein. Because More chose martyrdom in 1535 rather than betray his conscience at the demands of Henry VIII, some commentators suggested Scalia was making a none-too-subtle point about the Obama administration's ongoing political struggle with Catholic bishops over religious exemptions to elements of the Affordable Care Act. More's final words are reputed to have been, “I die the King's good servant, but God's first.”

Robert Bolt, the British writer whose play “A Man for All Seasons” (later made into an Academy Award-winning movie) did much to launch Thomas More into the public imagination four centuries after his death and several decades after his canonization, described More as “a man with an adamant sense of his own self,” a person whose unswerving commitment to his faith and his own conscience made it possible to make the ultimate sacrifice. But Bolt (who also later wrote the screenplay for “The Mission”) admired More because of his defense of conscience, not his religion. Robert Bolt was an atheist.

Strange bedfellows, no? They are not alone. Xavier Beauvois, the director of the 2010 cinematic masterpiece “Of Gods and Men,” also identifies himself as an atheist, despite the explicitly religious nature of that film. The list goes on and on. What artists like Beauvois and Bolt (and Niemeyer and Le Corbusier, in their own way) share with believers is an admiration for a transcendent aesthetic, a sense that art

need not just comment on the human condition but can lift up the human spirit toward something beyond itself, something that believers might call God. Their belief (or lack of it) might make them seem unlikely fellow travelers for those who are deeply invested in the Christian tradition, but they are fellow travelers nonetheless. Pope Francis, who has linked large-scale acts of violence to the “attempt to eliminate

God and the divine from the horizon of humanity,” nevertheless also suggested recently that atheists could be “precious allies” of the church in efforts “to defend the dignity of people, in the building of a peaceful coexistence between peoples and in the careful protection of creation.”

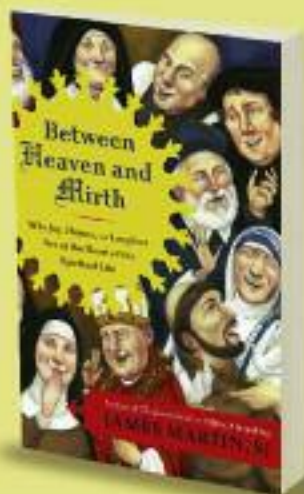
The sacred
need not
always
be set
against
the profane.

And why not? As Flannery O'Connor once acidly noted about Catholic fiction, a fairly consistent motif of self-consciously Christian art, architecture and literature is its deplorable tendency toward either the saccharine or the obscene, as if saints are innocent or terrible and never anything in between. If we truly accept the significance of the Incarnation, we also accept that nothing in creation is foreign to God and to belief, even if crafted for a dramatically different purpose. The sacred need not always be set against the profane; the church need not always be against the world. And in valorizing a transcendent aesthetic, in holding up what is praiseworthy and godly, the atheists can indeed be our allies. Sometimes they point to God in places the rest of us fail to look.

JAMES T. KEANE is an editor at Orbis Books in Ossining, N.Y., and a former associate editor of *America*.

From *New York Times* bestselling author James Martin, SJ. . .

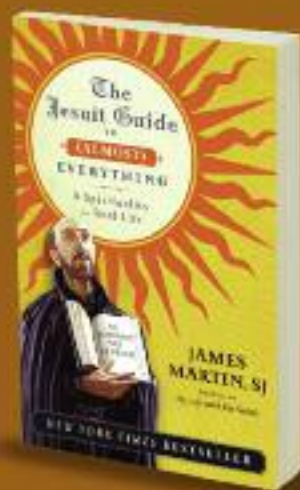
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Jesuit naturalists and the
creation of a nation's
historic narrative



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Chile the Beautiful

BY FRANCIS J. SICIUS

Crossing the Andes in the mid-17th century, Alonso de Ovalle, S.J., described the magnificence of the Cordillera as “those mountains sitting on clouds.” He marveled at the “rainbow stretching across the sky” like a crown. In addition to bringing Christianity to Chile, the early Jesuit missionaries created Chile’s historic narrative, which celebrated the natural beauty and fecundity of that country and provided the historic roots of the country’s national identity.

The early Jesuit writers were Chile’s first historians. This legacy begins with Ovalle, born in Santiago de Chile on July 27, 1603, into a distinguished Creole family that controlled a grand *encomienda* just north of Santiago. They sent their son Alonso to the secondary

**GOD SHEDS HIS GRACE:
Volcanoes of Cordillera de
la Sal, west of San Pedro
de Atacama, Chile**

FRANCIS J. SICIUS, *a professor of history at St. Thomas University in Miami Gardens, Fla., recently returned from Chile, where he was a Fulbright scholar at the Center for Social and Cultural Research (known in Spanish as CISOC) at the Jesuit University Alberto Hurtado in Santiago.*

school conducted by the Jesuits, and on Dec. 8, 1618, he entered the order. Eventually he became treasurer of the Jesuit vice province in Chile, and in this role he traveled to Madrid and Rome. Upon his arrival he was surprised to learn that even among the educated of Europe, little was known of his beloved Chile. This revelation inspired him to write *Histórica Relación del Reyno de Chile*, published in Rome in 1646.

With poetic flare Ovalle described Chile's inhabitants, its valleys, the Cordillera, the sea, the springs of water, its trees, fruits and animals. Ovalle created a literary portrait of Chile replete with abundant resources enveloped in a dramatic and beautiful natural setting. He believed that the mountains, forests and shorelines of Chile provided more than material comfort; they also nurtured, protected and defined the Chilean essence. In his literary masterpiece, *Alone*, which is the name of a Chilean tree, Ovalle defined the Chilean national consciousness. He imagined the Chilean as "a man of peace living in an era of violence, a man whose spirit remains unstained by the dissolute times in which he lives." He wrote, "The Chilean, although surrounded by vanity, maintains his sublime feelings rooted in his belief in the miracles and the natural wonders of his land."

In 1625, while Ovalle was writing in Rome, Diego de Rosales, S.J., who was born in Madrid, traveled to Chile to work with the Arauca tribes. He lived the rest of his life as an untiring missionary converting the Araucan, living among them, learning their language and culture and working indefatigably for peace in the Araucan war with Spain that continued throughout his lifetime.

In 1670, near the end of his career, Rosales began to write the history of Chile, titled, *Historia General del Reino de Chile: Flandes Indiano*. Although not in print until almost two centuries after his death, the work contains ideas that Rosales certainly shared with his contemporaries and the seeds of national identity he helped sow into Chile's collective consciousness. In this book he joins his predecessor Ovalle in celebrating the beauty, majesty and singularity of Chile's natural resources. Describing the success of the Indians in their struggle against the Spanish soldiers, he explains that they did not need castles, fortifications or walls. "The richness of the land," Rosales explained, "made them strong [and] instilled in them strength and valor; for the fertility of the land left them wanting for nothing and

enjoying a great abundance." In addition to praising the "abundant fertility of the land," he exulted in the "sky which [was] clear and cloudless" during the day and at night, "resplendent with stars more beautiful, joyful, brilliant, and clear than in any other hemisphere of the world."

A hundred years after Rosales recorded his observations, Juan Ignacio Molina, S.J., contributed another work that celebrated the natural wonders of Chile. Born in Guaraculén on June 24, 1740, into an old Criollo family, Molina at age 15 entered the Society of Jesus, where he studied humanities and developed a great interest in Latin poetry. He spent his free hours studying the flora and fauna around the Jesuit country house at nearby Caren, northwest

of Santiago, and while in the novitiate he wrote a poem that celebrated the magnificence of Chile's rivers. In 1767 the Jesuits were expelled from South America and Molina left his homeland never to return. But the love of the natural beauty of his native country had been imprinted on his mind.

When he arrived in Europe, he learned to his dismay that many reputable scholars had dismissed the entire new world as a place where a poor natural environment had produced inferior plants, animal life and human beings. From his new home in Bologna, Italy, Molina addressed these misconceptions in *Historia Natural y Civil de Chile*, which became the principal source from which Europeans drew zoological and botanical information about that country. Writing in the style of his Enlightenment Age contemporaries, and following the system established by Carl Linnaeus, the Swiss naturalist, he eschewed the poetic for the simply factual, so his prose does not match the lyrical style of Ovalle. Nevertheless, his pride in the beauty of the natural resources of his homeland permeates the work. He told Europeans that his country was the garden of South America, "where...perfection and abundance can be enjoyed in climates similar to their own." He proclaimed Chile to be "one of the best countries in all of America. The beauty of the sky and the gentle climate," he wrote, "have made it one of the richest and most fertile places on earth."

For over two centuries, from earliest colonial days to the revolutionary era of the early 19th century, Jesuit writers created a Chilean national identity rooted in its natural wonders. During the wars of independence, Creole leaders understood that success was contingent on the creation of a feasible sense of nation. And while throughout Latin

**For over two centuries,
Jesuit writers created a
Chilean national identity
rooted in its natural
wonders.**

American revolutionary leaders struggled with the concept of nationalism, Chile, thanks to the Jesuit narrative, had already become one of the few places that could be considered an “emotionally plausible” entity.

National anthems often express the spirit that binds a people together and gives them common identity and purpose. The French celebrate in their national hymn the revolutionary roots of their nation by honoring the volunteers from Marseilles; the English celebrate their monarchy; Germans proclaim freedom for the fatherland; and citizens of the United States celebrate a flag that waves over a free people. In their national anthem Chileans celebrate nature. Rejecting an earlier anthem born in the time of the independence movement, which was a militant call to arms, Chileans rewrote their anthem in 1842 to celebrate their country’s natural beauty. “Pure, Chile, is your blue sky,” it proclaims:

*Pure breezes flow across you as well.
And your flower-embroidered field
Is a happy copy of Eden.
Majestic is the (white) snow-capped mountain
That was given as a bastion by the Lord
That was given as a bastion by the Lord,
And the sea that quietly washes your shores
Promises you future splendor.*

Contemporary Issues

In recent years Chile’s natural endowment, the thread in the fabric of its national identity, has been threatened. In 1973, when the Pinochet regime turned to the economists at the Universidad Católica for advice on how to undo Chile’s financial catastrophe, their counsel was a monetary policy that stressed the need to adopt free market policies in which private initiative should lead the process of development according to principles of economic profit.

Chile emerged from military rule as a leading example of successful, market-oriented, economic restructuring among the developing nations of South America. Its economic model emphasized exports based on extractive activities in agriculture, fishing and lumber, as well as in minerals (principally copper). Since the implementation of monetarist policy, the Chilean economy has made indisputable strides in poverty reduction. But a rising concentration of wealth and the erosion of economic security for many have continued to provide fuel for criticism of the model. In addition to the critics of Chile’s economic model, the natural environment itself—which the early Jesuits celebrated—stands as a witness to the consequences of following an economic model rooted in the

unregulated extraction of natural resources. The impact of rapid, unregulated development has contributed to the depletion of fisheries, destruction of natural forests, soil erosion and desertification, as well as pollution of water sources. Mining of nonrenewable natural resources polluted both the air and water of nearby towns and coastal areas. By the same token, poor air quality and inadequate treatment of sewage remain among the principal environmental problems of Chile’s capital city, Santiago, and other major urban areas.

Chile’s contemporary political leaders have been seduced by the materialist myth of progress that measures achievement in simple monetary terms. They have been convinced that increased gross national income is the panacea for national growth. But as the Russian personalist philosopher Nicholas Berdyaev noted: When economic data becomes the only measure of progress, there is no progress, and the present is not an improvement on the past.

Episcopal leaders of the Catholic Church in Chile, evoking the Scriptures, Pope Benedict XVI’s encyclical “*Caritas in Veritate*” and the historic narrative of their Jesuit predecessors, have questioned recent Chilean leaders’ definition of progress. The focus of Chile’s contemporary naturalists is on Patagonia, where a massive hydroelectric project threatens the destruction of natural wonders seen nowhere else in the world. The plan known as the HydroAysen Project will harness the energy of two major rivers by means of a series of dams that will flood over 14,000 acres of one of the most biodiverse regions of the world. In addition to destroying the unique flora and fauna of the area, the resultant flooding will also dislocate six indigenous communities.

Luis Infante de la Mora, the bishop and apostolic vicar of Aysén, in a 90-page pastoral letter, not only quoted Pope Benedict XVI but also echoed the words of Jesuit naturalists from an earlier era when he began his letter by proclaiming that, “In every corner of the immense Patagonia one discovers signs of God our creator, the vast beauty, the mystery that surrounds us, the colors, the silence, the waters, the forests, the winds, and the animals, the snow drifts, and the rainbows, and all of which provides a solemn and profound praise [to God].” He describes Patagonia as “all at once an expression of prayer, contemplation, and exuberant life.”

In his pastoral letter, Bishop Mora reminded Chileans of the special natural gifts that are integral to the story of their country’s past. Without this perspective, Chilean leaders will continue to be seduced by the myth of materialist progress, which ignores values ingrained in the nation’s history. These values, first celebrated by the Jesuit naturalists of Chile, remain essential to charting a course to genuine progress. **A**

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His Way of Proceeding

How might Jesuit spirituality influence Pope Francis' papacy?

BY JAMES MARTIN

The weeks following the election of Pope Francis, the first Jesuit elected to that office, saw more people asking questions about Jesuits than at perhaps any other time in the last 25 years. Most readers of *America* already know what a Jesuit is, but another question bears some reflection: How might Jesuit spirituality influence, and how has it already influenced, our new pope?

Jesuit spirituality is based on the life and teachings of St. Ignatius Loyola, the soldier-turned-mystic who founded the Society of Jesus in 1540. Much of that spirituality flows from his classic text, *The Spiritual Exercises*, a manual for a four-week retreat inviting a person into imaginative meditations on the life of Christ. The Exercises mean more than simply reading the New Testament. Retreatants are urged to imagine themselves, with as much vividness as possible, in the Gospel scenes. As the spiritual writer Joseph Tetlow, S.J., once wrote, the retreatant is not even observing from a distance but is “standing warm in the Temple or ankle-deep in the water of the Jordan.” Through such intense encounters with the Gospel narratives, the person praying enters into a deep, personal relationship with Jesus.

Each Jesuit “makes” the Exercises at least twice in his life: first as a novice and again, years later, at the end of the formation program during a period of time known as tertianship. Therefore, we know that Pope Francis has done this. Moreover, in the late 1960's, Jorge Mario Bergoglio, S.J., served as the Jesuit novice director for the Argentine Province, which means that he also guided novices through the Spiritual Exercises. He is therefore deeply familiar with Ignatian spirituality.

Embedded in the Exercises are certain key spiritual themes. Jesuits and all who make the Exercises are invited to be “detached” from whatever would prevent them from following God. We are supposed to be “indifferent,” open toward anything, preferring, in Ignatius' famous formulation, neither wealth nor poverty, neither health nor sickness, neither a long life nor a short one. It is a tall spiritual order, but a clear goal for Jesuits. Finally, Jesuits are to be

disponible, a Spanish word meaning “available,” ready to go wherever God, who works through our superiors, wishes.

This may help explain the surprising accession of Cardinal Bergoglio to the papacy. Many people have wondered: Don't most Jesuits at the end of their training make promises not to “strive or ambition” for high office in the church and Society of Jesus? In short: Yes. Ignatius was opposed to the clerical careerism that he saw in his day and built into the final vows a safeguard against that kind of climbing. But freedom is also built into Ignatian spirituality. If a Jesuit is asked to do something by the church, he is available. (And to answer a complex question: Yes, technically, Pope Francis is still a Jesuit, according to Canon 705, which states that a religious who is ordained a bishop remains a “member of his institute.”)

Other sources of Ignatian spirituality are found in the saint's laconic autobiography; the Jesuit *Constitutions*, written by Ignatius; the lives of the Jesuit saints; and as John W. O'Malley, S.J., points out in his superlative book *The First Jesuits*, the activities of St. Ignatius and the early Jesuits. As Father O'Malley notes, it is one thing to know that the Jesuits in the 16th century were available enough to take on any kind of ministry that would “help souls,” as Ignatius put it; it is quite another to know that they opened a house for reformed prostitutes in Rome and sent theologians to the Council of Trent.

Some Ignatian Hallmarks

But what are the hallmarks of Ignatian spirituality (the broader term used these days, as a complement to “Jesuit spirituality”), and how might they influence Pope Francis? Let me suggest just a few and point out how we may have already seen them in the first few weeks of his papacy.

First, one of the most popular shorthand phrases to sum up Ignatian spirituality is “finding God in all things.” For Ignatius, God is not confined within the walls of a church. Besides the Mass, the other sacraments and Scripture, God can be found in every moment of the day: in other people, in work, in family life, in nature and in music. This provides Pope Francis with a world-embracing spirituality in which God is met everywhere and in everyone. The pope's now-famous washing of feet at a juvenile detention center in Rome during the Holy Thursday liturgy underlines this. God is found not only in a church and not only among

JAMES MARTIN, S.J., is editor at large of *America* and the author of *The Jesuit Guide to (Almost) Everything*. Portions of this article first appeared in *The Tablet of London*.

JESUIT EMBRACE:
Superior General Adolfo
Nicolás, S.J., greets the
new pope on March 17.



PHOTO COURTESY OF THE GENERAL CURIA OF THE SOCIETY OF JESUS

Catholics, but also in a prison, among non-Catholics and Muslim youth, and among both men and women.

Second, the Jesuit aims to be a “contemplative in action,” a person in a busy world with a listening heart. That quality was evidenced within the first few minutes of this papacy. When Francis stepped onto the balcony overlooking St. Peter’s Square, he began not with the customary papal blessing but with a request for the prayers of the people. In the midst of a boisterous crowd, he asked for a moment of silent prayer and bowed his head. Offering quiet in the midst of the tumult, he was the contemplative in action.

Third, like members of nearly all religious orders, Jesuits make a vow of poverty. We do this twice in our lives—at first vows and at final vows. We are, said St. Ignatius, to love poverty “as a mother.” There are three reasons adduced for that: first, as an imitation of Jesus, who lived as a poor man; second, to free ourselves from the need for possessions; and third, to be with the poor, whom Christ loved.

But Ignatius noted that Jesuits should not only accept poverty, we should actively choose to be like “the poor Christ.” So far Pope Francis has eschewed many of the traditional trappings of the papacy. Before stepping onto the balcony, he set aside the elaborate mozzetta, the short cape that popes normally wear; since then his vestments have been simple. He elected to live not in the grand Apostolic

Palace but in a small, two-room suite in the Casa Santa Marta, where the cardinals had stayed for the conclave. He is, so far, choosing the poorer option. This is not unique to Jesuits (and many of Ignatius’ ideas on poverty were inspired by St. Francis of Assisi, the pope’s namesake), but it is a constitutive part of our spirituality.

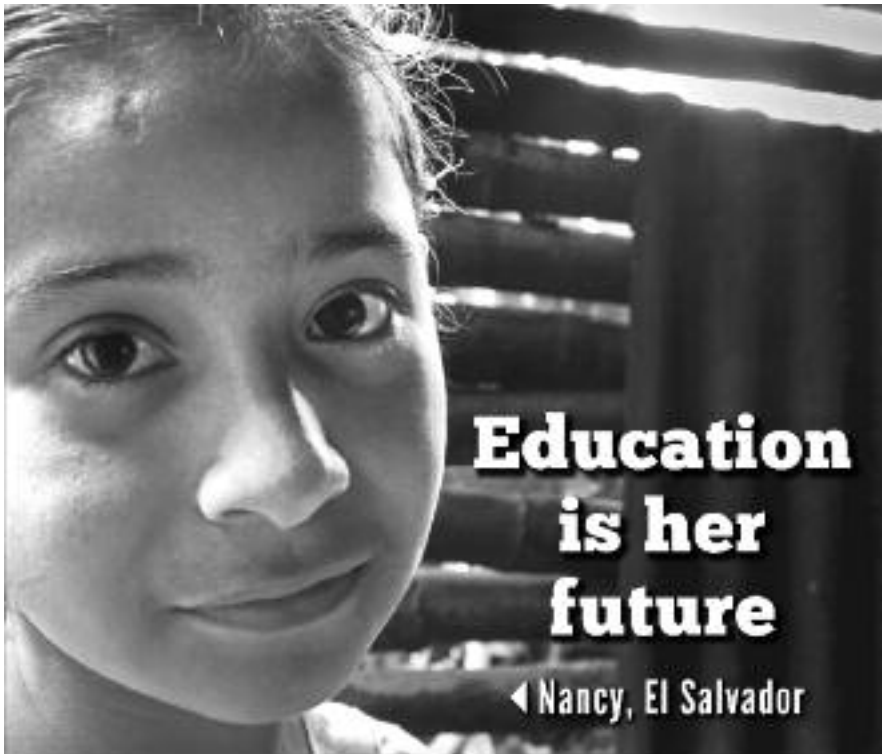
Another hallmark is occasionally downplayed in commentaries on Jesuit spirituality: flexibility. But over and over in the Jesuit *Constitutions*, flexibility is recommended for Jesuit superiors. Remember that Father Bergoglio, before he became archbishop of Buenos Aires, was not only the novice director and director of studies, but also the Jesuit provincial, or regional superior, for the country—three different assignments as a superior. Those roles in governance would all require knowledge of Ignatius’ understanding of flexibility.

While the *Constitutions* set down exacting rules for Jesuit life, Ignatius recognized the need to meet situations as they arise with creativity. After a lengthy description of precisely what was required in a particular aspect of community life, he would often add a proviso, knowing that unforeseen circumstances call for flexibility. “If something else is expedient for an individual,” he writes about Jesuits studying a particular course, “the superior will consider the matter with prudence and may grant an exemption.”

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Flexibility is a hallmark of the document, and it seems to be with Francis also, who seems happy to speak off-the-cuff in his homilies and adapt himself to the needs of the situation—like stopping a papal motorcade to embrace a disabled child in the crowd.

Jesus as Friend

Two more observations about Pope Francis' Ignatian heritage. His homily for the Easter Vigil Mass seemed, at least to me, suffused with Ignatian themes. (But of course this may be my Jesuit bias!) He began by inviting his listeners to place themselves within the story, one of the key techniques of the Exercises. Imagine yourself, he suggested, as one of the women going to the tomb on Easter Sunday. "We can imagine their feelings as they make their way to the tomb, a certain sadness, sorrow that Jesus had left them, he had died, his life had come to an end," the pope said. "Life would now go on as before. Yet the women continued to feel love, the love for Jesus which now led them to his tomb."

Later in the homily the pope asked his listeners to consider Jesus as a friend. "Welcome him as a friend, with trust: He is life! If up till now you have kept him at a distance, step forward. He will receive you with open arms." It was easy to hear echoes of the Spiritual Exercises, in which Ignatius asks us several times to speak to Jesus "as one friend speaks to another." It is an especially warm way of looking at the Son of God.

It would be wrong to say that knowledge of the pope's spiritual traditions makes it possible to predict what he will do. But it would be equally wrong to say that we know nothing about his spirituality or that his spirituality will have no influence on his ministry. Like any Jesuit, especially a former novice director and superior, Pope Francis is deeply grounded in the spirituality of St. Ignatius and the Society of Jesus, whose seal he has placed on his papal coat of arms. I look forward to seeing how Ignatian spirituality may help him in his new office. **A**

What's in a Name?

The significance and challenge of St. Francis for Pope Francis

BY DANIEL P. HORAN

At first glance, there are several intuitive and striking similarities between Pope Francis and the saint who inspired his new name. The news coverage of the newly elected pope has focused a lot of attention on these points, including his simple lifestyle and pastoral care of H.I.V./AIDS patients—images that evoke St. Francis' embrace of the infirm and marginalized of his own day.

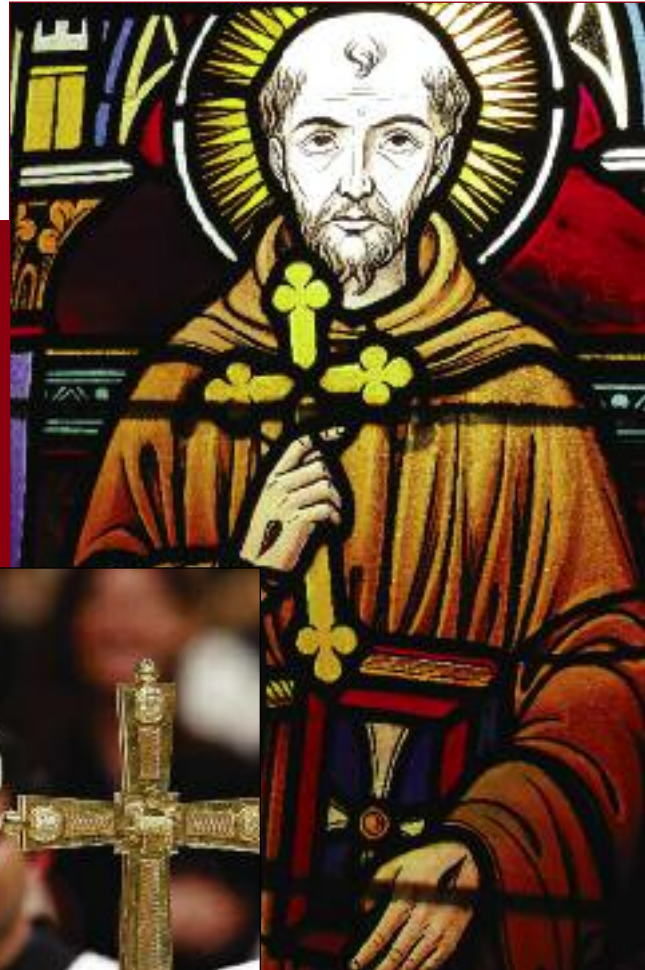
Few commentators, however, have delved into some of the more significant and challenging implications of the pope's choice of the name Francis, motivated by the example of the *poverello*, the "little poor man," of Assisi. There are at least three important aspects of the life of St. Francis that are often lost amid romantic depictions of the saint standing in birdbaths or taming wolves. And these underappreciated dimensions of the saint's legacy could make all the difference in the church of the 21st century.

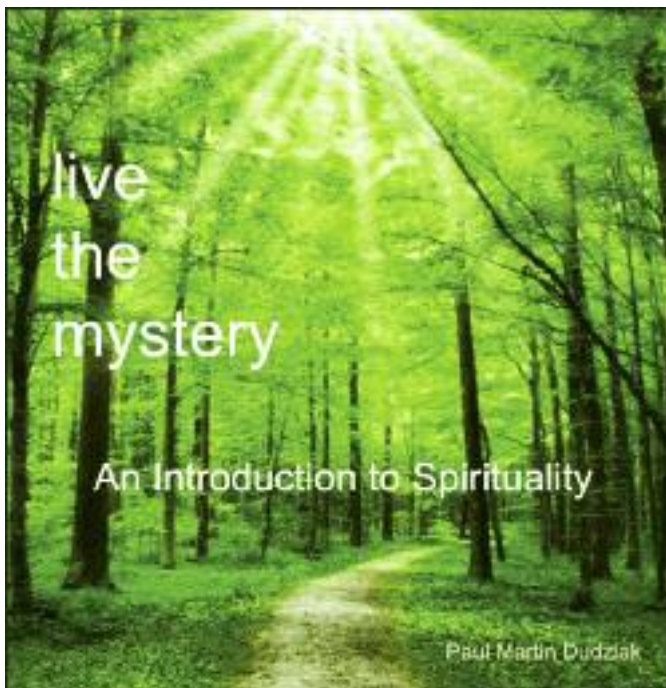
A Renouncer of Power

Paying attention to St. Francis' love of poverty is not unwarranted. Indeed, the medieval man from Assisi sought to "follow in the footprints of Christ" in the most authentic way possible. For him this meant that one should, like the poor Christ who proclaimed he had "nowhere to lay his head" in this world (Lk 9:58), dispossess oneself of those material things that inhibit living the Gospel to the fullest.

This did not mean, however, that St. Francis advocated abject poverty. Like Gustavo Gutiérrez, O.P., who in his classic book *A Theology of*

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Liberation makes a distinction between abject and evangelical poverty, St. Francis embraced the Gospel virtue as a means to an end, not an end in itself. The means was what St. Francis called *sine proprio*, or “living without anything of one’s own,” the vow Franciscans still profess today. The end was unencumbered relationship with God, with others and with the rest of creation.

At the core of St. Francis’ obsessive focus on evangelical poverty was his renunciation of power. This radical dimension of St. Francis’ way of life is frequently overlooked. Instead there are caricatures of a nature-loving proto-hippie or a gentle, popular preacher. Yet St. Francis’ conviction was grounded in the belief that like Jesus Christ, all human beings are called to be in relationship with their sisters and brothers. This helps explain the distinctive, twofold quality of the newly emergent Franciscan way of life.

On the one hand, St. Francis eschewed the traditional religious cloisters of the monastic religious and the separatist lifestyle of the secular clergy of his day. His desire was to remove all barriers between himself and others. On the other hand, St. Francis’ refusal to participate in the emerging market economy and activity of the rising merchant class of medieval Italy reflected his prescient fear of the monetary valuation of goods, labor and even people themselves. He recognized early on what we continue to witness in our own age: women and men treated according to their wealth or social class and status. For this reason he forbade his fellow friars from “receiving coins or money in any form,” insisting they renounce that way of relating to others.

The French medieval historian Jacques Dalarun makes the point, in his book *Francis of Assisi and Power*, that, “with Francis, there is less of a merely visible break with the world; at the heart of his life there is instead more intransigence toward any compromise with the world and its powers.” Poverty was the most overt sign of St. Francis’ renunciation of power and of all those dehumanizing facets of his time that stood in the way of an unmitigated embrace of others.

A Reformer Who Loved the Church

Some have attempted to paint a picture of St. Francis as a radical reformer and something of a rebel. Others, like Pope Emeritus Benedict XVI, have sought to present the *poverello* as an unwaveringly loyal son of the church. Both views are correct, but neither is complete. St. Francis was a man whose primary loyalty was to the Gospel of Jesus Christ. But he also recognized the importance of remaining a loyal member of the church, a point he reiterated frequently in his writings and actions. In his Rule, or way of life, St. Francis explains that “the Rule and Life of the Lesser Brother is this: to observe the Holy Gospel of Our Lord Jesus Christ by living in obedience, without anything of one’s own, and in chastity.” He then “promises obedience

and reverence to our Lord Pope Honorius and his successors canonically elected and to the Roman Church.”

From the very foundation of St. Francis’ community, ecclesiastical approval was sought at the local level (first from the Bishop of Assisi) and at the universal level (from Pope Innocent III in 1209). In the 13th century there were many penitential reform movements, a number of which were eventually denounced as heretical. St. Francis always and explicitly expressed his commitment to the church and never wished to step outside of communion with it.

This did not prevent the saint, however, from performing what might anachronistically be called acts of “ecclesiastical disobedience,” akin to civil protests against unjust laws. The best-known example is St. Francis’ peace mission to Sultan Malik al-Kamil during the Fifth Crusade. Against Pope Innocent III’s instruction for the universal church’s support of the effort and, as some legends suggest, against the explicit instructions of the ecclesiastical representatives on the crusaders’ front line, St. Francis made history by engaging with the Muslim leader in what is remembered as a peaceful and fruitful dialogue.

Against the social proscriptions to avoid lepers and other marginal figures, St. Francis and his friars made a commitment to live among all people, to minister to and to sincerely enter into relationship with them. And at a time when clergy and religious were separated and lived apart from the rest of the community, St. Francis saw the Gospel pattern of

life calling him to be with his sisters and brothers in Christ.

St. Francis’ refusal to conform to the expectations of his day, both ecclesial and social, came not from the outside, but from a place deeply situated within the church. He was not afraid to follow the Gospel when it seemed that such an action might contradict the conventions of his time, but he was also not interested in breaking communion with the church.

A Peacemaker and Lover of Creation

St. Francis’ most famous text is probably “The Cantic of the Creatures.” Sung in churches around the world in adapted forms like “All Creatures of Our God and King” or Marty Haugen’s lively “The Cantic of the Sun,” the spirit of the Franciscan poem is well known. What is less known is the theological significance of the text for authentic Christian living.

The first 9 of the 14 verses of the cantic highlight the way St. Francis recognized God’s loving presence through the elements of creation, and they also express his understanding of how each aspect of the created order praises God by doing what God has intended each to do. The sun gives praise to God, for example, by being “beautiful and radiant with great splendor”; the earth gives praise to God by being that which “sustains and governs us, and who produces various fruit with colored flowers and herbs.”

After naming several aspects of the created order, St.

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Francis finally gets to human beings in verse 10. Here he explains how human beings are to give praise to God:

*Praised by You, my Lord, through those who give pardon
for Your Love,
and bear infirmity and tribulation.
Blessed are those who endure in peace
for by You, Most High, shall they be crowned.*

To be authentically human and to praise God means to be a reconciler and a peacemaker, to forgive and to love. St. Francis is not so concerned about rationality or the brilliance of technological invention. He understood that to be truly human was to be like Christ, whose whole life and ministry in the Gospel was about enacting the forgiveness, peace and love of God.

Throughout this Canticle, and elsewhere in his writings, St. Francis refers to the other-than-human elements of creation as his “brothers” and “sisters.” Though this may appear “cute” to modern ears, he was revealing a deep theological truth about our intrinsic kinship with the rest of God’s creation. Humanity is not above and over against the rest of the created order, but part of it and alongside animals, plant life and the rest. We have a special role to play in creation, but we should never forget our interdependence with the whole cosmos.

From Assisi to Rome

Pope Francis recognized and expressed many of these things in his address to media representatives at the Vatican on March 16. “That is how the name came into my heart: Francis of Assisi,” Pope Francis explained. “For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man.”

The challenge of St. Francis of Assisi’s way of life and worldview for Pope Francis of Argentina’s papacy is broader and more complex than the real but superficial similarities that can be recognized at first glance. The humility of an archbishop who forgoes private transportation to travel with his working-class sisters and brothers or the sensitivity of a pastor who rebukes his priests for their refusal to minister to single mothers does indeed

reflect the spirit of the *poverello*. But there is much more that offers promise and hope to the church in the 21st century.

The promise and hope of the name Francis might be found in the continued divestment and renunciation of power, especially in an age skeptical about the trappings of antiquated bureaucracy and rightfully suspicious of cultic clericalism.

The promise and hope of the name Francis might be found in the potential reforms of a church that, as the Second Vatican Council proclaimed, is “in the modern world.” These reforms, or *aggiornamento* (“updating”), as Pope John XXIII called it, are not external impositions on the church from a “secular” society, but potential exercises for a return to the basics of the Gospel, motivated by a deep love for the church.

The promise and hope of the name Francis might be found in a pastoral leader of the universal church that models reconciliation, peacemaking and care for all of creation.

All of these aspects of St. Francis’ legacy point to the centrality of relationship. Pope Francis already has begun to demonstrate his desire to be connected with all sorts of people (much to the chagrin of his security detail). It is my hope that Pope Francis will continue to rise to the challenge of his name. The church really could use the spirit of Assisi today. **A**

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A New Consistent Ethic?

During the 1980s the U.S. Catholic community debated the nature of a consistent ethic of life. Prodded by Cardinal Joseph Bernardin, activists and intellectuals attempted to link the church's staunch opposition to abortion with its prudential opposition to capital punishment and its increasingly strict interpretation of just war criteria. The consistent ethic quickly expanded to include economics, immigration, environmentalism and even the politics of the soft-loan window. Despite its goodwill, the consistent ethic sagged under the weight of its own inclusiveness.

Recently, Catholic dioceses have tended to focus on three issues burning on the church-state frontier: the right to life, family law and religious freedom. Clearly, each of these issues has its own complications. But are they united by some common framework? Do they constitute a new consistent ethic for the American church?

The emphasis on a robust free exercise of religion clearly has shaped the church's advocacy on behalf of the innocent's right to life and of the right of the monogamous heterosexual couple to remain the civic marital norm. The church's longstanding resistance to abortion and euthanasia is increasingly a critique of state coercion. The defense of the conscience of health care workers who refuse to participate in objectionable medical procedures remains the centerpiece of the church's advocacy for freedom against the ambient culture of death. It encom-

passes communitarian as well as individual rights. It underscores the right of a hospital to refuse to perform abortions, of a medical school to refuse to provide abortion training and of a nursing home to refuse to open the door to Dr. Jack Kevorkian's disciples.

Similarly, in the debate over the expansion of the civic definition of the family to include same-sex spouses, the bishops have highlighted the peril to religious freedom implicit in such an alteration. Government workers who refuse to preside over or register such unions may lose their posts. Adoption agencies who insist that a child deserves both a mother and a father have faced the revocation of their license. Caterers, photographers and owners of reception halls who refuse to participate in objectionable marital celebrations have become the objects of litigation. Questions of conscience increasingly animate the church's defense of both life and the family.

And yet. The libertarian contours of the current defense of the right to life and the traditional family go only so far. The free exercise of religion may be our first and most sacred right, but it is not absolute. There is no question of the sincerity of those who insist that civic tolerance of physician-assisted suicide or recognition of same-sex romantic commitments is a matter of conscience, often rooted in religious conviction. Our very campaign against euthanasia or alteration of traditional family civil codes rests on the conviction that certain social goods are so compelling that civic restraints on the

exercise of personal desire are justified. The virtue of prudence cannot retire from these debates in the name of freedom alone.

The search for consistency can also blunt the urgency of some political questions over others. There are excellent reasons to oppose the abandonment of monogamous heterosexual marriage as the norm for civic family policy. But it is difficult to see how alterations in family policy can match the moral gravity of our decision to kill the innocent human beings we target as burdens in our practice of abortion and euthanasia. Just as an earlier consistent ethic tended to level moral differences in an allegiance to a hundred disparate causes, our

current trifecta of public policy issues can divert our gaze from the scandal of our national complicity in the calculated destruction of the innocent.

Perhaps the greatest consistency underlying these three causes is a negative one. All are built on a moral critique of contemporary American culture. In its abandonment of the right to life in its borderline stages, its expansion of the notion of family and its narrowing of the concept of religious freedom, the nation has abandoned a moral vision recently considered self-evident to nearly all citizens. If an "American moment" ever existed in Catholicism, it has long since vanished. The church's anguished protest in defense of human life, human love and human freedom is part of the requiem.

Questions of conscience animate the church's defense of life and family.

JOHN J. CONLEY, S.J., holds the Knott Chair in Philosophy and Theology at Loyola University Maryland in Baltimore.



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BOOKS & CULTURE

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BASTARDS AND BROKEN THINGS

Salvation and surprise in HBO's 'Game of Thrones'



PHOTO: HBO/HELEN SLOAN

SNOWMAN: Kit Harington as Jon Snow and Peter Dinklage, right, as Tyrion Lannister in "Game of Thrones"

In the Bible, salvation regularly occurs by the most unexpected of paths. In a world that gave everything to the eldest boy, the Bible finds its heroes regularly in the younger son. In a society that rooted a woman's status in marriage and children, Scripture turns to the barren and the widowed. And before a landscape of mighty powers, each more dangerous than the next, the Old Testament declares God has chosen for his own the tiniest of nations, while the New Testament proclaims liberation is to be found in a crucified man.

In many ways, the Bible is about the shattered, the shunned and the disregarded. So too is HBO's hit television series **Game of Thrones**, whose third season began on Easter Sunday. In its fictional, medieval-ish land of Westeros, noble families struggle against one another both for survival and for the ultimate prize, the throne of the seven kingdoms.

It is a world in which the rich, the handsome and the well-born have great advantage, while the poor, the misbegotten and the crippled teem in the muck for their own chance at life. And yet for George R. R. Martin, creator of the award-winning book series



on which “Game of Thrones” is based, the journeys of those on the margins are central. Bastards and dwarfs, orphans and prisoners, a crippled boy, a lost little girl, a gigantic, mannish warrior woman, star-crossed lovers—“Game of Thrones” is populated with heroes like these. Admittedly, this does not sound like a story for everyone (if I were to rattle off the unusual names

of some of the characters, it would probably seem even less so). Nerd culture may be ascendant, but swords and sorcery still generally drive far more people away than they attract.

But in this respect too, “Game of Thrones” is the brilliant exception to the rule. Season 2 averaged 11.6 million viewers per week across all of HBO’s platforms. To put that in perspective: that is more than all but eight shows anywhere on network or cable, including reality juggernauts like “American Idol.” It is also more than double the 5.4 million it scored when the series first appeared in April 2011. The second season DVDs and Blu-Rays are the fastest selling videos HBO has ever produced, and the ratings for the first episode of Season 3 again broke all records for the show.

It is hard to explain why the show is so popular. This is not because the reasons aren’t obvious; they are—strong, complex characters in the most challenging of circumstances, with everything at stake; and storytelling so rich and dense it makes “The Wire” look like the latest chapter book by Beverly Cleary. No, “Game of Thrones” is difficult to talk about in any detail because every week it offers so many delicious, eye-popping (and sometimes eye-gouging) surprises, that to say much is to risk spoiling them. For all its purported variety, television today continues to rely upon familiar tropes and structures: set-up, punch line; dramatic problem, twists, resolution; the cops will solve the case; the girl will get her guy. Those structures make sto-

ries appealing and accessible but also more or less predictable, with a limited range of possible change or consequence.

“Game of Thrones” does not play by those rules. Important characters get killed. Many of them. And they get killed without warning; the show fiercely resists anything resembling the last poetic moment of resolution, the concluding statement or heroic deed. (If Martin had written a Gospel, it would have been Mark, with its spooky ending about Jesus dead and the women running away frightened from the empty tomb.)

Likewise, in “Game of Thrones” background characters suddenly seize the stage by storm and then refuse to leave. Other characters who have only been mentioned show up in force, opening up even more worlds, characters and conflicts to explore. The first season had five radically different settings (shot simultaneously at times in five countries). The second season expanded the settings to seven, four of which were all new. There are thus far 27 ongoing characters.

Unable to get ahead of the story, the audience gets to be like children again, brought to wonder and delight at each new and unexpected turn. It sounds like a gross overstatement, but truly, the surprises of the show are at times so enormous and simultaneously well hidden that all but the most brilliant of viewers will find themselves dumbstruck. (Everyone who has seen the show is at this moment nodding their head and thinking of one such instance in particular.)

“Game of Thrones” insists that in life everyone, whether king or pauper, is the main character on his or her own epic journey, and the terrain we travel is far more dangerous than we choose to believe. The show well grasps our human capacity to push down or away that which unsettles us, to sing to ourselves sweet lullabies of security. But in Westeros, the threat of death is ever-

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Who is this God, I wonder, who people think
has to be begged, cajoled,
and manipulated
into caring for his children?

He is not my God.

Still, it makes no sense, what we call prayer.

Me, six times on bended knee pleading
for my daughter’s unborn babies
and each time only blood and death.

“What father whose child asks for bread
would hand him a stone?”

Indeed.

All the while I hear my mother’s mantra,
“I prayed to St. Anthony and found my
keys,”

The steadfast creed of those
secure in their on-the-job God.

Who is this God, then, this finder of keys,
Who attends to household needs
but ignores a mother’s strangled cries?

I cannot imagine, but this I know:

That is not my God.

KATHLEEN PESTA

KATHLEEN PESTA directs a confirmation program at St. Catherine’s Parish, Warwick, R.I., and is a freelance writer and editor.

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present, and drums of doom beat ever on. After nine years of summer, winter is coming, and war too and dragons and everything else. Something is always coming.

And salvation is not the purview of some elect, nor does grace inherently

reside in a crown. Like horror, hope also springs from the most unexpected of quarters.

JIM McDERMOTT, S.J., is a graduate student in screenwriting at the University of California, Los Angeles.

BOOKS | RICHARD MADSEN

THE CHURCH IN INDOCHINA

CATHOLIC VIETNAM

A Church From Empire to Nation

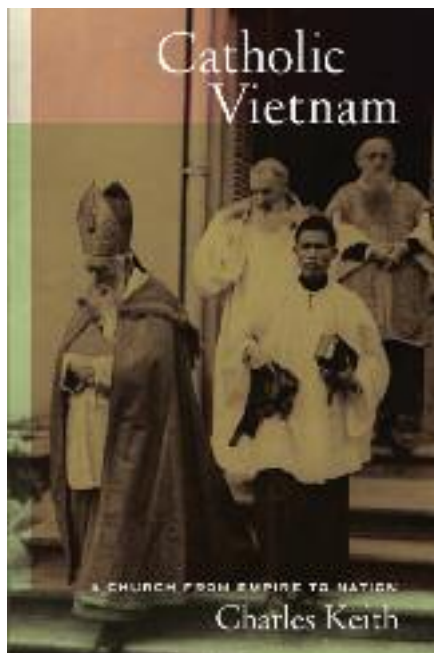
By Charles Keith

University of California Press. 333p

\$49.95

When I was a Maryknoll seminarian in the 1950s, we all had to read a biography of Blessed (now Saint) Theophane Venard, a priest of the Société des Missions Étrangères de Paris (MEP) who was martyred in Tonkin, now a part of present-day Vietnam, in 1861. Published as *Modern Martyr*, the story had been written by James A. Walsh, the founder of Maryknoll, and was presented as an inspiration for the mission of Maryknoll in particular and the American Catholic mission to Asia in general. Maryknoll's minor seminary in Pennsylvania was even named the Venard. Father Venard was a saintly member of the French national foreign missionary society who along with many others had given his life to evangelize the people of Indochina and whose blood was the seed of apostolic success that had made 10 percent of the modern Vietnamese population faithful Catholics.

But the Communist rulers of Vietnam today propagate a different story: missionaries like Venard were agents of French imperialism that sparked a spirit of nationalism among the Vietnamese and eventually led to the revolution and the Democratic



Republic of Vietnam, itself blessed with the blood of martyrs who braved French artillery and bombs from American B-52's to establish an independent nation.

Both stories—the Maryknoll and the Communist—were sacred simplifications, myths, that have too often energized ideological polarization rather than ecumenical engagement. Especially with the end of the

cold war, it is becoming more possible to write histories that capture the multidimensional ambiguities of Asian Catholicism, and it is high time for theologians of Catholic mission activity to

read them.

Charles Keith's exhaustively researched book, *Catholic Vietnam*, is a splendid contribution to such a history. His narrative extends through the 19th century to 1965, when Ngo Dinh Diem, a Catholic, became the first president of the Republic of Vietnam in southern Vietnam, an event that occasioned a vast exodus of Catholics toward the south from the Communist led Democratic Republic of Vietnam in the north. The main actors over this span of time were indigenous Catholic communities, foreign missionaries, ecclesiastical hierarchies and French colonial officials.

The church as presented here was not a unified entity. There were many kinds of Catholic communities, shaped by different social contexts. In the 19th century, Catholics living in the northern territory of Tonkin and in the northern part of the middle region of Annam lived mostly in all-Catholic villages, and the local church was deeply entwined with community affairs, both political and economic as well as religious. Disputes over property and political influence could incite communal struggles between Catholic and non-Catholic communities. In southern Annam and Cochinchina, Catholics were more dispersed, and priests carried less political power and had to cooperate to a greater degree with non-Catholics. This led to different historical patterns of religious violence and indeed to different forms of Catholic spirituality. There were also differences between areas evangelized by French

missionaries and by Spanish Dominicans.

The conflicts were intensified after the 1820s by the efforts of Nguyen dynasty

emperors to consolidate their rule in ways that infringed on the autonomy of Catholic communities. The increasing French incursion into Indochina led to attacks on Catholics as potentially sub-

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versive. In fact, however, many Vietnamese Catholics did not support French imperialism. Although some Catholics directly supported the French colonial regimes, others advised the Nguyen rulers on how to modernize in such a way as to resist French power. Along with other residents of Vietnam, many Catholics deeply resented French control.

The resentment continued even after the 1890s, when the French had consolidated their power and put an end to most antireligious violence. *Catholic Vietnam* opens with the dramatic story of the arrest and trial of three Vietnamese priests in 1909 who had led a movement to overthrow French colonial rule. The French missionaries, for their part, were at odds with French political emissaries, who represented the secularist Third Republic. But many local Catholics, including members of the clergy, resented not only French colonial agents but French missionary priests as well, because the missionaries were intent on keeping the church in Vietnam under French ecclesiastical control.

That control began to be wrested away by the Vatican after World War I. Pope Benedict XV's encyclical "Maximum Illud" reasserted Vatican control over mission territories that had been governed under a French protectorate and paved the way for the ordination of local bishops. The first Vietnamese bishop, Jean-Baptiste Nguyen Ba Tong, was ordained in 1933 despite vigorous resistance from French colonial officials and French missionaries. A Vietnamese national church was born.

A national church both reflected and helped further political nationalistic sentiments in Vietnam. The Catholic Church supported a lively Catholic press, which reached people throughout Vietnam. Intentionally or not, this fostered a sense of national identity that transcended the local identities of Tonkin, Annam and Cochinchina. To

the consternation of both French colonialists and French missionaries, prominent Vietnamese Catholic intellectuals contributed to nationalist movements. In line with Catholic social teachings of the 1930s, they also advocated structural transformations to promote social justice. This leftist agenda, however, did not extend to Communism, which Pope Pius XI condemned in his 1937 encyclical “Divine Redemptoris.”

When a Democratic Republic of Vietnam was established after World War II, many Catholics at all levels actively participated, although they had strained relationships with Communist leaders like Ho Chi Minh. Nonetheless, when the French returned to Vietnam and tried to reassert colonial control, Catholics joined the resistance and fought for independence. They sought a non-Communist alternative to national independence, but some key leaders gave sufficient support to the revolution that when the Communists did triumph they did not attempt to create an official state church independent from Rome as the Communists did in China.

Although the relationship of Catholics to Communists was relatively fluid in the late 1940s, it hardened into a deep polarization by 1950 with the advent of the cold war and Pius XII’s resolutely anti-Communist stance. The mistrust of Catholics and the D.R.V. was strong enough to lead to the 1965 exodus of Catholics to South Vietnam. The northern Catholics did not mingle well with southern Catholics because of differences in regional religious cultures, but under American tutelage they were increasingly united in the global struggle of the “free world” against “godless Communism.”

This story is told in so much detail that it can be hard to follow for someone unfamiliar with Vietnam’s history. The detail is important, however, to help scholars of modern Catholic mis-

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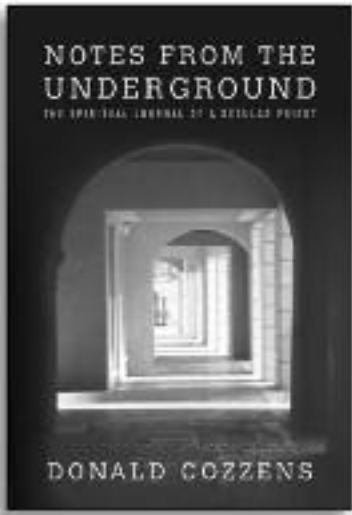
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sionary history disentangle the intertwined strands of faith and power in the transmission of Catholicism to Asia. The Vietnamese Catholic church comes across fairly well in this account. Though pulled in different directions, manipulated by both foreign and

domestic powers and suffering more than its share of tragedies, it bravely contributed in the end to the tortuous building of a Vietnamese nation.

RICHARD MADSEN is a professor of sociology at the University of California at San Diego.

TODD SALZMAN

PUTTING SEX INTO CONTEXT

THE NEW TESTAMENT ON SEXUALITY

By William Loader

Wm. B. Eerdmans. 575p \$65

When investigating the New Testament on sexuality, three important and related questions come to mind. First, what do New Testament texts say about sexuality? Second, what is the meaning of what they say “in the setting of the authors and their hearers”? Third, can the New Testament speak to and enlighten contemporary Christian dialogue about sexuality? Loader’s magisterial *The New Testament on Sexuality*, the fifth and final volume in his study on sexuality in ancient Judaism and Christianity, focuses on the first two questions.

Loader begins by stating the parameters and method of his study, which treats his topic “in the broad sense of matters pertaining to sexuality” rather than the narrow sense reflected in discussions of sexual theory and sexual orientation, though he does touch on the narrower sense in the text. He uses the historical-critical method with an emphasis on culture “to hear ancient authors [of the New Testament] in their own setting and on their own terms.” His method is meticulous and the conclusions he reaches are comprehensive, comprehensible and eminently credible.

Loader contextualizes his study his-

torically and culturally, investigating the “broader assumptions” of the New Testament authors in the Jewish and Greco-Roman worlds. In the Jewish world, one broad assumption in both the biblical and extra-biblical literature is that procreation does not function as the dominant motif in either monogamous or polygamous marriage. Rather, the literature emphasizes “the union and the ongoing partnership” in marriage as the dominant motif. In addition, sexual intercourse and pleasure are clearly affirmed as good. On the other hand, women are viewed as the “property of men,” and adultery is condemned because it violates a married man’s property rights.

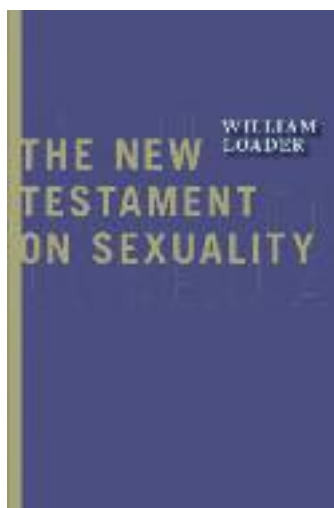
In the Greco-Roman world, broader assumptions include stances on patriarchy and gender. Maleness emphasizes “being active and controlling”; femaleness emphasizes “being passive and needing to be controlled.” Gender stereotypes inform New Testament writings on issues like same-sex intercourse and marriage. Jewish assumptions “mingle with” Greek and Roman assumptions on issues like the purpose of marriage to create an *oikos* (household or family), which provides identity, defines “man-

hood” and adds members to the household and state. Protecting the integrity of the *oikos*, especially in sexual matters forbidding adultery and preventing illegitimate children, is crucial in such a cultural context. Such “cross-cultural engagement” sets the context for the New Testament authors. One finds continuity and discontinuity with Jewish, Greek and Roman cultures and traditions in writings on sexuality in the Gospel and Pauline traditions and the specific sexual issues they address: divorce, same-sex intercourse, men and women in community and leadership and celibacy.

Continuity in Jewish, Greek and Roman cultures is evident in the Gospels’ condemnation of adultery, which affirms Jewish traditional law that the act of adultery with a married woman violates another man’s property rights (Mt. 5:27). Discontinuity is also evident in the Gospels—for example Matthew’s Sermon on the Mount (adultery of the heart, 5:28)—where there is a shift in focus from acts to attitudes that provide “a fuller and deeper understanding” of human relationships that take us “beyond the defensive structures of traditional law.”

The underlying principle of loving and respecting the other fulfills the law but also moves us beyond the law. In this sense, the Jesus portrayed in the Gospels provides a more strict interpretation of the law, shifting from a focus on the act to a focus on the heart and mind. Whatever demeans or objectifies the other is “antithetical to God’s will,” whether or not it is expressed in a forbidden (physical) act.

Loader extends his treatment of sexuality in the New Testament



beyond sexual acts (or intentions) to consider gender and leadership roles of men and women in the early Christian communities. Paul accepts the “order of creation” as understood in his day, which places women “in subordination to men.” This order notwithstanding, women still exercise roles in leading prayer and prophesying in continuity with Jewish tradition. Discontinuity with the Jewish tradition is that “there is an overriding value which derives from their belonging to Christ.”

Though this overriding value does not call for social or structural change from Paul’s perspective, the Jesus tradition in the Gospels and the challenge of the Kingdom “promoted an alternative social order to come and initiated its beginnings during his ministry.” This alternative social order envisioned new values that were “radically inclusive,” especially of marginalized women (and men), but this should not be read as a move “to bring about structural or social change in women’s status or roles....” This latter statement seems to create a tension with Loader’s earlier statement about “an alternative social order.”

The volume provides an invaluable foundation for addressing the third question, whether or not Scripture can speak to and enlighten contemporary Christian dialogue about sexuality. Loader intends to address this question in a future, “slimmer account,” which will be more accessible to the nonspecialist and will include reflections on the usefulness of the texts when considering sexuality in our own era. The forthcoming book will no doubt include reflections on sexuality that include a “more defined sense” of sexuality, including discussions on sexual orientation and sexual theory. We get a glimpse of this when we consider Loader’s reflections on homosexuality and Scripture and consider them in light of contemporary, often acrimonious, debates between Christians on the issue of same-sex marriage.

As Loader notes when addressing Rom 1:26-27 on same-sex behavior, his hermeneutical perspective is not to use Paul to affirm or deny contemporary perspectives on homosexuality but “to bring to his writing the respect that it warrants as one of the earliest documents of the Christian movement.” Nonetheless, Paul’s “views are to be assessed in the light of all relevant available information,” which may lead us “to reach different conclusions from Paul if the evidence suggests that

this is appropriate.” A central principle taken from the New Testament texts on sexuality to guide this reflection is “the goodness and generosity of God whose love reaches out to value and offer relationship to all people.” We look forward with great anticipation to Loader’s forthcoming book.

TODD SALZMAN is a professor of theology at Creighton University and co-author, with Michael B. Lawler, of *Sexual Ethics, A Theological Introduction* (Georgetown University Press).

BILL WILLIAMS EXTREME PARENTING

FAR FROM THE TREE Parents, Children, and the Search for Identity

By Andrew Solomon
Scribner. 976p \$37.50

Andrew Solomon’s new book is a masterpiece of dogged research and persuasive writing. Solomon interviewed more than 300 families to learn how parents cope with severely handicapped or difficult children. The chapter titles indicate the book’s breath-taking scope: “Deaf, Dwarfs, Down Syndrome, Autism, Schizophrenia, Disability, Prodigies, Rape, Crime, Transgender.”

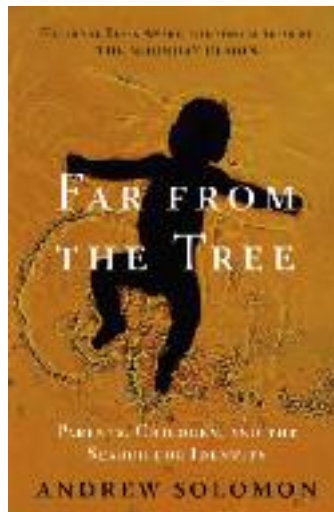
Parents of these children suffer emotionally and physically—wrecked by feelings of guilt and failure. Divorce, regret and depression are common.

And yet the author found that for the majority of parents the dominant feeling was love. “This book’s conundrum,” he writes, “is that most of the families described here have ended up

grateful for experiences they would have done anything to avoid.” One parent said that raising a Down syndrome child was “the most difficult but also the most enriching experience of my life.” Solomon is well qualified to write about handicaps. As a child he suffered from severe dyslexia. His parents were told that he would never learn to read or write. As an adult, he wrote an acclaimed book, *The Noonday Demon*, about his long battle with depression. He also struggled to come to terms with his homosexuality.

The book’s title refers to the adage that the apple does not fall far from the tree, meaning that children generally resemble their parents. The children profiled here have fallen “elsewhere—some a couple of orchards away.”

Solomon distinguishes between vertical and horizontal identity. Vertical defines characteristics inherited from parents, like skin color, while



horizontal embraces “values and preferences,” like homosexuality, that children do not share with their parents.

A recurring theme involves the growing use of amniocentesis to detect flaws and the decisions by some women to abort fetuses with severe abnormalities. Others view this practice as a form of genocide against the handicapped.

Autism is a severe disability of unknown cause that sometimes involves bizarre behavior. Solomon lists a whole page of parents who in desperation resorted to filicide, including among the victims young children, teenagers and even older offspring, “to spare those children suffering.” Although some people with autism cannot function in society, some are brilliant. The author lists famous people, including Thomas Jefferson, Mozart and Einstein, who probably had Asperger syndrome.

A rape victim faces the extraordinarily difficult decision of when and

how to tell a child that he or she was conceived in a violent assault.

Solomon believes that schizophrenia “may be in a class by itself for unrewarding trauma.” It runs in families and usually manifests itself in adolescence or early adulthood, when sufferers hear strange voices and sometimes become violent. One father of a schizophrenic said after his son was hit by a truck but survived, “Frankly, it would have been better if he’d died. Better for him, better for everybody.”

The parents of young criminals understandably are wracked by anger and guilt. Although criminality is not inherited, some children “seem to be born without a moral center.” Solomon suggests that locking up young offenders for decades only hardens their criminal behavior.

One comes away from this book with appreciation for Solomon’s compassion and his meticulous search for causes and treatment, along with his-

torical perspective in each of the 10 categories.

He notes that dwarfs, now called little people, still appear in freak shows and dwarf-tossing competitions, “testimony to a callousness beyond that shown to almost any other disabled group.” Some parents resort to the controversial practice of limb-lengthening, by which doctors repeatedly break a child’s leg bones and stretch the muscles.

Society has become more enlightened about the disabled, but debates about acceptance, care and cures still rage. As recently as 2006, the Royal College of Obstetricians and Gynecologists in London was reported to have proposed that doctors consider killing infants with extreme disabilities.

Most of the people interviewed found it odd that they were being grouped together in this book. Deaf people, for example, did not want to be compared with those suffering from schizophrenia. But the power of this book is that it shows the common emotions and challenges—as well as the differences—facing parents in the 10 categories.

I agree generally with the rave reviews that have greeted this book, with minor reservations. The text was reduced in length by half before publication, but it could have been cut more. The many case histories in each chapter begin to sound redundant.

Nevertheless, Solomon has made a major contribution to our understanding of family and identity.

He ends with these words, “Sometimes, I had thought the heroic parents in this book were fools, enslaving themselves to a life’s journey with their alien children, trying to breed identity out of misery. I was startled to learn that my research had built me a plank, and that I was ready to join them on their ship.”

BILL WILLIAMS is a freelance writer in West Hartford, Conn., and a former editorial writer for *The Hartford Courant*. He is a member of the National Book Critics Circle.

The advertisement features a black and white photograph of Sr. Helen Prejean, C.S.J., on the left. To her right is a quote: "I realize that I cannot stand by silently as my government executes its citizens. If I do not speak out, I am an accomplice." The top of the ad displays the Ignatian Solidarity Network logo, which includes a stylized cross and the text "IGNATIANT SOLIDARITY NETWORK". Below the logo, it says "IS PLEASED TO HONOR Sr. Helen Prejean, C.S.J. WITH THE ROBERT M. HOLSTEIN Faith Doing Justice Award 2013 Honoree". On the right side, there is a list of the Honorary Committee members, including Ignatian Circle, Loyola Circle, Xavier Circle, and Arrupe Circle, with their respective titles and affiliations. At the bottom right, it says "Learn more at: www.ignatiansolidarity.net".

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Surrender: Father Walter Ciszek: Jesuit Priest/Soviet Prisoner, by Seamus Dockery, 56 pgs., \$15.99. Contact Xlibris.com or (888) 795-4274.

Positions

ASSISTANT CHAPLAIN (new position), Saint Thomas More Chapel at Yale University. Catholic presence at Yale University has had a rich tradition since 1922. The newly built Thomas E. Golden, Jr. Center (2006) and renovated Chapel (2008) are award-winning, magnificent spaces that exemplify our ministry's commitment to excellence.

The primary focus for this position is student outreach and communications: specifically, to motivate and assist undergraduate and graduate students to deepen their faith as well as expand the involvement of students in ministry now and develop their capacity for leadership within the church after graduation.

Requirements: master's degree in theology or related field with 3 to 4 years' experience; ability to work with young adults as a positive mentor and role model; solid understanding of faith development and spiritual needs of emerging adults; demonstrated leadership skills, including program development, networking, communication; proficiency in social media and other effective ways to communicate with young adults. Please send cover letter, résumé and salary requirements to michael.flora@yale.edu. These documents will be received until 5 p.m. on Friday, May 3, 2013. Final interviews in the week of May 13.

MADONNA UNIVERSITY is a Franciscan Catholic co-educational liberal arts university located in Livonia, Mich., between Detroit and Ann Arbor. The University's 4,500 students are an exciting and diverse mix of traditional and non-traditional commuter students representing all ages and ethnicities of southeastern Michigan. Applications are invited for:

Chair of the Religious Studies/Philosophy Department (full-time faculty position—9 months). The Chair of the RST/PHL department is responsible for promoting and supporting academic excellence in one of the University's mission-related departments, including both general education and discipline-specific academic programming. The University is seeking an energetic individual with demonstrated leadership and administrative experience. Essential characteristics include excellent communication and interpersonal skills and a demonstrated ability to exercise initiative, independent judgment, tact

and diplomacy. The applicant must have a doctoral degree (Ph.D., D.Min., etc.) or licentiate in sacred theology (S.T.L.) if an ordained priest. The successful applicant will also be a practicing Roman Catholic with a minimum of 5 years of full-time university teaching. Salary is competitive and commensurate with qualifications and experience, and rank is dependent on qualifications. Review of applications will begin immediately, and the position begins June 1, 2013.

Faculty member of Religious Studies/Philosophy Department (full-time faculty position—9 months). The University seeks an individual who will teach undergraduate courses, advise undergraduate students and participate in departmental, college and University meetings. Essential characteristics include excellent communication and interpersonal skills and a demonstrated ability to engage students in learning and utilizing active pedagogies. The applicant must have a master's degree in theology/religious studies or licentiate in sacred theology (S.T.L.) if an ordained priest; preferred: doctoral degree (Ph.D., D.Min., etc.). The successful applicant will also be a practicing Roman Catholic with university teaching experience. Salary is competitive and commensurate with qualifications and experience, and rank is dependent on qualifications. Review of applications will begin immediately, and the position begins Aug. 26, 2013.

For both positions, submit letter of application, curriculum vitae and three letters of reference to: Rob Micallef (Chair of the Search Committee), College of Arts and Humanities, Madonna University, 36600 Schoolcraft Road, Livonia, MI 48150.

Detailed job descriptions for both positions are available at <http://www.madonna.edu/faculty/staff/human-resources/faculty-positions>.

Madonna University is an affirmative action/equal opportunity employer committed to excellence through diversity.

ORDAINED CAMPUS MINISTER. La Salle University is searching for an ordained Roman Catholic priest to join the staff of University Ministry and Service (UMAS), a unit within the Division of Student Affairs.

In addition to presiding at sacramental celebrations, responsibilities include supervising the training of liturgical ministers, planning liturgies in cooperation with the members of the liturgical planning group and providing opportunities for members of the community to participate in reflective and social events. In association with other members of the UMAS team and the Division of Student Affairs, the Campus Minister also contributes to the strong living-learning environment which characterizes the university.

The appointment, starting August 2013, is for 10 months per year and includes a competitive salary and benefits package.

More information is available by sending an e-mail to kinzler@lasalle.edu. A résumé and any pertinent supporting materials (including two letters of recommendation from persons familiar with the candidate's experience in ministry) should be sent to: Brother Robert Kinzler,

F.S.C., La Salle University, University Ministry and Service, 1900 West Olney Avenue, Philadelphia, PA 19141.

Applications will be accepted and reviewed until the position is filled. Successful applicants must have the permission of either their bishop or religious superior before an offer will be made.

La Salle University is a Roman Catholic university in the tradition of the De La Salle Christian Brothers and welcomes applicants from all backgrounds who can contribute to our unique educational mission. For a complete mission statement, please visit our Web site at www.lasalle.edu.

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Translator

I WILL TRANSLATE INTO SPANISH any book, article, essay, blog, Web site, newsletter. Luis Baudry-Simon, luisbaudrysimon@gmail.com; Ph. (815) 694-0713.

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LETTERS

Prayers for the Pope

With grace, courage and humility, Pope Benedict retired from the most difficult job in the world. In our Pope Francis, we already see similar grace and courage—and the humility to descend from his vehicle, on the way to his inaugural Mass at Saint Peter's, to embrace a crippled man cradled by another man at the edge of the crowd. This was a most moving image. It reminded me of hopeful men who once lowered their crippled friend through a roof so that Jesus could lay healing hands upon him; and of St. Francis, our Holy Father's namesake, who once descended from his horse to embrace a leper.

My suggestion: Every time we turn a key to unlock a door or start a car, let's pray a prayer of thanksgiving and blessing for the man who has been entrusted with the keys of St. Peter. Great challenges lie ahead for Pope Francis, and the power of prayer can only bolster him with the grace of the Holy Spirit.

CHRISTINE LUKESH
West Milford, N.J.

Meaning of 'Service'

I am disappointed that newly elected Pope Francis chose to forgo tradition and wash the feet of two women during the liturgy of Holy Thursday.

Liturgical law prescribes that only men can be chosen for that rite. The Holy Thursday Mass recalls the Last Supper, where Christ introduced the Eucharist and the ministerial priesthood, which is reserved to men only.

There are no doubt many ways in which the new pope can reach out to women. Flouting tradition and abandoning liturgical laws are not among them.

Federico Lombardi, S.J., the Vatican spokesman, claims that the pope's gesture was valid because "when Jesus washed the feet of those who were with him on the first Holy Thursday, he desired to teach all a lesson about the meaning of service." This twist on Jesus' meaning of "service" here, broadly injected into the narrow context of the Last Supper, when Christ created the ministerial priesthood, can be used to justify women's ordination. Is that what the Vatican is ultimately aiming at?

Taking Pope Francis to be a truly humble person, I hope his spontaneity will be somewhat more measured in the future.

SAM WRIGHT
North York, Ontario, Canada

Shake the Dust

I wish to thank Matt Malone, S.J., (Of Many Things, 3/4) for his clear words

of truth and courage; for speaking for those of us who couldn't come up with the words to quickly formulate and express the serious fault, both obvious and subtle, with Garry Wills's arguments on "The Colbert Report."

I wanted to defend my church and those teachings related to the Eucharist in particular. My hope is that someone with this authority takes note and subsequent action as gently suggested by you. On the other hand, the best medicine might be to note a fool, dust him off our shoes and move on.

LORRAINE GAWLIK
Dixon, Ill.

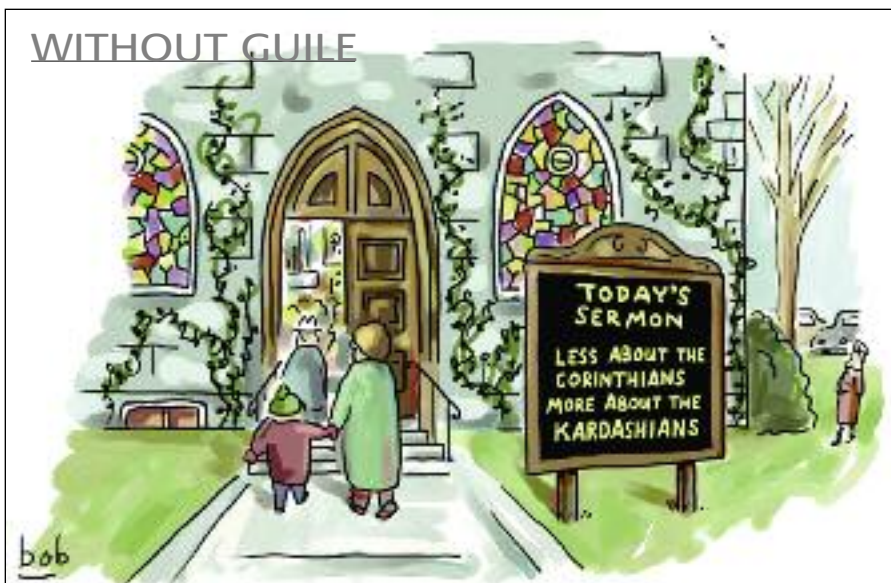
Mystical Communion

Thank you for your continued excellence in publishing an informative and thought-provoking journal. I regret that I didn't subscribe sooner.

I agree with Matt Malone, S.J., that Garry Wills was offensively dismissive in his comments to Stephen Colbert. However, I find deep resonance within me when I think of Jesus' words of communion from a mystical point of view rather than from a literal point of view. Jesus was a mystic who was grounded in the tradition of the goodness of creation and saw deeply into his connection, and by extension, our connection to all that is.

The poem by Pierre Teilhard de Chardin, S.J., "Hymn to Matter," for example, is quite thrilling to read and contemplate. The poem, for me, reinforces a mystical rather than a literal understanding of Communion; a very real presence, but not, in my understanding of God immanent in the cosmos, in a literal, bodily presence of Jesus. Sharing in Communion means more to me now and should never be dismissed as "fake," as Mr. Wills suggested. He seems to miss the entire point and idea of Communion at Mass.

Now approaching 70, I continue to marvel at the depths of fundamental insight and grace Jesus continues to mean for me and for the world.



America helps me in my prayer and in my search.

VINCE MCANDREW
Union, Neb.

Heart of the Matter

Re "Particles of Faith," by Adam D. Hincks, S.J. (2/25): How refreshing to read of the willingness to let the "magisteria" of science and religion overlap! They will in our minds, anyway, if only because we are creatures of narrative who want to make a single story of it all. Explanations as lucid as this are catalysts.

What's curious about the Higgs boson and other subatomic particles is that they have a future. They are particles "of faith" indeed. We know that over the eons some turn into "matter," into stars and planets and things we bump into. We know that some turn into "life" and, more remarkably, into "soul." That, at least, is the narrative line of the new cosmology. It's something the Large Hadron Collider will never explain.

Augustine of Hippo had another name for particles of faith. He called them "seeds" and said that God planted them in the original instant of creation. Augustine's seeds had a future, too, waiting for conditions to be just right before they erupted into life. It's the same narrative line as the new cosmology's, with one exception: for Augustine, the emergence of soul required a new intervention on God's part.

How such potentials are packed into an infinitesimal singularity, a beginning moment, is a mystery to me. Metaphors like "particles of faith" and "seeds" open that mystery up and take me to its heart. I'm grateful for the spirit of the reflection from Mr. Hincks.

JOHN KOTRE
Ann Arbor, Mich.

f STATUS UPDATE

Re "A Vision of Peace," by Drew Christiansen, S.J. (4/8):

Here in the Americas, the "universal common good" means paying attention to what's going on in South America. Immigration reform is going to be in the national spotlight these next several weeks. While we're working on compassionate immigration reform that preserves family unity, we ought to also be looking at the causes of migration: poverty, violence, environmental destruction and U.S. trade policies. *Sara Deborah Damewood*

Re "Maura's Love," by Eileen Markey (In All Things blog, 3/28):

Maura Clarke, M.M., is my hero, and has been forever. The four churchwomen propelled me into a life of activism,

but Maura Clarke's interview just before she was slaughtered moved me even more. She knew death was coming, yet her worry was: "Will I be faithful?" I take that quote with me everywhere as a reminder of what is truly important.

Marla H. Thurman

I am so very grateful for this remembrance. Having stood at the spot in El Salvador where the bodies of Maura, Jean, Ita and Dorothy were found, I know that their martyrdom and their stories, then and now, continue to inspire us. They chose to stay with the people in El Salvador and to love with abandon—and it was a choice that cost them their lives. May we ever remember and imitate the selfless generosity and steadfast love that defined their lives. Thank you, Eileen Markey, for this beautiful Easter story. *Peggy Heinzmann Ekerdt*

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God's Gift for All

SIXTH SUNDAY OF EASTER (C), MAY 5, 2013

Readings: Acts 15:1–29; Ps 67:2–8; Rv 21:10–23; Jn 14:23–29

"May the peoples praise you, O God; may all the peoples praise you!" (Ps 67:5)

The Psalmist prays to God, "May your way be known upon earth; among all nations, your salvation." But how will this come to pass? Throughout the Old Testament, there are clues that someday, in some way, God's covenant will be expanded to welcome not just the descendants of Abraham but all the people of the world. Indeed, beginning with Gn 22:18 and 26:4, Abraham and Isaac heard the promise that all nations would be blessed through their offspring. The early Christians came to believe through their experience of the teaching and life of Jesus, including his crucifixion and resurrection, that these promises would be enacted through the church. It was not clear to them, however, how such a world mission should be enacted, proof that Jesus did not leave for them a detailed 12-point plan. It was even less clear that bringing the message of Jesus Christ to the world would entail a break with their fellow Jews.

We tend no longer to wonder that even the Gentiles could be saved; but then, when Peter recounted that the Holy Spirit had come to Cornelius and his family, "the circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles" (Acts 10:45). Still, Peter's shocking action had to be explained to his fellow Christians, all

of whom were Jews, and their response was wonder mixed with puzzlement: "Then God has given even to the Gentiles the repentance that leads to life."

Something new had broken in on the life of the Christian community, and not everyone was on board. The church met to make a decision on how Gentiles should be welcomed into the church, with the basic issue being whether they would have to follow the law of Moses just as every Jew did. Some Christians stated it this way: "Unless you are circumcised according to the custom of Moses, you cannot be saved." What we tend to forget is that this position made sense according to all the clearest claims of Scripture and tradition.

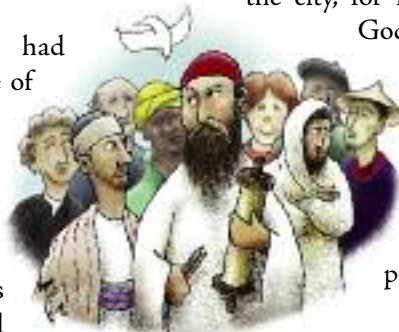
Yet Peter, Paul and others had seen the work of the Holy Spirit among the Gentiles and found Scripture spoke in a new way to a new situation. The church as a whole decided, in what today is called the Jerusalem Council, not to require Gentiles to follow all of the law of Moses, but to adhere only to certain restrictions regarding sexual practice, idolatry and food. This decision seems logical to us today, even "the way it has always been," though in reality it reflected a decision that required startling change in practice and understanding. What the early church came to understand, though,

was that if Christ was to be for all, Christ would need to be made available to all on the same terms. It was not simply a practical decision, but the reality of God working in and speaking to the church.

In today's reading from the Book of Revelation, John's vision of the new Jerusalem includes the Jewish imagery of the Temple with the provocative newness of the Christian understanding. John reports, "I saw no temple in the city, for its temple is the Lord

God the Almighty and the Lamb." The Temple, grounded in the locality of Jerusalem, was now spiritualized to indicate the divine home of all people.

The Gospel of John



PRAYING WITH SCRIPTURE

- How is God doing something new in our midst today?
- Whom do we overlook in the sharing of the Gospel?
- In what way do I experience God dwelling with me even now?

reflects elements of this vision when it says (in the NRSV translation) that "those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them." The NAB translation better reflects the Greek: "We will come to him and make our dwelling with him." The new Temple, the new Jerusalem, will be with each person, regardless of where they were from or where they once dwelled, because God will be all in all. The church, experiencing the salvation of God in its midst, began to live out a promise, now made new.

JOHN W. MARTENS

JOHN W. MARTENS is an associate professor of theology at the University of St. Thomas, St. Paul, Minn.

Summer Institute 2013

Course Highlights



Rev. John J. Cecero, SJ

Jesuit priest and clinical psychologist, Associate Professor, Department of Psychology at Fordham University

July 8-11, 9:30 am to 12:30 pm

Flourishing in Christ: A Psycho-Spiritual Approach (Credit or audit)



Veronica Mendez, RCD

Sister of Our Lady of Christian Doctrine, Hispanic Ministry leader and educator, Director of Marydell Faith & Life Center, Nyack, NY

July 8-11, 6:30 pm to 9:30 pm

Espiritualidad Ignaciana, el Examen, el Eneagrama: Pozos de fuerza para el Ministerio Hispano. (Ignatian Spirituality, Examen, and the Eneagrama: Founts of Strength for Hispanic Ministry)



Rev. Richard Fragomeni

Associate Professor of Liturgy and Homiletics, Chair of the Department of Word and Worship at Catholic Theological Union, Chicago

July 15-19, 9:30 am to 4 pm

Theology and the Arts: The Search for God in Beauty and Brokenness (Graduate credit and/or audit)



Dr. Patrick McCormick

Professor of Christian Ethics at Gonzaga University, popular speaker on Catholic Social Teaching, author of several books on Christian Ethics

July 15-18, 6:30 pm to 9:30 pm

Jesus' Table Manners for Breaking Bread and Building Community: How the Eucharist Calls Us to Live (Credit or audit)

Retreats



Marguerite Stapleton, Wisdom Works Consultant, Spirituality Resources

Former VP for Mission Effectiveness, St. Mary's Health System, Maine

Twilight Retreat: *The Spirituality of Aging*

Wednesday, July 10, 3 pm to 8 pm, including light supper

Lunchtime Retreat: *The Soul of the Caregiver*

(for direct healthcare workers, support personnel, and leaders)

Thursday, July 11, 11:30 am to 1 pm



Ben Michaelis, Ph.D.

Clinical psychologist with an expertise in blending play and creativity with mental health, author of *YOUR NEXT BIG THING: 10 Small Steps to Get Moving and Get Happy*

Retreat: *YOUR NEXT BIG THING: Facing your Next Step with Passion and Purpose*

Saturday, July 13, 9 am to 3 pm, including lunch



Brother Loughlan Sofield, S.T.

Missionary Servant of the Most Holy Trinity, Senior Editor of *Human Development* magazine

Twilight Retreat: *Who Do You Want to Be?*

Tuesday, July 16, 3 pm to 8 pm, including light supper



Rev. Richard Fragomeni

Retreat: *From Student to Sainthood: The Spiritual Journey of Sister Miriam Teresa*

Come pray with Sister Miriam Teresa, CSE graduate, '23 and Sister of Charity, recently made Venerable in the Cause for Beatification/Canonization. Discover her spiritual journey and how it informs us today.

Saturday, July 20, 9:30 am to 4 pm followed by Celebration of Eucharist (light lunch provided)

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